



Australian Church Record,
Diocesan Church House,
George Street, Sydney
August 4, 1932.

Dear Boys and Girls,

I have been rejoicing in the several days of nice sunshine which we have had during this last week. An advertisement we see placarded up very widely in winter states that a certain beef juice puts "beef into you," well, all I can say about the gleams of sunshine which we have had lately, they put new hope into our lives as we think of the coming springtime. Now, just as we value the sun, so the world values sunny children. There was a dear old man who had a very funny nickname, and yet it suited him exactly. He was called "Love-Joy," by those who knew and loved him. He was poor and weak, and sometimes suffered great pain, but he was such a happy man, and it used to make other people happy to visit him in his little room. Now there is something you can give away without missing it. Do you know what it is? Why, a sunny smile, of course. You give a smile to someone, and you get a smile back. Have you ever noticed that?

"Some children raise the corners of their mouth,
And seem to say, drive gloom away,
Make good seem play, all nature's gay,
It's work to raise the corners of our mouth."

"And if you raise the corners of your mouth,
The smile you wear will banish care,
You'll do your share to make earth fair,
So always raise the corners of your mouth."

If you smile at people, they will smile at you. If you love people, they will love you. "A smile is a ray of sunshine from a sunny heart," and the expression of the face is the outward indication of the character. But if you would be really happy you must be good, and to be good you must love and obey the Lord Jesus, and then you will prove the truth of His own words: "These things I say unto you that My joy may be in you and that your joy may be full." Many people think that a Christian must be a long-faced and grumpy individual, that he must give up this pleasure and that, until all sunshine and gladness is crowded out of his life. But really it is only the true Christian who knows anything at all about true joy. He does not wear a long, melancholy, coffee-pot face, but is bright and cheerful, scattering sunshine all the way along. Christ has brought us real joy.

Another Meaning.

However, never let us forget that rain and wind and frost and dew all have their part to play in preparing the ground and the plants for leaf and flower and fruit.

"Little buds are hiding,
On the leafless trees,
Waiting for the Spring-time
And the summer breeze.
Leaves and blossoms folded,
Snugly tucked away,
Waiting for the sunshine,
Of a Summer day."

Are not all the signs of Spring awakening a revelation to us of the love and wisdom of God? The opening of the bud, the growing of the leaf, the forcing power of the bulb deep down in the earth are God's miracles. We see His wisdom and guidance in the making of the nest, and we see His hand in the colouring of the rainbow. We are chiefly conscious of the joy which comes into our own lives by the supreme loveliness of Nature, and especially when we see the magic hand of Spring touching and transforming the whole earth. God makes use of these silent influences to bring us to Himself, and by these influences we are constantly surrounded.

Life's Spring-Time.

This happy season is a reminder to us of God's love, and we can say with the Psalmist, "Oh Lord, how manifold are Thy works. In wisdom hast Thou made them all; the earth is full of Thy riches." God Who cares so much for each one of us, no matter how small we may be, sends these messages of His love to us that we may learn to trust and love Him. And while we look around and see the landscape being transformed under His mighty hand, let us search our own hearts, and let us pray to God that they may be indeed His dwelling-place. Do you know that each life has its four seasons? Yours is Spring, the beginning of life, the period of preparation. Let the sunshine around remind you of the brightness of the Christian life, and let the Spring flowers remind you of the sweet fragrance of a life that has been yielded up to the service of Christ the Lord.

Your loving friend,

The EDITOR.

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RACE SUICIDE.

Mrs. Bertha M. Phelps writes:—

"Country Life," May 6th, says: "Hats off to the Bishop of Birmingham (Eng.), who says there are far too many of us already and that we ought to cut out the next generation." Not being a disciple of Malthus, I'd rather say "Hats off to Mr. Abbott, who has made a success of desiccating meat so that the cost of transport will be less, and so we can sell more. Surely only the physically or morally unfit should be debarred the joys of parenthood; should love and marriage be their lot in life. Patrick Edward Dore, in "The Elements of Political Science," has a fine chapter dealing with the "Malthusian Fallacy," as he terms it.

May I tell your readers of a wonderful book with a name not likely to attract them? I refer to "Tokology," by Dr. Alice Stockham, M.D. Oh how I wish that such a book had been written hundreds of years ago! It would have saved many a home from being wrecked, and many women being driven to despair. Ignorance of what is right between husband and wife has caused untold troubles. Did I hear someone say, cynically, "Where ignorance is bliss 't is folly to be wise?"—but surely it is a case of "Father, forgive them, for they know not what they do." If men as well as women will read "Tokology," they will learn much that will be helpful and will make for happiness.

Dr. Alice Stockham gives advice that is easily understood and, if those about to become mothers could follow her instructions, much agony and worry would be saved, and fewer women would be tempted to evade their responsibilities. I cannot, of course, go into details here.

It is a pity the book costs 10/6, but perhaps groups of women (like Mothers' Unions) could get copies and lend to those seeking information about pre-natal care, etc., and the C.E.M.S. might also have copies in their libraries.

Better to do this than preach race-suicide. As for food and raiment, "The Lord will provide," by letting us have scientists to teach us how to increase production. How could anyone be a pessimist in the face of the last century's discoveries?

(An edition at about half that price has lately been published. Ask any bookseller—Editor.)

A Paper for Church of England People

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Intercommunion.—Important Speeches.

Leader.—"The Call to Heart Searching."

The Indispensable Laity.

The Making of Jim Brown.—By X.

"What I Owe to Christ."—Book Review.

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EDITORIAL.

St. Barnabas, Chatswood.

WE are of opinion that the leaders of the St. Barnabas, Chatswood, agitation, are going quite the wrong way to gain any redress of their imaginary grievances. In fact, they are fast alienating the sympathy of sober-minded, faithful Churchmen. No brother clergymen could countenance for a moment, the action of a parish council in purporting to fix a Rector's salary for six months, at the rate of £5 p.a., as has been done by the Chatswood Parish Council in the case of Canon Rook. It is an affront to the whole body of Sydney's hard-working clergy. It is an attitude altogether unworthy of Church of England office-bearers, let alone Christian gentlemen. Such action is bringing the Church into contempt, and causing the world outside to wonder where reasonableness and equity come in, let alone spirituality and loyal churchmanship! No doubt the true story of the actions of the past few months between the authorities of Sydney Diocese and those of this parish, will come out in the approaching session of Synod. However, to us, it seems as if certain influences are at work "behind the scenes." We notice that a contemporary of ours has made much comment on the matter, has received various communications from interested par-

ties, and has even published an advertisement of a "Church Reform Association," which is the outcome of the St. Barnabas affair. Is this all of a piece? Sydney Diocese has, for long, been the citadel of true, sober churchmanship. It has made no apology for its Evangelicalism and Protestantism. In the minds of certain people, the ramparts of this citadel must be scaled, or broken through. Perhaps St. Barnabas, Chatswood, was considered the vulnerable spot in the walls! We don't know. Of one thing we are confident; the smoke screen which has been covering the barrage of fire aimed at Sydney Diocese during the last few weeks, has lifted, revealing in its wake, a tragic state of affairs, for which somebody is responsible. There is one thing of which local Churchmen must ever be on guard, and that is, not to be made the tools of clever, designing people—emissaries of a particular Cause.

The Question of Marriage.

WE greatly deplore the fact that "stunt" marriages have taken place recently in Sydney—one in an aeroplane, and the other at a Sunday hiking excursion. It is to us a lamentable thing that ministers of religion are to be found who will lend themselves to the performing of such. We live in a day when many of the old sanctities have gone. Deplorable views of life and marital relationships have gained much headway. We are convinced, however, that millions of Christian people utterly repudiate low conceptions of marriage, and thus regret the cheapening of the sacred ceremony of uniting a couple. It is obvious that, with the breaking down of many of our cherished ways, a tightening up must take place. The authorities of the Church cannot be too strict in the matter of using the Marriage Service. The trouble is lack of instruction. The prevailing ignorance with regard to Christian verities and religious sanctities is simply appalling. Far too many young people enter "the holy estate of matrimony" thoughtlessly, and without due regard to the Christian ideal of marriage and the indissolubility of the bond. They forget or do not seem to understand the need for mutual patience and forbearance, sympathy, and consideration, which, by the way, should be based on a personal allegiance to Christ. Under the circumstances, it is not surprising that so often promising unions are wrecked, and homes broken up. There is a crying need for more faithful and consistent teaching on the part of the Clergy, not only from the pulpit, but in the Schools, and various Guilds. It

is just here that active branches of the Mothers' Union, Girls' Friendly Society, and the C.E.M.S. can do so much good. And even then, the clergy, in their preaching and pastoral work, have unrivalled opportunities of emphasising the sacredness of the marriage vow. It will be refreshing news to learn of a revival of the teaching office of the ministry; for great subjects as Baptism, Confirmation, Marriage, the Church, her ministry and sacraments, need definite Scriptural and faithful handling.

The Science Congress.

WITHIN a few days, scientists will be gathering in Sydney from all over Australia, for their periodical Congress. Physicists, chemists, anthropologists, geologists and specialists in other realms of science will read their papers and enter into learned discussions. We are not now concerned with their abstruse reasonings and cogitations, other than to note that man, in his work-a-day life, has richly benefitted through the experiments and discoveries of the scientific world. It has not been all gain, however, for the materialistic conceptions of biological and world processes have tended, in certain directions, to dethrone God, and in consequence, to strip man of his pristine glory. However, a new orientation has laid hold of many of our leading scientists and men like Jeans Whitehead, Needham, and others have laid the religious world under deep debt. Man is not a soulless entity. Behind the phenomena of the Universe there works the mind of our Eternal Father, whose purpose is the eternal blessing of His Creatures. It is being proved more and more that there is no mere blind mechanism behind cause and effect, but that this world is God's creation and in it, and through it, He works His Divine Will in processes of redemption and glory. The wonderful works of God are seen in Creation and life. God's love and power are clearly manifest. But man is the greatest of the wonderful works of God, because in intelligence, and in spiritual apprehension, he is supreme. He cannot fully know and understand God by inference from the workings of the Universe. God, in the last resort, has revealed Himself in the person of our Lord Jesus Christ, Who not only makes known the power and wisdom of God in fulness, but reveals Him as Love in His redemptive act on Calvary. In so far as science interprets nature and aids man in using its secrets, we welcome most heartily the Congress. It must not, however, tread on Revelation, for scientific investigation, in the realm of eternal truth, has grave limitations.

An English clergyman lately said that, while connected with the Army in India, during the period of the Great War, he was converted to Christ, through daily observation of the beautiful and self-denying lives of the native Christians.

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Naboth.

THE man who had the courage to say "No" to a King. It is hardly etiquette to say "no" to a King—to refuse his invitation, to decline his offer or request. Yet Naboth did it. And behind the King was his Queen, the stronger character, the more evil, who had no scruples, shall we say no soul, no conscience? How easily he might have made a compromise. He could have escaped selling the vineyard, the inheritance of his fathers. He had the offer to exchange for a better. Surely, such a compromise was excusable, defensible. But no, Naboth will not accept a compromise. Compromises are almost always dangerous, have often to be abandoned. So often they bring catastrophe. There is no place for compromise in true Religion, in the Religion of Jesus Christ, when loyalty to the will of God is involved. Let us suggest some thoughts about this answer, this refusal of Naboth, couched in such strong terms—"The Lord forbid it me."

(1) The Law of God must rule in our life. It is supreme. It stands first before everything else, above everything else. It matters not whether it be the word of an earthly King, or success, sentiment, policy, economics be involved. The Commandment of our God stands first. His will must be done. "Here I stand, I can do no other." It will often mean being singular, standing alone. It is not pleasant, for it may mean being shunned, finding no place in the social life of the world. It may mean receiving no invitations, being ostracised from the community in which your life is spent, you may be looked upon as unwelcome as Elijah. You will remember, Ahab addresses Elijah as "My enemy." He is to Ahab a kill-joy, come to arouse his conscience as to his wrong-doing.

(2) But then it will mean being partaker of the sufferings of Christ. Naboth was in good company when they bore him without the gate, and stoned him with stones. "Bearing the reproach of Christ is better than all the treasures of Egypt." Was he not in some sense himself a fore-runner of Christ? Were not both accused of blasphemy? Did not both suffer without the gate? He surely was a partaker in the sufferings of Christ. It is a happy thing to walk on the way of suffering with Christ. What an honour to be in such company!

(3) The peace of God was within his heart. Only this way is God's peace won, only this way is it retained. He feared God so much that he feared Ahab not at all. We may imagine the calm and serene spirit with which he met his end, assured he was doing the will of God. In that sudden calamity, he could commit his soul to his Heavenly Father. It is terrible to forfeit the peace of God through disobedience or through compromise. What a fearful thing it must be to have no Heavenly Father, to Whom you may commit your soul when you are brought suddenly face to face with danger, called suddenly to face the risks of the operating table. But we may, without exaggeration, picture Naboth's

rest of soul. He was suffering for right doing. He was doing the will of his God.

(4) God will vindicate the man who says, "No," in loyalty to His will and Commandments. If that vindication does not come in the man's life time, it will surely come. He may raise up an Elijah who will bring to book the wrong-doer, and vindicate him who is loyal to God and His will. He will place the name in the Records of His Kingdom, as surely as Naboth's name is recorded in the Word of God that liveth and abideth for ever. He will avenge His own elect, who cry day and night unto Him, though He tarry long, He will not fail.

Think of the contrast the story presents to us. Naboth, on the one hand, with dauntless courage, refusing the request of the King; and the wicked elders and nobles of the city, acceding to the iniquitous plan suggested to them by Jezebel. Could contrast be more strongly presented to us? Would you be Naboth, or those wicked elders? Oh, for the brave and dauntless stand for the will of God taken by Naboth!—W.T.C.S.

What I Owe to Christ.

A Living Book.

(By C. F. Andrews, M.A.)

In many ways this is a remarkable book—and fascinating to a degree! As a revelation of a man's deepest spiritual experiences, we have not seen the like for many a day. There is an open-mindedness about it, a moral fervour, a passionate love for Christ, a rich humanitarian outlook, that must appeal to hosts of readers. It reveals a courageous soul—one of those noble, rich, selfless souls that make the world of men and affairs all the sweeter, truer, nobler, for his presence and labours amongst the sons of men.

In a word, this volume is C. F. Andrews' biography, though it takes this additional form of being a personal confession of indebtedness to many people, and most of all to His Lord and Saviour. Coming of strict Puritan stock, noted for its adherence to the principles of religious independence, Andrews developed a mystical and strongly conscientious faith. In his father's denomination, that of the Irvingite Church, he found no resting place. Hence in his youth he drifted to Anglo-Catholicism. But this was not his terminus, for he now belongs to no particular church. His is a non-sectarian Christianity, thoroughly individualistic and cosmopolitan in character. It is not, therefore, surprising that some ecclesiastics assert that because Andrews is now a member of Rabindranath Tagore's Ashram and is no longer an active propagandist for organised Christianity, that he has betrayed the faith of his fathers. However, "What I owe to Christ" witnesses constantly and eloquently to the sincere Christian conviction of a person who believes that the most effective propaganda is found in "deeds, not words"—and only as it is inspired and enriched by a living faith in an ever-living Christ. Sometimes, however, it does seem to us that sentences in this book breathe the subtle pantheism of the Indian East. In other words, that there is a neo-theosophical tendency in the spirit that is revealed.

Andrews has a genius for making and keeping friends. Thus no small part of the interest of his life-story is the references to personal contacts in England and abroad. Outstanding amongst many admirable portraits are the character appreciations of his parents, of Bishop Westcott, his son, Basil, and his daughter, Katie; C. H. Prior, the Cambridge tutor; Susil Rudra and Samuel Stokes, co-workers in Indian Mission work; Albert Schweitzer, Rabindranath Tagore, Sadhu Sundar Singh, and Gandhi.

The comments upon problems of race, war, economics and theology are numerous and stimulating.

The main theme of the book, however, is Jesus Christ. From the time of his conversion forty years ago, Andrews has lived triumphantly in a personal knowledge of the Risen and Glorified Christ, a Christ Who is constantly manifesting Himself in consecrated lives which count no sacrifice too great so long as the call to discipleship is obeyed. To Christ Andrews owes the secret of living at his highest and best, and through Christ only can this secret be given to the world. It lies "in pure overflowing goodness and self-spending love." Christ is all and in all: "Human life would sink back incredibly far, beyond all recovery whatsoever, if it were not for this supreme miracle of grace which Christ's presence has brought to mankind."

"What I owe to Christ" is more than an autobiography; it is more than a confession of faith; it is an impassioned appeal for world transformation, for brotherhood, for goodness, for righteousness and truth in the Name and power of the ever-living and reigning Christ. The volume is published by Messrs. Hodder & Stoughton, and is available at the leading booksellers.

Our Indispensable Laity.

INTERESTING contributions have been made during the past few months in the public and Church Press on what the Laymen of our Church think about the religious situation in the land and the methods of administration and organisation in our Church.

Our laymen have not been slow to point out many defects in our modern expression of Christianity and our Church polity. This is all to the good so long as the criticism is fair and unbiased.

It is indeed a "Sign of the Times" which we should take notice of. There has always been among our laity a great number of earnest minded Christian men who have given of their best in the service of their Church. They have shown keen, honest, straightforward convictions on many fundamental issues affecting our Church life to-day.

Naturally, there are some aspects of the Christian revelation which only the trained theologian or ecclesiastical expert can deal with. But in spite of many exaggerated statements there has often been revealed by the laity a moral earnestness for the Faith and a true understanding of the teaching of the Church, which is admirable. What are some of the things that are exercising the minds of the Laity to-day? First there has been revealed an impatience with the slow methods of the Church's machinery in dealing with modern problems. Organised and institutional religion makes little appeal to them. There is no doubt that our Church dignitaries and leaders often are absorbed in Committees and administrative work which could be well left to the laity who would employ greater business ability and methods in dealing with it.

There is nothing which so dissipates the energy of our Bishops and senior clergy as Church machinery. They should be free to do their real work of shepherding the flock committed to their care, both clergy and laity alike.

There are spheres in our Church where the laity are indispensable. Our Synods are composed to two-thirds of laity. They should bring to their task in our Synods more suggestions of a business like character, especially how the Church can deal with the great number of apathetic Churchmen at present outside the ordinary influences of the Church. This is a layman's task.

In the preaching of the Gospel in the highways and hedges, and in social activities our laymen should take their full share. We rejoice in the growing

recognition of their place in the Church on the part of our laymen. The C.E.M.S. and Fellowship Movements are indications of a revival among our men. Our women have always shown a loyalty second to none. Without their aid our Church would suffer greatly to-day.

But careful direction and leadership are essential in order that the Church may become more efficient. The clergy must be in a real sense Leaders. They must not be nurse-maids or tyrants.

Above all, there must be a vivid consciousness of God in the hearts of the laity. Many need to realise that membership of the Church means responsibility in His service, active co-operation in the work of winning the outcast, helping the fallen, and bringing men and women into the Kingdom.

Our Laity want to beware of merely a Sunday Religion. To sit in a comfortable pew on Sunday is not enough. The influence of a Church is not measured by the size of its congregation. Worship and Service go together. It is in the practical application of the teaching of Christ, an-every-day-of-the-week religion that will bring about the change we all so much desire in our corporate life.

The Making of Jim Brown.

By "X."

Of course "Jim Brown" was not the lad's real name, but if a rose called by some other name will smell as sweet, then for the purpose of this story, "Jim Brown" will do as well as any other. "A brand plucked from the burning" would serve as the title, but this, perhaps, has been somewhat overworked. The story itself, as told by the Minister, runs something like this:

Jim had about as bad a start in life as anyone could well have, but it may be wise in this instance as well as in many others, to "let the dead bury its dead," and say briefly that this bad start began before he was born. He grew up in surroundings which were physically and morally unclean, and his companionships were such as matched his surroundings. With this environment he grew from childhood to youth, and by that time had become a sullen and distinctly unpleasant young person, who, by the decent and respectable folk, to whom he was a nuisance, was carefully avoided. Young as he was, he was already a drunkard and fully initiated into the dark fraternity of vice. It was not surprising, therefore, to find him a prominent member of a push which haunted the street corners of that neighbourhood. Indeed, it was largely owing to this fact that Jim became the hero (the word is used advisedly), of this story.

A Form of Amusement—But!

One form of amusement indulged in by this band of roughs, was to disturb and annoy any kind of religious or social service carried on in the Church Hall every week, and to this gathering the push gave its most persistent attention. The little man, who was considered by many of the congregation a fanatical teetotaler, was at the time the leader of the Band of Hope, and people wondered how he put up with the annoyance. Though he had long patience with the drunkard, and was willing to spend himself in their service, he was not one who suffered fools gladly.

One evening, when an Evangelical Mission was in full swing in the Church room, by the superintendent of the Band of Hope managed to get Jim and some five or six of his fellows to attend an evening service. How he managed it, no one knew. Perhaps they were curious to know what the thing was like, perhaps they hoped to get some "fun" out of the visit, perhaps they had some sneaking regard for the man who had so patiently borne with their annoyances. At any rate, they went, and were carefully dumped down in a seat well up to the front. There, partly because they were under the eye of the whole congregation, and partly because there were men present who, they knew, would stand out nonsense, they remained quiet throughout the service. As, on another occasion, the minister, when he saw them come in, said to himself, "They won't remain to the after-service." However, he was only partly right, for though Jim's friends got out as

quickly as they could, he remained hunched up and sullen faced, in the now empty seat. There he sat, apparently heedless, through the after-service, and when that was over, to the inquiry meeting, where the missionary declared to him the salvation of Jesus Christ, and Jim, the larrikin, the vicious, the drunkard, made the great surrender.

A Battle and a Victory.

Poor Jim, surely he was in for a bad time. The young people of the Church held aloof. Not so much that they were unwilling to bid him welcome into the Church family, but rather that they were not sure of the reality of his conversion. On Jim's part, he had cut himself adrift from the push, and, except for the Church workers, he stood for a short time practically alone. He was too young, too bewildered by his strange experience, to give the elder members of the congregation a chance of helping him. To his own family, his behaviour had been a constant source of irritation, and though at first they welcomed the change which religion made in his life, when he cut out the drink and refused to share in this and other things in which they also indulged, they became as bitterly opposed to him and his religion as were the rest of his former friends. It was, the minister says, quite pathetic to see the push, of which but recently he had been a member, laughing and talking on one corner of the street, and Jim entirely alone at another.

This state of things, however, did not last for long, for gradually, little by little, he was drawn into the life and fellowship of the Church. The people of the parish were, for the most part, tradesmen, artisans, and labourers. They were a thoroughly warm-hearted, plain spoken and friendly folk, and knew quite well the difficulties that Jim would have to meet, and from among them he soon found those in his own station in life, who were in the troublesome days to come, to stand him in good stead.

Days of Testing.

Jim was one of the many employees working in a neighbouring factory, and among them he had acquired the reputation of possessing the vilest tongue in the district. One way they had of enjoying themselves was to stir up the lad's quick and ungovernable temper, until at last he poured forth such torrents of fluent blasphemy, that would make any but the case-hardened shiver. Of course, when his fellow workers learned that Jim was "converted," and had "joined the Church," their efforts to make him blaspheme were persistent. Day after day he had to run the gauntlet of their taunts and sneers, their rough practical jokes, and frequently their rough handling, but in spite of their efforts, Jim stood firm. As already stated, he had been a drunkard, and the craving for alcohol remained for years afterwards. In fact, it is doubtful whether it ever altogether left him, so much so that years after, when his wife was ill and foolish women persuaded him that it was necessary for her recovery that she should use some intoxicant, most reluctantly he set out to get it; but he so dreaded the ordeal that he tied a length of cord to the open bottle so that the smell of the liquor would be less likely to reach him and stir into life the torment which the smell produced. Another way his fellow workmen had of tormenting him was to take him, and by sheer force, pour the drink down his throat. No one who has not seen the agony of the reformed drunkard struggling against the intolerable agony of desire can adequately realise what torment the lad had to overcome, not only once or twice, but day after day, in the ordinary round of daily work. These things are but instances of what he had to undergo yet in spite of these and of other difficulties, he made good.

More Subtle Testing.

Now he was to be tested in a more subtle but very different fashion. The firm sent him and other workmen to another State, to complete some work undertaken there. The minister gave him a letter for the Rector of the Church he proposed to join and there he became a member of the Bible class. The class was under the control of a very devout, but very unwise teacher, who possessed very little control of the members. At times the class was little better than a bear garden, and finally the lad became so disgusted with the whole thing, that he ceased to attend. Unfortunately for Jim, the congregation consisted of the professional and commercial classes, with whom, of course, the lad had little in common, while the sermons of the scholarly Rector were miles over his head.

Thus, without guidance, sympathy, and Christian companionship, Jim drifted away from the Church and its protective influences, and before long he fell.

But we must reserve the rest of the story for another time.

WAYSIDE MUSINGS.

(By a Wayfarer.)

Paradise: It's Occupations, and How to Reach It.

WHEN the Wayfarer returned from his next journey, he found the little boarding-house in gloom. "Poor Sam is dead," they told him. "Left home as usual to go to business—motor-car turning a corner too quick—driver said he wasn't the least bit drunk, but had been having a couple of drinks, so we buried Sam yesterday." So it was natural that on Sunday afternoon the conversation should turn upon Sam, and on death in general, and its sequences.

"I'm sure he's happy," said one, "he was such a real Christian chap. On Sunday mornings and evenings he never missed Church, and on Sunday afternoon he taught a lot of boys in the Sunday School. On his table in his room there's his Bible, and I know he always made time for reading it before breakfast; and there's his Prayer-book and a Church-library book."

"And what a clever joiner he was, too," said another. "That beautiful table by the window, he made it as a present to our landlady. He loved doing beautiful joinery. I wonder if there will be any joinery for him to do in Paradise, or in Heaven?"

"I shouldn't wonder if there is," said the young lady. "I am just reading a little book called 'The Little Pilgrim in the Unseen,' and it speaks of a city in Heaven (or else in Paradise. I don't know which), where everyone was working at his trade, and all doing everything for the Glory of God. One man was laying bricks, another printing, a poet was reading his poem in the market place, and the poem was all about Christ's atonement, and about God's grace, and about the forgiveness of sins through Christ's merits and atonement. Others were building a ship; a minister was preparing a sermon, and the title of it was 'What I owe to Christ's atonement.' The women were working mostly in their homes, but some in schools and some in businesses; but everyone was rejoicing in his or her work, and doing it all to the glory of God. And I don't see why it shouldn't be true."

"In that case," said the young man, "I suppose we may think of Sam as having been appointed to take charge of some celestial joinery business, and delighting in managing it to the glory of God."

"Why, then," growled another, "you'll make Heaven just like Earth; motor cars, I suppose, and people running each other down, and hospitals, and all that! I thought it was all white robes, and harps, and crowns."

"No pain in Heaven," said another, "no drunkards there; and I suppose the white robes and the harps and crowns are only to represent purity and praise and victory. But I suppose there will be Churches and Sunday Schools, or else Sam won't be perfectly happy."

"Yes," said the young lady, "can't you imagine all the holy people leaving their work, and crowding into the Churches to hear and tell and sing about the love of God, and how Christ gave His life to redeem them. And those who most loved teaching would be set to teach the little ones—those little ones, who, on earth, had no opportunity of learning about Christ—some the children of God-fearing parents, whose prayers had been from their earliest existence their defence against evil; and many from godless

homes, mercifully taken away from the evil to come; and many from heathen lands. I believe the death-rate among African children is about 70 per cent. What a lot there will be for them to learn, and what millions to be taught! And then I suppose the adults from heathen lands—those who had made the best of the little light they had—all needing to be taught! O, Sam will be happy there; he loved teaching about Christ."

"Then," said another, "you think that the next life will be only a continuance of this. Whatever we have best loved doing here, whether right or wrong, we shall just keep on doing it. Is that your idea?"

"The Bible doesn't seem to tell us much about it," said the older man, "but Death won't change us, will it? We shall be the same men and women, with the same likes and dislikes, the same loves and hatreds. People don't die. The pain ceases, the difficult breathing seems to get easier, sights and sounds gradually cease, just as when we fall asleep. People say, 'he is dying.' And then, I think, the sights and sounds of the spiritual world become clear to us. Christ's people find they are with Him, and are supremely thankful and happy; and those who have refused Christ—well, I don't like to think! But wouldn't it be terrible if those who have been doing wrong should find that they have to keep on doing wrong; and those who have refused to be Christ's, should find that their choice has been final!"

"What about me?" asked another. "I'm not as good as Sam was. I admit I don't read my Bible, and I don't go to Church much, and, of course, I don't teach in the Sunday School. But I'm not wicked, I've been baptised and confirmed, I say a prayer every night; I never wronged any man of a penny, and I'm always willing to subscribe to any good object, and I go to Church sometimes. What's going to become of me?"

"I think the whole question is," said the older man, "where do we stand with regard to Christ? This, I'm sure, that Christ didn't come to save us, for us to be saved without Him. If we could possibly have been saved by being baptised and confirmed, and living decently good lives, without Him, He wouldn't have left the Father's glory and set Himself to meet and to bear God's anger against sin, and to die on the Cross for us! God would simply have told us to be baptised and confirmed, and to be as good as we could. So I think it all depends on what Christ is to us—whether we recognise that we are sinners who can't possibly save ourselves, and thank Him for dying to save us, and trust ourselves to Him for salvation, and from love and gratitude, try to live to His glory—or whether we trust to being such moral, respectable people, that we may safely leave Christ out of our lives."

"I think I've been a bit like that," said the young man, rather seriously, "What do you advise me to do?"

"If I tell you my own story," said the older man, "will that help you? Well, I just went to God as I'd have gone to my own father. I confessed that I was all wrong, and couldn't help myself, and I asked Him to forgive me, because Jesus Christ had died for my sins. And I said over to myself that wonderful 53rd chapter of Isaiah, especially verses 5 and 6, how He was wounded for our transgressions, and bruised for our iniquities, how all we, like sheep, have gone astray, and the

Lord hath laid on Him the iniquity of us all. Then I began to go to Church, but for several Sundays the minister said nothing about the forgiveness of sins, so I went to another Church, and then to another, till at last I found a minister who did preach about the forgiveness of sins, and I've stuck to his church ever since. Then I began reading the Gospels, and I couldn't read enough of them; for I wanted so badly to know that my sins were forgiven, and from the Gospels I went on to the Epistles, and as I read it became clear to me that God had really heard my confession and my prayers, and had really forgiven and loved me. And my Bible, from beginning to end, has become a new Book to me; and the Church services, and the Lord's Table have taken on a new meaning; and I've been a happy man ever since."

"Thank you," said the young man. "I'll try the same way."

Our Incomparable Liturgy.

(By W.F.P.)

There are two books in the English language which stand out pre-eminent above all others, which are better known and greater even than the works of our greatest poets. They are the Bible and the Book of Common Prayer. The thought and theology of the Prayer Book are everywhere in the closest conformity with the teaching of the New Testament. The compilers of the Prayer Book base the Reformation, so far as the Divine Service of the Church was concerned, upon the need of daily Bible reading in the mother tongue at "the Common Prayers in the Church."

Our Prayer Book, then, is the instrument of the Bible, carrying with itself the whole framework of the Scriptures into the service of the Church. The Bible is the greatest book in the world and next to it is our Prayer Book.

At Morning and Evening Prayer our Service opens with the sentences, the Confession of, and Absolution from our sins. The Lord's Prayer is next recited, and then comes the "Call to Worship," known as the Venite.

The 95th Psalm is chanted by millions of Christians and gives us a clue to worship. What are the essential characteristics of Christian worship?

First, Worship is more than individual, it is a corporate act. "O come, let US worship." In Christian worship we unite with the whole family of God, we realise the Communion of Saints. We rejoice in a common salvation, and claim our pardon and place in the Israel of God.

Again in God's worship we come into God's very presence. We are brought face to face with the Father and Redeemer of our spirits. We need such outwards forms as our Liturgy to assist us to realise that invisible communion, and help our common worship in spirit and in truth. We draw near with reverence and Godly fear. We kneel before the Lord our Maker. Kneeling is the Christian posture and attitude of devotion.

Further, Christian worship is pitched in the key of Praise and Exultation. The ideal Worship of the Church is a great thanksgiving for God's unspeakable Gift in the redemption of mankind.

Too often we let the Miserere overpower the Jubilate, the Magnificat and the Gloria in excelsis. We worship God in our praises. We are glad when we come into the House of God.

The whole of Hebrew worship is penetrated with the wonder and glory of the created world. It appealed to the strength of the hills and the music of the waves; two great voices, the sea and the mountain, which our English poets have also heard.

Worship is also listening to God. We listen together to hear what God will say. "To-day if ye will hear His voice, harden not your hearts." He speaks daily to every man who has the ears to hear.

Every Psalm closes with a Doxology of praise to the Trinity. We must let our worship pass into Adoration. We should always have the sense of the Eternal Presence both in worship and in life. Fellowship with God should be our daily experience. True Christian worship in Prayer, Praise and Sacrament is the only complete preparation for daily life.



The authorities of St. Paul's, Redfern, are planning to have the tablet in memory of the late Venerable Archdeacon Boyce ready for unveiling on August 24, the date of the anniversary of the Church.

The Very Rev. A. E. Talbot, M.A., Th.Soc., Dean of Sydney, has been in Warragatta this week. He preached the Synod sermon, and conducted a quiet day for the clergy.

On Sunday, August 21, the Ven. Archdeacon Charlton will unveil a window in St. Paul's Church, Cobbitz, N.S.W., in memory of the late Bishop and Mrs. Pain. Bishop Pain was the second incumbent of St. Paul's, 1868-1883.

The Rev. L. M. Andrews, formerly Vice-Principal of the Brotherhood of the Good Shepherd, Dubbo, and who did great work in the Brewarrina District, has been appointed Canon of Truro Cathedral, Cornwall, England. It is several years since Canon Andrews returned to England.

The Bishop of Armidale has been in Sydney for a couple of weeks, fulfilling episcopal offices. On Monday, 1st August, he addressed 90 clergy at All Souls', Leichhardt, under the auspices of the Sydney Clerical Prayer Union and the Junior Clerical Society.

The Archbishop of Brisbane has had the honour of being asked to accept the Presidency of the Royal Geographical Society (Queensland), for another year, and this he has done. He has also had the honour of being asked to preach the Sermon in Sydney Cathedral on the opening day of the General Convention in October.

The Rev. R. Fenwick Brown, Vicar of Holy Trinity, Williamstown, Victoria, is gradually recovering from injuries sustained several weeks ago, when a motor truck and his car came into collision near Footscray. When a collision appeared inevitable, Mr. Brown lifted his nephew, who was seated by him, and held him at arm's length, saving him from injury. The car was badly damaged.

News has been received of the death in England of the Rev. H. R. Philpotts. He was formerly in the Diocese of Brisbane, and for several years was Rector of Kingaroy. After he resigned that charge through ill-health, he lived for many months quietly in retirement at Wynnum Rectory with the Rev. R. W. Shand and Mrs. Shand. He lost his physical, but not his mental powers towards the end, but he retained his cheery outlook right on to the last. Those who knew him well loved him much.

Much interest has been aroused in Australian Churchmen at the erection in St. Mildred's Church, Bread Street, London, of a bronze mural memorial to Governor Phillip, founder of the first British settlement in Australia, who arrived in Port Jackson with the first fleet, in January, 1788. The church is the nearest church to Governor Phillip's birthplace. The memorial, which will cost £2000, is the gift of Lord Wakefield, and includes a bust larger than life-size, of Governor Phillip, a scene depicting the arrival of his party at Sydney Cove, the Union Jack, and the flags of the Commonwealth and all the States.

The Consecration of Archdeacon Kirkby as Bishop Coadjutor will take place in St. Andrew's Cathedral on the morning of St. Bartholomew's Day, August 24, at 10.30. The Archbishop hopes that as many of the Clergy as possible will be present, in robes, to express their hearty welcome to the new Bishop Coadjutor, and to support him with their prayers. The Clergy will robe in the Chapter House. The Archdeacon has recently been in Melbourne attending the annual meeting of the Bush Church Aid Society. By a happy arrangement, he has become President of the Society, in the place of the late Bishop J. D. Langley, D.D.

News has come by cable that the Rev. M. W. Britten, M.A. (son of the Rev. A. E.

Britten, vicar of St. John's, Footscray, has passed his final examination in the London University for the degree of Bachelor of Divinity. Mr. Britten was a member of Trinity College, Melbourne University, where he obtained his degree of Master of Arts, and also the Licentiate of Theology, with first class honours. After spending some time in a curacy at St. James' and St. John's, Melbourne, he proceeded to England for parochial experience, and to finish his theological course at the London University. He will be returning home in November next to take up work in the Melbourne Diocese.

On Tuesday, August 9, Victorian friends of the Bush Church Aid Society tendered the Ven. Archdeacon Kirkby a farewell in the Chapter House, Melbourne. The Chairman was Rev. Dr. Law, who, with the Revs. A. P. Chase, Principal Wade, R. Hallahan (Werimull), and Mr. J. Carter, spoke of the esteem in which the Archdeacon is held by the many friends of B.C.A. in that State. Dr. Law, on behalf of the Victorian section of the B.C.A., presented the Archdeacon with a handsome cabinet of cutlery. The Archdeacon thanked the gathering for their good wishes, and briefly sketched the history of the Society, emphasising how, from early difficulties, the B.C.A. had become a powerful influence for Christ in the outback. He appealed for the continued support and prayers of Victorian churchmen for this great work.

The Diocese of Newcastle will greatly benefit by the bequests of the late Mrs. Annie Fowler Berkeley, a devoted churchwoman, who recently passed to her rest. The following are the bequests: Church of England Boys' Home, Morpeth, £1000; Church of England Girls' Home, Newcastle, £1000; Church of England Girls' Grammar School, Newcastle, for continuation of Hudson Berkeley Scholarship, £1000; Christ Church Cathedral, Newcastle, for church missions, £1000; Seamen's Mission, £1000. Testatrix directed her trustees to set aside £10,000 as an endowment fund, the income therefrom to go to the stipend of the Dean of Newcastle, so long as there should be a Dean of Christ Church Cathedral, but during such time as the Bishop of Newcastle should act as dean, or there should be no dean, the income to go to the Church of England schools. In the event of the bishop's acting as dean or there being no dean for a continuous period of ten years, the principal of the endowment fund and any accumulation to go to the schools in equal shares. Among the legacies is one of £1000 left to Dr. Crotty, Bishop of Bathurst (formerly Dean of Newcastle).

The death of Canon Wallace Mort, at Wentworth Falls, where he lived in retirement, removes one of the oldest of the Sydney clergy. Canon Mort was born at Cressbrook station, Queensland, in 1847, and was the eldest son of Mr. Henry Mort, M.L.C. He was educated at Macquarie Fields under the Rev. G. F. Macarthur, and afterwards at Clifton College, England. After graduating M.A. at Oxford, he was ordained by Bishop G. A. Selwyn in 1870, and was appointed curate at St. Mary's, Lichfield (Eng.). He returned to Australia four years later and for the following two years was curate at St. John's, Parramatta. Then he was appointed rector of the newly-formed parish of All Saints', Woolahra, where he worked for 37 years, retiring in 1914. During the greater part of his ministry at All Saints', the parish extended to South Head, and included the districts of Watson's Bay, Vaucluse, and Edgecliff. For eight years (1902-10) he was Rural Dean of East Sydney, and for the following six years was Rural Dean of Randwick. In 1914 he was appointed honorary Canon of St. Andrew's Cathedral. During a visit to England in 1910, he acted as chaplain to Archbishop Wright, at the latter's consecration in St. Paul's Cathedral. For more than 30 years Canon Mort was associated with the military forces. His first appointment as chaplain was in 1877. He advanced to the

position of senior chaplain in 1893, and in that capacity was responsible for the organization of the chaplains' branch of the New South Wales contingents in the South African War. He was awarded the volunteer officers' decoration in 1900, and he retired in 1909. During his incumbency of the parish, the beautiful church of All Saints' Woolahra, was built. The interment was at St. Jude's Churchyard, Randwick, after service at All Saints', at which Canon Langley said that Canon Mort was one of God's gentlemen—a man of peace, a faithful parish clergyman—one of that fine old type of clergymen who are fast passing away.

Our Apologies.

A MOST foolish blunder was committed in the last issue of our Australian Church Record. We were so impressed with an article on "Re-Union in India," which appeared in the Bendigo Church News, that we inserted it, with due acknowledgement, in this paper. However, unbeknown to the Editor, the gentlemen who regularly corrects the proofs of our paper, took it upon himself to insert at the top of the first column of page 7, of the issue, an explanation of the letters S.S.J.E., which had come in the said article. To say the least, to some the explanation given to the letters would be amusing, while to others, a revelation of ignorance—for every well-informed Churchman knows that the letters S.S.J.E. stand for the "Society of St. John the Evangelist," a religious community founded by the Rev. R. M. Benson, and commonly called Cowley Fathers, which has its headquarters at Cowley, St. John's, near Oxford. We express our sincere apology to our readers, and not least to the "Bendigo Church News," because the insertion was never part of their article. We shall be very watchful in future!—(The Editor, A.C.R.)

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

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

A. & M.

August 21, 13th S. aft. Trinity.—Morning: 246(63), 98, 659(50), 221. Evening: 529, 542, 252, 28.

PRAYER AND RADIO.

If Radio's unseen fingers
Can pluck a melody
From night, and toss it over
Continent and sea,
And so the sweet notes
Of voice or violin
Are swept across a mountain,
To a great city's din;
If the songs of the human singer
Are drawn from thin, blue air,
Why should the sinner wonder
If God hears Prayer?

SEVAC

Brushing Lacquer

HOME BRIGHTER—WORK LIGHTER

Makes Your Feel the COMFORT of Your Home.





"Evil is wrought by want of thought, as well as by want of heart."—Hood.

"As a man thinketh in his heart, so is he."

AUGUST.

19th—Liverpool Cathedral consecrated, 1924.
21st—13th Sunday after Trinity. Service should be the Christian's motto and the topic of his frequent prayers.

24th—St. Bartholomew's Day. Remembered for the massacre of Protestants in France, 1572. Archdeacon Kirkby to be consecrated Bishop Coadjutor of Sydney, in St. Andrew's Cathedral, Sydney.

28th—14th Sunday after Trinity. Faith, Hope and Charity—these three, require cultivating in these days, more than ever before, as the best evidence of the truth of Christ.

31st—John Bunyan died, 1688. "Pilgrim's Progress" and "The Holy War" are read to-day. The imprisoned tinker has ministered to many since his day, when he was persecuted for preaching.

SEPTEMBER.

1st—Giles, abbot, born at Athens, of noble parents. He was lame and hence, became the patron saint of cripples. Hence, also, the famous Hospital in London, named after him.



The Call to Heart Searching.

ALTHOUGH the Church makes her appeal to and receives the loyal devotion of vast numbers, yet it is generally acknowledged that the hold of institutional Christianity has greatly weakened within recent years. The observance of Sunday has ceased to be what it was, and this has been accompanied by casual and greatly decreased church attendance. With this sad decline, some bishops and many clergy are not a little responsible. They have lent a pliant ear to a plea for an early Communion, followed by any kind of sport and recreation, on the Lord's Day, and the mad rush of Sunday desecration has become a spate. People in general have drifted by degrees into tacit acquiescence with this state of things, and many good people satisfy themselves with the thought that this Godlessness is a proof of the latter days and the approach of the end of this age. And there they leave it! But surely they have forgotten the Command to have their loins girt and their lights burning. Is there not a clear and manifest duty, that when the lamp of the Lord seems to attract but little notice, it is the duty of those who are His to be more instant in season and out of season—it may be—in witnessing to His Truth and in proclaiming the coming of His Kingdom and His Righteousness? We cannot we dare not, be content with "things as they are," find comfort in the fact that the flock is little, but what remains of the flock is better than what it has been, and that what we have lost in quantity we have gained in quality. We are accustomed to review the extension of the work of Christian Missions and to find gratification in the growth of the Church overseas, or by taking the wider view to think that, after all, what we lose at home we

gain abroad. This is not the case numerically, and it is no real source of satisfaction to find in the home base a decrease in the Church, and to note its inability to keep its hold on nominal Christian people.

Eternalism in Worship.

Side by side with this apathy, we discover in our Church, a growing desire for the externals in worship. It cannot but be noted that the traditional black and white robes of our Bishops have largely given way to red robes, copes, chasubles, birettas and so forth. The pageantry of religion is accustomed to increase as the light within burns low. It has always been so in the history of religion. The exaltation of externals at the expense of the light of truth within received the strongest condemnation from our Lord.

Decency and order are necessary for the conduct of public worship, and there must be occasions for the public manifestation of Church dignity and for the display of official rank, but it is so easy by laying stress on the External, to make it the important factor, and to forget that only so far as it is the expression, and not the substitute for the spiritual reality it symbolises, has it any worthy place in Christian life.

And this is specially the case in an age like the present, dominated as it is by material considerations. We are accustomed to lose the individual in the mass, and to find in demonstrations the proof of inward movements in the minds and hearts of men. It was never easier to demonstrate and rest satisfied in demonstration, than at a time when great numbers of people can readily be transported to any centre and the scattered thousands among the millions, can make a great show, when gathered together in one building. The Press, with a shrewd eye to realities, has practically ceased to take notice of large public hall meetings, knowing well that the masters of organisation can fill any hall for almost any object, provided they know how to set about their work. In fact, it is not too much to say that the more centralised a demonstration is, the less is its expressive of any real weight of public opinion behind it. The externalities, whether they be of dress, of massed crowds, or of well staged publicity, are of little value in gauging the strength of the forces that are at work in society to-day.

Where is Real Religion?

On the other hand, it is impossible for man to read the heart of his brother. But it is inevitable, when we survey the religious condition of our people, to ask, "Do they pray?" "Do they read their Bibles?" "Do they place God first in their thoughts?" No one who moves among men and women, listens to their conversation, and has the entry to their homes, has any doubt as to the answer to these questions. Prayer is neglected, the Bible is dust-covered, and God does not enter into their thoughts. A Scriptural allusion awakens no response, and life is provided with so many aids to distraction that there is no need to call upon God. Man has become superman in his control over the forces of Nature, and dame Nature exists as his servant, to enable him to attain his ends. Amusements, wireless, the cheap press and motor transit supply him with innumerable opportunities of occupying his leisure time. Indeed, his interests change like a Kaleidoscope. These things have crowded God out of life, and for the great mass of our

people there is neither a conscious nor an unconscious relation with Him that makes life the most valuable of all possessions as being shared with God. Our Lord as the revelation of the Father, has ceased to have His grip over the individual who thinks of Him as an heroic figure in the past, who sacrificed His life rather than yield to the ruling religious ideals of His day. The Cross is the story of an heroic martyrdom without any personal appeal to those who live respectably, and are no worse than their neighbours. And people who think in this fashion are not likely to be impressed by the externals of religion, which, to them, are nothing more than the pageantry which pleases a section of their fellows, as they themselves are gratified by the pageantry of the picture palace.

This is the position we have to face. There are two factors in favour of Christianity face to face with the World as it is. There is a fearless love of Truth among the best men and women of the day, and there is a realisation of the fact that character is more important than anything else man possesses. We claim that we follow the highest Truth as manifested in the Son of God, Who is the Light of the World, and that He is the Great Character Builder who transforms life by taking it unto Himself and making it like His life. He works a revolution from within, outwards, and the fruit of the Spirit that is borne by all in communion with Him is the outcome of a new creation wrought in the individual. The individuals who surround us need conversion one by one—they are, in spite of their many distractions, anxious to have their lives made better and to have power over their lower selves, which assert themselves. This can only be done by a Person stronger than they are, gripping their lives and holding them. The Christ can alone do this, and we who know this secret, are called upon to summon them to Him by living His life, and pointing to Him "Who has overcome the world."

Intercommunion.

AN important meeting of Churchmen was held on Tuesday, May 31, at the Church House, Westminster, to consider a Memorandum on Intercommunion, which had been drawn up and submitted for approval to a number of leading Churchpeople. The Rev. J. P. S. Gibson, Archdeacon Storr, and Prebendary Hinde, addressed the meeting.

We append extracts from the speeches of Principal Gibson, Archdeacon Storr, and Prebendary Hinde:—

Principal Gibson: The events of the past few months present us with facts that demand interpretation. On the one hand we find that in certain quarters, the reaction against sharing in the Holy Communion with our Free Church brethren is hardening, despite the closest spiritual and mental affinities. On the other hand, two official Anglican committees, which met the Old Catholics and Orthodox Eastern Church respectively, were able to come to a concordat in a surprisingly short time. While all rejoice at this drawing together in one direction, one cannot fail to recognise that the secret of success in one case is the presence of the episcopal succession, and of the failure in the other, the absence of it.

Slowly but surely the terrible truth dawns on us, that in the life of a responsible section of our Church, Order has come to be regarded as of more

important than Faith. This is confirmed by many signs. A gulf as regards Faith separates different members of the Church of England, but because all are confirmed, no question of communion in different Anglican churches is raised. At the Conference of Faith and Order (nominally Faith still comes first), at Lausanne, it was soon realised that in matters of Faith, there was a large amount of agreement, but because of the differences of Order, no intercommunion service was held. How different was it at Jerusalem in 1928, when on Easter morning, all but a few of the 240 delegates joined in the Sacrament of the Lord's Supper. At Jerusalem men and women from all over the world were engaged in the realities of making known the Gospel. For them, Faith was foremost, and no barrier of Order could prevent the expression of a living fellowship in the Sacrament of the Cross.

For those to whom Faith is supreme and Order a hand-maid, the question of intercommunion passes beyond the realms of ecclesiastical politics and strategy, and rests in those ultimate sanctions of fellowship in Christ, which brook no contradiction. It is claimed by some that exclusiveness with regard to Holy Communion, however regrettable, is based on deep religious sanctions. No one will question the sincerity of such a claim, but its sincerity is no criterion of its correctness. For the exclusive spirit is to be found in many places. It is strong in the nations, to instance only Jew and Gentile, South African and Negro, British and Indian. Societies are not free. The British Medical Association has a bad reputation in this direction. Non-Christian religions are full of it and the inner shrine of a Hindoo temple is not to be entered by a Christian. Within our own religion the spirit is widespread. As the Roman regards us so some in our midst regard the Free Churchmen, and they, in their turn, look askance on different forms of more or less accredited ministries. Whatever alleged reason for exclusiveness may be given, whatever sanction may be claimed, for those who face reality unshamed such religious exclusiveness stands out stark and naked as the expression of human pride, as a desire to maintain prestige and superiority, and as the outcome of an urge to be individual and aloof. Its root principle is laid bare, and the glass house in which it seeks to thrive is disclosed. Pride and the supremacy of Order over Faith stand in the closest psychological relationship. Our course is clear. In all humility (for who can claim entire freedom from their sin), and in all loving-kindness (for those most in its power are least conscious of its nature), we must call our Church to have done with baser things, and assist her to follow the Christ, who, when dealing with Faith, declared, "He who is not with Me is against Me" (Matt. xii 30), but who, when asked to adjudicate in a matter of Order, stated as emphatically, "He who is not against us, is for us" (Mark ix. 40).

Archdeacon Storr: It would, to my thinking, be disastrous if we shut the doors to what I believe is a movement of the Spirit of God, and by an over-insistence on episcopal ordination and all that follows from it, made reunion with our Free Church brethren, who are our own flesh and blood, and with whom we hold a common Evangelical message, more difficult.

The bishops have a hard task before them. Their recent proposals show that they are moving towards closer unity. I would say nothing here to hin-

der them. But I would venture to remind them, in the words of Dr. Carnegie Simpson, that if it is the ideal of the Church of England to be "a bridge Church," the utility of a bridge depends upon its being kept open at both ends.

We live in a moving and progressive world. We believe in the creativeness of the Divine Spirit, Who creates for Himself His own external embodiments, breaks up the old, that out of it He may bring the new. We have surely to beware lest we be found fighting against God. At the moment, while things are plastic, we have to keep the door open for new developments. It is our earnest hope that in this matter of reunion, no door will be prematurely closed.

Prebendary Hinde: It is quite clear that the formularies of our Church assume that the Catholic Church goes beyond the limits of the Church of England, and includes Non-Episcopal Churches. Canon 55 of 1604 gives us, for instance, the Bidding Prayer, in which we are told to "pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland." Whereas, be it noted, the Church of Scotland then was Presbyterian; and the Lambeth 1920 Report spoke of "The spiritual reality of the ministries of those communions which do not possess the Episcopate." The Sacrament of the Lord's Supper was given to the Church as a whole. It would seem, therefore, reasonable that believers should all have access to the Table of the Lord wheresoever. At the same time, we are bound to acknowledge that individual Churches in the Holy Catholic Church may make their own rules and regulations.

Our Church has a Rubric at the end of the Confirmation Service, which says, "There shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed," but it may reasonably be contended that this Rubric was intended to apply, and the Service itself intended generally to apply, only to those who have been baptised in the Church of England. The introduction shows that it is meant for those who have been baptised as infants, and have learnt the Catechism. The Service for the Baptism of those of Riper Years was only added in 1661 to our Prayer Book, and it is there stated in the Rubrics that those who seek Baptism, having already reached years of discretion, should be before Baptism "sufficiently instructed in the principles of the Christian Religion," and it is laid down that those "thus baptised" (suggesting that some may be otherwise baptised), should be confirmed "that so" (suggesting other ways for those otherwise baptised) "he may be admitted to the Holy Communion." The argument, then, that the Confirmation Rubric forbids admission to Free Churchmen, cannot be maintained. Moreover, it ought to be remembered that Lambeth 1920 admits that the Anglican Ministry has "no canonical authority to refuse Communion to any baptised person kneeling before the Lord's Table."

At the conclusion of the meeting, the following resolution was put from the chair, and carried:—

"That this meeting of Churchmen cordially approves and endorses the Memorandum that has been circulated; being of opinion that Intercommunion with our Non-Episcopal Protestant brethren should be at least as ungrudg-

ing and complete as that with our non-Protestant Episcopal brethren."

The Memorandum.

The memorandum referred to above is worded as follows:—"We, the undersigned, are of opinion that the publication of the Reports of the two Anglican Commissions appointed to meet representatives of the Old Catholic Churches and the Eastern Orthodox Churches, respectively, has given additional importance to the larger question of that aspect of the Unity of the Church, which is ordinarily referred to as Home Reunion. We regard it as urgent that consideration not less sympathetic than that accorded to the position of the Old Catholic and Orthodox Eastern Churches should be given to that of the Evangelical Free Churches of England, with whom our own Church has much more in common than it has with the unreformed Churches of the Continent and the East; and we concur with the view that discussions on unity should be accompanied by acts of unity, which was expressed by the Federal Council of the Evangelical Free Churches of England, when accepting the invitation of the Archbishop of Canterbury, to resume conversations on unity.

"Further, we desire to draw attention to the words contained in the last paragraph of section I of the 'Memorandum on Status of Existing Free Church Ministries,' presented on behalf of the Church of England representatives on the Joint Conference at Lambeth Palace, July 6, 1923:—"It seems to us to be in accordance with the Lambeth Appeal to say, as we are prepared to say, that the ministries which we have in view in this memorandum, ministries which imply a sincere intention to preach Christ's Word, and administer the Sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Churches concerned, are real ministries of Christ's Word and Sacraments in the Universal Church"; and we are of opinion that they should, in their plain and literal meaning, be taken as the starting point for further conversations and should be neither withdrawn nor in any way modified."

"Therefore, we give cordial welcome to the Resolutions submitted by the Bishops for the consideration of the Convocations of Canterbury and York, with reference to Communion. We should regard the carrying into effect of those Resolutions as an important step in the direction of that unity which we believe to be in accordance with the mind of our blessed Lord."

THE ENGLISH WORD "GOSPEL."

Dr. Adolf Deissmann, of Berlin, speaking at the Lausanne, on the meaning and effect of the message entrusted by Christ to a little company—the English—had they succeeded in finding an entirely true translation of "evangel," the watchword of primitive Christianity, and in creating for it a popular equivalent. The possession of the word Gospel was one of the greatest spiritual treasures entrusted to English-speaking Christendom.

WHAT THE CHURCH HAS TO OFFER.

To all who mourn and need comfort,
To all who are tired and need rest,
To all who are lonely and want companionship,
To all who are homeless and want sheltering love,
To all who pray and to all who do not but ought,
To all who sin and need a Saviour,
And to whosoever will come,
This Church opens wide the doors, and making free a place, in the name of Jesus the Lord,
SAYS WELCOME.



NEW SOUTH WALES.

Diocese of Sydney.

THE ARCHBISHOP'S LETTER.

Diocesan Synod.

The Archbishop writes:—

On Monday, September 6, our Diocesan Synod opens. We hope for a good attendance of parochial representatives, because the work of the Synod is the legislative action of the whole Church, and unless each parish is adequately represented by the actual personal presence of the members selected by the parish to represent itself, the definite factors are missing that we need in order to secure a decision that can be fairly regarded as the decision of the Church. No one ought to think that it does not matter if he is absent from his place. It matters much to the life of the Church that he has failed to give his contribution by vote if not by voice. Those who attend most regularly become the most valuable members of Synod. They learn by experience the methods of debate, and the general rules of Synod. So far as I can see, several important subjects will be brought up for consideration. I therefore ask the intercessions of all Church people, who should pray that the members of the Synod may be given a right judgment in all things, and may approach their deliberations with the one desire of ascertaining what is the will of God in each decision that is to be made, free from all prejudice and imputation of motives, but prepared to listen fairly to the various arguments that may be brought before them.

The Convention—General Synod.

When Diocesan Synod is out of the way we shall then have to look forward to the yet larger task of arranging for the holding of the General Synod of the Dioceses in Australia and Tasmania, which assemblies on Tuesday, 18th October. This will be preceded by the great Constitutional Convention which has been called to consider the new Draft Constitution. It is to assemble on Tuesday, 11th October, a week before the General Synod. This is a most important gathering, for in it we consider the new Constitution under which it is hoped that the Church in Australia will eventually fulfil its functions. A vast amount of time and thought has been devoted to the preparation of this draft. There was the strenuous work of the late Bishop Long, and of those who collaborated with him. Then there were the long debates of 1926, in which that draft was thoroughly discussed, and in many points amended. After this, so far as we ourselves in this diocese are concerned, there was the long debate in our own Synod, in March, 1928, during which enormous care was spent in critical examination of the draft that issued from the Convention of 1926. In addition to these earlier preliminaries, a very representative Committee has been at work, as I have mentioned already in earlier numbers of this "Magazine," and this Committee has produced a new and revised Draft Constitution, in which we have endeavoured to meet the various objections raised in different dioceses to the 1926 Draft. It is my earnest hope that the outcome of so much expert thought may be that the members of the Convention may be able to produce a document that will receive general acceptance

throughout our dioceses. Differences are bound to emerge, but it is to be hoped that when discussed in a spirit of sweet reasonableness, reconciliation may be discovered between divergent views. But for this end it is necessary that all Churchpeople should give themselves to prayer and to waiting upon God.

HOLY TRINITY, SOUTH KENSINGTON.

The Dean of Sydney, on 9th August, opened and dedicated Holy Trinity Church, South Kensington. The building was crowded, and many people had to wait outside throughout the service. Among those who took part were the Rev. Canon Cakebread (rural dean), the Rev. J. F. Chapple (rector), and the Rev. R. C. Partridge (assistant minister).

It was stated that Dean Talbot had officiated at three earlier functions associated with the church; he had laid the foundation-stone of the original weatherboard church, opened the enlarged portion of that church, and set the foundation-stone of the new building which was being opened.

The Dean paid a tribute to all who had been associated with the building of such a fine church, and especially the architect, Mr. C. B. Gray. The Dean said he had been very interested in the changed name. When he laid the foundation-stone the church was known as St. Martin's, now it was Holy Trinity.

The Rev. R. C. Partridge said that the rector, Mr. Chapple, was mainly responsible for the building of the church. "When the people of South Kensington get their heads down something has to go," he said. "And in this instance it was the old church building."

CHURCH HOMES.

Splendid Record of Work.

Mr. Thomas Buckland presided at the annual meeting of the Church of England Homes in the Chapter House last week.

The year's operations, the report disclosed, had been most successful. There was a small credit balance after meeting all obligations.

A new school for girls was opened at Carlingford since last meeting. It was reported that there were 140 girls in residence at the girls' school at Carlingford; 110 boys, in the boys' school, 80 small children at Outpools, Home at Wahroonga; 28 girls at Outpools, Leura, and 18 old ladies in the Eventide Home, Rosebank, Glebe Point. During the last three years the committee had placed 45 boys—21 going on the land and the remainder entering upon business and trades—and the same period 20 or 30 girls had been found positions such as nursing, shop assistants, waitresses, or in domestic service. Notwithstanding the unfavourable times, no boy or girl sent out from the homes was out of work. On the contrary, there was a demand for their services.

Canon Rook, honorary clerical secretary, moved the adoption of the report, and said that if anyone better than the boys and girls sent from the homes could be found, they would have to look for angels from heaven. Children who had no chance—and probably otherwise would never have a chance—were turned out Christian men and women—were gratifying that although £12,400 had been expended, the homes still had a small balance to his credit.

Mr. A. E. Finch, the honorary treasurer, in moving the adoption of the balance sheet, paid tribute to the loyal service of the honorary workers, and the staff, at each home. Mr. Cleary, the Chief Commissioner for Railways that was—and he was glad to add, again is—had said that if the whole of the staff of the railways was imbued with the same spirit as the boys who came from their homes, the Government would never have any trouble with its employees.

Dr. P. A. Ash emphasised the need for the religious training of young children, particularly since there were in our midst horrible people who were endeavouring to instil into their minds that there was no God.

"We have only to look around us," added Dr. Ash, "to realise the evil influences at work amongst us by those who are attempting to break down a belief in the Creator and in the sanctity of the family life."

GIRLS' FRIENDLY SOCIETY.

Annual Exhibition.

This year there were 900 entries in the annual exhibition held by the members and associates of the Sydney Girls' Friendly Society. The exhibition opened at the rooms, Dymock's Building. The competitions in music, physical culture, folk dancing, and dramatic and choral speaking classes have been in session. The winners in each of these will contribute the programme at an evening to be held at the Chapter House on 29th August, when Lady Gordon will present the prizes to successful competitors in other classes.

A great variety of articles was displayed at the exhibition, and included all kinds of handwork, dressmaking, darning, patching, knitting, stencilling, raffia toy making, laundry, cooking, floral decoration, and collection of native plants. A table-setting competition was held at Beharford's in association with the exhibition.

NEW GUINEA MISSION.

A reunion of friends of the New Guinea Mission was held at the Blue Tea Rooms, Rowe Street, last week. It was arranged by the Sydney committee of the women's auxiliary to the Australian Board of Missions. Addresses were given by the Rev. Cecil King, brother of the Rev. Copland King, one of the founders of the mission, and the Rev. M. A. Warren, general secretary to the board.

Mr. King outlined some of the problems and difficulties with which the workers in Papua were faced, especially in grappling with the numerous languages. There were great problems in school work and hygiene, and the food question was always insistent, he said.

Mr. Warren gave an interesting account of the improved relationships between the white population and the natives in Papua.

Diocese of Newcastle.

SUNDAY HIKING.

The Dean's Protest.

On Sunday, 31st July, in the Cathedral, Newcastle, the Very Rev. Dean Johnson made a strong attack on Sunday Hiking. He said that men and nations were now called upon to build a new world, but instead of the constructive spirit, there was too often seen a reckless breaking of traditions on the one hand and sullen revolt against moral rules and restraints on the other. The organising of hiking expeditions on Sundays was a specific instance.

Hiking, he said, might be an innocent, happy, recreation, and a healthy exercise, but when it was conducted on Sunday, it had to be weighed alongside of other vitally important considerations. He believed that every right-thinking person would agree that the way in which the religious associations of Sunday were being obliterated was to be deplored. He had no desire to force religion or religious observance upon people who did not want them, but he felt that Churchpeople should oppose the needless desecration of Sunday. He was not one who would favour the attempt to bolster up religious traditions by legal enactment, but he did say that Australians had a right to demand that Government Ministers should avoid policies that must inevitably have a deteriorating effect upon the moral and spiritual welfare of the people.

Dean Johnson added that he had to refer to another matter in which there had been a scandalous breaking away from another high tradition that for a long time had been characteristic of men in political and governmental life in all parts of the British Empire. It was not his intention to comment on particular instances of the violation of the fine British tradition of incorruptibility in New South Wales, but he did express pro-

found disappointment at the lack of moral indignation in the community—a lack which would seem to indicate a general lowering of moral standards. The truth would seem to be that too many people had been living on the moral capital of the past. They had forsaken religion and consequently their conscience and convictions were growing weak. That this was so was shown also by the way in which people not only put up with, but supported that unworthy means of maintaining hospitals known as the State Lottery.

Diocese of Goulburn.

ST. MATTHEW'S, ALBURY.

Deadlock in Appointment of Rector.

A deadlock has been reached between the Bishop of the Diocese and the local authorities of St. Matthew's Church, in the matter of the appointment of a rector. Officials in Albury are adamant; they will not budge an inch, and as the Bishop has seen fit to adopt a similar attitude, it seems as though the matter will resolve itself into a question as to who will be the first to give way.

Since the death of the Rev. N. W. Gardner, Rev. R. D. Peatt, M.A., B.D., has been acting-rector, and his work in all Church associations and his interest in town activities have earned him the respect of every section of the community.

On several occasions Church officers have gone to Goulburn and resolutely refused to entertain the nominations of the Bishop. They have insisted upon Mr. Peatt being appointed, but the Bishop has sternly refused.

At the request of the Bishop, Dr. Cleaver Woods presided at a recent meeting, and representatives were present from the Women's Guild, Sunday School, Boys' and Men's Clubs, Country Centres, Hume Reservoir, and Parish Council, in addition to the Synod Representatives.

The conference was held in camera, and details are not available, but it is definitely known that the Church Representatives were unanimous in their wish that the position be filled by the acting-rector.

The Bishop, however, informed the delegates that he could not agree to their wish.

The position has, therefore, not been advanced in any way, and continued efforts will be necessary to bring about a satisfactory conclusion.

When asked his reasons for being opposed to Mr. Peatt being appointed permanently to the rectory of St. Matthew's, he replied Dr. Radford would give us: "That a Bishop does not give reasons for his actions."

£104 IN THE COLLECTION.

Sunday, 24th July, marked the 75th Anniversary of the laying of the foundation stone of St. Mary's. Special services marked the day, when £104 was taken up in the collections. A women's service was held on Tuesday afternoon following, and although it had not been intended to take a collection, a voluntary collection was made at the conclusion of the service for the New Guinea Mission, and over £4 was given.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

Bishops of Province Meet.

The Archbishop writes:—

"Four of the Bishops of the Province of Victoria met at Bishops Court from July 19 to 23, and I know that many of you had us in your thoughts and prayers just then. We had to consider the Draft of the Constitution which is coming up before the special Convention at Sydney in October. The amendments passed, both by the Melbourne Diocese and by other Dioceses, have been duly considered by the Drafting Committee, and we had to discuss their proposals. I believe that this Constitution will be a great help towards the realisation of our unity in the work that awaits us in the Commonwealth. We also considered some aspects of the problem of Christian Reunion. We reviewed the present state of training candidates for Holy Orders, and the splendid way in which, in most parishes, those problems are being solved."

Protestant Sunday.

"Sunday, August 7, is called Protestant Sunday by the Australian Protestant Federation. This will give us all a good opportunity to remember our great heritage in the Church of England from the Reformation.

We need to insist upon the continuity of the Church of England from the beginning. The remembrance of our Catholicity must never lead us to minimise the fact that we are a Reformed Church, too. There is a tendency sometimes to think of the Protestants as being outside the Church. I believe that this is historically unsound. It is because we accepted the principles of the Reformation that we have been enabled to accept the development of Christian truth, which has been rejected by some other Christian bodies."

Sunday Travelling.

"On July 22, a deputation from the Council of Churches waited on the Minister of Railways, to protest against the sudden increase of travelling on the railways on Sundays. We need to consider this problem very carefully. On the one hand, it may be right to consider the provision of a few trains to meet the necessary demand for open air and the sight of beauty in nature on Sunday. It is, however, quite a different thing to advertise special Sunday trains to provide for large hiking parties at a very low cost, including free tea and coffee, and also to encourage Sunday travelling by such low fares as to deter people from travelling for pleasure on week days. The Church is the guardian of the sanctity of Sunday, and our British religious life for generations has been based upon the observance of Sunday as the Lord's Day. The contribution of the Christian Sunday to the building up of national character is a very positive and vital thing. We are not mere reactionaries if we stand for that, and I believe that those who are in charge of our railways will appreciate that fact, and will help us to keep our heritage for our children, as we have inherited it ourselves. We shall lose something infinitely precious if Sunday becomes merely a day of rest and recreation for the body."

FAREWELL TO CHURCH ARMY CRUSADERS.

At the request of the Archbishop, a farewell meeting to the Church Army Crusaders will be held in the Chapter House on Monday, August 22, at 8 p.m. The Archbishop will preside, and the speakers will include Captains Davey, Cowland and Morland. Captain Davey is one of the veteran officers of the Church Army, and has not yet made a public appearance in Victoria. To mark his completion of 42 years' service, Mrs. Head will, on behalf of the Home Authorities, decorate him with the Silver Star Badge of Service.

A feature of the gathering will be the singing of Captain Cowland, whom many people will be glad to hear again. He will also conduct community singing of Church Army hymns.

The Diocese owes a great debt of gratitude to the Crusaders, and it is hoped that this opportunity will be availed of by many before they depart for Queensland. There ought to be a very large crowd in the Chapter House on that occasion.

ANGLICAN CHURCH LEAGUE.

The annual meeting of the Anglican Church League will be held in the Chapter House, St. Paul's Cathedral, on Monday, August 29th.

The business meeting for members will commence at 7.30, and the public meeting will be held at 8 o'clock.

The speaker at the public meeting will be Rev. A. Law, D.D. Dr. Law, who has taken a keen interest in the League, and is a Vice President, will take as his subject "With Hares or Hounds?" and promises to give Melbourne Churchpeople some food for thought.

QUEENSLAND.

Diocese of Brisbane.

CHURCH OF ENGLAND DEFENCE ASSOCIATION OF QUEENSLAND.

The July Meeting of the Church of England Defence Association of Queensland was well attended, the President (Mr. A. P. Perkins), being in the chair.

Several matters of interest were discussed. A member of the Association, now on a visit to England, reported that she had attended a Service of Holy Communion at Westminster Abbey, and was given "bread" by the Celebrant, instead of the "wafer" so prevalent in Churches in the Diocese of Brisbane.

A discussion arose on the appeal of the Cathedral Authorities for aid to Cathedral funds, which appeared in a recent number of the Church Record. It was recalled that in 1931, a message was broadcast through 4QG from the Cathedral, that the Latin Feast of Corpus Christi was to be observed

by the Church of England, and that when the then Dean was written to and requested to give authority for such a message, he ignored the question, and did not deign to reply.

It was also reported that the Church Authorities are attempting to stampee English Church people in the Diocese into a celebration of the centenary of the Oxford Movement, but that any one who is cognizant of the secret history of that movement cannot but regret an attempt to "whitewash" a source of dissension which has practically split the Church of England into two opposing sections. Intelligent laymen resent such action, and any departure from the beautiful services of the Church, as set forth in the Book of Common Prayer. Consequently, many are disinclined to give financial support to practices of which they cannot conscientiously approve. Hence the S.O.S. of the Cathedral authorities.

At the next meeting of the Association, Mr. H. St. G. Caulfield will read a paper upon "The Birth of the Tractarian Movement," later on spoken of as "The Oxford Movement."

THE ARCHBISHOP'S LETTER.

The Constitution.

The Archbishop, writing to his Diocese, states:—

I had to be in Sydney for a week in the beginning of July, attending a meeting of the Australian Board of Missions, and then a four days' meeting of the Committee charged with the duty of preparing a Draft Constitution for our Church in Australia. This Draft Constitution is now completed, and will be presented to a general Convention, to meet in Sydney from October 11—17, this to be followed by General Synod on October 18 and following days. It appears to me that the Draft Constitution which the Committee has now prepared is much more satisfactory than that which the General Convention considered in 1926. After it has been considered and, no doubt, in parts amended by the forthcoming Convention, it will be submitted to all the dioceses before it becomes the Constitution of our Church.

A.B.M.

"As regards the A.B.M., the financial outlook was found to be a little brighter, and more hopeful than might have been expected. The Appeal for Old Gold has been the means of £1,000 being sent to the New Guinea Mission. I hope, therefore, that many of you will send your old gold to the A.B.M. Office at the Church House here in Brisbane, or give it to your Parish Priest, and will see that it is forwarded. The Bishop of New Guinea even sent his Pectoral Cross and Episcopal Ring to be sold."

THE CHURCH ARMY CRUSADERS.

Arrangements for the visit of the team of Church Army Crusaders to Brisbane Diocese are now well in hand, and there are

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38 Missions definitely fixed, including one in the Prison at Boggo Road.

Captain Cowland and Captain Hoare conducted a Mission in Holy Trinity, Fortitude Valley, on Tuesday, July 20. It proved a great blessing, and each night the congregations increased, until, by the second Sunday, the seating capacity of the Church was fully taxed, and extra seating had to be brought in from the hall. There were 186 men present on Sunday afternoon. One of the features of the Mission was the musical side.

Captain Cowland has also addressed a large number of meetings in different places.

Since they have been working in Brisbane, Captain Davey, a senior executive officer from headquarters in England, has arrived and is joining in with Captain Cowland on a tour round the Bundaberg district. He has been spending a well-earned holiday with Mr. Tom Davey, who is the organist at Nambour.

North Queensland.

THE BISHOP'S LETTER.

Encouragements.

The Bishop writes:—

I am going to ask you to take encouragement from the generous help that has been given to us in several ways of late.

We have benefited very much from Bishop Halford's visit. He gave great help to the Clergy, preached twice in the Cathedral, and addressed two public meetings. The meeting in the Theatre Royal, when he spoke for an hour and ten minutes on the Russian experiment, was the best of its kind I have ever seen in Townsville. It has made many people think, and has made it clear to some, at least, that prayer can do more than talk to cure the ills of society.

For three months from mid-March, to mid-June, we had a most refreshing visit from the Rev. Ernest Dawson. He was Rector of Cairns from '13 to '19, and since

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then has cared for our interests in London. While here, this time, he preached and wrote for us continually. He composed the Service of Consecration for the Church of St. John's, in Cairns. (It is the work of a liturgical scholar and will be of lasting value to us.) And to wind up with, he took charge of Cairns for a month while the Rector had a holiday.

And now, again, through the death of Dame Monica Wills, I am called upon once more to exercise my responsibility as sole Trustee of the benefactions coming to North Queensland by the bequests of her husband, Henry Herbert Wills. I have assigned £1,000 to the Schools' Bursary Fund, £1,000 to the Archdeacon's Fund, and I may have a further announcement to make before long.

A Diocese which has such friends as I have enumerated in this letter, has a great deal to be thankful for. We must try and live up to the generous conduct of our friends, and fulfil their expectations.

Gambling Mania.

The Bishop states:—

We were lately subjected in Townsville to a visit from a special emissary of the Golden Casket, who came from Brisbane on purpose to expound to us the glittering advantages of that silly and vicious contrivance. We were told that we were sadly backward in our gambling propensities, the people of southern cities bought far more tickets than we did; we were exhorted to be more enterprising, plunge more wildly with the patriotic hope of winning a £6,000 prize—all, of course, in the cause of charity. Now, I resent, and I think you do, appeals directed to our selfishness as merely exhortations to charity. Gambling communities are always dishonest, lazy, and extravagant. That is not disputed. Scandal always dogs the doings of the tin hare, the fruit machine, and the lottery. It appears to me a great impertinence that we should be invited to take the most effective means to cultivate the vices of dishonesty, laziness and extravagance, under the pretence that we shall thereby be doing good. A picture appears in the press of a young man about to speculate in the Casket, while the vision rises before him of a fine house, with spacious gardens, a powerful car, and all the material benefits that a prize in the Casket would secure. You know that such young men are making most unhealthy and dangerous use of their imaginations. They live on hopes, which deserve no fulfilment, but the more successful they are, the more base they become, and the more harm they do.

The war-maker and the gambler are both the victims of megalomania; that is, seeing themselves bigger, wealthier, and more important than their neighbours. They are worse deluded than Aesop's frog, who aspired only to be as big as the bull. He burst himself in the attempt to become so. We laugh at his self-importance, and also at that of the cock, who was confident that the sun got up expressly and exclusively to hear him crow; but such attitudes, in men and women, are a danger to society. They have what the psychologists call the superiority complex. It is responsible for most of the mischief done in the world. Education without religion is one way of producing it, because it too often results in a dangerous inflation. People swollen with pride and self-importance do much harm, and then they burst.

SOUTH AUSTRALIA.

Diocese of Adelaide.

Synod.

The opening session of the Diocesan Synod will be held this year on Monday evening, September 5th, at 8 o'clock, in the Cathedral. The Bishop will deliver his Pastoral Address at this service.

The New Constitution.

The Adelaide "Church Guardian" states: The Constitution Committee met in Sydney under the chairmanship of the Primate, on July 1st, 2nd, 4th and 5th, and made considerable progress in preparing an amended bill for the General Convention, which is to meet in Sydney, on October 11th. The bill gives greater facilities for prayer-book revision, provides for the House of Bishops to sit independently of meetings of General Synod, and to make statements regarding the faith, and requires that they shall be consulted before the Supreme Tribunal gives any decision in matters of doctrine. It is also proposed to prefix a prefatory statement to the Bill.

The jewel of faith should find place in the cabinet of a good conscience.

Evangelisation of Canadian Life.

Proposed Simultaneous Movement.

A committee consisting of representatives of the Anglican, Baptist, Presbyterian, and United Churches has, during the past few months, held a series of conferences as to the advisability of inaugurating a simultaneous movement throughout Canada for the Evangelisation of Canadian Life. After full consideration, the committee unanimously adopted the following report, which is now being submitted to the official boards of the Churches:—

The committee recognises in the present depression a challenge and an opportunity for the Christian Church.

The present is not only a period of economic distress, but a period of disillusionment with much of our supposed material progress, of widespread questioning of the efficiency of much of the working of our economic order, of recognition of our failure to avert or to cure our present distress, of the realisation that things are not as they ought to be, or as God intended, of a sense of human weakness and inadequacy. Surely such a period, when men's hearts are failing them for fear, when men, consciously or unconsciously in the darkness are groping for the way out, is a time when, recognising their own impotence, our people are ready to turn to a Greater than themselves for leadership and salvation.

Things are not right with the world. Nor are things right with the Church. Many of its members are nominal Christians. Many who are devout worshippers have yet failed in large measure to see the vital relationship that must exist between worship and work, creed and character, prayer and practice. Our politics, our business, our industry, our social life, are directed in the main by men who profess and call themselves Christians, but yet how far removed are these departments of life in many respects from what all would, deep within their hearts, accept as in accordance with the will of God and the mind of Jesus Christ. Our Churches are well equipped with buildings, workers and organisations, yet those who love them best are deeply conscious of ineffectiveness in service for the sons of men. In the time of prosperity, we too largely measured success by numbers and contributions and in this time of depression, we are busied with the problems of budgeting and successful finance. God's challenge to His Church today would seem to involve:—

1. A call to genuine repentance on the part alike of Churches and of individuals, for past and present sins, failures, mistakes and inefficiency.

2. A call to public and private prayer for the Nation, the Church, the individual; that we may see ourselves as we really are, and as God sees us, and that by His Spirit we may be led along the King's Highway of loving service and sacrifice.

3. A call to a fresh study of the nature and sovereignty of God; of the meaning and purpose of the Incarnation of His dear Son, of His Atoning Death, His triumphant Resurrection and the reality of His reign as King. (See Statement of the Christian Message by the Jerusalem Council, 1928, Vol. 1, pages 480-481).

4. A call to place first things first in our Church and individual life, to press forward to a deeper sense of our high calling in Christ Jesus, to realise anew the resources of the Church in the Living Christ through His Holy Spirit, and our responsibility for the stewardship of the whole of life, and to recognise and develop an ever deepening sense of the supremacy of the spiritual in our Church, our National and our individual life.

5. An insistent call to evangelism, to bring home to each individual heart and life the Gospel of the Kingdom, to greater, more sustained and better planned efforts to reach the unreached, those who in a so-called Christian land are really pagan in outlook, and to bring about the real evangelisation and consecration alike of the individual, of the community, and of the nation in every phase and department of human life and activity and thus enthroned Christ as King, and to apply His teaching in our own lives, our homes, our churches, our communities, our politics, our business, our industry, our social life.

The committee believes that these ideals are the ideals of all the churches of our land, and that the earnest members of all would welcome an extended effort based on penitence, prayer and loving service to further their acceptance throughout the length and breadth of the land. Such an effort would indeed form part of the world movement in this direction evidenced in other lands.

The committee further believes that such an extended effort would have everything to

gain and nothing to lose by becoming part of a sustained and simultaneous movement thus to set forward the Kingdom of God and to make our Dominion His Dominion—in short, a Dominion-wide and definitely spiritual forward movement participated in by all Churches.

Such a simultaneous spiritual movement would not impair the right or the duty of each Church to carry on its own effort along its own lines and in the way which would seem best fitted to its own constituency.

The advantages of a simultaneous movement would lie in the witness borne to our willingness to co-operate in pressing the great fundamentals on which all are agreed, and to the greatly increased impact upon the Nation and the Nation's life by the very fact of its simultaneous and Dominion-wide character. The inner unity of the Spirit among all who call Jesus Lord and Master, would be promoted, for the nearer we come to Him the nearer we are brought to one another. Such a simultaneous Movement for the Evangelisation of Canadian Life should do much to lift the life of the Nation, of the Church, and of ourselves, to higher levels of consecration to God, and of loving service to all men.

The committee recommends:—
1. That the Boards of the Anglican, Baptist, Presbyterian and United Churches be asked to give general approval to such a simultaneous Movement for the Evangelisation of Canadian Life, it being definitely understood that each Church would employ its own methods in reaching its own clergy and people.

2. That, in view of the place of prayer, and the other preparation involved, such a simultaneous Movement could not well be undertaken till early in 1933.

3. That in the meantime, each Church should, as soon as possible, begin its own preparation for the Movement.

4. That each Church be asked to name five to seven members of a Joint Committee to confer from time to time on the preparation for, and the development of the Movement, and to arrange for the preparation and publication of such suitable literature, and for such joint meetings in all parts of Canada, as may seem desirable in inaugurating such a Movement.



"A Synod Member" writes:—

Having read with interest of the intention of some members of the Synod to move in the coming Session of the Sydney Synod for leave to amend the Presentation Ordinance, and knowing that canvassers are working in the Parishes, even on Sundays, to secure support for a new Association to "reform" the Diocese (I presume on Anglo-Catholic lines), I feel constrained to write and put in a plea for the present Ordinance, and to utter a note of warning about any Association which is inspired by these new ideals.

I understand that the argument is being used that the aim of the Sponsors of this Amending Ordinance is to give more power to the Local Nominators. We know, Mr. Editor, that this is merely "camouflage." What the promoters hope for is just this. That in amending the Ordinance by reverting to the old method, which provided for the consent of only one Synod Nominator, the election of only one Anglo-Catholic to the Synod Nominators will enable him to nullify the influence of the others. This is not necessarily in the interests of the Clergy, and it really will not give the Local Nominators more power. It will, however, afford ground for "wire-pulling," as there is always a possibility of one man being influenced. This

was done on several occasions in days gone by, and in two cases that I know of, where one Synod Nominator was so influenced by pressure from the Parish and from the Local Nominators. The Clergymen resigned within a comparatively short time of their appointment.

My contention is just this: That the Synod Nominators are the true friends of the Clergy, and had it not been for their support of clergymen whom they knew to be deserving of promotion, some Rectors, even recently appointed, would not be in their parishes to-day. The cry, "Give more power to the Local Nominators," may sound all very well. More than likely they will be carried away by the claims of a few Clergy who are often pushed well and truly by friends or even by "groups of friends." I know of many Clergy who will not approach Local Nominators and canvass them. To whom can these look but to the Synod Nominators, who, as in the case of St. Barnabas', Chatswood, but forward about 20 names of such Clergy, all of whom were rejected. And tell me not in Gath, amongst them were two well-known Rectors who, the Chatswood Nominators had actually interviewed and promised to support. Why did they turn them down when they met the Synod Nominators? Was it because an influence had been brought to bear upon them? It is just possible that it was the same influence to which the Archbishop made reference at Canon Rook's Induction, when he spoke of an effort to change the churchmanship of St. Barnabas'. Do any of the members of the new Diocesan "Reform" Association know anything of this?

SUNDAY HIKING.

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

Yesterday—Sunday—the District between Helensburgh and Coledale was invaded by an army of seven thousand hikers. On behalf of the Guardians of the Lord's Day (Diocese of Sydney) will you allow me a little space in your valuable paper in which to protest against this violation of the sanctity of the Lord's Day. It was my misfortune to have to pick my way through the vast crowd which lined the main road. We would respectfully suggest to the organisers of Sunday Hiking and also the Railway Authorities that the hikers should be carried out on Saturdays, when they would meet with general approval. Sunday hiking offends the feelings of all true Christians. The saddest feature about Sunday's hike was the fact that many children took part in it. This means that those children were deprived of all religious instruction. Furthermore, our Sunday Schools must have suffered on account of this more exciting counter attraction. Surely the rising and coming generations have a right to receive the Day of Rest, Witness, and Worship unimpaired. To those of us who can look back for twenty-five years and recall the calm and rest of the Sunday of those days, with its glad home circle, the outlook for our children's children is one of the greatest anxiety. Sunday then was very different to all the other days of the week. It was indeed a Blessed, Restful, and Holy Day. Unfortunately our children view it more as a holiday than a Holy Day. For the children's sake, let us hold fast our Sundays. If Christian people remain silent on this matter, a generation will soon arise with whom the Sunday as we know it will not exist—a generation without its Rest, its Witness, or its Worship—a generation pagan and Godless. We appeal to the Hikers to regulate their conduct on Sundays in conformity with God's Commandment to keep the Rest Day Holy. This Commandment is more important than the opinions of enterprising business men, Railway Authorities, and "spare" parsons. "Remember the Sabbath Day to keep it Holy."

THE OXFORD MOVEMENT.

Archdeacon F. T. Whittington, of Hobart, writes:—

Some friend has sent me a copy of your issue of the 21st inst., containing a criticism of my lecture on the Oxford Revival, but as

he (or she) has done this anonymously, it is not possible for me to offer personal thanks for this kindness. It is only as to questions of fact that I shall reply to your comments, because, of course, the great Movement can be viewed from differing standpoints of opinion. As to the "perplexing announcement" that the Archbishops of Canterbury and York have suggested a commemoration of the Evangelical Movement that preceded the Oxford Revival at the same time as the Oxford Centenary, the general impression, surely, will be that the Archbishops wished to make gracious acknowledgement of the undoubted influence of the Evangelicals had in reviving the dry bones of English Anglicanism.

But the most serious statement, in your critique is that "Newman and his friends conferred with Cardinal Wiseman at Rome as to the proposed movement in the Church of England three months before Keble preached his famous sermon that is generally accepted as the birthday of the Oxford Movement. This is really most important, and I humbly confess that I have heretofore been unaware of the fact. I am sure, Mr. Editor, that a multitude of people besides myself will be deeply grateful if you will publish historical authority for the allegation. Perhaps others have, like me, been led astray because—among other reasons—in the introduction to the first of the "Tracts for the Times," Newman (who wrote it), declared that the Tracts would be directed against "Popery and Dissent." And this was written long after Newman's return from his visit to Rome in 1832.

(We refer our correspondent to pages 173 and following of Michael McGarry's "Church and State in England and Wales, 1829-1906," and to pages 263 and following of Walter Walsh's "Secret History of the Oxford Movement." See also the following extract from Chambers' Encyclopaedia.—Editor, A.C.R.)

Newman's Visit to Rome.

From Chambers' Encyclopaedia, Vol. VII, P. 469.

"In the late autumn of 1832, Newman accompanied Hurrell Froude and his father in Mediterranean tour, in the hope of restoring the health of the former. It was on this tour that the seed gradually germinated, which was to bear fruit in the Anglican Movement of 1833. . . . It was on this tour that Newman first saw Monsiegnor (afterwards Cardinal) Wiseman in Rome, and told him gravely in reply to the expression of a courteous wish that Hurrell Froude and he might re-visit Rome, "We have a work to do in England." At Rome, Newman left his friends to go alone to Sicily, where he fell ill with malarial fever. His mind was deeply possessed during this illness, by the idea of the work he had to do in England, and the delay in finding passage to England then was very trying to him. He spent much of his time in Roman Catholic Churches, which he had to this period refrained from visiting, and speaks with great feeling in one of his poems, of the good officers of that Church, though a "foe," in ministering to his sickness, like the Good Samaritan to the suffering Jew.

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Church Life in India.

Romanist Tactics.

Miss Orton, C.M.S. missionary at Montgomerywala, Punjab, India, writing to interested friends in Australia, tells of the doings of Roman Catholics in her neighbourhood.

"First of all, our Roman Catholic invasion which has, for the present, taken 40 families, and brought two new schools for girls and boys into our village in opposition to our two Primary Schools; brought the Belgian Priest every week for services and established a Catechist here to teach those who have gone over; taken our bearer, Yuhanna, to be a teacher in their school, and last, but not least, introduced a not unmelodious bell, which rings at all hours of the day, immediately after our Church bell has sounded its voice. The beginning of the trouble came, as usual, through a law suit. A Christian boy from the Boys' Hostel in Gojra stabbed a Sikh boy from the High School with a pen-knife, in a fit of temper; he only missed a vital part by the fraction of an inch. In the case that supervened, the Christian parents expected the Missionary-in-charge to take the boy's side. Finding that he would not do this, they called the Roman Priest into our village, and said that the C.M.S. did nothing for them. All who have gone over to the Roman Catholics have done so from purely worldly motives. Not one is convinced of the truth of Roman Catholic doctrines. The Priest has promised to help them in their law suits, get them out of the clutches of the money lender (a truly Herculean task), and give them a Middle School for the higher education of their boys. If he fulfils these promises, after six months' trial, they will join the Roman Catholic Church, with three stipulations:—

- (1) That they will not be re-baptized,
- (2) That they will not call the Virgin Mary the Mother of God.
- (3) That they must have the Communion in both kinds.

I think the Priest is finding Montgomerywala rather a tough nut to crack.

At first we all felt sad and disheartened; this work which we had all worked so hard to build up—the School, Sunday School, Mothers' Meeting, etc.—were we to see the children taken away from before our very eyes? But the sadness did not last; it sent us to our knees, and made us all doubly keen on our work, even though the temperature was 112 degrees in the shade. We explained the doctrines of the Roman Catholic faith, and compared them with what we are taught in our Bible, everywhere, at our Summer School, our Mothers' Meeting, round the houses, the result being that six Bibles and six New Testaments have been sold, and the people are reading their Bibles and asking if these things are so, in a way they have never done before. Rachel, our faithful Biblewoman, goes round the village with her Bible and a little book on the Roman Catholic doctrines, teaching the women with greater zeal than ever. Our Padri has preached very good, carefully thought-out sermons and the Church has been much fuller, especially with men, than it generally is on Sunday mornings. The poor women do not want to leave their Church and join the Roman Catholics; in several cases they have been beaten by their husbands, and one woman says her husband will not let her even leave her house. Yet, in one matter, they have all firmly made up their

minds, that they will not leave their beloved Tuesday Mothers' Meeting, and they all muster in full force for this, whatever may be the after consequences.

On one matter we felt we ought to give the people what they asked for, and that was Higher Education for their boys; so I went up to Lahore, to an Executive Committee of our Church and Mission District Council, and laid the matter before them. They were very kind and sympathetic, saw the need, and voted out of their funds a sufficient sum to raise the school to the Lower Middle Standard at once, with two new classes and two new teachers, and also passed our next year's estimate. The village was delighted when I returned with the good news, and heartfelt thanks were offered up to our Father in Heaven.

The Roman Catholic School immediately dropped from 53 to 35 boys, and 10 boys came to our school to join the middle classes. We are now trying to get two good and efficient trained teachers, and much correspondence is passing hither and thither.

Sunday School Teaching.

By the Rev. E. A. Pavitt.

(An Extract.)

We can do nothing greater for the nation that to lead its children to pray. We can do nothing greater for the children, for their personal salvation and strength, than to lead them to make their own contact with their Saviour and Lord.

And here again there is a natural and instinctive reverence in the child-mind. You can feel, as you talk to children, that for them the authority of God's Word is paramount. If I may cite Professor Adams once more:

"We must make our pupils not only know about their Bibles, but know the Bible itself. We must make them go back to the sacred pages and find the real lesson in the very words of the Book. Our Senior Scholars, at least, should have their own Bibles, and have them open before them as we teach. Scientific teaching, and Bibles specially prepared for children, are apt to make us forget the dignity and beauty of the Word itself. A well-taught lesson will always end where it began—within the boards of the Bible itself."

That is an impressive testimony from an acknowledged expert in education to the value and power of the undiluted Word of God.

This means, for ourselves, and for all who would help us in winning the children, that we and they must know Christ, each for himself, and must also maintain unimpaired his own spiritual contacts with Christ.

In this connection, perhaps you will bear with me if I quote the three questions which it is my habit to put in a private interview with any would-be Sunday School teacher—it being understood that these questions will be put and answered subsequently in the face of the congregation at a "commissioning" service, before engagement on the Sunday School staff shall be deemed ratified and confirmed. (The third of these questions is what is in point here.)

(1) Do you believe that you are truly and inwardly called of God to undertake the work of a Sunday School teacher?

(2) Will you endeavour, faithfully and earnestly, to fashion all your teaching according to God's Holy Word and the doctrine of the Church of England?

(3) The aim of a Sunday School teacher should be to lead the children to a personal devotion to the Lord Jesus Christ, to the end that they may live in constant obedience to His Divine Will. Will you seek thus to train them for Him in humble dependence upon the Holy Spirit?—"I will so do, the Lord being my Helper."

In putting such an aim before a teacher, it is good to remember the old saying, "One loving heart sets another on fire." And who would not feel challenged by that question with which C. L. Drawbridge concludes a chapter on "What to Teach?" ("Training of the Twig," p. 35).—"If you were called to the death-bed of a ten-year-old child and had only a short time in which to speak, what would you say?"

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Church of England in South Africa.

Consecration of Bishop Kirkby.

Eucharistic Congress.

Evangelical Educational Campaign.

Leader.—Evangelical Truth.

The Oxford Movement.

EDITORIAL.

The Demand of To-day.

THE trouble of the hour is that vast numbers of people neither care enough nor think enough. They are pre-occupied with their immediate affairs, so absorbed in the trivial round that they do not react to problems and difficulties beyond their own small circle, or if they do, their reactions are feeble and spasmodic. The thought that they are their brother's keeper, never enters their mind, and if it did, it would be no concern of theirs. People may be sorry for the unemployed, they may have momentary concerns for the grave problems of industry and commerce, of national and international concern, but how much do they really care? How much do these things really hurt them? There is a strange woolly-mindedness on the part of many good people, as there are evil devices on the part of the wicked, hence the tragic unthinking attitude, the lamentable casualness, which hangs over so many like a deadly pall. The great mass do not care enough, while thinking—hard, downright, stern, disciplined thinking—that which shirks no ugly facts and refuses the slipshod expedient of short cuts—well, that thinking is sadly wanting to-day. To care more and to think more—this, it seems to us, is the double duty laid upon Christians and citizens to-day. Gird up the loins of your mind, said the Apostle—and he knew what he was talking about. To have good intentions is not sufficient. To be alive to the challenges of the hour, to see the faces behind the figures, yet not to grow sloppy and sentimental, but to yield our minds, as well as our hearts, to the service of God and our fellows, to accept the discipline of mental endeavour—that is what is asked of us to-day.

Ottawa Results.

ONLY time will tell how far the decisions of the Ottawa Conference have been beneficial or not. Evidently the spirit of compromise

was strongly at work between the representatives of the Motherland, the Dominions, and Colonies. Compromises never please strong partisans, with vested interests and axes to grind! But in this complicated world of ours, where competing interests are so strong and one nation impinges so closely upon another, the art of co-operation must be learned. Nations cannot live alone, nor can they get on without one another. This is particularly true with regard to Great Britain and her daughter nations. No doubt we, in Australia shall feel the repercussions of the decisions of Ottawa to the full when our delegates return, and Parliament is called upon to ratify the terms. Builders-up of secondary industries will, doubtless, have complaints. But on the other hand, Britain has made great sacrifices to allow our primary products wide opportunity overseas. There must be give and take. It is no use blinking our eyes to the fact that Australia is primarily a producing country. Markets must be found for our primary products if wealth is to accrue to our land. We cannot, however, expect the teeming millions of Great Britain to buy if we are not prepared to reciprocate. Evidently our delegates have appreciated this aspect for the Ottawa formula states that while protection shall be afforded to those local industries which are "reasonably assured of a sound opportunity for success," the Australian tariff shall be based on the principle that "protective duties shall not exceed such a level as will give British producers a full opportunity of reasonable competition." Of one thing we are sure; the Conference has greatly improved confidence within the Empire that by co-operation the Empire can overcome the worst of the depression, and that herein it has offered a lead to the whole world. While adjusting tariff barriers within their own domains, the Empire countries have pledged themselves to the lowering of those barriers as a necessary step towards resuscitation of markets and prices.

Bishop Kirkby.

THE Church in Australia, and particularly the Diocese of Sydney are honoured indeed, in the elevation of Archdeacon Kirkby to the episcopate. He brings to his new office as Bishop Coadjutor of Sydney, a life of labours abundant in the affairs of the Kingdom of God. His brotherliness, his spirituality, and readiness of up-take will be of great value to his brethren in the ministry. The laity will find him an ever ready and wise friend. We venture to offer him our heartiest congratulations. We pray that he may be long spared to dis-

charge the many functions of his important office. Sometimes we wonder whether the Church is making the most of the opportunities and challenges which so large and strategic a city as Sydney presents. This is no time for letting things go by default. It is no time for marking time, or unimaginative approach to the grave issues and large calls that lie at the Church's doors. The challenge of youth, the demands for a bigger-visioned Home Mission Society, with more aggressive propaganda simply cry out to the Church in Sydney to-day. Spiritual, far-sighted leadership is the call of the hour.

The Gambling Peril.

IT has been very refreshing to read the outspoken remarks of the Bishops of Newcastle and Goulburn on the peril of gambling in the life of our Australian Community. Both have dealt with the subject at extended length in their diocesan journals. Elsewhere in our columns we print some excellent words of Canon Peter Green, of Manchester, on this matter. They need to be taken to heart, and scattered broadcast. No one who loves the reputation of his nation can be but uneasy at the enormous increase of betting and gambling in our midst. It is wrong, because it means the distribution of money by chance. No one in his senses ever proposes to distribute any portion of the wealth of a community in accordance with chance. Not only so, the determination of ownership by chance is a deliberate repudiation of justice and reason. Intellectually and morally gambling is disastrous. It easily becomes an "absorbing passion." It makes honest labour almost impossible for its victim, while greed and callousness ruin the higher faculties. The young ought to be taught that it should be a matter of proper pride and honesty to give an equivalent in some shape for all the good things which they receive; that money was respectable only when it was honestly earned or inherited. We hope that the clergy are dealing with the peril in their preaching and teaching. Once again, our C.E.M.S. Boys' Societies, and Mothers' Union should be used for definite instruction. As has been said, "the greatest asset of a nation is its moral fibre." Governments that pander to the gambling instincts of the people ought not to be retained in power. If ever there was a time in our history that needs the unflinching witness of the Church to high moral and ethical standards, to hard work, patient well-doing, steady perseverance, and unselfish devotion to the highest interests of our land, that time is to-day.