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By a Layman

25 Short Interesting Sermons on vital subjects helpful to all Clergy or Laymen
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and "The Australian Church Record" Office.

A Bishop and a Chancellor at War.

The Bishop of Birmingham and the Chancellor of his diocese are at war. The Bishop had ordered the removal of illegal ornaments from St. Nicholas' Parish Church on the death of the incumbent. The Chancellor said that he alone was competent to deal with the matter. Some high words were used in the correspondence which followed.

South Indian Re-Union Scheme.

Dr. Gore and his friends find certain phrases in the proposal of the South Indian Church Proposals far too liberal or indefinite. The sense of two such phrases may be given: (1) God bestows grace in conjunction with a belief in the value of the Historic Episcopate. (2) It is hoped that after a certain period all those who have joined from the Free Churches will submit to Episcopal Ordination.

On the other hand, Dr. Headlam, Bishop of Gloucester, certainly an eminent theologian, has given his almost unqualified blessing to the proposals.



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.

Mt. Dandenong, Vic., Jan. 16, 1930.

"By love serve one another."
Gal. v. 13.

My dear girls and boys,

During these summer holidays quite a lot of you young people will be moving from one place to another; some of you go to the seaside, some to the hills, some of you camp, lots of you stay at home, but get day trips by car or on horseback. You are all travellers of some sort or other. At the end of this short letter I'm going to tell you the story of St. Christopher, who is called the patron saint of travellers. And do you know how he won that proud position? Just by giving a helping hand to those in difficulty.

In some parts of Europe you may often see painted on the outside of a house, the large sized figure of a man, a staff in his hand, and carrying a child on his shoulder. On asking who he is and why he is there, you are told it is St. Christopher, that he looks after travellers, and that he is painted there so that everyone passing by may see him, think of his story, and so he should bring them a lucky day. Many people travelling by car or aeroplane carry his picture. Some of you may think this sounds very foolish, but read his story and I think we'll all agree that it is a beautiful story of love and self-sacrifice, and one that would do us all a lot of good to think about. His was a life of service to others.

I am, yours affectionately,

Aunt Mat

THE STORY OF ST. CHRISTOPHER.

Long, long ago when there were hardly any roads in Europe, and when people mostly travelled on foot, there lived a man called Christopher. He was a huge person, almost a giant, rough and uneducated, but full of love for God and for his fellow-men. He longed to be of some use to both, and at last went to consult a holy man as to what he, poor, rough and no scholar, could do. This holy man thought for some time, and then made a suggestion. Not far off was a monastery, where many pilgrims came to worship; it was situated in very wild country, and in front of it ran a deep and rapid river. Of course there was no bridge, in those days bridges were not thought of any more than roads; people got over as they could by a ford, and often there were accidents. The suggestion the holy man made to Christopher was that he should live on the river bank

near the monastery and help the pilgrims cross over. "You are so tall and strong," said the holy man, "you could easily carry over the weaker people and help the others." Christopher was delighted and straightway began his job. His fame spread all over the world, pilgrims journeying there felt so cheered to find help waiting them at that dangerous crossing that they talked about him on their journeys, at home, everywhere.

Years and years went by, and Christopher stuck to his job. Cold and heat, day and night were all alike to him; he was overjoyed to be helping his fellow-men worship God.

One black and stormy night he heard a voice calling for help. Quickly he sprang off his bed of ferns and found a child standing on the river bank. "Can you carry me over," said the child; "I want to get to the other side to-night." "Nothing easier, you are so light," said the giant, and swinging him on to his shoulder he waded into the angry river. As the river got deeper his burden got heavier; the water swirled round the giant's body; he slipped, he staggered, he called on God for help, and at last struggled to the other bank. He put his passenger down and asked in amazement, "How it is that you, a little child, were so heavy. I could scarcely carry you?" The child answered, "You were carrying the Maker of all the worlds," and as Christopher stared down at him astonished a bright light seemed to surround him and he vanished from sight. The giant knew that the little child was the Master he had been serving for years.

Letters to the Editor.

The Stevens Case.

The Chief Secretary of the Victorian Protestant Federation, Rev. Walter Albiston, writes:—

In your issue of January there appears a letter from the Rev. P. W. Dove in relation to the Stevens case and the Prayer Book, in which he says, inter alia: "The article from which you quote appeared first, I believe, in 'The Vigilant,' a secularist monthly paper which makes it its cheap business to attack the Church." In several parts of his letter he states that "The Vigilant" raised the cry of ecclesiastical persecution, and the proceedings in the Ecclesiastical Court gave 'The Vigilant' a handle for complaining, etc."

I am forced to the conclusion that the Rev. P. W. Dove does not know the paper and he certainly could not have read it, and thus because of his lack of knowledge of the paper, he falls into rather serious error.

"The Vigilant" is the official organ of the Victorian Protestant Federation. It is a religious journal and the last thing it may be charged with is an attack upon the Church. We reprinted from the "English Christian World" the article by Wickham Steed, which your own "Australian Church Record" also reprinted. We passed no comment upon the article, and would therefore direct the attention of the Rev. P. W. Dove to the fact that this article which he takes such objection to appeared in one of the greatest religious journals published in England, and is by no less an authority than Wickham Steed, one of the sanest and most able of modern journalists.

Both the "English Christian World" and "The Vigilant" are protagonists of the great principles of the Protestant Reformed Faith, and whether a question arises in England or Australia, that is of so great public moment, we claim the right and exercise the privilege of public comment.

The AUSTRALIAN CHURCH RECORD

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

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Canberra Summer School.—An Impression, by Rev. W. G. Coughlan, B.A.

Katoomba Convention.

Leader and Illustration.—The First Church in Australia.

Parish Halls and Dancing.—By a Correspondent.

The Church and Prohibition.—By the Rev. George Gilder.

The Wayfarer Continues his Roadside Jottings.—"Where There is no Priest."

Victorian No-Licence Poll.

Women's Column.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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



"Ave Maria" and other quite unsuitable solos are often sung in church at weddings. It is not noticed the former is absolute Mariolatry.

One hundred and thirty-six English martyrs have gained beatification in Rome. But none of them suffered for religion but for rebellion against the State.

In radio a mighty means of preaching I can see!

A fellowship in prayer and praise it clearly cannot be.

—Dr. F. B. Meyer.

"Lengthy but interesting," describes the correspondence in the "Argus," Melbourne, for and against a State grant to R.C. Schools. The "Vigilant" reprints most of it in issue of January 14.

"Congratulations on your logical and straightforward step; it would be well for the Church of England if many others, whose hearts are in Rome, would follow,"—Kensit, Protestant Truth Society, to the latest convert to Rome.

Education as a force which will give Canberra a vital contact with the life of the nation is suggested by the Rev. E. H. Burgmann, warden of St. John's College, Morpeth, N.S.W., who is attending the Church of England summer school there.

When Archbishop Head visited St. Paul's Cathedral, he viewed the city from the scaffolding around the top of the Moorhouse Tower. Archbishop Head made the ascent in one of the boxes used for the hoisting of masonry. Accompanying Archbishop Head and Mr. Langford was the Registrar of the diocese (Mr. A. E. McLennan).

Sunday, 2nd February, follows on Australia Day (26th January), as a commemoration of the first Church service in Australia. The Bush Church Aid Society rightly utilises this for an appeal. The Organising Missioner, the Rev. S. J. Kirkby, B.A., would be grateful for recognition of the work by donations, offertories or retiring offertories on the day.

Mr. West, in his "Revised English Grammar," estimates the number of words in the language at a hundred thousand. But no man has ever used anything like this number. Shakespeare said all he had to say in about fifteen thousand words. Milton needed only half this number. An educated man of to-day has a vocabulary of five or six thousand. Two thousand suffice for an average mechanic, one thousand for a schoolboy, half that number for an illiterate labourer.

You do not become old so long as you are adaptable. Bismarck, who died at 83, did his greatest work after he was 70. Titian lived to be 99, painting right up to the end. Goethe lived to be 83 and finished "Faust" only a few years earlier. Gladstone took up a new language when he was 70. Laplace, the astronomer, was still at work when death overtook him at 78. Edison is over 80 and still busy enriching the world.

Like the "Jackdaw of Rheims," a pet magpie, owned by one of the parishioners of St. Matthew's, Long Gully, found its way into the church while a service was being conducted. It perched on a seat near its owner. Its presence in the church aroused much interest among the younger members of the congregation. Towards the end of the service the magpie left the church and awaited its owner. In the strange surroundings it became confused, and while following its owner across the road in the dark was run over by a motor-car and killed.

According to a report in a contemporary, Gipsy Smith was recently called upon to speak at a Wesleyan Methodist local preachers' conference at Bourne-mouth, after one of them had read a paper on the need of local preachers facing the new order of thought. The famous evangelist seems to have dealt with the subject in a very trenchant style. "I am not (he said) going to change my message to suit persons with unregenerated hearts. If you preach any other gospel than that of the Cross of Jesus Christ, you are preaching a mongrel gospel, and offering humanity an insult. Some people know too much for the Holy Spirit to teach them anything."

Humanity.

(Written for A.C.R. by Grenville Kleiser.)

Keen men, mean men, merely money mad,
Cave men, slave men, slovenly and sad,
Strong men, wrong men, going to the bad,
All marching to the Day of Judgment.

Sleek men, weak men, slinking left and right,
Rough men, tough men, eager just to fight,
Queer men, fear men, creatures of the night,
All marching to the Day of Judgment.

Grim men, slim men, laggards in the race,
Tall men, small men, stern and fierce of face,
Proud men, loud men, seeking power and place,
All marching to the Day of Judgment.

Mild men, wild men, aimless and astray,
Crude men, rude men, jostling on their way,
Play men, clay men, living for the day,
All marching to the Day of Judgment.

Great men, straight men, stout of heart and soul,
Brave men, grave men, in a noble role,
Wise men, prize men, pressing towards the goal,
All marching to the Day of Judgment.

We would ask our readers to please note our change of address to the Bible House, 242 Pitt Street, Sydney. Our Secretary, Miss Bayley, is in attendance Mondays to Fridays from 10 a.m. to 4 p.m.

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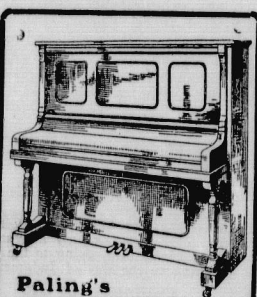
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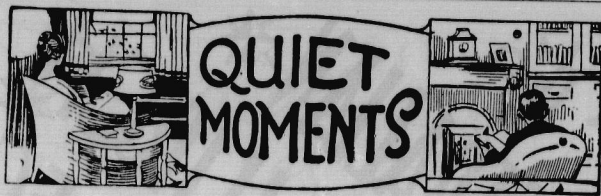
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Apostolic Missionaries.

The Personalities of the Apostles.

THE list of names of the Twelve Apostles are to be found in St. Matthew x., St. Mark iii. 13, St. Luke vi. 12, and there is yet another in Acts i. 13. Perusal of these various enumerations of the persons who made up the apostolic band provides us with much suggestive thought. We may not only learn who they were (how many people can say "off by heart" the list?), but may derive very much about their character and calling.

Acts i. 13 gives quite the Summer School touch, for we meet with the Apostles gathered in friendly intercourse, their interest in the Kingdom of Christ binding them in happy association, with all their divergent and perhaps somewhat trying characteristics. Those whom God chooses can quickly establish good relationships.

We see in the list the grades of personality. John is well-educated and well-born. Matthew was "the publican." Each has a place in Christ's design. The work of each is equally important, for each contributes, as every brick in a building, to the stability and glory of the edifice.

There was no "Examining Chaplain" to whom was delegated the task of scrutiny and test. Nor did any representative, such as a Bishop, lay his hands upon their heads, because it must ever be even now that Christ ordains if Ordination is valid in the spiritual sense. Some of those disciples we should doubtless have passed "out" for various reasons. We should have mistrusted Peter's impetuosity and Judas would not have had probation.

Others would not be likely to make a mark in the world! How little we know of many of the Apostles even of some of the prominent ones. There is no record save the name in this list. But what a list to be named in! Rather, they should "rejoice, that their names were written in heaven," Luke x. 20.

We may also note: How they were chosen. In no haphazard and fortuitous manner did Our Lord fix upon those who were to be privileged to be in the forefront of the mightiest propaganda the world has ever known. He must have felt the difficulty of decision. Nor were they jettisoned upon a harsh and unfeeling audience without due preparation. They are placed before our eyes as carefully and designedly selected in a particular order, which conceals a meaning of important bearing.

In reference to the choice of the Twelve we find from Mark 3 that it was in an impressive seclusion on the mountain side during a quiet and solemn interview that Christ formally commissioned His Apostles. We may imagine an Ordination service of some sort. Perhaps a Laying-on of Hands, which we find usual among the Apostles immediately afterwards. He did not necessarily accept the most urgent or clamant who in the passing enthusiasm of the moment might have wished to preach the Gospel. To such He sometimes gave dismissal not commission.

St. Luke says more, that it was after a whole night spent in prayer on the mountain (Luke vi. 12), that, in the rosy hue of early dawn, was seen the light of the Holy Spirit through the Person of the Lord as He directed and authorised weak men to represent Him in the world. The selection was preceded by communion with God, as must always be. It was also after prayer had been asked for from the hearer that Christ proceeded with the work of selection of the Apostles. St. Matthew ix. 14 says, "Pray ye therefore," etc., and chapter x. immediately begins with the commission of the Twelve. As we pray God chooses. As we pray God sends. From St. Matthew we learn of two-fold development. In St. Matthew x. 1 and 3, we read that the first commission was limited in scope, which afterwards expanded into the universal command to "Preach the Gospel to all nations (xxviii. 19-20). But "Go not into the way of the Gentiles," as yet. Not at once does God disclose the objective of His workers. They must be prepared by training. We are at times a bit impatient of restraint, of waiting, and of study. But it is the Lord's way in preparation for great achievement. In Acts i. we find that all is ready. There is a taught and disciplined band. Told to wait, and they "tarry in Jerusalem." Bidden speak, and they utter boldly the word of God.

We notice from chapter x. 1, that Disciples (learners) become Apostles. There is time to leave learning, and to teach. To stay receiving, and to give out. The modern Church has too many disciples and too few Apostles. There is a tendency for people to rest content with the lower position, when there is urgent need for Apostles to go forth. The word means "one who is sent out." If we cannot go in person we must try to go sympathetically and spiritually. There is great inspiration in this word. It is the same in meaning as Messiah, "one who is sent," as is the meaning of "Christ," "one anointed for a special mission." Christ was the Great Apostle from Heaven to Earth. He makes Apostles of all His disciples. "As my Father hath sent me even so send I you." Here is the infallible Apostolic Succession, of which we all are inheritors.

The number Twelve refers to the Twelve Tribes of Israel, for Christ came, "not to destroy the Law, but to fulfil" the Law, which the Tribes were designed to perpetuate. There is perfection in the number twelve. Double perfection. (Naish's "Spiritual Arithmetic.") Four times three. The perfect figures of the Square and Triangle. Man and God multiply blessings upon earth. Man not perfect in himself, but "we are counted perfect in the Beloved." Thus Disciples (Matthew x.) become Apostles; and Apostles are found in Acts ii. to be ready for the gift of the Holy Spirit for the work of the ministry.



Mothering Sunday.

Rev. P. W. Robinson, Hon. Secretary of C.E.B.S., writes:—

For some years past an attempt has been made in England to revive the recognition of the Mothering Sunday in the Church of England. This falls this year on March 23—Mid-Lent Sunday. For some years past in Australia a day observed in America in May has gradually taken the place of the correct day. The Church of England Boys' Society therefore seeks the co-operation of the Girls' Friendly Society, the Anglican Girls' Bible Class Union, the Sunday School Association, Church of England Men's Society, Mothers' Union and all other interested Church societies, in an effort to restore the observance of that day, which by ancient custom, has been set aside for the purpose. It is suggested that with the sanction of the clergy, special services should be arranged, and in ways appropriate to various parishes, mothers should be honoured.

The Stevens Case.

Rev. P. W. Dove, of Lakemba, writes:—

Will you please allow me space to express my warm thanks to the Rev. Walter Albiston for his kindness in correcting my mistake as to the character of the "Vigilant." I am glad indeed to learn that it is a Protestant religious newspaper. As to the "Christian World," its high religious character is, of course, known to us all.

But it leaves me a little bit wondering whether some unconscious bias with regard to the Church of England could have led two such excellent papers into such a misrepresentation of the facts—for they are as I have already stated.

The case is well known to the legal profession. It has been commented on in every law journal, and I did not write without good legal authority.

The finding of the Court was that Mr. Stevens knew, when he bought the land, that it was saddled with a liability for the repair of the chancel of the parish church. But he seems to have believed that he could not be compelled to pay it.

So when the account for £9 was served upon him he refused to pay, and held out until the £9 had swelled into £400; and even until he was committed to prison for contempt of Court, one of the gravest offences known to the law. And, finally, he found that he had been ill-advised.

As I pointed out, no Church or parish can afford to lose its rights through default. It certainly seems to us a pity that proceedings had to be taken through an Ecclesiastical Court, because it gave a handle to the enemies of the Church to cry out about Ecclesiastical persecution. But whatever Court had been chosen the result to Mr. Stevens would have been the same. If any man buys land with a certain charge upon it (as is frequently the case in England), he has no right to complain when the charge becomes due. He got the land the more cheaply because there was that charge upon it. It was no question of religious persecution.

"Roadside Jottings."

Quondam writes:—

"Wayfarer's articles are delightfully refreshing and helpful. The last on "Infant Baptism" raises a question that surely needs more reverent and thoughtful consideration than is customarily given to it by both clergy and laity.

The writer has on several occasions had to act firmly to secure the father's presence at the baptism. And it is simply deplorable to know that very many, in many parishes the majority, of the parents never go to church to worship. Is it any wonder that the Baptismal Service is about as much understood by many parents as a Chinese puzzle? It seems to me that the parents ought to be compelled to attend the church services for a certain time between the birth of the baby and the baptism. The opinions of other brethren of the clergy would be useful.

Sunday Sport.

St. Mary's Council Referendum.

The Rev. Leland Parsons, Hon. Secretary, G.O.L.D., writes:—

The subscribers of the "Australian Church Record" will be pleased to know the result of St. Mary's Council Referendum on Sunday Sport, which was held on January 11. Four hundred and forty residents recorded their votes, the result being 133 in favour of Sunday Sport, and 284 against; majority for "No," 131. There were three informal votes. The Guardians of the Lord's Day (G.O.L.D.), which has the approval of the Anglican Diocese of Sydney, took an active part in the campaign, by means of literature, press correspondence, and personal house to house canvass of St. Mary's district. Needless to relate a good deal of expense was incurred. May we take this opportunity of appealing to the readers of the "Australian Church Record" to help us with donations. We assure all those who shall contribute that every penny contributed will be used in defence of the sanctity of the Lord's Day. There will be no salaries, grants nor honorariums. The work is entirely voluntary. The spirit which impels the G.O.L.D. is one of love for the Lord Jesus Christ and His Day. Will the readers of the "Australian Church Record" who would like to have a share in this Christian work, kindly forward their donations to the Hon. Secretary of the G.O.L.D., The Rectory, Austinmer. We have no funds available at present for future campaigns. We are hoping for financial support from those Christian people who wish to counteract the influence of the Soviet and other godless institutions which are doing their utmost to destroy the sanctity of the Lord's Day. Will you help us? This is a national work. If you do away with the Lord's Day you weaken the prestige of the British Empire amongst the nations of the world.

How Not To Do It.

"A Contributor" writes:—

Here's something which may be of interest either in Temperance papers or "A.C.R.": Last Sunday week during the notices in a Church in Victoria the preacher enlarged upon the necessity of all Church Members and Christians to vote in favour of "no licences." He enlarged on the indication and urged all to take notice of the fight which for the sake of the "weaker brother" we had to make. He spoke openly as one not a total abstainer, and said all lovers of their country could do no other than vote for "no licences." During the week a Vestryman, who is the hotelkeeper, declared that owing to this utterance he would no longer support or belong to the Church.

This matter ought to be brought up before Synod, not so much by those who are well known to favour No-Licence as by others. Can we not arrange a strong case in anticipation of Synod before the vote is made.

I want to feel I have done something for the Australian Section of the Church before I slip away!

The Epistle to the Hebrews.

The Rev. E. J. Veal writes:—

I must ask indulgence of your correspondent with regard to his courteous criticism; I am away on holiday and could only get access to my books when I went home. As far as I know no one has approached the subject from quite the same angle, nor possibly by the same method. For many years I have found the use of a Greek or Hebrew concordance the best commentary in the study of the Scriptures. The word most frequently explains the word. I recognise the value of the general consensus of scholarship, but in my judgment a great deal of that scholarship, since the days of Celsus, has been destructive rather than constructive, and in modern life there is a type that accepts without proof the statements of previous writers. My own difficulty has been to appertain the part of the other partners. The last chapter of the epistle is particularly Pauline, with its many personal notes, and directions. One can easily conceive the apostle saying to the writer (not in those days a typist), "Oh, yes, stop a minute Put in that 'Our brother Timothy,' not 'my own child,' of other epistles." "Pray for us," not as so often "Pray for me." Again, how reminiscent of other epistles, "The just shall live by faith" of chpts. 10-38, I would humbly differ from the revisers and suggest that the difficult reading is not always the best. Westcott and Hort put the "my" in brackets. Moreover, the exact phrase, "by faith," in the quotation is only used once outside the Pauline epistles and the Heb. It is remarkable that Apollonius is only mentioned in Tit. 3-13, apart from his connection with the Corinthian Church; we

(Continued on page 9.)

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Roadside Jottings.

(By the Wayfarer.)

When There is no Priest.

I was long before the Wayfarer again met the genial Father Jim. When next the Wayfarer visited that little township the congregation was without a spiritual leader; and the scattered churches of the parish were enjoying only such services as could be supplied from the distant parish of K., and one service in each church, usually conducted by a Lay Reader, was all that could be managed.

Father Jim had received promotion; he had been called to be an Archdeacon; and was now in charge of an important parish on one of the Rivers, and the Bishop had too few men at his disposal to be able yet to give one to a little group of bush townships.

Many of the congregation were now worshipping in the little Methodist Church, but there was a section who so faithfully clung to Father Jim's teaching that they looked on a Nonconformist Church with something like horror. To them, the Sacraments ministered in a Methodist Church were mere parodies; and they could not expect any Divine blessing unless it came to them through the orthodox channel of episcopal succession. So they spent their Sunday mornings and afternoons chiefly in tennis and other amusements and their Sunday evenings in card parties.

Meantime the congregations at the parish church steadily dwindled. The Lay Readers were not the same each Sunday. Some were excellent, well-read men, who conducted the services and preached with a dignity and effectiveness that might have graced a cathedral. Others were well-meaning recruits, whose reading and preaching often jarred on the ear, and whose theology was often of the crudest.

The matter was under discussion at the tea-table the next Sunday that the Wayfarer happened to be there.

"You missed something by not being at church this afternoon," said one of the business men to another. "Mr. A preached, and he did it as well as any minister that I have ever heard. Although he's only a storekeeper, and he's a fine man too, he's wonderfully respected in his township. If he speaks at a public meeting his advice is nearly always taken. I mean to ask him why he can't give us Holy Communion."

"Of course he can't," said one of the young ladies; "only a priest can give you Holy Communion."

"I don't see that," cried the young man. "Here we've been weeks without Communion, and there are about a dozen babies waiting for baptism. Why can't Mr. A do it for us? I'd sooner take Communion from him than from a minister who drinks and gambles."

"It wouldn't be the same thing," said the lady. "It would be only common bread and wine. There's wouldn't be any change. It wouldn't be the Sacrament at all because there was no priest."

"That sounds very like magic," said another man. "Doesn't the Prayer Book say that the bread and wine remain still in their natural substances?"

The little sitting-room became at once a miniature council of Constance, and Transubstantiation, Consubstantiation, priestly assumptions and lay-sufficiency were fluently and forcibly discussed from all points of view.

"What do you think about it, Mr. Wayfarer?" somebody asked at last.

"You generally seem to know all about these things."

"I don't!" said the Wayfarer. "I am no theologian. I always submit all hard questions to the Editor of the A.C.R. But I know that by our 23rd Article, unauthorised persons are not allowed in our Church to preach or to minister the Sacraments; so I am afraid your Mr. A would have to decline your invitation. But, at the same time, that is only for the sake of order, and not because the clergy possess any supernatural powers. In the early days of the Church, any Christian man might, and did, celebrate Holy Communion in his own house and sometimes in the church. For instance, when you read in Acts ii. 46, about the Christians 'breaking bread' (which means Holy Communion) 'from house to house,' or 'at home,' surely it can't mean that they always had an Apostle to break it to them! Surely every father must have been priest and celebrant in his own house."

"Yes, but that didn't last," said the lady. "The Apostles soon ordained priests in every Church, and after that they were the only ones who could consecrate the Holy Sacrament."

"I'm not quite so sure about that," said the Wayfarer. "I think I remember reading in Clement's writings, that up to the time when he lived (and that was the end of the second century), Christians used to have Holy Communion every day in every house; and they couldn't always have had priests to celebrate it. He says something like this: 'It is good to go to rest after the Reception and after the Thanksgiving for blessings received.' And, again, he speaks of 'prayers and reading of the Scriptures before the Reception, and psalms and hymns after the Reception, and before going to bed.'"

"You don't mean to say," exclaimed a young man, "that that word 'Reception' means Holy Communion! And in the evening, too! Why, man, it's flat heresy! Didn't Father Jim always tell us that it's a mortal sin to receive the Sacrament otherwise than fasting! Surely your memory must be deceiving you!"

"Maybe," said the Wayfarer. "Anyway, I'll make a note to ask the Editor of the A.C.R. about it. But now let's listen to the wireless."

So the Church congress broke up.

But when the Wayfarer had a chance to look into the matter he found he was not mistaken. Clement does say that, and more; and even in Tertullian's Church the consecration of the Eucharist by laymen was not unknown.

Dr. Biggs, of Oxford, commenting upon it, says, "The ordinary evening meal of a Christian household was in a real sense an Agape. It was preceded by the same acts of worship, it was blessed by thanksgiving, it was a true Eucharist. The house-father is the house-priest. The highest act of Christian devotion is at the same time the simplest and the most natural." It was apparently at the close of the meal that the bread and the wine were partaken of, accompanied by some sacramental words. "Tie that eateth, eateth unto the Lord, and keepeth Eucharist to God."—Rom. xiv. 6.

ANNIVERSARY OF FIRST CHRISTIAN SERVICE.

The commemoration of the first Christian Service held in Australia will take place in Sydney on Sunday afternoon next at 3 o'clock at the corner of Hunter and Gresham Streets, to be conducted by the Dean of Sydney.



C.M.S., Victoria, will hold a reception to meet Archbishop Head on 3rd February.

Miss Mary Charlton, daughter of the Ven. Archdeacon Charlton, has returned to Sydney after a twelve months' trip to England.

Rev. L. J. Hobbs (rector of St. Andrew's, South Brisbane), who has been on a visit to England, is expected to reach Brisbane about February 18.

Dean Aickin, of Melbourne, is recovering from the attack of gastric influenza which he had, and he is also much relieved now the Archbishop has taken up his work.

Rev. Charles Lose, of St. Helens', Tasmania, has celebrated his 101st birthday. His health is reported to be good and his mind clear.

Rev. H. G. J. Howe, of Christ Church, Gladstone, Sydney, contributes an interesting sermon on 'The Epiphany of Christ' to the Sydney Diocesan Magazine for January.

The Rev. A. E. Hodgson, who was married in Brisbane on Saturday last, has accepted a nomination to a parish in Tasmania.

The Bishop of Armidale (Right Rev. J. S. Moyes), who is a keen cricketer, played for the Federal team in the New England Association competition. He made 34 runs not out and took five wickets for 12 runs.

The resignation of Bishop Knox, on the ground of advancing years, of the chairmanship of the Council of the National Church League, has caused great regret to many thousands of Evangelical Churchmen.

Sir Thomas W. H. Inskip has accepted the chairmanship of the Council of the National Church League. Of the interest in, and devotion of, Sir Thomas Inskip to Reformation principles, his whole life bears witness.

Rev. L. M. Dunstan, Secretary of the C.M.S. Young Peoples' Union, is travelling to Tasmania to speak at the Summer Schools. That at Hobart will be held from February 9 to 14, and Launceston, 19 to 25.

Word has been received from London that Bishop Chambers, who recently underwent an operation, is making a good recovery. The Bishop expects to stay in England for some months, advocating the claims of Tanganyika, before he returns to his diocese.

Miss Ure, to whom "A.C.R." has been much indebted for some time for sundry contributions, has left on a trip to England with Mrs. C. H. Nash, of Melbourne. We wish them a pleasant journey and a safe return.

"Back to St. Paul's" celebrations have been held at St. Paul's, Frankston, Melbourne, on January 19 and 26. The special preachers for the services were Archdeacon Herring, Bishop Stephen, the Rev. Farnham Maynard and Rev. D. M. Deasey.

Rev. G. E. Brown, who has been chaplain at St. George's Church in connection with the C.M.S. Mission at Hyderabad, has accepted a transfer to the chaplaincy at Waltham, in the Diocese of Madras. Mr. Brown takes up his new duties as from January 1st.

Rev. H. S. Kidner, late bursar of Ridley College, Melbourne, sailed for the Tanganyika Mission on New Year's Eve. He was at one time Superintendent of St. James' Sunday School, Croydon, and his parents live in Burwood, Sydney.

Rev. J. H. Lane Smith, formerly of the C.M.S. West Indian Mission, has been nominated by the N.S.W. C.M.S. as chaplain of St. George's, Hyderabad, for a period of two years from March 1st next. Mr. Lane Smith is an accomplished Urdu scholar, and will be a great assistance in the work of our Mission.

The Hon. Katherine Plunket, daughter of the second Baron Plunket, celebrated her

A New Revival Movement.

Conducted by the "Oxford Group" in South Africa.

(By the Very Rev. W. J. Margeson, in the "Church of England Newspaper.")

THE method of the work, with its first presentation and its ultimate individual contacts, can perhaps be best seen in this quotation from an article that appeared in the Pretoria Diocesan Magazine under the title of "The Impressions of a Priest."

"... All who have read 'Life Changers' by Harold Begbie will know their ways of work. Their aim is to get going groups in which religious experiences are shared and moral difficulties discussed. A meeting, which must be unique, was held in the Town Hall at Pretoria. The hall was packed to the doors with all types from every church and no church, and young men and women were predominant."

All Ages and Sexes.

"The platform was not used. The 'Oxford Group' sat in a semi-circle along one side of the hall. The members were of all ages from 30 to 70, and were of both sexes; two or three were South Africans, including a 'Springbok'—'Rugby International'—should call him in England—who spoke in Afrikaans, South African Dutch, a brilliant touch enthusiastically received by the citizens of a town that is more than half Dutch; there were two or three ministers, and two sons and two daughters of Bishops (the movement is entirely inter-denominational); there were a Baron and Baroness from Holland—a country that is of course largely represented here. In all there were some twenty-five. Of these, twenty or more, cheerfully introduced by the chairman, spoke in turn for about five minutes each, half-standing, half sitting on the table in front of the enormous audience which was not arranged in formal rows, but sat and stood in a gigantic semi-circle round the Group."

No False Emotion.

"There was no false emotion and no attempt to work on feelings; nor was there any appeal to the audience to 'come to testify,' or to 'decide for Christ.' The speakers left the audience to draw their own impressions from the personal experience offered."

"The 'Testimony' as it would have been called in former days, was very striking; but they all spoke of 'changing one's life'; they had all found 'a new quality of life'; to gain this all had found it necessary 'to be honest with themselves, to strip off their masks.' They were quite free with the word 'sin'—with many their trouble had been 'wrong relationships with others,' or 'inability to give true help.' They had felt a hunger and a need. After their lives had been changed they had been kept going by the use of a 'quiet time' in the morning. 'Two-way prayer; we have one mouth but two ears; we ought to listen to God twice as much as we speak.' They believe intensely in guidance by the Holy Spirit; even in details they found God often told them directly what to do; their religion was the Bible, the New Testament. The name of Our Lord was most frequently mentioned by every speaker. They had found Christ, brought to Jesus Christ. They had come to 'share their experience.'"

The Central Phrase.

"That was clearly the central phrase—sharing their experiences. ... A pretty young American said that her great sin had been 'day-dreaming'; she had found Christ and concentration. Another had turned from 'worshipping brawn, brains, and beauty to worshipping God.'"

"An Oxford man, now an attorney in Johannesburg, told of a long course of drinking from which he had been stopped

four days before; a charming undergraduate from St. Hugh's had lived for popularity only; an elderly headmistress, an Anglo-Catholic since the age of 20, had found formality become reality, and had gained a sympathy with youth unknown before; the son of a missionary bishop had been released from a 'mercifully respectable religion.' So it went with hammer-strokes that hit the nail. Admission was made that there was nothing new; they were no new society and neither had nor would have any organisation."

Churches and Churchmen Reawakened.

"It is only fair to add that I heard of churches and of churchmen reawakened through this movement; lapsed communicants have come back with a new sense of life. No new church or society is set up. At a 'house party' lines similar to those of the meeting are followed, but they 'get to business' with individuals—this is the work that matters above all."

"The experience of that evening was real and appreciable. Many clergy claim a new vision and new possibilities as a result of their contact with the Group. The Presbyterian minister in Pretoria, an able and distinguished man, had declared that he has been a changed man since he met them. ... A Cambridge man must frankly admit that this is emphatically not one of the lost causes of which Oxford is said to be the home. Good luck go with the movement."

Witness of Dr. Carey.

Such was the impression of one of South Africa's clergy. To this may be appended the witness of two among several of the Bishops of the Province who have borne their testimony.

Bishop Walter Carey, of Bloemfontein, wrote in the "Johannesburg Star"—"I am reluctant to use the critical method on what is so obviously a terrific force for good to many, and will probably end by being so to myself."

C.M.S. Summer School, Seaford.

The Summer School this year was outstanding by virtue of the great number of young people present and the many acts of consecration to the service of the Divine Master, which was a special feature of the last meeting.

The School was under the able Chairmanship of the Dean of Bendigo, who piloted it through the many meetings maintaining a freshness and interest in the audiences by his apposite commentaries.

His Grace the Archbishop of Melbourne visited the School on Monday, 13th January. The Federal Secretary, in introducing His Grace, mentioned that he had accepted the office of Vice-President of the Church Missionary Society of Australia and Tasmania.

The membership of the School totalled 121. Later in the week it was visited by the Dean of Melbourne and the Archdeacon of Geelong.

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Hymn List.

Suggested Hymns from the Hymnal Companion.

The figures in parenthesis signify easier tunes.

Feb. 2—126(496), 244, 122(41); 328(449), 75, 119(121), 25.

Feb. 9—277(424), 129(49), 289; 377, 121, 131, 38.

Feb. 16—4, 273, 125(427); 245, 188, 61, 20.

Feb. 23—5, 295, 365(173); 172, 383, 553, 39(44).

This list is respectfully offered as likely to save the time of over-worked ministers; also to ensure a variety of hymns including all the best in the hymn book. Communion hymns are not included.

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

THE NEW KIWI TIN OPENS WITH THE TWIST OF A PENNY IN THE SPECIALLY DESIGNED SLOT



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Greatly begin! though you have time
But for a line, be that sublime—
Not failure, but low aim is crime.

—Lowell.

JANUARY.

31st—Ramadan, the Moslem New Year Day. It is interesting to know that the Turkish Republic will utilise the Christian dates. Stone "altars" condemned by the Court of Arches, 1845.

FEBRUARY.

2nd—4th Sunday after Epiphany. The presentation of Christ in the Temple, or the Purification of the Blessed Virgin Mary. Also called Candlemass Day. The title of the Presentation evidently was intended to supersede the older alternative as shown in the wording of the Collect of the Day.

3rd—Victorian C.M.S. Reception to Archbishop Head.

5th—Thomas Carlyle, "the Sage of Chelsea," died 1881. He should be read to-day in preference to the poor trash so often taken from the libraries. He intended to enter the Christian Ministry, but was led another way.

9th—5th Sunday after Epiphany. Bishop Hooper burned, 1555. This Sunday teaches us that Christ is the Protector of His Church. We often marvel at the shortcomings of the Church and its members. It is a marvel that it survives. No other could last and carry so many unworthy adherents. Christ alone accounts for the continuance of the Church.

13th—Next issue of this paper.



The First Church in Australia.

A BLOCK illustration which appears in another column presents a reminder of our origins in the first Church building erected in Australia. None can adequately portray the feelings and expectations of the first worshippers. Were they not grateful for the ending of the protracted voyage? Were they not cheered at first by the charming foliage of the luxurious eucalypts which fringed the harbour? Or did they reflect upon the seemingly hopeless character of the new settlement, regarded as a social experiment of a very laudable nature by the British Government, which undoubtedly it was, despite the rigour, and, often, the awful degree of prison discipline which prevailed. At first intended to be humanitarian, and almost a revolution in prison treatment, it soon became, when in the wrong hands, an instrument of torture and of terror.

There, however, is too much inclination and habit to refer to the black side of the shield, and to forget that not a few officers and many of the prisoners should be placed in a different category, for results were known to be good where the conditions were more promising of moral result. For some of this gain the Church should receive due credit. We read in the lives of both Johnson, the first chaplain, and Marsden, the second, of useful attempts to mitigate the state of the unfortunate people from time to time. Marsden, specially, with his early Rescue Homes for women and children,

ante-dated the Salvation Army, just as he also proved a pioneer of the Church Missionary Society by opening up New Zealand first to the sound of the Gospel. His last spoken words were "New Zealand." Seven times he adventured across in the tiny barques available in those days. We read of loyal and self-sacrificing "Ticket-of-leave" men and women. We know that many convicts were deported for comparatively trivial offences, and it is not improbable that some were entirely innocent of any crime.

We know also, for we are the inheritors of what the first Christian congregation founded, that ever since their day has the word of the Gospel had free course among the residents of the land of the Southern Cross. If our religious liberties ever are imperilled it will be because we shall have become faithless to the inheritance which is ours of those gifts of the Word of God and the blessings of the Church of England which have done so much to make Australia what it has become to-day, and which were introduced by the first people who settled in Port Jackson.

When we go further back in tracing our ecclesiastical origins we again find what we owe to overseas influences. It is a sphere of deepening interest and importance to delve into the origins of Christianity in Britain. We are reminded of the incidental likeness between the first church building in England and in Australia. Both were composed of boughs weaved together and inter-spaced with clay. Both have perished, as such frail compositions must. But both endure in pious remembrance. We may contrast the intentions of the builders of the Canberra Cathedral with the modest beginnings of earlier days.

If we could build again in piety and self-sacrifice such as raised the edifices of former years all would be easy. But we live in an age when the Church of England as a whole seems to need an inflation of zeal. Perhaps the happenings of the next decade may shake up our lethargy, and force our membership to realise that religion is not a matter to be played with, but one which demands most earnest and devoted service from laity as well as clergy. We can forgive a great deal when people are consecrated to their cause. It is the backwardness of the orthodox which inflicts trouble from within. We are all builders, and the Master Builder needs the able and intelligent service of men and women in His Church to-day.

Wedding.

The marriage of the Rev. M. K. Jones, B.A., of Trinity Grammar School, Sydney, to Miss Margaret Bullen, took place on Wednesday, January 15, at Holy Trinity Church, Dulwich Hill. The ceremony was performed by the Rev. W. G. Hilliard, M.A., Headmaster of Trinity Grammar School, assisted by Rev. E. W. Tugwell, B.A., Rector of Holy Trinity Church. Mr. R. H. Swainson, Secretary of the Y.M.C.A., was best man and Miss Beryl Brook was bridesmaid. At the close of the service the beautiful wedding hymn, "O perfect love," was sung kneeling. Mr. Keith Aubrey officiated at the organ. The reception was held at Trinity Grammar School, where a large number of guests were received by Mrs. Ferguson and Miss Chartres, who acted as hostesses.

The bridegroom is a brother of the Rev. Wynn Jones, B.A., who is doing missionary work in Central Tanganyika.

We come here to know Christ—to know Him as our dearest friend. This we can only do by obedience, by glorious submission to His will—no, I will not say submission; for that is a poor word, but by active taking of His will and making it ours.—George MacDonald.



Is Division our Worst Evil?

AT a recent ordination service the preacher stressed the importance of denominational unity. He was an Anglo-Catholic, and spoke as such, so his words must be interpreted in suitable fashion. Unity to him would mean ultimate submission to his peculiar tenets, much as Rome talks of unity with no other intention than absorption. When the wolf and the lamb lie down together the lamb shall be inside.

It is difficult to think that our Lord could have had this kind of unity, which sacrifices individuality and reality, in mind when He prayed that His followers might be one. It is questionable whether He meant an organic unity; and not rather that spiritual oneness which overcomes all division, because love transcends every barrier. We might well pray for some greater measure of organised unity without intending to subvert all distinctions of order and ritual which must prevail among varied minds and lands. Let us try harder to work with those who differ from us, and, by finding and utilising common ground, hasten the day when we shall all think less of those artificial barriers which pride and prejudice have raised up in the past. Let not the present add to division by false insistence of a form of unity which is more apparent than true.

Sheep-Stealing.

IT is more than a pity, it amounts to great wrong, that just when the air is filled with ideas of reunion, we should have on the one hand a recrudescence of incipient Romanism within the Church, and on the other, have to contend with an outburst of proselytising indiscretion from a section of Christians who work apart from the Church of England. We are sure that the complaints which have recently come to this paper of children cajoled away from a Church Sunday School to attend another, and of adults drawn by various specious means to join up with this particular denomination, are well-grounded. Of course, our people should have more sense than to allow themselves to be so easily snapped up. But few people have a church sense that is not an objectionable church sense, for there is such. We must teach more definitely and deal less in pulpit platitudes. And we must force upon our people a realisation of their responsibility to maintain the Church of their fathers in this new land.

The Naval Conference.

ALL ears, to amend the phrase, "all eyes," are attentively regarding the Naval Conference, despite the sceptical criticism which is levelled against this latest of the many conferences which abound in our day between nation and nation. At least, it is matter for thanksgiving that nations can be brought to talk over the general situation, instead of flinging themselves hurriedly into positions which almost make war inevitable. It is, further, of gratification that these conferences for the most part owe their strength and validity to the British peoples. The King's speech, brief though it was, was

full of calm and pacific bearing, and it was a notable tribute to Britain when His Majesty's entrance and word made such impact upon the representatives of the Five Nations gathered in the House of Lords, as well as upon that wider audience the world over. We, in Australia, are much more keenly concerned about naval reduction because we are absolutely dependent for our independence, to use a paradox, upon the British Navy. While we must be wishful for general cessation of naval competition in providing fighting units, and while it is only fair that the Empire should lead in reduction, there can only be ultimate loss and disaster, and even a hastening of the very conflict that we seek to avoid, if the navy is depleted beyond a proper strength to maintain communications and protect trade routes. No other Power is so dependent upon its navy power as the British. Yet others are comparatively, and in the case of U.S.A. actually, stronger, than Britain. Our own position, consequently, has become delicate when we talk of reduction. It is to be hoped that Mr. Fenton, who is Australia's representative, will duly weigh these considerations, and not be led into easy sacrifice for which we shall have to pay a high price later on. Peace is what we should, as Christian people, pray for. Difference of opinion exists as to what best makes for Peace.

The Church and Prohibition.

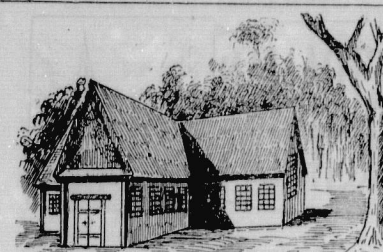
(By Rev. George Gilder.)

IN a recent issue of "The Messenger" there appeared two important references to the Prohibition question; one in an editorial, the other in an interesting article wherein the writer sought to establish the existence of an antithesis between the working of the "Spirit" and the theory of Prohibition. The editorial was couched in a gracious questioning spirit. The article seems to assume that the quest is ended and that there is really nothing to argue about, Prohibition being quickly disposed of by quoting a verse of Holy Writ. Touching the note of "uncertainty" or querying, in the editorial, it is important to observe that the official organ of the Liquor Trade, "The Vigilante," has been quick to lay hold of this in defence of its own position against Prohibition, thus really emphasising the extremely important point noted in the course of the editorial, viz., "The time is drawing near when every Churchman will be called upon to vote."

There will not then be any room for neutrality. The point thus most earnestly stressed is a very grave one. It amounts to this, that, with respect to the willy-nilly, range ourselves either for the Liquor Trade or against it! If we decide to vote for "Continuance," by no reasoning, however subtle or sincere, can we dissociate ourselves from an act which will make us personally responsible for all the following unhappy results accruing from a further eight years of Liquor Trading.

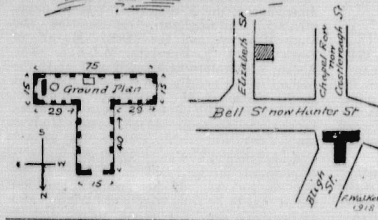
A Clear-Cut Issue: Either FOR or AGAINST the Liquor Traffic!

The issue is clear-cut! We must choose the Liquor Trade as it is, or No-Licence! Pious hopes that we may possibly witness important changes for the better if we vote continuance, changes that may destroy some of the acknowledged evils of the trade, are worth how much? What present pros-



THE FIRST CHURCH IN AUSTRALIA.

Built by Rev. Richard Johnson, B.A., the first chaplain. Opened August 5th, 1793, and burnt 1st October, 1798. The cost of the structure was £67, and stood in the triangular piece of ground surrounded by Castlereagh, Bligh and Hunter Streets, Sydney.



pect is there of any serious betterment being achieved? Who has made one practicable proposal in this direction? With the utmost charity of spirit and fraternal affection for all my brethren who contemplate voting continuance, I would beg them to pause a moment and weigh the issue as presented above! Surely "as in the presence of God" we cannot contemplate giving the Traffic another eight years' endorsement! How many young lips will take their first sip of alcohol during that period? With the accumulative evidence of the daily press before us, registering as it does the constant association between the alcoholic habit and human poverty, heart-break and tragedy in its darkest forms, it does not seem easy to visualise the Master casting his vote for "Continuance"! We ought not to vote for what we cannot pray for! Can we seriously ask God to bless the Liquor Traffic? Does it carry His blessing now? Despite an effort made some time ago to disparage the evidence of judges touching the Liquor Traffic, Mr. Justice Hodges' indictment of it still stands: "Not only is drink responsible for more crime than any other single cause, but it is responsible for more crime than all other causes put together!" Was this notable jurist given to irresponsible utterances? If his indictment be true, can we vote "as in the Presence of God" for Continuance?

The Prohibitive Principle not at Variance with the Working of the Holy Spirit!

Nor can I endorse the sentiment expressed in the article which seeks to imply that the Holy Spirit cannot utilise the principle of Prohibition in working out His mighty and beneficent will. Why does this principle suddenly become "anathema" to so many thoughtful folk, just when it is applied to the Drink Evil? Its right to a place upon our Statute Books is unchallenged when it is applied to the elimination of the drug habit! Why not protest against the prohibition of cocaine, heroin, morphia and other drugs of that ilk? Think of the serious limitations of human liberty wrought into our State laws in the interests of public health! Who protests? Do we cope with the potential community disaster wrapt up in diphtheria germs, or in smallpox, bubonic plague and other proven terrifying perils to public health by geniality relegating the necessary alleviative or preventive measures to the "Spirit"?

If not, why not? I most courteously, yet firmly, affirm that the logic of non-Prohibitionists breaks down badly at this point! Alcoholism is just as real a physical and social disease as any of the diseases named above, and therefore should be amenable to the same preventive or prohibitive enactments. To regard the problem as simply a moral one, and to argue therefrom that it is one exclusively amenable to moral suasion, is to close one's mind to facts of tremendous import.

Why Differentiate between Racial Poisons?

We claim and exercise the right to prohibit the importation of canines which may be laden with the deadly virus of rabies. Have we not a right to prohibit the use of what Dr. Saleeby has well-named a "racial poison," laden as it is with infinite possibilities of hurt to human life? Alcohol is known to poison the germ-plasm, thus polluting the life-stream at its very source! We must not forget that He in whom the Spirit dwelt in all His fullness, took a scourge and drove out the men and things polluting the Temple of God! Have we no right to scourge out of our land that which has literally defiled "the Temple of the Holy Spirit"—the human body—so very often? Are we justified in assuming that the "spirit" always comes as a zephyr, with the soft, soothing touch hinted at in the article under review? Our study of Scripture reveals the fact that the Spirit of God is sometimes stern in His manifestations. The hurricane is just as truly expressive of Divine Law as the zephyr. Persuasion is twin brother to Prohibition. Given the need, the note of pleading even in the kindest father's voice changes to stern command. Two thousand years of Christian pleading is quite a long time to look back upon, during which the "persuasive" efforts even of saints have failed to eliminate the liquor evil! Why not give No-Licence a chance?

HEARD IN A SUNDAY SCHOOL.

Teacher: "What was a Pharisee?"
First Boy: "A man who didn't believe in God."

Teacher: "No, not quite that; the Pharisees did believe in God!"

Second Boy, eagerly: "Please, Miss, I know; men who believed in God and didn't go to Church!"



NEW SOUTH WALES.

SYDNEY.

Deaconess House.

The Christmas season has been a very busy but happy time with us, for the Deaconesses and students have worked very hard to bring help and brightness to many. We have been greatly helped ourselves by various gifts from our poor and deserving cases. The sick, old and young, some crippled and unable to get to a place of worship, have been cheered by short services held in their homes.

Apart from the regular parochial work, Deaconess Edith and her helpers have got into touch with over six hundred girls, most of whom had been through the Children's Court or in State Homes.

The large factory service and the special mothers' services were all very encouraging. Sister Dorothea got the loan of a car one afternoon, and a number of women who could not walk were brought to Church at St. Peter's. Some of them had not been to a place of worship for many years. It was good to hear them singing the Christmas hymns.

Sister Purcell has been appointed the L.H.M.U. worker, and much kindness and thought have been shown to her by the Organising Secretary, the Committee, and members. Sister works in Pymont with some rescue work, which is a very sad necessity in our city.

Deaconess Lucy Greenwood, who has left St. Hilda's Deaconess House, Melbourne, spent a fortnight with us in November. She is at present staying in the country.

Deaconess Beatrice Brown is, we are glad to know, much improved in health. She has been in Bowral during the past months.

Deaconess Agnes Macgregor left for Wilcannia on November 21 by the doctor's permission. The heat has been intense, but Sister has been as busy as ever seeking to bring help and comfort to the homes of her far scattered district.

More than 300 delegates attended the annual conference of the Australian Student Christian Movement at Mittagong (N.S.W.). This number is a record. The chairman of the conference is the Rev. B. R. Wyllie, and the speakers and leaders of groups include Canon Garney, Canon Robin, Dr. Thatcher, Dr. K. D. Macdonald, the Revs. W. G. Coughlan, John Edwards, E. H. Burgmann, H. Cunliffe Jones, Professor K. H. Bailey, Professor H. A. Woodruff, Mr. G. V. Porus, Mr. E. V. Newman, and Miss Yuki Kikura, of the Japanese Student Christian Movement. The principal topics for discussion are: "Biology and Religion," "Men Who Moulded the Church," "Communism and Christianity," "The Value of the Bible in Modern Thought," "The Mind of St. Paul," and "The World a Community."

A set of handbells facsimile of the chimes of 13 in St. John's, has recently come to hand from Mears and Stainbank, Whitechapel.

WEST AUSTRALIA.

Archbishop of Perth (Dr. Le Fanu) was enthroned in St. George's Cathedral. The

large congregation included His Excellency the Governor (Sir William Campion) and Lady Campion, Commander R. Griffiths Bowen, District Naval Officer, representing His Excellency the Governor-General (Lord Stonehaven), the Minister for Water Supply (Mr. J. Cunningham), representing the State Ministry, and the Lord Mayor of Perth (Mr. J. T. Franklin, M.L.C.). The Bishop of Bunbury (Dr. Elsey) took part in the ceremony of installation and enthronement, both of which were conducted by the administrator (Archdeacon Hudleston).

Archbishop Le Fanu, speaking after a communion service, said that faith was the key to success. If his hearers had not found that to be true, they had hardly begun to live. To say "Let us eat, drink, and be merry, for to-morrow we die," was dope, and not real life.

TASMANIA.

(From Our Correspondent.)

The death occurred on January 14, at Melton, of Colonel John Hutton Bisdée, V.C., who was the first Tasmanian to win the Victoria Cross, which he did in 1900, during the South African War. Colonel Bisdée married a daughter of Bishop Hale, formerly of Queensland and West Australia.

While on a visit to Europe three years ago, Mrs. Bisdée died of influenza when motoring in France. Since then a brother and three sisters to whom he was most devotedly attached have all passed away after long illnesses, the last sister only surviving him by a day and the two funerals taking place the same afternoon at the Parish Church at Jericho.

Both Colonel Bisdée and his surviving eldest brother, Mr. Winchester Bisdée, acted as lay readers, taking services either in their homes at Hutton Park or Tedworth, or in other centres in the parish of Kempton.

The Bisdées are related to the well-known N.S.W. families of Thornes, Pains and Watkins.

NEW ZEALAND.

WAIAPU.

(From our Own Correspondent.)

Archdeacon Brocklehurst, lately appointed Vicar of St. John's Cathedral Parish, has recently been made Dean of Waiapu.

Bishop Sedgwick is taking a well-earned rest. The Bishop-elect, Archdeacon W. H. Williams, is to be consecrated early in February.

The new Synod room is fast approaching completion, and it is said will be the best in New Zealand next to Nelson.

A very sad fatality occurred in Gisborne, the young curate, Rev. Barnham, was drowned whilst bathing, notwithstanding brave efforts made by boys who were his companions at the time. Mr. Barnham was very popular, especially with the young.

The Rev. — Zimmerman, trained at St. John's, Auckland, has been appointed curate of St. Augustine's, Napier, a fast growing parish on the Napier Flats. Rev. Alfred

Hodge, who came to us from the Congregationalists, is the popular vicar.

The late Archdeacon C. L. Tuke, passed away at Remuera, Auckland, a few days ago. He was the son, out of many, of a fine type of vicar (Evangelical), in the Old Country, and, like his father, followed the Holy Calling of the ministry. The writer of these notes always looked upon him as the Beau Ideal of the parish priest, energetic, untiring in his efforts to win souls for the Master, one of the best visiting parsons it is possible to conceive, brimful of sympathy. Educated at St. John's College, Auckland, which has turned out so many fine men, he began his work at St. Augustine's, Napier, then under the late Dean Howell. Thence he removed to the growing suburban parish of Taradale, five and a half miles from Napier. There he laboured incessantly and with the utmost satisfaction to his scattered parishioners. At that time the area under his care was 30 miles by 40, a huge parish, bad roads and so on. He never tired in his good work. Riding, driving, sometimes walking long distances, he toiled on for between ten and eleven years, and was succeeded by Rev. A. P. Clarke, who was offered and accepted the call from Bishop Stuart.

Mr. Clarke's ministry lasted over 30 years. He found an ideal parish, a loyal band of workers, a beautiful little church at Taradale, and another at Meanee, at which latter place the writer believes, Rev. A. Green, afterwards a Bishop in Australia, once resided, and possibly was born. Anderson and Spiers were at Taradale before Tuke's time. Both of these men finally went to Australia. From Taradale, Archdeacon Tuke went to another large country parish, Waipukurau. Afterwards he was moved back to Napier and became vicar of St. Augustine's. Some years there, he went North to Taranaki, with his wife and family, and became Archdeacon of those parts. Thence to Auckland, where he nobly assisted his brother clergy until his call Home. Wherever he laboured, he won the hearts of all. He was a staunch and loving friend. Amongst other things, the stalwart Archdeacon was no mean athlete. A fine cricketer, an adept at tennis, but he allowed none of these things to interfere with his Holy Calling.

The Katoomba Convention.

THE Katoomba Convention closed on Sunday Night, January 19. It has been a time of happy fellowship and searching aid uplifting addresses. Certain changes were made which have proved in every way beneficial and have received the mark of the approval of the Master. First of all, the tent was pitched on another site, which had been levelled and graded. The site is between fine pines which afforded shelter from both sun and wind. It has been given and dedicated to the memory of Mr. Ernest Young by his widow. Being further away from the drive and the house, there is less noise from cars arriving and departing. The change is an excellent one.

The earlier start on Saturday afternoon was also a happy experiment, for from the very first the attendances both on Saturday and Sunday were very good. So encouraged were the trustees that it was decided to prolong the Convention until Sunday night, the 19th.

The speakers included Pastor Mallis, Dr. Northcote Deck, the Revs. H. Hercus, Canon Begbie, Mr. McOmish and the Rev. W. T. C. Storrs, the last named was chairman at all meetings, except the missionary meeting. The teaching was practical, sane and fully honouring to the Holy Spirit.

The missionary meeting was very well attended and has been for years a great feature in the Convention. Pastor Mallis presided. It is earnestly hoped that all Christians will do all they can to assist the trustees in work so evidently blessed of God. The attendance of young people is a great future both of this Convention and the Uway Convention in Victoria. It should be generally known that the trustees may now be said to be responsible for the management and financing of the Convention. The cost of levelling and preparing the site, as well as the carrying through of the Convention, has been considerable, but we rest assured this work will have the hearty support of the believers of Sydney.

Appointments to an important benefice in the diocese of London has been made by the Bishop of London. Rev. E. D. Arundell, formerly vicar of Holy Trinity, Stroud Green, who has been for a short time rector of Albany, Australia, has been appointed to the vicarage of St. Jude-on-the-Hill, Hampstead.

All-Australian Summer School, Canberra.

An Impression by W.C.C.

The courage and painstaking labour of the Sunday School Commission of General Synod were rewarded deservedly by the attendance, the spirit, and the inspiration of the first All-Australian Summer School for Clergy, Leaders, and Teachers. A company of 160 delegates gathered at the Federal Capital on January 10 for a week of solid study, and happy fellowship. Everyone voted the daring effort a huge success.

A special tribute is due to Miss Akehurst, Sunday School Organiser for Goulburn, who was largely responsible for the fine result—as was recognised by delegates, who on the last day of the School presented her with the "One-Volume Bible Commentary" (S.P.C.K.).

Canberra.—The choice of Canberra as the scene of the School's activities was an inspiration. Delegates were housed at the Boys' Grammar School and at St. Gabriel's School by the kindness of the heads. The enjoyment of outings was due largely to the kindness of the Chief Commissioner, who welcomed the leaders of the School at the Commission Office; of the Clerk of the House of Representatives, who conducted a tour of inspection of Parliament House; of the local C.E.M.S. and the Ladies' Guild of St. John's Church, Canberra, who provided motor cars, etc.

Activities.—The School met under the presidency of the Right Rev. Lewis B. Radford, the Bishop of Goulburn Diocese (of which Canberra is still a part). The Bishop delivered six morning lectures on "The Faith We Teach," following the general outline of the Creeds. His fellowship and his scholarly presentation of doctrine were deeply appreciated by all.

Each day's activities began with Mattins and Holy Communion; then after breakfast and the Doctrine lecture delegates separated, choosing one of several tutorials on "Theory of Teaching," conducted by the Rev. N. Crawford (Adelaide), Miss Foster (Sydney), and the Rev. J. V. Patton (Melbourne), dealing respectively with Child Psychology, Child Study, and Principles of Education. The third morning session was devoted to further tutorials on "Methods of Teaching," and comprised lectures and discussion on Primary Work (Miss Hortin), Junior (Miss Warren Thomas, Adelaide), Intermediate (Rev. M. E. de B. Griffith, Brisbane), Senior Girls (Miss Phipps), and Senior Boys Rev. F. A. Walton (Sydney).

Special Features.—One morning was given to a Demonstration of a Sunday School Session, conducted on modern lines in three grades by Rev. M. E. de B. Griffith and his staff.

Afternoons were free for recreation, tours, and the like.

On Sunday, January 12, there was a special celebration of the Holy Eucharist at 9.30 at St. John's Parish Church. Canon Langley (Victoria) was the preacher. After picnic lunch in the old Rectory grounds, a demonstration of a properly graded school was given in the beautifully appointed Ainslie Public School by Archdeacon Blackwood (Hobart) and Misses Warren Thomas, Foster, and Hortin.

The evening meetings were occupied with addresses and free discussion on these subjects:—Religious Education in Day Schools (Canon O'Keefe, North Queensland); School Buildings (Rev. J. V. Patton); Children's Worship (Rev. C. H. Murray, Melbourne); Week-night Activities (Miss Radford, Goulburn, and Mr. Traynor, Y.M.C.A.); and Teacher Training (Rev. M. E. de B. Griffith).

Time was also found for a talk on Missionary Education by Miss Inman (Hobart) and for a discussion of the Church of England Boys' Society and similar movements.

Each day's programme was closed by Compline, at which an address was given on "The Parables of the Kingdom," by the Chaplain of the School, Rev. T. M. Robinson, of Melbourne Grammar School.

Value.—The dominant impressions left upon a delegate are the worthwhileness of the Teaching vocation and the urgent need for trained and consecrated leaders; the clamant necessity for a determined forward advance by the whole Church to capture the young for Christ. It would be splendid if individual dioceses would make Summer Schools for Teachers annual events—for the religious education of her young is the Church's biggest task.

There are no disappointments to those whose wills are buried in the Will of God.

LETTERS TO THE EDITOR.

(Continued from p. 3.)

know not how he came to be at Crete with Titus. The Greek verb, rendered "set forward" only in Tit. and 2 Cor. 1-16, is rendered elsewhere seven times, "brought us on our way," signifying accompaniment. Zenas and Apollos could easily have travelled with Titus, and the apostle had a lively recollection of the danger of a winter voyage from Crete to the mainland. Possibly, like many brilliant men, Apollos was a little casual, hence the adverb "speedily." Although it appears rather a bold theory, it certainly solves many of the difficulties of the epistle which possesses phenomenal brilliance, and closest reasoning, accurate scholarship, and I venture to say that there is nothing inconsistent in the suggestion that the brilliant orator, the earnest logician, and cultured author combined to produce the greatest gem, apart from the Gospel of St. John, in the New Testament.

The 142nd Anniversary.

Archdeacon Boyce writes:—

In the Provincial Synod of 1904, as well as in the Sydney Diocesan Synod, resolutions of mine were carried almost unanimously in favour of the Annual Commemoration of the beginning of the work of the Church in this country.

All the Bishops wrote to their parishes for support, therefore, the movement has the highest commendation. It has been warmly taken up in various quarters. It is to be hoped that this year, the 142nd Anniversary of the First Service, there will be no decrease in this interesting matter—"Less we forget." It is a special opportunity to thank God for His continued mercies. We have celebrated the usual Anniversary of the State, and now we honour the Anniversary of the Church.

The original service was on Sunday, the 3rd of February, 1788.

Stress should be laid showing that the duty of the Church in the generations has been ever recognised. There has been the witness for the Faith in the preaching of the Gospel and in the promotion of Truth, of Good Character, of Honesty, of Love, and in other directions—Charity, Philanthropy, and other lines of Christian Action have been promulgated.

From the first the duty of educating the young has been dwelt upon. The first schools here were formed by the Church, for half the history a majority of children were in Church Schools. Our Public Schools today are not Godless, and mainly through the influence of the Church. The King's, and other high-class schools are mostly of the Church.

In missionary effort the Church has done most useful work. The Rev. Samuel Marsden's seven missionary voyages to New Zealand can never be forgotten. To-day its missionaries can be found in Melanesia, China, India, Africa, and other parts.

The opportunity is given in the full celebration of this 142nd Anniversary to lay stress upon the duty as well as the history of the Church in every direction. There can be a note of thanksgiving for the splendour of the past and the desire for even greater earnestness in the future. We can praise our God for the blessing that has been graciously vouchsafed and at the same time show our adherence to the great and precious principles of our Faith.

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The Dawning of that Day.

"The Church Gazette," the official organ of the National Church League, London, in its October issue, says:—"We have received a copy of a book by Rev. H. G. J. Howe, L.Th., Rector of Christ Church, Gladstone, N.S.W., entitled 'The Dawning of That Day' (1/6 net) and we will stock it in our Book Room. It has already reached a fourth edition, has had a large circulation in Australia, and is strongly recommended by the leaders of the Advent Testimony Movement in this country. It is a clear, moderate, and uncontroversial presentation of the case for the Pre-millennial Advent of our Lord, and it is presented with very considerable ability. The writer is a careful student of prophecy and of contemporary history, and we think that many people in this country will be glad to have this clear and concise statement."

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Parish Bookstall Society.

(By the Rev. A. Law, Th.Schol., D.D.)

Obtainable at the Diocesan Book Depot, St. Paul's Cathedral, Melbourne, and "The Australian Church Record" Office, Sydney.

The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917, 280,000 copies have been printed, and £2600 spent. HALF PRICE for cash orders of over 12/- worth.

Archdeacon Hamilton, Clippisland, writes:—"I consider the Confirmation Booklet 'From Baptism to Communion' (6d.) the best thing published. I have used it for years. It is so thorough and covers all the ground."

The Rev. Canon H. T. Langley, M.A., of St. Mary's, Caulfield, Melbourne, desires to express to clergy and laity his impressions of this new publication. He writes:—

"The clergy have long needed a book of this kind. It has come to some of us in answer to a felt need in our parish work."

"Our Wedding Day" is a chaste little book of 60 pages, exquisitely printed. The subject of marriage needs plain speech, combined with the utmost reverence. This is characteristic of the eleven chapters. "I can imagine only feelings of gratitude from those about to take the holy estate of matrimony" upon them, for the wise counsels and advice.

"Clergy can obtain this book at such a reasonable cost, that they may use it freely as a Gift at Weddings. Also they will find it a fount of suggestions for those fathers' talks which any true pastor gives to his people entering on matrimony, and which might well be taken from this book for the address."

It is suggested that the Bride and Bridegroom use the copy, which can then be suitably inscribed. The smaller editions contain useful detail regarding the conduct at weddings, and may be lent to make the service more hearty and congregational."

The Rev. A. R. Ebbs, of Manly, N.S.W., having ordered several times, writes:—

"I am delighted with Doctor Law's booklets, 'In the Valley of the Shadow,' words of comfort in sorrow for the bereaved, and 'Our Wedding Day.' I consider that the whole church is indebted to him for their publication. I am using them freely. Those who have received them have expressed their deep appreciation of their contents. I gladly commend them for use by my brother clergy throughout Australia."

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"It has taught me much that I did not know before. I wish every member of the Church of England could read it."—A Churchman in New South Wales writing to a Friend.

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Our Missionary Column.

News from China.

During the past year some of the women missionaries in Fuh-Kien have been able to resume village work; although, in parts of the province bandits are still active, and travelling unsafe.

Miss McClelland writes:—"It is nearly ten years since I have been able to visit the Futsing district. I find the Church in a much less flourishing condition. Many of the older members have died, and the men working in the church are fewer. Where we had eight catechists we have now only five."

Miss E. M. Varley (N.S.W.), writes from Hangchow:—"My fellow worker and I spent a month recently in the Hangchow River District. The weather was very good for itinerating. We walked over 75 miles and visited twenty-one villages. We spent a week in Wangdzia, and visited two out-stations, Iakoe and Nyieno. Whilst at the latter we paid a visit to Hwekang. There we met a woman who had been ill, and had been helped by a Chinese Christian woman, and through prayer was healed. She had destroyed her kitchen god a month before, and now believes the 'good news.' We were glad to meet her and strengthen her faith."

Schoolgirls and Famine Relief.

The Chinese girls of St. Stephen's and Fairlea, Hong Kong, have shown a keen desire to take their share in famine relief. A number of them asked to be allowed to give up one meal a day in order to save money; this and other acts of self-denial, and a concert which they arranged themselves, enabled them to send 1540 dollars through the Church to the National Christian Council for the famine area. They have sent part of the proceeds of their annual sale to Christ Church School, Calcutta, where Miss Taylor, who was temporarily at St. Stephen's, is in charge. Hong Kong is an important British possession, an island off the south-east coast of China.

News from Palestine.

The population of Palestine is increasing 30 per cent. each year. Present population, 600,000 Arabs, 105,000 Jews, 85,000 Christians, and 10,000 others; total 887,000; 72,000 Jews returned since the war. It will be remembered that only about 50,000 returned from Babylon with Zerubbabel after the captivity.

In August, 1927, Pinous Rutenberg began building a dam across the Jordan, meant to furnish hydraulic power and light for all Palestine. Haifa, near Mt. Carmel, and Tel Aviv, near Joppa, are already both lighted with electricity. Tel Aviv has 100 factories, made possible because of electric light and power. Haifa and Joppa will be the two great Palestine harbours. Forty ships will be able to occupy Haifa harbour when completed. Work began at Haifa in April, 1928.

What a wonderful transformation of the Holy Land! When will the light of the Gospel of the Lord Jesus Christ shine all over the land! It depends, does it not, on the faithfulness of us professing Christians. May God give us grace to be faithful and self-denying in our task of sending the Gospel to all parts of the world.

We learn with joy that the New Testament is being read to-day by Jews in all of the 120 colonies in Palestine.

News from India.

Miss A. J. Nethercote, M.A., writes from Agra:—

A Bill has just been passed, and will become law in April, 1930, forbidding the marriage of girls before 14 years of age. The passing of this Bill is a great matter for thankfulness. What a difference it will make in time. It means no more child-widows. It was introduced by a Hindu, though, of course, it met with opposition from some of the orthodox. The strongest opposition came from Moslems. However, it passed by a large majority. Boys may not marry till eighteen.

Miss Nancy Walsh, B.A., writes, 24/12/29: We are now well on our way to Colombo. We expect to pass Cocos Island to-morrow, where we shall drop a barrel of comforts for the men on that lonely telegraph station. I am taking things quietly on board, as I was tired after the strain of the last few days in Sydney, and wish to be fresh for work when I arrive.

The highest bidder for the crown of glory is the lowliest wearer of the cross of self-denial.

Women's Column.

(Contributions, especially from Women, will be welcomed by the Editor for this column. Please address: "Editor," St. John's Vicarage, Toorak, Melbourne"; or "Care of Miss Bayley, 'A.C.R.' Office, 'Bible House,' 242 Pitt St., Sydney.")

**"A perfect Woman, nobly planned
To warn, to advise and to command;
And yet a Spirit too, and bright,
With something of an Angel light."**

Who Rules?

Who rules the World? An old proverb tells us that the World is ruled by the hand that rocks the Cradle. And so it ought to be. So, one would think, it must be. For the ruling factor in the world is character, far more than ability. And while ability depends directly upon heredity, character is the inevitable result of training and environment.

Women cannot always endow their sons with ability. The springs of that must be sought in a long line of ancestors. Even when the mother herself possesses ability she will not necessarily transmit it to her children. It may be ruled out by some congenital defect on either side.

But, mothers can generally ensure, by God's blessing, that their children shall grow up with that inestimable blessing of a sterling character, without which mere ability will not carry its possessors very far.

Some mother who reads this may perhaps ask, How can I do it? What must I do to ensure that the little downy head that I so constantly lay to rest on its little soft pillow, may some day be looked upon with honour as one of the world's rulers?

Well, now, let her first remember that Ruler doesn't necessarily mean either King or Prime Minister. There is a force behind the King and the Prime Minister—a force to which they must bow and obey—and that is the force of national character. A bad man, if he possesses marked ability, may for a time establish a regime of vice and misrule. But not for long. The storm may dash itself upon the shore, tear down masses of rock, and even carry ruin far inland. But the steady, passive resistance of the sand will win in the long run.

So the force and violence of the bad ruler, just as we see it, for example, in the Soviet Government of Russia to-day, must finally wear itself out against the quiet, passive resistance of a national character, the outcome of a hundred generations; and character, not mere ability, will finally remain in the front. And the building of national character is largely the work of mothers.

Remember first, Mother, that character depends chiefly upon religion. The northern nations of Europe are superior to the southern chiefly because their religion favours strength and independence of character, and so stability of government. It was the religious revival of Wesley and Whitfield that saved England from a revolution like that of France.

Here in Australia to-day we are threatened with a revolutionary movement like that of Russia. Will it come? Will the attempt succeed? Possibly it may—certainly there are many who are trying for it. But whether it will or not and whether it will last, will depend on the religious strength of our people.

So, Mother, see first to your own religion—then to your child's. Happily, God has made women, as a rule, more thoughtful, more idealistic, than men. And He has made them so for the sake of the child. Pray for that child of yours. Pray often, pray earnestly. Get your husband to pray too, if you can. Often pray aloud, and let the little one hear your prayers, so that he may drink in the spirit of Prayer. Then teach him to pray, too. Take him to church with you. Read your Bible, and let him hear you read it. Let it be his earliest text book. Teach him to read from the pages of St. John's Gospel—the easiest reading-book in the world.

So you may instil into your child that strong religious character that—whether he ever becomes King or Prime Minister or not—will make him one of those strong characters that do more than Kings or Prime Ministers to shape the destinies of the world.

That child, said Pericles, rules Greece; for I rule Greece and his mother rules me, and he rules his mother.

God can only trust those who trust Him.



(From our own Correspondent.)

An Appointment.

A certain amount of interest is always attached to the appointment of a cleric trained in Australia to an English benefice. The Rev. W. B. Chambers has accepted the parish of St. John, Chelsea. He hopes (D.V.) to be instituted and inducted by the Bishop of Kensington and the Archdeacon of Middlesex on Wednesday, February 5, 1930, 8 p.m.

The Ballarat Diocesan Magazine will welcome the news, as Mr. Chambers received his training at St. Aidan's Theological College.

An Interesting Legal Case.

Rector Objects to Pension Scheme.

The Archbishop of York, Dr. Temple, was subpoenaed as a witness for the defence at Market Rasen County Court, Lincolnshire, recently, when the Rev. Francis Handley Roach, Rector of Toft, was sued by the Church of England Pensions Board for £32 15s. 6d. due as contributions from January, 1927, under the Clergy Pensions Measure, which compels incumbents to contribute to a pensions scheme.

Mr. Cecil Litchfield, for the Pensions Board, said there was no power to accept Mr. Roach's offer to give up his right to a pension.

The Archbishop, in answer to Mr. Roach, said that he was a leader of the Life and Liberty Movement. He agreed that the movement had probably assisted in the change in the Church government.

Mr. Roach handed a pamphlet to the Archbishop who said, "This appears to be a paper issued by the Press and Publications Department of the Church Assembly."

Mr. Roach: I ask you whether there has been anything more disgraceful—

Judge Langman interposed, and Dr. Temple resumed his seat.

Mr. Roach said that ten years ago an entirely new basis for Church membership was established, and when the new Pensions Act came in he took no notice of it. "I do not intend in any way to recognise the new order of things," he said. "It is a matter of conscience."

The jury found for the board and judgment was entered against Mr. Roach.

The World Call!

The Church believes that there can be no true response to the World Call—or, rather, God's Call to His Church—until men have walked "The Way of Renewal." It must first begin with the clergy. To this end, every diocese in England without exception is calling its clergy to set periods of meditation, prayer and worship. It cannot be denied that in many cases the world has its

Victorian No-Licence Poll, March 29th.

After waiting ten years, Victorian electors on the 29th March will be called upon to decide whether liquor licences shall remain in Victoria. **Voting is Compulsory.** The Resolution on the Ballot Paper reads:—"That Licences shall be Abolished." Electors must vote "Yes" if they wish to see this great evil removed from the State.

The Anti-Liquor Campaign will be inaugurated by a monster meeting in the Melbourne Town Hall on Tuesday, 4th February. Rev. R. B. S. Hammond, the world-famous Temperance orator, and other leading speakers will take the platform. The Salvation Army Headquarters Band will play. There will be first class musical items and inspirational community singing of Temperance songs. Arrangements have been made for overflow meetings. Admission to the body of the hall will be by ticket up to 7.30 p.m. A charge of one shilling will be made for balcony seats. Tickets can be obtained at the Headquarters of the Victorian Prohibition League, I.O.R., Band of Hope, M.T.A.S., and W.C.T.U.

We urge all ministers to keep this night free from all meetings and to urge their people, young and old, to attend this great inaugural gathering. A good beginning will mean success in this great fight for NO-LICENCE.

sway in the Church on account of the worldly ways of the clergy. The writer believes that "The Way of Renewal" is first needed in many "homes" of the clergy.

Church Theatricals.

A correspondent sends us the following comments of a friend in South Africa on the ceremonial used at the consecration of the new Cathedral in Johannesburg:—"I would like to have sent you some pictures of scenes taken at the consecration of the new Cathedral here. What a parody of Christianity all this pomp and ceremonial are. I can scarcely conceive of anything more calculated to drive the average man from church. In all, I think nine bishops took part in the performance, which certainly was excellently 'produced' and extravagantly 'dressed.' In fact, the whole show was a gorgeous production, entirely regardless of expense. . . . The chorus composed of lesser lights appeared to be well rehearsed too, and it was a triumph of stage management throughout. I should imagine it must have inspired a whole gamut of emotions amongst the fashionable audience—probably every emotion except humility and reverence."

A Strong Stand.

Mrs. Philip Snowden, speaking to the Congregational Assembly, said: "It has been suggested to me that what is suitable for Mrs. Snowden is not suitable for the wife of the Chancellor of the Exchequer, that while I am entitled to be as 'bigoted' a teetotaler as I like in one position—nobody cares about that—in the other I must set a proper example to the nation. There is to be no alteration whatsoever. I shall not become less of a total abstainer, and my new dwelling will no more know strong drink than did the old one. If Sir Esme Howard, the British Ambassador to the United States, can take up a fine detached line on the question and close the Embassy there to the use of strong drink, even though out of compliment to America, it is possible for a British Minister at home and his wife to do precisely the same thing."

Recent Publications.

Devotional Studies in the Holy Communion.

By the Rev. A. St. John Thorpe, M.A. Cloth 1s., paper cover 6d.

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The Creed of a Young Churchman. A Manual for Confirmation Candidates and other young Church people.

By Canon H. A. Wilson, M.A., Rector of Cheltenham. Second Edition, 1927. 2s.

A Communicant's Manual.

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

Mt. Dandenong, Vic., Jan. 30, 1930.

"One family we dwell in Him."

My dear girls and boys,

Last Sunday in church was read a prayer asking God's blessing on the Naval Conference which is going on in London now. I think you will have all heard the same prayer. Men sent from many different countries will be there, they will be discussing very important matters, but all to do with how to keep peace among all the nations throughout the world.

We, each of us, belong to a family, it may be a small one, it may be a large one. Most of us have, besides our parents, brothers and sisters, uncles, aunts and cousins. We live with them, play with them, go to school with them, even squabble with them, though if we do that we soon make it up again. We have a very special feeling of love for our families. Even when we grow up and get separated it is always a pleasure to get letters and hear what is happening to them, and a real joy to meet them every now and then.

It is awfully hard for us to remember that we belong to a yet larger family, ever so much bigger than the biggest of our home ones—we belong to the family of God, and that family is spread all over the world. We have different coloured skins, we talk different languages, we have different ideas of how to live, and yet we are like one another in lots of ways too. A small baby in Africa needs food and warmth just like your baby brother, and I expect he cries as loud when he doesn't get them. Boys and girls in other countries go to school, play games and make friends just as you do in Australia. It's the same with men and women; they marry, they have homes and children to look after and work for. Sometimes, not often, we meet people from other countries out here, lots of people from England, of course, and a few from places like Switzerland, Germany, France, India, China, America. It's nice to meet them, I'm sure you all feel that, they can tell us about their own countries, and so we can learn more about our unknown relatives in God's big family. And that's what we need to do if we are going to help in bringing about world peace. We must learn more about other countries. We can, easily enough, at school, in books and from people who have travelled. Our boys who went to the huge Scout Jamboree in England last year must have made lots of friends and have learned ever so much about how other boys, talking other languages, lived—our boys will never be able to forget those friendships, I'm sure. To injure or kill a brother or a friend would be impossible for us, and that is what war should be, impossible for us, when we

know that all men belong to the same family as we do. The League of Nations is working hard to prevent wars, and we can help. Let us learn all we can about our brothers in other lands, treat those we meet like brothers, and make up our minds to do all in our power to stop war.

"Peace on earth, goodwill toward men," that is what the angels sang on that long ago Christmas Day when Jesus was born. Can you find those words for me?

I am, yours affectionately,

Aunt Mat

(From The Children's Newspaper.)

Team Work.

The grey horse he is grey.
The brown horse he is brown,
But let them both be yoked
To draw the wheat to town.
With, Hey Dapple! Hey Dobbin!
Each shall help the other.
And why should we
Still disagree?
Let brother work with brother!

The Frenchman he is French;
The Dane, he is a Dane;
But Peace calls both alike,
To draw her harvest wain.
So, Hey Louis! Hey Henrik!
Each shall help the other,
And Earth shall grow
A Heaven below
When brother works with brother.

O, you are from the East,
And I am from the West,
And each has gifts for Man,
And no one's gift is best.
So, Hey dreamer! Hey deliver!
Each shall help the other,
To make Life fair,
And free from care,
And every man a brother.

Parish Halls and Dancing.

(From Our Correspondent in Tasmania.)

The two diametrically opposed appeals to the public as to how to usher in the New Year have again sounded forth. The Churches have said, "Come and pray the New Year in; come to a midnight Communion service." The commercial and amateur entertainers have said still more loudly and with more expensive advertisement, "Come and dance the New Year in. Supper provided," and the entertainers have drawn the crowds. Some of these dances have taken place in parish halls, and the logically minded are asking why if the Church declares that a religious service is the right and best way of entering into the New Year, why should Parish Halls be let for dances on New Year's Eve and the rents go to the Church's finances? On the foundation stones of many of these Church Halls and Sunday Schools is cut the motto of the Jesuit Order: "To the greater glory of God." A.M.D.G., which is a very good motto provided it is not used ironically, for it is hard to see how a crowded dance hall and a nearly empty church make for the greater glory of God. It is the Church of England chiefly that is using her Sunday Schools and Parish Halls for dances, either letting the buildings to some club for the purpose, or allowing members of the congregation to organise them in order to raise funds for the Church. The Free Churches are not running dances and we do not hear that they are losing their young people in consequence.

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Illustration—Canon and Mrs. Burns.

Leader.—The Spirit in the Pew.

One of the Ironclads.—A Tribute to late Rev. A. C. Kellaway.

The Constitution.—"The Position Stated."

That Motor Cycle.—A Talk to Young Men. By Rev. H. T. Rush.

The Oxford Movement.—By Rev. A. S. Denish, M.A.

Women's Column.

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The Irish Free State contains the highest percentage of bachelors. The next highest is Sweden.

Archbishop Head's reply to complimentary remarks is: "It is evident that you haven't had time to find me out."

Great point is attempted in citing 80,000 arrests in U.S.A. for breaches of the Volstead Act. But there are 120 million people in U.S.A. If the proportion of offences were on the Australian basis there would have been at least 900,000 cases in U.S.A.

Migration has decreased. Fortunately the greatest decrease is among Southern Europeans.

Archbishop Head's father was mentioned when Sydney diocese was vacant some years ago—an interesting connection.

A "Red" Wedding was celebrated in Sydney. Hands were crossed over the Communist International Flag bearing the emblems of a sickle and a hammer.

In Melbourne diocese 130 clergy are favourable to Prohibition, including a retired bishop, three archdeacons, and four canons.

The Bishop of Grafton (Dr. Ashton) was standing at the door of the church at the village of Wollongbar on a Sunday night welcoming worshippers, when Mrs. A. E. Saul, who was approaching, stepped on a snake. It bit her on the ankle and escaped into the long grass. The bishop's girdle was immediately used as a ligature, and Mrs. Saul was taken to Lismore for medical treatment. She has since recovered.

One of the Ironclads.

THE Rev. A. C. Kellaway was one of four or five clergymen dubbed so by other Evangelicals. The nickname holds true, for Mr. Kellaway was a staunch evangelical of the type that cannot be moved from convictions which had been arrived at through the revelation that cometh from above, combined with earnest thought and painstaking study. But while this is true of his hold on convictions, it is also true that Mr. Kellaway never forgot he was first of all a Christian and a gentleman. His speech at the debate on the Rejected Prayer Book was characterized by true thoughtfulness and moderation of tone and speech. It earned the well-deserved praise of Archbishop Lees for its moderation and restraint. As a parish clergyman he was beloved of those who knew him intimately and were closely associated with him in work. As one of his Churchwardens said, he was one among thousands. As a spiritually-minded man he stood in the forefront. Few have been so manifestly men of Prayer. He was insistent in his call to prayer, both in committee meetings, in parish work and in private life. He was a splendid example of missionary zeal and liberality. Only a few know how much he gave out of his own limited private resources to forward missionary work. As chairman of the C.M.S. Committee, he served the Society splendidly by his regularity, punctuality, patience and wise counsel. It would be difficult to find fault with his handling of delicate points and

difficult situations. As a visitor in the home and in contact with the youth of the household, he was ever a real favourite, so ready to understand the spirit and joyousness of youth, entering into the games and fun as if he still retained his youth. He will be very really missed in the home and life of the one who pens these words. And to the whole Church his passing brings a very great blank which it will not be easy to fill. "Remember them that were your leaders, which spake unto you the Word of God; and considering the issue of their life, imitate their faith."

A Sunday Games Debate.

Ealing's Overwhelming Verdict.

The Town Hall, Ealing, near London, was lately packed to its very doors with people eager to hear the pros and cons of the question as to whether Sunday Games should be allowed in the parks. There were two speakers for Sunday games, and two speakers against.

The advocates for Sabbath Observance led off in the debate and quickly captured their audience by their frankness and sincerity. They dwelt with the earnestness of Christian believers on the need of man for one day's rest in seven. "Men and women need something more than Sunday games," they declared. "We are created for something higher and better; we have responsibilities in life to face; we have characters to be formed; we have souls to be saved." Our quiet, reverent Sundays are worth preserving, and there never was a time when they were more needed by the people. Where would England have been without the healing influences of the English Sunday? The greatest men of the nation were all agreed that the English Sunday had had a stabilising and beneficial effect upon the people. The Sabbath was made for the whole man—spirit, soul and body. Sunday without worship was like Sunday without the sun. The Lord's Day without the Lord of the Day missed its purpose and meaning.

They warned their opponents against attempting to determine what was a bulwark of their nation; Sunday had been one of the mainstays of their people; it was a sacred heritage which had been handed down to them, and they must safeguard it.

The two speakers who were in favour of Sunday games in the parks failed to come to grips on their subject, and they both failed to grasp the essential point that the Sabbath has been set apart by God for worship. They contended that the young people should be allowed to spend their Sundays as they liked, and that no body of people should be allowed to interfere with them. There was the well-worn plea for the spirit of toleration to be shown. To seek to impose a standard of morals upon other people was not in accordance with their English ideas of liberty and conscience.

Both these speeches were received more or less in silence by the meeting, and it seemed obvious from the beginning that the cause of Sabbath observance would triumph.

The voting cards were then filled in and collected, and after a short interval, the figures were as follows:—Against Sunday games being allowed in the parks, 670; for Sunday games, 57.