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subjects helpful to all Clergy or Laymen
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Office



The Christian World Pulpit (January to
June, 1929). Our copy from Messrs. Angus
& Robertson, Castlereagh Street, Sydney.
Price 9s.

The list of contributors to this volume
should be sufficient to commend it to a wide
constituency. There are sermons, to name
only a few, from the Archbishop of Can-
terbury, Bishop Barnes, Revs. A. D. Belcher,
Sydney Cane, F. W. Boreham, Hubert Simp-
son, Canon Peter Green, Gwilym O. Griffiths,
Dean Inge, late F. B. Meyer, H. E. Fos-
dick, P. Horton, W. Jefferson, etc., etc.

Not only will preachers find it helpful,
but it should prove ideal for family reading,
especially for those in the country who are
deprived of the regular ministrations of the
Church.

There are sermons on a variety of subjects
and the spiritual tone and breadth of outlook
are strongly in evidence.



YOUNG RECORDERS.

Aims.

1. Write regularly to Aunt Mat.
2. Read the paper right through.
3. Interest the others at home.
4. Get a new subscriber.

Mt. Dandenong, Vic., Oct. 24, 1929.

At even when the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!
H. T. Wells.

My dear young people,

I want to tell you to-day the story
of a very wonderful woman, you'll all
know her name—Miss Florence Night-
ingale. She was born in England over
one hundred years ago. She lived in a
beautiful home, she had devoted par-
ents, one much-loved sister, and many
friends. She was a clever and charm-
ing girl, she went to parties and
dances, and had a gay and happy life,
and yet all the time she wasn't con-
tent because she felt there was one
thing she should be doing, somehow
she must help sick people. As a tiny
child she nursed the sick pets; when a
little older she visited the sick people
in the villages near her home, and did
what she could to help them. Her
friends admired her, but were shocked
at her queer ideas. Once her father
took her and her sister for a trip to
Paris, she, instead of going to operas
and theatres and dances, spent nearly
all her time in the infirmary of a con-
vent; the nuns there taught her what
they knew. In those days there were
no trained nurses and no hospitals as
we know them. After that she went
home keener than ever. She met op-
position everywhere; she had to wait
for years, learning what she could all
the time about sick people and how to
nurse them.

At last she managed to persuade her
people to let her run a small hospital
in London, and she was doing that
when her great chance came.

She knew many important people,
and Lord Palmerston, the Prime Min-
ister at that time, was a personal
friend of hers. The Crimean War was
going on, the English army was fight-
ing on the shores of the Black Sea;
they were having a terrible time, and
the wounded were dying by thousands
because of the want of proper atten-
tion and the terrible cold of the winter
there. Lord Palmerston asked Miss
Nightingale to go out with a party of
her trained women and take charge of
the sick. Her friends were horrified,
women did not do such things in those
days. However, she went, and she
and her little party arrived at Scutari.
There she found things in a terrible
condition—huge numbers of wounded
and sick were arriving, there were no
hospitals, no beds even, no comforts,
and no proper food or clothes. But
Florence Nightingale was not daunted,
she and her little band worked night
and day, and managed to get a build-
ing. She, when Government stores
were delayed, out of her own pocket,
and with the help of her many friends
in England, bought blankets and food.
It was owing to her that many, many

Englishmen ever saw their country
again.

We all know the poem about the
Lady of the Lamp. Yes, she was that,
but she was a great deal more too—
she was an organiser with a wonderful
brain, and she spent herself to the last
ounce and more. At the end of the
war she came back to England with
her health shattered, and no wonder!
Again she would not give in; though
an invalid, hardly ever leaving her
room, she still worked on and on.

It was she who organised hospitals
throughout England and began train-
ing-homes for nurses; and they have
been the models for other countries all
over the world.

An old, old woman, she passed away
from this life only a very few years
ago. What a wonderful life!

The time of year has just come
round again when we are specially
asked to think of the sick—Hospital
Sunday we call it. Though our hospi-
tals are so different nowadays they
still need our help and our sympathy,
and we can all help somehow or other.
Jesus Himself has set us the great ex-
ample in His love and sympathy for
the sick and suffering. There are so
many stories of how He healed the
sick. Will you tell me one and where
to find it.

I am, yours affectionately,

Aunt Mat

CHILD OF GOD.

Dear child of God,
Be still and know
He walks with you
Where'er you go.

Dear child of God,
You need not fear;
His power to help
Is always near.

Dear child of God,
Know all is well,
Since in His love
You safely dwell.

Dear child of God,
Trust Him to-day;
If dark the path
He lights the way.

Dear child of God,
From worry cease;
He is right here,
Rest now in peace.

(Written for "A.C.R." by Grenville Kleiser,
London.)

RELIGION OF BRITISH MINISTRY.

J. Ramsay MacDonald, Premier, Presby-
terian; Philip Snowden, Chancellor of Ex-
chequer, Methodist; Arthur Henderson,
Foreign Secretary, Methodist; James H.
Thomas, Privy Seal, Baptist; Miss Margaret
Bonfield, Labor, Congregationalist; John R.
Clynes, Home Affairs, Congregationalist;
A. V. Alexander, Admiralty, Baptist; William
Graham, President Board of Trade, Congre-
gationalist; William Adamson, Secretary for
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retary for India, Congregationalist; Viscount
Palmour, President of Council, Anglican;
John Sankey, Chancellor, Anglican; George
Lansbury, Commissioner of Works, Angli-
can; Noel E. Buxton, Agriculture and Fish-
eries, Anglican.

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A Call and a Challenge.—Leader.

Atheism.—By Dr. Podmore.

Australian and Overseas Church News.

Consecration of the Archbishop of Mel-
bourne.

Roadside Jottings.—By the Wayfarer.

The Jews and the Church.

William Tyndale.—Illustration and Article.

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Please report at once any irregularity in
delivery or change of address.



Many sermons were preached in the
Sydney diocese on the Reformation on
Sunday last.

For the first time in the history of
Australia we have a Roman Catholic
Prime Minister.

The memorial to Dr. Stock, whose
visit did so much to energise C.M.S.
interests in Australia, will take the
form of a missionary endowment fund
Only £40 so far has been sent from
this land. Will some readers note.

Former parishioners of St. Columbs',
Hawthorn, Victoria, are reminded of
the Sunday School Jubilee on November
10, 17 and 24. Send names to Mr.
Chalmers, 2 Lyall Street, Hawthorn,
Melbourne, E.2.

"Great services reveal our possibi-
lities. Small services reveal our con-
centration. And in the latter rather
than in the former lies your best hope
of influencing the world."—S. H. Morris-
son.

"Bridge builders build our bridges
seven or eight times stronger than the
ordinary traffic needs. They do their
best work carrying the daily loads.
Still if the strain should come the
strength is there."—S. H. Morrison.

At the annual meeting of the Sydney
Rescue Society, held on Monday even-
ing, Rev. R. B. S. Hammond said that
"freak" charities are the happy hunt-
ing ground of many persons who find
they can easily live thereon.

Bishop Chambers' effort to be heard
in Australia through the air met with
opposition from an unusual quarter.
One thousand miles of daylight through
which the wireless had to pass to reach
Australia so weakened the message
that only scraps of it reached this land.
All that could be heard was: "We want
money."

"Don't wait until your minister is
dead to send him a bunch of flowers;
he can't smell them then." So re-
marked Mr. J. Creagh at a recent men's
meeting at Leichhardt. He added that
the clergy were susceptible to a little
encouragement and appreciation from
members of the congregation. Send
them a good book for Christmas.

Mr. A. C. Benson, brother of Mon-
signor Hugh Benson, does not seem
likely to follow his brother to Rome,
for he has incurred the wrath of "The
Tablet" for writing in Mr. Mee's
paper, "My Magazine," a criticism of
the pomp of the Papal Court, as unrepre-
sentative of the "peasant teacher." With
this rebuke is coupled one for Mr.
Mee, of course. Such rebukes "come
home to roost."

Remember the "Mulga" Christmas
Tree being promoted by the Bush
Church Aid Society for the coming sea-
son. Children in the Far Outback will
see little of Santa Claus unless the
people of the city help. Send your
donation or suitable new gifts to the
Society's offices—St. Andrew's Cath-
edral, George Street, Sydney; St. Paul's
Cathedral Building, Flinders Lane,
Melbourne.

Sale of Work for "Australian Church
Record" funds in Chapter House, Syd-
ney, on Tuesday, November 26, open-
ing at 3 p.m. You must help.

Consecration of the Arch- bishop of Melbourne.

ACCORDING to press reports, im-
pressive ceremonial consistent
with All Saints' Day was observed
when Canon Head, of Liverpool, was
consecrated at Westminster Abbey as
Archbishop of Melbourne.

The procession emerged from Jeru-
salem Chamber, and moved towards
the Abbey, headed by the beadle, chor-
ists, the Canon's almsmen, the Dean
of Westminster, the preacher, the Rev.
V. F. Storr, Canon Head and his as-
sistant, the Bishops, the Apparitor-
General (Sir John Hanham), the Prin-
cipal Registrar (Mr. H. T. Dashwood),
the Archbishop of Canterbury and his
chaplains.

Basing his sermon on Revelations 1.
17, "And He laid His right hand upon
me," the Rev. V. F. Storr emphasised
that in Revelations was the teaching
that the living Christ was the spring
of life and inspiration for Christian and
Church fellowship. He said: "Canon
Head is called to govern and administer
a great Ecclesiastical province over-
seas, in a new field of thousands of
souls whose chief need is Jesus Christ.
I am familiar only in the vaguest way
with the province of Melbourne's prob-
lems, but I am proud to claim friend-
ship with him who will rule that pro-
vince."

"We worked and prayed together,
and share a common mind on many
matters. Because of this intimacy, I
venture to say that Canon Head is go-
ing to work for which he has a very
special qualification. He has long been
intensely interested in the problems of
Empire and the expansion of the
Church among out kith and kin in the
dominions. I think God has shown him
a vision of what a really Christian
British Empire may do, and, although
he goes to a strange land, he will
quickly be at home there. He will
take with him the spirit of our island
at its best and highest—a spirit nur-
tured on a rich and historic past, in
which national character has been
moulded and shaped by the religion of
Jesus Christ."

"On him, too, the ascended Christ
lays His right hand in plentiful ben-
ediction, saying, 'Fear not; I am the
first and the last and the living One.'
I bid you God-speed. Christ's presence
ever goes with His servants, and al-
ways on their shoulders they may feel
the touch of the pressure of His right
hand."

God does not count success as men do.
Christ gained victory through defeat—
Triumph through Suffering.

Jesus Shall Reign

Only if every member of the Church takes a share in telling others of the King.

THE CHURCH MISSIONARY SOCIETY

of Australia and Tasmania needs your help to maintain its 100 missionaries in Africa, Palestine, Persia, India, China, Japan, and North Australia.

HELP US TO EXPAND THIS YEAR.

Send your Cheque to the Society at—
242 Castlereagh Street, Sydney.
Cathedral Buildings, Melbourne.
79 Rundle Street, Adelaide.
St. George's Rectory, Hobart.
92 St. John Street, Launceston.

The Bush Church Aid Society

makes urgent appeal to all Churchpeople for gifts for its work among the folk of our own land in the far outback.

Because of the

TYRANNY of the Drought, a tremendous call is being made upon their

FAITH in God and in Australia, and their **FORTITUDE** in facing grim conditions.

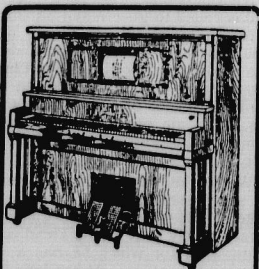
If the Church fail who can help them? The B.C.A. is meeting spiritual and temporal needs. Its Aeroplane Ministry, its two Mission Hospitals, its Travelling Nurse, its Children's Hostels out-back, its Mission Vans, its Band of Padres and Deaconesses all combine to bring the blessing of God into many lives.

We need generous and sacrificial gifts.

Grateful acknowledgments will be made by

Rev. S. J. Kirkby, B.A.,
Organising Missioner,
Bush Church Aid Society,
St. Andrew's Cathedral,
George Street, Sydney.

Or
Rev. K. B. J. Smith,
Victorian Deputationist,
St. Paul's Cathedral Buildings,
Flinders Lane, Melbourne, C.I.,
Victoria.



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(By Rev. W. T. C. Storrs, St. John's Vicarage, Heidelberg, Vic.)

THE Apostle John, who is so often called the Apostle of love, records more of the teaching of His Master on the subject of Christian joyfulness than any other of the Evangelists. This is not surprising, for Love and Joy are intimately associated. St. Paul places next to Love, in his recital of the fruits of the spirit, Joy, as if naturally Joy sprung out of Love. Joy cannot exist where there is no Love. It is impossible to conceive of Joy where a state of hatred exists. Hate and Joy are incompatible.

Now it is not easy to write of Christian joyfulness, for all of us have our periods of depression. One under whom the writer once worked wrote a small devotional book on Christian joyfulness, but there were times when the author of that book would sit through a meal without saying a word, the very picture of gloom. It would seem as if some of the copyists of our New Testament shared this point of view, for they throw the tense into the future in St. John xvi. 22, and make the reference to the joy of heaven or of the personal return of the Lord. Even Bishop J. C. Ryle takes this view.

But the weight of authority is for the present tense and the reference to the life of the Christian now in this age. It is surely true that it is an unsatisfactory Christianity which puts this in the future. A full Christian experience puts it in the present.

I would remind that the foundation of all Christian joyfulness is laid in sorrow—the sorrow of Jesus, of Calvary. It is from the Cross the Christian's joy flows, for there he finds forgiveness, reinstatement in the family of God. But it is not only laid in Christ's sorrow, it is laid in your own. The sorrow of repentance has its place in the creation and continuance of joy. Joy will be only flimsy, evanescent, which does not find its foundation in sorrow. The purest, sweetest joy will never be experienced by one who ignores Calvary and closes his eyes to his own sins.

Again a great factor in Christian joyfulness is the realised presence of Jesus. "I will see you again" refers to that spiritual vision, which came as the result of Pentecost and tells not merely of Christ's bodily resurrection. The consciousness of His presence is essential to joy. As long as the Bridegroom is with us we cannot fast. It is to those who have lost the consciousness of the presence of the Bridegroom that the necessity for fasting arises. Practice the presence of God and joy becomes inevitable. It is when His presence is fully realised that we cry, "God, my exceeding joy."

Pass on to verse 24 of the same chapter and you will learn that joy is maintained by a life of prayer. It is true prayer must be such that the Father can answer it "in Jesus' Name." And that surely means it must be prayer we can present "in His Name." No selfish prayer can be presented in His Name. No prayer which is prompted by mere love of ease or desire of prominence or pre-eminence. Prayer must have its true atmosphere. It must be

such as can be presented "in His Name." Remember a prayerless life will be a joyless life. Let prayer be crowded out and your spiritual life must suffer.

Now turn to the previous chapter, xv. In verse eleven you will learn that joy and obedience are intimately associated. David cried, "Restore unto me the joy of Thy salvation." He had forfeited his joy by disobedience, by failure to do God's will. Peter went out and wept bitterly, because he had failed in his obedience. Warned, he had nevertheless failed to maintain his prayerful watch. As surely as our peace will be as rivers when we hearken, so will our joy. Now let us turn to the following chapter, John xvii. 13. There we shall find that Christian joyfulness is fostered by the assurance of keeping. How can we expect to be joyful if we lack in such assurance. Uncertainty must beget fear. The Triumphal Psalms are those which express the assurance of keeping. The note "Blessed be God" in the first chapter of Peter's first Epistle find its gladness not only in the thought of Christ's resurrection, but in the thought also that we are "kept by the power of God through faith unto salvation. Here in the Lords' sublime, high-priestly prayer we are assured of keeping. Jesus has kept; the Father will keep.

One last thought we may suggest which comes from the Gospel of John still, but outside the record of the discourses of the Upper Room and last night. John the Baptist finds his joy fulfilled in the Bridegroom's voice. He must increase, I must decrease. No higher, purer joy comes to Christians than when they see Jesus exalted, when souls give Jesus the pre-eminence, when His preciousness is realised by others.

Such joy is impervious to the assaults of man. It gives strength to suffer, to serve, to witness. It enables Christians to sing in the prison as Paul and Silas. It gives songs in the night. No darkness can overwhelm it.

Such joy is comparable to the joy of motherhood; and what a joy that is!—for joy that a man is born into the world.

Such joy is the fruit of the Spirit. To God's Holy Spirit open wide every avenue of your being, and joy will be truly yours. The Lord, the Life-Giver is a joyous Person.

The King's Belief in Prayer.

The Archdeacon of Bradford, preaching in Bradford Cathedral, referred to the King's belief in prayer, and said when one of his boys was entering on his training he called for the chaplain under whose care the lad would be, and said, "I would like you to do me a favour." The King produced from his pocket a sheet of notepaper on which was written a prayer, and said, "When I started the chaplain wrote out this prayer for me. I cannot tell you how many thousand times I have used it since. If you can do anything of this kind for my boy, I shall be grateful."

The very fact of a Christian being here, and not in Heaven, is a proof that some work awaits him.



The Rev. Dixon Hudson, Hurstville, writes:—

Dr. Law deserves the thanks of both clergy and laity for his articles on "Government by Synod." The need for Reform is urgent, and as he rightly says, it will require Parliamentary sanction to amend our Constitution, but we should not overlook the fact that we can amend our ways in many particulars without appealing to Parliament.

The method of electing members to Synod is democratic so far as it operates in the parishes, but in its applications it is not without anomalies. There are some parishes with only a few hundred souls returning three men to Synod, while there are districts with thousands of churchmen in them who are not represented in Synod at all except by their Mother Church. It is said that these practically disfranchised churchmen could, if they desired, vote at the meeting at the Mother Church. The fact is, unless they attended the Mother Church they are not likely to hear of the meeting for electing Synodsmen. Here is another anomaly. A small parish of 200 souls can send to Synod as many representatives as a parish of 30,000 souls. The voting power in Synod of a few small parishes representing, say, a thousand churchmen, is as great as a few large parishes representing 100,000 churchmen. In a Church where we are supposed to have equal privileges, a system that permits such anomalies as I have indicated surely cries out for reform. Even though some measure of relief might be given so as to equalise the value of a Churchman's vote in the elections of members to the Parliament of the Church, all this would be of no avail until the power of the bishops is limited. What is the use of a democratic form of election for members of Synod while we have an autocratic form of Government? I do not think that it is generally known that Bishops possess the power to veto the acts of Synod. Bishops are mere men, with all infirmities common to man. In many cases bishops have grasped after more and more power. They can veto the unanimous actions of the best brains in the Church, as represented in Synod, men (laymen and clergy), who give liberally of their time and talents to further the interests of the Church. The bishops veto must be abolished. Surely sufficient safeguards can be found free from the spirit of pride and autocracy.

Some method, such as providing for concurrent majorities of orders, and perhaps, a two-thirds majority of the Synod, would suffice. Anyhow, one of the most important reforms needed in our Church is in the direction of limiting the powers of the bishops.

When a See is vacant, that, of course, is the most suitable time to define and, if need be, limit the powers of the bishops.

The fact is, our Church is not democratic: we are ruled autocratically. We are governed by Synods, we are governed by bishops. Before there is the faintest shadow of a hope for reunion with other churches, the bishops will have to give up some of their powers and the Constitutions of the Church will need to be altered so as to enable our Church to function more in accordance with the teaching of Christ and the reasonable demands of the age in which we live. The race after episcopal favours must cease. The too-frequent flattery of bishops should give place to speaking the truth in love to them, and then, perhaps, we shall have truer leaders of men.

Bishops must be relieved of all control of diocesan funds. Some of the bishops realise they would be 100 per cent. better men if they could be entirely relieved from dabbling in financial matters. Let us relieve the bishops of all temptations and snares which the handling and dispensing of money brings. Then bishops will have fewer flatterers, and those who fawn upon the great and show a servile spirit will become scarcer. On the other hand, bishops must have adequate salary and a good house. Let us remove temptations from our bishops: it will be for the good of their own souls and, doubtless, for the welfare of the Church at large. When the salaries of the clergy are as securely fixed as those of the clergy, the clergy, too, should be given notice to let the laymen look after the temporalities of the Church. One more anomaly: all licensed clergy are called to Synod in some dioceses, but not so in Sydney, although we function under the same Constitution. If I were not a rector, I think

I would claim my right to sit in Synod, and thus seek a decision as to which practice is legal. It is passing strange that we have men who have the audacity to criticise the sayings of our Lord and His Apostles, but who have not the courage openly to criticise the questionable actions of their bishops. Give us a democratic constitution for our Church and she will be the "Bridge" over which the vast majority of Protestants will readily find the union they are seeking.

Now, Sir, what about a Forum for the Sydney Clergy?

Bearing the Evangel.

(By the Rev. L. L. Wenzel.)

St. Stephen's Harriers have just completed a remarkable Relay Run from Melbourne to Sydney, carrying from Capital to Capital despatches of goodwill from the Lord Mayor of Melbourne and the Mayor of Richmond to the Chief Civic Commissioner of Sydney, and to Mayors and Presidents of Municipalities en route. This effort is the biggest of its kind ever made, and it proved an unqualified success.

The Relay Run finds a glorious parallel in the Mission of the Church.

We carry a despatch, and it is the Gospel of the Open Road. Sir William Ramsay has said that "The Gospel as preached by St. Paul was the Gospel of the Open Road. It went where life was thickest, and mingled with the moods and passions and words and deeds of living, toiling men." We sometimes think of the Gospel as a thing apart from the world. Truly there is something individual and precious in the Gospel message, which grows in the shadows and depths of personal experience.

The present age has seen a new recovery of the public meaning of the Gospel with its message to the thronged life of men. By obedience to it alone can the organized life of Man survive. Its secret stores of power alone can stand the strain and stress of a civilization that is developing so fast and furiously.

Now the Church is put in trust with this Gospel. We will look at some of the features of this Gospel of the Road.

1. It is a Compact Gospel.

Libraries of Books have been written about it. Churches, Cathedrals and Institutions of many kinds have been founded to express its meaning. But the heart of the Gospel is something one can carry as he goes. Its message is the God-Man Christ Jesus. Jesus has come. Jesus has lived, died and risen again. Jesus is Lord. Hear and learn of Him. Know and obey and trust Him.

The Evangel can be shouted by the runner to the ears of all as he makes his way swiftly along life's road.

2. The Gospel is Brave.

St. Paul's life and ministry alike illustrate this and there is an equal call to-day for the element of courage in the presentation of the Evangel.

3. It is a Ministering Gospel.

It goes not where it can get, but where it can give. It goes where folks are, with comfort and hope, healing and help.

4. It is a Gospel of Sacrifice.

On the Road men help one another. They follow the call of the Master. "If any man would come after Me, let him deny himself and take up his Cross daily and follow Me."

5. It is a Confident Gospel.

A Road is a hopeful thing. It is always going on. Those who travel that Road are not to be pitied. They are the happy, blessed people who shall in no wise lose their reward.

6. It is a Glad Gospel.

It can be happy even through tears. It has a glad confidence and good hope. The measure of true Christianity is in Christ's messengers is the measure of their true joy. The Gospel is a glad good thing. Let us follow it, for the Jesus Whom we know has said, "As ye go, preach."

Never be alarmed at the thought of the nearness of the Lord's Return; but as a child a God rejoice.

What I spent—I had;
What I saved—I lost;
What I gave—I have.

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Occasions

**GRIFFITHS
TEAS**

Roadside Jottings.

(By The Wayfarer.)

IT was a wet Sunday morning. The Wayfarer's business had taken him far from the Metropolis, into the heart of the great wheat-producing country; and the people were jubilant—some of them thankful—because the rain had come just in time to raise their failing hopes of a good harvest.

The Wayfarer's lodging was a mile or so from the Church of the township; and the rain was falling steadily as he trudged along a typical country road. No friendly car came along with hopes of a lift; and when the church was reached there was only a very small congregation.

It might have been that the minister was discouraged by the small attendance; it might have been through a pressure of further duties awaiting him; but certain it is that he only gave us one lesson and half a Psalm.

Half a Psalm! The Psalms of David that have been the support of the Church's piety through nearly twenty centuries! The Psalms to which men of all degree, kings, martyrs, and confessors, have gone for support in their trials and from which they have drawn the inspiration for their heroic deeds! Christian people to-day are so craving for a shorter and still shorter service of God, that their minister and spiritual guide thinks himself justified in cutting the use of them down to half a Psalm!

As the Wayfarer took his homeward way he exchanged friendly greetings with one and another who had been his fellow-worshippers.

"Short service to-day, mister!" said one man. "Yes," said the Wayfarer; "why?"

"Oh," said the man; "didn't you see what a few people were there! I suppose the parson thought it wasn't worth while wasting time on so few!"

Was it indeed so? The Wayfarer asked himself. Must we calculate the possibility of blessing, and estimate the duty of worship, by counting heads? And then he thought to himself of One Who spent a long hour beside a Syrian well, patiently trying to pierce the dullness that clouded the brain of one Syrian woman; and Who did not think the time wasted, nor impatiently dismiss her, because His congregation consisted of only one.

But who, indeed, authorised that minister of the Church of England—sent there to minister according to the Prayer Book—who authorised him to give his people one lesson and half a Psalm? Has there been an Act of Convocation passed, permitting a "go-as-you-please" kind of service, in which the minister may vary and diminish the elements of worship at his own ungodly will?

Half a Psalm! And then to the Wayfarer's mind there rose a recollection of a well-known poem of Longfellow, describing how a negro slave in America consoled himself under his cruel trials, by singing the Psalms.

"Loud he sang the Psalms of David,
He a negro and enslaved."

And the Wayfarer thought of the countless martyrs who as they were thrown to the lions, or chained to the stake, with the faggots piled around them, strengthened their souls and subdued their agony by reciting or singing those same Psalms of David.

And he thought how they have been the last words on the dying lips of hundreds of sufferers on their sick beds—the final expression of a faith and hope that were stronger than death. Is it true, as some have thought, that Christ on the Cross recited the whole of the 22nd Psalm? Perhaps not; but certainly the words of it were in His mind, the pathos of the first half of it, and the note of triumph of the latter half; and He knew that through His experience that day both the note of suffering and the song of triumph would be the age-long experience of His Church.

But to-day we are losing the Psalms from our spiritual consciousness. We hear them and read them so seldom that they no longer sink into our minds.

If we used them fully each Sunday, we should actually hear each Psalm only once in seven months; scarcely often enough to impress our memories. But to have only one Psalm at a Church service! How can we possibly become familiar with them! And then—half a Psalm!!

"But the chanting is difficult," says the faint-hearted minister. "Our people don't readily pick it up!"

And whose fault is that? What foolish minister will allow his country or suburban choir to take the Chants as they are set in the Cathedral Psalter, and meant for a cathedral choir and congregation!

Will not every wise minister take counsel with his choir leader, and carefully change every chant that presents any marked difficulty?

He will refuse most of the Chants that recite on B or C or higher. He prefers those that recite on F or G or A; and he will allow only a very guarded use of minor chants; because he knows well that country and suburban congregations find difficulty in high notes and minor melodies, and need the encouragement of easy music.

But, granted those precautions, should not the chanting of the Psalms be a joy of every Christian congregation!

In the life of Basil we read that when the Emperor Valens, with hostile intentions, entered the church at Caesarea with his soldiers, the people were singing so loudly the Psalms for that day that Valens was overcome by his feelings and could not carry out his hostile intentions.

Some of our modern hymns are beautiful; but, after all, they are but human compositions—beautiful and true just as they reproduce scriptural truth. None of them can reach the inspired beauty of the Psalms.

A sick woman said to the Wayfarer one day, "I always read the Psalms for the day; and I always find something that suits me!" Of course. Did not the Holy Spirit inspire them for that very purpose?

But we are losing the Psalms to-day! They are ceasing to be familiar to us; and that through the dullness and blindness of the clergy, who ought to be our spiritual guides; and who should seek to lead us to an increasing, and not a decreasing, knowledge and use of God's Word.

Are Christian congregations really craving for less and less of the worship of God? The Wayfarer does not believe it.

A hundred years ago, when everybody went to church just because it

was proper and because everybody else did—a big proportion of sham worshippers might have wished for shorter services. But to-day, when that unreal element is largely or entirely eliminated, when few beside real Christians come to Church—the Wayfarer knows well that very few indeed are craving for less and less worship; and it is only the half-hearted indifference and indolence of the Ministers that makes them fancy such a thing. They are easily tired of worshipping God; and so they fancy their congregations must be the same! Half a Psalm!!

Training Students as Singers.

(Communicated.)

It was late in the evening of October 3, when in the Sydney Synod a motion for a Committee to consider and report upon the best way to procure more candidates for Church Choirs was moved by Mr. Edward Allen.

In the course of his speech, he somewhat startled Synod by referring to the fact that although he had been a choir singer all his life in many parishes, he had rarely met a man in the choir who had been educated in a Church School. They were either ex-pupils of the State Schools or were Englishmen trained in England.

He blamed the Church Schools for not providing singing amongst their scholars other than by private lessons at stiff fees.

He proposed that the Committee should confer with the School Authorities and endeavour to inaugurate a system of chorus singing for senior boys, whose voices have changed. This singing to be one evening per week and only secular music to be used. Once a year, he proposed, there should be an Eisteddfod Competition between the Schools, with prizes large enough to cover most of the cost of preparation; the money for this to come from door money charged at the Sydney Town Hall on the Eisteddfod night. His only fear was that the Town Hall would be far too small to hold the people. Many thousands flock to the annual eight-oar contests on the Parramatta River, and surely the same interest would be shown in singing contests. Train lads from 2 or 3 years to sing in harmony and when they leave school they would be eligible to join a Church choir. At present they are not. He regretted that with all the organisations for the many Church activities which we have, there has never been one for training singers other than Church Choirs.

It was an inter-diocesan question, because the Sydney Church Schools contained boys from every Diocese in New South Wales, as well as Queensland. Having named a Committee, Mr. Allen moved his motion, which was seconded by Canon Langley, and carried unanimously.

At the suggestion of Canon Langford Smith, the Committee was also asked to consider the question of a Hymn Book to meet the requirements of all parishes.

Hast Thou a Doubt?

"If any man will do His will he shall know of the doctrine, whether it be of God."
—John 7: 17.

Hast thou a doubt the Word of God is true? Then carry out its doctrine, go and do. What there is taught, and thus thy faith shall grow.

For whose does God's will His truth shall know.

Hast thou a doubt there is a God above? And in redemption's scheme canst see no love?

Then bend thy stubborn soul to God in prayer, For he who speaks to God will find Him there.

Hast thou a doubt thou hast a soul within Which will not die?—Its life will soon begin When thou that soul with Bread of Life dost feed.

Apart from Christ the soul is dead indeed.

The word is true—in order to believe A truth we must that truth by Faith receive, And he who shuts himself in Castle Doubt, Doth close heaven's door, and lock himself without.

—FAIRLIE THORNTON,
Author of "Heart Cheer," etc.

Atheism.

(By Rev. Dr. Podmore, M.A., F.Z.S.)

WE can define Atheism, but we cannot define God. Atheism is unbelief in the existence of God. Jesus Christ says, "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Any human effort to define the nature of God is impossible. Our Prayer Book has attempted to do so in her first Article, but unfortunately this definition has proved a stumbling-block rather than a help.

The nature of God is a complex mystery, but the fact of God's existence is a clear and positive fact. Now, there are many clear and positive facts which are complex mysteries, yet no one denies their existence. God has revealed to us the use of electricity, but no one can explain the mystery of the electric composition.

Theology teaches us about God, but it does not explain God. Trigonometry assigns a definite value of 1 to the cosine of a zero angle, but no one can explain an angle of no degrees. Mathematics collect forces into one resultant, but the nature and composition of a force is a greater complex mystery than the Divine Nature of God.

Optics teach us about light. The spectroscopic analysis of the rays of light, but the composition of a ray of light is an unknown mystery, yet no one denies the existence of light.

How unjust and illogical it is, therefore, to reason against the existence of God, because no one can explain or understand the Living Essence and Divine Composition of God.

The Universe Proves God's Existence.

The proof of God's existence is in the Divine Control, Protection, and Provision of everything.

The very air we breathe is Divinely regulated to preserve life. Plants supply the necessary oxygen; and animals the carbonic acid gas, without which all vegetation would perish.

Atmospheric pressure sustains our definite shape and existence, and gravitation enables us to move and walk. If for an instant these laws ceased, all life would vanish in countless hours into the regions of space. To deny Divine Control and Protection is to deny our own present existence.

Many years ago, a scientific fanatic endeavoured to prove all life on earth was only a present consciousness of a past existence. In fact, there is no limit to human extravagance of imagination.

The existence of God is proved irrefutably by the universe. The constant and regular motion of the planetary system depends entirely on a Supreme Power.

Our earth and all the countless stars are in perpetual motion.

Now everything in motion must have been originally impelled by a Power, distinct and superior to it. Therefore, there must exist a Power or Being distinct from, and superior to created things.

This earth which we inhabit, though it forms but an insignificant part of the whole machinery of Nature, is revolving round its own axis at a rate of a thousand miles an hour, and is rushing through space with the marvellous velocity of 68,400 miles an hour. Yet so smoothly does it make its revolutions that so far from experiencing any jarring sensations, we are quite unconscious of its motion.

Everything is Impelled by God.

Myriads of other planets are revolving like our own, each in its own sphere, and with such order as never to occasion the slightest collision.

Dare any scientific venture to claim that these Heavenly Bodies move by a power within themselves!

The planets are composed of inert matter and are purely passive in their operations. They have no more inherent intelligence or independent force than the clods of earth on which we tread.

Some men may answer these bodies move by the laws of attraction and repulsion. We reply, "Whence came these laws?"

A law presupposes a Lawgiver, and the Framer of a law is greater than the subject of the law.

The acknowledged existence of the laws of attraction and repulsion prove—

- (a) The existence of a Lawgiver.
- (b) A Lawgiver distinct from and superior to matter.
- (c) A Being who existed before matter, because matter could not exist without laws, and He who controls it by laws must have existed before it.

The universe proves the existence of God. How wonderful is everything in the heavens above, and in the earth beneath.

"It is all very well," said young Napoleon, as he raised his hand to the stars of midnight; "But who made these?"

No sane man can believe that the universe sprang into existence by the accidental conflux of chance atoms.

"O God, how manifold are Thy works, in Wisdom Thou made them all."

Everything in heaven and earth unite to tell us of God's great Love, Wisdom, Power, Perfection and Goodness. Can any honest man be blind to these sights, deaf to these voices, cold, dull and dead to these appeals?

Conscience Proves God's Existence.

The existence of God is proved by conscience. Conscience is the echo of the voice of God.

God's existence is revealed to us as our Creator by His works; our Lawgiver by His Law written on our hearts; and our Judge by the voice of conscience.

Therefore, as long as man continues to exercise his intellectual and moral faculties, so long will he profess his faith in the existence of a living God.

There is a mysterious power within us, which compares our actions with a law superior to our wills, and condemns them when they are not in accordance with that supreme rule of conduct.

Our conscience teaches us that God is holy, because if we commit a grievous sin we have a sense of shame and confusion, like the mortification experienced in the presence of an upright person to whom our sin has been revealed.

There is a great difference between the voice of the Invisible Preacher and the ordinary minister of God's Word. The earthly preacher addresses the same remarks to all his hearers, without knowing whether they are suitable or not. He cannot read the hearts of men.

But to the Invisible Preacher, all hearts are open and the warnings apply to the needs of each individual soul; and each receives a particular and distinct message, either of reproach or approval.

It was this consciousness of the abiding presence of God's Spirit within, which gave such remarkable courage and strength to the early Christians.

Mankind Will Ever Believe in God.

When St. Ignatius was undergoing his trial before the Emperor Trajan, he was asked—

"Do you then bear Christ within you?"

"Yes," replied St. Ignatius, "Undoubtedly, for it is written, 'I will dwell in them.'"

Trajan then pronounced his judgment—"We command that Ignatius, who boasts of bearing the Crucified One within him, be put in irons and taken to Rome to be exposed to the wild beasts."

St. Ignatius then clasped his hands and exclaimed, "I thank Thee, O Lord, that Thou hast granted me a perfect love of Thee, and that Thou dost honour me with chains like those of the great St. Paul, Thy Apostle."

St. James says, "Thou believest that there is one God, thou doest well."

Every nation, race and tribe have always believed in some sort of God or Gods.

It is only among the ranks of so-called civilisation and extravagant living that we discover Atheism. When the Apostle calls, "The fleshly lusts which war against the soul," Man has never existed without a belief in God. The most illustrious historians and writers of antiquity have testified to the belief of the human race in a Divinity.

Herodotus and Plutarch among the historians; Plato, Aristotle, Cicero and Seneca among the philosophers. Homer, Hesiod, Virgil and Ovid among the poets.

(To be continued.)



The Archbishop of Sydney is on a Primatial visit to Victoria.

Rev. V. Mitchell, B.C.A. Van Missioner, is on a visit to Sydney.

Archdeacon Briggs, of Tanganyika, was unable to take his appointments on Sunday last through indisposition.

Canon Begbie, of Willoughby, Sydney, returned last week from New Zealand, where he had been conducting a mission.

Canon Langford Smith, of Summer Hill, Sydney, has obtained leave of absence from the diocese for six months, and will leave for New Zealand for a rest in December.

Mrs. Chivers, for many years connected with All Souls', Leichhardt, Sydney, passed away last week. We offer our sympathy to her family and friends.

The Rev. W. V. Gurnett has accepted the Curacy of St. John's, Parramatta, N.S.W. Mr. Gurnett lately ministered with much acceptance in the Bankstown Parish, as assistant to the Rev. A. Smith.

Miss Charys Begbie, of Sydney, recently returned from Africa, who has been ill in hospital, is much better. We join with her and her family in thankfulness to Almighty God.

Canon Garney, Warden of St. Paul's College, Sydney, recently underwent an operation for appendicitis. We were glad to learn, as we went to press, that the operation has been quite successful; and that Canon Garney was then hoping to be able to return home in a few days.

While on his recent visit to Hobart, the Rev. Dr. Law was accorded a Civil Welcome by the Mayor, Mr. D. Soundy. In addition to his work for the Church of England League, Dr. Law also gave a most interesting address to the Temperance Alliance on Prohibition, dealing chiefly with conditions as he had studied them in the United States of America.

The Archbishop of Sydney, in his monthly letter, paid a fine tribute to the late Dr. Trindall. He writes—

"We have as a diocese suffered a severe loss in the sudden death of Dr. Trindall. He has been a most devoted Churchman, member of the Standing Committee and of other principal committees, and also a most generous Honorary Medical Adviser to Moore Theological College, to the Deaconess House and to very many of the clergy. He will be greatly missed, and we earnestly pray God's comfort for Mrs. Trindall, whose energetic work for the Glebe Homes during so many years we can never forget."

Late Archbishop Riley.

The following resolution was passed by the Federal Council of the C.M.S., at its recent meeting in Sydney—

"The Federal Council of the C.M.S. of Australia and Tasmania, has heard with much sorrow, the death of the Archbishop of Perth (the late Most Rev. Dr. C. O. L. Riley). It places on record its appreciation of his long and distinguished service in Church and State, together with an expression of sincere sympathy with the Archbishop's family. It prays that Divine consolation may continue to be given to those so sorely bereaved."





The plea of ignorance will never take away our responsibilities.—Ruskin.

"If any man lack wisdom, let him ask of God, Who giveth to all men liberally, and upbraideth not."—St. James.

NOVEMBER.

8th—John Milton died, 1674.

10th—24th Sunday after Trinity. This day tells of the bondage of Sin. We are sore let and hindered. Sin is like a chain upon our limbs, until Christ frees us. The power of His Name within is the true secret of the Christian life, which is more than a profession of orthodoxy.

11th—Armistice Day, 11-11-11—"Lest we forget."

14th—Lord Roberts died, 1914, at the Front.

16th—Suez Canal opened, 1869.

17th—25th Sunday after Trinity. (Collect, etc., for 3rd Sunday after Epiphany to be used). This Sunday, if the 3rd after Epiphany be taken, tells us of Christ the Healer. The Collect speaks of Him as being at the Right Hand of God as our helper and defender. How much we need His help in our daily lives, and how much the Christian depends upon His Defence in these dangerous days.

21st—Surrender of German Fleet, 1918.

Next issue of this paper.



A Call and a Challenge.

REFORMATION Sunday will have been observed in most of the churches in the diocese of Sydney, as it was in many of the churches in Victoria earlier in the year. The large meeting in the Chapter House, Sydney, will also be over when this article comes into the hands of our readers. What will be the result? Enthusiasm aroused by stirring sermons and speeches is alike a call and a challenge.

It is not sufficient merely to "enjoy" such. We are suffering too much from that kind of "enjoyment." One enjoys, turns over and goes to sleep, and the last state is worse than the first.

"Wake up, England!" became a famous cry some years ago. Much further back the more stirring call was heard, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light."

Has human nature changed since the days of St. Paul? Education has become more universal, science has made wonderful strides, but have we greater intellects to-day than some of the Greek philosophers? Have we not even in this 20th century problems similar to those which St. Paul faced when he wrote, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God."

To some modern "intellectuals" the preaching of the Cross still seems foolishness; to some others, like the Jewish religious formalists, it is a stumbling block; and some are striving to attract such by almost apologetical for the message of the Cross. Not so

St. Paul. Listen to him, "I am not ashamed of the gospel of Christ."

It is hard to be counted a fool for Christ's sake, but we are in good company when with the Apostles, and it's part of the price that Cross-bearers have to pay; but only enthusiasts are willing to pay it.

Walsingham the chronicler calls John Wycliff "the weapon of the devil, that enemy of the devil, that enemy of the Church, that sower of confusion amongst unlearned people, that idol of heresy, that mirror of hypocrisy, that father of schism, that son of hatred, that father of lies." But all this diatribe didn't dim the enthusiasm "of the morning star of the Reformation."

A greater than Wycliff, too, was rebuked when He proclaimed the Cross, "Be it far from thee, Lord, this shall not be unto Thee."

The preaching of the Cross has never been popular. It never will be popular, but it is still the power of God unto salvation. And is it not this for which the world unconsciously is crying out?

Are we not suffering because the modern tendency is to make the Incarnation rather than the Atonement the great central doctrine of Christianity?

All true Evangelicals hold as one of the great doctrines of the faith, the great mystery of the Incarnation; but such must not be allowed to usurp the centrality of the Cross.

It was not to defend the over-emphasis of the doctrine of the Incarnation and the danger of the attendant undue regard for the Blessed Virgin Mary that the Reformers died the martyrs' death.

It was not to defend the so-called offering of the Christ on the so-called altar with its attendant superstitious uses that the Reformers died the martyrs' death.

It was to protest against such, it was to defend the doctrine of free grace, free reading of God's Word, the free approach to God by the new and living way, that our sturdy old Reformers died the martyrs' death.

I repeat that this Reformation Sunday is a call and a challenge to enthusiasm. Real enthusiasm, not spurious enthusiasm, like passing emotionalism, but the enthusiasm which the root meaning of the word suggests, *en theos*, "In God." Self lost in God. Jesus Christ enthroned—not on an altar, but in our hearts, as our own personal Saviour, Lord and King—loyalty to Him, sturdy loyalty which costs.

A new reformation is needed, which shall drive men forth filled with this real enthusiasm, i.e., inspired by the dynamic of the Holy Spirit. A new Reformation is needed in which first things shall be put first. In which success should not be counted by the amount of money raised—often, alas! by unworthy methods—or buildings built, but by the number of true enthusiasts—Christ-filled men and women—gathered in through the power of God working through them. It is for such a new Reformation that we are to watch, to pray, to work. There never was more humanitarian, philanthropic effort than in the present day, and yet side by side with this we have the terrible spirit of selfishness, iniquity abounding, crimes increasing, greed, deception, "graft" in high, aye, and low places, immorality, drunkenness—why? Why? To repeat, because many of the humanitarian efforts lack the one thing essential—true enthusiasm—they are not done "in God." With profit, I be-

lieve, could church-people study and take to heart the essence of the teaching of Article xiii. "Of works before Justification."

Yes, I repeat, mere humanitarian and philanthropic efforts lack the one very essential. What a challenge, what a call to us Evangelicals. We have the remedy. Dare we be false to our sacred day of opportunity? Evangelicals, wake up! With all reverence can't we hear Him knocking at the door of our hearts? Let Me in to take complete possession; let Me fill you with My love; not mere emotion, but love, i.e., God likeness, for God is love, and so enthused go forth, boldly into the everyday workday life. Make My church a body of men and women justified by faith, constrained by loyal devotion to Me, speaking the truth in love, putting humanity before money, and service before worldly pleasure. A call, a challenge. Evangelicals, wake up! We have the greatest cause, I believe, in the world. The Saints of God—this is All Saints-Tide—counted not their lives as dear unto themselves—they witnessed with real enthusiasm.

It cost. It will cost us. Evangelicals pray, study the word, unite, sink little differences which are not essentials, organise, rally round the support of anything which stands for the great cause, including your Evangelical church societies like C.M.S., B.C.A.S., etc., organisations, and paper, like the "Australian Church Record." It will cost; but let us measure the cost at the foot of the Cross. This is our day of golden opportunity—there is the call and challenge. Who is willing to answer, to pay the price, i.e., to go where He leads, to be what He wills, to do as He calls? Shall we answer Him on our knees?

"O God, we have heard with our ears and our fathers have declared unto us, the noble works that thou didst in their days and in the old time before them."

"O Lord, arise, help us and deliver us for Thine honour."



"Xmas" or Christmas?

AMID the welter of Paganism which affects our supposedly Christian civilisation it is not surprising that attempts are made, and maybe quite unconsciously, to obliterate traces of Christian nomenclature which mark our language more deeply than most people realise. We may sympathise with a laudable desire for brevity, and it may even be permitted to use shortened forms of religious words in continual usage. That, however, is quite different from stereotyping in advertisement or other public notice an abbreviated spelling repugnant both to the eye and to the susceptibilities of the pious thinker. It is much to be wished that the minor crusade which Mr. Brennan, a well-known lawyer of Roman Catholic persuasion, has begun will bear fruit. There are matters of reverential regard from which some rather rough-and-tumble Protestantism might benefit. Not that all Protestantism is so to be described, for it must not be forgotten that true reverence is distinct from superstitious awe, and that is most reverent often times which

gives no place to false emphasis. In the present instance we can endorse this appeal to reverence the Sacred Name to the uttermost.

The Labour Cabinet.

NOW that the Elections are over and Labour has won, it is time to get to work and to practice what we preach. If we are not Labour neither are we impressed with what Nationalists have done for religion in our midst. We should indeed, like to see both Labour and Nationalism recognise much more fully the prior importance of religion in education and in State affairs in general. It is idle to demand of the Church that it shall take sides when political questions are so purely materialistic as our modern ones seem to be. We shall thank God for good legislators of any party, and we shall admire every effort made for the true uplift of the people wherever it may emanate from. We can certainly feel grateful that Labour appears to have won its victory without dependence upon the extreme Socialist who is so blatantly anti-Christian.

Preparing the Way.

THE advent of the new Archbishop of Melbourne on the eve of Christmas—23rd December, to be exact—(though steps are being taken to attempt speedier transit) is suggestive in its association with the Advent season. Advent demands preparation. It is too much to hope that the general financial position of Melbourne diocese can be cured of the tragic drift which threatens bankruptcy, or its equivalent of realisation of securities and endowments, but it will be something if by the time Archbishop Head arrives the general mind is prepared for some radical amendment of expenditure. The cost of administration is held by many experts to be excessive. And yet clerical stipends remain scandalously inadequate. It will never make for a happy diocese to perpetuate such grave inequality. In another matter active steps are being taken to get rid of a difficulty, and it is to be hoped that Mr. McLennan's (the Registrar) appeal will raise £8000 to finish the spire. The Archbishop should come to a seat and to a See both thoroughly prepared for his reception, that he may get on with his task forthwith.

Theological Courtesy.

A NOTED Dean, at a Bible Society meeting held recently in England, precipitated a dispute on the accuracy of the Bible by asserting that he did not believe in certain stories contained in it. Did he reflect that having voluntarily accepted the invitation of the Society he was in fairness bound by the condition which governs the Society in distributing the Bible "without note or comment"?

C.M.S.

THE Federal Council of the Church Missionary Society, recently held in Sydney, provided an interest extending beyond its immediate objective. It not only included representatives from other States, manifested responsibility and cohesive action regarding many weighty affairs pertaining to the propagation of the Gospel among the aboriginals of Australia and the denizens of what still is rightly entitled "Darkest Africa," but it further demonstrated the effective part which the laity can play in the primary activities of the Church. It

is forgotten that C.M.S. was not episcopal in foundation; and to assert that better work would ensue were C.M.S. to look in this, as in other respects, to the rock whence it was hewn, is to cast no reflection on the episcopate in its proper sphere. We simply must see to it that the laity take stronger lead in this society, or it, with many another concern, is doomed to a living death. We are assured the Federal Commissioner, the Rev. W. P. Stephenson, who has already proved his worth, will keep this ideal in mind.

William Tyndale.

OUR estimate of the life and work of William Tyndale will be determined by the place we think the Bible should take in the daily life of the Christian. If we believe that the normal experience of the believer should be expressed in the words: "Oh how love I thy law; it is my meditation all the day"; if we believe that Holy Scripture should be a daily meditation and the Bible, a daily hand-book, then the work of William Tyndale will appear to us as one of the greatest, and the life of William Tyndale as one of the most honourable in the long and honourable annals of the English Church. William Tyndale gave his whole life to the one self-appointed task—translating and circulating the Scriptures. He lived and laboured in penury and in exile, and died at the stake at last for this and for this alone. "Tyndale's character was heroic. He could see clearly the work to which he was called and pursued it with a single unswerving faith in God and in the powers which God had given him" (Westcott, p. 56.). We speak of his task as self-appointed because he was not called officially to this work. On the contrary, he knew well that the only ecclesiastical favour he could expect in England was "a speedy elevation to martyrdom" (Froude's History, ii., 491). Yet of no man are we more certain in our own hearts that he was called and appointed of God. And He Who called His servant to so sacred a task also fitted him for it. Trained in the best schools of his native land, at the feet of her most gifted teachers, and then refined for long years in the fires of poverty, exile and danger. He lived without self-seeking and he died without malice. His last prayer at the foot of the stake was, "O Lord, open the King of England's eyes." How wonderfully God answered that prayer. Within three short years the Great Chained Bible was being publicly read in the cathedrals and churches of England.

There is now a fine monument to Tyndale on the Thames Embankment. During the war this monument was submerged by temporary wooden war offices. It is again uncovered. How long that monument will remain where it is no man can tell. We hear that the fine monument to William of Orange has disappeared from the College Green, Dublin, by order of the Southern Government. But Tyndale needs no monument of bronze or marble. His monument is his life's work enshrined (we trust, while this age shall last) on the pages of our English Bible. Of this Bible Froude has finely said, "The peculiar genius—if such a word may be permitted—which breathes through it—the mingled tenderness and majesty—the Saxon simplicity—the preternatural grandeur—unequalled, unapproached in the at-



W. Tyndale.

tempted improvements of modern scholars—all are here, and bear the impress of the mind of one man, William Tyndale." (History, ii. 498.)

The Port Lincoln Church Dispute.

THE following press notice has been forwarded to us from a correspondent. It reveals a lamentable state of affairs in the church there:—

Anglican Lay Sabbath School.

"The chairman of the Anglican Church League states that Synod has come around once more and still the division in the parish Church remains, intensified if anything. Some time ago the rector took pains to point out that the Rector School that was being held in the District Council Chambers by parishioners who could not see eye to eye with him, 'had no connection with St. Thomas' Church.' It has now been decided after due consideration to call it the 'Anglican Lay Sabbath School.' One is astonished when one watches the growing strength of this Sunday School, and the keen interest children and teachers take in it, starting a few months ago with 24 children, there is now an average attendance of 45 on a Sunday morning. The problem now is that the elder children require something more than Sunday School, and it is proposed to have children's service once a month to which parents and others will be invited to attend. It saddens one when we see the clergy of the diocese meeting in solemn conference to decide and discuss Church matters and yet under their very eyes is a question that affects the whole of the Anglican Church, but is let go by trusting that Micawber-like something will turn up to right matters."

Our correspondent informs us that at the first service of parents and children, despite a wet morning, there were present over 20 adults and 40 children.

God will not look you over for medals, degrees or diplomas—but for scars.

To be a Christian means to know the presence of the true personal Christ among us, and to follow.

No day without its duty; no duty without its strength to perform it.



NEW SOUTH WALES.

SYDNEY.

(From the Archbishop's Letter.)

Diocesan Synod.

Another Diocesan Synod has come and gone. It was well attended by representatives, both clerical and lay, and I was glad to see so many present at the opening service of Holy Communion. A truly fraternal spirit was characteristic of the debates. Some of the speeches were of a high order. Good work was undoubtedly done, even though no particular measure could be called epoch-making.

Lambeth Conference.

The formal invitations to the Lambeth Conference have just arrived. There will be a quiet day at Fulham on Friday, July 4. On Saturday, July 5, will be the inaugural reception in Canterbury Cathedral, when the Archbishop of Canterbury will express his formal welcome from the stone chair of St. Augustine. The inaugural service will be held in the newly reopened St. Paul's Cathedral on Sunday, July 6. The Conference proper will begin in Lambeth Palace, on Monday, July 7, and it will continue without a break till Saturday, August 9. The closing service will be held in Westminster Abbey on Sunday, August 10. The General Subject that has been decided for the Conference is "The Faith and Witness of the Church in this Generation." It ought to be full of stimulating suggestion. There are six divisions of thought under which it will be considered:—(1) The Christian Doctrine of God; (2) The Life and Witness of the Christian Community; (3) The Unity of the Church; (4) The Anglican Communion; (5) The Ministry; (6) Youth and Its Vocation. The subject of Reunion, including results of the Lambeth Appeal will be discussed under No. 3. I have placed this information before you, since I felt that it would be of interest, and also because we ask your prayers. The Bishop of Chichester, Dr. Bell, who gained such valuable experience as the Chaplain to Archbishop Randall Davidson, at the Lambeth Conference of 1920, is to be the Episcopal Chaplain of this Conference—a most admirable appointment.

Bishop of Armidale.

I desire to draw the special attention of the clergy to the consecration of Archdeacon Moyes to be the new Bishop of Armidale, on St. Andrew's Day, Saturday, November 30. I specially ask as many as possible to attend in robes.

"Societas."

An evening's entertainment will be given in St. John's Hall, Phillip Street, in aid of "Societas," the magazine for Moore Theological College, on Monday evening, 25th November. Well-known metropolitan artists and boys of Cathedral Choir will assist.

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ARMIDALE.

Consecration of the Bishop.

The Venerable J. S. Moyes will be consecrated Bishop of Armidale in St. Andrew's Cathedral Sydney, on St. Andrew's Day, 30th November. It is unfortunate that this should occur at the week-end, as it will doubtless prevent many of our Diocesan clergy being present. The Enthronement of the Bishop will take place in St. Peter's Cathedral, Armidale, on Wednesday, December 4th, at 8 p.m., when it is hoped that representatives, clerical and lay, from all parts of the Diocese will be present. In the afternoon of that day, at 3 o'clock, a Garden Party will be held to welcome the Bishop and Mrs. Moyes to the Diocese. All the parishes will receive due notice of the details of these arrangements.

VICTORIA.

MELBOURNE.

Leopold.

The 70th anniversary of St. Mark's Church began its celebrations on Saturday, 12th October. There was a short service of thanksgiving in the Church at 2.30. It was conducted by the vicar, assisted by the Rev. E. Panelli. An adjournment was then made for a conversation and afternoon tea in a pavilion in the Church grounds, at which the vicar welcomed many old parishioners and friends and local residents. Addresses of congratulation were delivered by neighbouring clergymen, the Revs. J. S. Drought, from Queenscliff, E. Panelli, from Ceres, and A. Campbell, from Drysdale. The attendance was very large, and filled the pavilion, which was erected by the men and decorated by the women of the congregation. As regards our Sunday services, great regret and disappointment was expressed at the absence of Bishop Armstrong, who was taken suddenly ill on Saturday and could not possibly fulfil his engagement. Failing to get a supply from Melbourne, the Rural Dean, Canon Wheeler, came to the rescue at a short notice, and took the morning service. His kindly visit and ministrations were much appreciated. The vicar conducted the evening service. The congregations filled the Church, which had to have extra seating accommodation.

The annual tea meeting was turned into an anniversary one. It was very largely attended. After it was over the people went to the library hall, where a concert was held, at which friends from Geelong assisted. The financial results have been beyond expectation.

SOUTH AUSTRALIA.

C.M.S. Day of Inspiration and Fellowship.

At the invitation of the Rector, Rev. J. A. Rowell, our Day of Inspiration and Fellowship

ship was held this year at St. Martin's, Campbelltown, and very cordial was the welcome extended by the parishioners, who had not spared themselves in preparing for their guests.

Undoubtedly the day proved to be just what its title claims; the picturesque surroundings in which we had met were an inspiration in themselves, and from the first service, and right throughout, there was the same note to be heard—inspiration for fresh endeavour—and joy to be found in fellowship with those who love the Divine Master.

Beginning with that most precious of all Services, because it is one of remembrance of Him we serve, how often shall we be reminded, at similar services, of the words of the preacher, the Rev. C. W. T. Rogers, whose text was taken from 1 Cor. 10: 16; "The Cup of blessing which we bless . . ." What inspiration in the fellowship, with our brethren of every kindred, and nation, and language; with those who are our Elder Brethren, the saints in Paradise, and best of all, there is the fellowship of our Lord, without which this other fellowship would be impossible.

An Intercession Service opened the afternoon session, conducted by Mr. G. W. Halcombe, B.A., followed by an address on the Christian Life, by the Rev. C. Powell, a member of the Bush Church Aid Society, which gave his hearers much to think about—"Strive to enter in by the narrow door"—the entrance into the Christian Life is not merely a dramatic incident, rather is it a process, we are called upon to "agonize," to strive to enter into life, throughout our earthly experience.

Worship—there are times when we have a very wrong idea of worship, because we come into the presence of God with the idea of getting rather than to give.

Meditation—We must realise that we are set in a world that is genuine, which is pressing in upon us and shutting out our love for God. We need to spend time in meditation in order that we may keep in touch with God.

Living—The great principal of Christian living must necessarily be this, that we do all things in union with Christ. Unless our thoughts and deeds are really in union with Jesus, then they are of no worth to our God.

The second speaker for the afternoon was our own missionary, from the Sudan, Rev. Arthur Riley, who told of the various aspects of the work in that land, and Yambio in particular, where it is of a more elementary character, and where a missionary must be prepared for all kinds of different work—evangelistic (the most important), educational, building, and medical—all leading to the winning of souls. And what of the harvest—the overcomers? Most fascinating were the stories told by this speaker of those who have been won for the Kingdom, and are now doing a wonderful work for the Master they have learned to know and love—one, Yosefa, by name, has been instrumental in bringing many to God. And there are many more waiting to hear the Gospel story.

Mr. J. T. Massey, in his address at the evening service, brought to memory the many and various ways in which our Lord is worshipped and served to-day in all parts of the world—"Just recently a very prominent writer wrote a history of the great men of the world, leaving out the Name of our Lord, because he could not place Jesus in comparison, either at the top of the list, or anywhere where the names of the great men of the world were placed. Jesus stands apart by Himself, having a personality all His own, apart from any man, something far transcending even the greatest of other men of all time. Yet to-day, when we look round the different corners of the world, we see that same Lord worshipped and remembered in every possible manner—in the magnificent cathedrals of the world, where are to be seen the marvellous arts of man expressed because man worships God. Then there are those who go out into the isolated parts of the world to preach about this Lowly Nazarene, telling the people of the love of this Man Who went the way of the Cross, living where there is nothing which makes for material comfort, separated from all they love, and yet comforted in the thought that they are there to let of Him they serve, and what they do is done in the Name of Him Who is our Lord.

But God dwelleth not in places made with hands—He dwells in the hearts of men. Let us take courage because men and women are being won to the cause of Christ, because the boundaries within the Kingdom of God are gradually being broken down. The time is coming when every man shall know Jesus Christ as King. We are on the road to victory, and despite all our difficulties and disappointments, let us press on with a good heart."—H.M.M.

TASMANIA.

At the annual tea of the Tasmanian Methodist Assembly, the principal guest and speaker was the Bishop of Tasmania, Dr. Snowden Hay. At the conclusion of his speech, the Rev. C. C. Dugan mentioned that 105 years ago the head of the Anglican Church in Tasmania, the visiting Archdeacon from N.S.W., had also taken part in a Methodist demonstration in Hobart Town.

Annual Services and Meeting of the Church of England League.

The annual services of the Church of England League were held at St. George's, Hobart, on October 27. The special sermons were preached by the Rev. A. Law, D.D., Rector of St. John's, Toorak, Melbourne, who was invited by the committee to Tasmania. His subjects were "What we may learn from others," and "A Protestant Travel Talk." He also gave a lecture in Launceston and Hobart entitled, "Objections to the Reformation." All the gatherings were well attended by keen and interested audiences. His sermons and lectures made a deep impression. He also spoke to a special meeting of men at St. George's, Hobart, on the Sunday afternoon. At this meeting there were many prominent men.

The annual meeting of the League was held on October 28. At this largely attended meeting a most inspiring address was given by Dr. Law on "Protestantism in Australia." It was a meeting of great enthusiasm. The League has been in existence for seven years and the seventh annual report tells of excellent work well maintained. We hope to give fuller reports in next issue.

NEW ZEALAND.

DIOCESE OF WAIAPU.

(From our own Correspondent.)

Miss Pilson.

One of those truly noble of God's servants passed quietly and peacefully away after some weeks of indisposition, although previously strong and well. Her one object in life was to serve God wholly and her fellow-men most unselfishly.

She was for ever spending herself in loving acts, never tiring in her visits to the patients in hospital, taking them all sorts of dainty and tempting things, comforting and consoling them in all their troubles.

She loved a simple service, such as our beloved Church provides. She was a regular and devout worshipper in the little Ormond Chapel, and showed great pride in cleaning and beautifying this House of God.

New Bishop—Special Synod.

The election of a Bishop had been looked forward to and prayerfully prepared for ever since Bishop Sedgwick decided to resign.

There was naturally a full Synod, many men were nominated, and after full discussion about names, and a wearisome attempt at applying the Preferential Voting System, which none seemed fully to understand, speakers rising again and again to clear up the muddle, Archdeacon H. W. Williams, of Poverty Bay, was selected unanimously to the position.

The Archdeacon is a ripe scholar, the leading man in New Zealand concerning Maori, and is a grandson of the late William Williams, first Bishop of Waiapu, and son of the late W. Leonard Williams, 3rd Bishop of Waiapu. He is strong and healthy, although 69 years of age. This was at first considered a bar to his election, but finally that was considered no objection, as his forefathers have lived to a ripe old age.

He is a splendid Administrator, firm but courteous, absolutely fair and just to all, not an extreme Churchman, sympathetic and kind. In fact, he is just the man the Waiapu Diocese and the whole Church of New Zealand needs at the present juncture.



"Jesus of Nazareth," by Bishop Gore, in the Home University Library Series, published at 3/- . Our copy from Messrs. Angus & Robertson, Sydney. This book appeared first in February of this year, and the copy under review is one of the fourth impression, appearing in April; of its popularity, therefore, there can be no question.

Bishop Gore gives the idea of the Book in the opening words of his preface: "What

I have been invited to do, and have undertaken to attempt in this volume is obviously a difficult task—to write in about 50,000 words an account of the life and teaching of Jesus of Nazareth, to be read by a public which, whatever the divers beliefs of its component individuals may be, will be fairly agreed in demanding a critical history, just as they would demand a critical history of the Buddha or of Socrates."

The Bishop, orthodox as he is, admits that "the tradition of the Church (as distinct from its creed) has lamentably obscured the real Jesus," etc.

There's a freshness about the book, an excellent opening chapter entitled "The Background," giving the historic and geographical setting, "with an interesting resumé of the religious, political and social conditions when Jesus was born. The headings of the other chapters suggest the line of thought: (2) The Galilean Ministry; (3) The Teaching; (4) The Rejection and Crucifixion; (5) Are our Gospels trustworthy? (6) The Risen Jesus and the Faith of the Apostles; (7) Epilogue and Authorities for further reference. Our copy from Messrs. Angus & Robertson, Sydney.

Tarry at a promise till God meets you there. He always returns by way of His promises.

Sydney Church of England Grammar School.

NORTH SYDNEY.

An Examination will be held at the School, commencing at 9.30 a.m., on Thursday and Friday, 28th and 29th November, 1929, for the purpose of electing to the following Scholarships:—

1. One Church Primary School Scholarship open to Boys in attendance at a Church of England Primary School.
2. Two Council's Junior Scholarships. One of these Scholarships is open to Boys who entered the School in February, 1929, or previously. Candidates must be under fourteen on December 1st, and must be members of the Church of England.
3. An Exhibition open to sons of Clergy in the Province of New South Wales. A nomination must be obtained from His Grace the Archbishop.
4. An Open Scholarship.

Full particulars will be forwarded upon application to the Headmaster. Entries close on November 23rd.

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Recent Publications.

Devotional Studies in the Holy Communion. By the Rev. A. St. John Thorpe, M.A. Cloth 1s., paper cover 6d.

Confirming and Being Confirmed. A Manual for Confirmation Candidates and others. By the Rev. T. W. Gilbert, D.D. Third Edition, 1927. 1s.

Helps to the Christian Life. A Manual for Communicants. By the Rev. T. W. Gilbert, D.D. Third Edition, 1927. 1s. 3d.

The Creed of a Young Churchman. A Manual for Confirmation Candidates and other young Church people. By Canon H. A. Wilson, M.A., Rector of Cheltenham. Second Edition, 1927. 2s.

A Communicant's Manual. By Canon C. W. Wilson, M.A., Second Edition. 1d.

All Prices are net.

To be obtained from—The Office of "The Australian Church Record" and The Church Book Room, Dean Wace House, Wine Office Court, London, England.

"Australian Church Record" Sale of Work.

Tuesday, November 26th

has been fixed as day of Sale to be held in the

Chapter House, Sydney

May we appeal to our friends for promises of help either in kind or money.

Information regarding Sale or ways of helping, may be obtained from Mrs. E. Bragg, 242 Castlereagh Street, Sydney.

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(By the Rev. A. Law, Th.Schol., D.D.)

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The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917, 280,000 copies have been printed, and £250 spent. HALF PRICE for cash orders of over 12/- worth.

Archdeacon Hamilton, Gippsland, wrote:—"I consider the Confirmation Booklet 'From Baptism to Communion' (6d.) the best thing published. I have used it for years. It is so thorough and covers all the ground."

The Rev. Canon H. T. Langley, M.A., of St. Mary's, Caulfield, Melbourne, desires to express to clergy and laity his impressions of this new publication. He writes:—

"The clergy have long needed a book of this kind. It has come to some of us in answer to a felt need in our parish work."

"Our Wedding Day" is a chaste little book of 60 pages, exquisitely printed. The subject of marriage needs plain speech, combined with the utmost reverence. This is characteristic of the eleven chapters.

"I can imagine only feelings of gratitude from those 'about to take the holy estate of matrimony' upon them, for the wise counsels and advice."

"Clergy can obtain this book at such a reasonable cost, that they may use it freely as a Gift at Weddings. Also they will find it a fount of suggestions for those 'fatherly' talks which any true pastor gives to his people entering on matrimony, and passages might well be taken from this book for the address."

It is suggested that the Bride and Bridegroom use the copy, which can then be suitably inscribed. The smaller editions contain useful detail regarding the conduct at weddings, and may be lent to make the service more hearty and congregational."

The Rev. A. R. Ebbs, of Manly, N.S.W., having ordered several times, writes:—

"I am delighted with Doct. Law's booklets, 'In the Valley of the Shadow,' words of comfort in sorrow for the bereaved, and 'Our Wedding Day.' I consider that the whole Church is indebted to him for their publication. I am using them freely. Those who have received them have expressed their deep appreciation of their contents. I gladly commend them for use by my brother clergy throughout Australia."

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"Attractively published, with a number of very interesting and exceedingly helpful diagrams. An astonishingly clear and lucid account, and we heartily recommend it to everyone as a splendid text book."—Ridley Collegian.

"An excellent summary concise and clear... popularly written. This little book should be in the hands of all thoughtful Christians."—Church Record, 1924.

"It has taught me much that I did not know before. I wish every member of the Church of England could read it."—A Churchman in New South Wales writing to a Friend.

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THE JEWS AND THE CHURCH.

THE following message occurs in the preface to the Collection of Psalms and Hymns just published for the use of the Episcopal Jews' Chapel.

"How much the salvation of the Jews engaged the hearts of our martyr-reformers may be seen in the devout and fervent prayer for their conversion appointed to be used on Good Friday. For nearly three centuries that prayer has been offered up to the Throne of Grace by the pious members of the Established Church, in the prevailing Name, and after the divine example, of that Saviour, Who Himself, on the Cross, prayed for His murderers. May we not, without presumption, indulge a hope that the time is at hand, when it shall be seen that it has not been offered in vain. It is also worthy of remark that in the ritual and worship of our venerable Church, there is so much that seems peculiarly adapted to promote the edification of the descendants of Abraham, that we might almost be induced to suppose that her founders had even anticipated their accession to it. By hearing the Old and New Testaments read in succession, they have continual opportunities presented to them, of comparing one with the other; and of being convinced that what was written concerning their Messiah 'in the law of Moses and in the Prophets, and in the Psalms,' has been fulfilled in Jesus of Nazareth."

To these sentiments allow me to add, that converted Jews, when worshipping according to the liturgy of the Church of England, often present the very prayers and praises which the converted Jews of the primitive Church of Jerusalem offered to Almighty God. This will be seen by comparing the subjoined passages, selected from different parts of the two liturgies.

ANCIENT LITURGY OF THE CHURCH OF JERUSALEM.

Priest:

Lift up your hearts.

People:

We lift them up unto the Lord.

Priest:

Let us give thanks unto the Lord.

People:

It is meet and right.

Priest:

It is very meet, right and our bounden duty to praise Thee, to give thanks to Thee, the Maker of all creatures visible and invisible; to whom the heaven and the heaven of heavens sing praise with all their hosts: the sun and moon and the whole choir of stars; the earth and all the things that are in them; the angels, archangels, thrones, dominions, principalities, authorities, and tremendous powers; the many-eyed Cherubim, and Seraphim with six wings, who with twain cover their faces, and with twain their feet, and with twain fly, crying one to another with never-ceasing voices and uninterrupted shouts of praise, and saying—

People:

Holy, Holy, Holy, Lord of Sabaoth, heaven and earth are full of thy glory...

Heaven and earth are full of thy glory... Hosanna in the highest.

We offer prayers to Thee, O Lord, for the Holy Church throughout the whole world; do Thou now also plentifully furnish her with the rich gifts of Thy Holy Spirit.

Remember, O Lord our Christian brethren that travel by sea or land, or are in foreign countries; that are in chains or imprisonment; that are in captivity or banishment in the mines, under torture, or in hard slavery.

Remember, O Lord, every Christian soul under affliction or calamity, and standing in need of thy divine mercy and help; remember, also, the conversion of those who are in error.

Make wars to cease; put a stop to the violence of heresies... Grant us thy peace. Remember, O Lord, to grant us temperate weather, moderate showers, pleasant dews, and plenty of the fruits of the earth.

Remember, O Lord, widows, orphans, strangers, and indigent persons.

Remember, O Lord, holy Bishops who rightly divide the word of Thy Truth. Remember, O Lord, according to the multitude of Thy mercies and compassions, me (the priest who reads the prayer) Thy unworthy and unprofitable servant, and all the deacons that compass Thy holy altar, and grant to them an unblameable life, preserve them unspotted in their ministry.

The Lord's Prayer repeated.

It is desirable that I should add a few further particulars to this ancient liturgy. It is by ancient authors ascribed to St. James the Less, who was of our Saviour's kindred, and therefore called "the Lord's brother," Gal. i. 19. He was Bishop of Jerusalem, and a martyr; for about the year 68, at the Feast of the Passover, the Scribes and Pharisees threw him down from the battlement of the porch of the Temple, and he was then killed with a fuller's club. The liturgy of St. James was of good authority in the Church of Jerusalem in Cyril's time, who has a comment upon it still extant. Cyril was chosen Bishop of Jerusalem, either the year 340 or 351. Both this liturgy and the ancient liturgy attributed to St. Mark, who died a martyr at Alexandria, were afterwards corrupted, as superstition by degrees prevailed in the Christian Church; but this, Wheatley remarks, "no more overthrows the antiquity of the groundwork of them, than the large additions to a building prove there was no house before."

The wisdom of the reformers of the Church of England, exercised in separating the silver from the dross, when they were entrusted with the compiling of our Book of Common Prayer, led them to exclude what they deemed unscriptural, and to retain what was excellent in the devotions which the Church of Rome had prescribed. Whatever prayers bore the image and superscription of the primitive Christian Church, they introduced into our Book of Common Prayer. Two of the holy men engaged in this important work (Archbishop Cranmer and Bishop Ridley) were afterwards burnt at the stake for their pious regard to primitive Christianity, in what they preached and wrote, and they died in the spirit of the first Christians.

May Almighty God, by the grace of His Holy Spirit, assist us who adopt this liturgy in our public worship, so to pray, as to be gradually more and more prepared for the exalted services of the Church Triumphant in the presence of God and the Lamb!

LITURGY OF THE CHURCH OF ENGLAND.

Priest:

Lift up your hearts.

Answer:

We lift them up unto the Lord.

Priest:

Let us give thanks unto our Lord.

Answer:

It is meet and right so to do.

Priest:

It is very meet, right and our bounden duty that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty and Everlasting God; therefore with angels and archangels, and with all the company of Heaven, we laud and magnify Thy glorious name; evermore praising thee, and saying—

Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory; glory be to Thee, O Lord Most High.

Receive these our prayers which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity and concord.

That it may please Thee to preserve all that travel by land or by water... and to show Thy pity upon all prisoners and captives.

That it may please Thee to succour, help, and comfort all that are in danger, necessity, and tribulation... and to bring into the way of truth all such as have erred and are deceived.

That it may please Thee to give to all nations, unity, peace and concord... from all false doctrine, heresy and schism. Grant us good Lord, deliver us. Thy peace. That it may please Thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

That it may please Thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed.

That it may please Thee to illuminate all bishops, priests and deacons, with true knowledge and understanding of thy word, and that both by their preaching and living they may set forth and show it accordingly.

The Lord's Prayer repeated.



Viscount Brentford.

The elevation of the ex-Home Secretary, Sir William Joynton-Hicks, to the peerage with the title of Viscount Brentford, has been welcomed. The reason of this title is that Sir William was born in Middlesex, the county town of which is Brentford. It was also the name of the constituency he represented in Parliament from 1911-1928. England has never lacked great men to hold her highest offices of State, and we have had brilliant Home Secretaries. None, however, has fulfilled the duties of his office with greater zeal or efficiency than Sir William, and none has deserved and gained the thanks of Protestant loyalists and Christian social welfare-workers more than he.

Davis Cup.

Desecration of the Sabbath is becoming increasingly common. The British Davis Cup team will be playing Germany in Berlin on a Sunday. No club affiliated to that body, the most all-embracing in British sport, is allowed to take any part in Sunday football, and the penalties for a breach of this rule are very severe, as rare offenders have found to their cost. It is possible that this may be partly due to the influence of the late Lord Kinnaird, a great Christian sportsman.

The Bishop of Birmingham.

The Bishop of Birmingham is not disposed to let the grass grow under his feet. On the death in March of the Vicar of the Church of the Ascension, Stirchley, Dr. Barnes wrote to the curate, asking that certain illegal ornaments, including a tabernacle, should be removed. The curate refused, and a long correspondence ensued, the upshot of which is that the curate has resigned, and the Parochial Church Council, who trotted out all the old arguments about the "continued practice" of "this great spiritual blessing," received from the bishop a devastating reply, which for incisiveness of argument can hardly be paralleled in any episcopal pronouncement of the present century.

The "Church Times" is not unnaturally perturbed, though it whistles to keep up its courage. "In Birmingham... Dr. Barnes is attempting to kill Anglo-Catholicism. The attempt is quite certain to be a ludicrous fiasco, but we have said before, and we repeat, that in his failure to prevent such persecution, the Archbishop of Canterbury is putting the historic position of the Church of England in peril." Dr. Barnes being in an unassailable legal position, the Primate is as powerless as the "Church Times," and he well realises the fact. What is really cheering is that at least half a dozen other bishops are reputed to be about to follow in Dr. Barnes' footsteps.

The Use of Cathedrals.

The Dean of Peterborough (Dr. J. G. Simpson) has excited a good deal of comment by his recent remarks on Cathedrals, in the course of which he said: "Cathedrals, if they do not set out to win a cheap success, may relapse all too easily into becoming, as indeed they have been described, almshouses for elderly clergymen of indefinite opinions, content to maintain a traditional cycle of services, in attendance upon which they are themselves not too assiduous, and the relation of which to reality it is not easy for the uninitiated to perceive."

"For many a year we have had far too narrow a view of what may properly be held in a Cathedral. Our view of sanctity has been cribbed, cabined, and confined. Surely it is lack of imagination that can find no other use for Cathedrals than the singing of stereotyped services, the holding of Empire and Armistice celebrations, the occasional occurrence of musical festivals, its exhibition to visitors as a historical monument, its submission as a subject for unending restoration, and a place where the

habits of the death-watch beetle may be studied at close quarters."

Blood Tests are Unsatisfactory.

Lecturing on the differences between man and the ape, Dr. Arthur Short, ex-Hunterian Professor, Royal College of Surgeons, and an eminent anatomist, said a new school of biologists had arisen whose conclusions were easier to reconcile with the Genesis narrative than with the teachings of Darwin, Huxley, Haeckel and others. Most scientists probably still hung on grimly to orthodox Darwinism, but the tendency among active minds was adverse.

Dr. Short said the blood tests were unsatisfactory. Only a slight resemblance existed between the blood of man and the apes. Besides, no sane physician would dare to transfuse an ape's blood into a living man. One would expect frequent throw-backs recalling Simian ancestry; but congenital human defects, such as the harelip, cleft palate and club foot were not characteristically Simian. It was dangerous to deduce the gradual evolution of the human brain from increasing skill in the manufacture of implements, because that would be equivalent to arguing that the improver was always more intelligent than the originator, as though the designer of the latest locomotive had a finer brain than Stephenson.

ST. GEORGE'S, HOBART—DIRECT GIVING.

In St. George's, Hobart, parish this year direct giving has taken the place of fairs; the days on which the fairs would have been held have been days of continuous prayer in the two churches, the thankofferings being received the following Sundays. The results have been most encouraging.

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Between the great things we cannot do and the small things we will not do, the danger is that we shall do nothing.

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In aid of "SOCIETAS," the Magazine of Moor Theological College, Newton, AN ENTERTAINMENT will be given in St. James' Hall, Phillip St., Sydney, on Monday, 25th November, 1929, at 8 p.m. by well-known Metropolitan Artists, assisted by the boys of the Cathedral Choir. Tickets 3/-, 2/6, 1/6. Plan at Palings.

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YOUNG RECORDERS.

Aims:

1. Write regularly to Aunt Mat.
2. Read the paper right through.
3. Interest the others at home.
4. Get a new subscriber.

Mt. Dandenong, Vic., Nov. 7, 1929.

Light.

"I am the Light of the world."—St. John viii. 12.

My dear Girls and Boys,

I have been staying for a few days with some very old friends. When we were all small children they used to spend long holidays with us in the country. We have been talking of those far away days and of the very first visit one of our friends here and her father made to our old home. He was our new clergyman and had not been long out from England, and he was coming out to us for a few days, 36 miles from his headquarters. That was long before the days of motors, and trains were far from us. He drove out in a buggy, bringing a small daughter with him. It was winter and very cold across our plains. Night came on black and stormy. He was not sure of his direction and you will know, especially you who live in the country, how one is apt to go round, round in circles when in the dark. He found that this was what they were doing. Far away he saw a faint light and thought it might be on the poppet heads of a mine. The child was fast asleep, so, at last, he wrapped her in rugs, laid her in the bottom of the buggy, took out his horse, tied it to a wheel and set out walking with a lantern in his hand. Fortunately he was met by a search party from our home; the light was in the top rooms of our house, put there to guide him. Back to the buggy again, the little girl was still sound asleep, and then how glad he was to find himself at his journey's end, in a house away from the cold and dark. My friend says she can still remember waking in front of a huge fire with lots of strange people standing round her.

That reminds me of another tale. Some friends of mine were driving across country in Italy. It was a long drive, in a horse-drawn vehicle, from one small town to another, and in between was a range of mountains. At midday they stopped at a village, had a meal there, and visited the old, old church. It was spring time, the fields were full of daffodils. They loitered there because it was so beautiful, and again started rather late in the afternoon. Then a horse went lame, the road went up and up over the mountains, and through dark woods. They met no one but wild-looking charcoal burners, who live in huts in these woods. Night came on. They went more and more slowly; the driver said, Never, never would they get to the town; my poor friends felt at their wits' end. Suddenly, on a hill ahead of them lights sprang out, the driver pulled up, he waved his whip and almost shouted, "There is your town."

Even the horses seemed to cheer up. With those lights ahead, on the travellers went till they reached shelter and rest.

Both these stories show how important light is to us. We cannot see in the dark, and we are often afraid.

Over and over again Jesus must have been thinking of our real need of light when He was talking to the people around Him, and especially when He said, "I am the Light of the world, he that followeth me shall not walk in darkness."

In life, sometime or other troubles are bound to come. You very young folk have not met them yet—things look very black and dark, we don't know which way to move till we remember and look to Jesus, the Light of the world, then we can go forward with confidence, no longer afraid.

In our evening service we have a prayer beginning "Lighten our darkness." Can you tell me where it comes?

I am, yours affectionately,

Aunt Mat

THE SPARROW MAN.

A visitor to London has told this tale:—
Schools of children are very familiar, and we have all heard of schools of porpoises, but it was not a class of either of these that I saw in Hyde Park the other day. It was a class of tubby brown sparrows, and their teacher was an old man with a face full of laughter wrinkles. The sparrows stood motionless before him on the edges of the seats, a row on the railing, a row on the backs of two chairs, a row on the ground in front. It was a funny sight and rather a sweet one.

When I came upon him the old man was holding a piece of bread between finger and thumb, and one by one the small birds flew, took it on the wing and returned almost to the same place. He talked to me as he fed them. "I have always been fond of birds and animals," he said. "When I was a boy I used to go out and study them. Then I would come home and study it up out of books. Talk about human beings enjoying themselves, you should watch the birds!" He took another piece of bread from his pocket. "Would you like to feed them?" he asked. "They have their fancies, have the birds, like humans, and they won't go to everybody. Look at this now." He slipped a piece of bread between his lips. The sparrows still stood quite still in front of him in their funny rows. "Frankie, Frankie, come on Frankie," said the bird man in a very soft voice. There was a whirr of small wings, and Frankie rose from the ground, flew to the bread, and, poising on the wing, took it delicately from the man's mouth and flew back. "There!" said he triumphantly. "There's not another bird in England will do that except Frankie. He's my best bird. Well, will you try now?"

I took the bread. What if these little fluffy birds had had their fancies should refuse to come? I waited. Then whirr, whirr, peck, peck. The bread had gone. I had come safely out of the ordeal and the bird man had adopted me. "That's right," he said. "They'll soon get to know you. I've been feeding them for thirty years."

As I went home I could not help thinking of the assurance that not a sparrow falls to the ground without our Heavenly Father's notice; and of the promise that He who feeds the sparrows will feed His children too.

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For Church of England People
CATHOLIC—APOSTOLIC
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Illustration.—Late Dr. R. B. Trindall.

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St. Paul and the Advent Hope.—By Canon H. S. Begbie.

The Federal Elections.—A Roman Holiday. Leader.

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The Church of England League in Tasmania has 400 members.

There are 45,000 cases of suicide in France every year, of which half are the result of incurable diseases.

Prayer outside the Brewery at Otahuhu, New Zealand, was said by 80 members of W.C.T.U. as a protest against the inaction of Government in permitting operations to continue.

The recent Federal Election vote was largely a vote for Mammon, and not a Labour vote. Let Labour suggest to tax picture shows and see what happens.

We are always saying times are hard, yet recently of an afternoon in

one of our capital cities the only seats available before opening time for the performance were a few marked at 5/-.

The novelist, Sheila Kaye-Smith, and her husband, Rev. T. Penrose Fry, have been received into the Roman Catholic Church by the Rev. C. C. Martindale (states a cablegram from London).

The United States, the land of statistics, has sent us some interesting figures. In the year 1928 enough cigarettes were smoked in the United States to provide every man, woman and child with 856.

The immediate sponsor of the retrieval of Jesus is Solomon Shwayder, a Denver manufacturer. "Under tentative plans it would require from four to seven years, to codify all existing ideas about the life and death of the Nazarene carpenter."

The Christian churches are to be consulted regarding the proposal to simplify the calendar, as it is proposed to stabilise Easter by fixing April 9 in each year as the date of Easter Sunday; and to fix Christmas Day on Monday of each year, so that Christmas Day and New Year's Day would be conjoined to week-end holidays.

Statistics compiled by the League of Nations estimate the population of the world at 1,950,000,000, distributed as follows: Australasia, 9,000,000; Europe, 520,000,000; Asia, 1,036,000,000; America, 235,000,000; and Africa, 150,000,000. The greatest absolute increase has occurred in Asia and the greatest relative increase in Australasia, where the rate of increase since 1913 has been 15 per cent.

Stalin, the uncontested head of the Political Bureau or the "Cell" which administers the Third International and the Council of Commissaries, has so little time for his own affairs that when he wanted to divorce his wife and marry a younger woman he could not spare the time to go to the proper Government office. He just sent a note by a messenger, who returned with the divorce in a quarter of an hour.

What amounts to an unique event occurred in a parish of Brisbane Archdiocese recently. The vicar happened to remark to a certain churchman that many parishioners were neglectful of the duty of regular support of their parish church finance. A few days later the vicar received from the said churchman a cheque for what the latter termed a fine inflicted on himself for

not having realised his duty earlier. The cheque was for £300!—"Church News," Christchurch.

Says Professor Renouf: "Of a state of barbarism, or even of patriarchal life anterior to the monumental period, there is no historical vestige. The earliest monuments which have been discovered present to us the very same fully developed civilisation and the same religion as the later monuments. The blocks of the pyramids bear quarry marks, exhibiting the decimal notation, and are dated by the months of the calendar which was in use down to the latest times."

Any attempt to estimate the total amount of money that changes hands in the Commonwealth in connection with a Melbourne Cup carnival must be based to a large extent on guesswork, but some city business men who made a careful calculation yesterday expressed the opinion that taking betting and sweep money all over Australia into account, together with expenses of travelling, living, and special dresses for the occasion, the total would not fall far short of £10,000,000.

Divorce in some Scandinavian countries is by mutual consent. When a husband and wife agree to disagree, they state the fact before a magistrate and retire for a year's probationary separation. If the divorce is still desired it is granted at the end of this period without further formalities. Such facilities often create piquant situations, and Copenhagen is still gossiping about a well-known woman who was invited to a large dinner party and found her seven previous husbands among the guests.

Workmen are busy on a building which is to be a church at one end and a theatre at the other. This is the new Church Hall on the Castelnau Estate, Barnes (England). The foundation stone was laid by Mrs. Charles Garbett, mother of the Bishop of Southwark. Facing the altar are sliding doors up to the roof. These can be closed so as to cut the altar off from the main hall. The hall will be a place of worship for members of the Church of England living on the estate. On week-days, however, it will be used for whist drives, dances, concerts, lectures and dramatic performances by the tenants in general.

Sale of Work for "Australian Church Record" funds in Chapter House, Sydney, on Tuesday, November 26, opening at 3 p.m. You must help.