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A New Year's Choice.

Original Sin.—The Doctrine of the 39
Articles.

Leader.—Great Expectations.

Quiet Moments.—The Challenge.

Church Missionary Society.—A Critical Year.

The Coming War.—Rev. W. H. Irwin.

"THE AUSTRALIAN CHURCH RECORD"

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New Year Thoughts!

"Casting all your care upon Him,
for He careth for you."

—1 Peter v., 7

"Let us consider one another to
provoke unto love and good
works."

—Hebrews x, 24

EDITORIAL.

Buy Up the Opportunity.

WE greet the New Year with a cheer, because it gives the opportunity of a fresh beginning. Yet the worth of such new opportunity is to be measured by the use we make of it. Time is too precious except to be handled wisely. Buy up the opportunity is the way the inspired Apostle puts it to us. As men make "a corner" in wheat or timber, hoarding it, that they may make great gain thereby, so the eager Christian soul will do with this precious commodity called Time. Yet time is not measured by heart throbs. To the young time creeps along with tardy feet, while to the elderly, weeks rush by with almost incredible swiftness. But howsoever

time seems to us, it is made rich or poor according as our heart beats in deep sympathetic service or otherwise in response to the world's hunger, and needs. Consecrated work or service is the test in this pragmatic age. In other words, by their fruits shall ye know them. That is, it is not so much the work as the quality of the work. In the New Year before us, let us all be up and doing, knowing that work creates character and that when done unto the Lord, it makes the world better and really richer and shall not lose its reward.

Hope for These Days!

WE confess that we have no patience with the pessimists who tell us that the times are out of joint and that the times religiously are hopelessly in a bad way. Every generation has had its pessimists—when to them everything seems wrong. In the last generation the condition of the Church in particular and life in general were constantly under discussion, the verdict of very many being that the world and the ecclesiastical situation was altogether down-grade. We need, however, to keep in mind notable words uttered in those days: "Exaggerated statements of a pessimistic character are to be deprecated, because they tend to bring about the state of things which they deplore." Would that churchpeople laid those words to heart now. Our days have their difficulties and problems. When was it not so? But problems and difficulties are ever challenges to the best in us. Let us not be deluded by any adverse conditions which may abound. Each age has its own trials which test it to the core. And even if things are desperately bad and difficult, as men let alone Christians, we are not to whimper over them but face them with courage, faith and endurance. The fire tries the metal and gets rid of the dross. We need God's grace to drive out any pessimism that may be in us. We don't drift into our soul's inheritance. God is at the helm, and He looks to our reserves of purpose and of faith. We do well to write upon our heart that every day is the best day of the year—for God is with us and who can be against us?

The Holidays.

WE are great believers in holidays. Even the machine made of the toughest steel needs to stop and have its overhauling. So the end of the year comes and most people get a respite from the continual round of toil. Relaxation means new life. We are thinking of everyone—even the

parson, and that, perhaps, more over-worked person—the parson's wife. She has an incessant round, and is expected to be all that the most exacting visitor at a Rectory demands. She must ever wear a smile and prove charming and obliging. She of course, must be in her place in Sunday School and Women's work, and still keep going. Hence, we know how welcome January is when the Rector and his wife and family can get away. The advantages of doing nothing for a season—that is, having a few weeks' breathing space, is altogether desirable. It is the ceaseless round and the monotony of toil that render us so sensitive to the social disabilities, calls, responsibilities of the modern day—call them what we will. It is no use having merely a change of work. That is really not a holiday. What is wanted is to go away and do nothing—in other words, entirely relax and have a real rest. Such a holiday should be considered a sacred duty. We hope that it will be the order of things throughout Australia this January, and coupled with the drinking in of the fountains of God's grace, these days at the seaside, or of breathing mountain air should prove a boon to many a jaded clerical family and the work, incidentally, of the parish.

The Elections.

THERE is no doubt that political Labour suffered a crushing defeat at the recent Federal elections. It seems as if a perfect revolution set in, in the minds of people, against the regime of the Scullin Government. The causes of the rout were doubtless the widespread unemployment, which had increased during that administration, disgust at a policy of vaccination, and then the lead given in Great Britain within recent date. Already a healthier tone pervades Australia. That a great responsibility rests upon the Lyons-Latham Government is without question. May Divine Providence guide them. Anything of a reactionary nature will be calamitous. Many prayers will ascend to the throne of Grace that this land may come out of its present distress. It, however, needs to be borne in mind that a Parliamentary election will not alone secure the relief as the economic situation demands either in Australia or in the world at large. This election has not settled the crisis. We are living in vast days. Great forces, strange ideas, are at work in the world, remoulding the circumstances of human life. Never has the witness of the Christian Church been so needed. May that witness be bright and spiritual and truly Christian!

The neglect of Scriptures as a daily vade mecum is a great weakness to us as a Church. Nothing in the shape of a revival of true religion is likely to happen to us until we can again honestly say: "Thy Word is a lantern unto my feet and a light unto my path." It stands with the Sacraments as the means of our union with God, and no amount of emphasis on other practice can make up for its neglect.—T. J. Hardy.

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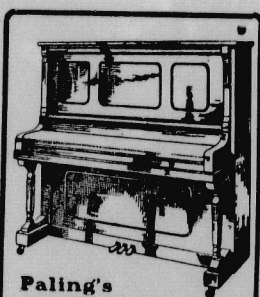
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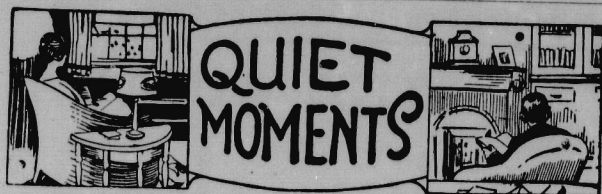
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The Challenge.

CHRISTIANITY, in the first century, was a challenge to the world, sunk for the most part in heathenism, given up to the worship of idols, the spurious gods of Greece and Rome.

The first chapter of St. Paul's Epistle to the Romans gives a vivid description of the idolatry and lust prevailing at that time. And it was to such a world that the challenge of the Gospel of Jesus Christ came.

What a contrast did the Gospel present! In place of the false, it proclaimed the true; in place of the vile, it offered the pure; in place of vice and wickedness, it preached virtue and righteousness. Men were offered forgiveness of sins which otherwise would have damned them eternally; they were offered, moreover, the power of God to enable them to live on the higher levels of the spiritual life.

And of this Gospel thus challenging the world, St. Paul wrote: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth... for therein is the righteousness of God revealed." The Living God, His salvation, and His righteousness—this was the message of the first preachers of Christianity to a world sunk to the lowest depths of immorality, superstition, and ignorance of God.

How that challenge was met with indifference, hatred, hostility, persecution, and organised opposition is a matter of history; and also how increasingly men and women responded to the message of life and love, and accepted Jesus Christ as Saviour and Lord, the records both of sacred and secular history make known. The Christian Church slowly but surely forged ahead, winning its way in spite of Satanic hatred and fury, and ultimately triumphed, until by the fourth century Caesar, on his throne, bowed in homage to that Jesus Who, two hundred years earlier, had been sentenced to death by crucifixion, by his representative, Pontius Pilate, the Roman Governor of Judea.

The challenge of the Gospel of Jesus Christ still goes on. Men have to choose between going down to the grave in ignorance of God the Great Creator, without any knowledge of the life beyond the grave, without any hope at all, or the acceptance of Jesus Christ, Who is the very heart and theme of the Gospel, and in Whom is life eternal, the knowledge of the true and living God, forgiveness of sins, the power to live the life of victory over the animal propensities and sins of humanity, and the sure and certain hope of the resurrection to life eternal and of the Heavenly Home.

The alternatives are darkness or light, death or life, the false or the true, the superstitious or the real, ignorance or knowledge, the Satanic or the divine, despair or hope, the worst or the best. In Jesus Christ we have certainty, confidence and hope, light and life. Out of Him there is only uncertainty, darkness, despair, and death.

To-day Christianity is being challenged. The enemies of Christ are mobilising for the final onslaught. They are out to destroy Christianity—at least to attempt to destroy it; for they are saying, "If we don't smash Christianity, it will smash us." Once more Satan will lead his mercenaries against the Church of Jesus Christ. Prophecy makes clear that there is to be this great conflict before the Lord returns to reign. And the indications are that the stage is being rapidly set for the last scenes leading up to the final triumph of Jesus Christ. "He must reign till His enemies be made the footstool of His feet!"

The challenge comes to us all—"Who is on the Lord's side. We have to make our choice, and take sides either with the Lord Jesus Christ or with His enemies. Which side are you on?"

"Stand up, stand up for Jesus;
Ye soldiers of the Cross,
Lift high His royal banner—
It must not suffer loss.
From victory unto victory
His army shall He lead,
Till every foe is vanquished,
And Christ is Lord indeed."

It is an honour and a privilege to be on the Lord's side. His is the cause which is bound to triumph.
—H. G. J. HOWE.

"If."

If you can go to Church when all about you are going everywhere but to the House of prayer,
If you can travel straight when others wobble,
And do not seem to have a righteous care.

If you can teach and not get tired of teaching,
Or tell the truth when others lie like sin,
Or pray and pay and carry heavy burdens,
Without a murmur, Sonny you will win!

If you possess yourself and pray "God bless you,"
When every muscle in you aches to smite,
When something says, "Give up! Give up the struggle!"
Since others fail, why stand alone and fight?"

You'll find a Presence by you in the furnace,
You'll find a Presence by you on the sea,
You'll find a Presence by you in the battle,
Yes! everywhere and always victory!

(With apologies to Mr. Rudyard Kipling.)

—Rev. William Wood.

A Wish for your New Year.

May its light
Be the sunlight of God's love;
Its night
His sheltering wings above;
Its storms
Reveal the wonders of His Grace;
Its calms
Reflect the beauty of His face.
Its winds
Breathe whispers of His care;
Its showers
Bring blessings rich and rare;
May its cares
Bind closer to His heart;
Its joys
Be of heavenly joys a part!
—Anonymous.

A New Year's Choice.

(Sermon Outline by Rev. Canon S. A. Johnston, Rector of South Somercotes.)

Text: Is not the whole land before thee? Lot chose him all the plain of Jordan. Abram dwelled in the Land of Canaan. Gen. xiii. 9, 11, 12.

That must have been a memorable interview, one never to be forgotten by these men of God, when the uncle spoke to his nephew and offered him his choice of opportunity for the future. To the West was the country of the Hivites; North, of the Perizzites, or Highlanders; South, that rich, fertile and prosperous valley of the Jordan. To Lot the choice was given. He had to think of his future, his family, his flocks, and herds; he had his way to make, and therefore it is wonderful that he chose the best for himself? Abram, prompted by no pride or carelessness, considered the feelings of his nephew and the other's needs before his own; so he gave up the rightful claim to the choice. He would hardly have chosen to put himself where his God was despised and His teaching utterly scorned; he would probably have waited where he was in any case until he had had some intimation from God as to his future movements. For his generosity, his faith, he received the answer, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward and westward; for all the land which thou seest, to thee will I give it and to thy seed for ever," vv. 15, 16. And he removed to Hebron, the place of much future blessing.

1.—The Whole Land is Before Thee.

We need not inquire into the causes underlying this particular choice, that is foreign to our purpose. It must have come sooner or later, for "the land was not able to bear them," v. 6. It was a crisis, and, as all such, preceded by many lesser events that influenced the decision.

The opening of another year must necessarily cause us thought, and probably lead to plans for the future. But every future is deep-rooted in the past. We cannot take up the new task without recognising that our experience must influence our attitude towards it. In the past year there have been difficulties and trials. God be thanked. The good soldier fights and even in defeat is a good soldier still. A coward turns aside from danger to slip into the hands of the enemy unhurt and also unhonoured.

We look forward into 1932 it is a new, unexplored country. We must tread the unknown path. The only question is the direction and the manner of our choice. The future is full of promise. The old blotted page is turned. We made many mistakes, possibly we did not even take our choice as guided by the Holy Spirit. We chose simply for self and self-interest, and so we recognise that the whole year was spoiled. To-day the way is open. Whither it leads we know not. It is full of promise. It is also full of surprise. We can make no certain calculation. "Man proposes, but God disposes." The coming year will have its full share of sorrow and disappointment, but the sun is always behind the cloud. God's love is always there, though we sometimes forget it. We have not the destiny in our hands, and each new phase of the journey is a fresh indication of a Divine Guide.

The land lies before us. What shall our choice be?

II.—Lot Chose Him all the Plain of Jordan.

The natural if not the wise choice is—

1. Selfish.—Shall we in this coming year think first and foremost of our own gain and interest? Much prosperity and wealth. Ambitions satisfied, self-advancement secured.
2. Worldly.—Lot knew the character of the people of the plain. If we choose to just mix with sinners, small wonder if they mistake us for ourselves. No difference in our manner of life or our language. No difference in an observation of the Lord's Day. Instead of a sacred day it becomes a day of utterly selfish idleness and self-centred worship. No difference in the mark of the life. We are in the world and of it. How then can we help being gradually drawn away from Christ and all true religious observance?

3. Disastrous.—In this case there was a rescue and a loss. The man of God who had slidden back into the company of sinners was rescued, but at the loss of that which was most dear in life. Remember Lot's wife. An ungodly wife; children that caused him sorrow. Himself saved, yet so as by fire. So with us. Choose what this world has to give. Let the godless life be your goal, and you will certainly be caught

in the meshes of the net, and fall altogether or be saved, so as by fire.

17.—Abram Dwelled in the Land of Canaan.

1. An attitude of waiting.—What is the Lord's will? He waited to hear the voice behind (Isaiah xxx. 21). God is the guide, and even if it seems to mean present loss, he who trusts will wait.

2. Not an untrustworthy guide.—Afterwards Hebron, the place of wonderful growth in peace and spiritual blessing and the completion of the Covenant. When God is leading, it is always to peace and assurance. There may be little that others can see, but with us is the abiding comfort of His blessing.

3. The Reward of Faith.—Abram believed God and trusted Him. It did not mean in his lifetime the fulfilment of the promise. But with the promise came also other more immediate indications of having, but were not involved in the promise. God's love is evidenced in His own way, and generally, quite in an opposite direction to our expectation. Let us learn by past experience, and the blessing we have gained to trust implicitly for the future. Have faith in God for the coming year. Be confident of His loving care. Know that all things work together for good to them that love God (Romans viii. 28).

"The Coming War."

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

GENERAL LUDENDORFF, who, after 1916 directed the great German War-machine, shows out in war histories as one of the really first class brains engaged in the great conflict. He was the abject of the German leaders and, though the newspapers repeatedly proved the German War Lords incompetent, those who encountered them in the field seldom thought so. With the debacle of the German armies, Ludendorff's military career came to an end. Occasional press notices of him have given the impression that his powerful mind is losing its balance. But it appears that he is an active German politician and suggestions of mental instability are a recognised form of up-to-date political propaganda. His latest book does not indicate mental decay. "The Coming War" contains much seeming exaggeration, and there are traces of what looks like megalomania, but these may be no more than the tricks of the trade worked so successfully by leading publicists, like Shaw and Wells. Alas! the pose of omniscience and the rage of dogmatism are all too effective with the newspaper-reading public of to-day.

Three World Forces.

The military portion of Ludendorff's "The Coming War" need not detain us, but his treatment of political matters gives rise to a number of curious and serious reflections. His general thesis is that there are three great world forces, each bitterly opposed to the others, all struggling for world domination. These three supernatural powers are: (1) The Grand Orient of France, the Masonic executive of the inner Jewish Circle; (2) The General of the Jesuits, and the Pope, on behalf of the Church of Rome; (3) Stalin, the head of the Third International, i.e., Paris, Rome, Moscow. Each of these forces is international, each is based upon force, and each aims at the same economic system, viz., Collectivism. None of them has any love for liberty. All are striving to found a world state and to collectivise the notions either by Socialism, or Fascism or Bolshevism. Ludendorff claims that the World War disappointed these forces as it did not sufficiently weaken the nations of the world. "They feel instinctively that only moribund nations can be interred in a coffin-like system such as theirs." Further, these supernatural forces have set up systems of alliance. The Grand Orient has been instrumental in uniting France, Belgium, Poland, Czechoslovakia, Rumania, Yugoslavia. The Roman Church, too, builds up its system of alliances. It has Mussolini and Italy, Austria, Hungary. It fosters the will to freedom among national minorities of the Roman Catholic persuasion against the authorities in the states of the Grand Orient. By white-anting the German political parties it is striving to swing Germany into an alliance with Italy. (Ludendorff's great purpose is to prevent Germany becoming the cat's paw of Rome.) England is gradually to be linked up with this allied system. Lastly, the Soviet seeks, by propaganda in all countries, to promote the world revolution and to impose upon all the dictatorship of Moscow. These supernatural forces, with their systems of alliances, are in a state of acute tension, and Ludendorff prophesies the early outbreak of war, with

the Pope and the Soviet in alliance against the Grand Orient.

How much truth is there in all this?

Have we merely the ravings of a mind distraught with anger and disappointment at Germany's downfall, or do these views of Ludendorff cast a lurid light upon current politics? Ludendorff, at least, gives us a point of view that we seldom get. In some mysterious way the affairs of the Grand Orient and the political influence of the Roman Church are kept out of the papers, though they contain plenty of anti-Bolshevism. Now and then the veil is lifted as, e.g., when we are told that the high command of the French Army at the beginning of the war was in the hands of the Grand Orient or Dean Inge speaks of the duel between the "Black International" and the "Red." We hear much about the "hidden hand" of the Bolsheviks. We should apparently be safer if we knew more about these other hidden hands. Perhaps Ludendorff exaggerates; Jesuits and Masons and Russian emissaries are popular bogeys. Perhaps he indulges in guessing what these three supernatural forces are doing. But there is not the shadow of a doubt that they are incessantly active.

It may be advisable to give some explanation regarding the Grand Orient. A travelled Italian Cardinal once said that the art of cookery, the Roman Law, the pronunciation of Latin, and the Christian religion, had all suffered a sea-change during their crossing of the Channel into England. Most assuredly, Freemasonry, in being exported from England to the Continent, has been equally affected by the voyage. Modern Freemasonry originated in England from most innocent sources, yet European writers like Ludendorff, hold that Jews invented Freemasonry and are using it as a weapon to overthrow civilisation, and secure world dominion for themselves. British Freemasons hear such statements with amazement. Nevertheless, the Craft, in its export to the Continent, suffered a sea-change and Continental Freemasonry, or rather that part of it known as the Grand Orient, is primarily a political organisation. Freemason and Socialist are practically synonymous in many European countries. For a century Rome and Continental Freemasonry have been at loggerheads and now the former appears to be linking up anti-Semitism with anti-Freemasonry. The Grand Orient is very much mixed up with revolutionary aims and sinister activities. Ludendorff knows this, and he is inclined to think that English Freemasonry too, is controlled and directed by malevolent and hidden forces. Here he is quite wrong.

The relations between Mussolini and the Papacy form one of the mysteries of the day. Which is exploiting which? Ludendorff maintains that Fascism is the off-spring of the Jesuits, and Mussolini the tool of the Pope. It is true that in the World War that Italy was in the control of Freemasons and that Mussolini persuaded Italy to desert the system of the Grand Orient and go over to the Papacy—hence the growing hostility between Italy and France. Perhaps the relations between Mussolini and the Pope are illustrated by a parallel with the working alliance between the Roman Church and the Labour Party in Australia. Each makes use of the other and sometimes one and sometimes the other gets most out of the deal. But the aims and interests of the two allies do not always agree.

The alleged compact between the Pope and the Soviet receives some colour from recent events. Mussolini has made an economic treaty with the Russians. The destruction of the Russian Orthodox Church by the Bolsheviks gives some possibility for an advance of the Roman Church in that country. The Pope's "Crusade" against the Soviet Republic for religious persecution, so loudly heralded and so widely supported by other religious leaders, has apparently fizzled out. But though suggestive, these considerations are very far from conclusive proof of an alliance between the Roman Church and the Bolsheviks.

Of Ludendorff's three supernatural forces, the Grand Orient only has worked in the past in alliance with the British. Our nation has usually sympathised with the revolutions alleged to be due to the Grand Orient influence. The other two, the Papacy and the Soviet, have an implacable hatred of the British Empire and all British interests. Nationalism, which has dominated world politics for a century, has become so extreme in its manifestations that it is fast coming discredited, and the world seems moving on to a period of internationalism, in which Ludendorff's three forces will need careful watching and checking if we are to retain our inherited freedom.

The man who thinks his present work beneath him will never rise above it.

Original Sin.

The Doctrine of the 39 Articles.

(By the Very Rev. A. E. Talbot, M.A.,
Dean of Sydney.)

OFFENCE to-day is taken against the doctrine of Original Sin as set forth in the Articles. That all the sons of men are subject to the wrath of God on account of a defect and deformity (vitium et depravatio) of nature, inherited from a progenitor, seems to be at variance with common justice. In consequence, the doctrine of Original Sin is denied altogether, or attempts are made to modify it, and thus tone down its harsher features. Yet it is very questionable whether any of these attempts really cover all the considerations involved in the question as satisfactorily as the view objected to. As a preliminary to the discussion of the subject, it may be said that St. Paul's argument, drawn from the disobedience of Adam, is not at all invalidated by any theory of evolution, for the Apostle in the context simply regards Adam as the Race in embryo, and if evolution be accepted, still man as man became possessed of a moral sense, with the power of choosing good or evil. There must have been a initial moral failure that involved posterity. It was the universal sinfulness of man that gave significance to the story of the Fall, and doubtless dictated its place at the beginning of Biblical revelation. At least, the story explained a fact of universal experience; thus St. Paul:—"Therefore, as through one man sin entered into the world, and death through sin, and so death passed unto all men for that all sinned" (Romans, V. 12). Dr. Simpson criticises Dr. Tennant, who, whilst accepting "Original Sin" in the sense of the sinful environment of our common humanity in which disobedience becomes possible, substantially rejects "Original Guilt," to which reference is made in our 2nd Article. But Dr. Simpson, whilst accepting "Original Guilt" in the sense of the corporate guilt of the Race, virtually rejects "Original Sin" in his denial of the idea of "sinfulness propagating itself," and of a "tainted stock," which is clearly set forth in our 9th Article. Dr. Simpson's suggestion that "Original Guilt" follows from the solidarity of the Race is illuminating, but more follows from this, for as Dr. Tait says, referring to this very suggestion:—"the theory that original sin is the accumulated guilt of the race, a solidarity of guilt, in which every man participates, does not appear to be adequate to explain either the facts of life or the teaching of the New Testament, about the necessity of the new birth of the Spirit and of the change from the natural state to the spiritual."

Man's Nature—Sinful.

The New Testament clearly implies that man's nature even as the source of actual sins is sinful. So St. Paul in Romans VII. 18:—"for I know that in me, that is in my flesh, dwelleth no good thing," and in Galatians V. 17:—"the flesh lusteth against the spirit and the spirit against the flesh," and more particularly in Ephesians II. 2:—"We also all once lived in the lusts of our flesh and of the mind, doing the desires of the flesh and of the mind, and were by nature children of wrath." Maclear, in his standard work on the Articles, asserts:—"The teaching of Scripture, as regards the doctrine of original sin, is in strict harmony with the modern scientific theory or doctrine of heredity. It is a matter of

every day experience that the sinful habits of parents are transmitted by them to their children, as certainly as other qualities and tendencies are passed on by inheritance." Science as such, would only allow the transmission of physical defects, but physical defects that result from moral failure, and are the cause of further moral failure, carry with them moral implications when considered from the standpoint of morality. It may, of course, be objected that we cannot be held responsible for what we inherit, only for the use we make of our inheritance but this is to take a too individualistic view of the question, and to fail to appreciate what Dr. Simpson has stressed relative to Race guilt, viz., the solidarity of the Race, but why should our responsibility as a member of the Race not extend to racial sinfulness as well as to racial guilt? Of course, when it is stated in the Preface of our Baptismal Office that "all men are conceived and born in sin"—words evidently suggested by the Psalmist's confession:—"Behold, I was shapen in iniquity and in sin hath my mother conceived me" Ps. (51, 8), there is no implication that the process of procreation has in itself any element of sin except insofar as a strain of sinfulness may inhere in any human action, but it is implied that both parents and children are involved in the general sinfulness of the Race.

Sin and Redemption.

The doctrine of original sin with original guilt should never be severed from the thought of Divine redemption, for there are the two sides of a shield, and the one can only be truly understood in the light of the other. It is extremely significant that the first mention of our subject in the Articles has reference to the removal of original guilt "as well as guilt for all actual sins of men" by the sacrifice of Christ. It is clear from the later phrase that the redeeming Work of Christ, though accomplished at a certain epoch in time, yet prevailed for the sins of men who lived before Christ's Incarnation and atoned for the first moral failure of the Race in its progenitors and for all the entail of sinfulness, transgressions and guilt that ensued.

What Saith Scripture?

The Articles here, as elsewhere, base themselves on Scripture, and the following quotations are to the point:—"Behold the Lamb of God, which taketh away the sin of the world" (John I. 29), and "He is the propitiation for our sins, and not for ours only, but also for the whole world" (1. John ii. 1-2). St. Paul sets forth this truth: "All have sinned and fallen short of the glory of God; being justified freely by His Grace through the Redemption that is in Christ Jesus: Whom God set forth to be a propitiation through faith, by His blood, to shew forth His righteousness, because of the passing over of the sins done aforetime, in the forbearance of God, for the shewing, I say, of His righteousness at this present season; that He might Himself be just, and the justifier of Him that believeth in Jesus" (Rom. 3. 23).

The holding the Race as guilty for its sinfulness as well as its sins and the removal of this guilt by a sacrifice, Divinely provided, preserves inviolate the holiness and righteousness of God, to Whom all sin is an affront, while it gives fullest scope for His loving mercy and forgiveness. There is a danger to-day that we so interpret the love of God as to impair His holiness and this tendency has influenced not a little the

modern revolt against such doctrines as that of original sin. Although God be "a God full of compassion and forgiveness, slow to anger and plenteous in mercy and truth," yet He will by no means clear the guilty (Ex. 34. 7).

The doctrine of original sin further maintains the highest moral standard for mankind. It reminds us that human nature, as we know it, is not at its best, is not as God intended it to be. It is as well that man in his sinfulness and moral weakness should know that he suffers from a moral defect and deformity that he has imposed upon himself, for this gives him hope through Divine Grace of final recovery.

I submit there is far more to be said for the truth of many doctrines that modern thought would lightly put aside, than appears on the surface, and that of such doctrine original sin is one. The 39 Articles of Religion are not so obsolete as some would have us suppose.

Central Tanganyika
Diocesan Association.

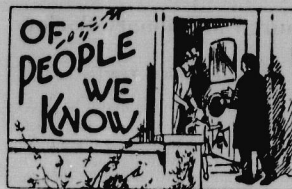
Bishop Chambers' Letter.

The Right Reverend Dr. Chambers, Bishop of Central Tanganyika, has sent us his quarterly letter. In it he refers to his recent visit to Australia, and then writes:—

"One result of my visit has been the establishment of the Central Tanganyika Diocesan Association, to bind together friends of the Diocese in a league of loyalty and service. Through the generosity of friends in England, funds have been made available to enable me to appoint the Rev. R. J. Hewett, Rector of St. Paul's, Wairoanga, in the Diocese of Sydney, as my Organising Commissary for the Commonwealth, to work with my Commissaries in each State. Mr. Hewett will take up duties on December 1st, and will value opportunities for services, sermons, At Homes, and lectures. It is in mind that he visit Africa next year, to return and speak as an eyewitness. He will be able to tell you then his own impressions.

"Through the kindness of the Archbishops of Sydney and Melbourne, correspondence may be sent to Mr. Hewett, addressed to the Diocesan Church House, St. Andrew's Cathedral, George St., Sydney, and Cathedral Buildings, Swanston St., Melbourne. Gifts may also be sent to him there for the work, in addition to those forwarded through already existing channels. The whole idea of the Association is to help keep alive the already existing interest in the Diocese, stimulate it still further, and seek for additional "friends of Tanganyika," who desire to be linked on with the Australian Diocese in Africa. It will be auxiliary to the Church Missionary Society, and will work in co-operation with it, though on its own lines.

"It is my earnest hope that the Association will be the means of calling forth fresh devotion everywhere for the missionary work of the Church generally. May I ask you to note that Mr. Hewett's position is that of Commissary, and not Secretary, emphasising my hope that as the personal representative of the Bishop of Central Tanganyika in Australia, all the friendliness and help you have given to me, you will give to him also, as he seeks to strengthen our hands and enable us to build up the Kingdom of God in Tanganyika. May God surround him with loyal and devoted fellow helpers. Tell him you will be one."



The Rev. W. T. C. Storrs, vicar of St. John's, Heidelberg, Victoria, is staying at Katoomba. He is presiding at the Katoomba Convention held in the grounds of "Khandala."

Miss E. Webster, principal of the C.M.S. St. George's Grammar Preparatory School, at Hyderabad, Deccan, India, reached Sydney on Christmas Eve, having travelled by the P. and O. steamer Comorin. Miss Webster went out to India from the Tasmanian branch of the C.M.S.

The Rev. Canon Thompson, Rector of New Farm, Brisbane, has sustained a great loss in the death of his wife. An impressive funeral service was held in St. Michael and All Angels' at which His Grace the Archbishop and the Dean of Brisbane officiated. Canon Thompson's bereavement was made the subject of a motion of condolence at the last meeting of the Diocesan Council.

The death of Mrs. Pryce has occasioned great loss to the parish of Maryborough, Queensland. She had been a Sunday School teacher for over 50 years, and for nearly 50 years a member of the choir. She was also a foundation member of the local branch of the Mothers' Union and its secretary. Her life was a constant witness to the grace of Christ.

The Rev. Canon A. W. Payne, M.A., who has been warden of St. John's College, Auckland, N.Z., since 1928, has resigned as warden of the year. He was formerly Sub-Warden from 1915-16, and again from 1921 till appointed Warden. His departure is much regretted in view of his sound scholarship, high ideals and self-sacrificing work for students.

Dr. C. Bickerton Blackburn has been appointed Dean of the Faculty of Medicine in the University of Sydney. The new Dean graduated in 1899 and in 1903 gained his Doctorate of Medicine degree, with first-class honours and the University medal. He commenced his new duties on January 1. Dr. Blackburn is the son of the late Canon Blackburn of the Diocese of Adelaide.

We extend our sincere sympathy to Mr. C. P. Taubman, a Synodsmen of the Diocese of Sydney, and a committeeman of C.M.S., in the death of his father, Mr. N. J. Taubman, who, with his brother, was founder of the firm of Taubmans' Ltd., paint and varnish manufacturers. The late Mr. Taubman was a keen churchman and Warden of St. Matthew's, Ashbury, Sydney.

At Christchurch Diocesan Synod there was a certain amount of interplay of wit. The Rev. J. F. Feron was deploring the old Sunday School methods, and what he had suffered under them—"and not much good they did me," he said. "Obviously," interjected the Rev. J. F. Coursey, and the house rocked with laughter. Later Mr. Coursey slipped into a characteristic fishman. "Some clergy," he declared, "are not only ignorant, they know nothing."

The Right Rev. Dr. F. M. Molyneux, Bishop of Melanesia, is travelling to London by the Ballarat. He had a serious breakdown in his health recently, and is going to London to consult a specialist. The bishop, whose headquarters are at Siota, British Solomon Islands, has had to do a great deal of travelling, often under circumstances involving hardship, and it is believed that this has affected his health. It is understood that he will not return to his Diocese.

Dr. and Mrs. Cuppaide have recently left Gympie, Queensland, where they have been supporters of the Church during the past forty years. The loss sustained by the parish will be best estimated by reading some words of the Rector: "Dr. and Mrs. Cuppaide have been both pillars and buttresses of the church, for they are Communicants who believe in their Communion, and their cheque books have always been open to every appeal the church has made, in addition to their regular and generous support."

The Rev. Nugent Kelly, who for 40 years was engaged in the ministry of the Church in Tasmania, and who was formerly rector

of Holy Trinity Church and warden of the Theological College, Hobart, returned from England by the Aberdeen and Commonwealth line steamer Hobson's Bay, which reached Melbourne a fortnight ago. He has been absent from Tasmania for about 10 months, and he spent some time in the north of Ireland and Ceylon. Mr. Kelly has retired from active ministry.

The Dean of Brisbane, the Very Rev. H. H. Dixon, has advised the Diocesan Council that under the will of the late Mr. Daniel Harrison, he had received a bequest of £1088 with full authority to allocate the amount as he deemed best. He advised that the allocations made so far were: "St. John's Mission £50, St. Martin's Hospital £200, Seamen's Institute £100, St. Francis' College £250, Fulnell Home £300, District Nurses' Association £50, St. John's Day School £200, C.E.M.S. social work £100."

The Rev. F. E. Maynard, vicar of St. Peter's, Eastern Hill, Melbourne, left for a tour of India on the "Strathnaver" on December 1. He intends to pay a quick visit to that country, and will devote much of his time to the study at first hand of the South India reunion scheme, and to the working of the constitution of the Church of India, Burma and Ceylon. On his return to Melbourne in February he intends to deliver a number of lectures on these subjects. During the vicar's absence the Rev. J. Cheong is in charge of the parish.

Recently Mr. G. M. Mackenzie, formerly of the Christchurch Cathedral Grammar School staff, was ordained to the Diaconate by the Bishop of Wellington, to act as curate to the Vicar of St. Paul's Pro-Cathedral. The ordination was, in one way, remarkable. All the officiants were or had been closely associated with the building in which it was held. The Bishop had been Vicar for 19 years, and the last 20 years it has been his Cathedral Church. The Archdeacon who presented the candidate, was Vicar of the Church for nearly 18 years; the present Vicar was the preacher.

To the Rev. W. G. Ivens, Litt.D., of the Melanesian Mission, formerly of the Diocese of Melbourne, and now in London, belongs the high honour of having seen through the press the New Testament in no fewer than four different languages. In three of them he was the principal translator. In the fourth he was the principal reviser. Three of these New Testaments are in tongues spoken in the Solomon Islands and the fourth is in a vernacular of Banks Islands. They were all uncivilised tongues of uncivilised islanders whom he and his fellow-missionaries have since won for Christ.

After travelling extensively through India, Rev. W. Wright passed through Sydney towards the end of December and proceeded to New Zealand on a holiday. What impressed him in India was a mission of four Englishmen and an Australian, who had completely forsaken civilisation and are living with Indians at Poona, under Indian conditions. "Known as the Christa Seva Sangha," he said, "the mission was started 19 years ago, in order to get an insight into the way Indians think, and ultimately send Indian missionaries all over India. These men speak the Indian dialects, eat Indian food, and dress much the same as Gandhi."

The death occurred at Hamilton, Victoria, of Mr. H. J. E. Veal, aged 2 years, headmaster of Hamilton College. Mr. Veal, who was the only son of the Rev. E. G. Veal, who was vicar at Dandenong for a number of years until his retirement several years ago, was born at Bairnsdale. Educated at Melbourne Grammar School, Mr. Veal left in 1908, and was a student at the Melbourne University at the outbreak of war. He enlisted in October, 1915, and was on active service in Egypt, France and Belgium. On his return to Melbourne in 1918, Mr. Veal joined the teaching staff of Wesley College, and 10 years ago went to Hamilton College.

The Bishop of Bunbury and Mrs. Cecil Wilson travelled back to Perth from Sydney recently by train to Adelaide and then Perth by aeroplane. The Bishop writes: "We left Adelaide at 10.10 a.m. on Saturday, and reached Bunbury the next day at mid-night, thereby saving half a week, at no more cost than the fare by train would have been. It was wonderful to be able to travel from Kalgoorlie to Perth in 31 hours. We were 5,000 feet up, and the range below us looked quite flat. As always, after a trip, I found a pile of letters waiting for me, and I was glad to have the time to answer some of them before leaving for ten days' work on the Bridgetown line."

Writing to his Diocese, the Archbishop of Brisbane states:—"Many of the Clergy marked the tenth anniversary of my Enthronement as Archbishop of Brisbane by receiving Holy Communion with me in the Cathedral at 7.45 a.m. Afterwards we breakfasted together in the Brisbane Hotel. It was for me, at any rate, a very happy gathering. Many, of course, were unable to come, and sent most kind messages. The relations between the Clergy of the Diocese and myself have always been entirely friendly and cordial, and this recent happening is one more token of it. My ten years here seem to have passed with extraordinary rapidity. They have been for me, ten interesting and happy years." We offer our felicitations and congratulations to his Grace of Brisbane.

An earlier generation of students of Moore College, Sydney, will remember Harry Hyde, of Herculean build and voice, fine tennis player and product of the Bendigo Diocese. He has travelled far since those days of over 20 years ago, and recently passed through Sydney on his way to Perth, W.A. The Archbishop of Perth writes: "We are very glad to have Canon Hyde with us again. He has come on family business chiefly. He is to preach for us on St. Andrew's night at the Cathedral. I am writing a day or two before this event, but I hope we shall have a large congregation there. Canon Hyde has done an immense amount for the Diocese and for me personally also, and I am glad that he is to continue as my Commissary in England when he returns at the beginning of the New Year."

Dean of Melbourne.

Illness Affects Sight.

May Relinquish Some Duties.

The Very Rev. Dean Aicken, of St. Paul's Cathedral, Melbourne, who had to relinquish his official duties early in 1931 owing to serious illness, is still unable to leave his home. His eyesight has been affected, and, although it is hoped that he will shortly be restored to normal health, arrangements have been made to relieve him of some of his duties next year if necessary. In addition to his work as dean, Dean Aicken has for several years been a lecturer in the theological faculty of Trinity College. In view of his illness it is probable that he will not be able to continue this work next year and the appointment of another lecturer is expected. In this work, Dean Aicken will be greatly missed, for, in addition to his experience first as principal of Ridley College and also as examining chaplain to diocesan bishops, he brought to the lectureship wide culture and scholastic standing.

Dean Aicken was administrator of the diocese in the interval between the death of Archbishop Lees and the appointment of Archbishop Head, and his breakdown in health is attributed to the strain of work in those months.

When faith is dim and hearts are slow,
Lift we a prayer to God above,
"We cannot see, we do not know,—
Teach us to love."

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"Life is not so short but there is always time enough for courtesy."—Cowper.

"Be an example of believers in word, in conversation (life)."—1 Tim. 4: 12.

JANUARY.

8th—St. Lucian, a learned teacher, opposed to Sabellianism. He was put on the rack during a Roman persecution at Antioch, where disciples were first called "Christians," or Christ-ones.

10th—1st Sunday after Epiphany.—The lesson of this day is of Knowing and Doing. How often people do better than they know, and yet the opposite is frequent, too. Happy are they whose actions balance with their knowledge.

Penny Post introduced into England, 1840.

13th—Hilary, the Bishop of Arles, called the Athanasius of the West, as he stood for the truth on the Incarnation. He died in 308 A.D.

15th—British Museum opened, 1759.

16th—Battle of Corunna, 1809.

17th—2nd Sunday after Epiphany. This reminds us of the Epiphany of Government. If we trusted in the overruling of God in all affairs, what quiet and confidence would nerve our actions.

21st—Next issue of this paper.
St. Agnes, child confessor of the faith. Died 304 A.D.



Great Expectations.

EACH new year is like a new-born child, which brings hope with it and forward-looking thoughts. In spite of disillusion and disappointment, we cannot help watching wistfully, with eager eyes, when the seals are broken and a fresh chapter begins in the mysterious book of human history. On the dim threshold of the future we pause for a moment and peer into its shadows with expectancy which defies all the logic of experience. Nothing in man's nature is more prophetic than this sacred, unquenchable instinct, which commands him to hope.

The world to-day is seething with strange expectations. Experts predict in the near future, a revival in trade. Yet that would be a trifle compared with what some masters of physical science are forecasting. They believe that they have reached the brink of immense discoveries; they are groping after keys to unlock the latent energy of the atom and to harness the secret forces of the universe into the service of man. Again, there are multitudes of common people, at home and abroad in the East, as well as the West, who look for a material millenium, and listen to voices proclaiming vast upheavals of society, with Russia setting the pace. A Christian, indeed, will discount the value of some of these changes. He will doubt whether the latest apostles of revolt are not blind to spiritual realities. He will have scant faith in any social reconstruction which has no loftier watchword than the greatest comfort for the greatest number.

The Church of Jesus Christ is the home of unspeakable expectation. In primitive days, our Lord's disciples en-

dured and underwent and overcame in the mighty hope of their Lord appearing. And although time has transformed with some the outward aspect of that advent, faithful souls have never ceased to murmur the deep affirmation: "We believe that Thou shalt come." Whenever lamps burn low in the Church, and love waxes cold, and watchers slumber while the Bridegroom tarries, the Restorer and Sustainer of His people is always standing at the door. He can create fresh witness to Himself in the most unlikely quarters, even as He raised up Paul from among the Pharisees and Luther from among the monks. The Gospel of the grace of God has been disproved a great number of times—it has been assailed and wounded and beaten down and left for dead—but it survives by the power of an endless life. As Freeman, the historian wrote, "the most decadent and superstitious form of Christianity has always within itself the perennial power of regeneration. For it has at its heart the redeeming Christ. Amid fightings within and fears without, the modern Church can still cry, I know that my Redeemer liveth. In the bleakest spiritual season, when all the fields we have tilled seem bound in bitter frost, our inward hope is renewed day by day. Who can guess what swift, incalculable revival Christ has in store for His desponding people.

What is true for the Church is not less true for the individual. Phillips Brooks used to say that the real test of any life is its expectancy. What are our personal expectations for ourselves in this New Year? What is our own secret hope?—To pile up more money, to plunge more feverishly into secular business, to win more visible success? Christ would have us covet earnestly His best gifts—to grow month by month more affectionate and long-suffering and pitiful, more humble and childlike and single-hearted and sincere, to be kept more peaceful in the midst of competition, to be more afraid of self-advertisement and more happy in self-denial, to spend our time and strength and substance more generously for the disinherited, to become more penetrated and possessed by the love of God. The beatitude on them that do hunger and thirst after righteousness stands unrevoked. Yet how few believers have faith and courage to echo Francis Xavier's passionate prayer, *Amplius, Domine, amplius!* Great expectations would make us all saints; for in the spiritual order great expectations never go disappointed. It hath not entered into our hearts to conceive what surprises of grace and glory the Lord has prepared for us during this year that we have just begun.

A Lesson from History.

"There is no antidote to depression to equal the study of history."

In 1799—Great Britain was exhausted by war, suffering from high taxation, and the Bank of England had recently suspended cash payments.

It was in this year that The Church Missionary Society was founded by men of vision, faith, and courage.

In 1932—Amidst great industrial depression and increased taxation, the call comes to the supporters of C.M.S. in Australia and Tasmania to maintain the work thus founded. It can be done if we show the same spirit.

The C.M.S. appeals for prayer and offerings from men and women of like faith and courage.

Church Missionary Society.

A Critical Year!

1932 WILL undoubtedly be a very critical year for the Church Missionary Society in Australia and Tasmania. There is a big deficit running into several thousand pounds, while from the first of January the Tanganyika Mission must be financed directly from Australia. There is no parent Society in London to fall back upon, for C.M.S. in Salisbury Square, London, is in the same boat—overdrawn on her bankers to the tune of £100,000.

That the committees and responsible officers of the Society are burdened with a sense of responsibility, goes without question. Costs have been cut down to the bone, reductions have been made, withdrawal of missionaries threatened, and all the while, urgent needs abroad cry out for missionaries, pastors, teachers, evangelists and doctors! Those already in the field call aloud for support—otherwise the harvest will not be reaped; with it, an abundant ingathering is certain!

The Need of Prayer.

In the final resort there is one, and only one way through the difficulty of the hour—united, persistent, daily intercession by all who love and support this world-wide work of God.

It is becoming increasingly recognised that the future of the missionary work of C.M.S. depends upon the spiritual life of the Church at home. Therefore, if the Society would widen its range of supporters, meet its deficit, and raise permanently its income, the leaders must aim at the deepening of the spiritual life at its Home Base. To withdraw missionaries ought to be unheard of, while something even more is needed than entering doors which God has opened. What is truly necessary is a new sense of burden and responsibility on the part of all who, by their support, have helped to create this harvest now awaiting the reapers in the fields where C.M.S. has tilled and sown and watered.

It is inspiring to know that every Committee member of the Society has pledged himself to pray definitely for the Society's great need, and in this, an urgent appeal is made to C.M.S. friends and supporters to join with them. Certain facts ought to quicken the constituency's life. The conviction:

(a) That God is markedly answering prayer by an outpouring of His Spirit in the mission field, and

(b) Is calling His people to enter the doors He is opening, and

(c) Is laying His claim for missionary service abroad upon the hearts of increasing numbers of young men and women at home.

And all this, in spite of what seems to many a blot on the Society's escutcheon—namely, a big debt!

The heartsearching question is, not the inability to respond to new calls from abroad, by accepting for training and service suitable recruits who are available, but even maintaining the present work! Surely in this day when C.M.S. has its back to the wall as it were, the call from God to all is to love Him more perfectly and to give and serve with sacrificial purpose. Away back in 1924 when the C.M.S. in the Old Land was similarly hard pressed, the Committee challenged their constituency on the grounds (a) that the Divine solution of the problem

lies in a new experience of the power of the Holy Spirit on the part of the Church at home leading to sacrificial service and more generous and widespread giving, and (b) that such an experience cannot be expected unless there be co-operation with Him by earnest, believing and definite prayer.

"The Committee, realising their short-comings in the past, pledge themselves corporately and individually to regular prayer for the deepening of the spiritual life and for an income adequate to the needs of the Society for the year ending . . . , and they call upon all C.M. Association Committees and individual supporters of the Society to join them in this waiting upon God for His solution of the present problem. For this purpose they suggest that for such prayer, sometime be set apart each day between the hours of twelve and three or some other suitable hour."

Is it too much to ask that all missionary hearted people will set aside a few minutes daily in which to remember in the prayer the Society's great enterprise? It is our Lord Himself Who is calling His people into this fellowship of prayer to-day—in the face of grave financial crisis!

Lent and Winter Campaign.

However, the solution of the critical situation should not be left just there! What Lenten and Winter Campaign are the leaders planning? Of course, there will be a Day of Prayer and conference in our several cities, when leaders and other representatives will assemble to study and pray about the C.M.S. message for the year. These central gatherings will of necessity be followed by days of prayer and conference in scores of other strategic centres. By the blessing of God, quickened interest in missionary work, the making of keen people keener, and praying people more prayerful, and the setting in of a rising tide of spiritual life in the C.M.S. Constituency will of necessity be set on foot. If such an awakening is realised it will mean great things for the Kingdom of God in the days ahead. In a word the first aim of all C.M.S. planning must be intensive, spiritual and educational. Is such action being projected? There will also be preparation of the leaders of the above suggested conferences, the gathering together of local secretaries for conference, initiative and service, followed up by personal visitation of clergy in the various deaneries. These visits should lead in turn to an invitation from vicars and rectors to meet their workers, Parochial Church Council, and others in the parishes. All this should mean a fresh study of how C.M.S. can help the clergy and parishes to increase missionary interest and support. Increased interest, to be really effective, must mean permanent missionary education permeating parish life. It is hoped that in many places Parochial week-ends may be arranged. Such a week-end may be followed later on by a day of prayer and gifts. Is it not possible to organise a missionary week in all C.M.S. parishes, culminating in a great thank-offering service? Be that as it may, now is the time for leaders to get busy preparing the C.M.S. plan of campaign for Lent and Winter. In the face of the world situation, mere deputations hurrying here and there, just only seeking to raise money, will not do. What is needed is some Divinely guided plan whereby the message of C.M.S. might be carried right through every supporting parish for the quickening of that parish's spiritual life. And there need be no doubt that, un-

der God, the work of C.M.S. abroad will go forward in a great advance, the abundant harvest will be reaped, and God's Kingdom extended.

Church Overseas.

THE CHURCH IN ENGLAND HAS GIVEN A LEAD.

Bishop's Outspoken Remarks on the Crisis.

In his presidential address to the Chelmsford Diocesan Conference last week, the Bishop of the Diocese (Dr. Wilson) said: "The cry is always raised at times of national anxiety, 'Why doesn't the Church give a lead?' I suspect that sometimes this cry is inspired by the desire either that the Church should administer an opiate to the wage-earners or that it should take sides against the capitalist; but to do either of these things would mean that the Church was guilty of the sin of Judas. God has not made the Church a 'ruler and a divider' over the people, just as our Lord Himself disclaimed the title of a legislator. I venture to say that the Church has been giving a lead.

"We have been insistently proclaiming that luxury-loving, pleasure-seeking, trade quarrels, and class suspicion are the root causes of most of our national distress. These things have become our national sins far more devastating even than drunkenness, debauchery and gambling. I do not say that they alone are responsible for our anxious plight. World conditions would inevitably have produced grave trade difficulties, but our sins have aggravated what would have been a difficult period into a crisis of a desperate character. There is only one way of escape, and that is by the path of repentance. We have been talking too much of our rights and the other man's duties when we each ought to talk of our duties and the other man's rights. We have been disposed to reduce to a fine art the ability to take as much out of the concerns as possible, while putting into it as little as possible. We have neglected the laws of Christ—'Bear ye one another's burdens; it is more blessed to give than to receive.' In other words, as a nation we have lost our bearings.

What the Church Has to Say.

"Democracy is only safe for the world when it rests upon the basis of God's law and God's will. This is what the Church has to say to the people of our land to-day. God has told us most plainly in His Word that the way of obedience to Him is the only way to real national happiness. He has promised peace and happiness, and sufficiency to all those who walk in His way. He has not promised prosperity, but I doubt very much if prosperity contributes anything to happiness.

"The motto for our country to-day, and the word which should be proclaimed in season and out of season, from our pulpits, is the word of our blessed Lord Himself—'Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.'"

Pereira House, Tufton-street, Westminster, has been acquired as a memorial to the late Dr. Pereira, Bishop of Croydon, and will be used as the permanent headquarters of the Temperance Council of the Christian Churches. The house was dedicated on Thursday by the Bishop of Worcester. General Higgins, of the Salvation Army, and

the Rev. Henry Carter took part in the service.

The Ven. A. E. Burgett, Archdeacon of Edmonton North, who has been serving in Canada for 25 years, has been elected Bishop of Edmonton, Northern Alberta.

By the passing of Prebendary A. W. Gough, Vicar of Brompton, London has lost an exceedingly popular and forceful preacher.

It is announced that the Rev. John Daughlish, Rector of Lymington, Devon, has been elected Bishop of Nassau in succession to Dr. R. G. Sheddin, Vicar of Wantage. The election is subject to the confirmation of the Bishops of the Ecclesiastical Province of the West Indies.

DR. CLOVER ON DIET IN HISTORY.

"Diet in History" was the topic of a fascinating lecture delivered to the City Temple Literary Society, London, on a recent Thursday evening. The lecturer showed how sugar, meat, spices, and even the homely turnip had affected the course of history. Philip II. of Spain refused to sell spices to the Dutch. Upon this the Netherlands decided to send out their own vessels to the East Indies. The Dutch merchants, bent on "profiteering," doubled the price of pepper to the English, whereupon English merchants got together in London and decided (as the Dutch had already done) to get their own pepper. "That," declared Dr. Glover, "was the foundation of the East India Company, the coming into being of the Indian Empire, and the beginning of all Mr. Gandhi's troubles." It was claimed, further, that "the introduction of the turnip changed the whole face of England and helped us to win the war against Napoleon." "Diet has played a great part in history," said Dr. Glover, as he closed; "it is a fascinating story, which will provide new interest in history and a new key to reading."

Bishop Coadjutor of Brisbane.

The Very Rev. H. H. Dixon, Dean of Brisbane, has been appointed Bishop Coadjutor of Brisbane, in succession to Bishop Batty. His consecration will take place on March 29.

Dean Dixon was born at Cambridge and, after graduating, at Cambridge University, served in various parts of England until 1899, when he came to Australia and worked in the Brisbane diocese. He was appointed to take charge of the Southport parish. In 1901 he obtained permission to found a Church school at Southport. From then until the end of 1929, Canon Dixon remained the principal of the school, and his organising powers and teaching ability combined to make the school one of the leading educational institutions of Queensland. In 1929 he was appointed Archdeacon of Brisbane, and early this year he was appointed to succeed Dean Batty as Dean of Brisbane.

God Thought of Us.

God thought of us—and from that thought So long ago,
The gifts of Christmastide were brought To man below.
And every loving thought we send,
Each prayer we lift,
Each tender memory of a friend,
Each Christmas gift,
Comes from that thought of Love Divine,
That gift once given,
Through which all human love may shine
With light from Heaven.

—A.R.C.

"The Bible has set a seal on our national style of thinking and speaking."—Sir Arthur Quiller-Couch.



NEW SOUTH WALES.

Diocese of Sydney.

ORDINATION SERVICE.

A number of young men were ordained to the diaconate and priesthood in St. Andrew's Cathedral on Friday, December 18. The occasional preacher was the Rev. A. L. Wade, rector of St. James', Croydon. He spoke of the challenges and opportunities facing the Christian ministry in these days. "You go forth in an age when there is absolute hostility to the things of God by certain sections of the community," said Mr. Wade. "Communists speak freely against all that you hold dear. Twenty years ago no one believed that conditions would ever become so inimical to the teachings of God." Mr. Wade said that in spite of the present unrest, there was a hungering among the community that could only be satisfied by religion.

MOVEMENTS OF CLERGY.

The Rev. C. J. King, formerly Rector of Camden, who for some months has been assisting in the Diocese of New Guinea, returned with Mrs. King to Sydney by the steamer Montoro on Wednesday.

The Rev. F. R. Bishop, of Rabaul, Mandated Territory of New Guinea, is visiting Australia on furlough.

Dr. and Mrs. Maybury and their two children left Sydney yesterday by the steamer Marama for Auckland. Sister Margaret, of the Melanesian Mission Sisters, who, accompanied the Bishop of Melanesia to Sydney, was also a passenger.

The Rev. Thomas Knox has been inducted to the charge of St. Faith's, Narrabeen.

THE MISSIONS TO SEAMEN.

An event of considerable interest to the friends and well-wishers of the Missions to Seamen in Sydney took place on December 3rd at the Rawson Institute for Seamen, in George Street. It was the occasion of the laying of the foundation stone of additions to the "Davidson" wing of the Institute. These additions include a well designed and commodious residence for the Chaplain, together with an additional social hall, and a garage for the mission car and store on the ground floor. When completed, the Mission will be in possession of a really magnificent block of buildings, a credit to both the Church and the Mission. It should be explained that these additions have been made possible by funds provided by the Trustees of the Dame Margaret Davidson Fund raised in 1922 for extension purposes, together with the proceeds of special efforts by the Ladies' Committee. Heavy rain pre-

vented much of the ceremony from taking place at the actual site, so that the service proper was held in the beautiful seamen's chapel, which forms part of the Institute. The Chaplain, Rev. Thomas Hardy, officiated and was assisted by Rev. Allan Pain, a former Chaplain, and Mr. W. E. Cocks, the lay assistant, while Mrs. Hardy, wife of the Chaplain, presided at the organ. Bishop D'Arcy Irvine, in an address appropriate to the occasion, made reference to the work of the Mission as being the Church's interest in her sailor sons. He spoke appreciatively of the invaluable help given for many years by Mrs. T. F. Knox, and regretted that the state of her health would prevent her actually "laying" the stone. At the conclusion of the service an adjournment was made to the site, where Mr. N. W. McPherson, the architect, handed a silver trowel to Mrs. Knox, who requested Lady Gordon to lay the stone on her behalf. The stone being put in position, Lady Gordon then declared it to be "well and truly laid, to the honour and glory of God, and in the name of the Father and of the Son and of the Holy Ghost." A pleasing feature of the gathering was the presence in uniform of a number of cadets from the Federal S.S. Co.'s "Devon," who acted as a guard of honour under the direction of Capt. Clarke and Chief Officer Lether. Among others present were Revs. G. M. McDonnell and M. A. Warren, Mr. C. M. C. Shannon, representing the Trustees, Mr. C. R. Walsh, a vice-president and Misses Helen Knox and Madge Cox, Hon. Secretaries of the Davidson Fund, and Miss Thea Milner Stephen, and Mrs. W. A. Mackay.

CHRISTMAS SERVICES.

Large congregations assembled in the Sydney Churches for the Christmas Festivals. There were very many communicants. The messages were in keeping with the season. St. Andrew's Cathedral was beautifully decorated with palms and white flowers, which, with the backing of the sunlight reflected through the stained glass windows, combined in forming a charming picture, and creating a devotional atmosphere.

Music appropriate to the season was sung by the choir under the direction of Mr. T. W. Beckett, who also presided at the organ. The service was to Stanford's setting in B flat; and the anthem was Handel's "For Unto Us a Child is Born." "We must bear in mind," said Archbishop Wright, "that we have our responsibilities. The gifts of God are certain and we must make use of them. And we must remember that there can be no peace on earth unless we give glory to God in the highest. It is best thus to act in the home, the best among the nations of the world. There is a call to all the nations, particularly at this

time of the year, to endeavour to understand and help each other. You should all pray for the success of the Disarmament Conference to be held in Geneva early next year. The evening service was also largely attended. A feature was made of the music, the choir being under the direction of Mr. Beckett.

The sermon was preached by Dean Talbot, who said they would not find God anywhere until they found Him in their own hearts and lives. "Christmas," he added, "calls us to a greater simplicity. Life has become too complex, and, in consequence, full of cares and anxieties. The solution of our problems must lie along the line of simplification. That way and the way only can we receive the harmony, the balance, the happiness of life. A greater sincerity must exist in our relationships, a greater honesty must prevail in our dealings one with another."

ST. JOHN'S CHURCH, CAMDEN.

An electric lighting system, which was recently installed in St. John's Church of England, Camden, was dedicated on December 20 by the Rev. T. G. Paul, M.C., in the presence of a large congregation. The donors of groups of lights were Mrs. and Miss Faithful Anderson, Mrs. Bassingthwaite, Mrs. V. Macarthur Onslow, Miss Faith Macarthur Onslow, Major-General and Mrs. J. W. Macarthur Onslow, Mrs. Catharine Porter, Mr. and Mrs. E. E. Rofe, Dr. and Mrs. F. W. West, and the members of the 7th Light Horse Regiment, in memory of the late Brigadier-General Macarthur Onslow. Another group of lights, given anonymously, was dedicated to the memory of the late Major Onslow Thompson.

Diocese of Goulburn.

QUARTERLY MEETINGS.

As a further measure of diocesan economy the December Quarterly Meetings were cut down to the barest minimum. Intercessions for Church and Nation were made at the early Eucharist. The Diocesan Council affirmed all the economies in salaries, stipends, grants and pensions recently effected. Synod printing is to be largely eliminated, manifold copies of reduced reports taking its place. The circumstances of parishes in financial difficulties were reviewed and steps taken in a number of cases to help in one way or another. Two ordinations were passed, one varying the trusts of a small fund at Bombala and the other taking power to sell, at some future time, the Old Bishopthorpe Estate. All preparations for Synod were remitted to a committee. The burden of Synod upon the generosity of Church folk is to be lightened. It is proposed to suspend the Synod Teas for the 1932 Synod, to arrange hospitality for the older clergy only, and, if practicable, accommodate the younger clergy under canvas. The Diocesan Missionary Council was frankly disappointed at a slump of 33 per cent. in the diocesan missionary contributions, but noted with satisfaction the gallant efforts of some parishes to reach or pass their quota. A missionary house in Synod was decided upon. The Patronage Boards for five parishes met. The Rev. K. V. Moore, Rector of Cobargo, was appointed to Tumbarumba, and the Rev. D. Blanche of Lake Bathurst, to Koorawatha. Finally was not reached in the other three. The Executive of the Church Women's Diocesan Council also met.

APPOINTMENTS.

The Rev. Kenneth Vincent Moore, Th.L., Rector of Cobargo, to be Rector of Tumbarumba.

The Rev. Douglas Ernest Kelvin Blanche, Th.Schol., Rector of Lake Bathurst, to be Rector of Koorawatha.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP TOURS HIS DIOCESE.

He writes: "I have just been spending five days in the neighbourhood of Geelong, and between November 27 and December 1, inclusive, I have learnt to know something of that part of our world. A well-attended service was held at Barrabool Hills, one afternoon, and in the evening there was a large service at Inverleigh. On Sunday, November 29, I attended the morning service at Winchelsea, in a Church modelled on the lines of an old Church in Somersetshire, England. In the afternoon we went to Dean's Marsh, and in the evening I saw Lorne for the first time, and held a Confirmation there. It is a most beautiful spot,

and I understand that Bishop Moorhouse was very fond of it. On the 30th we went on to Portarlington, where a large number of people was present. The tour finished on December 1 with an afternoon service at Drysdale, and an evening service at Leopold. I am very glad that I have seen something of these parishes where good work is being done for God, and where a very warm welcome was given to Mrs. Head and myself."

THE CATHEDRAL SPIRES.

"To-day," writes the Archbishop, "We have held a wonderful gathering to commemorate the laying of the top stone or final on the Moorhouse Spire. The Precursor and I were hauled up in a little cage at 12.40 p.m. and reached the top 314 feet up, at 12.50. There was a magnificent view over Melbourne, and the surrounding country. The sun shone out, and there was not much wind. At 1 p.m. I placed the stone in position and dedicated it and the Spire and the Cathedral to the service of God. We started down again at 1.10 p.m. and reached the ground in less than ten minutes. It was very interesting to see the people watching from the streets and houses as we went up and down. Many waved to us, and we felt that we had the goodwill of the city behind us. Then we came into the Cathedral, which was packed to the doors, with many people standing at the west end. The service was mainly the work of the Precursor, based on some of the services that have been held in Liverpool Cathedral. Dr. Floyd and the choir gave us some beautiful music. Representatives of Parliament, the City Council, and the Army and Navy were present. It was a glorious congregation and a memorable service. It has been a day that those of us who were there will never forget. May it help us to make the Cathedral the centre of our Church life and a great religious factor in the life of our city. It has been very encouraging to see the way in which the response to the Spires Fund appeal has been met during the last month. We have received nearly half of the £4,500 for which we asked, and I understand that the work of the C.E.M.S. in obtaining 50,000 shillings is being successfully carried out. It is exciting to know what we can do for God when we really try."

Diocese of Gippsland.

THE BISHOP'S MONTHLY LETTER.

The Federal Election.

The Bishop writes:—"The Commonwealth like other countries, has been passing through a period of almost unprecedented difficulty, attended by extreme distress and anxiety for many thousands of our people. The dangers of this time have been greatly accentuated by the pitiful weakness and vacillation of the National Government of the day. Not only has the country been at the mercy of a group of men who have repeatedly acted with all the uncertainty of amateurs, but their constant disposition to party interests before those of the nation as a whole has deprived Australia of that spirit of confidence and determination so essential in a period of depression like the present. The policy and the actions of the Federal Government have been one of the chief causes of the dangerous fear complex from which the country has been suffering. No Government ever had a greater opportunity to serve the nation with distinction, firmness to principle and courage; yet again and again it has failed to grasp that opportunity. And now the dissolution of the Federal Parliament has given the country a chance to make its voice heard. The responsibility that now rests upon the people is intensely solemn. The last Federal majority was gained by a vote based on selfishness, and Australia has suffered in consequence. We bide us if selfishness or self-interest is again permitted to influence our decision. Just because the problems are so great and at the same time so difficult to understand, we must find back upon a policy of trust. We must find the men whom we can trust to see the country through these difficulties. That is the issue of this election." Those words of the Archbishop of Canterbury, spoken with reference to the English election five weeks ago, describe well the challenge we are facing now in Australia.

The Past Year.

Napoleon once said, "the first quality of a soldier is not courage, but to stand against suffering and adversity without complaint." I am reminded of this sentence as I think of our Clergy and our leading Laity during this past difficult year. The work of the Church has been a gallant business and most inspiring to watch. I am sure the Church is the stronger for the experience of this year. "The time has come for us to take our coats off," said a layman to me

the other day. He is undoubtedly right. The opportunity for service on a large scale is with us. God is speaking to the hearts of men, and He is speaking through His Church. Let us close up our ranks and go forward fearlessly.

QUEENSLAND.

Diocese of Brisbane.

ORDINATION.

Four Deacons were ordained Priests in St. John's Cathedral on Sunday, December 20. They were the Revs. Randall Newman, Charles Hogan, Arthur Shirley and Walter Bentsley. A Retreat for them was conducted at Bishopshorne by the Rev. W. F. H. N. Eldershaw from December 17-20. Mr. Eldershaw was also the preacher at the Ordination Service.

ST. ANDREW'S CHURCH, SOUTH BRISBANE.

The completion of this important Church building has been begun. The corner stone of the nave was laid with due ceremony by the Governor on Sunday, October 1, and at the service in the Church, the congregation was addressed by the Archbishop. There was a large attendance despite the uncertain weather, which threatened at one stage to spoil the proceedings.

The plans provide for a nave 47 feet by 35 and beneath the nave a schoolroom the same size. A handsome rose window will adorn the eastern gable, and a porch with an open tracery window will mark the entrance to the nave. The whole structure will be of porphyry and freestone, one of our few Church buildings made of stone.

The offertory at the ceremony totalled £110, a welcome addition to the £5,000 already in hand. The work is expected to cost about £6,000.

WEST AUSTRALIA.

Diocese of Perth.

CLERICAL MOVEMENTS.

The Archbishop writes:—"It was with great regret that I received the resignation of the Rev. A. S. Jackson, who has done excellently at Mt. Hawthorn this year. I wish that he had been able to stay with us for two or three years, so that his work there might have had its full effect, but neither he nor his wife have been in good health, and they sail for England at the beginning of December. I was anxious that the work at Mt. Hawthorn should not go back and I have asked the Rev. L. G. Courtney to take charge of it. The people of Nunagarin will be sorry to lose him, but I think they will find a good successor in the Rev. G. J. Little, who has been appointed vicar there."

There will be an ordination of both Deacons and Priests on St. Thomas' Day at the Cathedral. The Archdeacon of Perth is to conduct the Retreat for those who are to be ordained and the Sisters have once more kindly lent us the Chapel at Perth College for the purpose. Those who hope to be ordained are the Rev. D. Abbott and the Rev. G. J. Little to be ordained Priests and Mr. James Lynwood Brown and Mr. Norman Gowing to be made Deacons. Mr. Gowing has been trained for us in England at St. Boniface College, Warminster. Mr. Philip Seymour will be ordained for Perth Diocese by the Archbishop of Brisbane on the same day.

Diocese of Kalgoorlie.

THE SYDNEY BRIDGE.

Bishop's Tribute.

Writing to his diocese concerning his recent visit to Sydney, the Bishop states:—"The time in Sydney was profitably and happily spent. Among other recollections of various things, that of the New Harbour Bridge stands out prominently in my mind. For so vast a structure it is extraordinarily graceful. While the more I gazed at the bridge I was amazed at the courage and skill of the men who built out from either side the two ends of the huge arch over that wide expanse of water without the disaster of collapse, and with such accuracy of calculation and workmanship that eventually the two ends met in the middle with absolute precision. It is an achievement of which the engineers and workmen concerned and the State of N.S.W. may well be proud. But the keen edge of pride and pleasure in

it will be dulled for a great many people by the decision of the Government to declare the bridge open on a date which will throw the attendant festivities into Holy Week, and the dignified protest made by the Bishops to the Premier of N.S.W. will be endorsed by Church people, not only in that State, but throughout the Commonwealth.

THE NORTH-WEST.

The Bishop's Travels.

The Bishop of North Western Australia covers wide areas in his journeyings. He writes: "Before leaving Geraldton for Wyndham and the Forrester River Mission, I inducted Rev. D. L. Booth and Rev. J. P. Davoren as Rectors of Northampton and Greenough, respectively. I feel certain both priests will be happy in their new parishes, and I am delighted to hear that Rev. J. P. Davoren has recovered from his recent operation."

"The parish of Geraldton has lost an enthusiastic churchman by the sudden death of Mr. Fred Eustace, late manager of the Bank of New South Wales. He was a man of high principles, with a kindly disposition and was ever ready to assist the work of the Church."

After eleven days' journey up the coast on the Koolinda to Wyndham with Mr. Leonard Mills, who has joined the Mission staff, the launch took us out to the Mission without delay. During the last four months since my last visit, several new buildings have been erected and the new school is nearly complete; by now the Edith Gribble memorial hospital will be in position, and will be most useful. Padre Laurie presented ten more candidates for Confirmation and there were five baptisms, some of them men who have been in touch with the Mission for some years. My stay at the Mission went all too quickly, and I was fortunate in that the weather was not unpleasantly hot. I've never seen so many thousands of wild duck on the river as I saw this time, and some large fish were caught, both in the river and Dahdaway Lagoon, with the new net.

Diocese of Bunbury.

PIONEERING THE DIOCESE.

The Bishop writes: "On the 14th to the 17th we were at Pemberton with Mr. and Mrs. Limbert. We found that the rectory had been rolled bodily up the hill to a far better site than it had before. The old blocks by the roadside had been exchanged for two very much more suitable ones on the hill behind it, and the previous owner of it, Mr. Robinson, had come with a team of 24 bullocks and with the help of our own men, had put the house on four skids and dragged it up through the bush, and jacked it up on new piles without doing it any serious harm. By the side of the rectory a very fine wooden church had been built, on the highest eminence of the town, above

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the R.C. Church. Another new church had been erected at Northcliff, 20 miles further on. This had been a group settler's cottage on an abandoned block. The Rector bought it from the Government for £80 and had it changed into a very good little church about 20 feet square, with a chancel, two vestries and a porch, at a total cost of £200. This sum had been given by the Sunday school children of Christchurch, Lancaster Gate, London, after they visited them three years ago. I held a Confirmation here on Sunday, 15th November, and on the next day dedicated it in the name of Christ Church. There was great joy over this among Group settlers and others. One of the men had made a very handsome Bishop's chair, in memory of Dr. West, who, by his kindness and skill had endeared himself to all the people in this neighbourhood. After the service the group settlers entertained us at tea. It was a very great satisfaction to me to be able to leave with them Deaconess Mildred, an approved worker from the Adelaide Diocese. I have made her what is called a Bishop's Messenger, for such work as I wish her to perform in the diocese. Of course, she will always work in co-operation with the parish priest. The funds used for her support are given by the Mothers' Union in England for general usefulness in the diocese, and, of course, especially for Mothers' Union work. We have also given her the Mothers' Union car, in good condition, believing that she will make good use of it. Deaconess Mildred will begin her work in Northcliff, because it needs the help of a special worker of her kind more than any other part of the diocese. It is the largest group area without a priest living on it. My hope is that she will be able to open up Sunday Schools and connect them with Sister Irene's Correspondence Classes; and further, that she will be of great use to the mothers, and establish perhaps new branches of the Union amongst them. Thus Northcliff has now a priest to visit them, and a deaconess, a church, and a motor car.

FAIRBRIDGE FARM SCHOOL.

Consecration of Church.

On December 12, the beautiful church presented to Fairbridge Farm School by the late Thomas Wall, of Essex, England, was consecrated by the Bishop of Bunbury. There are 330 children on the farm and 50 adults. The Archbishop of Perth preached the sermon. Built of red brick and shingled roof, supported on massive karri beams, the church stands on a rise overlooking the cottages where the children live; a memorial of great beauty, bearing witness to the self-sacrifice and service rendered to hundreds of children by Kingsley Fairbridge.

It is 21 years since the first eleven children came out from England, and steadily the scheme has grown and now the Church has an opportunity of strengthening the work already begun so that the children may take their places as good citizens both of Church and State throughout the State.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

Jan. 10, 1st Sunday after Epiphany.—Morning: 107, 109, 105, 123. Evening: 106, 112(53), 108(427), 113.

Jan. 17, 2nd Sunday after Epiphany.—Morning: 17, 304, 129(49), 233. Evening: 100(255), 287(309), 121, 21.

A. & M.

Jan. 10, 1st Sunday after Epiphany.—Morning: 643, 640, 78, 704. Evening: 79, 76, 81, 163.

Jan. 17, 2nd Sunday after Epiphany.—Morning: 80, 530(176), 81(240), 292. Evening: 200, 22, 302, 24.

Re-union with Non-Protestant Churches.

A very timely protest has come from over forty leading clergy and laity in England, and signed by the Ven. Archdeacon Storr and Professor Burkiitt, both Prominent Evangelicals, drawing attention to a dangerous tendency in certain recent reunion negotiations. The Memorandum includes the following points: "That while we are in favour of any movements towards reunion, there are doctrinal difficulties which make it at present impossible for them."

The Orthodox Church appeals to the primitive Church, which to them, means the Church of the first Ten centuries, and not primarily to Holy Scripture! The Church of England does not recognise the decisions of the Second Council of Nicea (787), which, among other things, approved the worship of images. And while it contended that the statement that "we receive the Body and Blood of our Saviour Jesus Christ under the species of bread and wine," it is capable of an interpretation not consistent with the tenets of our Church.

"We observe in the Discussions with the Orthodox Church in the Lambeth Conference some ambiguous or one-sided statements not representing our true position. On page 134-5 of the Report the relation of the Thirty-nine Articles to the Prayer Book is so stated that the Articles are said to be explained by the Prayer Book, and not vice-versa. The Articles deal with principles, the Prayer Book with personal and practical application of them."

There are quoted many other anomalies which are in danger of being a one-sided presentation of the doctrine of the Church of England.

There is no doubt that the Old Catholics practise and teach much which the Church of England definitely and deliberately abandoned at the Reformation, viz., the seven Sacraments instituted by Christ, use of images in public worship, prayer to the Virgin and the Saints to offer propitiatory masses for the dead, to receive the Eucharist in one kind.

We could cite a number of other things in which their beliefs differ from ours, but those given will suffice to show that the Memorandum has been fully justified.

We believe that the Articles and the Creeds stand and fall together and we must resist any attempt to accommodate those who differ from us by surrendering vital principles of Doctrine or practice which would destroy our true Catholic and Reformed character.

The Great Business.

The Babe Whose birth
Was the great business both of Heaven
and Earth.

—Richard Crashaw.

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THE CHURCH OF THE HALF OPEN DOOR.

W. E. Cocks, a past and present churchwarden, writes:—"I have just spent a brief sojourn in one of our tourist resorts, and have made a few mental notes on church activities as I saw them. Here are several. In almost every case, the Church doors and even the gates have only one half open. Why? Is it an indication that the Church is not welcome he may expect? This is not confined to holiday places. Church-wardens might sit up and take note. Then exterior lighting at night! Isn't it amusing to see folks stumbling up the steps as they enter, and fumbling with their feet to find the steps as they emerge. Let there be light! Picture palaces, pubs, and up to date stores know the value of well lighted exteriors. Why not the Church? In not one boarding house at which I have stayed—and they are not a few—have I ever noticed any indication of church service. Why not a neat, attractive card with cord attached to hang up—don't leave anything to chance, giving location of church, list and times of services. I know quite well that folk in holiday mood are not as eager to observe the conventions as when at home, but the psychological effect of the silent suggestion and invitation would be invaluable. Then prayer and hymn books. How annoying to be given one with part of the service or hymn gone. I know we should all bring our own, but not many of us do. The things we ought to do." The local bookseller might be encouraged to keep a stock, and surely the booksellers would supply a card for the Church porch indicating that they can be had at varying prices. I am not blind to all the difficulties, but too often in church affairs we leave all our common sense at home. Witness the matter of open and closed windows, draughts, etc. Some churches could do with a lot more fresh air. What about a course of practical instruction for church-wardens? However, I have said enough. "Here endeth the first lesson." There will probably not be a second, though I could easily find one!

EVANGELICAL UNITY.

Canon Langford Smith writes:—

In the last issue of the Australian Church Record, there appears a letter from the Rev. W. F. Pyke, appealing for unity among Evangelicals—"an understanding along broad lines of fundamental principles."

With that appeal, taken by itself, I am in entire agreement. But, unfortunately, Mr. Pyke immediately proceeds to make a number of assertions that challenge criticism and render the desired unity more difficult than ever. To reply to all of these assertions would require more space than could be given to one letter. A reply is rendered more difficult, too, because the assertions are interspersed with general statements with which all will readily agree. Mr. Pyke starts off with the question of doctrine, and mentions certain doctrines upon which it might be possible to agree. But what of the great body of doctrine to which every ordained clergyman has already solemnly agreed, before he could be ordained, or allowed to have the care of souls?

Does Mr. Pyke imply that the younger clergy are going to demand a reversal of that resolution? I hope not. But if such a step were taken, I think it would be found that a considerable number of the principal supporters of the C.M.S. would declare that they still stand by the "old paths" and still regard the Bible as the Word of God. They would, I think, refuse to "re-state the eternal verities in view of advancing knowledge" or "to allow their apprehension of truth to be conditioned by the ideas and conceptions of the times in which we live" as Mr. Pyke has suggested.

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All particulars may be obtained from the Headmaster, or from Major R. S. Coates, Clerk to the Council, M.U.I.O.P. Building, 160 Castlereagh Street, Sydney.

That body of doctrine is found primarily in the 39 Articles of Religion, and secondarily, in the Book of Common Prayer. To the Articles, every ordained clergyman of our Church solemnly assented prior to ordination. That assent included the following solemn declaration:—"I believe the doctrine of the Church of England as herein set forth to be agreeable to the Word of God." Article VI says: "Holy Scripture contained all things necessary to Salvation, so that whatsoever is not read therein, or may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation."

Article VIII refers to the three Creeds, which it states, "ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture."

It will thus be seen that our Church submits the whole of its doctrine, including the doctrinal statements of the Apostles' Creed, which is practically the Creed of all Christians, to the supreme and final test of the Holy Scriptures. Furthermore, the Church definitely and clearly calls the Bible the "Word of God," and it is to the Bible as a whole and not any particular part of it, that appeal is made.

Nothing whatever is said about "the Word of God contained in the Bible" as suggested by Mr. Pyke.

Mr. Pyke says that "the touchstone of Truth is not a Book, but a Person—the Mind and Spirit of Christ." The Church says that the Holy Scriptures are the touchstone or test. Both cannot be right. It is from the Scriptures that we get the authoritative teachings of Christ, and the record of His life and work. A clergyman is not a law unto himself, to accept only that portion of the Scriptures of which he approves, and relies upon which he does not like. That way lies chaos. We are not, I hope, Ecclesiastical Bolsheviks.

Mr. Pyke says that "we must let historical criticism do its work, the C.M.S. was nearly split on this issue a few years ago." Historical criticism is still doing its work, and the Church has nothing to fear from that work, so long as we do not allow the assumptions and hypotheses of fallible men to supplant the revelation of the immutable God. The split in the C.M.S. in England in 1922 took place over the question of the trustworthiness of the Bible records, and the truth of Christ's utterances. It was then that a small band of earnest men and women felt that the action of the Committee was a departure from the position held by the C.M.S. for over 100 years, and they reformed the Bible Churchmen's Missionary Society. That was nine years ago. In that short time the new society has sent over 100 missionaries to the Mission Field.

The income which has steadily grown, amounted last year to no less a sum than £58,000, while a credit balance of £3082 was carried forward to the current year. I am not now expressing my opinion as to the wisdom or otherwise of that step, but am merely stating facts. If I remember correctly, the N.S.W. Branch of the C.M.S., at that time passed a resolution, declaring that it still adhered to the views formerly held by the Branch throughout its history.

Does Mr. Pyke imply that the younger clergy are going to demand a reversal of that resolution? I hope not. But if such a step were taken, I think it would be found that a considerable number of the principal supporters of the C.M.S. would declare that they still stand by the "old paths" and still regard the Bible as the Word of God. They would, I think, refuse to "re-state the eternal verities in view of advancing knowledge" or "to allow their apprehension of truth to be conditioned by the ideas and conceptions of the times in which we live" as Mr. Pyke has suggested.

OIL AND VINEGAR.

Archdeacon Kirkby writes:—

With portions of Mr. Pyke's letter, in your last issue (Dec. 17th), most Evangelicals will be in agreement; nevertheless, his effort is likely rather to aggravate the complaint which he seeks to cure. In his earlier paragraphs he gives promise of leading us into a sort of Promised Land of accepted principles, where Evangelicals may meet together in brotherly harmony and love: as a sweeter of fact he only brings us into a bewildering maze where two sets of Evangelicals, and innumerable doctrines and opinions become inextricably mixed. He will forgive my figure; but I have read his letter several times and still confess to a feeling that I am "lost." He will be able to help me if I make this letter of mine a running commentary on his, and at the same time the vehicle of a few questions.

1. Who are the "younger Evangelical brethren"? This question is not asked in your cautious spirit. Since my ordination I have liked to count myself as one of them, but it may be that the indelible record of my years is against me now. Anyhow, I should like to know. Is "youth" a matter of years, or of receptivity of new ideas of proved value? I have met any number of old Evangelicals who, if it were not for the dictates of fashion, and the use of cheap safety razors, would be wearing long, grey beards, and yet their minds are singularly fresh and open to Truth. At the same time I find them rigidly conservative and holding fast only to the things which have been proved. And that habit of mind is worthy of commendation.

2. In affirming the centrality of the Doctrine of the Atonement (and here I am heartily and gladly at one with Mr. Pyke), is he correct in stating that Reclamation is "through the life and death of Christ on Calvary"? Only in the perfection of His Incarnate life could our Lord be a worthy sacrifice; and I hold; but is it not of the New Testament to make the death of Christ all-important and all-sufficient in the work of the Atonement? I claim that the matter is of importance.

3. Is Mr. Pyke wise in dividing Evangelicals into "two sets," and then fastening upon one "set" (clearly the "conservative" set) a medley of opinions which, in their entirety, they, the "conservatives," do not hold? Mr. Pyke must learn to be careful if he would lead. It is not fair to state other people's position in the crudest forms possible. Further, if he is tempted to criticise other folk because they say that "the Bible is the Word of God," is he not equally under criticism if he holds that "the Bible only contains the Word of God"? Humbly, I would commend unto him the discussion of this subject in "The Holy Spirit of God," Chap. 10, also in "The Principles of Theology," page 119, both by the late Dr. Griffith Thomas.

4. By implication, Mr. Pyke is inclined to belittle recent archaeological discoveries. Surely these have some value and are entitled to as much recognition as is given to discoveries in other scientific departments. None of us may pick and choose our sciences.

5. The belief that "progress is the law of Theology as well as of science" is not a monopoly of any one section of Evangelicals. Conservatives have long held to the doctrine of a Progressive Revelation. They nevertheless hold that the Old Testament is a revelation written down for our learning." Even so definite a Higher Critic as W. Robertson Smith states that "the revelation of God in Christ cannot be divorced from the earlier revelation on which our Lord built." I am most confident that Mr. Pyke holds this view; he must remember that those whom he is inclined to criticise may hold it also.

6. The foregoing paragraph brings me to the last matter on which I much touch. Mr. Pyke may be left to hold his fears about possible results of the "traditional" view of inspiration. He would help us if he delineated his own view. But we let that go. He uses a fine phrase: "The touchstone of Truth is not a Book, but a Person—the Mind and Spirit of Christ." But has he enquired where this Person is to be found, and where His Mind and Spirit are to be ascertained. Surely the best source is none other than the Book, and the Book which we call the Bible. His opposition of the Person to the Book is unwarranted. The Historic Christ on whom the Christian Church is founded is the Christ Who is set forth in a Book; that Book gives us the best and most accessible revelation which we have of Him.

With apologies for trespassing on so much of your space.

"The Bible controls its enemy Gibbon, as surely as it haunts the curious music of the light sentence of Thackeray."—Sir Arthur Quiller-Couch.

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BE PATIENT WITH OTHERS.

Endeavour to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others.

If thou canst not make thyself such an one as thou wouldst, how can thou expect to have another in all things to thy liking?

We would willingly have others perfect and yet we amend not our own faults.

We will have others severely corrected, and will not be corrected ourselves.—Thomas A. Kempis.



Australian Church Record,
Diocesan Church House,
Sydney.

January 1st, 1932.

Dear Boys and Girls,

At the beginning of a New Year, we are all like travellers starting on a journey, and treading an untried road. I wonder how many of you write a list of what is called "New Year Resolutions." They may include promises of good things you are determined to do, or they may be solemn vows which you make, promising to refrain from doing those things which your consciences tell you are wrong. Every day we add a page to that account of ourselves. On it are written, not only our deeds, but also the thoughts and intents of our hearts. Would it not be wise to start the New Year with God by consciously and gladly giving ourselves to Him, and receiving from Him those priceless gifts of forgiveness and eternal life? Is it not of great importance to know that in the centre of our lives stands One Who is so infinitely strong that He can help us to overcome and to endure hardship as good soldiers of Jesus Christ?

Opportunities of Service.

This New Year will bring to you opportunities of service, and if you neglect to use them they will pass by, never to return. There appeared to a beggar one day by the roadside a beautiful being whose arms were laden with treasures. As he gazed at her in stupefied surprise, she glided past him. But she returned with her treasures still held out to him, and she looked at him with beseeching eyes, as if she would compel him to take what she offered. Again she passed slowly by, and disappeared. The beggar awakened as if from a dream, and found that she had gone. Hurrying hastily in the direction she had taken, the beggar met a traveller, and said, "Have you seen a beautiful stranger, with her hands full of treasures, going along the road?" "Yes," said the traveller, "her name is 'Opportunity,' and once she has offered her gifts, and once they have been refused, she never returns." Make the very best of all the opportunities that come to you this year—that is the lesson. And will you aim at pleasing God all the day, and every day of your life? It is not an easy task. There may be many failures, because we are all so weak and sinful. But will you try, remembering that the Lord Jesus Christ will be your unfailing Guide and Helper.

"I know we are building our Heaven,
As we journey along by the way;
Each thought is a nail that is driven
In structures that cannot decay.
And a mansion at last shall be given
To us as we build it to-day."

Your loving friend,

The Editor.

"Without the Bible, Bunyan would never have written 'Pilgrim's Progress.' Milton was tutored in its rhythms."—Sidney Dark.

NEW YEAR THOUGHTS.

"What has the New Year brought?
A book with a page for every day,
Clean and white
On which to write
Whatever we do or say.
And an angel will bear it away at
even,
To the place where records are kept
in Heaven."

—L. Shorey.

"Let us each day, each moment,
Of this glad New Year,
Be for Jesus only,
Jesus, Saviour dear.
Then, O blessed Saviour,
Never need we fear,
For Thy grace and favour,
Crowns our Bright New Year."

LITTLE PAMELA.

Little Pamela was invited to the choir-master's house for tea. She was sorely perplexed. For some minutes she regarded the aged musician, and suddenly said, "Mr. Knapp, were you in the Ark?"

"The Ark," he replied, "Why, of course not."

"Then how is it you weren't drowned?" she said innocently.

A New Year's Resolve.

I will Endeavour to—

Be my best, do my best and seek the best;
Work hard, live hard, and eat lightly;
Keep check on my appetite, fearing enslaving habits;
Drive my mind to its full capacity;
Keep my soul fresh, my heart warm, my hope high;
Maintain a generous judgment of all men;
Keep a song in my heart and sarcasm and smut from my lips;
Take some moments daily for music, love and prayers;
Read the Bible, a daily prayer, and a good book;
Give as a tenth of my life, a tenth of all I earn;
Pay bills, answer letters, meet duty, make decisions promptly;
Keep the Sabbath and worship in my own Church;
Take on one real job—civic and christian;
Take a cold bath, have a clean shave and a clean collar; check up every day at my private judgment seat;
From the Queensland "Young Man."

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—F. W. Farrar.

A Paper for Church of England People

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Anglo-Catholic Mariolatry.

Bishop of Birmingham and his Attackers.
Leader.—World Disarmament.

Quiet Moments.—A Light to Lighten the Gentiles.

The Presence in the Holy Communion.—A. E. Talbot (Dean of Sydney).

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EDITORIAL.

Germany and Reparation.

GERMANY has officially declared her inability to pay war reparations, and asks that the Lausanne Conference insist on their total abolition. The inference is that if this is not done, she will become bankrupt. If that dire event should happen, the repercussions throughout the world would be overwhelmingly serious. Other nations will come tottering and no one can hardly foresee the disasters which may follow. It is our opinion that Germany's attitude is not a last desperate throw. It has been felt for years that the Treaty of Versailles, which followed the Great War, was weighted in several directions, and needed drastic revision. France talks about the sacred right of reparations, simply because she wants her last ounce of flesh and desires to cripple her opponent for ever! It appears to us that the only remedy for the world's terrible economic situation is the cancellation of the greater part of Germany's reparation obligations and all inter-allied war debts. The nations of the world cannot go on in the way of the last few years. Europe is on the edge of a deep precipice and the crash may come at any moment. It all reveals the futility of war and the terms of an enforced peace by the victors over the vanquished. We are all

bound up in the common bundle of life and the reactions of war settlements are inflicting fearful hurts upon the whole world. It is no use—Germany is too big and great a people to be left out of world's stream of life. We hope that wise and far seeing counsels will prevail and that the healing message of our Divine Lord, "Forgive us our debts as we forgive our debtors," will become dominant among the nations—and we believe—to the world's economic good!

India and Gandhi.

IT ought to be clearly seen by all right-minded citizens that Gandhi is impossible, and that the action at last taken by the Government in India is the only possible one. The Government of India must govern, not a body of fanatical would-be reformers. It appears to us that a lot of sentimental rubbish has been written and spoken about Gandhi and his doings. No doubt he has a high place in the esteem and affection of a large section of his fellow countrymen. But he does not speak for India. No one does—or can. He does, however, speak for the Congress party, the most important section of educated—or, perhaps, half-educated, Hindu political feeling, and he has the additional prestige of being regarded as a saint by tens of thousands of peasants and town workers. Such a man, of course, cannot be ignored. Britain and her leaders have done their best to conciliate him and help in a true and balanced way the realisations of the highest and best aspirations of India. But Gandhi is a freakish politician, sometimes conciliatory, sometimes hopelessly impractical, sometimes impossible. He is like a spoiled child. If he cannot get just what he wants, he sulks and kicks, and plays upon the emotions of those about him. Our Indian governing authorities need to have a firm policy, with a noble objective in view for Indian self-government when the time is ripe. That they have this we have no doubt. It seems at last, that firmness, coupled with reasonableness, is being effected. It is no time in India's history for humbug and flabby softness. The authorities must not be afraid. Let it be known once and for all that the Government intends to pursue in India its policy of constitutional reform.

Anglo-Catholic Extravagances.

ELSEWHERE in our columns we afford our readers a somewhat full account of the recent "Opening of Our Lady's Shrine at Walsingham," England. We hardly know which is the more amazing—the

lengths to which Anglo-Catholics will go in their Romanising practices or the utter ineptitude of the Bishops in England in allowing such a cult, as this is, to formulate itself even openly and brazenly. As far back as 1926, Dr. Hensley Henson, Bishop of Durham, while on holiday, visited the county of Norfolk and Walsingham and wrote in "The London Evening Standard," of September of that year, that there was "nothing Anglican about the Parish Church except the fabric." During the last five years there have been many protests about the condition of affairs at Walsingham, with the result that the Bishop of Norwich at least pointed out the impropriety of the existence of the image in the Parish Church—but evidently nothing further was done save to cause the removal of the image. The Romanizing leaders have removed now to a special Shrine not far away—and have reached the lengths indicated! It is both surprising and humiliating to the Reformed Protestant Church of England. Our readers are counselled to note that all this is a logical outcome of the much vaunted Oxford Movement. The theory of development in that Movement's teaching and practice has no limits.

The Harvest Home!

IT is unfortunate in one respect that the season for Harvest Thanksgiving Services falls this year in January, because so many of the Clergy are away from their parishes enjoying well-earned holidays! However, in spite of this, we hope that our Churches will arrange effective and really worthy services of thanksgiving to God for Harvest Home. The season has been a very beautiful one. God has not failed in the fulfilment of His ancient promise. His tender mercies are over all His works, so that Harvest time comes, telling of God's goodness, His faithfulness, and the perfection and harmony of His providential arrangements. We only wish that somehow or another Australians as a whole could be made realise that God is the Great Giver. We are too prone to take things for granted, especially in the cities and towns. Really there is nothing commonplace in God's handiwork and provision and this needs to be born in upon our minds. There is the golden mystery of harvest and we need to be awakened to be shaken out of the rut of idle thinking into which we get. Weeks come and go, Sundays come round and vast numbers live and act as if there is no Great Provider, no one from whom life's bounties come. The recurring Harvest Festival is patent of much help in this direction. We ought to make much more of the season than we do!