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As a Member of Christ's Body, a Child of God's Family, and a Citizen of God's Kingdom

I MUST keep the LAW OF THE KINGDOM

and perform my DUTIES to God to other men and to myself;

I must BELIEVE in God;

REVERENCE God, LOVE God

With all my HEART, with

All my MIND, with all my

SOUL, and with all my STRENGTH.

I MUST join openly in God's WORSHIP.

THANK God for His many blessings,

TRUST God in my daily life,

PRAY to God regularly, and

HONOUR God's Holy Word

As my GUIDE through life.

And I must SERVE God TRULY

All the days of my life,

DOING His Will and KEEPING His Commandments.



Australian Church Record,
Diocesan Church House,
Sydney.
July 7th, 1932.

Dear Boys and Girls,

There is a verse in the Bible which I like. It is, "Never despise the day of small things, for it is out of the small things that all big things grow." In other words, there is always a way of doing when we are willing to begin small. There are thousands willing to do great things for one willing to do a small thing, but there never was any truly great thing that did not begin small." So says one of our great writers. All big things grow out of little things, and God will not trust us with big things unless we do the little things faithfully. David Livingstone did not do what we should call a great work at the beginning of his life. But he was faithful to the task that was given him, and God said to him, "You have been faithful in that. Now I have got a bigger work for you to do." "He that is faithful in that which is least is faithful also in much."

Little Things.

"What an insignificant thing you are," said a raindrop, as it splashed into a puddle by the side of the road. "Perhaps so," said the puddle, but I reflect as much of the sky as I have room for, and the bosom of the proudest lake can do no more." God is always doing great things with little things. David only had a sling and some stones, and yet with them he did what an army could not do. It is said of Paganini that he was performing before an audience, and he was alarmed and disappointed because his violin strings began to break. One by one they snapped, until at last Paganini had but one string left. The audience were about to leave the hall when Paganini went on to the platform, and raised his hand, saying, "Vait, vait, von string and Paganini. Lifting his bow once more, he played on the solitary string, and harmonious melodies rose and fell and flooded the concert hall. One boy—and God! One girl—and God! Who can tell what music they may make throughout the world.

When the Lord Jesus was in the crowd of five thousand men, beside women and children, and all needing food, the disciples told Him there was a boy there. Jesus wanted the boy just that day, and He wanted to use that which he had to work a great miracle. The world is waiting for you and God is waiting for you because He has a work for you to do. You have perhaps been inclined to think that God's work in the world is only done by clergymen and Sunday school teachers, and other good people, but there are tasks in life which God is expecting boys and girls to perform. Ask God to show you. Say to Him, Lord, what wilt Thou have me to do? and never forget, as Horace Bushnell said, "Every man's life is a plan of God."

Your loving friend,

THE EDITOR.

JUMBLED BEASTS OF THE BIBLE.

1, sas; 2, lcame; 3, neyoc; 4, erha; 5, eniws; 6, xo; 7, speech; 8, tgoa; 9, tarh; 10, buckeor; 11, dree; 12, ypggar; 13, Chsoima; 14, nilo; 15, mar; 16, bmal.

HIDDEN BIRDS OF THE BIBLE.

1. I don't like to leave her on the floor. 2. How long will you be? 3. Amos prayed. 4. I will rave no more, it is better to be quiet. 5. The aster killed the daisy in a battle of flowers. 6. S. W. Anthony won the race. 7. The hawkler did not call at our place. 8. After we left the little island of Apelli, Canada was soon reached. 9. Floss, if rag ends tear up some more.

A SONG OF PRAISE.

For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies,
Lord of all, to Thee we raise,
This our grateful hymn of praise.

For the wonder of each hour,
Of the day and of the night,
Hill and vale, and tree and flower,
Sun and moon and stars of light.
Lord of all, to Thee we raise,
This our grateful hymn of praise.

For the joy of human love,
Brother, sister, parent, child,
Friends on earth and friends above,
Pleasure pure and undefiled.
Lord of all, to Thee we raise,
This our grateful hymn of praise.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

July 6, 6th S. aft. Trinity.—Morning: 550, 275(7), 329(279), 334. Evening: 529, 377, 590, 21.

July 10, 7th S. aft. Trinity.—Morning: 568, 255, 233, 302(117). Evening: 248, 30, 285, 29(427).

July 17th, 8th S. aft. Trinity.—5, 380, 535(113), 329(279). Evening: 305, 235, 244, 22.

July 24, 9th S. aft. Trinity.—Morning: 8, 273, 573(427), 373. Evening: 172, 133, 282(31), 10.

A. & M.

July 3, 6th S. aft. Trinity.—Morning: 166, 242, 175, 277. Evening: 439, 254, 370, 24.
July 10, 7th S. aft. Trinity.—Morning: 3, 175, 201(63), 265. Evening: 223, 246, 257, 207.

July 17, 8th S. aft. Trinity.—Morning: 4, 240, 172, 200. Evening: 204(191), 304, 233, 266.

July 24, 9th S. aft. Trinity.—Morning: 7(79), 183, 224, 274. Evening: 629, 168, 174(370), 23.

No spendor of outward success can make up for spiritual failure.

A Paper for Church of England People

THE AUSTRALIAN Church Record

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C.M.S. in London.

Leader.—Christian Giving.

Oxford Group Movement.

Russia To-day.

The Constitution.—Work of Committee.

The National Church League.

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EDITORIAL.

Rome and the Anzac Memorial.

IT was a foregone conclusion that the ultramontane Church of Rome would have nothing whatever to do with the official service for the laying of the foundation stone of the Anzac Memorial in Hyde Park, Sydney, on Tuesday last. This all exclusive Church has never seen fit to share in the combined Citizens' Services on Anzac Day, and therefore it was not likely to take part in this particular service. The statement of the Romanist Archbishop Sheehan in the Sydney Press on Friday last regarding the matter was one of the plainest pieces of sheer bigotry which we have read for a long time. Rome, of course, claims a monopoly in matters of religion and like all monopolies, she will not brook any equals—indeed, to her, Protestants are heretics. Surely this attitude is a pitiable one in the eyes of a gainsaying world. No wonder many say, "see, how these Christians love one another," but the onus is on the Church of Rome. Its action is the very antithesis of the Spirit of Christ. In any case, it ill becomes this Church to act in the way she does when she represents not one quarter of the population. Is it not about time that the Reformed Churches, who are practically three times the number of Romanists, woke up and put these Roman leaders in their proper place! We believe in living and let live, but why this supineness in the face of recurrent Roman Catholic dogmatism and bigotry? It is all in keeping with her policy of segregation, as seen in her schools. Evidently she

is afraid to mix, yet she wants more than her share of the State's good things. We are thankful to the Sydney Morning Herald for its leader of July 16, wherein the un-Christian attitude of this Church is castigated in no uncertain terms. The best thing is that if Rome cannot join in on equal terms, she had better keep away. One thing, the public are being awakened to Rome and her disruptive tactics.

A Cause for Thanksgiving.

IN our last issue we urged that unceasing and importunate prayer should ascend to the Throne of Grace on behalf of the responsible leaders of the several nations sitting in conference at Lausanne. Now that the deliberations are over, with the result that finality has been reached regarding war reparations and with a vastly happier understanding amongst the debtor nations, we call upon our readers to lift their hearts in humble praise to our Heavenly Father. Undoubtedly prayers have been answered, for it seems now, at last, after thirteen years of the sad economic consequences of the Peace Treaty, that Europe has reached a real state of mutual trust and understanding. It has been a bitter road for the vanquished—and certainly for some of the victors! Mistrust, suspicion and even hatred have dogged the steps of the healers of war and repeatedly clouded vision and counsel. Lausanne has now cleared the way—and in this, our own British Prime Minister, Mr. Ramsay MacDonald, has played a noble part. Lausanne is his own achievement. It means that reparation payments as between victors and vanquished in the war are now ended. The road is open to world rehabilitation. However, there is a caution, in the words of Mr. Macdonald himself, "The agreements signed at Lausanne must have a response elsewhere—that is of helping to create a new order and to promote the establishment and development of confidence between nations in a mutual spirit of reconciliation and justice."

die. Meantime, the searches by the blacks of two missions were rewarded—the men were found—and they, in turn, to become delirious with joy. To us the touching word is seen in the cabled message to the leader's parents in Germany, "Rescued, well, greetings everybody, God lives." Clearly the young airman is a man of faith and prayer—and these did not go unrewarded. The work of the aborigines affords a striking testimony to the power of Christian missions. Instead of being eaten, as might reasonably be expected in earlier days, these two men are searched for and shepherded and fed until authorities arrived to bring them to hospital in Wyndham. Time brings its rewards. The work of God amongst the most primitive of peoples is not in vain. The super-natural and transforming power of the Gospel is soon felt, to bear fruit in due season. We hardly know which to applaud most, the grit and faith of the young airman, or the touching solicitude of mission aborigines. Two things this episode tends to throw into relief, the magnitude of our Australian continent and the rich, yet strange diversity of its topographical conditions.

Back to Work.

THE firm resolve of the Australian Premiers in Conference to get the people back to work has already given buoyancy to our land. Owing to the cutting off of loan funds from overseas, hundreds once employed on government undertakings have been idle. Coupled with these are the vast numbers who have been without employment through industries closing down or because the people's purchasing power has reached the lowest possible condition. People who have money hoarded, or are waiting investment, should now let go the leash, because the easy flow of capital makes all the difference in the community. The people are here, needing sustenance, clothing, and so forth. Road-work, renovations on a large scale cry out for repair. Men of all trades are eagerly awaiting a start. Our land has vast potential wealth. It can stand internal loans. There only is needed the spirit and the will, cheaper money, confidence, and an easy resiliency in the commercial mind, and work must come back. We know that there are problems of high finance affecting the economic position. There are subtle nuances affecting all the questions of price levels, exchange, tariffs and currency. Be those problems what they may, a field of work opens in our midst if there is the will and the sweet reasonableness on the part of employers and employed.

Finding of German Airmen.

AFTER forty-five days of wandering up and down in the cheerless and forbidding north-west coast of Australia, the two German fliers were rescued. The story of their terrible privations, coupled with a desperate hoping against hope that some signs of human life would be found, will never be fully told. Strangers in a strange land, starving in their search for food, broken and battered in mind and body during the awful days of suspense and waiting, they lay down to

It was little Leslie who whispered to his mother at table: "Why does Uncle Charlie eat with his knife?" And mother's reply was, "Hush darling! your Uncle Charlie is rich enough to eat with the fire shovel if he prefers it!"

The man who lives to please himself has a hard master.

TO PARENTS & GUARDIANS YOU ARE RESPONSIBLE FOR THE WELFARE OF YOUR BOYS AND GIRLS.

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What Seek Ye?

IN that wonderful opening chapter of St. John's Gospel, we find that the first recorded words spoken by our Lord in His public ministry are a definite challenge to us as they were to Andrew and his companion. There is great kindness in a person who helps us to see just where we stand, and what we are after. "Cogito, ergo sum," "I think, therefore I am," certainly deals with the profound—but this challenge to man "What seek ye?" goes down to the profoundest depths. Can you think of three more wonderful words for the opening of a campaign to help men to repent and seek a Saviour?

The Lord Jesus threw these men to a vigorous searching of their own hearts, and they were magnificently placed in a corner and heard their deepest self asking, "Are we trifling?" "Are we satisfied with surface things?" "What actually is our great tendency and ambition?" Let my readers think out for themselves the same three questions. Now just as the Lord's question was a perfect one at that juncture, so was the answer—a perfect one. Can anyone tell me what could have been a better answer than just this, "Master, where dwellest thou?" It was the courteous way of saying, "Master, we know that five minutes on a street corner is not enough to satisfy what we are after. We want to talk over a lot with you. This means a sitting down talk. Master, we are indeed out for business; we want to know the biggest truths. We want the biggest experiences and we are willing to give our time to hearing and weighing the matter."

The Lord evidently considered the men worthy, for He answered, "Come" and they abode with Him that day. We are told nothing about that long catechism, conversation, revelation, submission and jubilation (for it was all that), but we are told the result. Those men became new born souls and soul winners. Surely the most beautiful work in the world is that men should do just what Andrew did to Peter: "He brought him to Jesus."

Sometimes as we speak to men we do not ask the perfect questions as our Lord did, and we are not as beautiful as our Lord was and is. If we were more like Him people would, perhaps, say more often than they do, "Where dwellest thou." May we all beware of pointlessness and desultoriness in our casual chats. How often I have said since I learned the lesson from John 1, "I wish you would come up to the Rectory and have a talk about these things, or we could meet anywhere you like. These things are worth more than a passing chat, and so are you."

Five weeks ago a well dressed and well spoken young man was half drunk and he bailed me up one night. He was maudlin talkative, and told me things which he otherwise would not have. We talked for two hours, and I finished up by saying, "We have not really done anything like justice to the matter. Come up to-morrow and

have a talk up at the Rectory, or anywhere you like." After several broken appointments at last he came, and we had four hours together. Then I said, "I am not going to press you for your answer to-night. I want you to confess to God every sin you can remember. Count the cost; then grasp this wonderfully generous offer of God. Of course, I cannot guarantee that there will be a next week for you, and you may even die a lost soul before next week." He said, "I want to decide for Christ now. I understand it all." He did so, and is a new man, although he is in a very bad environment. I mention this just because it was a case where the whole plan of salvation had to be set forth without superficiality. Souls are not won easily.

You readers who are not yet real Christians, I beseech you to hear me when I say, "What seek ye." Will you be honest and answer, "Where dwellest thou," with all that implies? And you Christians, will you make time to say to people, "Come and see." Will you give them your time? Remember that the Saviour of the world spent three years only in the public ministry, when He was on earth, yet He gave these two men several hours of His time.

I know a man whose son was away at college, and the man said to the pastor of the Church where the boys worshipped, "I do hope that you will help to face my boy up with the whole Christian position and all that Christ means. I have done my part, but he has not decided yet." The well-paid parson answered, "I am a very busy man you know, and have very little time for work with individuals." Yet that same man played midget golf for two hours at a time, and several times a week, and he never, at any time, spoke to the boy. The Lord says that if we really love Him, we must feed His sheep.

"What seekest thou?" the Master gently probes;
'I'll answer, 'Lord, where dwellest Thou to-night?
Instruct me, take me, wash my sin-stained robes,
And help me lead my brother to the Light."

—W. M. C.

ALWAYS BEGGING.

"The Church is always begging for money," so many people say. We are reminded of a story told by Canon R. B. S. Hammond:—

A young fellow had been married for six weeks when a friend met him, and said, "How goes it, Bill?" "Horrible!" "What! you have been married for only six weeks and you say it is horrible! Why, ain't the girl all right?" "Oh, she's a peach!" "What! you say the girl's all right, and yet you say it is horrible. What's wrong?" "Well, it's this way," says Bill, "at breakfast, she says, 'Got any money, Bill?' and when I come home to lunch she says, 'How about some money, Bill?' and when I gets home to tea she says, 'Can't you let me have some money, Bill?' Says the friend, 'What! not every day?' "Yes, every day." "Good Lord, man, what does she spend it on?" "I don't know," says Bill; "I haven't given her any yet." The Parochial Church Council has been considerably concerned to find that so few of the nominal Church-people really bear any part of the cost of the upkeep of the Church and her services.

Appointments to Parishes.

In the June number of the "West Australian Church News," the organ of all the Dioceses of Western Australia, there appeared an important article bearing upon the question of appointments to the charge of parishes in Australia. In view of the enlightenment and guidance given in this article in a day when many do not understand the procedure in the making of appointments, we venture to pass on the article to our readers.

In the record of the earliest appointment to an office of ministry in the Church preserved for us in the 6th Chapter of the Acts of the Apostles, there are two principles respected:—

- (1) The consent of the people, and
- (2) The consent of the Apostles—

Wherefore, brethren, look YE out men of honest report . . . whom WE may appoint.

The consent of the people is obtained by the parishioners electing at the annual meeting their representatives . . . But the consent of the people of the whole diocese is required also. And this is supplied by those who have been elected by the Synod of the Diocese.

Here, then are these parties:—
(1) The particular parish, and
(2) The whole church of the diocese, and together they constitute the voice of the people. They can do no more than nominate.

"Look ye out," and when they have agreed upon a nomination, it is submitted to the Bishop, or Archbishop, as the representative of the Apostolic authority, for his approval or rejection, "whom we may appoint." If he approves, the appointment is made. If he rejects, a fresh nomination must be made. Moreover, the Bishop is not required to give his reasons for rejection. He has to consider the work of the diocese as a whole, and not of a particular parish. Just imagine any commander-in-chief who is planning a wholesale campaign being thwarted by the insubordination of his inferior officers . . . Even the armies of earthly kingdoms have learned the necessity of discipline, and they owe that sense of self-discipline to the Church. It is unthinkable that the Church, which has taught them that discipline, should itself be unwilling to submit to it. Yet such is that which has taken place at Chatswood, N.S.W. and which the "Church Standard" has mistakenly backed up.

Before we get away from Sydney, we may thank God for the two safeguards of Church and State, its Archbishop and its Governor, and get down to our own concerns.

It is time that our Presentation Boards learned their proper functions. They are not asked to make the appointment. They are merely given the privilege, in conjunction with the Synod representatives, of assisting the Bishop or Archbishop in making the appointment. The ultimate decision rests with him . . .

Let us stand fast by Apostolic custom. It represents all parties concerned. Without it we are in danger of falling beneath one of those two forms of despotism which unhappily abound in history:—

- (1) The despotism of the congregation, as among Nonconformists, or
- (2) The despotism of the bishop, as in the Roman Catholic Church.

Nominators Have No Power to Appoint.

Apropos to this Canon Langford Smith, the well-known Rector of St. Andrew's, Summer Hill, Sydney states in the "Sydney Morning Herald," in answer to inquiries by that paper: "There appears to be confusion in the minds of many people as to what are the rights of a parish in regard to the choice of a rector. The term 'parochial nominators' as used in our ordinances, may have encouraged the idea that they have the right of choosing a rector for their parish. A parish must provide from local sources, a stipend of at least £300 a year and a suitable residence, or an adequate allowance in lieu thereof, before the parish can elect five 'parochial nominators.' But the latter have no power to choose a new rector. They merely form one-half of the 'board of nominators.' The other five members are chosen every three years by the whole synod voting by ballot, and are called 'synod nominators.' They are chosen to represent the diocese as a whole, rather than a parish in particular.

"When a vacancy occurs in the rectorship of a parish, the whole board is summoned. After conference with the Archbishop or his representative, the board proceeds to consider names of clergymen eligible for the position. Any member of the

board can suggest a name or names, and usually there is a fairly large list for consideration. The diocesan nominators have no power to force upon the parochial nominators any clergyman of whom they do not approve, nor can the synod nominators any power to compel the synod nominators to accept one of their nominees. If the decision were arrived at by a bare majority, this might be so. To avoid such a possibility, it is provided that there must be a majority of both the synod nominators and of the diocesan nominators before there can be a nomination."

Canon Langford Smith stated that where these majorities were secured, as frequently happened, the clergyman selected was nominated to the Archbishop, but it was the Archbishop alone who made the appointment. Should the board fail to agree upon a name within three months, and no extension of time was granted, the board's right of nomination lapsed, and the selection was vested in the Archbishop alone.

"No parish in the diocese of Sydney has ever had the right of electing its own rector," said the Canon, "nor, so far as I am aware, does such a right exist in any other Anglican diocese in Australia. In the Sydney diocese the selection of the clergyman as well as the appointment rests entirely in the Archbishop, not only where the right of the board of nominators has lapsed, but in all parishes where the conditions as to stipend are not met, and in other parishes where certain diocesan obligations are not complied with. In all of these cases the Archbishop is under no obligation to consult the parishioners of the church officers. He may, and, of course, does, take into consideration the requirements of a parish, but he may also, and no doubt does, consider the many clergyman overdue for promotion, and in all the circumstances makes the choice according to his own judgement.

"Even should the parishioners or church officers consider that the wisest choice has not been made, this in no way provides a legitimate reason for refusal to accept the new rector, provided he has been duly and lawfully appointed. Such action becomes a rebellion against constituted authority in the church, and, if permitted, no bishop would be free from the possibility of having any of his appointments treated in a similar manner."

The Constitution for the Church in Australia.

Proposed Amendments.

The committee appointed by the Primate on the nomination of the bishops for the purpose of considering amendments to the proposed new Church of Australia constitution for the Church in Australia, met in Sydney during the end of June, and the first week in July, and did very valuable work.

The draft decided upon will not be ready for distribution for a few weeks. It will replace the former draft constitution agreed upon in 1924, and will be placed before a special constitutional convention to be held in Sydney in October.

It is understood that considerable changes have been made in the former draft. The Declarations of the Faith remain substantially the same as in the 1926 draft, with the exception of Declaration 6, which now reads: "This Church doth retain and approve the doctrine and principles of the Church of England embodied in the Book of Common Prayer and the Articles of Religion sometimes called the 39 Articles."

The principal changes were made regarding the House of Bishops. Meetings of the bishops, which hitherto have been held informally, are now to be regularised. The House of Bishops may at any time, whether during a session of the general synod or not, meet for independent deliberation. It may make a statement as to the full ritual, ceremonial, or discipline of the Church, but no coercive or disciplinary action shall be based on the statement unless it is expressly approved by a revisory canon of general synod passed with special safeguards. Very full power is given to the House of Bishops, which, however, will have no power of enactment.

The Prayer Book and 39 Articles may be revised without restraint other than in conformity with the Declarations of Faith. A revisory canon revising the Prayer Book or embodying a statement of doctrine may have any force or operation in a diocese unless the diocesan synod, by ordinance, assents to it. The supreme tribunal, before giving judgement upon any question involving doctrine, must consult the House of Bishops.

Minor changes were also made in other parts of the constitution.

The Oxford Group Movement.

Definitely a Work of the Holy Spirit.

FOR a considerable time I have been deeply interested in the movement known as the "Oxford Group." The Church of England Newspaper has to report given pages of its valuable space to report the proceedings of this movement, but also has heartily commended it. Several of our Bishops have joined its House Parties. Recently about 200 persons were housed at Selwyn College, and Ridley Hall, Cambridge. Four bishops were present for part of, or for the whole week. The Bishop of Norwich, relating his experience with all the cautiousness and conservatism of the old school of bishops, "Quite honestly, I was much helped." There is no doubt that if his lordship had stayed the week and entered fully into the spirit of the movement, his testimony would have been more convincing. One of the significant things about the Oxford Group parties is this—men of all schools of thought, within and outside the Church, feeling a common need and an absence of power in their lives, meet together as brothers and forget those things which divide and antagonise. They are led to seek the Holy Spirit's guiding. They share each other's confidences; they are frankly honest before each other and before God; they are not ashamed to confess their sins one to another and to God. Indeed, they confess Christ before their fellow men. In other words, the Group as a Group, and as individuals are willingly open-hearted and open-minded, and having removed all obstacles that would hinder the Holy Spirit's Presence and Power in their midst. Testimonies regarding these House Parties are manifold and unmistakable; they reveal the great Spiritual transformation, vision and uplift men have experienced. The movement is unlike our Quiet Days, or Missions. Strange as it may seem, the Leaders never obtrude their leadership—they are there to help and guide. The idea of the House Party is personal contact—personal sharing, the Corporate blessing comes in the Group meetings and services. So far as I know nothing of this kind has ever been attempted in Australia. That we needed the fellowship, the sharing, the personal and group spirit, and the blessing manifested in these Oxford Group House Parties, must be obvious to all the Clergy.

Dr. Frank Buchanan, the leader of the Oxford Group, with a team of over 20 persons, is now in America at the earnest request of the Rector of Calvary Church, New York. The Rector wrote, "I believe that America at this time is ready for the deepest spiritual message that we have. We have not been so shaken by recent events as Europe, but the depression, and the moral ravages of unbelief, have sobered our people considerably."

The need of America is the need of Australia. I suggest that a visit of the leaders of the Oxford Group Movement to this country would bring about a revival of true religion, and be the means of untold blessings to the Church of God in our land.

"Human wisdom has failed
In the bewildered world to-day,
Men need leadership that is God-confident."

We lead others: Who is leading us?" Such were the words at the head of the invitation to the Oxford Group house-party. The Editor of the C.E.N. describes the Oxford Group house party at Cambridge, as "The Holy Spirit at work," and declares: "The Group is being marvellously used in a channel through which the Holy Spirit is pouring His Power, convicting men and women of sin, leading them to the crucified and living Christ, and shaking members of the Church out of a condition of cold formalism into a new and vital experience of Christ. What a thrilling vision opens to us as we think of what Christ would mean to the world, if members of His Body, individually and corporately, functioned as He intended when He commanded His disciples to be 'Witnesses unto me.'" It has been well said:—"The Oxford Group is recapturing the lost radiance of the Christian Religion . . . It takes no man for granted, parson or prodigal. It believes in changing men through the power of the Holy Spirit." We know from our own experience that this is gloriously true. We long for the day when we shall see similar signs of the Holy Spirit at work in every parish throughout the country."

—Dixon Hudson.

The Rectory,
Hurstville.

"Small talk" often leads to great trouble.

WAYSIDE MUSINGS.

(By a Wayfarer.)

Present Troubles, and Whither They are Tending.

"Owe no man anything."—(Romans xiii. 8.)

"Isn't it an extraordinary thing," said one of the young men, "that this terrible depression; all this unemployment, should have come all at once, like Noah's deluge, and be over the whole civilised world—is there any way of accounting for it?"

"It isn't very hard to account for," said one of the boarders. (He was a young bank clerk, and therefore an acknowledged authority on all matters of finance), "it's due to a universal misuse of our modern financial system. People have lost the habit of saving. They live up to their incomes, and generally a little beyond them, and get into debt; and then they want the banks to 'accommodate' them; and so money becomes what the boss calls 'tight,' and they are all at once in desperate trouble."

"It isn't only private individuals," said a lady. "The Governments set the example. They are the worst borrowers, and they are turning honest men into gamblers, which is worse."

"That's true," said the young clerk. "Governments must have money, and honest taxation is unpopular. So every weak-minded Government yields to pressure and raises a loan; and thereby hangs another millstone around the people's neck. As long as we could sell plenty of wheat, and coal, and beef and mutton and wool, everything seemed all right, and we could bear the increasing burden of interest. But the Unions have killed the coal trade and are doing their best to kill all other export trades; so we are getting less money from outside, and interest must be paid, and taxes are harder and harder to raise, till Governments and people are alike at their wits' end; and all through the popular vice of borrowing."

"You are right," said a young business man. "In the olden days every man earned and kept his money; there was no banking system; there was very little lending and borrowing. Wages were paid in cash; and therefore, no general depression like this was possible. I wish we could return to those simpler days!"

"We shall never do that," said another, "but present abuses might be rectified. Australia is over-governed. We have too many parliaments, far too many State ministers, too many inspectors and other highly-paid officials draining the country's life blood. Then it is no part of the Government's work to own and run the railways, to interfere with trade, to fix artificial rates of wages, nor to meddle with business generally. All these abuses make the people poorer, and so make it harder for one man to employ another."

"All that is true enough," said the old man, "but you haven't yet gone to the bottom of the troubles. If I read my Bible aright all these troubles are only the 'Signs of the Times,' telling us that we are getting near to the time of the final tribulation of which Christ has warned us; and that we may soon look for the development of the Anti-Christ, the Man of Sin, and for the last great persecution; and either before that persecution or dur-

ing it, for the coming of Christ to take away His people, and for the first resurrection."

"What are the 'signs' that make you think so?" asked one.

"Why, first," said the older man, "this very unrest, so universal. Christ's words were 'the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of the heavens shall be shaken.' And I think that Christ's words well describe the feelings of all religious, thinking people to-day, when we think of the horrors of the goddess Bolshevist revolution in Russia, and of the efforts that are everywhere being made to extend them to other countries. Then we have the steady return of the Jews to Palestine; and the fact that Jerusalem is no longer trodden down of the Gentiles; showing that the times of the Gentiles are fulfilled (Luke xxi. 24). And lastly and chiefly we see the decay of the Faith, the great Apostasy (2 Thess. ii. 3) the time when men (professedly Christian men) 'shall be lovers of their own selves, covetous, unholy, and lovers of pleasures more than lovers of God; having a form of Godliness, but denying the power thereof' (2 Tim. iii. 5).

But where do you see the decay of the Faith?" asked another. "It seems to me that we have more churches, more ministers, and are doing more missionary work to-day than was ever seen in the world before!"

"Thank God for the missionary work," said the elder man. "But it sometimes seems to me that the Lord is sending out His servants into the highways and by-ways because the first-invited guests are refusing to come in. Yes, we have more ministers than ever; some who deny the truth and inspiration of the Bible—some who regard our Lord and His Apostles and Evangelists as mere fallible teachers—some who sneer at the very idea of the Lord's second coming—some who care so little for the conversion of sinners that in their sermons they scarcely seem to have any such thing in view, and some who substitute outward ordinances for the 'new birth,'—for the change of heart that Christ requires."

"That's a terrible list," said one, "but surely such men are not the majority?"

"No, thank God," said the other, "It would be wrong to think so! Many ministers, we hope most, are faithfully and diligently labouring in Christ's harvest-field—walking carefully in the old ways, and upholding faithfully the Cross of Christ. But that there are such types cannot be denied. Did we not read lately that the very Doctrine of the Cross has become, in England, such a matter of controversy, and it's very morality so widely questioned that the Bishops at Lambeth were (probably) afraid to speak definitely about it, and that in the Bishops' 'Way of Revival,' there was scarcely a passing reference to sin, and to Christ's atoning sacrifice. How much further is Faith to decay before the Master calls it dead. Do you remember His Own words, 'Nevertheless when the Son of man cometh, shall He find faith (margin 'the faith') on the earth?' (Luke xviii. 8.) And so, again to-day, how many 'hungry sheep look up and are not fed,' while many a minister's whole aim seems to be to provide a 'short bright service,' with plenty of anthems and solos, and very little to touch men's consciences, and to compress it all into seventy-five minutes; as if

Music and Brevity were the soul of Christian worship."

"And what about the Laity?" asked the other. "Do they also share in the Decay of Faith?"

"Judge for yourself," said the older man. "What proportion of the Laity ever attend the House of God; and, of those who do, what proportion is ever found at the Lord's Table? In how many families will you, to-day, find Family Prayer; and how many parents ever trouble to give even the least Religious instruction to their children? No! I am afraid that no section of Christendom is untouched by the Great Apostasy,—the great falling away from from the Faith, indicative of the Last Days."

"But what has the coming of the Anti-Christ to do with distress and unemployment?" asked another.

"I think he will probably provide to find a way to relieve it," said the old man. "Probably the Moscow way; and so I think he will go on until he holds all power in his own hand; and then I think he will openly forbid the worship of Christ, as Moscow has already done, and proclaim the Religion of Humanity with himself as its deified representative (2 Thess. ii. 4), and so matters will get worse and worse until Christ comes to take away His watching people and to raise His sleeping saints at the first resurrection."

"And will that be the end of the world?" asked one of the young men.

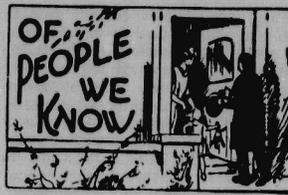
"Not by any means," said the old man. "The Bible speaks (Rev. xx. 5) of a thousand years between that first resurrection and the great final resurrection. During that time there may be perhaps (God has not made it very clear to us), the two Governments; the visible Government of the Anti-Christ on the earth, engaged in constant war with God's people; and, above, unseen, the reign of Christ with His Saints, constantly frustrating his efforts, the twelve Apostles specially ruling and caring for, the twelve tribes of Israel." (Matthew xix. 28).

"Then there will be Saints left on the earth after the first resurrection?" asked another. "I thought they were all to be taken away."

"Evidently there must be," observed the other. "I think that that will be the time when the Jews, as a nation, will be converted; and very likely they will become the most wonderful missionaries of Christ to the ends of the earth. And if so, be sure that there will be many converts; even during that time of persecution. Remember Revelation vii. 14, about the great multitude that no man can number, arrayed in white robes, with palms in their hands. 'Who are these, and whence came they?' And the answer, 'These are they who come out of the great tribulation; and who washed their robes, and made them white in the Blood of the Lamb.' Let us pray that we may not have to pass through that terrible time; but if it should come during our life-time, pray that we may have grace to be faithful and to come out victorious."

WHY GO TO CHURCH.

The Churches keep alive the sense of the greatness of humanity. If I did not go to church for anything else, I should go for this. The sermon might be stupid; then I should not listen to it. The prayers might not suit me; then I should pass them by. The music might grate on my ear; I should try not to hear it. One would be there, greater than the temple; greater than its liturgy, its prayers, its priests, its ritual—my brother, Man, bowed before my Father, God.



The Rev. A. P. Wales, lately Vice-Dean, Canon, and Incumbent of St. Saviour's Cathedral, Goulburn, N.S.W., has been appointed Vicar of St. Mark's, Coventry, England.

The Rev. S. M. and Mrs. Johnstone were the recipients recently of several handsome presentations from the parishioners of St. John's, Parramatta, the occasion being the twenty-first anniversary of Mr. Johnstone's appointment as rector of that historic church.

Mr. and Mrs. Clymo, of the C.M.S. Mission, Oenpelli, were received by the General Committee of the N.S.W. Branch on Monday, July 4. Both told of their work at this far northern station amongst the Aborigines, their joy in the service, and the evident tokens of blessing.

Miss Mary Hough, third daughter of the late Canon Hough, for many years rector of St. Jude's, Randwick, passed away recently. For many years she had lived in Sydney. The interment was in St. Jude's Cemetery. We offer our sympathy to her family.

The Rev. H. G. S. Begbie and Mrs. Begbie, at a welcome social, were presented with a cheque by the congregation of St. George's and St. Peter's, Hobart on the occasion of their marriage. They had previously received a handsome entree dish from the same donors.

Miss Doris Crawford, who was recently ordained deaconess in St. Andrew's Cathedral, Sydney, has been accepted by the Federal Council of the C.M.S. for work in Tanganyika. She will be a representative of the Tasmanian Branch, the Committee there having undertaken her support.

Mr. Fred Corkhill, for many years church warden of St. Peter's, Neutral Bay, and Hon. Secretary of the N.S.W. Branch of the British and Foreign Bible Society, has been laid aside with severe illness. His condition is now showing much improvement, which we trust will be steadily maintained.

The Rev. L. Daniels, Rector of Lithgow, and for eight years in charge of the B.C.A. Far West Mission, along the River Darling, piloted the aeroplane with the Rev. C. A. Kemmis aboard from Sydney to Wilcannia last week. Mr. Daniels will spend a fortnight taking Mr. Kemmis over the field.

Dame Sybil Thorndike and Mr. Lewis Casson, who read the lessons, were present at evensong at St. Peter's, Eastern Hill, on Sunday, July 3rd, the Sunday within the octave of the Patronal Festival, Dame Sybil Thorndike, who is the daughter of an English clergyman, is a vice-president of the Actors' Church Union, of which the Rev. F. E. Maynard is the chaplain in Melbourne.

The Rev. F. W. Slade, B.A., Th. Schol., Minister of Dingley, in the Diocese of Melbourne, has been appointed Curate of Wangaratta and commenced duty on July 1st. Mr. Slade was ordained in 1907, and in addition to some years' experience in parochial work in his mother diocese, saw thirteen years of service at Thursday Island as Sub-Dean and Administrator of the Diocese of Carpentaria.

The Rev. Walter Hubert Baddeley, vicar of Southbank, Diocese of York, England, has been appointed Bishop of Melanesta, in place of Bishop Molyneux, who has retired on the grounds of ill-health. Mr. Baddeley rendered conspicuous war service, being awarded the Military Cross with Bar and the D.S.O. The Bishop-elect will be consecrated in time to leave London in October for the South Seas, to take over his new work.

All sections of the community in the town of Young, N.S.W. were represented recently at the town hall to honour the Rev. Canon

McKeown and congratulate him on his elevation to the office of canon. The Mayor (Alderman C. Prescott), presented Canon McKeown with a wallet of notes on behalf of his parishioners, and people of the town and district. Mrs. McKeown was presented with an etching. A large number of visiting clergy were present.

There passed away recently in Ballarat one of the old pioneer clergy of that Diocese, William John Powney. Ordained in 1902, he had before this time already a fine record of work as a Lay Reader, in the Otway Forest and elsewhere, and it was only a very short time before he was called to the Higher Life that he retired from active Ministry. During the past few years his undaunted spirit bore him up in the face of grave physical weakness, which would have been more than sufficient excuse for him to seek a respite from his work.

The Rev. F. J. Travers, rector of Euroa, Victoria, has sent his resignation to the Bishop of Wangaratta. He is going as a guest to the Community of the Ascension, Goulburn, but his future movements are undecided. The Bishop writes: Mr. Travers has been almost four years at Euroa, and his work here will be long remembered, not only by the parishioners, but by everyone in the diocese who has seen its results. He has shown us all that we need not, because we are in the country, content ourselves with any "second best."

A large gathering of parishioners of St. Matthew's, Prahran, assembled in the Parish Hall on Wednesday, June, 30, to say farewell to the Rev. R. J. and Mrs. Brady. The senior churchwarden, Mr. J. Hamerton, presided. Many striking testimonies were given as to the value of the work done by the departing Vicar, and the love in which he was held by his people. Presentations were made on behalf of the various organisations of the parish, both to the Vicar and to Mrs. Brady. They have sailed for England, where they will make their permanent home.

More than 400 of Canon R. B. S. Hammond's friends and parishioners assembled at St. Barnabas' School Hall on July 4 to celebrate the Canon's birthday and the 14th anniversary of his ministry at St. Barnabas' Church. The Rev. A. E. James presided and speeches were made by representatives of various church societies. A birthday cake weighing 30lb., and bearing 14 lighted candles, was carried into the hall, and the Canon blew out the candles to the accompaniment of great applause. A gift of 20 books was made to Canon Hammond, and a presentation was also made to Mrs. Hammond.

On a visit to his son in Brisbane, and to carry on Church Army activities, Captain L. R. Davey, a leading member of the Church Army in England, arrived by the Barrabool on Monday. Captain Davey is in charge of the overseas affairs of the army, and of its prison activities in England. He has been engaged in welfare work in prisons for 42 years, and he considers that crime is decreasing steadily in England. In 1897, he said, there were 66 prisons in England. Now there were 32, and the weekly prison population had fallen from 33,000 to 11,000. After visiting his son, Captain Davey will tour the Commonwealth with officers of the army, to set up workers' educational centres. He will speak on the activities of the army in St. Paul's Cathedral in October, and he proposes to visit all Australian prisons.

The Brisbane Church Chronicle states: "The memory of the Venerable Archdeacon Trotter and his wife, formerly of the Diocese of Brisbane, was refreshed in the minds of those who knew them, by a motion at the recent Diocesan Synod thanking the executors of the late Mrs. Trotter for the bequest lately made to the Diocese un-

der her will. The Chancellor, Mr. P. Hart, with feeling, spoke of the debt owed to those who came from the motherland in former days to assist the Church in this diocese. The Dean referred to the late Archdeacon as a great and saintly man, and his wife as a lovable and gracious lady. He mentioned a reunion he attended in England at the outbreak of the War, when the Archdeacon gathered together 32 men who had at one time or another worked with him. The Dean also referred to Archdeacon Trotter's heroism in going to Venezuela at the age of 70."

Miss Mary Shaw Puckle, of Sydenham Lodge, Moonee Ponds, a member of one of the oldest families of the Melbourne northern suburbs, died on June 29, in her 89th year. Miss Puckle was the only daughter of the late Rev. E. Puckle, the first Anglican clergyman of Essendon. When she was aged 7 years she left England with her father and mother, and four brothers, arriving in Canterbury, New Zealand, in 1850. After spending about four years in New Zealand, the family came to Melbourne, in which the excitement caused by the gold rush was still at its height. In 1856 Mr. Puckle was appointed by Bishop Perry as first incumbent of the parish of Essendon. During her father's lifetime, Miss Puckle devoted herself to church work, assisting her father in every possible way. Her benevolence reached to the extremes of what was then an immense parish, and it was not limited to the members of her own church. For many years she was restricted because of ill-health to her home, and more recently suffered from blindness, but she was a regular attendant at St. Thomas' a supporter of the C.M.S. and B.C.A., and a subscriber to this paper. We ask his family and friends to accept our condolences.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

July 24, 9th S. aft. Trinity.—Morning: 3, 273, 573(427), 373. Evening: 172, 133, 282(31), 19.

July 31, 10th S. aft. Trinity.—Morning: 10, 282, 400, 149. Evening: 178(109), 365(173), 579, 395.

August 7, 11th S. aft. Trinity.—Morning: 404, 147, 371, 574. Evening: 82(332), 275(7), 327, 580.

August 14, 12th S. aft. Trinity.—Morning: 11, 351, 278, 566. Evening: 373, 289, 75, 28.

August 21, 13th S. aft. Trinity.—Morning: 277(7), 180, 172, 400. Evening: 386(41), 583, 90, 31.

A. & M.

July 24, 9th S. aft. Trinity.—Morning: 7(70), 183, 224, 274. Evening: 629, 168, 174(370), 23.

July 31, 10th S. aft. Trinity.—Morning: 233, 292, 221, 298. Evening: 634, 198, 235, 31.

August 7, 11th S. aft. Trinity.—Morning: 12, 626(482), 264, 516. Evening: 439, 261, 298, 22.

August 14, 12th S. aft. Trinity.—Morning: 38, 263, 242, 706. Evening: 274, 633(238), 302, 21.

August 21, 13th S. aft. Trinity.—Morning: 246(63), 98, 639(50), 221. Evening: 529, 542, 252, 28.

"What is a caveman?"

"A strong, silent man, full of grit."

"Oh, you mean a deaf and dumb dust-

SEVAG

Brushing Lacquer

HOME BRIGHTER—WORK LIGHTER

Makes Your Feel the COMFORT of Your Home.



"By happiness I mean such a state of well-being as contents the soul, and gives it a steady, lasting satisfaction."—J. Wesley.
 "My peace I give unto you, not as the world giveth I unto you."—Jesus Christ.

JULY.

- 23rd—First English Newspaper, 1588.
 24th—9th Sunday after Trinity. Grace before and during and afterwards is the Christian's necessity taught by this day's Collect.
 Gibraltar taken, 1704.
 25th—St. James. Day of Intercession for the New Guinea Mission.
 26th—Irish Church disestablished, 1869. One by one the links that bound Church and State have been severed, ratch to the loss of public religion, whatever the gain to the individual or local church.
 28th—Austria declared war on Serbia, 1914. They that take the sword shall perish by the sword, has come true of Austria.
 30th—Relief of Derry, 1689. Let us not easily forget the price of liberty which Anglo-Catholicism would be little.
 31st—10th Sunday after Trinity "Successful prayer is the topic of the day." Let us pray," cried the deacon. "Let us pray more earnestly," he repeated. "Let us pray yet more and more earnestly," he finally called out. The early church learnt through suffering how to pray earnestly.

AUGUST.

- 1st—Lammas Day. The word means Loaf-mass, as on this day it was the custom in England to offer loaves of the new wheat.
 Battle of the Nile, 1798. Nelson's great blow to Napoleon's ambitious attack on Egypt with a view to world dominance.
 3rd—Council of Arles, 314. The presence of three British bishops at this council (too poor to pay their own expenses) shows that the British Church was fully organised long before Augustine came from Rome (597).
 4th—Great Britain declared War against Germany, 1914, because she invaded Belgium.
 Next issue of this paper.



Christian Giving.

HERE is no doubt that in our Church there have been and are generous givers. Individual benefactors do come forward from time to time, but not as is the case in some other Christian bodies. We are confident too, that there are many in our parishes who give according to their means, with rich liberality. But it cannot be said that the rank and file of Church of England people exercise the Christian duty and privilege of giving as they might, and as the Church, in her many-sided life, requires. There are many reasons for this. Nominal churchmanship is the greatest bane. Selfishness is a canker eating at the heart of very many. A lack of the sense of proportionate giving is another fruitful source of trouble, while the absence of systematic and Scriptural teaching with regard to the Christian's debt to God lies at the root of our weakness. Unfortunately, there are too many and varied superficial appeals made for this,

that and everything else, in our church and parish life, and not the regular, careful impressing and re-impressing of the duty of generous giving. If only churchpeople could be made to realise the priceless opportunities that the Church is missing for lack of material means, we believe they would wake up to their responsibility. If only they could be made to see something of the richness and fulness which would come about in their own souls, we are sure they would enlarge their manner of Christian witness in this respect. A Christian who is not a generous sharer of his own good things is not really a true follower of Christ—Who gave all!

We are confident the Report of the Commission of the National Church Assembly on the principle of Christian Giving, recently published in London as a shilling booklet, called "Christian Stewardship," will do much to alter present niggardly giving in our Church. The Commission was a very representative body under the chairmanship of Dr. Donaldson, Bishop of Salisbury, and the members spent three years in exhaustive careful inquiry. This report is the result of their labours. Therein, the principles laid down as the foundation for all Christian giving, are set forth in such a way as to make it not only a mine of rich material for useful teaching, but a document of supreme value in providing guidance to the individual churchman in his obligation of benevolence.

The Essential of Giving.

The first essential which it stresses is to think of "giving" in its widest sense. "The gifts which may be made by a man are those of the spirit, and of mind, and of body." Those of the spirit, when directed towards God, become worship and when directed towards man, evangelism; those of the mind help mankind to reach higher levels of living by providing a surer knowledge of the truth; those of the body are our time, toil and treasure. Christian giving in this wide sense is the chief way in which the Christian life within finds its outlet; and "these gifts rightly directed shall all make for the happiness of those who bestow them. They unfailingly bring to the giver the highest joy known to man."

A great many people nowadays seem to think that it is very noble of them to give something which they do not have to give, as though it were an extra from their essential existence, for which they get the equivalent of a good mark. If they throw a coin to the street artist, or buy a collar stud which they do not want from an old man on the pavement, or put something into the collection, they think they have done something extra. To such this report would make strange reading—for the main theme is that giving is one of the two great essentials of life. God is chiefly made known to men by the two great properties of creating and giving. Man is made in the image of God, and is not unlike Him. Thus man also finds the acme of his power to express himself in the same two ways of creating and giving. "Therefore, if a man cannot find wherewith he can create for the future or give in the present, then he is missing the reason of his life. For everyone it is possible to give something. In the things of the spirit every man should be an evangelist. If he fails to do this, his life may be written down a failure."

A Right Perspective.

This gives us the right perspective. The next step is to find out how best

we may give what we have to give. In the first place, "God loveth a cheerful giver." So much depends on the way a gift is given. It is possible to hurt a person much more by giving with a bad grace than by not giving at all. But this is not all. Indiscriminate giving with the best will in the world is of little value. It is easy to give just here and there with no knowledge of the need; but it is wrong. "Gifts must be according to knowledge, and knowledge stands for effort, and sometimes pain, for it is not often lightly acquired." Each man must learn for himself where his money or his time or his learning is most needed, and put each to what he knows is good use.

With this ideal in front of us, we must each take stock of our own possessions. We must make a personal budget for the year, dividing our possessions into three portions—the first to provide for the household and dependents (including such things as rents, rates, taxes, insurance, education, provision for the future, and a balance in case of illness); the second to provide for recreation and holidays, sufficient to keep the family in good health; and the third for religious and philanthropic objects. But even in this third category we shall have quite a large sum which is more a payment than a gift, for we must pay for the heating and the lighting and the cleaning of the place of worship. We must pay for services rendered before ever we can really talk of giving. We should not allow less than a tenth of the total for this third portion, but rather we should ask ourselves, "Can we be content with a niggardly tenth?"

These are difficult times in which to ask people to give more, but the Commission is optimistic because it sees a new spirit, the true spirit of giving, spreading throughout the land. "The devout and the humble are learning once more to give, not because they are persuaded to it because some piece of work can only be done if they do give, but because they are being taught that only in such sacrifice of self can the Christian ideal be realised in the perfect man."

The truth of those ancient words of Holy Writ need to be stamped indelibly upon the Christian conscience: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Write to your bookseller for a copy of "Christian Stewardship."

Church Missionary Society Meetings in London.

Seeking God—A Changed Moslem World.

THE annual meetings of the Church Missionary Society, London, have proved wonderfully inspiring in the record of work accomplished overseas and the devotion of the people at home. The report read by the General Secretary (Rev. W. Wilson Cash), constituted a veritable epic of rich giving and noble endeavour. In spite of depleted resources on account of the world-wide economic depression, a spirit of faith and hope marked the leaders and supporters. This year a distinguished visitor in the person of Dr. Samuel M. Zwemer graced the C.M.S. platform (not for the first time) and gave a brilliant description of the position in the Moslem world. The

Mohammedan world had, he said, changed in recent years. It was a world of new dimensions. New life had been thrown upon its origin and character and condition. It was a new world, not because it was better known, but because it was no longer stagnant and dormant. Feminism was a small word, but it represented a great fact in the world of Islam. Women in Mohammedan lands were no longer content to be neglected, without education, without enlightenment, to be kept confined in Zenanas. They had lifted up the banner of revolt. The circulation of the Bible had increased in every Mohammedan land in the last decade; and in some parts of the Moslem world the best selling book to-day was the Gospel. The desire for Christian education, in spite of increasing Government competition, and, in some cases, Government opposition, was insatiable. "The missionary societies in England and America must meet the challenge of this new day in Moslem lands," he declared, in closing.

The Rev. J. W. Welch (Niger), afforded an intimate glimpse of missionary work in Africa. A mass movement which swept something like 20,000 people into the Church provided a most tremendous challenge to the C.M.S. in Nigeria. Of the 126 churches now in Isoko, said the speaker, not more than five had been started by any white missionary. And so it remained tremendously and strikingly true that the little which the missionaries could offer to God for His work in Isoko was taken by Him and most wonderfully used. There were fifteen thousand baptised Christians; and the whole of the education of that country was in the hands of the Christian Church.

Spiritual Work in Persia.

There is no man who is better fitted to speak about the position of the Church in Persia than Bishop Linton, and he moved his audience very deeply as he bore witness to the power of the Gospel of Christ in that Moslem land, where ninety-nine per cent. of the people were Moslems. A great change had come over that land in recent years. Just as in economic and political spheres people were ready to accept even radical changes if they knew them to be beneficial, so was it in spiritual affairs. They could to-day get a fair hearing for the Gospel Christian message when it was presented in love. "The Moslem world needs a revelation of God," said the Bishop, "but it must be revealed in us who know Him. It is a call to us who are called by His Name to let Him be seen in our lives. I want that we may make it possible for God to do a new thing in the world through the utter consecration of ourselves to Him to-night. If only all present in the Hall were utterly consecrated to God and His work, there would be no more cramping deficits. Christ could save England! He could save the world!"

Suffering Womanhood.

A splendidly-attended meeting for women was held in the afternoon in the C.M.S. House, under the chairmanship of Mrs. Percy Flemming, M.D., when Persia and Nigeria were the two fields which were ably represented by the speakers. Miss I. E. Eardley described the Persians as a lovable, courteous people, whose very friendliness made it possible for them to do their work. She dealt with the conditions under which the Persian women had to live. There were no love marriages there, and many of the child-wives had to be treated in the hospital

for nervous exhaustion and heart trouble. There was an utter fouling of the minds of the children, and the conversation to which they had to listen at an early age was utterly revolting. The death rate of the children was appalling; between 75 and 80 out of every hundred died before reaching the age of two years. The native midwives were worse than useless, and by their interference, only made things far more difficult. Their aim as missionaries was to teach the value of human life. They endeavoured to teach them that purity and chastity were possible, and they pointed them to Christ, the spotless One and the Champion of women. Their object was also to train girls as midwives, and to have health centres in the towns and villages staffed by those who had been thus trained.

Dr. Sybil K. Batlev drew another dark picture of the lot of women, this time in West Africa. Little girls, from their earliest years, had to take their share in manual labour and at sixteen they were married. The women in Nigeria, and other parts of Africa, suffered physically at the hands of native doctors. "It is all a picture of utter despair," said Dr. Batlev, "and yet so much of that suffering is absolutely unnecessary, and can so easily be prevented." Since the C.M.S. Hospital had been opened, women were coming to the medical missionaries for advice and treatment. "All of you here have a great privilege in the knowledge that you have. If we would, we could change that picture of utter despair into one of hope and health. Have we any right at all to keep from these women the knowledge of the love of God? That is the only thing that can take away their fear and their unhappiness."

Church Overseas.

The Church in England.

NATIONAL CHURCH LEAGUE.

Inspiring Anniversary.

The Evangelical Witness.

The Rev. Dr. T. W. Gilbert, Principal of St. John's Hall, Highbury, speaking at the recent annual meeting of the National Church League, London, stressed what Evangelicals had done for the Church. With regard to Ordination candidates, he emphasised the fact that there was no shortage whatever, of Evangelical candidates. Their own College at Highbury had been full to overflowing for the last four years, and if they had had a College twice the size, they would have had it absolutely full by this time. Evangelical clergy were the crux of the whole position at the present time. If they had not Evangelical clergy to teach and preach in their parish churches, it would not be long before their Church would be very different from what it was at the present time. The other thing that gave them encouragement was the fact that people were filling the Churches, especially where the Gospel was being preached. This was an indication of the fact that wherever the voice of God spoke through men, people would respond. An insidious attempt was being made in some churches to make the Deposited Book (i.e., the proposed Revised Prayer Book twice thrown out recently by the British House of Commons), the standard of doctrine in their Church to-day. There was also an attempt being made to minimise the value of the Thirty-nine Articles. An

attempt was also being made to stampee the whole Church of England into a glorification of the Oxford Movement.

What Evangelicals Had Done.

Dr. Gilbert then went on to mention one or two things which proved of exceptional interest and value to his hearers. He said that Evangelicals did not get the credit due to them for their part in the Church Revival of the 19th century. For instance, a certain French writer declared, "That the Evangelical Movement made possible the unparalleled series of social reforms of the 19th century." And Leckie, the great historian for the 18th century, who was hardly prejudiced in favour of Evangelicals, for he was an agnostic, said that the Evangelicals gradually changed the whole spirit of the English Church; they infused into that Church a new fire of passion and devotion; they raised the standard of clerical duty. "Here are some of the things which the Evangelicals did," said Dr. Gilbert. The Evangelical revival was responsible for weekly Holy Communion services. The average time when a member of the Church of England went to the Holy Communion (before the Evangelical revival altered things), was once a quarter. It was the Evangelicals, too, who started early administrations of the Holy Communion. "It was a High Churchman who started evening Communion services, not an Evangelical," said Dr. Gilbert, in an aside. The Evangelicals were responsible for starting daily services in the parish churches. A better observance of Lent was also due to an Evangelical bishop. The Evangelicals introduced hymns into the Church services. It was also through the influence and vigour of the Evangelicals that so many churches were built in the early part of the nineteenth century. Such facts should serve to remind them of what had been said by a well-known Church historian,—that the Evangelicals were the strongest spiritual force in the Church of England from 1800 to 1830, and their work, under God, laid the foundations for the spiritual, the moral, and for the social development of England in the nineteenth century. But there was no official attempt to recognise those things.

The Oxford Movement.

Referring to the Oxford Movement, Dr. Gilbert said there had always been different sections in that movement. There were those in it who wanted the papal doctrine in the Church of England without the Pope. Then there were those who wanted to obliterate the Reformation, and who were medieval in their outlook. And there were those who were attracted to the Movement by its emphasis on externals. The great weight of the Oxford Movement was against the reformed, protestant character of the Church of England. They were being invited to commemorate a movement which had largely repudiated the Reformation. The official attitude of the Bishops, and of those in authority, was becoming one of considered condescension towards Evangelicals. "It is for this reason that I do consider the work of the National Church League so vitally important for us at the present time," said the speaker. They must keep together; they must organise; and above all, they must live; they must show in their lives what their Evangelical faith and truth meant to them. The National Church League did give them evangelically-minded men, and an opportunity of working together for the good of the Church which they all loved so much



NEW SOUTH WALES.

Diocese of Sydney.

THE ARCHBISHOP'S LETTER.

Archdeacon Kirkby's Consecration.

The Archbishop, in writing to his diocese, states:—"I am glad to have received numerous expressions of approval from both clergy and laity of all types relative to my selection of the Venerable Archdeacon Kirkby to be the new Bishop Coadjutor in succession to the late lamented Bishop D'Arcy Irvine. I myself feel very happy in the choice of Archdeacon Kirkby. He brings to his task a deep spiritual impetus, with wide knowledge of men and a ready tact in dealing with them. As we all know, he is an indefatigable worker. His consecration is due for August 24 (St. Bartholomew's Day). We had to consult the convenience of the Bishops in fixing the date, which, as you are aware, had to be either a Sunday or a Saints' Day. It was also necessary that Archdeacon Kirkby should have a good holiday before entering upon his new labours."

ST. JOHN'S AMBULANCE BRIGADE.

"On Sunday, June 26 I preached in the Cathedral at a Parade Service of the Ambulance Brigade of the Order of St. John, of which I have the honour to be a Sub-Prelate. There was a splendid parade, one of the best that we have had. Incidentally, I spoke of the great Ophthalmic Hospital of the Order in Jerusalem, which I visited in 1927. Col. Strathearn, the Warden, showed me round and pointed out beds given by Canada and by Newfoundland, and he expressed the hope that some day we might have a bed from Australia. The cost is considerable, and so we cannot think of doing it at present, but I trust that in time generous donors will come forward with a benefaction for this most important work."

ST. NICHOLAS', COOGEE.

Freewill Offering Sunday.

14th August, 1932.

Last year, in lieu of our Annual Bazaar or Sale of Work, we adopted the freewill offering plan with excellent results. This year a similar method is to be followed, but different, in that quarterly freewill offerings will be made, so that the Churchwardens may be sure of a regular source of revenue. Blue-bags for use by all parishioners from now on until 14th August, will be distributed by the District Visitors, or may be obtained from the Church officers. These blue-bags were used at St. John's last year with splendid results, and the office-bearers earnestly ask your sympathy with, and support for, this plan, which they believe will tend to simplicity and effectiveness.

Giving to the Lord.—Christian liberality is the fruit of the Spirit, and one of the highest graces of the Christian character. Every Christian should regard it as not only a duty, but a delight, to lay aside a portion of income for the carrying on of the Lord's work. How much each will give must be settled alone with the Lord. Who alone knows each one's circumstances. It should clearly be (1) a definite propor-

tion of income—"As God hath prospered"; (2) it should be the "first-fruits," not what may be left over after all other expenses are met—"Honour the Lord . . . with the first-fruits of all thine increase"; (3) it should be large enough to cost real self-denial—"and he who soweth plentifully shall reap plentifully"; (4) and it is best if the Lord's portion is laid aside weekly—"Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

ST. OSWALD'S, HABERFIELD.

C.E.M.S.

St. Oswald's, Haberfield, branch of the C.E.M.S. arranged a group night for their June meeting, and were pleased to welcome brethren from branches at St. John's, Ashfield, St. Thomas' Enfield, St. Clement's, Marrickville, St. Albans', Five Dock, and St. Andrew's, Strathfield. It was their first group night, but the visitors soon put members at ease. It was easily seen that they came prepared with songs, stories and friendship, and so we commenced a happy evening.

It was a rollicking evening of community songs, recitations, short stories and brief addresses. The brethren from St. Clement's provided a quartette, and their items were enjoyed immensely.

To put a local touch to the community songs, one of the St. Oswald's members composed the following verse, set to the tune of "Advance, Australia Fair":—"C.E.M.S., let us advance, for we have work to do,

We'll arm ourselves for the Church's fight,

To see the conflict through.

To win all men to better life, we'll strive

our best to gain,

In every way, and every day,

Advance, C.E.M.S.

In happy strains, then let us sing,

Advance, C.E.M.S."

An enjoyable evening ended with supper, and all realised that such gatherings promote a greater brotherly spirit, and so help along the good work of the C.E.M.S.

ST. GEORGE'S, HURSTVILLE.

Memorial Transept.

The Governor (Sir Philip Game), visited the parish of Hurstville on Saturday, July 9, and laid the foundation stone of the Soldiers' Memorial transept at St. George's Church. The Rev. Dixon Hudson, Rector, conducted the service. The Governor, in his remarks, said: "War memorials took many different forms, but he did not think that any form could be more fitting than an addition to a church.

"War memorials inevitably bring back a certain amount of sad thoughts to us," continued his Excellency, "perhaps more especially to a life-long soldier like myself, because one lost so many old friends, and one had, I think I may say, a deep and intimate knowledge of the soldier, and the deep sympathy with him and understanding of him that knowledge gave. I do not think that our chief pre-occupation in regard to the war memorial should be one of sadness, but of pride in the spirit which animated all in August, 1914, and pride in the achievements not only of our soldiers, but of everyone who answered the call.

"If we think for a moment of those to whom this war memorial is erected, what would they wish? I do not think myself that they would be satisfied with bricks and mortar, however beautiful, or with the record of their names, however reverently it is done. I think, if we want to make a real-life memorial, we have to go further than that. We have not only to finish this work, but to finish their work. Surely the underlying motive which made England and the whole of the Empire enter the war was the desire to establish the principle that might is not right, and force is not justice.

"Your pastor, the Rev. Dixon Hudson, has said that two items of good news in the newspapers this morning were the Lausanne agreement and the agreement by the Premiers' Conference. A third was Mr. Baldwin's announcement in the House of Commons on the subject of disarmament. No one knows better than the soldier what a difficult question disarmament is, and I am not going to prophesy how it is going to come about or when, but I think it is a step in advance when within a fortnight the President of the United States, and Mr. Baldwin in England both made drastic recommendations towards disarmament. It shows that public opinion all over the world for the abolition of war is being crystallised, and that, in the long run, is going to have its effect one way or the other.

"When this memorial is completed, make it a real memorial by taking it as an inspiration towards pulling together, 'sticking it out,' like the soldiers did, and towards faith in our ultimate triumph."

LADIES' HOME MISSION UNION.

We have received the following letter from a Rector of one of the poor parishes of the Diocese:—"I wish to express our appreciation of the clothing left with us by you yesterday for the poor of our parish, including the camps. You might please let your committee know how deeply we appreciate it, and how much gladness it will bring to many homes of Christ's poor. Indeed, let me say how much all your help has been appreciated by this parish; but the goods left yesterday will enable me to emphasise to many that the Church does think of its poor. I think the well to do parishes who thus help us deserve a word of great thanks."

It is a pleasure to be able to stand by the rectors of poor parishes such as the above. Are you helping us to do it? If not, is there any reason why you should not?

Diocese of Newcastle.

THE BISHOP'S LETTER.

Unemployment.

The Bishop writes:—"The grievous problem of unemployment is still with us, and ought to be exercising all our minds. We can none of us be content with a state of affairs which denies to hundreds of thousands of our fellow citizens the right to earn their daily bread. It is good to be told, as we were told by the Minister for Labour and Industry the other day, that there are signs of some slight improvement and that, within the next few weeks, the number of those requiring Government relief by reason of unemployment has diminished by ten thousand. And I hope we may look for a great response from employers to the appeal made to them by the Prime Minister and by the Premier of New South Wales. I desire most earnestly to endorse those appeals. The most urgent problem before us to-day is how to get men and women back into employment. And we must look to all employers and potential employers to co-operate in its solution. If every factory could take on three or four more workers, if every farmer and grazier could take on one or two more hands, unemployment would be immediately reduced to a minimum, and our national power to consume would more nearly approximate to our power to produce. I would urge all who have it in their power to give such help in the rehabilitation of industry, to give it, even at the cost of sacrifice. It is a great satisfaction to me to know that the Trustees of Church Property have been able to advance certain ring-barking contracts, which would otherwise have been spread over a number of years. This has enabled us to employ thirty extra men since the beginning of the year.

Home Mission Festival.

We are already looking forward to the Home Mission Festivals, which are to be held next month. For the Newcastle Festival, on August 24, we have been able to secure an exceptionally strong panel of speakers. His Excellency, the Governor, is most kindly coming from Sydney to speak,

and he will be supported by Canon Hammond (of Sydney), Captain Cowland (of the Church Army), and Sister Eleanor. A similar Festival, for which a strong team of speakers will also be secured, is to be held in Maitland on the following evening (August 25). The Festival will consist of a first-rate Tea, followed by a meeting, at which the claims of Home Mission work generally and of the Children's Homes in particular, will be urged. I have been delighted to hear of the keen and generous support which is being promised by the parishes towards these efforts. I hope that all Newcastle and Maitland Churchmen and Churchwomen will keep themselves free to attend the Festivals.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

Support for Missions.

"I am just back again after a week spent in Sydney," writes the Archbishop. "We have had two big questions before us there. The first is the work of the Australian Board of Missions. There has been a good response so far in 1932 to the need of the Board for financial support, but it is important that parishes should pay in sums in the earlier part of the year, and not leave the bulk of their payments till December. "He gives twice who gives quickly," is very true of missionary work. It is very encouraging to hear about the progress in the Diocese of New Guinea, but we are conscious of the burden of the debt of £7,000, to meet which the brave Bishop has sold his pectoral cross and episcopal ring. "My brethren, these things ought not to be." The various Missions among the Aborigines are doing well and it is good to realise how successful is the work being done at Yarrabah, Torres Strait, and on the Forrest River. It is some repayment that we are making to the natives for the land which we have taken away from them elsewhere."

The Constitution.

"The second big question before us at Sydney is the preparation of the draft constitution of the Church of Australia, which is to be considered by the Constitutional Convention next October. This is the next step after the Special Synod which was held in Melbourne on June 1 last. A Committee representing the Convention has been sitting here for four days to incorporate or modify the various amendments proposed by the different dioceses, and to make ready a suitable document for consideration when the Convention meets. The problems which we tried to face in our Synod a month ago have, I believe, been satisfactorily treated. The fundamental Declarations, the Supreme Tribunal, the revision of the Prayer Book and the revision of the Constitution are all matters which should, thanks to the leadership of the Bishop of Wangaratta, and the legal ability of Sir John Peden, Mr. Justice Harvey, and Mr. Minton Taylor, be found to be matters for which a lasting solution has been found."

Bishops to Meet.

The next Conference of the Bishops of Victoria will be held at Bishops Court from July 19 to 22. These unofficial gatherings are of real importance in keeping us together as Dioceses engaged on a common work. We need your prayers at these times, and I am sure that you will not forget us.

Diocese of Wangaratta.

THE BISHOP'S LETTER.

Diocesan Interchange.

The Bishop writes:—"The advantage of bringing priests from other dioceses to our more important towns has been well illustrated by Mr. Travers' four years' sojourn, and I am glad that the Archbishop of Melbourne is asking the Bishops of the Province to discuss at their next meeting how we can provide for a more general interchange between the dioceses. But the vacancy at Euroa has enabled us to deal in some measure with the stagnation which is the result of our present plan of undue isolation. I mean the difficulty in securing sufficient movements among the senior clergy. Thus Canon Scott, who has spent eleven years on the rough roads of the Shire of Seymour, will benefit by transfer to the more compact parish of Euroa, and Mr. Morrison will find a field for his energy at Seymour, after nine quiet years

at Rutherglen. I hope that the further moves entailed by these will result in other ministers being more suitably stationed, but, of course, in every change the desires of the parish to be filled must also be considered. We must, by all means, avoid a narrow parochialism, for the Church is one, and each of us should be interested in the welfare of the whole."

QUEENSLAND.

Diocese of Brisbane.

THE ARCHBISHOP'S LETTER.

A Satchel of News.

June has been a most interesting month. There was the presentation of an Address of Welcome from the Churchpeople of Queensland to the new Governor on the day of his arrival. There was the opening and dedication of the Old Men's Home at Brookfield, a spacious house, standing in twenty-five acres of ground in a most beautiful situation, containing room for thirty-two aged men. There was the Retreat, most restful and of great advantage to the fifty clergy who were at it. There was the Consecration of the Nave of St. Andrew's, South Brisbane—a stately service, a great crowd of people, fifty or sixty Clergy in the procession, and a transformation in the appearance of the Church that is really astonishing. There was the Home Mission Rally, more crowded, I think, and more interesting than ever before. There was Synod, better attended than any previous Synod, begun with a greater number at the Corporate Communion than ever before, and a happy and friendly tone about it that could not be exceeded; and there was the Twenty-fifth Anniversary of St. Francis' College (not the twenty-first, as I said last month), when many Old Franciscans met for Holy Communion together, and when an artistic Chalice, Paten and Tablet, the gift of old Franciscans, were dedicated. Very much to be thankful for. Also, no fewer than thirty-six Missions, to be conducted in thirty-six churches in the Diocese by Crusaders of the Church Army, in September, October, November, and December—very much that we shall be thankful for.

St. John's Cathedral.

A special appeal has gone throughout the Diocese on behalf of the funds of the Cathedral, Brisbane. The letter states:—"Our Cathedral has fallen on difficult times, and is now in need of money to carry on its activities.

"A national institution such as it is, no less than the Parish Church, depends for its upkeep on regular revenue. Up to the present day any deficiency in the working account of the Cathedral has been met by a grant annually from the Diocesan funds, but the prevailing depression has so shortened the Diocesan income, that assistance from that source is no longer forthcoming, and this Council, formed from the congregation of St. John's Cathedral, has decided to make an urgent appeal for an annual income which will free the Cathedral from further dependence on Diocesan funds.

"The Council estimates that an additional annual income of not less than £1,200 is necessary for this purpose.

Already the Dean has contributed a considerable amount of his stipend to assist the Cathedral in its need. The Organist, and also the Verger, have voluntarily foregone portion of their salaries, and we now appeal to the leading laymen in the Diocese to shoulder their share of the responsibility. We have listed the names of many of those whom we understand to be Church of England supporters, and you name appears on the list. Will you help (a) financially (b) by sending us names of any interested persons who have not received this circular?

"A regular subscription payable yearly, half-yearly, or quarterly, is what we ask, and we feel confident that, recognising the Cathedral as the centre of the Church activities in the Diocese, you will realise that the appeal demands the thoughtful consideration of every member of the Church, and we trust you will contribute accordingly."

Diocese of Carpentaria.

THE BISHOP'S LETTER.

Depression in the North.

Writing to his Diocese in the July Carpentarian, the Bishop states:—"In the first week in May, we left by the Gulf steamer for a visit to the Normanton-cum-Croydon parish, and the Mitchell River Mission. After

three days on the boat, we landed at the Norman River landing, where the Rev. E. P. Stalley, the Rector of Croydon, met us. The landing at the Norman River is exciting. I have been reminded that we land there just as Captain Cook, or the early Dutch explorers would land; a narrow track cut through the mangroves, a few boughs thrown on the mud, and if you miss your step, you sink up to your knees or waist in mangrove mud—and so people have landed ever since Normanton was.

At Normanton there was a splendid congregation, when 22 persons received confirmation. From Normanton we went on, in the parish utility truck, to Croydon, 101 miles; here 13 persons received confirmation.

From Croydon we travelled on per car to Georgetown and Forsyth, at each of which places confirmation was given. From Forsyth we retraced our steps to Normanton, in preparation for our journey overland to the Mitchell Mission. We had by this time travelled 500 miles in the Gulf Country. All the townships are feeling the depression very severely, as cattle are being sold at 30/- a head or less, and mining has almost ceased. Croydon seemed to be the most depressed, which is unfortunate for us, as this is the headquarters town for our work in the Gulf. The old two-storied rectory is in great need of about £50 being spent on it; the church needs painting, at a cost of not less than £150, and the 130 or so people left in Croydon cannot manage to do this in addition to raising their quota for stipend. All through these Gulf towns the churchpeople do rally to their church, and do appreciate receiving the Church's ministrations.

Our journey from Normanton to the Mitchell was very trying. It is only 280 miles, but there are many difficulties. Very few cars go more than 100 miles out from Normanton on that road; only two cars had been beyond this year. The roads are horse trails, leading in places through swamp country, and one river is tidal, with some quicksand in the middle. It took us four days to get to the Mission. At the tidal river we had the assistance of horses, and on the last 150 miles we had the assistance of a tracker, lent to us by Macaroni Station. It was in this part of our journey that we often had to seek new tracks through high grass to get around swamps; the rains had been good this year and all the swamps were full. At the Mission, the staff was a very happy family, and though they all had extra work, due to the retrenchment that recently took place, all were not only ready to carry on, but expressed the wish that they be allowed to go on without any increase of staff until the debt of over £1,000 had been redeemed. The spiritual state of the Mission showed marked improvement, and I hope that next year there may be a few persons confirmed.

Mr. W. J. Daniels met me at the Mitchell and made a full report about the Edward River people, and about a possible situation

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for his work there. We have settled on a site, called by the natives "Chillagoe," which is in a direct line about 20 miles north of our present station, and about 1½ miles from a place to which the Francis Pitt can get. No maps of this country are accurate, but the river is probably the Coleman.

Diocese of Tasmania.

HOBART.

The Oxford Movement and the Anglo-Catholics.

Under the auspices of the Australian Church Union, the counterpart of the E.C.U., the Ven. Archdeacon Whiting gave the first of a series of lectures at All Saints' Schoolroom, on the Oxford Movement. He reiterated the perplexing announcement which has already been made in England by the Archbishops, that the Centenary celebrations will not only include the Oxford Movement, but at the same time will commemorate the Evangelical revival which ante-dated it by some fifty years!

As the Archdeacon emphasised the decay and deadness of the Church of England in 1830, it is somewhat astonishing that any

one should be called upon to celebrate an Evangelical revival whose influence had failed to survive even fifty years!

It is even more astonishing that Evangelicals who believe that the Reformation was a Reformation and not a Retrogression, should be expected to celebrate the centenary of a movement whose followers look upon the Reformation as a "regrettable heresy of the sixteenth century."

Keble's Assize Sermon is often given as the starting point of the Oxford Movement, but rather should it be dated three months earlier, when Newman and his friends conferred with Cardinal Wiseman at Rome as to the proposed movement in the Church of England.

Hobart Public Hospital.

The remarkable consumption of alcohol by patients at Hobart Public Hospital receives attention in the report of a Royal Commission which inquired into the administration of the hospital.

It states: "The consumption of alcohol in Hobart Public Hospital is, to say the least, remarkable. For the financial years 1924-25 to 1930-31, the annual expenditure was, respectively, £222, £236, £247, £304, £401, £354, and £149 on medical comforts."

"In the year 1929-30, 98 gallons of brandy, 40 dozen bottles of ale, 18 dozen bottles of stout, and 20 bottles of wine were purchased—an extraordinary quantity of alcohol to be consumed by sick patients in the institution.

"These figures are so high that they suggest misuse, and variation from year to year requires some better explanation than was offered."

The Chief Secretary stated recently that Cabinet was considering the report, with a view to seeing how far effect could be given to the recommendations without unnecessary delay.

Some little time back "Grit," Canon Hammond's organ of Social Reform, published the figures in connection with the consumption of alcohol in the Royal Prince Alfred Hospital, Sydney. They were most interesting—particularly when one remembers the large number of doctors handling cases in this institution.

In the year 1926, the number of patients treated in the Royal Prince Alfred Hospital was 8,598, and the cost of alcohol £216/1/6. In the year 1930 the number of patients treated was 10,077 and the cost of alcohol was £77/10/5, which is less than 2½ per cent each patient.

The Reformation.

OUTSTANDING EVENTS IN THE ESTABLISHMENT OF THE REFORMATION IN ENGLAND.

1533.—Archbishop Cranmer appointed First Archbishop of Canterbury, of the Reformed Church of England. Consecrated at Westminster, March 30, 1533.

1533.—State Coronation of Queen Anne Boleyn, by Archbishop Cranmer, June 1st, 1533. England's first Protestant Queen.

1533.—John Frith, Saint and scholar, friend and helper of William Tyndale, burned at the Stake, through Sir Thomas More's exertions, at Smithfield, together with Andrew Hewett, on July 4th, 1533.

1533.—Birth of Princess Elizabeth, afterwards Queen Elizabeth, September 7th, 1533.

1533 and 1534.—Height of Queen Anne Boleyn's power and influence, used for the spread of the Gospel and the Reformation of England. The Jesuits sought and secured her death by calumny and falsehood. Martyrdom, by execution, May 19th, 1536.

1534.—William Tyndale's Revision of his Translation of the New Testament.

1533 and 1534.—Statutes passed by the Reformation Parliament to abolish the power of the Pope in England.

1533.—Act of Appeals. 24 Hen. 8. Cap. xii.

Act of Submission of the Clergy. 25 Hen. 8. Cap. xix.

Acts for non-payment of First Fruits to the Bishop of Rome. 25 Hen. 8. Cap. xx.

Act of Succession. 25 Hen. 8. Cap. xxii.

1534.—Act of Supremacy, finally abolished all authority of the Pope in England. The King established sole and supreme head, under God, both of Church and State in England. 26 Hen. 8. Cap. I.

Ratified by Henry VIII. Repealed by Mary, afterwards known as "Bloody Queen Mary." Restored by Elizabeth.

Thus was the Statutory Reformation established under King Henry VIII and Queen Anne Boleyn in 1533 and 1534.

The Spiritual Reformation was secured by the labours and sacrifices of the Martyrs and Reformers, in the translation of the Bible into English, and the spread of the Gospel among the people.

Russia To-day.

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

THERE is no country in the world that is being so much read and talked about as Russia. This is largely due to the fact that this country has passed through a Revolution which has brought with it new and grave problems.

Nothing is more remarkable in the Revolution than the almost complete collapse of the Orthodox Church, which until a decade ago, was part of the life of the Russian people. The days of "Holy Russia," drawn by late enthusiasts like Stephen Graham, are now a thing of the past.

We may well ask, what has caused such a collapse of so large a Church? In the first place, the Russian clergy commanded no affection or respect among the people; they were rather sellers of sacraments, than spiritual guides; forced to extort money from the peasant because of their wretched salaries; while the monks, the Black Clergy, were detested by priests and people alike. Such was Rasputin, the evil rascal of the Czarist regime.

We must not forget that Russia, for many centuries, was isolated from modern Western Europe, and was not influenced either by the Reformation, the Renaissance, or the French Revolution.

When the Revolution came the Bolsheviks had to carry out the work of these three decisive movements.

The Orthodox Church had no deep roots in the land. It was really an intrusion of Byzantinism into the life of the Slav people, and was not generally assimilated or developed among them.

The complete subordination of the Church to the State was (as it always is), fatal to the spiritual life of the Church and the people. The priests appeared to be agents of a tyrannical government, and as rivals of the collectors of taxes, part of a social order which was odious to the people.

To-day the militant atheism of the Communist party has wiped out the Church as an influence in the life of the people. The established worship and creeds have fallen, as the pagan religion fell before the iconoclastic fervour of the early Christian Empire.

When the people found that absence from Church did not bring upon themselves the threatened evils of the priests, "they lost all" restraint, and turned upon them.

Atheistic teaching is promoted now by intensive propaganda in State schools and institutions for the young. Organised anti-religious museums in the principal towns and cathedrals are now seen. The Five Year plan is the creed of a materialistic philosophy taught by Lenin. Sociology has taken the place of Religion. Every attempt is being made to teach the young and the adult throughout the Soviet Union that the "villany" of the Church, and that "all religion is superstition," and the exponents of religion are held up to scorn. The will of the dictators has prevailed.

A few of the old churches still stand and devout congregations assemble in Leningrad and Moscow, but there is no enthusiasm among those who attend, usually the older people.

Are there as yet any signs of a religious revival or a new religion which would take the place of the old? The Slavs are a mystical, emotional people who cannot live without some emotional outlet.

There is at present almost a religious fervour in the manner in which they do their work and worship the production of material goods.

The machine, as one writer says, is regarded with the reverence that was given before to the ikon. The mystical element of the Russian people is diverted to practical purposes.

There is another cult at the tomb of Lenin, in the Red Square of Moscow. God, it has been said, made man in His image and man returns the compliment.

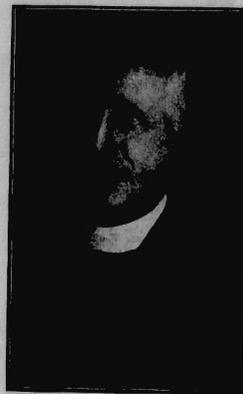
The Communists have dethroned the Church and deified the apostle of Communism.

The basic creed of the social revolution is just the opposite of the teachings of our Lord and Saviour, Jesus Christ, viz., that happiness consists in producing material goods. The vision is for this world; they do not believe in the life of the world to come. They believe in making a better world here, and give no thought to the hereafter.

In spite of all this, we can confidently hope that there will arise in Russia, as

we have seen in other countries where open persecution exists, an elect who will be faithful to the truth and who will foster an inner religious life, just as the Dissenters did in England in the old intolerant days. We must pray and hope that freedom of conscience will, in the end, be established, and that the present regime will give place to another more in keeping with the best elements in the Russian character.

That the present materialistic determination which is derived from Karl Marx and Haeckel, will not endure, may be taken for certain. The Bible, at present forbidden, will find an entrance into the hearts of the people. The onward march of progress will create in Russia sooner or later a change which none can resist. Evolution will have its way. Russia is in a state of transition. To what? We may well ask.



Memorial to the late Rev. H. G. J. Howe.

Friends of the late Rev. H. G. J. Howe, who were also parishioners at St. Paul's Church, Chatswood, during his ministry there, are taking steps to have some memorial placed in St. Paul's Church to commemorate his ministry, and to perpetuate his memory. While this movement is being promoted by old parishioners, there may be others who admired the work of Mr. Howe, and profited by his ministry, who would like to share in the memorial. Those so desiring are invited to forward to the Secretaries of the movement, any donation which they may wish to make. It is proposed that the memorial shall take the form of a beautiful Communion Table, together with a mural tablet.

A Committee has been formed to carry out the suggestion, such Committee consisting of Messrs. G. W. Ash, K. E. Barnett, Frank George, T. A. Strudwick, and H. L. Tress.

Messrs. H. L. Tress and T. A. Strudwick are the Secretaries and Treasurers, and communications may be addressed to them at 19 Findlay Avenue, Roseville.

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The Speaker's Bible.—The Gospel According to the Rev. E. Hastings, M.A., and published by The Speaker's Bible Office, Aberdeen. Our copy from Angus and Robertson, price in Australia, 16/-.

It seems almost superfluous to write in commendation of this excellent series of interpretative books on the Bible. The various chapters are full of enlightenment, and give the cream of the thinking of the world's great preachers. This present volume is no exception. It affords a rich mine for hortatory and devotional reading. It will be found singularly helpful to busy men in their preparation for the pulpit and class. The text is lit up with some splendid illustrations and apt allusions. Literature, biography, pastoral and preaching experience, exegesis, poetry and devotional writings have been drawn upon to provide a veritable Vademecum in the chapters of this Gospel, namely, chapters XI to XXI. The volume is a rich storehouse of good things.

Rhymes.—By G. A. Studdert Kennedy. Our copy from the publishers, Messrs. Hodder and Stoughton, London, price 1/-.

This is the second edition of one volume form of Studdert Kennedy's "Rough Rhymes of a Padre," and "More Rough Rhymes." It is a generous shilling's worth. We spent an evening reading the various rhymes aloud, with much profit to the man in the trenches, in other words, virile manhood in the bulk. There is pathos, there is humour, there are plain, homespun truths, there is rich warmth of human feeling, there is the Spirit of Christ in these lines. No one can read, "If Jesus never lived," "Patience," "Indifference," and the "Dialect Poems in this little volume without being deeply stirred. It is a book to keep by one, for regular dipping into. It brings us down to earth, we see men in the raw, feel their deep yearnings, and want to be up and doing.

Dante—The Divine Comedy its essential significance, published by the Student Christian Movement Press. Our copy from Angus and Robertson, author A. H. Norway, C.B. price, 6/9. Here we have a clear and concise interpretation of Dante's Divine Comedy. Under the unerring hand of the author, we are led through the fascinating pages of Dante's great work, so much so that the simplest of us can understand and impart. The Introduction affords a splendid historical setting. Dante is placed in true relationship to his times. No statement could be more succinct, and to the point than this. Then follow chapters on the Inferno, Purgatorio, and "Paradiso"—illuminating, quickening and inspiring. No wonder when the whole story has run its length, and the issues of life be faced in all their strange medley, "Then Dante, squaring his shoulders bravely to the prophesied ill-fortune, turned to Beatrice, and she, like the true woman that she was, said gently, 'Be of good courage. Remember that my seat in Paradise is near that of Him who can lighten every wrong.'"

There is no doubt that Dante's Divine Comedy is a marvellous and haunting poem and in this volume under review, the author interprets it with such clearness and wealth of meaning that its essential significance becomes real and potent. We warmly commend the volume.

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EVANGELICALS AND THE ATONEMENT.

The Rev. R. T. Hallahan, of St. Nicholas' Clergy House, Werrimul, Victoria, writes:—Permit me to express my grateful appreciation of your most helpful account of the Oxford Conference of Evangelical Churchmen, which appeared in the issue of 16th inst. I frankly confess to having been for some time, one of those Evangelicals who "much questioned the morality of the transaction, when considering the substitutionary nature of the atonement. To the late Bishop Coadjutor of Sydney I am indebted for a volume which enabled me to set aside the attitude of carping critic, and adopt the more blessed one of humble recipient. This volume is entitled "The Gospel and the Atonement," and contains a number of sermons on special occasions preached by the late Bishop W. C. Magee. To one sermon in particular, entitled "The Ethics of Forgiveness," I would gladly draw the attention of all who feel the need of a lucid presentation of the case, from the pen of one who, although he wrote for a past age, has a virile message for this.

WOMEN AND THE OXFORD MOVEMENT.

Our Correspondent writes:—It is strange to find the Editor of the "Church Standard" so exceedingly and rather ungenerally annoyed at the obvious part taken by women in the Oxford Movement.

Facts are facts; it was men who fought and men who died on land and sea, during those fifteen years of England's struggle with Napoleon, till at Waterloo, to quote John Richard Green, "with many of his regiments reduced to a mere handful of men," Wellington conquered. There was no such slaughter among the women of England, and naturally a larger proportion than usual remarried, unmarried, or were widowed. My article in your issue of June 2 was not concerned with the leaders of the Movement which the Editor of the "Church Standard" believes "organised as a search for authority and discipline," and which other people believe was an attempt to undo the work of the Reformation, but dealt solely with the influence Tractarianism exercised on certain classes of women, who undeniably formed a very large portion of its followers.

That the appeal of Anglo-Catholicism is stronger for women than men is still evident by the fact that celibate members of Anglican Sisterhoods to-day far outnumber those of Anglican Communities for men. The chasuble, so the Editor tells us, did not arrive till 1851, but I cannot believe that when it first gladdened the eye of those attending mass at St. Thomas, the Martyr's, Oxford, women had not already been busy for many years on less advanced articles of ecclesiastical millinery.

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Australian Church Record
Diocesan Church House,
George Street, Sydney.
July 19, 1932.

Dear Boys and Girls,

I have been noticing how the bitterly cold weather of the last week or two, with the winds of gale force, has played havoc with our gardens. The flowers have been blown to pieces, the greenness taken out of the grass, and a sort of broken, bedraggled appearance given to almost everything. Just before this weather came, the poinsettias were looking really beautiful in their lovely red star-shaped blooms. To look at these flowers for a few moments set me thinking. How uninteresting life would be if there was only one colour in the world! There was no reason at all why God should have created all the different colours of the rainbow, as we see them displayed in the sky and in the flowers of the field. He might have made everything green, or everything blue, and then we should have had to wear frocks and ties all the same colour. I think God realised when He made the world that it would be a very dull place if there was only one colour in it. He knew His children would like beautiful things, and so He decided to put into the world plenty of colour, so that it would be a beautiful place for His children to live in. We so often forget the wonderful things that God has given us, and I do not think we thank Him quite enough for all the colours that we enjoy.

There was once a boy, and his favourite colour was red. His father had given him a little plot of ground in the garden, and he had planted only those flowers that would produce his favourite colour; there were red hollyhocks, red dahlias, red roses, red sweet williams. The only red vegetables he could grow were beetroot and radishes. One day he was in bed ill, and a friend of his mother's came to see him, and she brought him a bunch of flowers, and they were all colours. "There's no red there," he said, as he rudely threw them across the floor. His mother was very much annoyed, for she had brought him up to behave properly.

He turned over in the bed, and covered his head with the bed-clothes. He felt a very disappointed little boy, and would speak to no one. Presently he heard a knock on the window, and, looking up, he saw a little man standing on the window ledge. "What's the matter?" he asked. "I'm not well," replied the boy. "Well, I can see that. But what are you cross about?" Because someone brought me some flowers, and there were no red flowers in the bunch, and I like red flowers," he said. "What a little thing to make a fuss about," said the visitor. "Would you like to see some red flowers?" The boy said he would. "Well, just put on these spectacles," said the little man, "and you will see as much red as you want to see." The boy put them on, and turned round to look at the flowers he had thrown

down; there they were, as red as anything; even the leaves were red, but he did not mind that. He looked round the room; yes, the ceiling was red, and the walls were red, and everything was red. Then he took his book out and began to read, and he found all the print was red; and at last he had to shut the book up. Then his Mother came in with a glass of milk, and to his horror that was red. He was so cross he nearly upset the milk. Then he lay back on his pillow and began to cry, "I have got tired of seeing so many red things," he moaned. "Will you please take the glasses off," he said to the little man, who had again appeared on the window ledge. "I will take them off if you promise to do two things," he said. "You must apologise to your Mother's friend for being so rude. And when you say your prayers, you must thank God for all the blessings of life, and you must thank Him, too, for all the beautiful colours in the world that help to make it such a beautiful place."

Your loving friend,

THE EDITOR.

A MISSIONARY TALK.

"When I was away on holidays," writes a friend, "I heard a missionary telling about his work among the Red Indians, and, if you had been with me, you would have felt so very sorry to know what a terrible part fear plays in the lives of people who are not Christians. The missionary said that people who don't understand will say: 'Why bother about missions? Leave the people alone; they are quite happy as they are!' Then he gave story after story to show the terrible things that are done because the Indians are so afraid of evil spirits. How can they be happy when they are haunted by the fear of evil spirits? That missionary was nearly clubbed by an Indian because he took out his camera and tried to take his photo, for he was afraid of the evil spirit in the little black box. Fear and superstition cause such unnecessary suffering, not only among the Red Indians, but other non-Christian people, too. An Egyptian peasant woman took her baby for treatment to the Church Missionary Society's medical workers at Old Cairo. The baby had had measles some months before, and since he had just wasted away. The mother had taken him to the mosque each Friday at prayer-time, and several times to the tombs, where he was left lying alone on the earth to give the spirits a chance to return to him. After ten days' treatment at the Mission Hospital, he began to improve a little, but one night the mother had a dream, in which she saw her familiar spirit, who said the child was going to die. She believed it, so would not bring her baby to hospital again. She had sent his shirt to a wise woman in another village for her to foretell his future from it, and she said the child was to die. The missionaries had taken milk

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to the baby's home, but the mother believed what the wise woman said, so she refused to feed him, and, after two days, the little one died.

Surely such a story as this makes us long to help forward the work of our missionaries, so that the fear and superstition may disappear and the hearts of the people may be filled with love of God, for love casteth out fear.

GOD CLAIMS.

My soul, my mind, my heart,
My praise, my gratitude, my trust,
My worship, my words, my works,
My thoughts, my service, and my time.

A Paper for Church of England People

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EDITORIAL.

Sunday Hiking.

WE are of opinion that the Sunday Hiking craze which has reached Sydney will be short lived. A regrettable feature is that it has been sponsored by business houses and aided by the Railway Authorities. Big Business does not do things for nothing. We notice that Hikers' outfits are much advertised. To exploit the Lord's Day in what seems to us to be clever advertising, may be in keeping with modern methods, but is unworthy of the best traditions of British traders; and for a cleric to conduct a service during the lunch hour rest in the circumstances reported in the daily press, is, to say the least, unbecoming. It is our considered opinion that such clerical acting is a waste of time. The members of these great organised Sunday Hikes are in no mood for spiritual realities on such an occasion, indeed, we wonder if at any time! Putting aside these issues, these excursions are a travesty on the Lord's Day. So great is the excitement of ticket buying, the hectic rush to get a seat when the Sunday morning comes, the glamour and gaiety and badinage of the thousands going off together, that Sabbath quiet, secret meditation and holy converse expected on the Lord's Day are entirely out of the question. The whole thing is the

very antithesis of what the Christian Sunday should be. The whole Christian community should rise up in solemn protest against such organised Sunday outings. They are altogether unhelpful and must react with serious hurt to our land. We notice that the vast majority of those who attend are girls. We only know too well what the sponsoring of Sunday football and cricket has done to the country towns and districts of New South Wales and Queensland. The Lord's Day has become a veritable sports day, to the soul destroying of countless young lives. The Fourth Commandment is not obsolete. It contains imperishable ideals which we may neglect at our peril. The biggest and most significant and most precious part of man is his soul. Not merely bodily health but spiritual vigor is the great desideratum of life. This is what Sunday is meant to bring. The one thing that matters, and matters supremely, is our relationship to God. So the terrible danger of this Sunday Hiking.

Sydney Night Clubs.

THE fair escutcheon of Sydney has certainly been besmirched by the doings of those 126 men and women who were arrested and fined for drinking on certain night club premises on Sunday morning, 24th July. The fact, as stated in evidence, that the club was "the rendezvous of many of the best people in Sydney," only adds to the shame of the whole thing. The Police Inspector's statement that "undesirable persons were frequently on the premises drinking and dancing till 6 o'clock in the morning, and that the majority of people who went to the club after midnight, even prominent people, were drunk before they arrived," throws a lurid light upon much of the life of the city. To think that this goes on, when tens of thousands of citizens are out of work and on the hunger line, simply throws into painful relief the tragedy of sin and selfishness in our midst. We noticed that the majority of those arrested and fined were in their twenties. This whole incident ought to prick to the heart this community which calls itself Christian. There must be some ghastly lapses somewhere. These young men and women, and many like them, but a year or two ago, passed through our schools, maybe Sunday schools, with their religious instruction, and so called character building lessons. Surely cleansing forces must be found somewhere. We want our city to be clean, spiritually and morally clean—and in this the Christian forces must get busy. No Christian ought really to think of living through his

years on earth, and calling himself a follower of the Lord Jesus Christ without lending a helping hand where sin is thickest, waywardness rampant and ungodliness abounding and offensive. For the love of our Lord, Christian people to-day should leave secondary things and get to the actual work of making society more wholesome. Truly there is need for sturdy Evangelism in every family.

Empire Vitality.

THERE is something singularly inspiring with regard to the meeting of the component parts of the British Empire in conference at Ottawa. Hither the eyes of the world are turned, and favourable have been the comments. Vast issues are at stake. Decisions which will have their repercussions throughout the world will be made. Everyone is hoping that light and leading will be given upon the knotty problems of finance and exchange and currency and price levels. There are other aspects, however. The conference is a witness to the extraordinary vitality of the Empire, and to the fact that world destinies are linked with our race in almost unimaginable ways. Recently the world has been astonished at the calm and poise, the hope and resilience which have characterised the people of Great Britain as they have faced colossal burdens of debt and trade decline; and then, to cap it all, the readiness of the people to convert their holdings, even though it means great personal loss, all round. Now comes the meeting of Motherland and daughters in those majestic parliament buildings of Canada. No wonder the "New York Times" can write:—

"Nobody with a spark of historical imagination can fail to be impressed by certain aspects of the Imperial Conference. It is a living demonstration of the peculiar continuing power of the British Empire. It has preserved much of its old prestige and glamour in holding together the peoples' Governments, representing such a vast portion of the earth's surface. Perhaps something of the old pomp and glitter in which Queen Victoria delighted, has departed from the Imperial gatherings, but their true significance remains as a standing tribute to the genius of the British race. It knows how to yield, compromise and adjust itself to the changing demands of democracy, and still manages to hold the scattered dominions in unforced loyalty to the mother of Parliaments. The Empire retains amazing vitality, and it can truly be said that the more the British Empire changes, the more it remains the same."