

Arnott's

Famous

Biscuits

"Be Ready."

Be Ready for what? A story will answer that question. A minister was walking along the street one day when he was met by three small boys. They were playing at soldiers. They were marching along in single file along the gutter, with head erect and eyes front. Each was armed with a wooden sword. Each had a shoulder badge bearing the letters R.F.A. The minister was interested. He stopped them. "I did not know," he said, "That the Royal Field Artillery carried swords." "We're not Royal Field Artillery," was the reply. "What are you then?" asked the minister. "Look at our badges," said the youngster; they should tell you. We're 'Ready for Anything.'" That is the spirit to meet life. March breast forward ready for anything.

Now, if you do that you will be ready to make the most of your chances.

It often happens that many people are not ready. Two professors read in a book catalogue that a certain bookseller had a copy of a rare book for sale. One of them made up his mind that he would go to the bookseller the first thing after breakfast and buy it. After breakfast he went to the shop, and found that the other professor had been there and bought the book before he took his breakfast. The one was ready to take his chance when it came. The other was not ready, so lost his chance.

Be ready to welcome Christ when He comes to YOU. Do not let Him pass by. Welcome Him into your heart. For as many as so receive Him, to them gives He power to become the sons and daughters of God.

So be ready.



YOUNG RECORDERS.

The Tiger Spirit.

Aims:

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

"Nelmar," Riversdale Road, Hawthorn East, E3, Victoria.

Dear Girls and Boys.

Are you all saving lots of stamps and asking Fathers, Uncles and Friends to save them in their offices?

There are some stamps in use just now that will be valuable, so look out for them—they are the ordinary 1½d. ones which have been altered to 2d. ones by having 2d. stamped across them in black.

You may wonder how all this helps missionary work, so I will tell you how it acts. The uncommon stamps you send in will be sold and the common ones will be exchanged with people in foreign countries for some of their own stamps, and as those will be uncommon here they can be sold to stamp collectors in Australia and the money taken is used for missionary work, so you can see that in this way you assist in raising money to help spread the Good News of our Lord Jesus Christ to far-away lands where the people have not even heard of Him.

You will see that our continued story is finished now. Would you like to do something for the Indian children in the villages you have been reading about? You can't kill a man-eating tiger in the clever way Ramchandar Dass did, but here is a little thing you might be able to do—make a Friendship Book to be sent to a boy or girl in India.

A Friendship Book is a book all about yourself, your home, school, parish, country. Pictures of homes (insides and outsides) can be cut out of catalogues, magazines, etc., and a separate page made for each subject.

Here are a few headings for pages: Our clothes, flowers, furniture, scenery, boys and girls, games we play, churches, animals, photo of myself, my school, church, family, etc.

A friendly message can be written on the first page, and a few words to explain that you are a Christian, because they might think you are a Mohammedan. An ordinary drawing book could be used to paste the pictures in. Well, it is time I said good-bye now.

Your own loving

Aunt Mat

"Hullo, Bill, sweeping out the shop?"
"No, Dick, sweeping out the dirt and leaving the shop."

(Concluded.)

"A true word, mother: he will trouble the village no more. Did I not speak truth? The great God you have learnt to serve has saved you!" Ramchandar Dass spoke clearly and loudly. "You were forgetting Him in your fear; you were going with your prayers and offerings to the jungle—the dumb, blind jungle. But He never forsakes His children; I prayed to Him, and He showed me the way. Is He not the good God, the God of strength? 'Prove it!' said ye. . . . See what has been wrought!"

There was silence for a moment, and then a louder murmur rose.

"Yes! He is certainly great—we know it now. We have seen; the Christian's God is strong. We will tread His way. . . ."

The swami's protesting voice was drowned, and the party that came out to worship jungle gods went back through the gathering dusk to the Mission. The schoolboys led the way; carrying Ramchandar Dass on their shoulders, they swarmed into the compound, laughing and crying and shouting with excited happiness.

The news was brought to Mr. Graham; Ramchandar himself told the story.

"Help me out, lad," he said to his Head boy, and would not be withstood. The tense weariness had gone from his face as he faced his people in the starlight and gave thanks to God.

Ramchandar Dass was beside him—Ramchandar Dass, with the great weight gone from his shoulders. He had kept his word; his faith in the truth and strength of God had stood the test. All was well!

An Anglo-Catholic Remonstrance.

What "The Church Times" calls "A carefully phrased remonstrance against episcopal policy as it affects Anglo-Catholics" has been drawn up in the form of an Open Letter and signed by more than eleven hundred priests of the Provinces of Canterbury and York, outside the diocese of London. The amazing thing about the remonstrance is its tone of "pained innocence" and "feeling of great humiliation endured for some years past." The signatories call themselves "devoted sons of the Church of England," "living men with religious minds," and make other lugubrious statements. It is a surprising document, and it should make the Bishops face their responsibilities to the Church of the Reformation, whose leaders they are! Too long have Anglo-Catholics posed in the way their Open Letter would have its readers believe.

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For Church of England People
CATHOLIC—APOSTOLIC
PROTESTANT &
REFORMED

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Great English Historian—Clarendon.—Rev. W. H. Irwin, M.A.

Quiet Moments—The Daily Forerunner.

Leader—The Lambeth Encyclical.

New Constitution, Church in Australia.—Mr. W. J. G. Mann, M.A.

The Augsburg Celebrations.

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Editorial.

Music Week in N.S.W.

WE give our unstinted commendation to the celebration of Music Week in N.S.W. during the first week in September. There is no doubt that really good music exercises a distinct spiritual ministry if used aright! Well might the Psalmist say that praise is comely, and this whether it is instrumental or vocal or both. Instrumental music has proved a mighty agent in awakening, endowing and enriching the emotions. It should be skilfully done, with the set purpose of interpretation, and the desire to arouse holy and reverent sentiments. As regards vocal music, that is, the melodious and highly trained human voice, in perfect accord with the eternal laws of harmony, it exercises an extraordinary power over the soul. The merest scrutiny of the Bible shows that music is the special art that God has ever consecrated to Himself. The foundations of the world, we read, were laid to the strains of choral harmony, "When the morning stars sang together, and all the Angels shouted for joy." When the revelation of the Christ dawned upon the world's darkness the Divine Humanity Himself came amidst the Anglic songs. And when Christ instituted the Sacrament of our Redemption, He, with His disciples, sang a hymn—the refrain of the Hallel, "O give thanks unto the Lord, for He is good, for His mercy endureth for

ever." From that day to this no human art has preached to the soul of men with half the power of music. All we hope is that Music Week in N.S.W. will be consecrated to holiest and best.

To the Women of Australia.

WE earnestly endorse Lady Stonehaven's farewell message to the women of Australia. She and Lord Stonehaven are leaving us after five years' occupancy of the Federal Government House, and well and truly have they added lustre to their exalted positions in our land. Lady Stonehaven's felicitous references to the pioneering women of this land, their noble qualities and self-sacrificing lives, are happily phrased. Well does she plead that "the old noble traditions and ideals must be firmly upheld and maintained. The same spirit with which the women of Australia gave their husbands, brothers, and sons for the war, animates the women of Australia today. The spirit to endure hardships and sorrows with a brave face, to overcome difficulties with a smile, to give up much and to help their men-kind to face adversities with bravery and perseverance, patience, and courage, will be needed even more in the future, for the trials of peace make as great demands as do the stress and tribulation of war."

We are confident that all true Australians will lay to heart these words and will endeavour to play their part right nobly in these days that call for courage, patience and Godly living. For our part, we believe that the Australian Commonwealth will have no more ardent advocates in the Old Land than our latest Governor-General and his good lady. We wish them as they have wished us, from the bottom of our hearts, God's richest blessings.

Archbishop Duhig's Outburst.

WE notice that the Romanist Archbishop Duhig of Brisbane, has much to say derogatory of the Anglican Church and her leaders consequent upon the cabled summaries of the Lambeth Findings. He prophesies an exodus from our Church. We are convinced, however, that in this, the wish is father to the thought. It is certainly bad taste on his part and evidence of his prejudiced mind to indulge in the orgy of cheap abuse that has fallen from his lips, and especially when the full text of the Bishops' Encyclical is not to hand.

Everyone knows that it is by a constant cracking of the whip that the Roman Church leaders keep their people segregated. The Arch-

bishop's remarks come ill from him, when it is remembered how easily, through the centuries and even in this modern day, princelings and other wealthy personages have secured divorce by the Roman Rota, under the euphonious title of annulment. It is a series of stories that will not bear the light of day. The famous Bishop Ryle, of Liverpool, England, once said, "Roman Catholicism is the finest religion in the world—for the natural man." Lots of things can be accomplished for worth-while financial considerations!

Right Use of Leisure.

THE Dean of Melbourne spoke wisely at the annual meeting of the Victorian Mothers' Union the other day when he remarked—"Mothers and sisters, I beg of you to urge all young people under your care to be players and not spectators. The spirit of the game is so often spoiled by the people who gather outside the playing-fields—people who often have a stake on the issue, and because of that stake tend to lose their tempers and become dangerous neighbours. There are far too many idle young men and women looking on at Saturday afternoon matches, instead of exercising their own muscles and improving their own physical fitness."

If this were realized there would not be the vast army of men and women at the too frequent race meetings. It is a perilous situation in a community when we find horse-racing on five days in a week and hosts of patrons thereat. The country may be on the verge of bankruptcy; poverty and distress might stalk through the land, still the horse-racing and its concomitant evils go on. It is high time the Government did something in this respect; not merely by repressive measures, but by a policy of sound education in thrift, and in the best use of our leisure. Education means drawing out the best in our young life. Let us see that all their amusements develop noble manhood and womanhood and strengthen and maintain the noblest things in life.

The Test Matches.

AUSTRALIA has won the Ashes! Better still, a splendid spirit of goodwill has been built up and our men have proved themselves ideal Empire Builders. To us, the most significant feature about the Australians, is the fact that seventy-five per cent. of them began their cricket in Church teams. Therein lies their strength and their character and their tone. They should receive a royal welcome home!

WILLIAM TYAS

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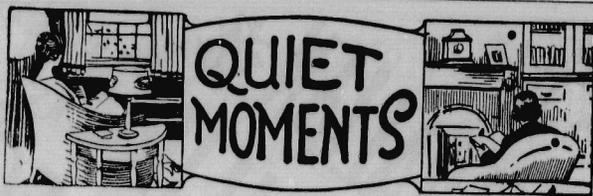
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QUIET MOMENTS

The Daily Forerunner.

LIFE is a very complex thing. Innumerable forces enter in to the making up of every hour's experience. So many factors, personal and impersonal, are involved that if we attempt to trace any one of them back we find ourselves in a long series of cause and effect that leads us to the most surprising antecedents of the conglomeration of phenomena that make up the present. These phenomena set the stage on to which we move at any part of our existence. They are the conditions that determine our actions. The whole outlook seems to be such that we are carefully hedged in by our environment over which we have little control.

The Christian, however, introduces a new factor and that is God. The actions of persons are not so easily estimated as would appear and the phenomena are not so far beyond the control of this strange thing called human volition as many would have us believe. Because influencing human volition without destroying its freedom is God's work. How many a man acts in a certain way without any thought of God when all the time he is fitting into God's plan. One of the glories of the Christian faith in practice is its absolute belief in God's care for even the so-called petty things. The Father does not miss the fact of the sparrow's fall. The Father does not miss the fact of an anxious soul, a troubled brow. The Father is desirous of helping to remove that anxiety, of smoothing out the trouble. And when He is invited into the piece He alters things.

In the record of God's dealings with men in olden times we have abundant illustration of the way in which He prepared the way ahead of His servant. "Behold, I send before," in some form or other is a constant encouragement to those who looked to Him for guidance. Some think this belief in Divine interference is a childish thing. When one attempts to prove it by illustrations one is reminded of the possibility of auto-suggestion, or of accidental coincidences. But such attempts to explain away a precious factor in life cannot take away the reality of the experience.

An official in a certain town had expressed his intention of taking a line of action that would have removed long-standing privileges of a vigorous and valuable Christian institution, and which would have considerably reduced the effectiveness of the institution and have increased its problems. The official was strong-willed and not easy of approach. The head of the Christian institution was shrinking from the task of interviewing him. But one morning in his daily prayer he faced the matter out with God and asked Him for guidance. A little later on in the morning found him again on his knees, and in a few minutes he was on his way to the official's office. He was quite sure that God had bidden him do this and that God had gone ahead to prepare the way. The event proved that he was right, for the official was ready

not only to discuss the matter, but also to see it from the other point of view. God HAD prepared the way.

So it frequently happens but not as often as it might. This sort of thing might become a common experience in the lives of every one of us if only we asked God to prepare the way for us. For God is just as willing to-day as ever He has been to send His messenger ahead to prepare the way before us. He would become to every one of us the Daily Forerunner.

The Problem of Youth.

In our leading article of last issue we drew attention to the need of stronger central organization to give help and inspiration to parishes in their task of winning the young people of our Church for Christ and retaining them in spiritual fellowship with the church and its work. The Sunday School alone is not sufficient. We noticed the following remarks on this subject in the current number of a Sydney parish paper:—

"The spiritual welfare of the young people of the Church of England is, perhaps, the most serious problem that the Church has to face at the present moment in every Diocese. The Church as a corporate body is not tackling the problem with any kind of earnestness or sincerity. Individual parishes here and there are doing good work, but without Diocesan help, we have no Church organisation to adequately meet the need of our young people. There is no central force in the Diocese to give inspiration, direction or help to any parish in its struggle to keep the young people within the living and active membership of our Church.

"The Great War made things infinitely harder in every way. It accelerated moral anarchy; it encouraged all classes, old and young, to kick over the traces; it killed off or maimed and scattered the flower of our young men. Men that ought now to be the reconciling influence between age and youth and between youth and age are not here. Our young men are without proper leadership. And the Church is the poorer and weaker for all this. And whatever weakens the Church in her true work weakens the state."

There is no doubt whatever that there is need for an awakened conscience in this matter. Our guilt is very great. The first pastoral charge of Christ is "Feed my lambs." Very many parishes are making little or no concerted effort to hold the young people or to harness them to the work. They seem content to watch the young people drift. And so the policy goes on—drift, drift, drift."

C.M.S. Cleaner.—The July issue has reached us, and we welcome an excellent number. Stephen Neill, of Tinnevely, writes on the South India proposals, and John R. Turnbull on Islamic Disintegration. The news from overseas missionaries is most interesting, while splendid pages on Home Base activities are helpful and suggestive.



LETTERS to the EDITOR

Organ Renovations.

Robert G. Mann, F.L.C.M., writes:—

As organist and choirmaster of St. Anne's Church, Ryde, I was interested a few weeks back in noticing in your most interesting paper (of which I am a regular subscriber) two interesting accounts of Church Organ renovations in our Sydney diocese, so I thought it would be interesting for you to know that the fine pipe organ of the above Church has just had £70 spent on it by the Wardens, placing the work in the hands of Mr. Noad, of Concord. It was completed a fortnight ago, and consisted of cleaning throughout, voicing, and a complete overhaul of action, and although the organ has no pneumatic action, yet a most marked improvement is readily noticeable, both in the absence of rattling and great improvement of tone. I celebrated the completion of the work by a short organ recital on the Sunday evening a fortnight ago, previous to the evening service.

I enclose a copy of this month's church paper, where you will see kindly reference to the above matter on p. 6.

Trusting this may be of interest to your numerous clientele.

A Letter from England.

Mr. A. W. Acocks, Chairman of the Board of Directors of the "Australian Church Record," who is in England, writes by last mail:—

"We have had a very cool and pleasant voyage which lasted exactly two months, including a fortnight's stay in New Zealand, and were so fortunate as to pass through the Panama Canal in fine weather, which, seeing that the rainfall on one side of the Panama Isthmus (45 miles across) is 60 inches and the other side 140 inches per annum, was unusual.

We landed here on June 9 and spent but nine days in London before going on a country tour, which occupied 10 days, visiting several important centres, including Albury.

This had particular interest for me, as my father was vicar of Albury, N.S.W., and I had visited Albury, four miles from Guildford, when "Home" 21 years ago.

Evangelical Services.

We went to the service at Albury Parish Church on Sunday morning, and were delighted to find that the rector was Evangelical, and he had a special prayer to the effect that leaders should be raised up to maintain the Faith which we had inherited.

I have not had time or opportunity to get into touch with the Evangelicals on this side, but from what I have seen and heard they are strong.

So far my experiences have been pleasing, for on the first Sunday after arrival we went to the Guards' Chapel at Wellington Barracks in the morning and the Abbey in the afternoon, and both services were distinctly Evangelical. The next Sunday we went to Albury, and last Sunday morning went to the early service at Hertford (20 miles out), where the rector stood at the north end of the table and had no vestments or innovations.

By the way, the Anglo-Catholics had an open-air Mass last Sunday, which the Bishop of London licensed but did not attend, but it was a bit of "a frost," as not half the accommodation was utilized, though the day was perfect.

An Open Letter.

I was much pleased by an open letter which some 30 graduates and undergraduates of Oxford, Cambridge and London Universities published a fortnight ago, addressed to the Archbishops and Bishops attending the Lambeth Conference.

This letter called upon the Bishops to hand on the Faith which they, as Trustees, has received, and also urged that the Bishops had, already, surrendered too much to keep within the Church the Anglo-Catholics who would be better out of it rather than be given further latitude.

Anglo-Catholicism.

The Bishop of Ripon, last week, warned the Anglo-Catholics that they had received all the concessions that could be given them but, with so many of the Bishops who have A.-C. leanings, I am dubious as to whether or not the A.C.s will gain further ground.

There is a church within 150 yards of here (Harrington Gardens, South West Kensington) called the "Parish Church of St. Stephen," and on the painted notice board outside it is stated that Mass is celebrated, 7, 8, 9.30 (sung), 11 (solemn), Matins 10.30, sermon and adoration 6 p.m., also confessions," and on a notice inside the porch

it appears that "Fr. ——" will hear confessions at stated hours, and "Fr. ——" at other hours. Inside the porch was a basin containing holy (?) water, and I looked inside the church, which though the day was very fine, was shrouded in darkness.

I saw two "priests" entering, and they were dressed with long robes just like those seen in pictures of friars.

Needless to say, that though I am at present residing in the parish, this will NOT be my parish church.

Opening Service of Lambeth Conference.

The service at St. Paul's was most impressive and also impressive, but the litany was sung while the procession marched up the centre passage; but in the Holy Communion which followed, the congregation, which filled the Cathedral, could not hear the service, which was, apparently, not Anglo-Catholic.

Though we were seated in the nave, just beyond the dome, we, and those behind us, could hear but a few words of the sermon by the Archbishop of York, for when he raised his voice the echoes seemed to drown the words.

Amongst the "Metropolitan" Archbishops our Archbishop was not only the tallest but also the most dignified, and it was a grand sight to see some 300 Archbishops and Bishops marching up the Cathedral, representatives of the C. of E. in all parts of the world.

I could not help feeling proud, and yet humble that "I, though frail, a member am" of such a Church, but at the same time feel somewhat ashamed that, like many others, I do so little to maintain that membership and what it stands for.

Long ere this letter reaches you, I expect that you will have had cabled reports of the Conference proceedings, and I hope that it will effectively deal with the Anglo-Catholic schismatics and force them either to be loyal to the Church or go over to Rome, for otherwise I fear that there will never be any union of the Protestant Churches.

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**GRIFFITHS
 TEAS**

Roadside Jottings.

(By The Wayfarer.)

Wisdom (or Otherwise) from Lambeth.

DINNER was over in the little boarding house, and conversation was going on about current events.

"I see," said a young man, "that the long looked for Lambeth Conference has ended, though we in Australia have only had scrappy reports about their doings."

"Isn't it funny that we should have heard so little?" asked a young lady. "Generally, when important discussions take place in England, we hear every day about the important Resolutions—who supports them and who opposes them; but at this Conference the Bishops kept all discussion secret. I wonder why?"

"It's no muckle to their credit," said the old Scotchman, "that they didna publish their debates ilka day. I mind me of an auld text that says that they that do evil hate the light. Folks will be speiring what they were ashamed of or feared of. But any way, noo that they ha'e finished, what ha'e they to say—mair especially about Reunion, for ilka body kens that that was the chief nut they had to crack."

"The English newspapers speak well of their conclusions on that point," said the young man. "They seem to have been unanimous in approving of the South India Reunion Scheme; and the English 'Daily Telegraph' says it seems clear that before long the Greek Church and the Old Catholic Churches of Sweden and elsewhere will be in communion with the Anglican Church."

"I dinna muckle fash about the Greek and Roman kirks with their Picture worship and their Image worship," said the old Scot. "I'm speiring mair about my ain kirk and the ither great Protestant kirks—the Methodists and the Lutherans and siccan. What will the Bishops be saying about reunion wi' them?"

"They seem to have made progress in that direction too," said the young man. "Discussions with the leaders of the evangelical Free Churches are to be resumed. I see, however, that the Bishops have given their consent to the practice of what is called Birth Control. What do you think about that, Mr. Wayfarer?"

"It was one of the evil practices of heathenism," said the Wayfarer, "and had its share in bringing about the downfall of the Roman Empire; and more recently it nearly ruined France. And it is a new thing that Christian Bishops should express approval of it. But, if you ask my opinion, I look on it as a confession of practical unbelief in God and in His providence; and ought to be practised by heathens rather than by Christians."

"But," said the young man, "don't you think there is a danger of the country, or even the world, becoming over-populated; so that people can't get employment?"

"Australia doesn't look like it at present," said the Wayfarer, "with our thin margin of settlement—six or seven million people round the coast of a great continent that ought to support a hundred million. And as to work, can't you see that every individual makes work for the others? Look how many trades you yourself help to support—butcher, baker, tailor, lawyer, doctor, policeman, cook, candle-stick maker, milkman, and all the rest. Any one trade may, and often does, become over-crowded; but that

rights itself in the next generation. As long as food can be provided, I don't see that there is much danger of an over-crowded world. And didn't I read lately that some scientist proposes to extract food from the air?"

"That may be done a hundred years hence," said the young man; "but don't you think that Birth-control is right 'for the present distress,' as St. Paul says?"

"Hoot, mon," interposed the old Scot, "you may e'en tak it frae me that that's wrong can ne'er be expedient. I ken weel how half-hearted folk be asking 'an hoo shall we maintain the bairnies? But does na that just mean 'hoo shall we maintain them wi' oor present standard o' luxury. Man, do you think we couldna live mair happily wi' a lower standard? Look at mysel' now—aulder than ony of ye, and stronger than maist of ye, and hoo was I brocht up—ane of ten bairns in a puir family in auld Scotland—on oatmeal parriches wi' saut, maistly; wi' maybe a bowl o' haggis occasionally, and oat cakes for the lave, and it 'ud be verra guid for Australia to ha' to do the same. Standard o' leeving! isna' that the coward cry of every lazy Union leader!—ye maunna touch oor wages, and ye maunna lower oor standard o' leeving!—and is it no our present high wages and high standard of leeving that is the millstone around oor ain craigie, and e'en drooming us i' the stream o' world competition? To gie o'er expensive foods, tea and meat, an' live on wheatmeal and oatmeal an' buttermilk an sic like—wad it no be just the salvation of Australia. We wad live mair healthily and wad save the siller, and folk wud na mair be feared of big families, but wud welcome ilka wee bairnie as ane of God's best blessings; as oor feythens did before the present day of unbelief in God and consequent decadence."

"The Roman Church forbids Birth-control as a mortal sin, does it not?" asked one of the party.

"It does," said the Wayfarer, "it forbids it absolutely; and it is reaping its reward in that Australia will soon become a Roman Catholic country simply by the growth of Roman Catholic population, which is twice as fast as the growth of the Protestant population. It will need scarcely another generation before they outnumber us and hold us at their mercy; and the tender mercies of Rome are not much to rejoice in; as you may see in Ireland and in Malta to-day."

"But," said another, "the Bishops do condemn Birth-control when practised from motive of selfishness or luxury or of mere convenience; they only sanction it when it is practised on Christian principle."

"I wonder," said the old Scot, "that they dinna expressly condemn murders and thefts and frauds when practised fra sic ill motives, and sanction them when practised fra motives of piety! Man! dinna luxury and selfishness lie at the bottom of every social crime? Your Bishops will sanction Birth-control when practised on Christian principles will they? To my mind the de'il is aye the mair dangerous de'il when he comes to us wi a text o' Scripture in his mouth. Do pious motives justify ill actions? Then the bishops would approve o' the Inquisition and the stake. We ha'e nae bishops in oor kirk and I wad ha'e thoct mair of yours if they had said straight oot that sic practices are richt or wrong. But the end of sic ill doings will be that our Anglo-Saxon race will e'en die of Race-suicide, and gie place to a harder and worthier race—of Asiatics, maist probably. A

White Australia they gas about! Muckle chance of a White Australia wi' India and China and Japan o'er-crowded, and a falling Australian birth-rate."

"Well," said the young man, "let us hope that we shall soon get full reports of the doings of the Conference, and then we shall be able to form a fairer judgment."

Great English Historians.

(By Rev. W. H. Irwin, M.A.)

Summaries of lectures given in the University of Adelaide by the Rev. W. H. Irwin, M.A.

I.

Clarendon.

SIR Edward Hyde, the Earl of Clarendon, is called the "Father of English History," not because he was the first Englishman to write history, but because he began a tradition, somewhat deserted in later years, that history should be well written and be meant for the education and delight of all who read books. Clarendon is distinguished not only as a writer of history, but also as a maker of it. His "History" and his "Life," which together constitute his contribution to historical literature, give us the results of the observations and lessons of an eventful life. Through years of exile he learnt the sweetness of the uses of adversity and in the impersonal form in which his history is cast, he wrote of himself: "He was wont to say that of the infinite blessings which God had vouchsafed to confer upon him almost from his cradle . . . he esteemed himself so happy in none as in his three vacations or retreats, he had in his life enjoyed from business of trouble and vexation and in everyone of which God had given him grace and opportunity to make full reflections upon his actions and his observations on what he had done himself and what he had seen others do and suffer: to repair the breaches of his own mind and to justify himself with new resolutions against future encounters." These reflections are not quite in the manner of the modern historian.

As Sir Edward Hyde, he was a Parliamentary leader in the Long Parliament of Charles I's reign, but since he never was in sympathy with the puritan, or rather Presbyterian tendencies of the majority of the popular party, he more and more adhered to the King's side. Thus, when the Civil War came, it found him a Royalist. It was as an eye-witness, then, that he was able to write for us his "History of the Great Rebellion." During the ascendancy of Cromwell, Hyde did what he could in exile for the Royal cause, but with the Restoration his fortunes changed and he returned to England to become Lord Chancellor under Charles II. As the King's chief minister, he steadily refused to permit a general revenge upon the Roundhead Party, but he aided the Royalist squires in the Cavalier Parliament in their successful attempt to break, for the time, the political power of the Puritans. The Clarendon Code, which banished Puritanism among the middle and lower classes, did reduce the numbers of actual Dissenters among the upper classes of England to a negligible quantity. No place was now left for the Puritan squire. "The type of manor-house religion, which had supplied England with Eliots, Hampdens and Cromwells, was not seen again until the time when the Evangelicals raised up within the borders of the Church herself another Puritan gentry to rule India and to free the slave." (Trevelyan.)

At length Clarendon fell from office through the people's jealousy of his high situation and the King's dislike of his reprobation of the royal morals. Again an exile, he was thrown back on his own resources and in this, his last "retreat," he wrote his "Life" to justify himself to posterity. "What he had at heart now was the vindication of his own career in the eyes of his children."

Clarendon was a great master of English prose and with him, as with all great writers, the style was the man. Macaulay, later on, showed us how to break up the long periods of Clarendon and his successors, so that we are at first rather repelled by what seems to us to be "long-windedness." But when we accustom ourselves to this peculiarity of the long-drawn-out sentence we find our attention steadily sustained through all Clarendon's many volumes. He was a lawyer and his legal training inclined him ever to be stating a case and writing for a verdict. To this may be attributed also his lucidity in argument and also perhaps "his indiscreet pertinacity." As became a lawyer, a court-

ier and a politician, his style was always courteous in tone, displaying a constant desire to please. A man who loved splendid living and who had a strong consciousness of his own rectitude and a high sense of what was due to his own dignity, he reminds us in many ways of the character and style of the late Marquis Curzon. Like Curzon, too, he was without the protection of a sense of humour, at least he could not take a humorous view of himself. A more serious failing was an inability to see the other man's point of view, so that he was slow to find virtue in an opponent or reasonableness in the standpoint of a political party or of a religious denomination other than his own. The outstanding feature of his History is its gallery of characters, especially those of Falkland and Cromwell. In this form of writing he has seldom, if ever, been surpassed, though his pictures are somewhat marred by a rather too keen perception of the frailties of human nature. Clarendon was not perfect as a historian, but he breathed into his history noble ideals of public life and made for the establishment of a fine tradition of public service.



We are glad to report that the Rev. H. A. Dempster, rector of St. Augustine's, Stanmore, Sydney, has resumed duty after nine weeks' illness.

The Rev. C. C. Edwards, rector of Bulladelah, has been appointed rector of Way Way and the Rev. G. A. Kelly, of West Wolland, has been appointed to Bulladelah, both in the diocese of Newcastle.

Mrs. Phillips, wife of the rector of Hughenden, Queensland, has had to come south on account of ill health. She is staying with her parents in Melbourne for rest and change of climate.

We regret to hear that the Rev. Canon Claydon is seriously ill. The Canon, with Mrs. Claydon and family, is living in retirement at Hunter's Hill, N.S.W. We convey to him our affectionate regard and earnest prayer for God's sustaining grace.

The Rev. H. A. C. Rowsell, rector of Blackheath, N.S.W., who is abroad holidaying, has been acting as a Colonial and Continental Church Society Chaplain at Samaden, Switzerland. Mr. Rowsell enjoyed every minute of his stay on the Continent.

The Rt. Rev. Dr. Bennett, Bishop of Aotearoa, and Suffragan to the Bishop of Waiapu, New Zealand, was a passenger on the s.s. Tahiti, which broke her shaft in the Pacific Ocean last week. The Bishop was proceeding to Rarotonga on a health trip after a serious operation.

The death of Mr. F. W. Warley removes a devoted Warden and Sunday School Superintendent from the parish of Ballina, N.S.W. A Hunter River native, he gave a long life to the service of the Church in a host of capacities. He was a man of singular charm.

On Sunday last, in St. Bartholomew's Church, Pyrmont, the Governor of N.S.W., Sir Philip Game, unveiled a memorial tablet to the late Mrs. Jane Day, in whose house the services of the Church were first conducted prior to the opening of the Church 80 years ago.

The Administrator of the Diocese of Gippsland, Ven. Archdeacon Adeny, dedicated, in Sale Cathedral, on July 20, a Verger's Stall in memory of Robert Biggs, who was for many years Honorary Verger of the Cathedral Church. The stall is the gift of Mrs. Biggs and family.

Mr. R. H. Swainson, a devoted Churchman, and General Secretary of the Y.M.C.A., Sydney, has been appointed Commissioner for the Eastern Suburbs in the N.S.W. Boy Scouts' Movement. Mr. Swainson is much sought after as an earnest and thoughtful preacher.

On Wednesday, August 20, at St. Philip's Church, Eastwood, N.S.W., the Rev. S. J. Kirkby celebrated the marriage of the Rev. L. Daniels, vicar of Wilcannia, N.S.W., and Miss Tietkins, daughter of the noted explorer, Mr. Tietkins. We offer them our heartiest congratulations and good wishes.

The Rev. W. N. Higgins, formerly of St. Mark's, Mayland, South Australia, has written to say that the Bishop of Armidale, the Right Rev. J. S. Moyes, spent Sunday, July 27 with him at Great Bookham, in Surrey and preached in the beautiful old church which is dedicated to St. Nicholas.

Rev. Canon Drake, rector of St. Paul's, West Maitland, N.S.W., has been visiting his old diocese of North Queensland. He began his ministry in this diocese in 1898 and worked at Charters Towers, Cairns, Herberton and Ingham. These were the days of pioneering and many old settlers were glad to see him after a long lapse of years.

The Rev. S. Watkin, rector of Holy Trinity, Valley, Brisbane, has been ordered by his doctor, three months' complete silence. Only so will he save himself from a total loss of voice. Much sympathy is felt in the Diocese of Brisbane for Mr. Watkin and the parish which he has served so faithfully and so well.

When journeying to England from New Zealand with her husband, the Ven. Archdeacon Russell, of Oamaru, Mrs. Russell was overcome through the excessive heat of the Red Sea and had some kind of a stroke. She rallied somewhat, but passed away in England on July 17. She was a woman of sterling qualities and took a great part in Mothers' Union work in New Zealand.

The Rev. Trevor L. D'Arcy-Irvine, M.A., curate of St. James' Church, Pokesdown, Bournemouth, England, has been appointed curate-in-charge of All Saints', Reading. Mr. D'Arcy-Irvine is an Old Boy of St. Clement's, Marrickville, and the Young Churchmen's Institute of All Saints', Petersham, and nephew of the Bishop Coadjutor of Sydney.

Rev. Thomas Edward Bird resigns the charge of the parochial district of Mareeba, North Queensland, on August 31, to join the staff of the Mirani district. The change has been necessitated by the continued ill health of Mrs. Bird. Rev. Arthur David Thorpe, curate of Mackay, will take charge of Mareeba, and will be introduced to the congregation by the Archdeacon on September 7.

It is with much pleasure that we publish an article in this issue of The Church Record from the pen of that doughty churchman of Sydney diocese, Mr. W. J. G. Mann, M.A., Barrister-at-Law, on the most important subject, the proposed constitution for the Church of England in Australia and Tasmania. We commend the article to our readers.

It is interesting to note that the Rev. F. J. Albery, Rector of Woodford, England, and formerly Rector of Christ Church St. Lawrence, Sydney, and the Rev. S. Marston, Vicar of Dymock, England, and formerly curate of St. James' Church, Sydney, officiated at a memorial service at Forty Hill, Enfield, near London, on the occasion of the death of Canon Carr Smith, formerly Rector of St. James' Sydney. Canon Carr Smith was attending a meeting of the Board of the Church of England Council of Empire Settlement, at the Church House, Westminster, when he collapsed shortly after his arrival at the meeting.

Writing from England, to the Very Rev. Dean Aickin, of St. Paul's Cathedral, Melbourne, the Bishop of Central Tanganyika (Dr. Chambers) says that he is finding it difficult to raise funds for the work of his diocese, but he is hopeful of better results.

He thought that the interest of the Anglican Church in Australia in the diocese was helping the people in England to realise the catholicity of their work. It was a valuable bond of Empire. Discussing the meeting of the bishops at Lambeth, Dr. Chambers states that the Archbishop of Canterbury (Dr. Cosmo Long) "is most anxious that the results will not be expressions of mere platitudes, but a real forward movement for the whole of Christendom."

Sister Hilda, Head of St. Gabriel's School for Girls, Waverley, Sydney, passed away on August 8. She came to Australia in 1893, and was at first Head of the Waverley House School. Later she took charge of St. Peter's Girls' School in North Adelaide, then of the Church School for Girls at Deniliquin. She returned to Sydney to take charge of St. Gabriel's School, Waverley, which she has raised to its present successful condition. By her energy and financial ability, the fine building in which the school is held was secured, and several extensive additions have been made. In the last few years Sister Hilda began St. Gabriel's School at Canberra, and by her means in great measure the fine buildings of the school in the Federal Capital have been erected.

Under the felicitous heading "From Packhorse to Aeroplane," we read in the English "Record"—When Dr. Feetham, now Bishop of North Queensland, went out from Bethnal Green to Australia twenty-three years ago, no question arose as to whether he might be able to do the journey by air. It has been left to Mr. Hinkler and Miss Amy Johnson to set a new fashion. Nevertheless, the bishop to-day uses the aeroplane for long journeys in his diocese, which formerly he had to do by packhorse. The story of his air and other trips in looking after the British settlers in North Queensland will form the subject of the missionary travel talk the bishop will give in the B.B.C. National Programme at 4 p.m. on Sunday, July 20.

"Among the Dominion Bishops who have arrived in England for the Lambeth Conference," says the C. of E. Newspaper, "is the Bishop of Willochra, South Australia (Dr. Richard Thomas,) who before his ordination was engaged for several years on the Great Western Railway. His father was stationmaster at Worcester."

"The Diocese of Willochra has an area of 360,000 square miles (about six times the size of England and Wales); it stretches from the Great Australian Bight on the south to Alice Springs in the centre of Australia. To cover this wide area the Bishop sometimes rides on horseback. He also travels in motor car, train and coastal steamer. In some of the remote parts of the diocese it was possible to travel a whole day without encountering any one or seeing a single house."

Hymns for Sundays and Holy Days.

From the Hymnal Companion.

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

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

August 31, 11th after Trinity.—404, 147, 371; 92(332), 275(7), 327, 580.

As we follow our Lord's example, so, too, there must be present to us if we are abiding in Him, the one aim that runs through all His following—the one desire to please Him, to please Him with all our strength.—Archbishop Temple.

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"The race is not to the swift, nor the battle to the strong."—The Preacher.
 "He that loseth his life for my sake shall find it."—Christ.

AUGUST.

20th—Beheading of St. John Baptist. This is an instance of an omission from the Prayer Book which it is hoped may be restored some day. We do well to remember the end of this greatest in the Old Testament descent, joining New and Old.

31st—11th Sunday after Trinity. John Bunyan died, 1688. What strength it takes to forgive another. God does so to us because He is able to forgive and to save from sin. God's pardon is no weak condoning of faults. Christ bears the penalty. Thus God can "be both just and the justifier of him who believes in Jesus."

SEPTEMBER.

1st—Giles, Abbot, was born at Athens of noble parentage. Lame himself, he thus became the patron of cripples. Hence the Hospital named after him in London.

3rd—Cromwell died, 1658. Notwithstanding all the blame piled upon him by critics he did great things for England. Had the Stuart Kings been as brave, England had been saved much tribulation.

5th—Malta taken by British, 1805. But the Maltese willingly passed a decision to belong to the British Empire, and still maintain this attitude despite Italian and Roman Catholic agitation.

7th—12th Sunday after Trinity. The collect comes from the ancient Sacramentary of Leo. We must recollect two things ever in our prayers. Those whereof our conscience is afraid, and that God is always more ready to hear than we are to pray. It is the conjoint remembrance of these which keeps our hearts right ready to receive the Divine blessing.

Queen Elizabeth born, 1533.

8th—Nativity of the Blessed Virgin Mary.

11th—Next issue of this paper.



The Lambeth Encyclical.

WITH commendable expedition the three hundred and ten Bishops assembled at the 1890 Lambeth Conference have issued their Encyclical Letter to the Anglican Communion dispersed throughout the world. Doubtless in due course we shall have the full text of the document for publication. However, sufficient has been given to us over the cables to enable us to form some idea of the nature and contents of so important a communication. Press opinions of the Findings of the Conference are divided. This should occasion no concern, because, with one or two exceptions, the modern press constitutes a very unsafe guide. Evidently the London "Times," summing up, gives a true indication of the value of the conference and its work, for it says, "the general impression remains that the conference was strikingly successful. Its labours will stimulate the Church into fresh activity and a loftier vision."

Without doubt the agenda for the conference was a very formidable one. Matters of momentous issue were down for discussion, and these had to be faced by minds many and divergent. Some idea of the work involved is gathered from the fact that the Archbishops and Bishops have issued 70 resolutions, bearing upon the various subjects which were under discussion. These resolutions, we are informed, make a stirring call to Church-people the world over individually and collectively to bear more faithful witness in word and deed to the faith, hopes, purposes and resources which are theirs as members of the Church.

From a deeper standpoint, the greatest of all subjects to which the Bishops were bid-

den to give their thought was that of the Doctrine of God; for, in the final analysis all other matters for consideration hinged round that. Clearly our Lambeth Fathers in their Findings have sought to lead men to know that God is and to know in some measure what He is. A splendid lead in preparation for this discussion was given by the Archbishop of Canterbury in a sermon delivered on the Saturday prior to the beginning of the Conference. His Grace, in seeking to analyse the causes for man's departure from God, said:—

"The main reason why at this and at every time the ways along which men seek God are so various and disappointing, lead so often away from Him rather than towards Him, is that men set out with imperfect, unworthy conceptions of Him. Materialism, beyond doubt the greatest menace of our time, flourishes on these partial, antiquated, unworthy conceptions. It cannot be combated till they are corrected. Thus it has been borne in upon many of us that while we have been discussing, never more busily than in this questioning generation, the proofs of God, the purposes of God, the laws of God, the Kingdom of God, we have been apt, so to say, to take the Doctrine of God Himself for granted. We have not put God Himself before our eyes in His eternal nature as infinite Wisdom, Power, Beauty, Goodness. We have not re-thought our conception of Him in the light of fresh revelations which He has been giving of Himself in Nature, in the spirit of man, in new apprehensions of the significance of Christ."

We take it that light and leading will have been afforded to the whole Church on this fundamental subject, so that, in the days to come, a nobler living will be the outcome of a nobler conception of the Eternal God, and that Christian men and women in their frequent speaking and hearing will have worship and adoration in their hearts.

That the Conference has much to say that is useful and helpful regarding the Authority of the Bible, and War, is clear from the cabled statements wherein it is stated: "We affirm the supreme and unshaken authority of the Bible as presenting the truth concerning God in its progressive revelation throughout the Old and New Testament." "When nations have bound themselves by treaty or pact for a pacific settlement of international disputes, the conference holds that the Christian Church of every nation should refuse to countenance a war with regard to which its Government has not declared a willingness to submit to arbitration or conciliation."

A significant resolution is that which bears on the question of Reunion, for it leads the way to the Bishops' decision on the South India Scheme:—"The Anglican Communion is becoming a world-wide community of free, self-governing Churches. Among these there stand already the Churches of the United States, Canada, Australia, New Zealand, South Africa, the West Indies, and India. In such a partnership none can or wishes to dominate others."

"The outcome of this is that the initiation and working out of Church Union in India will be left to the local authorities. Clearly the Bishops as a whole are not prepared to sponsor the experiment, on the grounds that they have no right or power of interference in the doings of an autonomous Church within the Anglican Communion. We had hoped that the imprimatur of the Anglican episcopate would have rested with whole-hearted unanimity on the South India proposals, but this was, we are afraid, too much to expect with such intransigents as the Anglo-Catholics amongst the Bishops, their hardened sacerdotal theories and their hankering for reunion in other quarters."

Besides, the cabled summaries reveal that a warm hand of fellowship went out very readily to the Greek Orthodox Church and the Old Catholic Churches of Europe. But then they are episcopal and the "succession" is supposed to be intact and the sacraments "valid" and so we are told that the "day is not far distant when the Anglican Communion will again be in communion with these branches of the Church." In our opinion, Reunion with out own brethren of the great Protestant bodies is much more in keeping with our Reformed faith, and therefore to be more heartily welcomed. However, the Spirit of God is at work. He is in this business. Truth will prevail. The right demarcation will surely come, for light and darkness, truth and error can never coalesce.

A very difficult subject upon which the Bishops have given their mind, and which is bound to create much divergence of opinion, concerns the problems of Sex. One thing we strongly disagree with, the impression conveyed by the extracts from the Encyclical that has appeared in the Australian papers.

We hope, when the full text appears, to deal with this subject as its importance and seriousness demand.

Leaving aside what some may think academic and barren discussions, it is very clear that our Bishops in their approach to the various subjects steeped the Conference in prayer and sought to know the Divine mind and will. In due time the whole memorandum will be before us and we doubt not, under the blessing of God, it will give strength and confidence to many within our Church and beyond. It must have been an inspiring and uplifting moment, and as such cannot but have its repercussions for lasting good, for, as the Archbishop of Canterbury said:—

"Our first corporate act as a brotherhood of Bishops in Christ's Holy Catholic Church will be, in accordance with a noble custom of our conferences, to recite together the Nicene Creed. Here is the splendid summary of that Revelation of the Most High which we have to re-explore for ourselves, to reinterpret for our generation. 'This is our God for ever and ever.' Does it not give us strength and confidence as we enter our Conference at Lambeth or as we pass in our ministry through crowded street or secluded village, or across mountains and plains and seas, that we have behind us as a strong buttress this Faith which has stood the test of centuries, and bears with it the massive experience of multitudes who have gone before us in the one Church of God?"

"I would ask you, fathers and brethren, to be for some moments still, so that in the fellowship of silence we may together worship and fall down and kneel before the Lord our Maker and humbly dedicate ourselves to His service in the weeks to come. Then let us rise and repeat the great Creed of Christendom as an act of buoyant faith and of adoring praise."

Church Overseas.

Younger Evangelicals and the Church.

A rather notable letter has been signed by some thirty of the younger generation of Evangelicals, university graduates, and addressed to the Archbishops of Canterbury and York. The letter deals with the present divisions in the Church, the schism which exists because of those who hold doctrines peculiar to the Roman Church and repugnant to the teaching of the Church of England as set forth in the 39 Articles, with the South India Scheme and with the need of Bishops as trustees of the Church's inheritance, maintaining her reformed standards.

The Archbishop of York, in reply, uttered the usual platitudes about comprehensiveness and then side-stepped, which action elicited a very definite statement from the thirty young university men regarding erroneous teaching in the Church of England, e.g., devotions to the Virgin Mary, and the Mass. Their appeal states:—

"We hold that the only hope for the creation of real unity is that the Scriptures should be restored to their position of final authority for the Church."

"For the Church of England interpretation of those Scriptures the appeal would naturally be made to the Reformers, in whose time the Church was remodelled on the pattern of the first century, and its establishment on those lines was settled by law."

"For the practical application of that interpretation we have the Report of the Royal Commission 1904-1906."

"We appeal to the Bishops to bind the Church together with this threefold cord. A house divided against itself cannot stand, but where men are of 'one accord' there God can pour out His Spirit. It is for this we would fain prepare the way."

Canterbury Cathedral Festival.

The Anglican Church throughout the world has a peculiar affection for Canterbury Cathedral. The second week of June saw the commemoration of the three great and outstanding events of its history.

"On May 4, 1130, the Norman Cathedral was dedicated. The first service in the present choir (after it was rebuilt consequent upon the fire which destroyed the former choir in 1174) was held on April 20, 1180. Edward the Black Prince was born on June 15, 1330, and this gallant English warrior

has his tomb in the Trinity Chapel of the Cathedral of Canterbury. The diocesan authorities, after careful consideration, wisely decided to celebrate these three historical landmarks in one week, by a series of special services, recitals of music, dramatic scenes, lectures and an exhibition of Ecclesiastical treasures.

The Archbishop of Canterbury, acting under medical orders, was not able to be present. However the "Church of England Newspaper" says:—

"No better deputy for the Primate could have been chosen than Dr. Bell. As the former Dean, he knows and loves the Cathedral, and, moreover, was chiefly responsible for the many improvements there, effected in recent years. He has a clear voice and knows how to use it and therefore the congregation had no difficulty in hearing every word of his excellent address. For 1500 years, he reminded us, this ground had been hallowed for the worship of Christians; since even before St. Augustine came a church stood here. What prompted men in those early days to build such a place? Not human pride or human fear or human joy, but the glory of God. The same motive inspired St. Augustine, as he showed by his dedication of the old ruined church which he found and recovered. The two later events now being commemorated—the dedication of the Norman Cathedral eight centuries ago and the opening of the present choir in 1180—were due to the same desire to do honour to Christ."

Leakage from the Roman Church.

It is not all easy sailing with the Church of Rome. She has her difficulties and what is more ominous, many leakages from her fold. Various reasons are given. We cull the following from the Lent Pastoral Letter of the Roman Catholic Bishop of Southwark, London:—

"In all ranks of society souls had cut themselves off or had idly drifted away from the Catholic Church. No man knew the full extent of their losses. The causes could be found partly in the social conditions under which many Catholic people are forced to live. By the mere over-crowded proximity in which the very poor reside, they were the most subject to the pressure of surrounding habit and opinion. Moreover, the urgent necessity of finding sufficient means of livelihood, the constant anxiety for the future, the overpowering influence of the squalor of their surroundings, tended to put undue emphasis upon the material side of life. To those who contemplated the slums of our great cities and the relentless materialism of our economic life, the wonder was rather the many who remained faithful than the fewer who failed."

The Housing Question.

It seems the usual thing for many urgent and difficult problems to be for ever cropping up in the ecclesiastical and national life of Great Britain. However great reforms cannot be brought about in a day! The other day, in the House of Lords, debate took place on Housing Conditions. To the debate the Archbishop of Canterbury brought what one of the papers described as "the first gleam of humour" to the discussion when he gave an account of his election to the "Ananias and Sapphira Club":—

"I myself," said the Primate, "have been a slum dweller. I spent the first three years of my ministry in a condemned tenement of two rooms of ten feet by nine. Two days after I made that announcement in public, I received an anonymous letter informing me that I had been elected an honorary member of the Ananias and Sapphira Club."
 "The Peers were highly amused. 'It is quite true,' added the Archbishop, 'and the thought of a man and wife bringing up a family in such conditions is terrible to contemplate.'"

India.

The Simon Report.

English files are full of information relating to the report of Sir John Simon's Commission on India and its form of Government. The Report has been issued in two sections and is replete with facts and considerations of vital import to India and the Empire. The work of Christian Missions in India



The Right Rev. BISHOP CRICK AND HIS FIANCEE, MISS MARION JELLCORSE.

has been well cited. "The Record" says:—

"The Simon Report bears impartial witness to the work of Missions in India. We learn that Christians are the third largest religious body in India, numbering about 44 million souls, of whom about 2,775,000 live directly under the British Raj. Of the total one and three quarter million are Roman Catholics, and in the last half century the Indian Christians have more than doubled their numbers. After praising Missionary Hospitals and Schools, the Report proceeds: 'It was the missionaries who were among the pioneers of education for the illiterate; they maintain some of the best medical institutions in the country; and their work among women and children, and for the depressed classes, is of special significance. Not the least admirable feature of their activities is that they have carried on their labours without offending the susceptibilities of Moslem and Hindu, and have lived at peace and amity with their neighbours. We are told that in Southern India there has been a steady growth in the number of converts, and that they are recruited mostly from the lower castes, especially among the depressed classes, who have nothing to lose by abandoning their old attachments, and the religion they embrace gives them a new hope and standard.'

"The Indian Christians stand high in the educational scale, and this is remarkable seeing so many of them come from the depressed classes. 'The achievement is a great one and shows what good work is being done in mission schools.'"

BRISBANE.

St. Martin's Hospital.

British Missionary Societies.

The nineteenth annual conference of British Missionary Societies at High Leigh, with 150 leaders present, has been a most successful event. Writing with regard to those present the "British Weekly" says:—

"India, for example, was represented by men and women who had given to it a lifetime of service; such men as Dr. Whitehead, formerly Bishop of Madras, Dr. Macnicol, and Canon A. Davies could speak of India with knowledge and a loving sympathy. And Dr. Butterfield, the distinguished American expert upon rural life, was there, fresh from a careful survey of Indian villages, and ready with a practical way of approach to the rural reconstruction which missions have come to see as inevitably wrapped up with their service to India."

"Dr. Cheng, the Moderator of the Church of Christ in China, was present to speak of his country and of the hopes which even in

hours like these are rising in the hearts of Chinese Christians.

"African problems were set forth in masterly ways by Mr. Noble, of the W.M.S.S.; Miss Margaret Wroon, Mr. Hooper, of the C.M.S., Dr. J. H. Oldham, and others. Those who are unfamiliar with the work of the International Missionary Council would do well to study what such leaders as Mr. William Paton and Dr. Oldham are doing for all the societies in the swiftly-changing scenes in Africa and the East."

The Home Base.

"One fact determined the course of the deliberations at High Leigh. Dr. J. A. Mott had been spending two months in this country, and had opened up new ways of service at the Home Base. He had visited colleges, groups of laymen, an assembly of younger ministers, boards of directors, and he had left with the missionary societies certain counsels which they could not disregard. New ways of helping recruiting in alliance with the Student Christian Movement; new approaches to laymen; a repetition of the Conference of younger ministers; a more thorough dealing with the claims of the Universities; a more serious attempt than any previously undertaken to work with the teaching profession—these were some of the practical plans before the Conference for following up Dr. Mott's visit, and much will come of them in the home service."

It is not generally recognised what good work St. Martin's, our Church hospital, is doing for the returned soldiers. We have heard enthusiastic testimony borne by returned men who had received treatment in St. Martin's. Sincere, heartfelt gratitude was apparent in the face and voice of one such patient who spoke to us recently of the kindness of the Sisters and the value of the treatment given.

Last year 106 returned soldiers were received into the hospital for free treatment. The cost totalled £2,040 or nearly £40 a week. War nurses and the children of returned men are also treated free of charge each year. It is computed that £15,353 has been spent this way since the hospital was opened in December, 1922.

Write your name by kindness, love, and mercy in the hearts of the hundreds you come in contact with year after year.—Alexander.



NEW SOUTH WALES.

SYDNEY.

Girls' Friendly Society.

Forward Work in Sydney.

That excellent Church of England movement amongst girls and young women is making headway in Sydney. Plans have so matured with money available, that a G.F.S. Club will be opened in Dymock's Building, George Street, early in September.

The club will be known as the central club of the Girls' Friendly Society, and will contain three rooms, including a cafe, a main club-room, and an office, which will serve as a diocesan headquarters. The cafe will be open all day and until 8 o'clock each evening. It will also be open to the general public. The main club room will be used for recreation and rest purposes and will contain a sewing machine for the use of members.

One of the chief aims of the society in establishing this central club is to provide a place of rest and recreation for business girls, which they may use after the close of their offices while waiting in town to go to meetings, lectures, etc. There are thirty metropolitan clubs of the society, and it is anticipated that the members of these will avail themselves of the use of the club. In addition, it will be open to country members when visiting town, and also to oversea girls.

The organising secretary has been visiting country dioceses, and we hope that these well equipped premises will be availed of by churchwomen who may be on a visit to Sydney. Altogether it is a fine project and will serve a long-felt want.

Church Homes.

Unity of Effort.

At the annual meeting of the Church Homes at Carlingford, held in the Sydney Town Hall, it was announced that the committees of the Church of England Homes and Hostels and the Church of England Homes at Carlingford had decided to join forces, to work as one committee and make a united appeal. The Rev. R. Rook, hon. secretary of the Church of England Homes at Carlingford, in making this announcement, said that it had been decided to take this step for three reasons. The first was the question of economy, for in amalgamating the two committees would be needed only one office and staff. The second reason was the fact that being one body the work would be done more efficiently, and the third, that being amalgamated, the committee would

be able to put forward a stronger appeal to the public.

The Governor, Sir Philip Game, was present at the meeting. In moving the adoption of the balance sheet presented by the hon. treasurer (Mr. A. E. Finch), the Governor remarked that there was no more important work than that of caring for the rising generation. The church had long recognised this, and by its example was largely responsible for the world-wide recognition of the importance of training for the young. Every country now made provision for the educating of its young. If we were to realise the ideals of democracy we must ensure that every child was given its chance in life. The Church of England Homes had done a great deal in this country towards the realisation of this aim, the Governor said.

Parish of Coogee. Rector's Jubilee.

The Rev. W. Greenwood, rector of St. Nicholas', Coogee, writing to his parishioners, says:—

"I feel that I must express to all who took occasion of the jubilee of my ordination to do me personal kindness, my warmest appreciation and hearty thanks for their goodwill and their practical help. You have cheered me with kind words, and enabled me to go on for whatever time may lie before me in God's appointment. Fifty years is a long period, and for me they have entailed constant labour and activity, with little time for rest or for the study which I love. The parishioners expressed their desire to enable me and Mrs. Greenwood to take a much-needed holiday. We hope to do this later in the year—and by giving your hands to the work now you will enable us to do it with confidence that the work of the parish, the church and the schools will go forward. I thank you for your regard for Mrs. Greenwood. Those who know most of the church know best how she has given her strength to the work for so many years; and also how sickness came upon us in 1929, and yet the good hand of God was with us. It is of your great kindness that you stand by us and cheer us in our advancing years."

Council of Churches.

People in Need.

A deputation representing the Sydney Council of Churches, in waiting last week upon the Acting Premier, presented a number of cases of persons sufferings from extreme hardships in consequence of the depression.

The proceedings were held in private, but Mr. Butenshaw, the Acting Premier, said that the Council of Churches pointed out

that they believed 95 per cent. of the landlords were reasonable as far as their tenants were concerned. However, there were about 5 per cent. who deserved no consideration from the Government.

The Minister replied that the Government would do all it could to assist tenants who were treated unfairly by the landlords. He asked the deputation to formulate a scheme whereby the Government could use the Church organisations to help the needy.

St. Luke's, Liverpool. An Early Incumbent.

A beautiful photo of the Rev. Richard Taylor, M.A., F.G.S., who was appointed Chaplain of Liverpool by the Rev. Samuel Marsden, 1836-38, and whose signature appears in our Church records at that date, has been presented to the rector of the parish, Rev. E. C. Robison, by Mr. Cranleigh Barton, LL.B., of Wanganui, N.Z., his great grandson, who recently passed through Liverpool on his way to England.

Mr. Barton left some interesting particulars of the life of Mr. Richard Taylor, who after his work in Liverpool held a Chaplaincy at Campbelltown for six months, and then proceeded to New Zealand.

Mr. Taylor's work in N.Z. was of great value. In 1843 he was placed in charge of the Maori Mission, Putiki, and did some wonderful work among the Maoris. As an author he provided two books, "Te Ika A Mani," or New Zealand and its inhabitants, and "New Zealand, Past, Present and Future."

He had the honour of presenting to Queen Victoria a Maori Chief who had accompanied him to England, and also sent bones of the extinct "MOA" to England.

A rare New Zealand fungus discovered by him is named Dactylanthus Taylori.

It will be pleasure to see the photo of Mr. Taylor in our Vestry, among those of the early incumbents of St. Luke's Church, and to be able to point to the picture of one whose name was subscribed to the records of our old Church from 1836 to 1838—nearly one hundred years ago.

Sale of Work.

The Annual Sale of Work of the N.S.W. Branch of the Church Missionary Society will be held in the Chapter House, Sydney.

On Tuesday, September 2, from 12 noon till 8 p.m. The opening ceremony will be at 3 p.m. by Lady Game, wife of the Governor of the State. Luncheon will be available for business men and others, 12 to 1.30 p.m., at cost of 1/6 each. Lace, brasses and embroidery from India; beads, bags, etc., from Egypt and Palestine, goods from China; cards, etc., books for sale. Admission 6d. each.

GRAFTON.

Bishop Ashton's Letter.

Activities in England.

"Our first duty after getting settled in London and fixing up various matters of business and getting in touch with our son, Marcus, who, by the way, spent our first week-end in London with us here, was to go to Hockliffe, in Bedfordshire, which I have given as my home address. I was informed that a number of packages awaited me there, and I found that they were most of them filled with pamphlets and papers relating to Lambeth. It took me some three days to deal with all the matter requiring attention that they contained. We were able to go to Oxford, travelling delightfully in a private car. It was the racing week, known as "Eights' Week," during which for six afternoons the college boats compete on the river. These races are known as "bump" races, that is the boats are in a line, one after the other, and each boat has to try and overtake the boat ahead of it and bump it with its bow. There are so many boats that the races are rowed in three divisions. Marcus was rowing in one of his college boats, and we had to be there and see how he shared at it. I am glad to say that his boat scored three bumps during the week, which took them up three places. While at Hockliffe I preached in a neighbouring Church on the Sunday morning, and at Hockliffe at night. These were two most charming country Churches, with good surplined choirs, excellent music (simple, of course), with reverent congregations. I spoke to them about the Church in Australia, and our work in Grafton, and some of them told me afterwards how interested they had been in what I had to tell them."

Dr. Ashton writes of the funeral obsequies of Archbishop Lord Davidson, and the various Bishops who were present and the uplifting character of the service, and then proceeds:—

"Wherever we go there are crowds of people. In fact, as a friend said, "London

is a monster—but, thank God, a kindly monster." And this is true. If the crowds were rough and disorderly, people could not live here in such teeming millions, they would be crushed to death or broken in pieces. Fortunately, a word from a policeman, or a public notice, and perhaps their own long experience makes them considerate and thoughtful for one another, and so the monster simply grows, and does not devour.

"But I must hasten to a close. I am ordaining to the Diaconate next Sunday, at Little Bardfield, in Essex, William Rapson, a young student who has been trained here. He is to go to Archdeacon Lampard, and soon after you receive this letter you may expect him to arrive."

News of the Diocese.

The Rev. G. Wells has resigned the parish of Coff's Harbour.

Mrs. Tress, wife of the Ven. Archdeacon Tress, the Administrator, who has been seriously ill, is recovering steadily.

By August 1 the contributions of the Diocese to the Bishop's Lambeth travelling expenses fund to date totalled £177.

VICTORIA.

MELBOURNE.

The Archbishop in England.

Writing to his Diocese, the Archbishop tells of a delightful voyage to England. He arrived on June 14:—

"Mrs. Head and Jack met me at Southampton next morning, and then she and I went off for a four days' holiday on the Isle of Wight. We really thought that it was time for another honeymoon."

We are moving about a good deal till the end of June, and last Sunday I was back at my old Cathedral at Liverpool. It was good to be there again; but all the time I was conscious that there is another Cathedral to which I now belong and that it will not be so very long before I am back there again (D.V.).

People in England are giving us Bishops from overseas a wonderful welcome. Everyone is trying to do something to make us comfortable. It all makes us realise the bond that links all us British people together. When we start our meetings at Lambeth we shall realise even more clearly the great work that God has given to the Church of England all over the world. May we prove to be worthy of His calling. It is a great strength to me to know that you are doing His will in Melbourne while I am representing you at Lambeth.

The news of your welcome on December 23 has reached many people in the Old Country and has made them understand that the Church is awake and active on the other side of the world. What you did then has encouraged many over here. Well done! God bless and use you all in His service!"

The Mothers' Union.

The thirty-fourth annual meeting of the Mothers' Union in Victoria, held in the Chapter House, proved an inspiring occasion. Lady Allen, President of the Union, occupied the chair, and there were about 400 members present.

The Vicar-General addressed the gathering on "Education and Amusement," in which he urged that the ideal of every able-bodied boy and girl, man and woman under 40 years of age, should be to play the game for the game's sake, to be player, not a spectator.

The Dean asked every woman to urge this ideal upon her sons and daughters. The spirit of the game was not felt by people who gathered round on the outside of the field. Far too many people spent their Saturday afternoons in looking on at matches, when, instead, they should be out on every available open space playing at games to make themselves fit.

The Archbishop's Return from Lambeth.

Arrangements have been made for a public welcome to the Archbishop of Melbourne and Mrs. Head on October 29. The welcome will be held in conjunction with the annual home mission festival of the diocese. It has been considered appropriate to combine the festival with the welcome as it is the most representative gathering held in the diocese, and the women of the various parishes play a conspicuous part in it. It will enable Mrs. Head, who has not been in Australia before, to meet most of those with whom she will be associated in church work.

Archbishop Head left Melbourne in May to attend the Lambeth Conference. Accompanied by Mrs. Head, he will leave Liverpool by the Barrabool on September

20, and will arrive in Melbourne on October 27. Before leaving Melbourne he announced that he would call the newly elected synod together shortly after his return. The principal subject of discussion will be the proceedings of the Lambeth Conference.

Home Mission Assessment.

This year greater efforts will be made by the various parishes in the diocese of Melbourne to reach their assessments of the collections for the Home Mission Fund. Last year they were assessed at £9281, while the amount contributed was £8014/11/11. Thus there was a shortage of £1266/8/1. This is not regarded as a serious falling off, though it is evident that some of the parishes did little or no organisation for Home Mission Sunday. In view of the needs of the Home Mission Fund, however, many parishes intend this year to make a special effort, so that their contributions will reach the amount of their assessments.

Church Missionary Society—Victorian Branch.

The Women's Council are preparing for their Annual Market Fair, which will be held in the Chapter House, St. Paul's Cathedral, on Tuesday, September 23, and Wednesday, September 24, from 12 to 9.30 and 12 to 5 respectively. Lady Lochyer has consented to perform the formal opening at 3 o'clock on the first day.

The stall holders have been encouraged by the interest shown by various parishes and promises of support. Mrs. Arthur Langley and Miss Hilda Langley, 3 Fernmuir Road, Camberwell, are joint hon. secretaries, and will be pleased to receive donations or give information as to help required.

WANGARATTA.

A brass mural tablet in memory of Mrs. T. H. Armstrong, wife of the first Bishop of Wangaratta, has been unveiled in the Cathedral at Wangaratta. The Vicar-General, speaking on the occasion of the unveiling, said:—

"This evening I have had the honour of unveiling a tablet in memory of our late Bishop's wife. I have known her too for all the time she lived in our midst. I have known and loved her, and you all know how helpful a wife and loving a mother she has been. Until within the last few years, when her health began to fail, Marion Ruth Armstrong was active and energetic, and full of good works. For 25 years she was her husband's continual companion and comfort and helper here. She made Bishop's Lodge the home of many of the clergy during their stay in the See town. She was well known and well loved all through this diocese. During the whole of the Bishop's episcopate she was her husband's right hand, and enabled him to dispense hospitality and kindness to all and sundry, visitors and friends."

SOUTH AUSTRALIA.

ADELAIDE.

Diocesan Synod.

The opening session of the diocesan synod will be held this year on Monday evening, September 1, at 8 o'clock, in the Cathedral. The Bishop will deliver his Pastoral Address at this service.

The Synod Corporate Communion will be held at 8 o'clock on Tuesday morning, September 2, and the Bishop asks all Synods-men to endeavour to attend. The opening session of Synod will be held in Trinity Schoolroom at 3 o'clock on Tuesday.

There will be two garden parties at Bishop's Court on Friday and Saturday, 5th and 6th September, at which the Bishop and Mrs. Thomas hope to welcome the members of Synod and their wives.

The Annual Retreat for the Clergy will be held this year at Port Elliot again, beginning on the night of Tuesday, 9th September, and ending on Friday morning, 12th September. It will be conducted by the Rev. Harold Davies, of the Community of the Ascension, who is well-known to many of our people for the mission he conducted at Glenelg.

QUEENSLAND.

BRISBANE.

The First Bishop of Brisbane—70 Years!

Special attention is drawn to the great service which is to be held in the St. John's Cathedral on Thursday, September 4. That date is the seventieth anniversary of the enthronement of Dr. Tufnell, the first Bishop

of Brisbane, and so may be regarded as the birthday of the diocese. The service will be one of thanksgiving for the past and intercession for the future. And the occasion will be used also for the formal commissioning of the newly appointed Organiser of the Million Shilling Fund Appeal (Mr. D. C. Tilghman). I hope that we shall have the Cathedral crowded for the service, and in particular that all Churchwardens and other Church officers will make a point of attending. His Excellency the Governor and Lady Goodwin have promised to come; and the Premier has undertaken that, unless he is prevented by his Parliamentary duties, he and Mrs. Moore will also attend. It should be a memorable service.

Indooroopilly Parish.

Induction Service.

The Bishop Coadjutor has had the pleasure of instituting the Rev. Roy St. George to the rectory of Indooroopilly. The Church was crowded for the occasion, and the interest and goodwill displayed by the Church officers and congregation was a good augury for the new chapter which is opening in the history of that parish. It is a remarkable thing that only once before in the last thirty-six years has an institution service been needed at Indooroopilly. Canon Jones was rector for twenty-five years, and Mr. Ashburner for eleven. The fact speaks well both for priests and people.

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TASMANIA.

HOBART.

Church of England Hospital.

The diocese is making enquiries as to the possibility of starting a Church Hospital in Hobart. The Vicar-General, speaking on the subject, mentioned that Sydney, Melbourne, and Brisbane had their great Church Hospitals, and he urged Hobart to follow suit. Preaching in St. David's Cathedral, Archdeacon Whittington said:—

"In some of the Australian capitals the hospitals are helped by annual Hospital Sunday offerings in the churches, and surely similar appears—with a Friday 'button day' in the streets to extend to all an opportunity to make their contributions, would be welcome in Tasmania. Hospital Sunday in London, we know, meets with a response of tens of thousands of pounds every year. If, therefore, the proposed Church of England Hospital widens the area of practical interest in institutions caring for sick folk, it may stimulate that unity of action by the churches to which true charity in its largest sense is the noblest incentive."

St. John the Baptist.

St. John's kept its patronal festival week with appropriate services and meetings of a varied nature. At the morning service the Rev. C. Corvan preached, and during the evening service several new members were admitted to the C.E.M.S., the rest of the branch members being grouped behind the candidates at the chancel steps. The rector spoke feelingly of the fine work the C.E.M.S. was doing at St. John's. Each day in the week had its special meeting. On Monday the G.E.S. had an interesting and happy time. Tuesday, the day set apart in the Prayer Book for St. John the Baptist, opened with a celebration of Holy Communion at 7.30 a.m., and at night a birthday social, at which those who attended enjoyed musical items, games, and competitions. On Wednesday night the week-night service was conducted by the men of the C.E.M.S., Mr. A. H. Chatterton giving an interesting address on St. John the Baptist. On Thursday afternoon the St. John's Branch of the Mothers' Union kept its 25th anniversary, when old members and new met to celebrate this important event, after a short service of thanksgiving in the church, at which several new members were admitted to the society. A birthday cake, provided by Mrs. Chatterton, was cut by Mrs. Donnelly, one of the oldest members and a choir member of over 60 years' standing.

Opening of the New Courthouse.

There was a fitting solemnity in the conclusion of Mr. Justice Crisp's speech at the opening of the fine new Court House at Launceston. He said:—

"Let me express the hope that under God's blessing, within these walls justice may ever be done without fear or favour, without passion or malice, quietly, mercifully, according to law, that the evil-doer will learn that punishment awaits him, swift and sure; that the innocent man may never be convicted, or the righteous man deprived of his judgment; and that when the people of this country come here they may recognise it as a temple of justice, where each of the appointed judges shall be meritorious, ever doing his duty."

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Church of England in Australia and Tasmania.

PROPOSED NEW CONSTITUTION.

(By Mr. W. J. G. Mann, M.A.)

The Next Step.

WHAT IS THE PRESENT POSITION?

A PROPOSED new constitution was printed and was dealt with very shortly afterwards by all the Dioceses except Sydney. (One Diocese was so keen that its Synod had to be adjourned for the arrival of a copy.)

Sydney gave full consideration to the document, both in preparation for and in a Special Session of Synod.

Sydney expressly setting out to rely upon the minimum of safeguards and conditions finally passed an ordinance accepting the document upon certain carefully framed conditions.

These conditions were then submitted to all the other dioceses and their synods either accepted or provided for the acceptance of all the conditions.

This left nothing to be done except the formal drafting and submission to the State Parliaments of the Bills necessary for carrying the concluded constitutional agreement into legal effect. The time for proposing alterations was gone, the agreement was made, and the procedure was provided for carrying it into legal effect. In that procedure no power or authority was given to any person or body of persons to make alterations or to hold up the Bills, and repudiation of the agreement by one of the parties would bring it to an end for all.

During this formal procedure of drafting the necessary Bills certain drafting questions arose and a meeting of Bishops and others was called in Sydney. At the end of this meeting the Bishops (by their leader on the constitution question) submitted a resolution to alter the constitution document by inserting a provision which in effect would nullify even the minimum safeguards and conditions required by Sydney and agreed to as above mentioned. In effect, the new provision proposed was that a certificate by a majority of the Bishops should make a new Prayer Book legal and binding even if it violated all the safeguards and provisions of the constitution.

This new provision met with objection from the representatives of Sydney but was carried. The meeting adjourned, the Bishops desiring to consider amongst themselves the policy to be pursued under the circumstances.

The Bishops apparently met afterwards and decided that the new provision should be immediately put before the Sydney Synod for acceptance. The meetings of Bishops are of course held in Camera as at Lambeth, but soon afterwards a Special Session of the Diocese of Sydney was in fact summoned and a little later the summons was in fact recalled. It was at the time suggested and almost recognised generally that there was no chance of Sydney agreeing to the new provision and no objection was made to the recall of the summons.

Thereupon the Diocese of Sydney was subjected to a verbal castigation in certain other Dioceses on the ground of its obstructiveness. And the severest castigation was given in a Diocese which was then in session and passing legislation which repudiated the agreement to the constitution conditions and safeguards required by Sydney. The castigation from this diocese was adroit, because it fabricated a cover for its own part in stopping further procedure with the constitution agreement which had been solemnly settled so far as the Dioceses themselves could settle it.

No announcement of any further policy has been made by the Bishops, but it has been explained that they would consider the matter in England during their visit for Lambeth Conference.

It must be recognised that the formal withdrawal from the agreement in the above-mentioned Diocese dissolved the agreement altogether and left the other Dioceses free from any pact amongst themselves on the subject.

This is the present position.

WHAT SHOULD BE THE NEXT STEP?

The Bishops have undertaken to consider this and will probably make an announcement in due time after their return. In the meantime it is suggested that—

1. The proposed document (the agreement upon which has been dissolved as above mentioned) contains much that adds unnecessarily to the existing constitutional powers and influence of the Bishops and tends to vest in them the ultimate constitutional control of the Church at the expense of course of the other component parts of the Church.

2. The Bishops were almost exclusively responsible for the substance of the proposed document and naturally they would feel that the new position proposed would secure the Church for all time.

3. At the present time the ultimate constitutional power is vested in the great body of the Church members as a whole. Both in England and here changes cannot be made without the authority of Parliament, which would not take action unless the great majority asked for it, and then only if quite proper from the public point of view.

4. The question really raised now is whether it is better for the Church that the ultimate constitutional power should be taken away from the great body of the Church members as a whole and vested in the Bishop.

5. Upon the matters above mentioned the Bishops have wisely held their discussions in camera (as at Lambeth) and presented a united front in conference with the representatives of the other clergymen and of the laymen of the Church.

A striking instance of this united front was afforded upon the question of incorporating the 1604 canons into the proposed constitution document. The 1604 canons contain theological misrepresentation and other inaccuracies and many ridiculous provisions, and they were never sanctioned as part of the law of the Church of England. Lay members never have been bound by them, and clerical members have been bound only so far as they have validly bound themselves individually. It was asked thrice at the meeting if any Bishop present would say that he knew the canons and approved of them all, but no Bishop answered. They, however, had the command of votes at that meeting and included those canons in the document. At the conference at which the document was afterwards passed with alterations, the information necessary for properly criticising the 1604 canons were on the table, but the canons were withdrawn without anything being offered in support of them, and excluding all that could have been said against them.

It is submitted that—

(a) As the question of a new constitution involves a new allocation of the constitutional powers amongst the component sections of Church members, all these sections should consider the question separately.

(b) The Bishops up to the present time having been the only section to consider the question separately, the other clergymen and the laymen should now consider the same question separately and/or, if they desire, together. Afterwards representatives of the three separate sections appointed separately by each section should meet in conference for the purpose of submitting to the whole Church the best possible constitution document.

It should be admitted as a basis that—

(a) The organisation aimed at should provide for unity in all fundamental matters.

(b) Individual Dioceses should retain for all time their separate property and their existing rights and privileges except in so far as the above unity necessarily requires otherwise.

(c) Bishops and other clergymen should have preserved or given to them all the power and authority necessary for the proper discharge of the functions of their offices, and, on the other hand, just and reasonable discipline should be provided for all and not only for the Clergymen other than Bishops.

(d) The ultimate constitutional power in all matters should remain in the whole body of church members as at present, and there should be no artificial constitutional machinery which would permit dangerous jugglery by any of the component sections of the Church members. Provisions which seem safe for majorities may offer temptation to manipulation by minorities, and the sight of the means to ill oft makes ill deeds done.

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The Augsburg Celebrations

Four Hundredth Anniversary Augsburg Confession.

NEWS is coming through of the wonderful gatherings at Augsburg, Germany, on June 22-25 last, for the due celebration of Augsburg's part in the great Protestant Reformation. Leading Churchmen were present from Great Britain, U.S.A., and other parts of Europe. The Dean of Chichester, England, the Very Rev. Dr. Hannah, represented the Archbishop of Canterbury. Some 120,000 people took part in the Sunday celebrations on June 22. Accommodation in the open-air for 40,000 people was arranged, and in each place three services took place in succession. It will be remembered that the Augsburg Confession is the fundamental basis of the Lutheran Churches of Europe. It is a noted declaration of faith and has had marked influence on all the Reformed Articles of Religion. In fact Articles XIX. and XXIII. of the 39 Articles of the Church of England, so significantly silent as to episcopacy, are founded upon the statements of the Augsburg Confession: "The Church is the congregation of the saints in which the Gospel is rightly taught, and the sacraments are rightly administered. . . . No one ought to preach publicly in the Church or administer the Sacraments unless rightly called." (Conf. Aug. I.7.14; Francke, Lib. Symb. Ecc. Luth., pp. 15-18; Lips. 1847.)

A correspondent who was present at the services and historical pageants writes in the "British Weekly":—

"For over an hour we were held spell-bound as the story of the Reformation, and especially Augsburg's part in that story, was unrolled before our eyes. The central tableau was naturally the presentation of the Confession of Augsburg to the Emperor Charles V. on June 25, 1530; for it was in commemoration of this event, from which the Lutheran Church dates its history as a separate institution, that the celebrations were held. . . .

"Dr. Rendtorff, of Leipzig, in his speech at the great Commemoration service in the Barfusser Church on June 25, pointed out that the Confession claims that the Church is wherever the Gospel is preached and the Sacraments observed.

"The climax of the celebrations was the great service on June 25, when 3000 leading and representative members of the German Churches, with visitors from many lands who came as the representatives of their own Churches, joined in a great act of remembrance and dedication. Speeches, anthems, sermon, reading of extracts from the Confession, the presentation of a new and authoritative text of the Reformation Confessions and Articles—all led up to the magnificent singing of 'Ein Feste Burg,' by which the great assembly was visibly moved.

"Speaking on the topic, 'The Present Position of German Protestantism,' Dr. Dibelius, of Berlin, gave utterance to a remarkable address, too long to be reproduced here.

"On the whole Dr. Dibelius is hopeful for the future. Since the war the whole character of the Church in Germany has altered. It is recognised now by clergy and laity alike that the Church must be a fighting company, and that there is no place in it for slackers. In the last ten years the Church has been transformed from a parson's Church (Clerus-Kirche) into

an active working church as ordinary men and women."

"As we left Augsburg after the celebrations were over," says the writer, "we thanked God and took courage."

Bush Church Aid Society.

SYDNEY'S ANNUAL RALLY.

"VERY much has been done by this society during the past ten years, for the benefit of the less-favoured people of the country, and the good it has done—and is continuing to do—I hope will be maintained and increased in the years ahead," said the Hon. Sir P. W. Street, K.C.M.G., Chief Justice of N.S.W., in presiding over the tenth Annual Rally of the Bush Church Aid Society in Sydney on August 19. It was a magnificent gathering, the Chapter House was literally packed and the utmost enthusiasm prevailed. Canon Langley, Hon. Clerical Secretary, gave excerpts from the Annual Report. His recital proved nothing less than a veritable array of noble achievements and incidentally revealed an income for the year of £7200, greater than in any previous similar period.

Sister Kathleen, the B.C.A. Van Missioner, gave a thrilling address and moved every heart as she told of her peregrinations through the back-blocks, and her visits and services amongst lonely settlements. If ever a speaker "got across" her audience, it was Sister Kathleen. With pathos and eclat she told how brave wives in the bush were comforted and enheartened and how the children were sought out and taught. She made a great hit when she spoke of her arrival in a little mountain settlement far away from Sydney, and how folk crowded round her van enquiring if she had come to hold a mission, such as was being held in the local Roman Church? "No!" was her reply; but it did not stop at that! She felt that there was a challenge, and so it came about that simultaneously the "Fathers" were holding a mission in the Roman Church and the Sisters were doing the same in the Anglican Church. The little building was crowded out, definite decisions of surrender to Christ were recorded and now young fellows who signified their surrender have gathered wee



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Mr. F. R. Isom, who runs the printing press of the Melanesian Mission, has recently produced 1000 copies of an 80-page edition of "The Imitation of Christ," done into Mota by Bishop Steward. It is published under the title "Namakinin Christ," and the whole cost was borne by Bishop Steward.

Arnott's

Famous

Biscuits

folks around them, and effective Sunday School work is going on.

The collection then became an important piece of the ritual of the evening. The objective in this respect had been announced as £150, and to the glory of God, the more effective witness of B.C.A., and the honour of those who were present and absent, the collection totalled £183. Needless to say there followed when the count was announced a rapturous Doxology.

The Rev. L. Daniels, of Wilcannia, then regaled the gathering with the story of his work, mostly by aeroplane in that far west country. It was a simple, unvarnished story, but behind it lay a record of intrepidity, devotion and service unrivalled in the annals of back-country service.

But the good things were not over, for there followed a whirlwind address by the Organizing Missioner, the Rev. S. J. Kirkby. In rapid review he surveyed the work of the Society during the ten years of its existence, and then put up challenge after challenge as to what might be done in the days ahead. His address literally bristled with telling facts, and scintillated with racy anecdote and persuasive appeal, and yet sobered with a deep serious spiritual undertone. He then threw on the screen an array of convincing films.

It was now well on to 10 p.m., but the interest and enthusiasm never waned. B.C.A. is certainly on the map and nowhere is the work more devotedly supported than in Sydney. Churchmen there realise, with Sir Philip Street, that the Society knows no boundary but those of the continent of Australia, and they are prayerfully anxious that the answer of the small boy to whom Sister Kathleen referred, may indeed be gloriously true. It appears that at one place a little boy was studying the letters "B.C.A." on the side of the vehicle. Out of curiosity the Sister asked him whether he knew what they meant. He thought awhile, and then exclaimed, "Best Church in Australia."

Two Old Boys of the King's School, Parramatta and prominent in Sydney University sports, Mr. N. K. Lampport, Rhodes Scholar for 1930, and Mr. R. B. Brown, have left for England, the former to Balliol College, Oxford, and the latter to Cambridge University.



YOUNG RECORDERS.

Aims:

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

"Nelmar," Riversdale Road,
Hawthorn East, Victoria.

Dear Boys and Girls,—

I think through "The Tiger Spirit" we have got to know a little more about those whom Christ included when He said, "Go ye into all the world and preach the gospel to every creature." We know that "Red and yellow, black and white all are precious in His sight." Jesus died for all the children of the world. I hope if any of you have a chance to do anything to help on missionary work you will eagerly do your part in this great work for Him.

We are now going to think about something quite different, and yet is it? We have just been thinking of love for our brothers and sisters in Christ's big family, and now we are going to think of our love for animals. When I say love for them I really mean kindness to them, for some people do not like animals and yet they are kind to them.

Perhaps some of you have pets which you would like to tell me about. I would just love to get letters from some of you. Two girls have written to me and I was so pleased to get their letters.

Now I am going to close with a little verse which I would like you to learn—

Great the hero's brave endurance,
Great the powers of the mind,
But in sight of God our Father,
Greater is it to be kind.

Your own loving

Aunt Mat

A Boy and a Kitten.

Charles Sayers is 10 years old, attends Dover St. School, Milwaukee, Wis., and he won first prize in the Humane Society's contest for the best letter describing an actual experience in giving first aid to an animal. In his letter Charles wrote—

"I went to Humboldt Park on a Saturday, and I saw a few boys standing by the pool with sticks. I went closer and saw they were poking something in the water, but it was near the shore. After a while they went away and I was curious to see what it was. It was something yellow and I reached out and brought it to the bank. It was a kitten about a month old, and it had a clothes peg and a small tin tied to its tail. There was some cement in the tin, and the tip of its tail was nearly off.

"I told a policeman, and he and I went to the boathouse and tried to get

the things off the tail. We soaked its tail and were careful not to hurt the kitten any more than we could help. We won at last and the policeman told me to take the kitten home if I wanted it, so I did.

"The kitten grew very big in a short time and was liked by everybody. I wouldn't part with her as she is my pet. When I read the papers, Susie, the cat, comes and lies across the paper too. I make her a bed and made a mattress by filling it with old pieces of material, and I also made a pillow for her.

"I love animals and couldn't bear to see any hurt. I always think the Lord looks down and punishes boys that hurt dumb animals, for they are better than some human beings.

"I was taught by my mother that when I see any animal being hurt I should tell a policeman. We put bread out in our yard for the birds to eat, because they have no pantry to go to like ours.

"This is my idea of being good to animals."—The National Humane Review.

The Complaint of a Chained Dog.

Moping in the pleasant sun,
I ask, "What is it I have done
That I am kept a prisoner here,
Chained to my kennel through the year?
I do my duty night and day;
By warning wicked men away;
My master's house I closely guard,
While he sleeps safe—yet my reward
Is to be treated like a thief:—
To me no season bring relief.

They send the children out to play,
To stretch their little legs, they say;
But the poor dog—who thinks of him?
He longs to use each stiffening limb.
I hear the school boys howl and run—
How I could help them in their fun!
And when I now and then obtain
A half-hour's freedom from my chain
I am so nearly mad with joy,
I am as bad as any boy.

But if I had an hour each day
For healthful exercise and play,
I could be sober as a judge:—
Strange that my master still should grudge
The little trouble it would be
To give so great a boon to me.

'Tis true I often hear him say
I'm a good house-dog—but I pray
To have instead of empty praise
Freedom to brighten these long days.
How I do wish that he could be
For one whole week chained up like me;
Some pity then might reach his mind
If I know feeling makes us kind.

Master! you know I am a true
And faithful servant still to you;
I earn my wages—pay them me—
They are not gold, but liberty.

How Not To Put It.

The secretary of a parish Missionary Union, writing to one of our Australian Church monthly missionary journals, remarks:—

"Hitherto hath the Lord helped us." Through the removal from the parish of several families we have lost quite a number of members who were box holders and subscribers."

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PROTESTANT & REFORMED"

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Editorial.

Our Gravest Need.

THE gravest need of the world and our land at this present time is a deep spiritual awakening towards God. Many earnest people are praying for Revival and longing for its coming. It is our only hope. We cannot but note, as we look around, that there is a deep undertone of need in the world. Conversions to God, in the soberest sense of that great word, are rare, at the best. We find ourselves encountered on all sides by a vast weight of ignorance about Divine truth, forgetfulness of God and His claims, and a profound unconsciousness of alike the mortal peril of sin and its tyranny and stain. Ministers and teachers of the Gospel have been too prone to deal rather with secondary than primary matters—not as watchful and resolute as might have been to make the Lord Jesus Christ Himself the perpetual centre and heart of their message. So these days of spiritual stagnation and famine of heart and life throughout the whole community—times that are perilous, both nationally and socially. There is only one antidote for this low tone into which we have fallen. We must bring God before the people of the land: first as the All Holy, Whom all men may well fear; secondly, as the All Loving, in Whom all men may have

faith. If this is done aright, conviction of sin by the Holy Spirit will come, and many, who are in darkness and doubt will come into a saving knowledge of the Saviour.

is fraught with far-reaching beneficent results to the Church's work and witness.

British Government and Malta.

WE are glad to note that the British Government has adopted a firm attitude with regard to the Vatican and Malta. Rome is ever assertive. She must learn, however, that British citizens in their politics and national affairs are not going to submit to her tutelage and domination. The King is the constitutional authority within the British Realm and Dominions, not a foreign ecclesiastic. Latin races may submit with subservency to clerical dominance, but not so Britishers, nurtured in the freedom of the Gospel! All we demand is complete freedom to the electorate of the Colony of Malta, so that the citizens may exercise their political judgment in ways they deem best! And we ask that in this matter there should be no weakening. Rome is never idle. She seems to have the ear of the press. Her solidarity and power of boycott constitute a fearsome bogey to the timid. Hence the need of vigilance and action on the part of Reformed Christendom. Many priceless heritages are at stake! The trenchant statement of Mr. Isaac Foot, M.P., in the London "Times" of recent date, relative to the Malta Crisis is all to the point:—

"I regret that I had not hitherto appreciated the finer shades of ex-communication. I confess that I did not understand that the ecclesiastical levers controlling the resources of the grace of God could be manipulated with such delicate precision. It is undisputed that the Maltese elector who decided to vote for the Strickland party or the Labour party was to be deemed guilty of mortal sin, he was to be cut off from the sacraments, and any relenting priest who administered these religious consolations would, according to the Maltese bishops, 'draw down the wrath of the Divine Judge.' There is not much room for exaggeration here!" The British Government was wise in suspending for a time the political constitution of Malta.

The Value of Synods.

WE agree with a correspondent who writes in this issue, in deprecating the caustic criticism, which we hear from time to time as to the questionable value of the Synod. It seems to be the attitude of a certain mind to decry anything and everything official. Reckless statements are made, either by the thoughtless and less far-seeing, or by those who are swallowed up in the pride of their own capacity to do things, and we are told, its no use depending on the Synod. Motions are submitted and passed, and then they are relegated to official pigeon-holes, and nothing comes of them; so we are told! The stranglehold of red tape gets to work, and the good move made in Synod to get the Church alive and doing something, is strangled in the birth, is the dictum of these people. Now it is statements and sentiments such as these which we unequivocally deprecate. Such cynical criticism only ends in failure. Our Synods are a noble gift in the Church's life and their use

Ridley Hall, Cambridge, has recently celebrated its jubilee. Founded in 1879, it was opened by Dr. Handley Moule, its subsequent Principals being Dr. Drury, Dr. Tait, and the present Head, the Rev. J. P. S. R. Gibson. No fewer than 1534 men have been trained at Ridley. Thirty of its members have become Bishops, and two of these Archbishops.