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Church Record Office,
242 Pitt Street, Sydney,
April 23, 1931.

Dear Boys and Girls,

There was once a poor boy whose father died when he was young, but his mother strained every nerve to give him the best chances in life that she could. A small tradesman who lived in the village saw that the boy showed some promise, and he helped him by giving him a good education. He succeeded in life, and grew clever and famous and wealthy. When he came up to London he remembered his little country home, and used to send his mother money and presents, and she would treasure up his letters, and feel what a clever man her laddie had grown. One day she was told that she must leave the little cottage where she had lived for so long and she decided that she would go up to London, and live with her son. So she packed up her things, and got into the train, and soon she arrived at his magnificent house. The servant opened the door and she asked if she could see the doctor, but she was told that his consulting hours were over for that day. However, she was so persistent that at last the servant went and told the doctor, and she was allowed in. The doctor drew her in and kissed her, and then asked her why she had come. Out of her simple heart, she said, "I have come to live with you now, laddie." He did not know what to say, but at last he said, "Well, you know, mother, I do not think London would suit you. I will buy you a little house in the suburbs, and I will come and see you."

Mother's Love.

She understood what he meant, although she did not say anything. When she went up to bed she asked him where his room was, and he told her. The doctor had not been in bed very long, when the door opened, and a little figure came in. "What is the matter?" he asked. "Are you ill?" "No," she said, "I have only come to tuck you up as I used to do when you were a little boy." And she tucked him up, and then slipped quietly away. The next morning she did not come down to breakfast, and when he went to her room, he found she had gone. For a whole year that great surgeon searched through London broken-hearted for his mother, and he found

her at last in a hospital, for she had met with an accident. And he was able to minister to her, and to obtain her forgiveness before she passed away.

In a sonnet by Rossetti there is this line, "Look into my face, my name is 'Might have been.'" This "might have been" is a great foe to our happiness. How it haunts us when we lose a loved one. If only we had done, or left undone, this or that, we might have had them with us still. You cannot love mother too much, so while you have her do all that you can to make her happy, for, remember, you will not always have her; and if you honour your mother now, then in that day you will have no regrets.

A PRAYER FOR COURAGE.

O God, Who doest often call us to do hard things, give us Thy Spirit to make us ashamed to turn from the things which are right and true. Help us not to care what others say, but at all times to fight nobly, as did Thy knights of old, to the glory of Thy great Name; through Jesus Christ our Lord. Amen.

WHAT IS IT?

(The initials and final letters of the answers spell the name of a country inhabited by 350,000,000 people.)

1. A title sometimes given to the writer of Ecclesiastes.
2. A prophetess.
3. The Gittite who promised to remain by King David whether in life or in death.
4. A prophet.
5. One whom St. Paul called beloved.

THE GIRLS.

God wants the girls.
The loving girls, the best of girls,
The worst of girls.
God wants the happy-hearted girls.

God wants to make the girls His pearls,
And so reflect His holy face
And bring to mind His wondrous grace:
That beautiful the world may be,
And filled with love and purity.

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Miss Harper—Retirement.

Our Lord's Work in Heaven.

Quiet Moments.—Let us go on.

The Blessing of Pentecost.

The Minister's Wife.—By "X."

The Sacramental Principle.—Rev. F. W. Pyke.

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Editorial.

N.S.W. State Savings Bank.

THE rush upon and subsequent closing of the doors of the Government Savings Bank of New South Wales, have given citizens of the Mother State what we might call a rude shock. We are not concerned with the political side of the matter nor with any policy the leaders of the Bank might have, but the fears engendered in a large section of the public and their panicky condition have given us furiously to think! No doubt the wave of unemployment during the last few months and the consequent dwindling of people's financial resources have greatly undermined the morale of the people. We had hoped, however, that there was latent in our midst a greater confidence in the country's stability and credit. The ins and outs in parliamentary life ought not to undermine people's goodwill in the way it seems to have done! However, it only reveals where we are. There is no question that the State (in other words, the whole of the people) is sound; and the State is behind its Savings Bank. Only too well do we realise that forces are at work (and they are not of one kind) which make for instability and weakened morale. Fear is being engendered and those responsible will have a lot to answer!

Nevertheless, there is a much deeper trouble. The soul of this people is away from God. Faith in Him and His over-ruling Providence is at a discount. The material outlook has been everything, with the result that when Nemesis comes as it does, people are bewildered and without hope. It is a pitiable commentary on our boast—a Christian people! One think the whole position is a challenge to the Christian Church. We need the Spirit of God to come in fullness to the dry bones of our life and quicken us. We wait another Pentecost.

Lord Irwin.

FROM His Majesty the King downwards, striking testimony has been borne to Lord Irwin for his great services as Viceroy of India. He has served India through a momentous period in her history. Lord Irwin is the son of that famous Churchman, Lord Halifax, and though he may not be of our churchmanship, yet we, with unstinted commendation, applaud him for his inestimable services to the Empire and the Indian peoples. We re-echo the words of a great English daily when we say that he will be remembered in India, not because he came there as the representative of a great Power, but because, in the discharge of his duties as Viceroy, he exemplified all that was best in the civilisation to which he belonged, and in the religion he followed. It is all a striking testimony to his Christian faith and witness. Lord Irwin has been conciliatory, yet courageous; he has laboured for appeasement, combined with a readiness to understand and meet the legitimate aspirations of India. He has not balked at obstacles, nor has he heeded the cries of mere partisans. He has had a policy with regard to India's self-government and the grit to carry it through. He has now left India with a name high among those of the greatest Viceroys and having earned the gratitude of millions, both living and unborn.

The So-Called Religious.

THERE is no doubt whatever that one of the gravest needs of the Church to-day is a deepening of the spiritual life. To bring this about, there is every need to adopt New Testament methods and to pray for an outpouring of the Holy Spirit. We have, however, very little sympathy with the prayer of a far northern Australian diocese "that a Community of Religious may undertake work in the particular diocese." It is our considered opinion that the establishment of these so-called "religious," will do

very little for the real spiritual life of the people in our land. These religious communities are alien to the spirit and mind of the Reformed Church of England, they are an exotic accretion to our church's life and present a false antithesis between the secular and religious. A religion, to be of any value, is one that can stand up to the hurly-burly of the outside world. The New Testament Christian has a spiritual life that can be lived at the wash-tub, in the work-room, and the office. It is to be of supreme value to him in his every-day contacts. It is no hot house religion, fit only for recluses and such like. The so-called "religious" which is finding its way into our church, bodes no real good to healthy, open-minded spirituality. It is a product of sacerdotalism. It is a religion of pure works. The "religious" do it for you. It savours of the doctrine of human merit, which purports to avail for the ordinary rank and file. It means the creation of a caste, whereas if any man be in Christ Jesus he is a new creation, old things have passed away, all things have become new.

The Parishes and Finance.

THE position regarding parochial finance for the ensuing financial year is bound to be a very perplexing one. That the faithful in Christ will do and give of their best, we have not the least doubt. So many of them during the past months have been wonderful. However, the giving power of many is declining, so that contributions are falling and pinch is being felt. All the more reason for those who possess to give of their very utmost to God's work. Times such as these really test the worth of our Christianity—how much it means to us. There will be no greater piece of evidential Christian witness in these parlous times, than the way in which Christian men and women stand up to the obligations and calls of the day and show what is in them. Such Godly sacrificial witness is going to be of inestimable benefit to the work of God and to the community at large. We have reason to know that the clergy are very hard pressed. Calls for help and sustenance are being made upon them, of which few are aware. Great inroads are being made upon their slender incomes. Therefore, no dramatic public gesture on the debatable question of wage-reduction should be expected of them. They will play their part and play it well. They will not be found unwilling to bear their fair share of the general decline. They have borne it for long. Very many of them live sacrificial lives and could not do what they do, were it not that they live simply and frugally.

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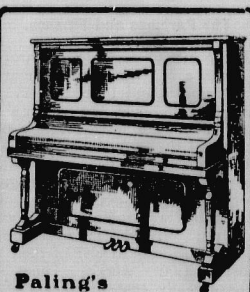
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**QUIET
MOMENTS****"Let us go on."**

IT is strange that "the Ascension of our Lord has never evoked quite the same response in the hearts of the faithful as Christmas, Easter or Whit-Sunday." Perhaps the fact that it is not now a public holiday may have something to do with it. Or perhaps, the fact itself, which tells of His entrance into the Divine Presence in Unveiled Glory, transcends the limits of our imagination.

Yet, there is no hesitation in the Bible itself. It not only unmistakably records the fact, but has much to say in interpretation of the fact. It reveals something of its values for our lives.

In particular, if we seek the meaning and message of the Ascension we must turn to the anonymous Epistle to the Hebrews. The Synoptic Gospels tell us the story. St. John records the promise (xvi. 7), but we go to the Epistle to the Hebrews for the interpretation of the story and for the filling out of the meaning of the promise. In passage after passage we are shown One in our Humanity who by His exaltation, having entered into the presence chamber of God, is able to understand, sympathise, guide, protect, intercede, and whose ascension is the pledge of manhood's perfection. The Heaven into which He, the forerunner, has entered, is seen to be more than a place. It is a life, tuned up to its highest powers and "expressing itself in service in a redeemed community." We will take a single sentence from this Epistle and use it as a key to open the door into some of the treasures of God. That sentence is: "Let us go on unto perfection" (vi. 1.).

I.

First, we will observe, that the Christian Life, in its experience, is a progress. We are to leave the first principles, the A B C of the doctrine of Christ, and to go on. Progress, growth, advance, development are essential to the continuance of life. We cannot stop still a moment. That way lies death. Dr. Griffith Thomas once humorously remarked that the Christian life is like riding a bicycle: "If we don't go on, we go off." The Dead Sea is a sea of death because it has no outlet, it does not go on. The Sea of Galilee is a sea of life because it is ever going on, renewing and passing on its waters.

The Christian who makes no advance from one year's end to another year's end is really dead while he lives (Rev. iii. 1). There must be growth in knowledge of Christ. Our apprehension of Him must become firmer, and our perception of Him fuller. We must go on in the use of this knowledge in our own life and for the service of humanity. Our knowledge of Christ must be a working knowledge. The gap between knowledge and application must be continuously narrowing.

II.

Then, the Christian life, in its ideal, is perfection.

We need not be afraid of this word "perfection," when applied to our life.

Its misuse by people lured into paths of false perfectionism ought not to deter us from seeking to understand what the Bible means when it says, "Let us go on unto perfection" or "Be ye perfect." Take the word, so translated. Every student of the Greek Testament knows that it means maturity, full growth. The idea is that the believer in Christ must grow up to maturity, must not be contented with remaining a babe in Christ. An infant is a beautiful object, but if it remain an infant, in bodily stature and mental development, then it is no longer beautiful. Arrested development is ugly, and in the Christian life is surely a sin.

It is here, as we try to discover the way to this development and growth that our Lord's exaltation helps us. His ascension speaks of the Triumph of His perfected Manhood. Every stage reached in His history is but a point of departure for another and a higher stage. His Nativity opens the way for His Ministry. The Ministry leads to Calvary, Calvary makes possible the Resurrection, and at last He reaches His ultimate triumph, when He enters the full glory of His perfected Manhood.

But this Ascension of His is for us. It is a certificate and a pledge of our perfection. Christ in His exaltation shows that our manhood, "born to earth's sorrow, and marred by sin's worst violence," can come to full growth and attain a larger life.

Even here and now we may attain much and enter into some of the experience of which His Exalted life is a type.

Wherein lies the perfection of that life? There is in it a perfection of service. "What is Christ doing now?" was a wise question asked by a little child. One answer most certainly is that He is engaged in serving His people. "He ever liveth to make intercession for us," is an expression of that conviction. Never a moment that He is not thinking of us, concerned for us, and claiming on our behalf that which His atonement has secured.

We, too, if we would be perfect, must serve. We must serve Him, and we shall serve Him in serving our brethren in the world. It is not too much to say that there is no perfection without such service.

Then, again, there is in the perfection of the Christian life a perfection of fellowship. In His Exaltation, He is at the right hand of the Father. It is a figure suggesting close unity and mutual intercourse. So will it be in the perfect Christian life. The nearer we approach Him, the nearer shall we be approaching the ideal. Thus it will become also a progressive perfection of character. For to be near Him, to touch Him, to see Him as He is, will make us more and more like Him.

III.

Once more, the Christian life in its secret is Christ glorified. "Let us go on," says our foundation text. Again, I refer the student to his Greek Testament. He will see at once that the verb used here can be literally translated, "Let us be borne on to perfec-

tion." Like a ship on the tide, like a balloon in the air, we are to be borne on by a current of power to which we surrender ourselves. As Westcott puts it, "The thought is not primarily of personal effort, 'Let us go on, let us press,' but of personal surrender to an active influence. The power is working, we have only to yield ourselves to it." Look down this chapter to verse 4, and you will see the name of the power. It is the Holy Ghost, sent by Christ in the Father's name, and representing Him, who "bears on" those who lay down the oars of the self life and yield to Him.

So summing all up, Ascensiontide presents us with the great ideal for our life, and points to Whitsuntide for the means to be used in attaining the ideal.

The Blessing of Pentecost.

"DID ye receive the Holy Ghost when ye believed?" was the question put by the apostle St. Paul to certain disciples "in number about twelve," whom he found at Ephesus. What it was that caused the inquiry we are not told, but he must have discovered something lacking in their life.

And there are numbers to-day in the Christian Church to whom the same question would be a very pertinent one. Thousands are conscious of failure and defeat. They are "discouraged by the way" and oftentimes find themselves filled with a spiritual despair, and cry "Who shall deliver me?" They seem unaware of the fact that God has made wonderful provision in His economy of Grace for every phase of our walk and experience. Or if they know that such provision has been made, they are totally ignorant how to enter upon a personal experience of what Scripture means by the "Fullness of the Spirit."

Others have grown cold in the service of Christ. Their earlier joy has died down; their former zeal for Christ is like a dream of the past. They have even lost all real desire for the conversion of others. Their spiritual faculties seem to have become paralysed. Such surely need to face this question once more, especially in these days of doubt and fear, of coldness and apathy, of distress and difficulty.

The approaching season of Whitsuntide most appropriately brings before us God's remedy and provision for all spiritual life and service. We shall be brought face to face with the fact of Pentecost, and all that Pentecost was meant to be to the Church and the individual Christian. Of this fact there can be no question, namely, that the intended normal life of the Christian, is the SPIRIT FILLED LIFE. God has no favourites—there is no spiritual aristocracy, and to one and all who are truly born of God comes the plain and distinct COMMAND, "BE FILLED WITH THE SPIRIT." Note, that this is a command, and no option is left to the Christian in the matter. The Will of God is clear and plain, and failure in life and witness will have no excuse in that Day when "every one of us shall be made manifest before the Judgment Seat of Christ." The thought is a solemn one that the responsibility for the non-reception of the fullness of the Spirit rests upon the child of God. The Lord waits to bless—nay as we see, He COMMANDS that we be filled, and failure in this regard is surely an act of disobedience.

And when we reflect upon the fact that our lack of the Spirit's filling, when we might be so filled, means

that because of our faithlessness many souls who might be won remain unreached—how intensified becomes the responsibility which rests upon us! "Woe is unto me," said St. Paul, "if I preach not the gospel. If I do this thing willingly, I have a reward; but if against my will, a stewardship of the gospel is committed unto me."

The obligation cannot be evaded. It MUST be faced, and the coming season of Whitsuntide gives us a fitting opportunity for doing so.

What an opportunity also it is for Clergy and teachers to proclaim this truth to those to whom they exercise their sacred ministry! Thousands are truly hungry for light upon this important subject. Their hearts are ready for definite teaching regarding the matter. And do they listen in vain for illuminating direction in relation to so important a theme as the FULLNESS OF THE SPIRIT? If the teacher or the preacher has no experimental knowledge of the blessing of Pentecost, he cannot impart to others that which he has no personal knowledge of himself. Mere theory is of little use in preaching, unless behind the instruction is the knowledge of a personal experience. The congregation is very quick to detect the note of reality in the message given. In such a case the preacher should take no rest until he himself has been the recipient of the Fullness of the Spirit. "Did ye receive the Holy Ghost when ye believed?" The question demands a plain answer "Yes" or "No." Repentance and faith lead to an assurance of salvation through Christ; surrender and faith is the God given path to the filling of the Spirit.

It has been the practice in many parishes to keep the ten days, from Ascension Day to Whitsunday, as a special season of prayer for the outpouring of the Spirit's power upon the parish and neighbourhood. It is an excellent plan. The parishioners are encouraged to come as frequently as possible to such gatherings. An address is given each evening upon the work and office of God the Holy Ghost—giving the teaching of Holy Scripture regarding this important theme. A different speaker each evening has been found advantageous; but not infrequently the addresses are given by the same individual throughout the whole ten days, and it thus becomes a kind of Mission to Christians, a parochial "Spiritual Convention." We heartily commend this to our readers who might have opportunity of arranging for gatherings of this nature. Oftentimes a Card is printed and circulated setting out a pledge to pray every day from Ascension Day to Whitsunday for a manifestation of the Spirit's presence and power, and this organised prayer for this definite object has been fraught with great spiritual results. This matter necessarily is left to the judgment of the individual clergyman, but our own experience has shown that a special effort of this character has the effect, in many cases, of arousing a deep interest in the subject, and bringing about a hunger and a longing in many hearts for the fullness of the blessing, and such hunger, created by the Spirit Himself, is but the precursor to the experience which is so desired. "He satisfieth the longing soul and fills the hungry soul with goodness." God grant that this Whitsuntide may be a very fruitful one in spiritual results.

The Church's Greatest Need.

IF our readers were asked the question: "Of all the books of the New Testament, which could we least afford to lose?" we wonder what answer they would give. For ourselves, we should say without hesitation: "The Acts of the Apostles." There are two books in the New Testament which are quite unique—the Acts of the Apostles and the book of Revelation. The New Testament contains no others like them. In the Old Testament we have many books of Church history; in the New Testament but one. If any Christian minister wishes to know the principles and ideals that should govern the life and work of his congregation, where will he first turn? Instinctively to the Acts of the Apostles; for there we have the Christian Church in action. In the Acts we see the Divine principles of the Gospel actively at work in the world.

Some twenty years ago, the late Rev. T. Walker, of Tinnevely, published a valuable little work entitled "Missionary Ideals." The book was primarily intended for Missionary Study Circles and Classes. The basis of study was the Acts of the Apostles. The aim was to show that the guiding principle in the book of the Acts is just missionary enterprise—"the circular waves propagating further and further like the circular waves propagated from a centre and growing larger and larger till they reach the distant shore."

Now, when we turn to the Acts, we are fortunate in having one short passage that opens to us the secret of the book. The reading of this passage will not obviate the necessity of reading the book, but the understanding of the passage will help us to rightly understand the book. The key verse of the Acts is undoubtedly the eighth verse of the first chapter: "Ye shall receive power when the Holy Ghost is come upon you and ye shall be my witnesses both in Jerusalem and in all Judaea and Samaria and unto the uttermost parts of the earth. In this verse we see the essential nature of the Church's work—witnessing. We are given the sphere of that work—outward from the centre to the uttermost part of the inhabited earth. And we have the power promised for that work—The Holy Spirit of God.

The Book of the Acts is also unique in this respect. It is the only unfinished book of the New Testament. Some scholars think that the author intended to write a second volume, and at least complete the story of St. Paul's life. But may there not be a design and purpose in the abrupt breaking off of the narrative. This was only a beginning. The story of the church's work and witness is to go on till our Lord comes again. Circumstances in the world will change, but the work of the Church in its nature, sphere and power, will remain unchanged. The book of the Acts is a record of the working out of the principles of the key verse that we have quoted: the whole history of the church should be a working out of the same principles. The great need of the church is spiritual power. It is the road to this secret that needs to be explored.

Read no book, do no act, harbour no thought that makes God less near, Christ less precious, eternity less real.



Roadside Jottings.

(By the Wayfarer.)

The Coming Tribulation.

"I READ that poem of Longfellow's, 'The Ladder of St. Augustine,' said the young man, 'and it's very nice poetry; but do you think that in real life, evil can ever turn into good?'"

"That's one of the wonderful things of God's providence," said the older man. "Let me tell you a story that may illustrate it. There was a boy who had a very bad fault;—lying, or bad temper, or something;—and in spite of many promises and perhaps many endeavours to amend it,—the sin remained, a part of his character. So his father one day brought him a board and some nails. 'Now, my boy,' said he, 'be honest with yourself, and whenever you give way to that sin, drive in a nail; and at the end of a month bring the board to me.' The boy was honest; he sincerely wished to overcome his sin; and at the end of the month he brought the board to his father; with, alas, a good many nails in it."

"The father counted them, a sad record. 'Now, my boy,' said he, 'take the board again; if you sin again, add a nail as before; but every time you can honestly claim that you have resisted the temptation, draw a nail out.' The boy did so, and after a time brought the board to his father, free from nails. 'Well done, my boy,' said the father. 'I hope you have now, by God's grace, entirely overcome that sin. But look, my son, the nails are gone, but the holes remain.'"

"If you mean that story as a parable of human life," said the young lady, "I don't like it. You mean that however much we may overcome our sins, the scars will remain;—and to all eternity; I suppose,—to disgrace us!"

"Yes," said the old man, "the scars may remain, perhaps to all eternity; perhaps they may be needed to keep us humble and grateful; but see the difference. What was at first a sign of defeat has become a sign of victory. The nails were a cause of grief,—of shame,—so, to some extent, were the holes. 'Here,—and here,—and here, I sinned!' But now he can say, 'Yes, but here,—and here,—and here I fought, and, thank God, I won my victory.' And it is these victories that will strengthen and ennoble our characters; and will qualify us to do successfully the work that God has given us to do. And that is one of the wonderful ways in which God's grace does actually turn evil into good."

"That's a wonderful and helpful thought," said the young man. "I hope I may have grace so to turn my defeats into decorations. But then I look at the world, with its ever increasing complexities of evil;—private crime, systematized and unashamed to-day as never before;—Communism spreading far and wide with its declared war against God,—its gospel of hatred and atheism,—and, worse than all, the Christian Church losing its hold upon the masses, and itself becoming corrupt;—its ministers fiddling while Christendom is beginning to burn;—and I am tempted to ask 'Is God really ruling; and will He bring good out of evil for the world; as He does for individuals?'"

"Be sure of both," said the Wayfarer. "The outlook to-day is, in many respects, similar to what it was before Christ's first coming. At the heart of the Empire, an unemployed

populace was clamouring to be provided with bread and games; and the Imperial statesmen were at their wits' ends to know how to deal with the threatening dangers, both external and internal; until the coming of Christ, and the spread of Christianity brought new hope into the world. So now again, it will be His second coming that will destroy the Anti-Christ, in that great Battle of Armageddon, and bring in the millennium of peace."

"Where in the Bible do you read about Armageddon and the Anti-Christ?" asked the young lady.

"Armageddon is only mentioned once," said the Wayfarer, "in Revelation 16: 16. But we get the general sense of prophecy from a number of passages. Look up Ezekiel 38 and 39; Daniel 7: 21 to 27; Zechariah 14: 1 to 4; Revelation 16: 16, and chapters 19: 17 to 21; and 20: 7 to 10. They all tell of a gathering of the powers of evil; and of an attack upon Jerusalem (i.e., God's people); and that the attack will be so severe that the Church will only be saved by the personal intervention of Christ Himself."

"And you think that those prophecies refer to the Communism and Bolshevism that seem to be gaining the upper hand in the world to-day?" asked the young lady.

"Yes," said the Wayfarer. "I believe that this 'Anti-God' campaign,—begun in Russia, and finding so much sympathy from godless men everywhere,—will culminate in that final persecution of the Church of Christ—the greatest and fiercest of all the persecutions, that will only be ended by Christ's coming."

"And the Communists of Australia," asked the young lady, "do you think they will presently come out openly against Christ, and take part in that great persecution of His Church?"

"Most certainly," said the Wayfarer, "they can do nothing else; and the movement has already begun. Did you not read on page 10 of the 'Herald' of April 21, that Mr. G. B. Thomas, President of the Waverley Electorate Council, has resigned from the Labour Party, because the control of the party has passed into the hands of the Communists; and because adherence to the party must, therefore, henceforth mean giving assistance to the cause of Communism with all its attendant abominations; and would mean the ultimate suppression, not only of religious freedom, but, also, of all religious bodies, as has been done in Russia?"

"And yet," cried the young lady, "in the face of all these growing horrors, you still believe that the world is under the direct Government of God; and that everything is foreknown, and being ordered rightly!"

"More and more," said the Wayfarer, "as we see the prophecies being fulfilled. The prospect of these things constitutes the trial of our faith; and our belief must necessarily affect our daily conduct; and afford the basis for our hopes and our prayers."

"But if things are tending as you say," said the young man, "isn't it a wonder that from none of the leaders of the Christian Church, nor from them all united, as far as I know, has any solemn pronouncement ever been made, warning Christian people of their tremendous responsibility as to the men whom they put into power, and pointing out that Communism is no necessary part of the Labour movement. And should not the warning be given fearlessly, naming and exposing Communism in the plainest terms; and should not seasons of fasting and

prayer be appointed, that these threatened evils may be, at least, in God's mercy, postponed?"

"I think it should be done," said the Wayfarer—it's no use shutting our eyes to facts. But let me give you one last word. Rev. vii. 14, describing the great multitude, which no man could number, of conquering saints, ought to read, 'These are they who came out of the great tribulation' (the definite article, says Alford, ought not to be omitted). And therefore many have taken it to have special reference to the innumerable martyrs of that last and greatest persecution. If it comes in our time (as it probably will) may God give us grace to be faithful."



The Rev. Gordon Hirst has been made an Archdeacon of the Diocese of Goulburn. He is Diocesan Organiser and has done much work for the diocese.

The Rev. F. C. Philip, M.A., headmaster of St. George's High School, Hyderabad, Deccan, India, is returning to Sydney by the 'Jervis Bay' on brief furlough. Mrs. Philip and two children accompany him.

The Rev. Canon Mutter formerly vicar of Sydenham Christchurch, N.Z., who went to England last year for his health has been appointed vicar of Hardin, Kent, a parish of which the Patron is the Archbishop of Canterbury.

The Rev. G. Begbie, B.A., at present curate in the parish of Eastwood, near Sydney, will shortly leave for St. George's, Hobart, Tasmania, where he will become curate to his brother-in-law, the Rev. C. C. Short.

Much sympathy has gone out to Mr. T. R. Bavin, leader of the State Opposition, in N.S.W., on account of the death of his mother, at the advanced age of 86 years. She was born in New Zealand and led a life of noble service on behalf of her fellows.

The Rev. F. Kellett, rector of St. Peter's, Burwood East, Sydney, has been granted 12 months' leave of absence to enable him to visit England. The Rev. F. S. Rogers, home on furlough from the C.M.S. in Uganda, has been appointed locum tenens.

Sister Agnes of the Bush Church Aid Society's work at Wilcannia has relinquished her work, temporarily, with a view to entering the Women's Hospital, Sydney, for a full obstetric course. Her work along the Darling has been marked by rare devotion and courage.

We regret to learn that the Rev. Canon Garnsey, Warden of St. Paul's College, within the Sydney University, is laid aside with illness at the Royal Prince Alfred Hospital. Sympathetic references were made to the Canon's illness at the meeting of the Standing Committee, held in Sydney on 27th April.

The death of Colonel C. M. Randland removes a prominent figure from the life of Newcastle, N.S.W. He was one of the makers of modern Newcastle for the work he did when Chief Clerk of the A. A. Company. The Bishop of Newcastle, Dr. De Witt Batty, officiated at the burial in Sandgate Cemetery.

The Rev. H. K. Gordon, B.A., has announced his intention to resign the benefice of Bramford Speke, near Exeter, England, which he has held since 1928. Mr. Gordon was formerly Vicar of Glen Innes, New South Wales, from 1923 to 1928, and it is his intention to return to Australia immediately. He served as C.F. throughout the war, and was awarded the M.C. in 1917.

The death of Rev. H. A. Betts, rector of Coramba, N.S.W., occurred in a private hospital at Darlinghurst, Sydney, on April 28. He is survived by Mrs. Betts and a

young son. Mr. Betts served for many years in the Grafton and Armidale Dioceses. The funeral service was conducted by Rev. Canon H. S. Begbie, at the Northern Suburbs Cemetery, after a service in St. Stephens Church, Chatswood.

The Bishop of Nelson, N.Z. the Rt. Rev. W. C. Sadleir D.D. writing to his diocese on 1st April states: "I am thankful to say that there has been such an improvement in my health that I am able to go away for a change after which there is every reason to believe that I shall be able to undertake some diocesan work. It will have to be very limited at first. I ask for the continuance of your prayers and of your help."

The Rev. A. E. Rook was inducted to the charge of St. Stephen's, Newtown, Sydney, by the Archbishop of Sydney on Tuesday, 28th April. There was a large attendance. Mr. Rook had been 24 years previously rector of St. Martin's, Kensington. In this parish he was chaplain of the Coast Hospital, with its almost 900 beds. He will be chaplain in his new parish of the Royal Prince Alfred Hospital, the Children's Hospital, and the South Sydney Women's Hospital.

The Adelaide "Church Guardian" states: "The news that Mr. George Grundy has resigned his offices of Secretary of Synod and Registrar of the Diocese, owing to ill-health, will be received with genuine regret by all who have come in contact with him. His genial personality and devotion to duty have endeared him to all. He entered the Church Office fifty years ago last January and was appointed Secretary in 1899. Under his leadership the Church Office has become an efficient and friendly institution of which we are all proud. We wish him every blessing in his retirement."

"The Carpenterian," the quarterly magazine of the Diocese of Carpenteria, has the following paragraph: "Heartiest congratulations to our old friend and former fellow-worker in this diocese, the Rev. J. J. E. Done, who has been accorded the dignity of a Canon in St. Saviour's Cathedral, Goulburn. Canon Done has well-earned the honour. He has done fine work at Bega since he left Carpenteria; he has not, however, forgotten his former parishioners amongst 'the isles of the sea,' and is a sturdy champion of missions whose voice is heard with effect. Some day, perhaps, we shall see him back on a visit to those parts where he formerly cruised in the 'Herald.'"

The death of Sir Edward Clarke, K.C., at his residence in Surrey, England, removes a notable personality from the ranks of Evangelical leaders in the Old Land. He was for years President of the National Church League and took a leading part in all matters for promoting the Protestant and Reformed Character of the Church of England. Though he had reached the age of 91 years, he was active and powerful in the affairs of the Church. He loved his Church and gave generously to its work. In public life he was one of England's most brilliant barristers. He had great forensic gifts and was a gifted and persuasive speaker. His pen was effectively used in the discussion of Church problems.

Mrs. Head, wife of the Archbishop of Melbourne, is progressing very favourably after her recent operation in St. Ives's Nursing Home, Melbourne. The Archbishop, in writing to his diocese, states: "For this I am very thankful to God, and grateful to all of you for your sympathy and prayers. I am afraid that Mrs. Head will not be able to do anything in the diocese for the rest of this year. It also means that Bishops' court will have to wait until she is well again before it can become the social centre of the diocese. We had both hoped to do more together for the diocese than will be possible for some months to come, but I know that you will understand and forgive us if we cannot do all that you would like us to do."

The death in England, at Offord Court, Kent, of the Rev. Arthur Tooth, removes one who has definite links with Australia. He was a member of the Tooth family and in earlier days he spent much time on the famous Kameruka Estate, on the South Coast, N.S.W. He then became a noted horseman. Born in Kent, in 1839, he had reached the advanced age of 92 years. He graduated at Trinity College, Cambridge, and spent all his ministry in London. The late Mr. Tooth was an advanced Anglo-Catholic and some 50 years ago he was sent to prison for breaches of the Public Worship Regulation Act, which had become law in 1874. He was its first victim. A number of charges were preferred against him, which included the wearing of the Eucharistic

vestments, the use of the mixed chalice, the elevation of the Sacred Host, and permitting non-communicating attendance. Tooth refused to appear, holding that the Court set up under the Act was a State Court which had no jurisdiction in spiritual matters. Lord Penzance (the Judge) condemned him on all charges. He was imprisoned in Horsemerger Lane Gaol. Possessed of ample means, he did much to foster movements which are not part of the Evangelical and Reformed Faith of our Church.

Our Lord's Work in Heaven.

Sacerdotalist Errors.

I.

THERE is no doubt that the Oxford Movement, now full fledged in Anglo-Catholicism, is the cause not only of mediaeval accretions in the worship of the Reformed and Protestant Church of England, but also of false teaching with regard to her faith and doctrine. Some 60 years ago a number of clergymen of the Church in England declared their belief in these terms: "We believe that in heaven Christ our Great High Priest ever offers Himself before the Eternal Father," while Archdeacon Holmes, Her Books and Her Sacraments, teaches the same doctrine in the following words: "The heavenly altar on which He, both Priest and Victim, offers Himself as the Lamb 'as it had been slain.'"

Now this erroneous teaching not only finds expression in the numberless books and pamphlets issued by Anglo-Catholics, but it is also embodied in many of the hymns now sung in certain of our Churches.

What Saith the N.T.?

We state unhesitatingly that this teaching cannot be reconciled with what is found in the New Testament. There our Lord's offering is regarded as in the past, as having happened on the Cross (Hebrews vii., 27; xi., 14). The Offering on Calvary is once for all (Hebrews x., 10), while Rev. v., 6; vii., 17, clearly show that the Lamb in the midst of the throne is **not offering** Himself. Indeed not a single trace is found in the N.T. of Christ's presence above, being a perpetual and effective presentation before God of the sacrifice once offered.

Not even a hint is given that such "perpetual presentation is needful for acceptance." Our acceptance is due to the fact that He is there, on the basis of a completed and complete offering on the Cross. All the references in the N.T. look back to the finished work of Calvary, as something entirely complete.

What of the Prayer Book?

Besides there is no trace of this false doctrine in the Prayer Book. It is certainly not in our Creeds. In the Litany we find mention of all the prominent points in our blessed Lord's work of our salvation, but no word of any offering of sacrifice in heaven. We turn to the Communion Service. Here again is complete silence, even though we search the proper Preface for the day of our Lord's Ascension into heaven. Note also the strong references in the prayer of Consecration to the finality of our Lord's work on Calvary—"Who made there (by His one oblation of Himself once offered), etc." And it is certainly not in the Articles of Religion. Consequently all who stand forth as N.T. Christians and Prayer Book Churchmen will have to do with this false teaching, which certain individuals would batten on the Church of England.

II.

There is another aspect of the matter which calls for our constant watchfulness and refutation; and that is, the teaching which speaks thus: "Our Lord is in heaven; His Church is on earth. Because of His words in the Upper Room the Church does

here what Christ is doing in heaven. He pleads before God the Father, the offering of Himself as the Lamb . . . What Christ is doing in heaven the Church does on earth in Holy Communion; we plead the Lamb of God, Jesus our Lord, when as He commanded me 'do this,' or as a popular hymn puts (by the way popular because of its tune):

"We here present, we here spread for
That only offering perfect in Thy sight,
Thy one true, pure, immortal sacrifice."

There is no Scriptural authority for such teaching. Not only does our Lord **not** plead His death in heaven, but the N.T. does not connect the Holy Communion with our Lord's life in heaven, but with His death on the Cross. The intercession of our Lord at the right hand of God has no association with any pleading of His sacrifice, for there is no such pleading—a statement in keeping with the best and highest scholarship—see great Bishop Westcott, Dr. F. Hort, Dr. Gifford, and Dr. Marriott.

The Christian's Part in Communion.

What the faithful Communicant does at Holy Communion can very clearly be seen from the actual terms of the event recorded in the N.T.! What were the actions performed by our Lord at the original Institution of the Supper?

(1) He took the bread. (2) He blessed (God for the bread). See Westcott, Hebrews, p. 209. (3) He broke the bread. (4) He gave it to His disciples. (5) He took the cup. (6) He gave thanks. (7) He gave it to them. What were the words spoken by our Lord at that time?

(1) "Take, eat, this is My Body which is given for you. Do this in remembrance of Me."

(2) This cup is the new covenant in My Blood which is shed for you . . . for many, for the remission of sins . . . This do, as often as ye drink it, in remembrance of Me."

Those great N.T. scholars, Bishops Elliott, Westcott, Christopher Wordsworth, Dean Alford, and Dr. Plummer, clearly show that the words "This do" have no sacrificial meaning. They can only mean "Do this act (including the whole action of hands and lips) for the remembrance of Me—that is a mental act performed in or by or upon the mind."

Churchmen Beware!

There is need of Churchmen to beware of high-sounding, beautiful theories propounded in these matters by men who hold unscriptural priestly ideas of their office.

Our Lord in heaven is **not** offering Himself to the Father; **not** pleading His Sacrifice; **not** representing, or re-presenting His Sacrifice. But He is appearing in God's presence on our behalf; He is interceding there by His presence and on the basis of His completed redemption on the Cross; He is sympathizing, succouring, and saving the sinful; giving the Holy Spirit; guiding the Church; waiting until He shall appear again. We Christians upon the earth are to lift up our hearts. Our faith has to lift up its head and thank God that our Great High Priest is no longer sacrificing for sin; that, having by one offering perfected for ever them that are sanctified, He now lives and reigns, sitting in His majesty, throned in His glory, holy, harmless, undefiled, and separate from sinners, and made higher than the heavens, with power by which every knee must bow, giving victory to His Saints, whom He loves to the end, able to save to the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for them."

WANTED—OLD GOLD AND JEWELRY.

The Church Missionary Society, N.S.W. Branch, will be glad to receive gifts of **Old Gold and Jewelry**, for disposal towards the funds of the Society. Send to C.M.S. Office, 242 Castlereagh Street, Sydney, on to this Office.

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"To-morrow is the lamp upon the marsh, which a traveller never reacheth."—Martin Tupper.

"To-day, while it is called to-day."—Paul.

MAY.

10th—5th Sunday after Easter. Rogation Sunday. The subject of the day is Inspiration. This ancient prayer acknowledges that all good comes from God. It is needful to pray such prayer in these days, in which trouble has arisen through forgetfulness of God in life.

11th, 12th, 13th—Rogation days. The word (rogo) means asking. It is time of more than ordinary intense intercession. In 467 A.D. Mamertus, Bishop of Vienne, authorised litanies, which were said in the streets in time of earthquake. The custom of "beating the bounds" of a parish rose from this.

14th—Ascension Day—Holy Thursday, Forty Days, the Great Forty Days, in distinction with other forty day periods spoken of in the Bible, marked the conclusive proof of the Rising of the Lord. After that He ascended in further confirmation of His claim to be supreme.

15th—King John submitted to the Pope, 1213.

17th—Sunday after Ascension. Sometimes called Expectation Sunday, a beautiful reference to the true attitude of every believer, particularly of the first ones, expecting the Lord from Heaven. He will not leave us as "orphans," as John 14: 18 is rendered.

18th—Disruption of the Church of Scotland, 1843. The reunion of Christians after separation is a triumph of grace. We may well pray for increase of reunion among all Christian bodies.

19th—St. Dunstan. A great disciplinarian, a great Statesman, and a great Englishman. He rebuked the King in public. He was no sycophant. Would that the modern Church had more of his spirit and fearlessness of man.

21st—Next issue of this paper.



Looking Upward.

AS we look around us we are conscious that all is not well with Australia, either politically or socially, and that there are an increasing number of people who are waking up to the serious situation in which they find themselves. The days of "easy money" are over for many years and the urgent need is one of confidence in the industrial world which can only come by rigid economy.

We are being told, by those who claim to know, that we have been badly led;—that those in positions of responsibility in the State and Commonwealth have given us very little inspiration and have shown no real courage or insight into the moral quality of the situation.

We have become divided. Bitterness has entered into the souls of men engaged in politics and industry. Sectional interests are so pronounced, that compromise seems impossible.

The Church stands for no political party or particular social order. We believe that both Capitalism and Communism have grave defects in that they both accept a materialistic view of life.

Salvation does not lie in any human system, but in obeying the laws of God.

The message of the Ascension is what Australia needs to-day. It speaks of IDEALISM. It calls all men to raise their minds above the turmoil and clash of interests and realise that Christ sits "high above all," holding this world in His hands and calling us to co-operate with Him in His purpose for redemption of mankind.

When people find withheld from them many of the things which they hold dear, but not essential to their lives, they tend to rebel and become paralysed and distressed by their sense of loss.

God is reminding us that if we live according to His laws, there will always be enough and to spare of the necessities of life, which we should receive as from Him with thanksgiving. For too long in Australia there has been a recklessness and extravagance which have been against all sound economic policy. We are now paying for it.

The eyes of all Christian people should be looking up to Him who went into the heavens that He might give good Gifts unto men. Christ is waiting to shower down upon His people great spiritual blessings when they are ready to receive them. He is waiting to endue them with power for the task of giving to our people in Australia a great SPIRITUAL REVIVAL, of such a kind that a new spirit will be created in men's hearts.

A NEW SPIRIT! That is what we all need to-day. That spirit of forbearance and sympathy, of mutual understanding. A man is what his Religion makes him. Without a living faith in Almighty God he is a creature of fears and misgivings which can only end in despair.

We in Australia are on the move. WHITHER? Is it going to be on the upward path that leads to a new view of GOD and His Church; of life as a vocation where men truly serve the Lord Christ; of home life restored and beautified with a sense of the Presence of the Master; of a Sunday spent in God's House and in His service; of work well done as in under the all-seeing Eye of our Great Taskmaster? If so, then all is well.

We all know that Idealism has been discredited by world politics for a long time. It is now making headway by the pressure of recent scientific considerations, and economic necessity.

Christianity is true Idealism. It is an Upward Calling. It seeks "those things that are above, where Christ sitteth at the right hand of God."

Our Idealism must be translated into Realism. Our Religion must be seen as well as felt. Christian principles must prevail in every walk of life. Democracy must be made safe for the world. Christian men must be prepared to sacrifice their own comfort and interests and get into our Trade Unions, Civic and Political Life and give their best for the good of Australia. The people get the kind of Government they deserve. Someone has said: "When things are at their worst, Christ is at the door." There is hope, encouragement, and a glorious future for those who trust in a Living, Reigning, Victorious Christ.

Dissatisfaction with ourselves is of no avail unless it leads to complete satisfaction in Christ.

Church Overseas.

Bible Society's Birthday Party.

To mark the 127th anniversary of the founding of the British and Foreign Bible Society the historic Guildhall building was thronged with young people on Saturday, 7th March, when the Lord Mayor and Lady Mayoress, with the Sheriffs and their ladies, and the officials of the household, attended in state. The huge birthday cake, made up of tier upon tier, weighed 127 lbs.—1 lb. for every year of the society's existence. The first incision was made by the Hon. Elizabeth Shirley, after which the cake was removed so as to be cut up in order that everyone present at the gathering might receive a portion as they left the building. The Lord Mayor told the young people it was quite right to have a big cake that day as they were celebrating the birthday of a big society. Boys and girls in many parts of the world were able to read the Scriptures to-day in their own tongue who, but for the Bible Society, would be unable to do so. The society not only translated the Bible, but sold copies at so low a price that the Bible is the cheapest and the most widely circulated book in the world. Nearly 1,000 men are employed whose business it is to take the book to the homes of the people in all parts of the world. Largely as the result of the devoted labours of these men, over 12,000,000 copies of the Scriptures (in whole or in part) were distributed last year. The Rev. G. Sinker, B.A., of the C.M.S., from Bannu, on the N.W. Frontier of India, spoke interestingly concerning "The Bible in Forbidden Lands."

Missionary Situation in India.

Mr. William Paton, secretary of the International Missionary Council, has returned to London after a visit to India. A former secretary of the National Christian Council of India, he has been attending the annual meeting of that body. He has also taken part in the work of the Commission on Higher Christian Education in India.

"Martial law would have been the only alternative had the negotiations between the Viceroy and Mr. Gandhi broken down," Mr. Paton said to an interviewer. "Now, however, the way is clear for a consideration of the conclusions come to by the Round Table Conference. The Viceroy by his patient wisdom and courage has shown a realistic grasp of facts. Indians, too, recognise Lord Irwin not merely as a good man, but as a Christian who is really living out his Christianity. On the other hand, it should be recognised that the position is that of an armistice, though the way is clear for negotiations which would not have been entered upon otherwise."

"The most remarkable fact from the Christian point of view," Mr. Paton added, "is the caste movement towards Christianity in the Telugu country, resulting from the impression made on the caste people by the outcastes' mass movement into the Christian Church. More high caste Indians have become Christians during the past two years than in the previous fifty. I found in Bombay that there had been a very large increase in the sale of Bibles in Gujarat, Gandhi's own country, during the past year."

St. Paul's Church, Toronto, Canada.

The annual financial report of the warden of St. Paul's, Toronto, for 1930, where Archdeacon Cody is the rector, has just come into our hands.

The Sacramental Principle.

(By the Rev. W. F. Pyke, B.D.)

HERE is a striking variety of thinking and experience among Christian people regarding the Sacraments. This is largely due to their temperament, education, and home-training.

What is meant by the expression "Sacramental in Life"? Our Catechism says regarding the Sacraments that there is an "outward" and an "inward" part, a bodily and a spiritual part, and postulates a vital connection between the two. The outward or bodily is that which occupies space; the inward and spiritual part that which wills, thinks and loves.

In common experience these two elements are in close combination. In every case matter is subordinate and ministers to spirit. Love is never satisfied unless it is expressing itself in tender, self-forgetful actions.

Man, in giving effect to his will, exploits and utilises all the products of nature, iron, coal, petrol, and other forms of matter. Again, matters react upon the spirit, of which it is the minister. The kiss of love, the silent pressure of the hand in times of sorrow, the regimental colours in times of national crisis are familiar cases in which the emotion feeds upon the symbol of its own expression.

Matter also has another link with spirit through the power man has of filling material things with spiritual associations. The Stone of Joshua meant more to the Hebrew passing it, than thousands of other stones. The pressed flower in the book speak as no living flower may do; a particular building or room or part of a room can become in very real sense "God's House" to us.

If the revelation of God in Christ is to be complete, it must fulfil the needs of a complete humanity. There is no slighting or ignoring of the material. Christianity is based on the belief in the Incarnation. The Very and Eternal God took man's nature. The human body was the means whereby His Passion, Cross and Resurrection, with all their saving results, were effected. The Incarnation, therefore, is the greatest Sacrament of them all. Christ prepared the mind for Sacraments in the Christian Church.

Sacraments give sanction to a recognition of the "Sacramental in common life." The New Testament has a lot to say on such subjects as—

- (a) The Care of the body;
- (b) The use and abuse of athletics and dress;
- (c) The value of courtesy;
- (d) The ministry of art and music;
- (e) The recognition of the beautiful in nature;
- (f) The use and abuse of ceremonial in the worship of God.

All these are important. Christ recognised the Ministry of Matter. In His miracles then is the faculty of Touch, which Psychologists tell us is midway between the more emotional senses of taste and smell, and the intellectual senses of sight and hearing. Christ used His hands and spittle to heal the blind. He used feet-washing as an outward sign of humility. He used His breath as a medium of the gift of the Holy Spirit. He constantly invested earthly objects with spiritual import. Salt, Light, Tares, Wheat, Mustard Seed, Pearl, Vineyard, Sheepfold, Harvest. He fills them all with suggestion.

What does the word True mean when He says, "I am the True Vine, the True Bread, the True Light." His words, I am the Vine transcends every previous utterance. He had said, I am the Bread of Life, the Door of the sheep, the Light of the World, the Good Shepherd. In these figures the Lord is apart from those to whom He ministers. But when He says I am the Vine, the life which He gives is the Life which He shares. He is the stem; we are the tender shoots; His life finds expression through the branches. Union and fruitfulness go together.

(To be continued.)



Miss M. Harper.

Retirement from C.M.S. Secretaryship.

IT has been given to few women to serve the Church and the cause of missions overseas for so long a period as is the case with that doyen of home-base workers—Miss Minnie Harper! More than 38 years ago she entered C.M.S. work in N.S.W., and has seen the Society's work deepen and expand, its activities widen—and in it all, she has had a great and noble part. Not only has she been an eloquent and unrivalled advocate of missionary endeavour, but she has inspired many to serve overseas and many more to be active, prayerful workers in the homeland. Her labours in the early days, as leader of the Sowers' Bands, her unique service on behalf of the then Gleaners' Unions and afterwards Missionary Service League, her far-seeing and well-informed activities on the women's side, constitute an epic in C.M.S. endeavour in Australia. Indeed, only will Eternity reveal the unique and unrivalled services which she has by speech, by influence, by work, and by pen, as Editor of the "C.M.S. Gleaner," rendered to the cause so near her heart.

Now at last, through weight of years, but her ardour and zeal not one whit undimmed, she has retired from official connection with the work, on pension. No longer will she be the well-known Assistant Secretary. But her work will not cease. For a while longer she will continue to edit the "Gleaner," and from now on she will lead the women's committee of the C.M.S. as Honorary Secretary. To mark the occasion of her retirement from her official post, on Tuesday, 21st April, a farewell tea was given to her in the C.M.S. Luncheon Rooms, by the past and present members of the staff. Mr. C. R. Walsh, Chairman of the General Committee, presided, the Rev. P. W. Stephenson, Federal Secretary of C.M.S. was also present, and submitted to the gathering the toast, "Our beloved Society."

The Chairman, in eloquent words, gave the toast, "Our Guest of Honour" and in doing so spoke of Miss Harper's life of service and influence on behalf of C.M.S. from those early days of nearly forty years ago. This was supported by Mrs. E. Bragg, who referred more particularly to Miss Harper's connection with the women workers, both at home and abroad. The Rev. L. M. Dunstan, Deputy General Secretary of the N.S.W. Branch, then made a presentation to Miss Harper, on behalf of the staff, the Rev. F. H. Horden commending the recipient to God in prayer.

The Committee of the N.S.W. Branch of C.M.S. is rejoicing in answered prayer concerning their income for the financial period which ended on 31st March. A sum in excess of £20,000 was received in the fifteen months, including £2,600 during the month of March. This will enable the Society to meet its indebtedness for the year, and the Parent Society is being asked to allow the accumulated deficit of £9,000 to stand over for the present, until the financial stringency in Australia is less acute.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Donations to Special Easter Issue:—

Ven. Archdeacon Charlton, Church House, Sydney, £5; Rev. Paul Dryland, Glebe Point, 3/-; Mr. H. A. Corish, Eastwood, 9/-; Mr. H. M. Bragg, Ashbury, 4/6; Rev. L. Gabbott, Rockdale, 4/6.

It is an astonishing record, and all the more so since the year was one of strain and difficulty in Toronto as elsewhere. Converting the figures roughly from dollars to pounds, the report shows that the total contributions for the year amounted to no less than £23,180, of which the envelope system produced £5,012, the "open plate" £2,792, and pew rents £2,136. The contributors to the envelopes number 645 persons. Of the remaining sums, £3,873 was contributed towards the range of parochial buildings erected in memory of Canon Cody's son, Maurice, the cost of which—£36,944—has now been almost entirely raised. The largest item of expenditure is on Missions, towards which no less than £4,195 was raised. These gigantic figures are all the more marvellous if we remember that Dr. Cody has now been rector of the church for no less than thirty-two years.

Protestant Action v. Catholic Action.

Recently the Bishop of Liverpool (Right Rev. Dr. David), arranged a great service for Orangemen in the Cathedral, and he addressed them, setting forth far sighted and reasonable suggestions as to ways and means of combatting Roman Catholic propaganda and doings. The English Record says:—

It may be that the address given by the Bishop of Liverpool in his cathedral the other Sunday to the Orangemen is going to open a new chapter in the history of England. No time is being lost in putting into Protestant action the very valuable hints he then made. He suggested to the Orangemen that they should, as an antidote to Romanist action (the "apple" of the Pope's eye, as it is officially styled this week) set to work trustworthy men, competent and prepared to inquire patiently and calmly into the alleged pressure of Roman influence upon their social, industrial and political life. "Let them," he said, "be men of a Christian spirit and of intelligence; men who sought not applause nor particular victories, but the truth."

A meeting is being held this week in one of the Anglican schools, under the presidency of one of the Anglican Vicars, first of all to adopt "Protestant Action" as a slogan, and then to evolve a working scheme to embrace the practical application to the life of the nation at large, "beginning at Liverpool," of all the explicit and implicit ideas in Dr. David's address. Those invited to the meeting are not only Orangemen. It is expected that there will be present representatives of all types of the intelligent Liverpool Protestants, whose object is to lift Protestant propaganda out of the circles which have made religion a by-word in many quarters. A movement of this description is going to embrace most realms of thought and action in national life; economic, political and social, as well as religious. If the British peoples knew exactly what Rome is doing at the present time in England, and the Empire, there would be an immediate uprising.

General.

Archdeacon Darbyshire, vicar of Sheffield, has accepted the Bishopric of Glasgow, Scotland. He was formerly Vice-Principal of Ridley College. Dean Hewlett Johnson, of Manchester, has been appointed by the Crown Dean of Canterbury. The Rev. Dr. Percy Dearmer has been appointed to the Canonry of Westminster, vacant by the death of Archdeacon Charles. Dr. Dearmer is a member of the Fabian Society with Mr. Ramsay MacDonald.



NEW SOUTH WALES.

SYDNEY.

St. Andrew's Cathedral.

During the morning service on Sunday, April 26th, the Archbishop unveiled, in St. Andrew's Cathedral, a handsome stall and canopy to be occupied by the Dean. The erection of the stall was made possible by a bequest from the late Mr. W. E. Gates, a former church warden. The State Governor and Lady Game attended by Commander Gifford, A.D.C., and a party from Government House, were present. The Archbishop took as his text, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (St. Matthew, v. 16). He explained that there were things in the Bible that seemed contradictory. People were urged to be meek and lowly in heart, and here in the words of the text they were told to let their light shine before men. What this direction meant was that men should take the opportunity of showing the light that was in them in the doing of good works and assisting in every good movement for the benefit of others. In dedicating the stall and canopy, he said that Mr. W. E. Gates had for over 30 years devoted much of his time to service in the holy House. He had been most regular in his attendance as churchwarden, and was always anxious for the well-being of the congregation. His good works followed him, for he made bequests to other church institutions, and this was an instance of how the light could be made to shine before men. In this way, too, members of the congregation, and particularly the younger, could find opportunities for service in God's House—in the choir or as lay readers, or in other avenues that presented themselves. There were opportunities to them as Sunday school teachers, in all of which, as well as the social life, much valuable service could be rendered.

C.M.S. League of Youth.

The Archbishop's Address.

The Archbishop of Sydney (Dr. Wright) gave an address to the second annual meeting of the C.M.S. League of Youth, held at the Chapter House, on the 10th April.

Dr. Wright stated that the whole conception of the league was splendid, and he congratulated the members on the advance they had made during the second year of its existence. The league's purpose was to gather together the young people who sought to carry on the work of Christ. Among God's gifts to youth was the power of initiative, but, though there were many

great gifts, there was one limitation, namely, lack of experience of life. Young people were apt to forget this when they blamed older people for not being sympathetic. He admired the members' fine ideal to renew their promise to God each year, for he dreaded the person who made a promise and then forgot it.

Miss M. Airey (Hon. Secretary) reported that correspondence was being maintained with missionaries, and they received news of Miss Nancy Walsh, a foundation member of the league council, and now headmistress of St. George's Girls' School, Hyderabad, India.

The Rev. P. W. Stephenson (Federal Secretary, C.M.S.) stated that there was a powerful movement throughout the world asking what the Church intended doing to meet the world's need. There were many magnificent accomplishments of the League of Nations, but now that statesmen had done all in their power, much work was left here in the words of the text they were told to let their light shine before men. What this direction meant was that men should take the opportunity of showing the light that was in them in the doing of good works and assisting in every good movement for the benefit of others. In dedicating the stall and canopy, he said that Mr. W. E. Gates had for over 30 years devoted much of his time to service in the holy House. He had been most regular in his attendance as churchwarden, and was always anxious for the well-being of the congregation. His good works followed him, for he made bequests to other church institutions, and this was an instance of how the light could be made to shine before men. In this way, too, members of the congregation, and particularly the younger, could find opportunities for service in God's House—in the choir or as lay readers, or in other avenues that presented themselves. There were opportunities to them as Sunday school teachers, in all of which, as well as the social life, much valuable service could be rendered.

The Rev. S. H. Denman dealt with the challenge to youth in the homeland—under the challenge of the bush, the challenge of the city, and the challenge of the suburb. He showed how fields of service await the youth in our midst and appealed for rich sacrificial living.

St. George's, Hurstville.

Over £1,000 Raised by the Efforts of A Children's Organisation.

There is in the parish of Hurstville an organisation known as "Our Children's Home Mission Union." At its last annual meeting the president, Mrs. Dixon Hudson, was able to announce that the total raised by the efforts of the children amounted to the large sum of £1008. This is a very creditable amount for a children's organisation. No less a sum than £822 had been raised by Bazaars, and £126 collected by boxes. The organisation has been in continuous existence for about 18 years, and the meetings have always been held at the rectory, under the guidance of Mrs. Dixon Hudson. Originally the organisation was a junior branch of the H.M. Society, and until four or five years ago devoted nearly all its efforts for the work of that Society. Five years ago there were obvious reasons for changing the name and making it our own union, so that the scope of our benefactions could be enlarged and the work continued without interruption. Two very good friends, Mrs. Arthur Scrivener and Mrs. George Hall, have been consistent during these 18 years in giving valuable help to the work of the children. This children's

union has had the honour of being the largest junior branch of the H.M.S. and regularly made handsome contributions to the work of that Society for over 12 years. Incidentally, it may be mentioned the parish of Hurstville has the largest membership of the Ladies' Home Mission Society, and regularly sent in over 100 new garments for H.M.S. Annual Sale of Work and Display of Gifts, and often sold over 200 tickets for the Annual Festival. Thousands of children in the city and in connection with the Bush Church Aid Society at Tubbooburra, have been made happy with Christmas Trees as a result of the efforts of these children of our Home Mission Union. The list of good works is somewhat formidable. For instance, Christmas Trees and comforts have been provided for the poor at Erskineville, Woolloomooloo, Darlinghurst and St. Barnabas', George Street West. Invalid chairs have been provided for the poor. The work at the Children's Court has been assisted. Beds have been provided for the Boys' Home at Carlingford. A Font was given for the Soldiers' Settlement in the parish of Bankstown. The Rawson Institute for Sailors has been helped. In recent years the Bush Church Aid Society has received very considerable help in various ways. The first two piles for Mungundi Hostel were given by our children; beds were also given for the hospital, and Doris Herbert has been supported at Wilcannia Hostel. The work of the children now reaches to India and Tanganyika, where leper children are supported. The work at home has not been forgotten. Much has been done to reduce the debt on the rectory; repairs to the parish hall; repairs to the windows of the Church, and last year a new notice board was provided for the Church and a generous donation towards the Edward Elliott Memorial Fund was made.

The list of good works is not exhausted, but sufficient is said to indicate how the £1,000 has been spent. Needless to say, Mrs. Dixon Hudson has been the inspiring and guiding force behind this children's organisation. Last year 62 members were enrolled. Many of the earliest members have grown up, married and settled down in life, but yet some of them take a lively interest in its work and their children are now members of this organisation. The children meet once a month at the rectory and the gathering is always one of business and pleasure. Business first, and pleasure and refreshment afterwards are the order of the day. The second Saturday is always a day when the rectory resounds with the children's songs, and the rectory grounds ring with joy and pleasure. Mrs. Arthur Scrivener and Bishop Wilton were present at the Annual Meeting on 11th April. The former presenting the prizes and the latter giving the address. It was a very happy gathering. The children are taught to live an unselfish life and to remember that in helping others they are following in the footsteps of their Master.

A Mission Zone Parish.

Holy Trinity, Erskineville.

Gratifying Progress.

The Annual Vestry Meeting at Holy Trinity Church, Erskineville, on 14th April, was one of decided encouragement and inspiration. The rector, Rev. H. S. Cocks, submitted a comprehensive report covering the activities of the church during 1930 and 1931, the Jubilee Year of the parish. The year witnessed the completion of a long awaited event, in the addition to the parish hall of the Dalrymple Memorial Wing. This had been made possible by a contribution from the trustees of the church, together with the Memorial Fund raised to commemorate the valuable work of the late Rev. F. M. Dalrymple and his wife, from 1891 to 1907. These additions cost approximately £400. In addition, the Jubilee Fund, contributed by parishioners and other friends, had reached a total of £280. With this fund, the church had been renovated and improved both inside and out. The sanctuary and choir had been raised 13 inches above the floor level of the nave, providing both added dignity and beauty to the general appearance. The grounds around the church had been laid in concrete and a garden constructed. The rectory and parish hall had likewise been improved, and the consensus of opinion is that the whole church property has never been in such a splendid condition.

The rector emphasised the generosity of many friends outside the parish, to whom they were indebted. Apart from all these special financial efforts, the ordinary collections made in church had exceeded those of the previous twelve months by the sum of £52. The year opened with a debit balance of £25, which had been reduced to £8 at its close.

Various Activities.

While all this material progress was most gratifying, the report drew attention to the

still more important spiritual work of the church. Thirty-seven candidates were presented for Confirmation in June, while the total number of communions made had reached 4,071, as against 2,265 the previous year, with the daughter church of St. Columba's adding its further quota of 1,025 communicants. The development of the Communicants' Fellowship has provided a fine spiritual force, while the Mothers' Union, Girls' Friendly Society, Young Men's Club, Sunday School, the Scouts and Cubs, had all made their contribution to the general work of the parish.

The Scriptural injunction to "remember the poor" had not been unheeded, for much quiet and unostentatious help had been given to necessitous parishioners in the way of clothing, food orders, assistance with rent and Christmas cheer. Not only had home needs been met, but the extension of the Kingdom in other directions had been assisted by contributions being made to the Home Mission Society, the Church Missionary Society, Moore College, Church of England Homes for Children, and the Diocesan Board of Education.

At the close of the report one of the younger members of the congregation moved the following resolution: "This meeting of parishioners of Holy Trinity Church, Erskineville, assembled at the Easter Meeting, on 14th April, 1931, expresses thanks to God the Father as the great Head of the Church for the blessings given to the parish in so many ways during the Jubilee Year just passed. We thank Him, too, for the leadership and ministry of the Rector, Rev. H. S. Cocks, and will continue to pray that the Holy Spirit may guide and bless both Rector and people in the days to come." Several of those present spoke to the resolution in terms of gratitude and thankfulness. The meeting closed with the singing of the Doxology, the general feeling being that "it was a night to be remembered."

BATHURST.

Bishop of Bathurst.

The Church's Duty in the National Crisis.

In his charge to the Synod of the Diocese of Bathurst last week, Dr. Crotty said:—

"That while it was not the Church's business to make political pronouncements, it was certainly its duty to make Christian pronouncements on human and moral issues. The issue to-day was not one of party politics; it was whether they were to be down to the shattering process that threatened man's very existence as a free moral spirit. The Church had to do battle to-day for morality in its widest sense. Mechanism was threatening to kill human freedom. The workers had hated the capitalist 'machine' so much that they had built another one exactly like it. Mechanical forces were beating moral forces, and the machine, not least in politics and industry, was beating the man. Reconstruction and human freedom were threatened by a proposed new dictatorship likely to be more ruthless than any tyranny they had known. The Church must challenge and unmask this new tyranny."

"Christian Churches had no right to hand over social reconstructions to the reckless exponents of that new anarchy which sought to impose its destructive theories on Australia to-day. They must fight, in the second place, the last ditch against that spirit of repudiation which was fast becoming a mental habit."

"Dealing with the interest question, the Bishop pleaded that in wisdom as well as in generosity the door should be open for discussion and co-operative sacrifice. The Church must leave to the economist the marshalling of facts and the suggesting of technical readjustments. It was on moral and social issues that the Church must lead, and insist that in any sacrifice which present conditions imposed on their common citizenship, the burden must be borne by everyone, and first and most by those best able to endure it."

"The whole question was one of subordinating self-interest to community interest in the nation's crisis, and any refusal to face it would tend ultimately to widen class and social schisms, encourage forces of extremism, and hinder the fullest national recovery."

VICTORIA.

MELBOURNE.

Mission of St. James and St. John.

In appealing for funds at a drawing room meeting at the home of Mrs. Outhwaite, Toorak, last week, Archbishop Gamble referred especially to the work which is being done at the Newhaven home for delinquent boys at Phillip Island. The Archbishop said

that the seven institutions managed by the mission involved very considerable expense, and of these institutions the most costly was the Newhaven home, owing to the need for adequate supervision, the destructive nature of some of the inmates, and the cost of freight on goods going to the home. Maintenance costs a head came to twice as much as for similar work done for non-delinquent children. Owing to the present economic position matters had become serious. The bank overdraft had reached its limit, and Archbishop Head had said very regretfully that unless steps could be taken by June 30 to improve the position the work at Newhaven would have either to be curtailed or to close. The Glenroy homes for boys and girls were earning golden opinions. "Thirty-six young children were in the home at Ferntree Gully, and much more accommodation was needed. Fifty-five babies were in the babies' home in Clarendon Street, East Melbourne. One hundred babies had been adopted from this home, and they were growing up into bonny, healthy children. The special maternity home for unmarried mothers had its accommodation fully taxed. It was particularly terrible to find the extreme youth of many of these girls. Still more deplorable was the increasing number of admittances to the other special home for such girls suffering from specific diseases."

St. John's, Toorak—Jubilee Services.

The Jubilee of St. John's, Toorak, Melbourne, is to be observed by a series of services and meetings in June. Several selected parishes will speak during the previous six weeks in preparation, and during the time the Dean and the Bishop of Gippsland and the Archbishop will take part. It is desired to procure names of all previous parishioners, who are requested to let their name and address be known to the vicar.

Leopold.

Dedication of Stone Porch.

A special service was held at St. Mark's Church, Leopold, on Sunday, 19th April. The occasion was the dedication of a stone porch, the gift of the late Mr. James Woods. The porch has a slate roof and terrazo floor and contains a coloured window and a brass memorial tablet, with the inscription:—

"To the glory of God in memory of

James Woods,

The Giver of the Porch.

The dedication service was conducted by the Rural Dean of Geelong, who also preached the sermon. The evening service was conducted by the vicar, the Rev. T. Quinton. The Church was crowded in the morning, and fairly well filled in the evening. Offerings were liberal. Members of the Woods family attended and a grandson of the donor of the Church was baptised.

GIPPSLAND.

The Bishop's Letter.

Parishes and the Depression.

The Bishop writes:—

The depression is being felt in varying degrees throughout the Diocese, and the determination to support the Church in an efficient manner at the cost of real self denial, has often been apparent. Moreover, congregations are growing in numbers, and many people are quite manifestly turning to God as a result of the national distress. Those who feel the depression least are those who are accustomed to a life of self denial and thought for others. Those who feel it most are the people who in the past have given way to the call of self indulgence, luxury, and intemperate pleasure.

Most of our parishes are standing the strain with fine courage and faith. Indeed, only five of the parishes I touched gave me ground for anxiety, and three of these are climbing towards stability. As I think of Clergy and Laity everywhere, not only maintaining the Church's life, but determined by increased prayer, faith and effort to make the message of the Kingdom of God increasingly available to those who are in perplexity and distress, I am thankful and encouraged. The communion services with my lay brothers have in most cases been times rich in inspiration and re-dedication. I have been greatly strengthened by the size and earnestness of the congregations and gatherings I have met, and have done my best to pass on to them not only the message of Lambeth, but also what I conceive to be the Christian answer to suggestions of inflation and repudiation, and the dangerous disunity into which our nation has fallen.

He will never be content till He has made you like Himself.

SOUTH AUSTRALIA.

ADELAIDE.

Personal.

On Palm Sunday, 29th March, the Bishop ordained Mr. Ernest Appley Codd to the Diaconate. The Ordination was held in St. Augustine's Church, Unley, where Mr. Codd is to serve as Curate, and the sermon was preached by the Rev. Canon Bleby.

The Bishop has appointed Mr. Frank Smith Registrar of the Diocese.

The Church Should Lead.

Bishop's Reply.

Referring to the "Sydney Morning Herald's" report of an address, in which Mr. W. M. Hughes, M.P., suggested that in failing to give a lead to the people in their present difficulties and perplexities, religious leaders had fallen down on their job, a spirited reply to Mr. Hughes has been made by the Bishop of Adelaide (the Rt. Rev. Dr. A. N. Thomas). Dr. Thomas said: "If Mr. Hughes complains that Church leaders hold aloof from the great public questions of the day and fail to give a lead to the people in their difficulties, I can only say that Mr. Hughes does not go to Church, does not read church papers, or indeed, the public press, and does not know what religious leaders are saying."

"The Archbishop of Melbourne recently spoke out boldly, and I have seen Bishop

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Batty, of Newcastle, Bishop Crotty, of Bathurst, Dean Johnson, of Newcastle, and others quoted several times in the Press. I know that in many pulpits the Church has taken and is taking its stand firmly on the moral and spiritual, as distinct from the political issues involved. It ought not to be forgotten that the Church is not made up of the clergy alone, but includes the laity as well. Many of those who have acted in the present crisis from high motives and with high principles, and have given a noble lead, are churchmen who have imbibed through the Church the motives and principles for which we honour them. The Church has not been slow to lead. Will Mr. Hughes follow?"

WEST AUSTRALIA.

The North-West.

Long Journeys by the Bishop.

In writing of his recent labours, the Bishop states:

Returning to Geraldton for the Second Sunday in Lent, I preached at the services at Nargulu, and at the Parish Church, and during the week visited the schools with the rector, gave confirmation to nine adults, was present at a meeting with the vestry, and also at the weekly gathering of the members before leaving for Northampton.

There must be very few parishes in W.A. where the Rector has so much travelling for the Sunday services as the Rector of Northampton. Rev. J. P. Davoren drove me out in his car to the fine stone church hall at Nargulu for service at 9.30 a.m., and then immediately afterwards to St. Bartholomew's Church, Nabawah. At both of these services, as at Northampton in the evening, the congregations were good.

I gave religious instruction in Alma, Bowes, and Northampton schools and visited several parishioners before proceeding to Mullewa, where the rector (Rev. S. C. Kelly) presented candidates for confirmation. I taught in the school and met the members of the Vestry at the rectory, and most of the parishioners in Mullewa before motoring to

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Yalgoo, via Pindar, for services there last Sunday. The rector comes over from Mullewa to Yalgoo every other Sunday (75 miles) for services, and Mrs. Gus. Smith superintends the Sunday School.

A gathering in the hall on Monday evening enabled me to meet most of our people and the recent revival in the mining and the prospect of getting a State battery in the town seem to have cheered up the residents. The next four days were spent in visiting as many stations as possible. The car registered just under 600 miles, and we visited eleven centres.

Human intercourse without responsibility appeals to many people within the Church. They like to take all the help and comfort that the Church can give, but these religious tramps, sermon-tasters—call them what you will—accept no share of the responsibility of Church membership.

—Dr. Harris E. Kirk.

The Minister's Wife.

(By "X.")

A Woman's Work in a Slum Parish.

PROFESSIONALLY the Minister's Wife was, by direct descent, only three or four removes from Florence Nightingale. That is to say, she was trained in her methods in a great hospital, undergoing drastic reforms at the hands of one of that lady's nursing sisters. The Minister's Wife entered the profession as the result of a tragic, but quite unnecessary, death, of someone she knew. She had no idea at the time of making it her life work, but only that she might be able to render to anyone in a similar danger, what we now know as first aid. The call of a great need, however, drew her into a doubly responsible position in a city hospital.

How it Eventuated.

About this time she became acquainted with the Minister. A taste for the ministry seemed to run in the family. Her brother, father, and grandfather were ministers so, with perhaps some hesitation, for she loved her work among the sick, she decided to undertake the management of him and his parish of nine or ten hundred souls. Not, of course, that she could think of managing anyone, let alone a Minister, but simply that she managed people without thinking she did. The Minister quite candidly owns that he has grave doubts whether she made a satisfactory job of him, though to be sure this was no fault of hers, but neither he nor the parish ever doubted that, as far as it was possible, she managed the parishioners with marked success. If anyone is inclined to doubt the truth of this statement, let him ask those concerned. They are justly proud of the results achieved.

Her Work Begins.

Her first move was an unusual one, indeed most of her methods were as unusual as they were natural, and for this reason many were at first inclined to look askance at her. If she liked people, and she had a habit of liking people, she said so frequently and audibly, and if she did not like them she did not say so, to them, or anyone else. She had not been long in the parish before most folk in the Church and round about had a smile for her, especially among the children and young folk. It was not surprising therefore, that in a little while she had gathered round her, rather to the disquiet of the Minister, all and sundry of the doubtful hangers-on of a Church, who seem sent to try the patience of the parish worker, and to perplex the worried Minister. Of course, they troubled her also, and in spite of the protests of her friends, drew from her scanty resources a lot of undeserved help, and from herself abundance of needless sympathy, whereas the old stagers in charitable work vainly shook their heads. The cautious ones (the Minister among them) owned she was far too soft with them, and she herself acknowledged that at times she was sadly taken in. "Never mind," she said stoutly, "they shall not do it again." Nevertheless the promised reformation did not eventuate, and for some time at least things remained much as before. Towards the end of her service in that slum parish the people rarely tried to impose upon her (they saved up that sort of thing for the Minister). In fact they frequently warned off such ill advised newcomers as wished, from attempting to, and certainly they warned her against those who tried to deceive her. The church workers at first wondered how she succeeded in accomplishing the change. These very doubtful characters themselves explained the reason by saying, "Why, you can't take her down.

She trusts you!" All this is doubtless a counsel of perfection, and unless you can become that which lies behind the saying, "As little children," it would be advisable not to try. At any rate the church workers let it go at that.

The Parish Round.

She was a busy woman, and having a most trustworthy maid, she spent much of her time in the parish. Often you could have found her in a squalid back lane hovel, teaching an ignorant and dirty mother some simple method of helping her sick child, or teaching a class of mothers how to nurse that one-time scourge of the slums, typhoid fever. You might have heard her on another occasion indignantly scolding a big hulking stevedore because of his drunken treatment towards his wife and children (a thing the Minister knew 'twas unwise to do). Strangely, these rough men never insulted her or gave her any "back-talk." Nay, even the remittance man, after some such reproach would bring out from somewhere in his bemused brain, a tattered tag of that old-time courtesy which had been his in his better and happier days, and to the amusement of his more uncouth neighbours, literally bow himself out of her presence. One poor wreck did for many a Sunday walk up, before the morning service began, to the Minister's pew, and bowing, present her with a little button hole of flowers. It did not occur to her to think his act "a funny thing to do," or to notice the smile that went round the church as the old man returned to his seat.

There were, however, some forms of wickedness which could and did stir her to a red hot anger. At such times her friends would hear her exclaim with flashing eyes, "Oh, I would like to horsewhip them!" (a punishment that would have been the most effective, if not the most adequate penalty for their wrong-doing), yet when the culprits were of her own sex, and it fell to her lot to deal with them, few left that interview, with its gentle, Christ-like tenderness, without tears of penitence and promises of reform. Alas, promises which were not always carried out.

At the Rectory.

Nor did her work cease when she was in her own home. The poor and needy brought their troubles, real or fancied, to her there also. "Ah," said her maid, privileged by long service, "these people bring their troubles to you, and then go away and forget them, and then you take them up and worry over them. At times the door knocker went like a thing bewitched. Once when the family were away from home, some students staying in the house thought to get relief from the trouble by tacking a notice to the front door, stating there was scarlet fever in the house, but they over-reached themselves. The news went round the parish and the knocker grew busier than before, as people from all over the place came to inquire.

It must not be thought that the Minister's Wife had no message to say as well as the message to do. She had indeed a very definite but a beautifully simple one. It was born of her own experience. She had no doubt of her acceptance with Jesus Christ, nor of her salvation through Him. She had a full assurance in that Saviour's love and power, and an unflinching trust in both. Jesus to her was not a far-off spendour, to be worshipped in lonely awe, nor a precious pearl of great price, to be hidden away in the casket of secret meditation, but a real Companion along the busy, dusty paths of life. His salvation was not a thing to be accomplished in some dim, future, distant, heaven, but a glorious reality of joy to be lived in, and to be lived upon, in the common everyday market-place of "the life which now is."

What a Farewell Meant.

When in the providence of God, after many years, the time came to move into another parish, the old parish gave the family a "send off" in the local Town Hall, and the hall was packed. It was, as might be expected, where there were so few conventions, a noisy, jubilant meeting loud with roars and choruses and kind words. When the speeches began one of the clergy present, the Editor of a Church newspaper, read some lines which he had published, and which were written with herself, though she did not know it, in view. The last item on the programme was a presentation to herself. It was not a costly one, nor was it at their worst, and the women who gave it poor, no one was allowed to give more than a shilling, but if we are to measure such things by the values of love, that gift was one of the loveliest ever given at a Church send off. So in the midst of tears and cheers, the principal women of the parish came upon the platform. When they made their presentation, they publicly em-

braced and kissed the surprised and greatly embarrassed Minister's Wife.

After the meeting was over the choir and workers accompanied them home, and standing round the door of the dismantled house (the spiritual birthplace of some of them) sang "God be with you till we meet again"—and some have so met her.

In a New Parish.

To tell of her service in the new parish would be but a repetition of her work, under very different circumstances and environment, in the old one. One of the most spiritually minded leaders in these troubled days, in long after years, spoke of "her radiant face," and indeed with spiritual discernment he had detected the secret of her power and influence over others. She had seen of the Glory of God in the face of Jesus Christ, and so was changed into the same image from glory to glory.

Then when the end came, and things temporal merged into the eternal realities, and she passed into the "Joy of her Lord," there poured in somewhere between two or three hundred letters from all parts of the Commonwealth. From New South Wales, Tasmania, South and West Australia, Victoria, Egypt, and the Mother Land, from all sorts and conditions of men and women, all telling of what she had been to them in her long life and ministry of love.

Thank God, in woman's ministry in the Church, she does not stand alone.

The Wife.

A patient, willing helpmeet, who through life.

With all its shine and shadow weal or woe, Is willing, God's grace helping her, to take Such burdens as the providence of God See fit to put upon us. Grudging not To miss the tide of fortune, if so be That duty, with a grave and sober face, Beckons her from the brighter paths of life To share with him who weeds her all such toil

As our humanity, since Adam fell, Bears thro' the three score of these chequer-ed years.

Not perfect, None but God is perfect; nor an Angel, But a woman skilled to soothe, to cheer, And therefore able when the days are sad, Or fickle fortune turns her wheel awry, To pour the balm of wifely consolation Upon the troubled spirit.



Evangelical Unity.

Synodsmen writes:—

As a reader of your Paper I was somewhat amused to read in the last issue a letter from the Revs. E. Cameron and W. J. Siddens, wherein they complained of certain methods adopted in the last Synod with regard to the Elections to the various committees. I have in my possession a copy of a "Ticket" issued by these gentlemen, amongst others, which contains a list of names for whom votes were sought. Surely in view of this fact, "Physician, heal thyself," might well be applied to these gentlemen, whom, I understand, are members of a Permanent Caucus or Vigilance Committee which meets from time to time to decide on certain courses of action. The ticket I refer to is printed and contains, among other names, that of the Rev. E. Cameron.

In view of the sentiment expressed by these gentlemen, the "Ticket" in question, which I have in my possession, becomes more than usually interesting. I will not say more.

Evangelical Unity.

Rev. Leonard Gabbott writes:—

May I be allowed to reply to the letter in your last issue, signed by Rev. E. Cameron and W. J. Siddens. In all charity, it might be summed up as containing a contradiction, two covert sneers, and a grouch.

(1) A contradiction.—In one breath they express surprise at, and in another they refer to, a lack of unity amongst Evangelicals, by suggesting their idea of its cause.

(2) Covert Sneers.—(a) Those who claim, perhaps presumptuously, the name Evangelical; (b) Unless the controlling juntas of the Evangelical group in Sydney and elsewhere purge themselves of the spirit of intolerance, etc.

(3) A Grouch.—When, without exception, candidates chosen in caucus were successful at the poll.

May I answer these?

With regard to (2). That for which Evangelicals stand (without pressing minor details, where there is and should be wide liberty), is expressed, it seems to me, in the "communicated" article on "Evangelicals and Loyalty" in your issue of 26th March.

With regard to (3). I did hear a whisper at the recent Sydney Synod that at least one of the writers of the letter himself tried to organise votes, but unsuccessfully. May I add that every Synodsmen may nominate or vote for anyone. Again, Evangelicalism is not confined to the Sydney Diocese.

May I be forgiven if I have answered the letter so far in the tone of that to which it is a reply, but shall we not strive to let Christian charity abound amongst the brethren even in controversy?

Liberty of thought is one of the glories of the Reformation, it is true, and in a free country each man, too, can worship according to his conscience, but as loyal Anglicans we must keep surely to the 39 Articles (in their literal and historical sense), to which we subscribed at our Ordination. If any man wishes to progress or retrogress—the right word is a matter of opinion—from this position, there are other denominations where he might find a home.

Let there be liberty by all means, but not at the expense of loyalty. The 39 Articles are based upon the Holy Scriptures and make them the final court of appeal. To the writer "the attack on the 39 Articles is really an attack on the Bible. It is those who set the Church above the Bible who want the 39 Articles abolished."

I must stop, Mr. Editor, as this letter is getting too long, but may I plead that from Ascension Day to Whitsunday we use daily "The Prayer for Unity" from the Ascension Service.

The Rectory, Rockdale,
28th April, 1931.

Evangelical Unity.

The Rev. Robert B. S. Hammond writes:—"I was interested to see in the last issue of the "Church Record" a statement by two clergy expressing satisfaction that "without exception candidates chosen in caucus were successful at the poll held in connection with Synod of October last."

There is little hope for our Church so long as clergy are proud of methods of which they ought to be ashamed.

Politics without religion is no more hopeless than is the Church that brazenly uses discredited political methods in matters Spiritual.

These Evangelical brethren can not justify the use of such "carnal weapons." A Church whose leaders are created by methods in which prejudice, bigotry, and intolerance are factors has departed from the methods that made it a Spiritual force. One may well ask has Prayer ceased to be effective and has the Holy Ghost ceased to guide in matters of Church Government and Policy.

The Golden Opportunity.

Rev. I. D. Armitage writes:—

Can you tell me if the Committee has dealt with a proposition placed before the Conference of Clergy, at the Quiet Day held recently at Randwick, N.S.W.?

My reason for asking is that the Golden Opportunity for leading the people through prayer into the ways of Righteousness may be lost.

There are many who are waiting for that guidance and help which will bring satisfaction to their hungering and longing for the Holy Spirit of God.

Some of us not only hope for, but are praying for that revival spoken of so much.

To me, the time is now, when groups of parishes should be arranged to carry out a week of prayer. Let it be a continuous service each day at the Cathedral Chapter House, conducted by—if possible—every Clergyman in the Diocese, thereby securing the co-operative interest of each parish.

This I suggested should take place between Ascensiontide and Whitsunday.

But time is fitting and we are losing a wonderful opportunity. Our people are waiting, the world outside is waiting, and what are we doing?

St. John's, Woolwich.

Opinions on Books.

Seen and Heard in a Punjab Village—by Miriam Young, published by the Student Christian Movement Press, London. Our copy from Angus and Robertson, Sydney. Price 6/3.

No one really knows India, unless he is fully acquainted with Indian village life. India is a land of villages—there are literally thousands of them. Here is a volume which reveals in a many-sided way something of the ways, activities, thinking and life of a Punjab village.

The author is one of two English women who tried to live as nationals in an Indian village, employing Indian names which had been given them. They always had children living with them and endeavoured to mould the externals of their daily life on those of their fellow villagers. During this life their guide, philosopher and friend was a Brahmani woman, and in the volume before us, are related the things seen and heard of this native woman and her village. We do not know which to admire more, the devotion of the author and her friend or that of the Brahmani woman! Anyone desiring a true insight into Punjabi habits and customs will find all that he seeks in this volume. Interest abounds on every page. The various chapters are lit up with all sorts of interesting side-lights, experiences and doings. The place that their fields and cattle occupy in their lives, the call of the outcastes, mass movements towards Christianity, are all related in deeply interesting and informative ways. The closing chapters tell how the author and her companion tried to present the Christian religion to them and with what results—and the unfinished story. Altogether an illuminating book on Indian village life and how two devoted souls fulfilled their purpose of service therein. We heartily recommend the volume.

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Church Record Office,
242 Pitt Street, Sydney,
2nd May, 1931.

My Dear Boys and Girls,

Within a few days we shall be thinking of the Ascension of our Lord Jesus, that is, His return to heaven after having finished His great work on earth—the salvation of the world. We shall think of this great truth on Thursday, May 14th—Ascension Day. There is one thing always in my mind when we come to Ascensiontide, and that is the example which our Lord gave us. The Apostle St. Peter speaks of the Lord Jesus leaving us an example that we should follow in His footsteps, that is, we should try, by His help, to live as He did.

A motorist was travelling along a country road when he came across another motorist who was in distress. His car had broken down and it was impossible for him to repair his engine because he had left his tool box behind, and he had no tools to mend it with. The motorist offered to help him, and soon the repairs were completed, and the man who had been helped was very grateful. "What do I owe you for that?" "Oh, nothing at all," replied the other. "But pass it on." Three years later than man who had been so helpful was travelling along a lonely country road and his car broke down. One or two cars flashed by without taking any notice; but one car slowed up, and the motorist said, "Can I be of any assistance?" And together they put the engine right. When he asked what he should pay for the help that had been given, he was told just to pass the kindness on. "Where did you get that from?" asked the motorist in surprise. "Three years ago," he said, "I had a breakdown, and the man who helped me said that." The two men talked together, and they discovered that the man who needed help was the man who had given help three years before, and would accept no reward.

Kindness still has the magic power of transforming and beautifying human life. If those who dwell among happy surroundings will make a collection of their joys to give to those who love beauty, and see little of it, they will reap a rich reward from the Master of us all. If, for His sake, we are helping others, we may be quite sure that no deed of kindness is

wrought but that Christ Himself keeps a record of it, for He seeth in secret.

"Do you wish the world were happy,
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way.
For the pleasure of the many
May be often traced to one,
As the hand that plants the acorn,
Shelters armies from the sun."

SOME "NEVERS" TO REMEMBER.

Never build fires at any place where they may spread to other places, and always put out your camp fire before leaving it. Even a poker left in the fire while no one is in the room is not safe; it may slip on to the hearth rug.

Never point a gun or pistol, loaded or unloaded, at anybody.

Never run with a pencil or pen in your hands or your mouth, and never hold a pen or pencil close to anybody's face. A point of the lead breaking off under the skin can do a great deal of mischief. That is why it is not safe for a boy to carry a lead pencil in his breast pocket with the sharpened end uppermost.

Never carry pins or coins in your mouth; you may swallow them.

Never touch wires that may be dangling from a roof or a pole; they may be charged with electricity.

PUZZLES AND OTHER THINGS.

Fill in the blanks, and send your solution to the Editor of the Children's Column, "Australian Church Record," 242 Pitt Street, Sydney. If you do it correctly your name will appear in the next issue.

Across the floor he made a —,
Poor Kitty-puss, it was a —;
He barked and said, "Come let us —,"
But Kitty-puss would not —.
She vanished like a flash of —
Behind the sofa out of —,
And all the mice who lived that —,
They waved their tails and cried —,
"It's now your turn to have a —"
Old Kitty-puss, and serve you —!"
But Kitty said, "Who runs —"
Will live to fight another —!"

(From "Chatterbox.")

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Editorial.

The Claims of Empire.

IT is not without its deep significance that Empire Day this year coincides with the Festival of Pentecost. If ever our British Empire and her leaders needed wisdom from on high, that is, the illumination of the Divine Spirit, that time is now. And not only the leaders, but the people too! Even more than that, there is the desperate need of the Spirit's working in the conscience of this people, convicting them of sin, righteousness and judgment to come. Hence the need for all true lovers of Empire to intercede for a baptism of the Holy Ghost upon our far-flung lands and peoples. There is no doubt that God has raised up our race for a definite work in the world. We are meant to be a blessing to mankind. Surely it is meet that earnest prayers should ascend to God, so that our ideals and aspirations, as a people, may be in accordance with His will. Empire Day will be truly celebrated, if there is a whole-hearted recognition of the Sovereignty of God in the affairs of the several component parts of our world-wide dominions. A mere recognition of material resources will easily be a danger—lest spiritual resources be either overlooked or ignored. There is tragic need, indeed an ever increasing need, of a wider recognition of the

fact that in every relationship of life, God rules, and that to leave Him out of our reckoning is to court disaster.

A Notable Jubilee.

FIFTY years ago this May, the Revised Version of the English Bible made its appearance. In 1870 the Convocation of Canterbury resolved that the time had come for the Church to give to the people a more accurate translation of the Bible than that of the sonorous Authorised Version. Three hundred years had gone by almost since the A.V. was issued, and in the meantime, a mass of new material connected with the books of the Bible in their original form had come to light. Hence there was plenty of material at hand upon which to work. Convocation accordingly appointed a representative committee of their own body to superintend the work; and in addition two companies of the most competent scholars, theologians and literary experts of the day to undertake the revision—one group for the Old Testament and one for the New. For ten and a half years these bodies laboured at their work, under the general supervision of Dr. Ellicott, Bishop of Gloucester and Bristol, and in May, 1881 the Revised Version was ready for distribution. There is no doubt as to the merits of this Revised Translation of the Bible. It may not be as widely used as it should, and to many has not the easy phrasing and beautiful sounding of the Authorised Version. Nevertheless, to any close student of this New Version, it is the better translation, giving a more exact reproduction of the originals. Besides, its literary standard is of the highest. It seems to us that this Jubilee of the Revised Version affords fitting opportunity for paying a long over-due tribute of gratitude and admiration to those great scholars who toiled so long and devotedly over their task.

The C.M.S. Delegation.

IT is with the utmost pleasure that we welcome to Australia the three distinguished representatives of the Church Missionary Society, who have come, as from the Parent Committee in London, to confer with and inspire C.M.S. leaders and workers in these Southern Lands. In a sense, the Rev. W. Wilson Cash, Dr. J. H. Cook, and Mrs. Douglas Thornton need no introduction. Their names are household words. They have long been in the forefront as home-base leaders in Great Britain, while their missionary service in African and Moslem fields has been long and notable. We doubt not, under the blessing of God, that their visit will be of very great value and uplift to missionary endeavour in our midst. It seems a far cry to that now distant day when Dr. Eugene Stock and the Rev. R. W. Stewart, of honoured memory, came to Australia in similar capacity, as from the Parent Committee. The fruits of their labours abide to-day. Their visit did more than we shall ever know to deepen or awaken in Australian Churchmen a real and earnest desire to take a personal part in the Evangelisation of the non-Christian world. Evidence of this is seen in the subsequent history of our beloved Church Missionary Society. The thirty-eight years have seen progress all along the line. There is no doubt that with Australia's acceptance of the Tanganyika responsibility, a notable advance has been made. Indeed, an altogether new outlook has arisen. She now has her Diocese overseas and consequently has been committed to far-reaching responsibilities. That the visiting delegation coupled with the presence of the Bishop of Central Tanganyika, will be used to give wise leading and understanding in these matters goes without question. We pray that God the Holy Spirit will use them in rich and varied ways.

Synod Elections.

GOOD nature, plus a little common-sense, will be needed if we are to understand aright the correspondence on the subject of Synod Election methods now passing through our columns. To use such terms as "caucus," "ticket," and "junta" in their present-day political connotation of regimented and disciplined voting, is calculated to get our readers nowhere. For the best of reasons we refuse to believe that methods suggested by such terms were ever employed. Clearly, there is some misunderstanding somewhere. Surely it will be granted that nothing un-Christian or improper is done when men of like mind conclude that a certain man (or men) best represents their views and agree to act accordingly. And this especially if liberty is granted all the way through to any of their number to act or to vote otherwise. A knowledge of the circumstances of many Synod Elections should convince a critic that such liberty has been exercised again and again.

If it be contended that the registration of the common agreement in the form of a list is the real objection, again it must be admitted by us that no one is in any way bound by such a list. Voting is still conducted by secret ballot, and anybody may act as he pleases. Where, then, is the disability under which some feel to be labouring? We plead again for good nature, plus a little commonsense.