

The Church Overseas

THE KING AND THE BIBLE.

At the beginning of January last the Secretary of the Trinitarian Bible Society, on behalf of his Committee, wrote to ask if the King would be graciously pleased to favour the Society by accepting from them a copy of the Holy Bible in commemoration of the Coronation, and a letter has been received from Mr. Allan Lascelles that his Majesty sincerely appreciates the suggestion and will be pleased to accept the copy of the Holy Bible; adding that his Majesty would prefer this Bible to be of such a size than he can conveniently use it.

LIVERPOOL.

The Metropolis of Protestantism.

"When I was a young man Liverpool was looked upon as the metropolis of Protestantism in this country," so said Sir John Haslam, M.P., in the Church House, Liverpool, at the public demonstration in connection with the spring conference of the Church Association. Sir John Haslam was referring to the period when Dr. Ryle was the first Bishop of Liverpool.

When England Became Protestant.

"The British Throne and Constitution" was the theme of the speakers at the demonstration. The imagination and enthusiasm of the crowd of young people present were particularly "fired" by such sentences as (by Sir John Haslam) "when England became Protestant she assumed the position of the greatest world power—which she still retains," and (by Princess Despina Karadjia) that, amid world upheavals, "Britain has demonstrated the great fact that democracy, when guided by a God-fearing people, can preserve the precious gifts of spiritual and moral liberty."

Narrow-mindedness!

It is sometimes urged that the members of the Church Association are narrow-minded! Well, if this be so, Lady Bates, from the platform of the public meeting, has reminded England that the narrow-mindedness of the Church Association is based on the doctrines proclaimed at the Reformation, which are embodied in the Book of Common Prayer and the Thirty-nine Articles.

No Better Place.

No better place could have been chosen than Liverpool for the spring conference of the Church Association. It was on Merseyside that the movement had its origin in the far-seeing mind of the late Canon Blakeney, D.D., when he was Vicar of Christ Church, Cloughton, Birkenhead.

A CONVERT FROM ETHIOPIA.

At the annual meeting of B.C.M.S. in London, a convert from Ethiopia gave the story of his conversion. He gave also his testimony to the saving and keeping power of the Lord Jesus Christ. He explained that the Ethiopian people were divided into two distinct races—the Amharic and the Galla. The Amharic race had received the Gospel, but through the centuries, while they were fighting with the Mohammedans and the pagans around them, they lost something of their zeal for Christ, and confined their religion to ceremonial, like the Pharisees of old. But the Gallas did not know of Christ;

some of them were Mohammedans, some were pagans; and to that race he (the speaker) belonged. The Swedish Evangelical Mission was the first of the Missions to go to Ethiopia to preach the Gospel. One young missionary volunteered to go to the western part of Ethiopia, from which he had come, that he might preach the Gospel to the people there living in darkness. He established himself in the village in which his father lived. When his father, who was then only a lad of fifteen, heard the missionary, he began to study Amharic, which was an entirely different language to his own, that he might read the Scriptures; and he soon learned to know and love the Lord Jesus Christ. When he married he took his wife to the missionary and she became a follower of Christ, so that when he was born he had the privilege of having Christian parents.

At the age of six or seven he, too, began to learn Amharic, and was later given a beautiful book of Bible stories, which he greatly treasured. At thirteen he was sent to the capital and there attended a good school, where he learned English and French. There was no one in that school to help him in his Christian life, but Christ was with him. At nineteen he left that school, and Dr. Martin, the present Ethiopian Minister in London, helped him to start a school for Ethiopian boys. He worked hard, and the number of boys attending that school increased until when he left it in 1935 there were about 250 boys there, all of whom knew the Lord Jesus Christ as their Saviour.

THE SON OF A DISTINGUISHED FATHER.

The death of Sir Archibald Boyd-Carpenter, to whose ability and personal charm testimony has been borne by many of his friends, will recall to some the memory of his distinguished father, who was for many years Bishop of Ripon and a highly favoured friend of Queen Victoria, for whom he performed many important services. He was one of the most eloquent preachers of his time, and after his resignation of the bishopric he was appointed to a canonry in Westminster Abbey, where for some years he attracted large congregations by the power of his preaching. He was the author of a History of the Church of England, which told in a very popular way the story of the Church in this land. Some of us still turn to its pages with pleasure, and find satisfaction in the way in which he set out the advantages which accrued to Church and State through the Reformation. Sir Archibald inherited some of his father's gifts, and was very popular as a member of Parliament for many years.

"ONLY THE BIBLE MAKES US GREAT."

Testimony of African Chief.

Among the many interesting visitors from overseas to the Bible House at the time of the Coronation was the Alake of Abeokuta (Ademola the Second, C.B.E.), an African chief from Nigeria, who was accompanied by members of his staff. He was received by Mr. F. H. Chance, Chairman of the British and Foreign Bible Society; Mr. James Steel, the Treasurer; and other members of the General Committee, together with the Secretaries and members of the staff. After Mr. Chance had offered the Alake a hearty welcome to the Bible House and expressed the hope that his stay in England would be a very happy one, he replied in a speech expressing his appreciation of the work of the British and Foreign Bible Society in his own country.

He spoke of the missionaries who had laboured to give them the Gospel, and referred especially to the circulation of the Scriptures among his people in their own language. Nothing had done more to uplift them morally and spiritually, and he ended by exclaiming, "Only the Bible makes us great!"

THE LARGEST DIOCESE IN THE WORLD.

The Diocese of Argentina and Eastern South America, the charge of which is to be taken over by the Bishop of Falkland Islands (the Right Rev. J. R. Weller) at the request of the Archbishop of Canterbury, is easily the largest diocese in the world, having an area of about 4,500,000 square miles. As the area of the Diocese of the Falkland Islands (which includes Tierra del Fuego, Chile, Peru, Bolivia except the Bolivian Chaco, Ecuador, and parts of Argentina and Columbia), has an area of 2,160,960 square miles, Bishop Weller will have jurisdiction over a total of more than 6,600,000 square miles.

All-Australian Temperance Convention, Brisbane.

Professor Harvey Sutton, of Sydney, Senator J. S. Collings, Dr. R. Hercod, of Switzerland, Dr. E. H. Cherrington, of America, Mr. E. P. Kitch, of South Africa, and Mr. E. C. Hennigar, of Japan, are a few more of the personalities who will give papers or lead discussions at the All-Australia Temperance Convention, to be held in Brisbane from September 4th to 13th next.

The Director of the School of Public Health and Tropical Medicine at the Sydney University, Professor Harvey Sutton, will write on the subject of "Alcohol and Medical Science." Senator Collings will open discussion on "The Industrialist and Temperance." In the "Temperance in Other Lands" session, Dr. Hercod, Director of the International Bureau Against Alcoholism, will give a paper on "Europe," Mr. E. C. Hennigar, Secretary of the National Temperance League of Japan, will deal with his country, Mr. E. P. Kitch, Secretary of the South African Temperance Alliance, will write on "South Africa," and Dr. Cherrington, General Secretary of the World League Against Alcoholism, on "America."

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A Paper for Church of England People

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Editorial

The Advancing Church.

THE fifth unified statement of the work of the Church Overseas, year 1937-38, has reached us from London. The volume is the work of the Missionary Council of the Church Assembly in England. It reveals to churchmen all over the world the present position of the Church's missionary work overseas, its opportunities and needs, together with a survey of the response of the Church at home. There is a foreword by the Archbishop of Canterbury and an introduction by the Bishop of Guildford, together with some splendid maps. The authors of this intensely interesting and illuminating document are evidently well aware that there can be no such thing as marking time in missionary work; it must always be advance or retreat.

If one fact sticks out more than another, it is that the mission field is rapidly ceasing to be parcelled out into the preserves of the various missionary societies, and is becoming instead the provinces of native Churches. Nothing brings this home more vividly than the booklet's photographs illustrating how felicitously the Church adopts architectural traditions for the purposes of Christian worship, to express the instincts of Indians, Sinhalese, Chinese, Korean, Persian or African.

The other striking fact, emphasised on page after page of the Statement, is the dazzling opportunity offered to Christianity by the clamour of native

peoples, particularly in Africa, for education. It is no less true that, if this intellectual hunger and thirst be not satisfied by Christian teachers, the task will be usurped by other agencies, indifferent or inimical to the faith, a possibility which makes the shortage of missionary recruits, both priests and teachers, a matter of desperate anxiety.

The missionary finances of the year are neither alarming nor particularly encouraging. While the year's subscriptions and donations from dioceses and individuals show a total increase of £4,349, and while the income of the missionary societies is greater by £67,236 than last year, nevertheless the S.P.G. General Fund income has fallen by £9,350 since 1933, and the C.M.S. income within the past ten years from £484,134 to £394,217. On the back cover of the pamphlet there is a diagram showing the national expenditure on various items. It reveals among other things that the amount spent annually by Christians in Britain on Anglican missions overseas, is about £1,000,000—the amount of the national expenditure on fireworks, and one-fiftieth of the national expenditure on cinemas, or on chocolates and sweets.

Menace to Healthy Sport.

ADDRESSING the 37th annual meeting of the St. George District Cricket Association, Sydney, Mr. F. Cush, a member of the Australian Board of Cricket Control, said that modern wireless, with all its great advantages, was becoming a hindrance to healthy sport.

Young people of to-day, he added, were frequenting public houses and interesting themselves in s.p. betting instead of playing cricket and other healthy sports. It was regrettable that Australian sportsmen wasted their time indoors when healthy entertainment was available to them in good surroundings. S.p. betting was becoming a hindrance to sporting bodies, and detrimental to health. Not only is this the case, but it is estimated that one-third of the State grants to needy families goes in this betting and gambling orgy. The moral degradation is evident on all sides, especially in industrial areas. Children and homes are neglected as out-of-work men and women, and even children, run backwards and forwards to the many rendezvous, or way-lay runners in the streets. The whole thing is a positive hindrance to national well-being and character. It is the cause of undernourishment and meagre clothing. It is creating in our midst an army of go-getters, never-works, and furtive-eyed

citizens. The Government of New South Wales must do something, and it looks as if the Queensland way is the best. We are promised legislation at an early date, but we trust that it will not be some emasculated thing that will effect nothing. However, the Church has a duty. There is her teaching ministry by means of constant house to house visitation, talking with people in their homes, and by cogent reasoning and gracious solicitude and help, pointing out the evils of the practice. We are convinced that until there is a truer and more effective witness in the homes of the people, little change will take place. The pulpit will not effect much, for these people are not there. The Church and her workers must get down to first principles, go out and teach and teach and teach! Our impact upon modern life is too much up in the air; it is not close up to the people. Christians are not witnessing as they should.

New Education Conference.

ALL thoughtful citizens will wish every success to the New Education Fellowship Conference, to be held in Sydney from August 9 to 14 inclusive. Leading representatives are coming from Great Britain, Europe, U.S.A., Japan and elsewhere to speak, read papers and join in the discussions. Doubtless much of the subject matter will be technical and expert. But there will be the popular sides, and much will be learnt. Naturally the Conference will be of great benefit to teachers and through them, to the schools. The purpose of the Conference, however, is to arouse throughout the whole community an interest in education. Our State education system is a very dominating influence in our social system. Education, therefore, should be the greatest concern of the poorest, as of the richest citizen. This should be the case in Australia, especially, since the State provides education for all, and compels all to partake of the provision. The conference is designed equally for the public as for the teacher. Such subjects as "Physical Education and Health," "The Psychology and Mental Hygiene of the Child," "Education of the Adolescent," "Adult Education," "Problems of Control, Organisation, and Administration of Education," indicate the nature of the discussions.

On five nights public lectures at Sydney Town Hall, broadcast, will appeal to everybody. Educational thought will be developed, and from the development the public, which pays for education, will come better

to understand what the payment should provide. If the public mind is educated to know what should be supplied in education, the demand will create the supply. Educational methods of to-day differ from those of the past, consequent upon enlightenment, still greater enlightenment of Australian education should result from the conference.

We trust that the whole conference will be fraught with lasting good to the whole land.

Missionaries in the Honours List.

Among the missionaries in the recent Coronation Honours List was the Rev. Harold Wilde (M.B.E.), who recently returned on furlough from one of the loneliest mission posts in the world—on the mid-Atlantic island of Tristan da Cunha, to which he was sent by the Society for the Propagation of the Gospel three years ago. There he, like his predecessors, played the part of padre, doctor, dentist, magistrate, schoolmaster and storekeeper.

Dr. Ernest Muir, now Secretary of the British Empire Leprosy Relief Association, who was awarded the C.I.E., was originally a medical missionary of the United Free Church of Scotland. He first went to India in 1905 and worked in Bengal. In 1920 he succeeded Sir Leonard Rogers at the School of Tropical Medicine at Calcutta, and the notable research work which he did there for many years helped to revolutionise the outlook of the medical profession with regard to the whole problem of leprosy. Dr. Muir has already the Kaisari-Hind Medal and Bar for his services in India.

Dr. Dorothy M. Roberts, who was awarded the O.B.E. for social service in the Straits Settlements, is the wife of the Bishop of Singapore. Besides being secretary of the St. Andrew's Hospital Board, Singapore, she has given the hospital itself a great deal of practical help as a doctor. Before her marriage in 1922, she was Miss Dorothy Somerville, of Edinburgh.

Miss Florence Deed, awarded the M.B.E. for public services in Kenya, was a missionary of the Church Missionary Society for many years before her retirement in 1934. Much of her work was done in the unhealthy Ciriama district of Kenya, where she was regarded as a kind of lay bishop. She came to know the natives extraordinarily well, and her friendliness, capability and courage won their affection and trust. Even after her retirement at the age of 66, she went back to serve them still, and is only recently back in England for good.

Miss Edith Markham Furley (M.B.E.), is another retired missionary of the Church Missionary Society. She was one of the first party of women missionaries to go to Uganda, in the days when those gallant pioneers had to walk up from the coast to the scene of their future labours. She retired from active service in 1926, when she was 71, but she is still living in Uganda.

The Rev. W. E. H. Organe (Kaisari-Hind Medal) is the son of the late Rev. S. W. Organe, who served the British and Foreign Bible Society in Madras for thirty years, and whom he succeeded there in 1905, so that between them, father and son gave the Society sixty-two years' service in Madras, which is its largest agency in India. During the son's term of office the annual circulation of the Scriptures has increased from 38,000 to 353,000 copies. But Mr. Organe has also played a leading part in the church life of India, and has been specially interested in helping forward the movement towards Church Union. He is at present on furlough prior to retirement.

SERVICE FOR RAILWAYMEN.

Over 1,000 railwaymen attended a L. and N.E.R. Coronation year service in York Minster. They were joined by representatives of the military and civic life of the city, and a Salvation Army band played. The Archbishop of York said that the standard by which the Christian would test every social or political programme was this: was it, so far as was possible in the circumstances of the time, encouraging them towards a common effort in which each recognised his neighbour, not as a rival, but as a colleague engaged in the same enterprise? If it tended to reduce individuals to mere factors in a complicated machinery, it would fail. The application of such principles was hard, and required all the thinking power men could bring to bear on the tangled events with which we were confronted day by day.



Thanksgiving.

Its Object and Channel.

THE truly thankful Christian in any parish should, in the nature of the case, be the centre of radiating Christlikeness and goodness. The world waits for thankful Christians who, because of the fullness of their hearts' experience, render rich and joyous witness. A parish is all the better a thousand times over, for such abounding followers of the Saviour. Thankfulness occupies a prominent place in the New Testament and especially in the Epistle to the Colossians. The Apostle, St. Paul, in this Epistle refers to it twice in the first chapter, and once in the concluding chapter. Evidently thanksgiving should be a prominent characteristic of God's people. To them it is said: "Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him and bless His Name." True, there is now no material temple into the courts of which we should enter to give thanks unto the Lord, but we are bidden to "come boldly unto the throne of grace" in order that we may engage in the spiritual exercise of thanksgiving. With the Epistle to the Colossians before us, we may learn much on the subject of thanksgiving.

First, we are taught that God is the true Object of thanksgiving. To Him our thanksgivings should be rendered. The Apostle uses such expressions as: "We give thanks to God," "Giving thanks unto the Father," "Giving thanks to God and the Father." God is the Fountain of all blessing, the Source of all good. He is "the Father of mercies, and the God of all comfort." All spiritual blessings flow from Him. In the Epistle to the Ephesians the Apostle speaks of God as the One "Who hath blessed us with all spiritual blessings in heavenly places in Christ," and he proceeds to speak of God's electing, adopting, redeeming and pardoning mercies. "Every good and every perfect gift is from above, and cometh down from the Father of Lights." All temporal blessings flow from Him. "He giveth to all life, and breath, and all things," says St. James. God opens His hand and satisfies the desire of every living thing. It is meet, right, and our bounden duty, therefore, that we should at all times, and in all places, give thanks unto Him. "O render thanks to God above, the Fountain of eternal love: Whose mercy firm through ages past has stood, and shall for ever last."

Secondly, we are taught the channel through which thanksgiving should be rendered to God. The Apostle says, "Do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." All acceptable praise and thanksgiving can only be rendered to God through the Lord Jesus Christ. There can be no approach to God's throne, either for prayer or praise, except through the Lord Jesus Christ. He is the only way to the Father. "Through Him we have access by One Spirit unto the Father." This access to God, however, is con-

nected with Christ's atoning blood. The Lord's people have "boldness to enter into the holiest by the blood of Jesus." It is in dependence on His atoning blood that they draw near with a true heart in full assurance of faith. To give thanks to God through Him, therefore, implies faith in His blood, reliance upon His obedience unto death. Only believers then can give real thanks to God. The unconverted crowd are incapable of engaging in this holy and spiritual exercise, an exercise which depends on the indwelling influence of the Holy Spirit. This great truth needs to be more realised than it is. The worldly attractions which are resorted to in order to draw crowds to thanksgiving services are not in keeping with the teaching of Scripture that thanksgiving, like prayer, is a spiritual exercise, which can only be acceptably rendered by Spirit-born and Spirit-taught people. Only "an holy priesthood" can offer up spiritual sacrifices, acceptable to God by Jesus Christ, and only believers are "made priests unto God" and the Father. "By Him therefore (i.e., Christ) let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name." Thanksgiving to God is no mere formal exercise. We need a new heart if we are really to praise the God of all grace. We need to be filled with the Spirit if we are to sing and make melody in our hearts to the Lord. "Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ."

Thirdly, we are taught to give thanks to God for the mighty change which we have experienced through His infinite grace and His almighty power. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in Whom we have redemption through His blood, even the forgiveness of sins." It is the Father Who hath qualified His people for, and given them a title to the inheritance. It is He Who hath delivered us from the power of darkness. He hath turned us from darkness to light, and from the power of Satan unto God. He hath translated us into the kingdom of His beloved Son, in Whom we have the forgiveness of all our sins. For this mighty change let us give thanks unto the Lord. "Let the redeemed of the Lord say so."

A GOOD CHOIR RECORD.

Mr. W. E. Cook, of Neutral Bay, Sydney, seems to hold a record for choir singing in Australia. He is 82 years of age, and has sung in choirs in the Church of England for 74 years. Mr. Cook began in a choir in Melbourne at 8 years, and became what he believes one of a group of boys in the first surpliced choir in Australia. In Melbourne he has been choir member at St. Peter's, Melbourne, Kew, and St. Kilda; and in Sydney, at St. Mary's, Balmain, St. Bede's, Drumoyne, and St. Augustine's, Neutral Bay. He has been connected with Neutral Bay choir for 40 years, and is most regular in his attendance.

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The Church as Landlord in London.

Ecclesiastical Commissioners' Property Surveyed.

From time to time criticisms have been levelled at the Ecclesiastical Commissioners on account of their house property, especially in the poorer districts of London. Comments have been made about management and maintenance, rents and repairs. It has been suggested that the income derived from the house property, generally speaking, is "not doing the Church of England any good." In addition, there has been a great deal of misunderstanding about the exact position of the properties—what proportion is directly in the hands of the Commissioners, and what part of the property is leased out to other holders, the Commissioners retaining the ground landlords.

There was published recently a new survey of some of the London properties of the Ecclesiastical Commission. "The Church as Landlord" (S.P.C.K., 2s.) is a report made by Miss Marion Fitzgerald for the Housing Association of the Church Union. The Ecclesiastical Commissioners agreed with the suggestion that only independent testimony could serve to remove the "uncomfortable feelings" about the properties, which have been caused by recent criticism, and gave all facilities for the survey. Miss Fitzgerald, who has had fourteen years' experience as a Sanitary Inspector, took two months to finish her investigation, and she has reported that, as far as property under their direct control is concerned, the Commissioners are not only good landlords, they are "exceptionally good landlords."

The Ecclesiastical Commissioners have in London some thirty thousand houses under

their direct control. So short a time could not, of course, allow Miss Fitzgerald to visit every house. First, certain districts were selected—named by the Commission: Southwark, Vauxhall (Wilcox-road); Walworth I., Walworth II., Newington, North Lambeth, Westminster (Vincent Square); Brixton, Camden Town, Islington and Paddington (London Bishoprick, Paddington) Estate. The following Central London districts were not visited: Finsbury, City of London, South Lambeth, Walworth III., and the Westminster Chapter (Paddington) Estate. In the selected districts certain houses were chosen for inspection, though it is not clearly stated in what circumstances the visits were made.

Houses, Old and New.

The report states that, in many of the districts, the Commissioners have cleared away old, dilapidated property, replacing it with flats of houses equipped with up-to-date fittings and carefully supervised by trained managers. A great deal of the property is managed on the Octavia Hill system. There is a quantity of older property, well repaired. One of the problems is how to deal with properties which have been leased to other persons, and have only recently come back to the direct control of the Commissioners. Often they have been allowed to fall into a very bad state of repair. This is the case with a row of houses in the Camden Town Estate which a few years ago was returned to the Commissioners' control. They are the only properties which have been given reasoned criticism in the report, the writer adding that, since the Commissioners have proved to be such satisfactory landlords, "it would be a pity if their reputation were damaged by even a single row of bad tenement houses."

The properties still on lease are a major problem. Some of them, more especially in cases where the lease has almost expired, are shamefully neglected by the lessees. Most of the old leases were made "without covenant," so that the ground landlords have no say whatever in the present state of repair. In many cases the houses are overcrowded, basements are let as separate dwellings, plaster is cracking, roof leaking, drains smelling and brickwork steadily falling into decay. There is property on lease in Walworth, Paddington, Camden Town, and many other districts.

On the expiration of the leases the Commissioners are in a difficult position. The property is sometimes in small blocks, interspersed among the properties of other landlords, so that it is impossible to pull them down and rebuild without the co-operation of other and often unwilling parties. If satisfactory town-planning is to be effected, the Commissioners have often to be content with repairs and a steady improvement of conditions with the help of the women managers.

High Rents.

One point of extreme importance which is suggested by the report is the question of rent. The properties vary from tiny cottages to good-sized flats. The old cottages in Vauxhall, marked now for demolition, but where the tenants say that at least the Commissioners have kept them "wind and water-tight," are rented at 9s. The rent of a cottage in Zoar Street, Southwark (four rooms) is 10s. 7d. But when old houses such as these are demolished, the Commissioners tend to build new flats with an enormously increased rent.

For example, tenants are asked to pay 19s. 3d. for a three-roomed flat in the Vauxhall district, and 21s. 9d. for a four-roomed flat. This means that workers cannot possibly afford to rent such accommodation in the old district, and are often forced to leave good areas, and where they work; and Miss Fitzgerald reports with sympathetic comment the tenant who said: "The Ecclesiastical Commissioners (sic) ought to be ashamed of themselves, pulling down 6s. cottages and putting up guinea a week flats." The difficulty, of course, is due to the high cost of building in areas where no subsidy is available. In any case, the Commissioners give the reminder that they wish to set a high standard of housing, and "are building for a long future."

One of the happiest girls in England just now is Hilda Wells, daughter of the chauffeur of the Archbishop of Canterbury (Dr. Lang). She has married Arthur Thomson, with the Archbishop officiating, at St. Mary's, Lambeth. Miss Wells's father has been driver for the Primate for more than 25 years. The Primate, in addressing the couple, said: "I first saw her a few hours after her birth. She has been brought up in my household, and I regard her almost as I would a child of my own." The Primate attended the reception and later opened the Lambeth Palace gardens to the guests.

NEW ZEALAND.

Diocese of Nelson.

ANNUAL SYNOD.

Addressing his annual Synod on July 19, the Bishop of Nelson, N.Z. (the Right Rev. W. G. Hilliard), uttered a solemn and urgent call to Revival. He began by referring to the dark clouds that continue to roll across the international sky.

"From one point of view the whole world looks like some huge powder magazine which, some foolish utterance or passionate gesture, some wild expression of personal or national pride and ambition, some blind reaction of the instinct of self-preservation, may so easily set alight, and then follows the tragic explosion that must shatter our civilisation and choke our life with blood and tears."

The Bishop then showed the power for good in the world of such world conferences as that on the relation of Church, Community and State, and that of Faith and Order now in session in Oxford and Edinburgh. Reference followed with regard to the abdication of King Edward VIII, and the Coronation of their Majesties, King George VI and Queen Mary, many helpful thoughts being expressed. At length the Archbishop of Canterbury's "Recall to Religion" was dealt with, emphasis being laid upon the need of regeneration before Re-organisation—the veritable challenge that the world's spiritual death is to the Church. Naturally these considerations led on to the Call to Revival, the place of Sunday observance in the life of the nation, and the grave need of really organising the life and witness of the Church, through its various organisations, especially the C.E.M.S., Mothers' Union and the Sunday Schools.

The question of the completion of Nelson Cathedral was enlarged upon, in view of the ever-increasing costs of work and material. Possibly some modification may be necessary to the original plans, drawn as they were, on a large scale.

"It may be more satisfactory," the Bishop said, "if we can find some modification of the scheme which will enable us to complete in the near future a building which, while being still a thing of beauty and adequate to our needs, would cost only such a sum as we could feel was within our means. Such a scheme would lift from the shoulders of people that sense of hopelessness with regard to the completion of the project which I have found so prevalent. We might even find such a scheme as would give within this generation a building that would be complete in itself, and yet not make it difficult for future generations to add to it and beautify it still further, if they so desired."

"Whichever scheme we adopt, we ought to adopt soon, so that we can get to work without delay to secure the necessary plans and specifications and to make such arrangements as will ensure that more vital work is not jeopardised by this enterprise."

"The approaching centenary of the settlement will doubtless be associated by our citizens with some special effort or efforts to commemorate it, and we ought to have our plans in such a condition of definiteness and appeal, and our work in such a state of progress that this most suitable monument may not be overlooked."

"In the meantime, while we await the completion of this material symbol, let us strive to realise in our own lives and to have realised in the life of the community in which we live, the attitude of heart and mind and will of which the Cathedral would be an appropriate material symbol—God and His love the centre of all our life and thought, God in the presence of His people associated with all their life, and His people ever looking above the business and the many activities of life to Him as the Guide and Strength of all their sorrows, and the never-failing Comfort of their sorrows, and the Sanctifier of their joys. To the realisation of that bright ideal let us give ourselves with renewed enthusiasm and unremitting zeal."

"I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem,
In England's green and pleasant land."

"May the same consciousness of His presence and His place guide and sustain us also in all the deliberations of the Synod."

Bishop Taylor Smith, D.D., K.C.B., of London, has intimated that he will arrive in Sydney at the end of December, and will take part in the C.M.S. Summer School at the Katoomba Convent. He was for many years Chaplain General of the whole British Army.

Those Parish Returns.

(Contributed.)

SYDNEY Rectors and churchwardens have been, during the last week or two, in the throes of mental turmoil as they have endeavoured to fill in broad sheets containing columns and squares, eliciting details of information regarding their ministerial duties and parochial conditions. If the Rectors and their officers are of the methodical kind, statistically bent, and in the habit of recording in a book daily doings, their task will not be difficult! If, however, they are of the other kind (and let it be said in whispered tones that many are of this category) then their task will not be the easiest. Doubtless there are those who will think that some of the questions are unnecessary and savour of the cold, calculating mind of the statistician, the man who loves the sight of rows and columns of figures, and revels in the meticulous weighing-up and balancing of an insurance liquidator or some provident society's gimlet-eyed actuary. Possibly the blatant and hardened will gnash their teeth—and with fierce countenance, snort "officialdom again! Pity that they hadn't something better to do."

On second thoughts, however, not for one moment would the writer decry the sending in of such returns, details and figures. The heads must have at hand for scrutiny and guidance, facts about ministerial doings! Else, how would the powers that be form correct judgment and true evaluation of pastoral work and efficiency? Episcopal or archidiaconal visits to the parish, worse still, mere hearsay, have naturally their limitations for the forming of a correct estimate of a parson's work; but columns of returns, correctly answered—"well, the thing's in black and white! And always there for inspection!" Then there is the historical value of such returns. One can hardly estimate the value of such in the years to come, when some brilliant interpretative historian with a flair for writing a living document, rises in Sydney's firmament and proceeds to tell the story of Sydney Diocese from its inception. In fact, such returns properly housed at head office, will prove of inestimable value as the decades proceed. In any case, those who have the immediate final perusal of these documents will (as we have already stated), be able to form judgments of parochial activity and ministrations. They will be able to see whether the averages are panning out as they should; whether these, those and the other things are in order; whether effective, therefore useful, work is being put in and whether the most is being made of daily opportunities. Then, too, the authorities will be able to see whether the parish is understaffed, the Rector and his curate over-

worked, what are the urgent needs of the parish, where the leeway can be made up, and so on and so on!

It Cannot Be Tabulated.

So far so good! But the bane, however, of all such returns, lists and details, is that they get pigeon-holed and even forgotten, or that they tend to rigid officialdom and overhead expense. Put in another way, the careful scrutiny of and inquiry into such parochial returns, there in the offices of administration, tend to the creation of the official mind, grooved and stereotyped. Indeed, they often lead to the docketing of people, and sometimes their regimentation. Whereas, of course, the true impact of a cleric upon the people of his parish can never be tabulated. His spiritual influence, his prayer-life, his teaching and preaching, can never be put in lists or returns. They cannot be weighed or estimated. These are the result of years of travail and work in people's lives—the true record being in heaven! In other words, spiritual realities are not truly observable by mere visits or reports, nor can they be listed. Hence such returns, however full and detailed (valuable though they be), have their grave limitations in God's work. They are all right for insurance companies, railways departments, stock returns and the like, but not really in the Church of the Living God. But then, we are ordinary mortals with human weaknesses! Hence, in this mundane life, there must be returns—even in church work! They are for the guidance and understanding of those who are at the head, and ultimately responsible! Apropos of parish returns, the writer wonders why inquiry is not made as to the new books the clergyman has read during the year, what has been his orderly study of the Bible, what supervision in these regards are Rectors giving to their assistants, how many really missionary sermons have been preached, what is the syllabus of instruction in the day school classes and so on? What the Church needs is really efficient men, thoroughly furnished unto every good work.

Bowlerised Services.

However, that section in the Rector's return which gave the writer many a bland smile, concerned "services in church"—additions thereto, subtractions therefrom, deviations and so forth. Frankly, he is one of those who think that the Book of Common Prayer fails to meet modern requirements in certain areas of ministerial duty. He does not refer to the main structure of the services, but rather to their lack of fulness in certain particulars, their inability to meet certain occasions. It stands to reason that forms of worship drawn up in the sixteenth century, when life, its environment, outlook, customs, manners, and demands were so vastly

different from the conditions, etc., of to-day, are unable to meet adequately 20th century life. It is all very well to say use special biddings in the "Prayer for all Sorts and Conditions of Men," and special thanksgivings in "The General Thanksgiving," but such will not do. Bishops do certain things and allow certain things, in different dioceses, but the writer questions their *ius liturgicum*. On all sides there are crying demands for reconstruction and additions to Morning and Evening Prayer, for a well regulated measure of latitude. Indeed, it is not surprising if clergy, under the pressure of deep parochial need, some local family or organisation crisis, in the midst of national and international stress, try in their own way to meet the need by making their services real and pertinent to the hour. Undoubtedly the Burial Service needs personalising and warming up. It is too formal and apart. The Marriage Service requires some alteration, so also the Baptismal Service. Additional prayers are needed for special Australian conditions and occasions. Let people say what they will, there is our own "southern hemisphere" outlook. It is becoming vocal. An Australian Book of Common Prayer should meet this. Too long has there been delay.

Unauthorised People.

Then, knowing something of the many-sided activities of a number of parishes, the writer chuckled inwardly as he read those questions which referred to unauthorised people taking or assisting in church services. Frankly, he has never liked this. To see mere lads of the C.E.B.S., raw Bible Class youths and the like, reading the Prayer Book services and Lessons in Church has caused him to object furiously. The majority of them are not competent, while vast numbers of them are religiously and spiritually unfit. Psychologically it is bad for them. It cheapens these sacred offices. On the face of it, such practice is quite contrary to the Rubrics. It tends to belittle the place and authority of the ordained ministry. For some time now, the writer has felt that the practice should stop. It is wrong in principle and altogether harmful to the young participants. They can get plenty of experience and scope if they so desire, in Sunday School offices, in their own organisations, and in open-air work. However, for the moment that is not the writer's concern. He is concerned about the general question of yearly church returns. It is his considered opinion that they are absolutely necessary. They need not be so detailed. They must not serve any inquisitorial purpose, nor result in due course in officialism and regimentation. If they do, the death knell will be sounded to loyal, effective, useful diocesan co-operation. Let them be asked *ex animo* from headquarters, and let them be answered *ex animo* from the leaders of the parish, without fear or favour on both sides, for the sole purpose, under God, of making for an effective Church. It must never be forgotten that the best results in the work of the Church are gained when men are trusted. The writer believes that, according to their lights, and taking matters by and large, there is no more faithful, earnest, hard-working set of clergy and wardens anywhere in Australia than those in Sydney Diocese. One thing they would like is to be taken into confidence as far as is possible as plans for this and that and the other in the diocese are set on foot by the authorities. Men don't

like to be ignorant of what is going on. They like to be in the know, and somewhat consulted. If so, their response will be whole-hearted and conspicuously generous, both in advocacy and service. They will prove a band of men whose hearts have been touched. Any other course will in the long run prove fatal to the best interests of the Church. Men like to be treated as men—and really trusted. It must never be forgotten that the secret of a really live Church is centred in the parishes—nowhere else. If the parishes are right, if they are happy parochially and diocesanly, if there is all-round a spirit of hearty goodwill and a strict recognition of the Rectors' freehold, if the Spirit of God is moving in the lives of all concerned, we need have no fear as to the Church's effectiveness.



The Rev. Charles H. Barnes, of Melbourne, Victoria, has been honoured by being made an Honorary Life Governor of the Church Missionary Society of London. Mr. Barnes has been actively interested in the C.M.S. for nearly 50 years.

Archdeacon W. A. Charlton has been elected chairman of St. Luke's Hospital, Darlinghurst, Sydney, in succession to the late Mr. A. M. Hemsley. He has been a director of the hospital since its foundation in 1919, and acting chairman for the last 18 months, during Mr. Hemsley's illness.

Miss Elizabeth Betts, granddaughter of the Rev. Samuel Marsden, passed away at Gladstone recently, aged 88 years. She and her sister, Mrs. Blackland, were the only surviving children of Josiah Betts and his wife, who was formerly Martha Marsden, the youngest daughter of Marsden. Martha Marsden accompanied her father to New Zealand on his last visit to the Maoris in 1837, and was with him at Parramatta until his death the following year. Martha Marsden's journal of that visit is in the Mitchell Library. The Betts family was also related to the Marsdens through the marriage of Mary Marsden, another daughter, to Mr. John Betts (the brother of Josiah Betts, of Parramatta). Mr. and Mrs. Josiah Betts settled at Wilmington, near Windsor, on the latter's original grant, and there several of their children were born. After the death of her husband, Mrs. Betts was for many years in charge of the orphan school at Parramatta. Miss Betts was her mother's companion until her death in 1894. She took an active interest in the work of the Church and was a member of the Royal Australian Historical Society and kindred bodies.

Ten years ago Miss Lucy Bray attended a service at St. Aidan's, Annandale, Sydney, when Canon Robert Rook was the Rector. There she heard of the work of the Church Homes for Children. Her interest in the work grew, and was well maintained. She went to live in England, where she recently passed away, leaving in her will £500 each to the Girls' Homes and the Boys' Homes.

The Most Rev. Dr. Le Fanu, Archbishop of Perth and Primate of Australia, has returned from Great Britain on the liner Orford. With other oversea bishops, he was present in Westminster Abbey at the Coronation ceremony. He preached and spoke on Australian Church work while in England.

The Premier of N.S.W., Mrs. Stevens, Sir Frederick Stewart, and Canon Hammond paid a visit to the Hammondville settlement last week, and met a number of people in their homes. Mr. Stevens said afterwards that a deep debt of gratitude was due to Canon Hammond for his magnificent work, evidences of which were so apparent in the thriving settlement at Hammondville.

We express our sincere sympathy with the Rev. Cecil John King, acting Rector of St. James' Church, King Street, Sydney, who was knocked down by a car in Queen's Square on Saturday night, July 24. His nose and jaw were fractured and he was severely cut about the head. He also suffered severe concussion. He was taken to Sydney Hospital. The shock affected him rather seriously. We are glad to learn that he is making headway.

On Sunday, August 8th, at 3 o'clock, His Excellency the Governor and Lady Wakehurst, will visit St. Matthew's Church, Windsor. His Grace the Archbishop of Sydney (Dr. Mowll) will dedicate the Memorial Cabinet for the old "Georgian" Bible. The Commander of the Royal Australian Air Force, accompanied by his officers (and their wives) will be present, and the Air Force Band will render music.

In the death of Mr. A. M. Hemsley, St. Luke's Hospital, St. Mark's Parish, Darling Point, and all noble causes in Sydney have lost a valued friend and helper. He had been seriously ill for many months. Canon Howard Lea said at the funeral service, that Mr. Hemsley had left a legacy for which no words of gratitude were too strong. Death had no power to destroy the music of a good man's life, and the chords of Alfred Hemsley's influence would continue to sound for many a day. God, home, and country were the watchwords of his life.

The Rev. W. Smith, of Bathurst, who was ordained by Bishop Marsden nearly 70 years ago, celebrated his 91st birthday last month. Born at Chester-le-Street, Durham, in 1846, Mr. Smith arrived in Australia in 1866 by the then famous sailing ship Harkaway, and had charge of parishes at Sofala, Booligah, Cudal, and Rockley, in the Diocese of Bathurst.

The Bishop of Wellington, N.Z., the Right Rev. Dr. H. St. B. Holland, has given £1000 to the building fund of his new cathedral in Wellington, N.Z. The Synod of the Diocese has adopted a £29,000 scheme in this regard. The building will occupy a commanding site on the hill beside Parliament House, overlooking the city.

The Rev. A. A. Mutton, Rector of Emu Plains, has been appointed Rector of Corramal, Diocese of Sydney.

The Rev. R. A. Johnson, Rector of Sutton Forrest, N.S.W. sustained a broken right arm when his car overturned on Woolgoolga Road, North Coast, last week. His wife and child escaped. They were on a motoring trip to Brisbane. When about 11 miles from Grafton the car skidded on the greasy surface, left the road, and overturned, crashed heavily into a tree stump, and then righted itself. The Grafton Ambulance took the Rev. Johnson to Grafton District Hospital.

The Archbishop of Sydney (Dr. Mowll), paid his first visit to St. Philip's Church, Carlingbah, the other Sunday, to dedicate a panelled sanctuary and a new ceiling. His Grace also dedicated a brick wall and gates at St. Andrew's, Cronulla, the gift of Mr. J. Dolden, and new pews, given by the Women's Guild, and Mrs. E. Shute. A memorial table in the sanctuary in honour of the late Rector of St. Andrew's (the Rev. W. Rutledge-Newton), was unveiled by Dr. Mowll.

Mr. E. V. Butler, M.A., has tendered his resignation of the headmastership of the Ballarat Church of England Grammar School. He has reached the retiring age and seeks relief from the strain which oversight of a school involves. Mr. Butler has been 19 years headmaster, and has ever taken an active part in diocesan affairs, as member of Synods, diocesan, provincial and general, of the Council of the Diocese, and lay canon of the Cathedral.



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ALEXANDRIA

Cedar panelling in the porch of St. Philip's Church, Church Hill, Sydney, erected as a memorial to the late Bishop Kirkby, has been dedicated by the Archbishop of Sydney (Dr. Mowll). The dedication of the memorial coincided with the second anniversary of the death of Bishop Kirkby, who was Rector of St. Philip's from 1932 to 1935.

The Very Rev. T. Armour, B.A., Dean of Newcastle, has been elected Bishop of Bunbury, Western Australia. He was formerly head of the Bush Brotherhood, Diocese of Bathurst.

The Rev. C. T. L. Yarrington, M.A., has resigned the rectorship of St. Clement's, Mosman, N.S.W., after an incumbency of 30 years.

Dr. Cyril Norwood, President of St. John's College, Oxford, and formerly headmaster of Harrow, is in Sydney for the New Education Conference. He preached in St. Andrew's Cathedral on Sunday, August 1st.

The Right Rev. J. A. Kempthorne, D.D., who recently resigned as Bishop of Lichfield, England, is visiting Fiji, preaching and holding confirmations. He is at Lautoka on August 8th.

On Tuesday, July 12th, the Right Reverend Philip Charles Thurlow Crick, D.D., (sometimes Bishop of Ballarat), passed away in England. It had been known that for some months the Bishop had been in hospital in London; but it was not thought that his life on earth was so near to its end. Some time ago the Bishop was unfortunate enough to break a collar-bone, and a cyst formed; this was removed once, but the trouble recurred and led to fatal results. Bishop Crick was educated at Winchester School and Pembroke College, Cambridge, taking his B.A. in 1904, and his M.A. in 1908. In 1906-7 he was Curate of St. Mary's, Barseley. In 1909 he became Dean of Clare College, Cambridge, and Examining Chaplain to the Archbishop of York. When war broke out he was attached as Chaplain to the British Expeditionary Tank Corps, and as a deputy of the Chaplain-General. He was consecrated Bishop of Rockhampton in Brisbane Cathedral on 24th February, 1921, and in 1927 became Bishop of Ballarat. After his return to England he occupied the position of Assistant-Bishop of Derby and Rector of Ashbourne. He leaves a wife and one daughter.

Bar Island Pilgrimage.

A pilgrimage was made on Saturday, 17th July, to Bar Island, on the Hawkesbury River, where a service was conducted alongside the ruins of the old mission church, which was erected in the year 1876 by the Rev. H. H. Britten, of Ryde. Later, the ecclesiastical control of the island was under Pittwater, Manly, Gordon, Hornsby, and now under the control of the Hawkesbury River Mission. The service was conducted by the Rev. H. Vaughan, of the River Mission, assisted by the Rev. C. Stubbin, of Ryde, and the Rev. H. G. Begbie, of Narrabeen. Other clergy present were Rev. M. Fayten, of St. Andrew's Cathedral, Ryde, E. Cameron, of Hornsby, and the Rev. J. Robertson, representing the Rector of Manly. The lesson was read by the Rev. C. Stubbin from the Bible used at the first service on the island. This was very appropriate in view of the church on the island being erected by the Rev. H. H. Britten, a former Rector of Ryde. Mr. P. W. Gledhill read a paper giving details of this historic spot on the Hawkesbury. The collection, which amounted to £4, was in aid of starting a "River Mission Paper," which is greatly needed. A sufficient amount of money was also collected to print the interesting paper read by Mr. Gledhill, copies of which can be obtained from him at 3d, by writing to "Rockspray," Fairlight Crescent, Manly. The profits from the sale of the leaflets will be in aid of the River Mission Paper.



The Christian Way of Life.

Its Challenge to Our Day.

THE merest perusal of the Acts of the Apostles and the Epistles of the New Testament undoubtedly shows that the Apostolic Church was marked by a way of life and an experience of God which differentiated Christians from the rest of the world. It was not that there had been no God-fearing men before their day, but in New Testament times the love of God in men's hearts and the witness of the Holy Spirit in their lives mounted to higher altitudes and exhibited their transforming ways in altogether intenser forms in the lives of Christ's followers. If they had been asked to say why they were what they were, and acted as they habitually did, they would have given this as the reason. "The fruit of the Spirit," says the apostle, "is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance (or self-control); against such there is no law." This was a wonderful claim to be able to make, and, despite occasional scandals and setbacks, it was fully justified by the facts of the case. The lives of the Christians were a standing challenge to a corrupt age that was both puzzled by and contemptuous of them when it did not surrender to them.

We live in a day when social and housing reform, remedial legislation, and ambulance work have gained a paramount place in the thinking and planning of many Christian people. We would not cavil at this for one moment. Yet if we turn to the church in the days of her infancy, and pristine purity, we are bound to state that she had something to offer as a remedy for human ills, the like of which had never been offered before, and which in this day, is beclouded by the humanistic outlook and endeavour. New Testament Christianity had behind it the enormous driving force of converted lives, and consequently of personal conviction. In the words of Bishop Gore: "It certainly appears that the life in the Spirit was not a life of special occasions only . . . but was the whole of life, lived under a new impulse and in a new power. Christians were to 'walk in the Spirit.' This is what gave to the earliest Christian life its peculiar characteristic of joy." For the early Christians it meant the mingling of joyous abandon with adoration, gratitude, and mutual charity. This is what we should expect from the evidence. Sadly enough, in these days, as in other Christian centuries, there has been a falling away from this original simplicity and blessedness!

Christlike character is not one of weak amiability; it is austere moral for the very reason that it gives priority to holy love. The love of God is shed abroad in the true believer's heart. Hence the disciple of Christ cannot but hold that God takes sides when moral issues are at stake, and that one must be for Him or against

Him. William James's famous confession concerning his own experience on this point is strictly accordant with the mind of Christ. "Life feels like a real fight—as if there were something really wild in the universe which we, with all our idealities and faithfulnesses, are needed to redeem." Christian life is thus a warfare from beginning to end, but not always a warfare between what is starkly good and what is starkly evil; more often perhaps the struggle is to decide between a lower and a higher form of good. What right-minded man does not know something of the sternness of this conflict and the pain it involves? It is not uniformly simple and easy to see one's way clear between the claims of country and the claims of home, or to respond to the call of a cause if it mean sacrificing the happiness of those around whom our heart-strings twine. In such a crisis no one can infallibly see for another or relieve him of the burden of making a rightful moral choice; the issue is between the soul and God, and the Christian consciousness has ever been possessed by the faith that we are not left alone in such a testing time, however dark and grievous it may be to our natural feelings and limited outlook; divine grace supplies our lack; and grace for daily life is but another name for the action of the Holy Spirit within us.

For the Christian the good is not primarily a matter of utility, the promotion of the common weal here and now. We know that that reflex desideratum of Christian witness is the predominant attitude to-day, but it is not the apostolic first concern. The motive of the disciple, with his Christ-informed conscience, is this, that obedience to what he perceives to be the moral ideal for him will ultimately prove consonant with the highest well-being of the race. This is not his reason for rendering the obedience—or not the principal reason. The principal reason is that it represents God's will for him, an inner imperative, springing from that eternal fountain which is the source and sustenance of all true temporal good of whatsoever kind and degree. That the sense of moral obligation is socially generated we may freely admit, but the Christian can never admit that this is a full account of it. In the experience of the best men ideas of right and wrong have behind them a divine authority and have achieved their greatest triumphs in history, not in conforming to, but in transcending social prejudice and custom. Such vitality as utilitarianism in morals possesses, derives from faith in the eternal foundations of our moral judgments, and of this faith the gospel is the supreme and perpetual witness.

It must never be forgotten, also, that Christian life is a life of fellowship and service; by its very nature it cannot be lived in isolation from our fellows. "A fugitive and cloistered virtue" defeats its own ends. Our primary affinities, it is true, are with Him Who is the very ground of our being and the life of our lives. Withdrawal from the world in the attempt to screen ourselves from the attritions and infelicities of human relations is to miss the very thing we seek. We shall never find God in that way, nor is sanctity attainable on such terms. Christian life is a life of self-renunciation, but never "in vacuo," so to speak. In becoming the bond-slave of Jesus Christ the Christian attains to the perfect liberty of the sons of God; he dies to live, loses to find, gives to gain. The more complete his self-

offering to the love that redeems and sanctifies him, the greater is his grasp on life and the profounder and richer his experience of the values that cannot perish. Here is the one infallible attestation of the truth of the Christian religion, and in its absence none other is worth relying upon or can bring salvation to a troubled age. And just because we seem to have lost this essential feature of the Gospel, we find ourselves in the doldrums to-day!

The Call to Revival.

Bishop of Nelson's Charge.

I EARNESTLY call the members of the great Church of England in this Diocese," said the Bishop of Nelson, N.Z., in his Synod address on July 19, "and I cordially invite my brethren of the other Christian Churches, to join with me in a solemn act of self-examination and reconsecration to the purpose of God in our life and its witness to the world. We may differ in our views about the value and the dangers of the Oxford Group Movement—and I have no first-hand experience of the Group Movement myself—but it seems to me beyond question that we must face up to the challenge of its absolutes, of its enthusiasm, and of its apparent success in changing lives. All Christian men and women ought to be applying those absolutes to themselves, ought to be moving so close to God that the sense of His presence and His purpose in their lives illumines the whole of their experience, giving them an enthusiasm for His cause and a joy in His fellowship that attracts the attention of others, and makes them take note that these men and women have been with Jesus.

"Who that one moment hath the least desied Him,
Dimly and hidden faintly and afar,
Doth not despise all excellence beside Him,
Pleasures and powers that are not,
and that are.
Yea, amid all men bear himself hereafter,
Smit with a solemn and a sweet surprise,
Dumb to their scorn and turning on their laughter,
Only the dominance of earnest eyes."

"It is this obvious serenity of soul and purposefulness of life that is lacking in so many who profess and call themselves churchmen to-day. I am not thinking only of those for whom I once heard somebody say, 'Church of England merely means the way they are married and buried,' nor of those whose lives are a scandal to the religion they profess, but of the whole body of nominal Anglicans. There are Protestants whose protestantism seems to me little, if anything, more than opposition to the Church of Rome, and there are Anglicans whose churchmanship is little more than a formal thing. What a difference it would make if all these people could be really won for the Kingdom of God! And how much easier it would be to win them if that large body of good people who live sound moral lives, and attend the services of the Church, were really on fire with a passion for souls! It is to this latter class that I make my chief appeal. Their attachment to the congregation is an encouragement to the clergyman and his colleagues; their financial support is a help to the work; but if these contri-

Church Property in Sydney.

Gradual Replacement Policy.

MR. WALTER S. GEE, B.A., LL.B., a member of the Glebe Administration Board, the body which administers the large estate comprising shops and houses owned by the Church in the suburb of Glebe, Sydney, has issued a clear statement, in which he denies that the property is in a state of disrepair.

He disputed statements made by the Editor of the "Church Standard," and Mr. A. Dalziel, honorary secretary of the League of Christian Youth, and said that the board was managing the property in a way that had regard to the best interests of the Church, the tenants, and the community.

In the past 16 years, £67,290 had been spent on repairs. Sixteen modern single-front detached cottages had recently been built, and proposals were being considered for building an additional 30 or 40 similar cottages. Specifications were being prepared for building 18 cottages on one block.

Given as an Endowment.

"The lands at the Glebe," said Mr. Gee, "were granted by the Crown to the Church many years ago. They were given as an endowment, and it was not intended that they should be sold. The Church, however, leased the land, unwisely as it turned out, for 99 years, to provide individuals with a very small ground rent. The cottages now in Glebe were built by the lessees. In 1920 the lease of portion of the land expired, and in 1931 the lease of the balance of the land also expired.

"When the Church came into actual possession, the property, generally speaking, was in a bad state. Proposals were made to sell the whole property to private individuals at a price approximating the then unimproved capital value of the land. The matter was discussed in Synod, which rejected the proposal. It appointed a board to manage and control the property. The public-house licences were immediately surrendered; certain houses were closed, and housing conditions were improved. About 25 per cent. of the gross rentals is paid in rates and taxes, and from 25 to 30 per cent. in repairs and renovations. Many cottages have been demolished, and the board has gradually improved the property. The money spent on repairs was mainly spent on internal repairs, but the board is engaged upon repainting the whole estate.

Housing Plan Fell Through.

"Some years ago the question of a housing scheme on a big scale was considered by the board, and considerable expense was incurred in drawing up plans. Because of the lack of finance and other considerations, the plan fell through. The board has from time to time considered the question of building flats, but has preferred to build single-fronted cottages because it has been found that tenants prefer single cottages to blocks of flats.

disconcerting, and which calls urgently for the vigorous and relentless counter attack of all the force of Christian thought and practice, of education and witness and fellowship.

"We must begin, of course, as I have said, with our personal lives, where we may find the challenge of the absolutes and the need for more

"It is questionable whether blocks of flats housing a large number of families are in the best interests of the people concerned. There is a grave danger that they lead to congestion, and are a serious menace to family life. It is also questionable whether they can be built at a rental within the means of families who are on the bread-line.

"The crux of the position seems to be the provision of money at low rates of interest. The board has preferred the policy of rebuilding on the land which has become vacant by reason of the demolitions, and using the rents to pay off the money borrowed. In this way the Church has immediately derived no increased revenue, but is seeking to improve the general standard of the district. It must be remembered that the board are trustees, and must proceed with caution and business foresight. Experience has shown in the past that when, in response to pressure, the Church has sold land, it has been snapped up by people who have made considerable profit out of the purchase. The land was never given to the Church to be sold, but was to be used as a perpetual endowment.

Results Not Spectacular.

"I see no reason why laymen of the Church cannot manage the property in a manner that will be in the best interests of the Church, the tenants, and the community. It is true, many men complain that the results are not spectacular. The results of good work are seldom spectacular. The board does not owe a penny for water and sewerage rates or council rates.

"It must be remembered," proceeded Mr. Gee, "that many people live near the city because they are unable to pay large rents. The rents of the Glebe Board are very low, ranging from 9/6 to 25/- a week, and they provide good and reasonable lodging. No effort has been, or is likely to be, made to increase the rents."

Mr. Gee added that the Church collected rents from 53 shops and 450 houses. Referring to the suggestion that the property should be handed over to the Housing Improvement Board, Mr. Gee said that there was no provision in the Act by which that could be done.

regular searching and consistent self-examination, more devout and frequent meditation and enriched experience of prayer and sacrament, a more earnest and intelligent and purposeful study of God's word, a stronger witness, a larger service, and a warmer and broader fellowship.



NEW SOUTH WALES.

Diocese of Sydney.

THE INVISIBLE CHURCH.

"Baptism is Not Enough."

"A great deal of discussion has centred round the term 'The Invisible Church,'" said the Rev. T. C. Hammond, principal of Moore College, at St. Philip's Church, Church Hill, Sydney, the other Sunday. "There are some who would have us believe that it is an impossible conception."

Mr. Hammond said that when the Old and New Testaments were studied, the grounds of the distinction drawn by theologians between the visible and the invisible Church became apparent. Under the old economy there were members who were scarcely distinguishable from the heathen people around them. They were denounced by the prophets as rebellious children, a seed of evildoers. Of these, it was said, both in the Old and the New Testaments, that they were uncircumcised, both in heart and in spirit. That was to say, they were included in the covenant of God by His appointed sign, yet they were irresponsive to His claims in heart and spirit.

The same fact emerged clearly from a study of the phenomenon of the visible Church in the New Testament. John could write of the early seceders, "They went out from us because they were not of us." There could be no doubt as to their recognition in the visible body, but there was an element lacking in their experience sufficient to exclude them from the inner sanctuary of God, which had the seal: "The Lord knoweth them that are His."

Renewal of Heart and Mind.

The stories of Ananias and Sapphira and of Simon the sorcerer might be taken as a concrete example of this evident distinction between true disciples and professed Christians.

"It is not enough, therefore," added the preacher, "to have been baptised; it is not even enough to display an interest in the things of God. There must be a renewal of heart and mind, displaying itself in reverent and lowly obedience in the daily life if we are to assure ourselves before God that we belong to that mystical body which is alone the true Church of God."

MONTHLY LUNCH TALKS.

Under the auspices of the C.E.M.S. Church of England monthly lunch talks have been inaugurated. They will take place at the Allora Cafe, 113 Pitt Street, Sydney. The first of the talks was on Thursday, July 22nd, and the next will be on Thursday, August 19th, at 10 o'clock, when the Rev. S. G. Stewart will speak on the claims of Moore Theological College.

The aim of these lunch talks is to stress the value of religion and the need for service for others; to promote Church action, fellowship and co-operation between the different societies within the Church and the members of the Church.

It is also desired to foster and encourage the idea of Church and social service for the benefit of the Church and the individual welfare of its members and others. Young and old, ladies and men, clergy and laymen, and friends, are all invited to attend.

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which brought new loyalty and hope to many women. The two services for men only on the Sunday afternoons gathered together one hundred and fifty men eager to be helped and inspired to live their difficult life to-day. From the Thursday night onwards the Bishop called the people to make decisions to dedicate themselves to Christ as their personal Saviour, and to serve Him in the fellowship of His Church. Two hundred people did so, and afterwards interviewed the Bishop for counsel and help in making their resolutions. Forms of self-examination were of great help to many, and those who had their consciences troubled by any weighty matter were able to make their confession and receive absolution, and thus start out on a new life.

There was a daily celebration at 7 a.m., when the Bishop gave a five minutes' meditation on some aspect of the Holy Communion. The number of communicants grew each morning. On the last Sunday of the mission it was evident by the prevailing spirit of fellowship that Jesus of Nazareth was passing by as in the old Galilean days, with power to bless and to heal and to forgive sins. At the 8 a.m. celebration one hundred and eighty made their Communion, and at 11 o'clock there were another sixty-seven, making the total two hundred and forty-seven for the day. The Thanksgiving Service on the following night was one of intense joy, peace and fellowship. Many who had become stale in their faith were set on fire with new life through the word of Christ; others who had only a veneer of Christianity, opened their hearts and minds to the full claims of Christ; quite a number gave themselves to Christ as the Lord of their life for the first time; and all in some way or another received blessing. It was a service charged with the spirit of thanksgiving, which will live on as an epoch and turning point in the life of the parish.

THE BROUGHTON CHOIR.

The annual meeting of the Broughton Choir was held in the Chapter House, St. Andrew's Cathedral, Sydney, on Tuesday, 6th July. The Archbishop of Sydney, who presided, explained that the choir was formed in connection with the Bishop Broughton centenary. He congratulated the choir on the success of the year's work, mentioning "The Messiah" in the Town Hall, Sydney, and the music rendered in connection with the centenary of St. Andrew's Cathedral. The following were elected the executive committee: Chairman, the Rev. M. K. Jones (Precentor of the Cathedral); Secretary, Rev. O. S. Fleck (Rector of St. Paul's, Canterbury); and Treasurer, Mr. Tasman Lloyd (Secretary of St. Andrew's Choir, Summer Hill).

A most enjoyable evening was brought to a close after light refreshments had been served.

ST. ALBAN'S, EPPING.

Ten Days' Parish Mission.

The mission conducted by the Bishop of Armidale in the parish of St. Alban, Epping, N.S.W., from 3rd to 13th July, exceeded all expectations and brought wondrous help and blessing and new vision and life to many souls. The Archbishop of Sydney was present at the opening service on the first Saturday night to commission and bless the Bishop for his work. The crowded church and the enthusiasm of the people were an indication of what was to happen in the coming days. On the following Sunday, at 8 a.m., one hundred and fifty-seven made their Communion—mostly young people—and afterwards one hundred and thirty of them sat down to breakfast, prepared by the Comrades of St. George, the young people's missionary organisation, in the lovely new parish hall with a roaring fire blazing in the fireplace, and listened with wrapt attention to a telling message on the difficulties and opportunities of young people to-day. There were another fifty-four communicants at 11 o'clock, making the total two hundred and twenty-one for the day. For the first mission service at night the church was crowded again, when the Bishop got right down to the meaning and purpose of the mission, and from that moment there was no doubt of the response to its call and challenge. People simply flocked to all subsequent services, and from Thursday night to the end it was difficult to find room for all who came—in fact, on the Sunday night every available space was occupied, many having to stand, while some were not able to get in at all. It is estimated that four hundred and fifty people were present.

The three afternoon services for women only were attended by over two hundred each time. They were wonderful services,

CHURCH ATTENDANCE.

Why It Has Declined.

The Bishop of Adelaide (Dr. Thomas), preaching at St. Andrew's Cathedral, Sydney, the other Sunday, referred to the apathy of the people with regard to religion to-day.

"Are we just willing to be Christians if it costs us nothing and does not interfere with our daily life in any way?" he asked. "Are people unwilling to accept of teaching of the Church? He supposed that during the war many Australians had stood in the immediate neighbourhood of the spot from which Christ, after feeding the multitude on the loaves and fishes, had tested

His followers. The people at the time had been told hard things, for Jesus had chosen the time for sifting the truth. As a result, 'many walked no more with Him.' It was whether He turned to the 12 and asked whether they would also go away. One might almost say that at that moment Christianity hung in the balance."

Demand of Sacrifice.

There was no doubt that since the war many had gone back and walked no more with God, and so the inquiry of Jesus by the lakeside had its application to-day. Notwithstanding the growth of young people, and the increase of candidates for the Communion, little improvement was being shown in church attendances and interest. What made people go back? There were two answers to this question. One was that they realised that Christianity demanded sacrifice, as the Master's sayings implied. "If any man would come after Me, let him take up his cross and follow Me." A second answer was that others would not accept the teaching of the Church and her doctrines. The sayings of Christ had been left behind. Many would not endure the sacrifice of time and other things for the acceptance of Christ and His teachings.

"As we look out on the world to-day," he added, "there is only one answer we can give to those who ask how world troubles and conflicts can be ended? That is by sacrifice and love, and a return to the living God."

THE ABORIGINES.

At the July yearly meeting of the Australian Board of Missions, which was concluded in Sydney last week, delegates expressed the strong opinion that too much of the responsibility or the care of the aborigines, that was probably the function of the Governments, was being left to the missionary organisations of the Church.

The meeting unanimously carried a resolution expressing its belief that the care and development of the aborigines could only be accomplished by the greatest measure of co-operation between Governments and missions, and that the Federal and Western Australian Governments should give more practical recognition to the work of the missions, and should realise the heavy drain of such work on the missionary resources of the Church; and urging those Governments to make liberal and adequate financial grants for the upkeep and extension of the Church's work among the aboriginal population.

Diocese of Newcastle.

ST. ALBAN'S, MUSWELLBROOK.

(By James R. Scott.)

An interesting relic of a bygone age still stands four-square to the elements—the quaint battlemented tower of the original St. Alban's Church of England at Muswellbrook. This church was erected in 1843 by convict labour, under the supervision of Captain David Charles Frederick Scott, of "Bengalla," Muswellbrook, a former Inspector-General of Police in New South Wales, and an uncle of David Scott Mitchell, M.A., the donor of that magnificent historical collection, the Mitchell Library.

In the "Visitation Journal," 1845, of William Grant Broughton, the first, last, and only Bishop of Australia, interesting reference is made of this church:—

On the 28th October, 1845: To the Parsonage at Muswell Brook, the residence of the Rev. W. F. Gore. On passing through

this town on my upward journey, I found that the newly-erected church exhibited frightful cracks in the walls, symptomatic, as some thought, of its speedy fall. But on a careful examination, I satisfied myself that the foundation was good, and that the fractures arose only from the weight of the roof, injudiciously laid upon walls unequal to support it. Having, therefore, suggested a plan for arresting the apprehended ill consequence, and finding now that preparations had been made for carrying the suggestion into effect, I felt relieved from the objection which well-nigh induced me to decline proceeding with the consecration.

The consecration took place on October 29, in the presence of a not very numerous congregation. "The approach of wheat harvest, the lambing season, and sheep-shearing render this one of the busiest seasons of the year," the Bishop noted, "and indeed, rather than feeling surprised that greater numbers were not present, I was gratified that so many could be found to suspend their labours on a week-day for the purpose of attending a religious service."

There is another explanation, however, of the cause of the cracking of the walls. The story is told that, when duty called Captain Scott away from Muswellbrook, the convict labourers, including the foreman, managed to secure a quantity of rum, and went on a carousal which lasted for some time, until word was received that the Captain was returning. Then, sobering up as best they could, the workmen endeavoured to make up the leeway, in order that "the boss" might be persuaded that they had worked well in his absence. In their attempts to thus mislead, they scamped their work, with the result that part of the walls had to be condemned, pulled down, and re-erected."

In due course, a new church was built, to plans prepared by Sir Gilbert Scott, the foundation stone being laid by the Right Rev. William Tyrrell, D.D., the first Bishop of Newcastle, on November 11, 1864. (Incidentally, the builder of the original church of St. Alban's, Muswellbrook, Captain David Scott, the architect who designed the new church, Sir Gilbert Scott, and the writer of this article are kinsmen, collaterally descending from our original ancestor.)

All that remains of the original St. Alban's is the tower. Constructed of red brick, hand-made in the primitive wooden moulds of an earlier day, this tower has withstood the elements for almost a century. But its fate appears to be uncertain, for the recent session of the Newcastle Synod vide proposals for the disposal of certain church lands at Muswellbrook. Should the ordinance be approved, this interesting relic of olden times would be doomed to destruction.

Could not a reprieve be arranged? Portion, at least, of the subject land, surrounding the tower, might well be utilised as a park or garden, and prove an acquisition to the civic amenities of the historic town of the Upper Hunter River.

VICTORIA.

Diocese of Ballarat.

World's Perilous Condition.

The Bishop writes to his diocese:—

"There is no need for me to adduce arguments to convince you that the world is in a perilous condition. We know only too well that the situation is most critical. There are some who predict that a breakdown of

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civilisation is imminent. If another world war comes, this prediction is likely to prove only too true. And yet nation after nation declares that it does not want war, and it must be certain that Italy and Germany are too poor to undertake the kind of campaign that another great war would involve. But in spite of these facts, if the nations continue to be under the dominion of selfishness, suspicion and fear, the tension will in the end become too great and war will come. Then, knowing that the conflict would rage not in trenches and on battlefields, but over our cities, with the widespread use of poisonous gas and the other devilish devices of modern warfare, what would we expect to be the result? Could we expect anything but a dislocation of our complex system of industry and economics, leading to famine and disease and the collapse of civilisation?

The Remedy?

But it is profitless to go on surmising what may happen. What we must do is to try to diagnose the cause of the world's terrible plight, and discover where the remedy lies. In this connection I want the members who attend the meetings of the five Rural Deaneries in the Diocese to pay careful regard to a resolution which was passed in the Synod of the Diocese of Rockhampton, and which is being sent out by that Diocese for the consideration of churchmen. It appears elsewhere in this issue of the Chronicle, and you will see that it deals with the conditions of widespread and unnecessary poverty which exists in our modern world. Now this subject is vitally relevant to the whole problem of which I am speaking, as one of the chief things that is driving men and women to desperation is the fear of economic insecurity; one of the chief causes of war and of many of our social crimes, as well as of the jealousy, strife and suspicion that demean life to-day, is the crying evil of poverty in a world in which God's good gifts are available in such abundance that there is no need for poverty at all. In his latest book, "A Rustic Moralist," Dean Inge quotes the fact that in the last ten years England has spent over £1,000,000,000 on relief of able-bodied men and women, and got nothing for it but a heritage of misery and demoralisation.

What has the Church to say about all this? At the present time a great deal of

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effort is being expended in denouncing Communism. Of course, communism based on atheism and materialism is a horror to be shunned. But I see a danger in this policy of denunciation. Some people will use it as a means of side-stepping the urgent problem which confronts our industrial civilisation. We of the Church must at least be honest and admit that if organised religion had clearly and consistently resolved that the spiritual and physical needs and hungers of mankind should be met in the right way, Communism would not now be at hand to meet them in the wrong way.

Organised religion did not do this, and so against her to-day is Communism, complete with its philosophy, its theory of history, its economic teaching, and its social judgments, commanding, in spite of brutality and bungling, an extraordinary fidelity from its adherents. Just to denounce Communism is futile; nay, it is a dishonest evasion of responsibility. Christianity must answer the challenge of Communism by showing that in our religion there can be found a way of life for the modern world far nobler and more permanently satisfying than that offered by any of the new faiths, and that Christianity can meet the needs of the age and the destiny of man in a way that Communism can never do.

This is what the Conference meeting in Oxford at the present time is striving to do.

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 In our toil with aid be near us;
 In our need with succour cheer us
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—Count Zinzendorf.

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RECTOR of Parish on Blue Mountains desires exchange of parish for annual holiday. Apply Rector, C/o "Church Record."

Letters to the Editor.

To the Editor,
 Australian Church Record.

Sir,
 At the last meeting of my Parish Council it was decided to perpetuate the memory of the late Rev. P. W. Dowe by erecting a brick wall and gate in front of St. Alban's Church, Belmore. It was felt that the memorial should be a worthy one, as Mr. Dowe exercised a very wide ministry amongst all classes of people. There may be many of Mr. Dowe's friends living outside of my parish who would be willing to contribute to the proposed memorial. Donations sent to me for the above purpose will be thankfully received and acknowledged.

I am, Sir,
ROBERT STRONG,
 Rector.
 St. Alban's Rectory,
 Belmore.

CONTROVERSY.

55 Holbrow Street,
 Croydon.
 July 22nd, 1937.
 The Editor,
 Australian Church Record.

Dear Sir,
 I have before me a copy of your paper dated July 8th, and am writing to draw your attention to several matters contained therein. I happened to show the paper to my sister, who informed me that she objected to the continual "mud-slinging" by the Editors of the "Record" and the "Standard." This was news to me, as I had not previously read the papers, but, having been induced to read a copy by a clergyman who recommended it, I discovered that there were several features which showed room for improvement, and I am writing to inform you of them, not because of any feelings of superiority, but because I appreciate the value of your paper, and the work it is doing, and if my counsel is accepted, I believe your paper will show an improvement.

In the first place, in your articles concerning controversial subjects, especially where Evangelicals differ from Anglo-Catholics, there does not seem to be the spirit of love which should exist. Although you two Editors belong to different schools of thought, you both belong to the same body, the Church, and therefore any argument which centres round a controversial subject should contain not the slightest violation of the law of love which every Christian is bound to observe.

In the issue of the Record to which I have referred, there appears an open letter to the Bishop of Goulburn, written by the Rev. Firebrace, containing a statement made by the former at the first Australian Conference of Peace and Friendship with Soviet Russia. I am not concerned with which party is in the right, but I suggest that both Mr. Firebrace and yourself have shown the wrong spirit in your attempts to combat what you consider, and rightly so in my opinion, are undesirable elements in the speech of the Bishop.

I am enjoined, if I have any complaint to make concerning my brother, to take the matter to him personally and present my case in the spirit of love. Other measures are to be taken should the first fail, but it does not appear that Mr. Firebrace waited any length of time for the Bishop's answer before writing to you the letter which subsequently appeared in your paper, because the report of the Bishop's speech appeared in the Herald of June 15th, only one day later.

Did you stop to consider how the Bishop would react to the publication of Mr. Firebrace's letter? From experience I consider it very likely that such an action on the part of Mr. Firebrace as writer, and of yourself as publisher of same, would unconsciously set up a feeling of antagonism in the mind of the Bishop, although such antagonism may not have any outlet in words.

I feel that an open letter should not be written till all the Biblical measures provided have failed—even then it should be very carefully worded so as to exclude any infringement of the law of love. I believe that any paper is the poorer for the publication of letters which are forwarded to the Editor, but are obviously directed at somebody else (generally other correspondents).

I also take exception to a reference in your Editorial on "Drink in Palestine," to the "ghastly blither" of a Sydney clergyman. May I ask you whether you first suggested to the gentleman concerned that his statement was "ghastly blither" before making that statement in print?

I regret that I am unable to adequately express my feelings on these matters, but whatever impression you receive from this letter (which I have typed in order to avoid illegibility), I assure you that I am writing purely because I believe that there are others who feel the same way about certain articles in your paper from time to time, and I desire to see a paper that is "Evangelical, Protestant and Reformed," satisfy the needs of every reader, and in this connection I assure you that any ideas which you may have contrary to those which I have expressed will be welcome.

Yours sincerely,
KENNETH HARRIS.

(We, of course, appreciate the spirit in which our correspondent writes. God in His all-wise goodness has fashioned many types of nature and temperament. There are gentle souls who do not like controversy or argument. But it would be a poor world if there were no fighters and no controversialists. Sound teaching must be by contrast. There is nothing personal in strong statements. There will be hard hitters, and often when met face to face, they are the most lovable. St. Paul withstood St. Peter to the face in a great apostolic issue—Editor, A.C.R.)

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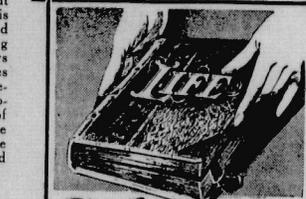
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The deficiency on the General Account, which in 1934 was £101,000, has been completely liquidated. This has been accomplished with God's blessing through much prayer and sacrifice. Let us in Australia thank God and take courage.

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scope of the Homes was confined to a movement for saving orphan or needy girls, but during his term of office he has taken part, not only in a big development of this work, but also in the establishment of a Home for Boys, an Eventide Home for Gentlewomen, and in the amalgamation of the Church of England Homes with the Church of England Homes and Hostels Committee.

Through Canon Rook's departure for Norfolk Island he has been forced to give up the work, and it was thought by the Committee that an appreciation of his services ought to be made in a way pleasing to him, and so a Fund bearing his name has been inaugurated. The interest on this fund will support a bed in each Home, and if sufficient, will help the children in other ways.

We appeal to you for a donation, and we feel sure that you will be glad to give it as an appreciation of a good man, and in the interests of the children so dear to him.

F. W. TUGWELL,
Hon. Clerical Secretary.
F. MABEL LAWRY,
Hon. Lay Secretary.

MOORE THEOLOGICAL COLLEGE.

To the Editor of the Church Record.
Dear Sir,

Would you please be kind enough to allow me space in your valuable columns to draw the attention of your readers to the appeal now being made on behalf of the above College. I am sure there must be many of our readers who have happy recollections of blessings and spiritual help that they have received, either as students of the College or as parishioners of former students.

To band together those who are interested in the College I am forming an organisation to be known as "Associates of Moore College." The response I have received during the first month of its inauguration has been very encouraging.

For over 80 years this College has supplied the Church and community with clergymen who have been noted for their spiritual fervour, broad sympathy, wide understanding and splendid leadership. During the period of its existence nearly 500 men have passed through the College to serve God in the sacred ministry. Many have gone abroad into various parts of the mission field and remote parts of Australia. Some have gone to England and other parts of the Empire, but most of them have been principally located in Victoria and New South Wales. Five former students have become bishops, whilst many others have attained to high ecclesiastical office, both in Australia and other parts of the Empire.

The present income of the College is insufficient to provide for its needs and to give adequate training to those who are to become the spiritual and moral leaders of the Church and community. Every Church member who truly has the welfare of the present and future at heart must realise how essential this leadership is, especially to our young people. Will you, therefore, please help us to go forward by becoming an Associate of Moore College? You will find

the Aim, Objects and Membership form set out hereunder.

Thanking you in anticipation,
Yours faithfully,
S. G. STEWART.
30th July, 1937.

ASSOCIATES OF MOORE COLLEGE.

Aim.

To link together those who wish to be associated with the work of Moore College in training men for the sacred ministry, and to keep them informed of progress made.

Objects.

To pray and work for the maintenance and extension of Moore College.

To endeavour to interest others.

To forward an annual subscription for the work of the College.

No Gift is too small!

To the
Rev. S. G. Stewart,
Clerical Organising Secretary,
Moore Theological College,
Diocesan Church House,
George Street, Sydney.

Rev. and Dear Sir,

Please enrol me as an Associate of Moore College. I promise to send, so far as I am able, an annual subscription of £ : :
I enclose £ : : as my donation for the work of the College for the ensuing year.

Name.....
(Rev., Mr., Mrs., Miss, or Title)

Address.....

Date.....



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