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Australian Church Record,
Diocesan Church House,
Sydney, 30th July, 1931.

My Dear Boys and Girls,

I have been reading lately the accounts and noting the pictures of the sports' meetings of our various schools. It is simply wonderful how this side of young people's lives is catered for to-day. Boys and girls seem ever so fond of running—long distances, the 100 yards, flag races, all have their devotees. As I have thought of these running events I have remembered two words the Apostle St. Paul wrote to Christians in his day.

"So run." Of course, the reference is to a race. In another of the epistles the Apostle says, "Let us run with patience the race that is set before us." He knew a good deal about sports and races and the old-fashioned wrestling. It is always a strenuous thing to run in a race; every ounce of strength is needed, and every bit of power that you possess must be used if you would be the prize-winner. If you are going to run in a race you must be suitably equipped, and must cast aside everything that is likely to hinder our progress. You do not enter for a race clad in your thickest boots, and your thickest overcoat. One of the secrets of success in the race is perseverance. You must keep at it steadily. You cannot afford to let your mind dwell upon other things; you must only think of one thing—reaching the goal. In the day in which St. Paul wrote his epistles, the athletes who entered for a race always kept their eyes fixed upon the laurel wreath which was to be given to the victor. All through his life St. Paul saw a goal ahead of him. That is what he meant when he said, "Looking unto Jesus." Jesus is the goal; He is the Prize. There are many attractions along the course.

The Story of Atalanta.

There is a Greek story told of a race that was run. A Greek youth one day called on Hercules, and said to him, "Did you cross the sea to the garden of Hesperides, where grew the golden apples?" "Yes," was the reply. And the youth asked him for three of the golden apples. What for? There was a beautiful woman

named Atalanta who was a very swift runner, and no one had been able to overtake her. Then one day she made a condition that the man who out-ran her should be her husband. This youth entered into the bargain. The morning of the race came, and there were crowds of people in the stadium, and the people wondered how he was going to win the race, for they noticed he carried a heavy haversack over his shoulder. The word was given to be off, and away the two sped, and as the youth was running he took out one of the golden apples from his haversack, and threw it, and it flashed through the sunlight, and fell in front of his competitor, and she stooped to pick it up, and then sped on again. He threw down the other apples in the same way, with the result that she lost the race, and he reached the winning-post a good first.

As we run in the Christian race there are people who throw apples of gold along our path. Be very watchful and prayerful in the race. Do not look at those who are shouting "Go ahead!" but keep your eye upon the goal—"looking unto Jesus."

PUZZLE IN VERSE.

We left our little ones at home
And whither went we did not know,
We for the Church's sake did roam,
And lost our lives in doing so.

Yet walked we in a perfect way,
With bands of wicked full in view,
We lived for man, we died to God,
Yet of religion nothing knew.

(The answer is contained in The First Book of Samuel.)

LITTLE THINGS.

Little crosses bravely carried,
Little duties daily done,
To the Blessed Lord are precious,
And He counts them one by one.
Little things that fret and worry,
Little slights that hurt and pain,
Humbly borne without a murmur,
Turn at length to golden grain.
Golden grain that Jesus fashions
Into crowns of priceless worth,
For the souls who loved and served Him
In their daily life on earth.
—S.K.B.

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B.C.A. Rally.
Fasting Communion.
Leader.—The Power of a Minority.
Quiet Moments.—The Grace of Perseverance.
St. Thomas', North Sydney—Jubilee.
Sweepstakes and Romanism.

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EDITORIAL.

N.S.W. State Lottery.

WE are confident that all right-minded citizens of Sydney were pained last week, first, at the authorities parading through the streets, drawn by white horses, the barrel of the new State Lottery, and second, at the enormous crowds who queued-up at the State Savings Bank building to be amongst the first to draw tickets in the gamble. It is a sad reflection on the Mother State and a vivid reminder of the condition of heart and mind of multitudes of our fellow citizens. Unfortunately, this gambling mania has been encouraged for years, and now under Government sanction, there is a veritable inrush in the demoralising business. We utter our solemn protest. The mind of our responsible leaders under the pressure of a depleted Treasury, and, we fear, low ideals, has been that of the last throw of the desperate gambler. However, on account of false conceptions of life, and life's responsibility; and the setting forth through the years of the hateful policy of getting as much as you can for nothing, altogether wrong and false modes of living have come into existence, with the result that we find ourselves blasted with this canker. Is there no public opinion that will yet arise in a storm of protest? State Lotteries in other countries have been tried and got rid of, because of the disastrous results. What is the Christian Church doing in

the matter? For, after all, moral principles are the only secure foundation of national prosperity.

The Roman Mentality.

THERE is, however, to our thinking, a sinister aspect to the whole matter. It is in the Irish Free State, where Rome rules, that the hugest of such lotteries is in existence; and now it is here in our own land, when so many Roman Catholics are on the Government benches that the N.S.W. State Lottery has been launched. It is our deliberate opinion that the Roman mentality has a lot to do with the inculcation and fostering of the gambling spirit. The continual soliciting in our streets of "try-your-luck" in some raffle or flutter on behalf of a Roman Catholic institution or the use of games of chance in efforts to raise funds at their bazaars and the like are ample evidence of this. "The end justifies the means." Man, being what he is will naturally take risk in the chance of winning. "No fair-minded person will deny him his little snort." These are some of the excuses; and so the unregenerate man is played up to and the coffers of certain institutions are enriched. "There is no need to be straight-laced." "Besides, there is no harm in a person doing what he likes with his own money, and staking a little, provided he does not go too far and neglect his family." So the thing is fed. We state again there is a Roman mentality that way and the outcome of it is clearly evident in the State Lottery. We are not surprised at this. We, however, lament the fact with the utmost sorrow. The challenge, however, confronts Protestant and Reformed Christians. Our standard of Christian morality is a high one. It has built up a God-fearing and God-honouring people. This we must maintain at all costs and train our children up in paths of rectitude and in all Godly honesty. The descent in Christian character is ever too swift.

Michael Faraday.

IT happens that this month, one hundred years ago, Michael Faraday discovered that electric currents are capable of induction. In other words, this August is the centenary of the electrification of the world as we know it, with its dynamos and a thousand other applications. Well may it be said that his discovery marked an epoch and changed the face of the world and ushered in amenities of life undreamed! We feel that we must pay our tribute to this illustrious name. Faraday was born in the heart of London in great poverty. He rose from

being a bookbinder's errand boy to become one of the world's greatest scientists. Not only did he discover the induction of electric currents, and all that that has meant. Faraday did much more. He pioneered the way in the creation of metal alloys, improved the manufacture of glass, founded our knowledge of the liquefaction of gases, advanced the science of sound, paved the way for many other discoveries and set men thinking. He was followed with enthusiasm and England's lustre shone brighter than ever. Above all, he was a humble, God-fearing man. To the end of his life he lived simply. He was a man of deep religious character and frequently preached on the Sunday with just the same enthusiasm as he taught science during the week. He was one of the most honoured men of his time. Everything about him was brought into captivity to Christ. The story of his life and work comes to us in these huckstering days, as a tonic. It is the kind we need in the world to-day.

Opportunities.

"WHILE we have opportunity," says Holy Scripture, "let us do good unto all men." The inference is obvious—that we shall not always have opportunity. There never was a day that did not bring its opportunities of doing good, just so to-day there crowd in countless appeals for aid! They are loud and persistent, and all of equal urgency. The cry goes up as from a sinking ship—the Church Missionary Society, the Bush Church Aid Society, the Home Mission Society, hospitals, the churches, benevolent and charitable organisations—all begging as it were on bended knee. To answer to their need will be on our part, the embracing of great opportunities. For one thing, we never know how long opportunities will be granted to us. By this time next year, somebody that we might have helped now may be beyond our reach to help. Scores of things may have intervened to hinder, frustrate, to nullify all our kindly hopes and intentions. Once the occasion has passed, once the chance has slipped away, how in this world shall we retrieve it? Let us do good unto all men, especially unto them of the household of faith. The Christian dare not slacken his hand. We earnestly hope that God's people everywhere will pay heed to the hungry cries of those in need, whether persons or Christian organisations. Many Church bodies are in sore straits. Let Christian people give till it hurts, always remembering that the multitudinous, clamorous appeals coming in upon us are Christ's appointments, and therefore, our opportunities.

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duced a strong impression on the congregation. "Solos, duets and a quartette were interspersed throughout the service, and the audience responded enthusiastically to an invitation to learn two choruses."

Diocese of Bunbury.

THE BISHOP'S LETTER.

The Governor's Departure.

The Bishop writes:—

"We shall miss our late Governor and Lady Campion in this diocese. They touched our lives in so many ways, being good churchmen, and good friends to all of us. Their whole-hearted interest in the people of this State, and desire to help them; their strong support of movements like Toc H, Scouts and Guides, the Mothers' Union, and Girls' Friendly, and R.S.L., helped them all forward and put them on a good footing. 'His Ex.'s' addresses were often lay-sermons, preached to men on the land when he opened their shows, and to townsmen at civic receptions. It will be long before we look upon their like again."

PERSONAL.

We gladly welcome the Rev. C. Challen and his wife to the diocese. He is appointed to be chaplain at the Fairbridge Farm School, at Piniarra. On June 22nd, I had the pleasure of marrying, in our Cathedral, Harold Howes, a son of the Rev. J. A. Howes, of St. Patrick's, Mt. Lawley. One is a Scout Master, and the other our leading Guide. The Sea Scouts drew their car through the streets, and Guides came to cheer them on their way.

Diocese of Kalgoorlie.

THE BISHOP'S LETTER.

Visitors to the Diocese.

The Bishop writes:—

"Whit Sunday in Kalgoorlie and Boulder was this year memorable for us, because of the visit of the Rev. W. Wilson Cash, and the Rev. P. W. Stephenson, of the Church Missionary Society. They arrived from Perth on Saturday's train, and during the afternoon we were able to show them something of the Golden Mile. On Sunday morning Mr. Cash preached a most interesting and telling sermon on "India," in the Cathedral, while Mr. Stephenson preached at St. Matthew's, Boulder. They left for the Eastern States by the Transcontinental Train, after a visit which was all too short for us."

THE CHURCH ARMY.

I have arranged that Captains Cowland and Dann, of the Church Army Delegation, should come to us to conduct missions in the Cathedral parish, and at St. Matthew's, Boulder, from Saturday, August 1st, to Wednesday, August 12th. We have had nothing of this kind in either parish, except Mr. Hickson's Healing Mission, to stir us up to newness of life, and fresh enterprise in the service of our Lord since I came to the diocese, and I am most grateful to the Church Army Delegation for consenting to send two such experienced missionaries to us.

Diocese of Tasmania.

DIOCESAN FINANCES.

The Dean of Hobart has reported to the Diocesan Council that the voluntary assessment is £1,000 down and that 25 parishes have met their full quota. At the same meeting Mr. R. W. G. Shoobridge reported that from interest and other sources there was a sum of £492/10/- to meet outstanding grants of £916/17/5, leaving a deficit of £424/7/5.

THE LATE MRS. TORTON THOMAS.

There has passed away a devoted churchwoman in the person of Mrs. Torton Thomas. For over forty years organist of St. George's Church, New Ground, and always a most zealous churchwoman and faithful communicant, she was held in the very highest esteem and affection by all who knew her, and was indeed "a mother in Israel" to the whole district, which looked to her for a lead whenever there was a good work to be taken in hand. Though bed-ridden for some few years, she still continued to take an active interest in the affairs of her own parish and the church in general.

UNITED DEMONSTRATIONS.

The United Social Service Committee of the Churches of Tasmania is making itself

very active in view of the present crisis in the Commonwealth. A Church manifesto has been drawn up and printed and now Church Demonstrations are being held at Launceston, Devonport, Burnie, Ulverstone, and Hobart, at which the Manifesto is read and appropriate addresses delivered. Four sermons have been preached throughout the Island on the same subjects during July; the series being headed "The National Crisis," (a) "The source of the trouble"; (b) "Wanted—a Moral Revolution"; (c) "The true Standard of Living"; (d) "Recovery by the Power of God."

NEW ZEALAND.

Diocese of Christchurch.

Parishes Within Diocese.

The present stringency has forced upon us the consideration of a problem which has been on the horizon for a long time. It is a question whether in earlier days, and under different conditions, the Diocese was not sub-divided into more parishes than it can really support, without undue strain on our Churchpeople. Certainly the advent of the motor-car has greatly increased the effective radius of action of a clergyman, enabling him to superintend a much larger district. On the other hand, the motor-car enables scattered parishioners to attend a central service, and should do away with a great deal of travelling by clergy-men in order to take very small services in sparsely populated districts. The small local services can never bring the inspiration and sense of unity which a good central service brings. In some places, of course, such services must be held, but in others there is no doubt that centralisation would be a really great improvement, and would enable Church people to get to know one another better as they worship and meet together. Such intercourse might be greatly helped if from time to time worshippers brought food with them, and joined after service in a common meal in the School room.

Bush Church Aid Society.

Sydney's Great Rally.

The great Annual Rally of the Bush Church Aid Society will be held in the Chapter House of St. Andrew's Cathedral, Sydney, on Tuesday, 11th August, at 7.45 p.m. The Right Rev. Bishop G. A. Chambers will preside, and the special speakers will be Sister Agnes (Far West Deaconess), Rev. N. Rook (late of B.C.A. Mission, S.A.), and Rev. H. E. Felton (Queensland Border). £150 Thank-offering will be taken up. The Big B.C.A. Tea will take place in the Large Hall of the Chapter House, commencing at 6 p.m. Tickets, 1/3 each. A crowded and enthusiastic audience is expected.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

August 2 (9th after Trinity).—Morning: 8, 273, 573, (427), 373. Evening: 172, 133, 282 (31), 19.

August 9 (10th after Trinity).—Morning: 10, 582, 400, 149. Evening: 178 (109), 365 (173), 579, 395.

Aug. 16, 11th S. aft. Trinity.—Morning: 404, 147, 371, 574. Evening: 92 (332), 275 (7), 327, 580.

A. & M.

August 2 (9th after Trinity).—Morning: 7 (79), 183, 224, 274. Evening: 629, 168, 174 (370), 23.

August 9 (10th after Trinity).—Morning: 233, 292, 221, 238. Evening: 634, 198, 235, 31.

Aug. 16, 11th S. aft. Trinity.—Morning: 12, 626 (482), 264, 516. Evening: 439, 261, 269, 298.

THE WAY OUT.

(By X.)

SOME time before the incident I am about to relate took place, a correspondent, writing to a daily newspaper, referring to a Sunday evening experience in a slum district wrote, "It seemed as if the East End of Pandemonium had fallen in." It was in this particular district the following events occurred.

At the time of which I write a successful Mission was in full swing, and night after night from out of crowded congregations men and women, old and young, were brought to realize their need, and to accept the salvation which the missionary so earnestly proclaimed.

Love for Humanity.

The Church stood in the middle of a slum area, within bow-shot of five hotels, doing a big, but most disastrous business, one of them, on the opposite corner of the street. At such times of special activity the Church workers had reason to believe that the finished products of the hotels were sent over to disturb the services. On this particular night two persons, a man and a woman, husband and wife, both intoxicated, entered the building. Fortunately, on this evening the man at the door was an ardent, some called him a "fanatical" total abstainer; one of those fanatics who, as he did, take such poor wrecks of humanity to their own homes and bathe and cleanse and feed them, and when they are sober, do their best to shepherd and guard them from temptation. This man took them up into the middle of the Church, and finding them seats, sat himself down close to them. When the service came to an end, it was a long and happy one, they were sober enough to promise to attend the next evening.

The Power of Salvation.

Next evening the woman came, quite sober. She sat through the service and the after-meeting, and then deeply impressed, remained for a personal talk with the missionary. Before she left that night she declared her acceptance of that glorious gift of eternal life offered to all who will receive it. To use a much abused, but well known, expression, she was "saved."

Knowing the woman's history, and the manner of her life, and the character of her associates, the minister of the Church went home gravely concerned about her immediate future. Would she stand? Would she be able to resist the awful craving for alcohol (bad enough with a man, so much worse with most women), the perpetual inducements of a drunken husband, the temptations which would meet her in every street, and the relentless, bitter persecution and ridicule that would beset her from her former bad companions. Would she, could she possibly, win through? "Have faith in God." Ah, yes, but he had seen so many fail and fall, bringing sorrow and remorse to themselves and scandal upon the cause. Oh, Christ, was there any way out. These thoughts followed him as he went down to take the service and meet the missionary, and then they told him—told him she was dead! God's way out.

This was the story they had to tell. On the morning after her conversion, having seen her husband off to his work and the children off to school, she deliberately set out to visit all her old friends and associates. She told them of her conversion, and of her fixed determination to make a clean cut with all her evil associations of the past, and God helping her to become a true and faithful follower of her New Master, Jesus Christ. So, from street to street, and house to house she went, until it was time to prepare dinner for the children coming home from school. Then, as she was about to enter the house she dropped dead upon the threshold! It was the Way Out.

The puzzled, anxious minister had his answer!

God's Intervention.

"Ah," but I can hear someone say, "how about those helpless little children? What of them?" Well, there was a "way out" there also, less dramatic perhaps, but no less wonderful. This story, if the Editor will permit me, I hope to tell further on.

And the moral, the inevitable moral, is this: Individually and nationally, from these shadowed evil days in which we live, from their fear, their loss, their deepening uncertainty, their instability, their fearful looking for of things to come, there too is a Way Out.

The Minister, in his deep anxiety for that poor woman, had left God out of the problem of her future, and when we leave God out of the future of either man or nation, we leave out the one great factor of his or its deliverance. If we will keep God in our planning, if we will choose the honest,

though it may seem the impossible way, if we will play the game, if bravely we will be true to our God, our country and to ourselves, we may rest absolutely sure of this—there is a Way Out. But if our repentance as a nation is only partial, if only for the sake of the ten "righteous persons," we are spared the painful issue of our unfaithfulness, then let us be sure of this also, that sooner or later like the demon in the parable, it will return to us again, bringing in its train seven other evils more desperate than itself—which, God forbid!

There is a very solemn warning in those words of Holy Scripture: "They made me keeper of the vineyards, but mine own vineyard have I not kept."

THE OXFORD MOVEMENT.

(Contributed.)

DR. E. J. MARTIN, who is a prominent Evangelical clergyman in England, has recently written on the question, Do we owe anything to the Oxford Movement?

Canon Ollard has summarised what he considers the contributions of permanent value which the English Church owes to the Movement, as follows: (a) The Revival of Religious or Monastic life; (b) Zeal for Foreign Missions; (c) A new conception of the Episcopal Office; (d) The application of the corporate ideal to social life; (e) A new type of Christian character, especially among the clergy. Of these features (b) and (d) are not really correct inferences and (a) and (c) are of doubtful advantage.

Dr. Martin points out that the revival of the monastic life is difficult to regard as a gain. A brotherhood or sisterhood can pay no service to God that its individual members could not pay in the fellowship of the rest of God's people.

Zeal for Foreign Missions is neither a result nor a prerogative of the Oxford Movement.

A new conception of the Episcopal Office is based ultimately on the Oxford Movement, and attributed to Wilberforce of Oxford. We have exchanged, he says, the Greek Play bishop for the card-index bishop. It is questionable whether a reverend organiser is thereby more the Father in God and guide of the Church than a right reverend commentator. Can a bishop of the new type have time to read at all, much less to give heed to what he reads.

Application to the social life by the Church. This is by no means exclusive to the Oxford Movement. The Original Tractarians were without social realism. It is true to say that the early Evangelicals, like the Clapham Sect, were responsible for most of the Christian philanthropy of the early nineteenth century.

A new type of Christian character. This is probably true. Three features of the movement have a large and permanent meaning for every kind of churchman. They were scholars and were in the best English theological and historical tradition. They did permanent good in discovering an antidote to the emotionalism which in their day had been identified with religion. They had a quality of gravity in their character and worship.

The movement in this way planted in the clergy a lofty sense of their vocation and raised the standard of their inner life.

The Tractarians did not succeed in impressing the Church of England either with their regard for learning or with their dislike of sentiment, but they have given to it a deeper gravity than it has possessed either before or since the Reformation. Apart from this wholly excellent effect, the benefits of the Oxford Movement are much less definite than they are often claimed to be. While the resulting evils, in the growth of mediaeval superstition, and in the consequent alienation from the Church of thousands of its best members,—are manifest to everybody.



NEW SOUTH WALES.

Diocese of Sydney.

COUNCIL OF CHURCHES.

State Lottery.

At the last meeting of the Council of Churches, the following motion was carried unanimously:—

"That the Council of Churches registers its strong protest against the Lottery Act, which proposes to raise money for hospitals by means of gambling; and urges all Christian people to refrain from taking part in any such demoralizing method of raising funds for hospitals or any other charitable purpose. The Council strongly recommends our people to do their utmost to support the appeal made in the Churches on Hospital Sunday."

C.M.S. YOUNG PEOPLE'S UNION.

Town Hall Demonstration.

Sydney Town Hall was packed with Y.P.U. members and visitors on Saturday, July 17, for the thirty-eighth annual demonstration of the Young People's Union of the New South Wales branch of the Church Missionary Society. With this was combined a young people's welcome to members of the English Delegation (the Rev. W. Wilson Cash, Dr. J. Howard Cook, and Mrs. Douglas Thornton) and the first Bishop of Central Tanganyika (the Rt. Rev. G. A. Chambers).

The Rev. W. Wilson Cash related some of his experiences in Egypt. He told a story of Moslem hospitality extended to him in Egypt. He had been forced to refuse to spend the night in his host's home, he said, because he did not relish sleeping either with the camel or the donkey, which were honoured members of the Moslem household. He also related his experiences at the Moslem meal table and spoke of the dexterity required of a Christian to discharge the table customs of the Moslems with elegance and cleanliness.

The Rev. G. A. Chambers expressed thanks on behalf of the native children of Central Tanganyika for the many gifts sent to them from Australia.

As in previous years, much the most interesting parts of the demonstration were the tableaux, all depicting in pantomime and song, the bringing of the gospel to the unenlightened multitudes of the world. The grand parade was a not easily forgotten event. An aboriginal scene was given by the Pennant Hills-Thornleigh Y.P.U., and

depicted the good influence of the missionary and his ultimate conversion of the blacks to the faith. Another interesting item was that by the St. Stephen's, Wiloughby, Y.P.U.—Africa in Darkness—Expectancy—and Africa satisfied." During this item St. Thomas', Enfield, Church Choir sang two hymns, and Mr. Alan Begbie sang "Africa is Waiting." The dissemination of the Bible was the subject of another tableau, and there was also a representation of a Chinese wedding scene by All Soul's, Leichhardt, Y.P.U.

LADIES' HOME MISSION UNION.

The L.H.M.U. Shop brought in £100 clear. This is a welcome help to our finances, for with other organisations, we too, are feeling the tightness of money.

For two days during the recent storm, committee members spent some hours at Yarra Bay giving out dry clothing. The campers there suffered equally with Long Bay and La Perouse. Some shelters were blown down, and all under canvas had their belongings saturated. We gave our agent there (Mr. J. Haire) money to provide hot coffee, and, through the kindness of Mrs. Howe, of Yarra Bay, obtained a temporary shelter for the most needy families.

The call for clothing is at its height. Please continue to remember us.

Diocese of Newcastle.

Trustees of the World's Peace and the World's Salvation.

The Bishop of Newcastle concluded his charge at the recent Synod of his Diocese with these words:—

"Here then is our responsibility. We are in very truth trustees of the secret of the world's peace and the world's salvation. There is none other name under heaven given among men whereby either men or nations may be saved but only the name of our Lord Jesus Christ. And it is our duty steadfastly to witness to that fact not only with our lips but in our lives. I have been greatly impressed and encouraged by what I have seen so far of the work of the parishes. The Church's work is being carried on in many places under most disabling conditions. But even in places where the depression is most acute and unemployment most rife I have found a reality of Church life and a cheerful co-operation in the Church's service which has been an inspiration to me. For myself I think I can say that I was never more hopeful of the Church's future than I am to-day. Its critics are still pre-

dicting its approaching end, as they have done for the past nineteen hundred years. But of this we can be sure that the Church of God, like the soul of man, can never be taken by assault; it can only be betrayed from within. And if only we are loyal to Him Whom we profess to serve, the future of our Faith is secure. The willfulness of man may delay but it cannot frustrate the purposes of God. Those purposes are one day certainly going to be fulfilled, and in fighting on the side of Christ we fight on the winning side. The Lord is King, the people never so impatient; He sitteth above the water-flood, be the earth never so unquiet. He must reign till all His foes are made the footstool of His feet. So, my brethren in Christ, I would send you back to your stations in the army of the Lord of Hosts full of a great confidence and with the apostolic injunction ringing in your hearts "Wherefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Diocese of Bathurst.

THE BISHOP'S OUTSPOKEN ADDRESS.

Modern Fetishes.

Preaching at Dubbo on Sunday, July 19, the Bishop of Bathurst (Dr. Crotty) spoke in reply to a rhetorical question, "What is the Matter With Us?" He said that almost every virtue that the people possessed seemed to desert them when they came to self-expression in politics. Their political moods were nasty, querulous, fierce, and uninformed; their public life was being slowly poisoned; they seemed to lack insight or moral energies, either to discern the septic focus or to attack the Russian germ that was threatening both the Christian tradition and the British tradition in common life.

Dr. Crotty said that the people attached themselves to modern fetishes. One was what they imagined to be democracy. This meant, in effect, that every one was to be dragged down to a certain dull, dead level. If one person had more than another, it was to be dragged from him, no matter how he had slaved to get it, and given to the half-wit and loafer. This was not democracy; it was disaster.

"Another of the fetishes," said Dr. Crotty, "is the framing of political action. The Australian turns to politics to-day as his grandfathers turned to God. Consecration is becoming the one solution for every insufficiency, while the blood of those who sturdily stood upon their own feet is being slowly and mercilessly transfused into all kinds of economic parasites."

"Another fetish is the social 'quack.' The faith of the people in him is inexhaustible. He pulls the wool over their eyes with a success that is monotonous. He promises them heaven while he takes the earth, and they let him do it. The real leader is the man who tells them the truth, and he is the man they will not have."

"The whole economic life of the country is being strangled by the twin pressure of financial interests and militant unionism and by the slow murder of every human relationship between employer and employed."

Dr. Crotty added: "The Christian community in Australia must waken from its stiff and lethargic orthodoxy and proclaim (as an antidote to destructive faiths and formulae) its own revolutionary faith in the need and power of fellowship to save society from progressive disintegration. If Christian in Australia did not arise at once, unmask the madness of their present selfishness and lead Australians resolutely out of their selfish individualism and their drifting stupidities, then God help the Commonwealth."

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

Cope and Mitre.

In his monthly letter to the Diocese, the Archbishop refers to his action at St. Peter's, Eastern Hill, patronal festival, as follows:—

"On July 1 I attended the special Choral Eucharist in connection with the Patronal Festival at St. Peter's, Eastern Hill. By special request I was robed in a cope and mitre. Some Bishops now habitually wear these garments as a sign that our Church retains the robes which were in use in the middle ages before the Reformation, and thereby shows her Catholicity. Other Bishops, including my predecessor in this See, refused to wear them at all, because, like many other things, they were definitely

given up at the Reformation. My own view is that the official dress worn by the Bishops at the Lambeth Conference, namely: the rochet, the black or red chimere, and an academic hood, is the normal dress for a Bishop of the Anglican branch of the Catholic Church. These robes have been hallowed now by three and a half centuries of history of our Church. There may, however, be occasions when a revival of the older garments may seem to be suitable for special reasons, or to emphasise certain aspects of the life of our Church. I do not think that it is right to rule out what is done by some Bishops on these occasions. But a practice which only dates from about 40 years ago can hardly give general sanction for the use of robes which can easily give offence to many of our own people."

GENERAL MISSION, 1932.

The Archbishop writes:—

"At a meeting in the Chapter House on June 29 the Diocesan Evangelistic Committee laid its proposals for a general Mission before a representative gathering of clergy. It has long been felt that we should make some combined effort to bring the Gospel to all those thousands of our fellow countrymen who seem at present to lie outside the ministrations of our Church. It is proposed that for the next year preparations for such a Mission should be undertaken in those parishes where such an effort can be made. A Teaching Convention in order to deepen the spiritual life of our own people is an obvious means of bringing this about. Clergy were asked to consider the names of suitable Missioners. Lent, 1932, will be used as a time for final preparation. The Evangelistic Committee will get into touch at once with all the clergy so that all such efforts may be co-ordinated. It is important that the Church should use the present time of unrest and suffering as a means for leading people to a deeper faith in God, so that when prosperity comes we may be worthy of it and able to make good use of it."

ST. JOHN'S, TOORAK.

70th Anniversary.

The July special number of St. John's, Toorak, Parish Paper has reached us. It contains a most interesting account of the 70th Anniversary Celebrations of the Church. Not a detail of the happenings is missed. Evidently the event was one of blessing and inspiration. The Vicar (Dr. Law) writes:—

"God gave us a glorious time, for, allowing for the weather, attendances were remarkably fine. I wish we could crowd St. John's every Sunday as it was filled during the Jubilee on several occasions. But it must be remembered that many attendants came from a distance. All the same, it was joyful to see them here. I call it an 80 per cent. effort, at least."

"How can I thank all who assisted? The visiting preachers and singers, mentioned elsewhere. Our own folk for their ungrudging suggestion and action. The Press, for about the finest publicity I have known given to a church."

What results? you ask. In all our work, God knows. There has been evident quickening of interest, much kindly expression of that interest by word as well as by gift. Our indefatigable Treasurer has a cheery tale to tell about the latter, which you may read herein. It is something to effect reduction of our debt in these days. And I want to say a special "Thank you" to those who came forward with their offerings. Others intend, we hear, to add to the number before the Jubilee appeal closes. Perhaps we shall even exceed the £500 hoped for."

Of the future? The Church must never stand still. There is much to be done. We want to strengthen our activities. Sunday School, Sewing Guild, Missionary, Choir and other branches could be added to quickly if people would."

Diocese of Gippsland.

THE BISHOP'S DOINGS.

Writing to his diocese recently to his recent work, the Bishop states:—

"From June 9-11 I attended the C.M.S. Congress in Melbourne, and presided the second day. Although the quality of the addresses reached a very high standard, and the contribution made by the members of the English Delegation was a memorable one, the number of those who attended was woefully small, and the difficulty of arousing much expression of real enthusiasm was curiously great. Probably there is some explanation for this, but those of us who went from the country looking for a big inspiration were left rather cold. The gatherings were certainly not worthy of C.M.S. traditions."

"On June 29 I opened the A.B.M. Exhibition in the Melbourne Town Hall. This was yet another great missionary triumph. In itself the exhibition was a masterpiece. Large crowds of people attended, and as the cumulative effect of the teaching, through both eyes and ears, increased the enthusiasm became very real. It was altogether a daring venture for these days—some said a hazardous one—for the overhead expenses were enormous. But the large vision of the A.B.M. leaders justified itself. The exhibition closed with a clear profit of over £300. Experience proves that when Churchmen plan wisely, pray unceasingly and work sacrificially—and when they do it together—God loves to honour high aim and endeavour."

SOUTH AUSTRALIA.

Diocese of Adelaide.

DIOCESAN GRANTS.

In the monthly letter regarding the Bishop's Home Mission Society, it is stated that the grants made to the Mission Clergy during the year amounted to £2,806/12/8. This includes a block grant of £730 paid over to the Bishop of Willochra towards the Missions on Eyre's Peninsula. The sum of £364/13/7 was paid out to the Clergy, where necessary, to bring up their stipends to a minimum of £275 a year, and to assist them in their travelling expenses. The amount paid in the previous year was £535/19/6.

Grants for the religious education of the young were made to the Diocesan Board of Education for Church Day Schools amounting to £250, and to the Sunday School Council, £200.

Grants for the training of candidates for Holy Orders were made to St. Barnabas' College of £200, and a studentship to St. Mark's College.

WEST AUSTRALIA.

Diocese of Perth.

ST. GEORGE'S CATHEDRAL.

Central Mission.

The Bishops of Gippsland and Armidale are at St. George's, Perth, from July 17-27, conducting a Central Mission. Both have had a full programme of work and much blessing has resulted. Writing on the matter the West Australian Church News states:—

"The object of the mission may be summed up in one word—conversion. But conversion is not merely concerned with the conversion of the individual. That is its starting point. It is a needful, an essential thing. And conversion is needed by people within as well as without the Church. True conversion does not bring a man to God, and leave him there. It goes on further to put him in his right position in the Body of Christ, which is the Church. An individual attachment to God is incomplete without a functional life in the Church, and a functional life in the Church is terribly incomplete without an individual attachment to God."

CHURCH ARMY DELEGATION.

The Church Army Delegates, Captains L. Morley (leader), G. Dann, W. Hoare, and J. S. Cowland (advance officer), and Sisters North and Brookes, have been in Perth several weeks and will remain in West Australia for a number of months. They hope to stay at least a couple of years in Australasia.

The day after their arrival they held their first service in the Burt Memorial Hall, where a large congregation had assembled, and joined enthusiastically in a type of service new to Anglican congregations in Western Australia. The service was thus described in the "West Australian":—

"Captain J. C. Cowland (executive officer of the delegation) conducted the service and gripped the congregation with his spirited leadership, occasioning frequent peals of laughter by bright anecdotes or witty comments, but producing an impressive stillness by his solos and earnest appeals for consecration and evangelism. He explained that the custom of the army was to persuade as many as possible to share in the services. After the opening hymn, prayers were said by the Archbishop, these being preceded by the unaccompanied singing of verses of the old inspirational hymns of the Church. Following prayers, texts were recited by ten members of the congregation, at the invita-

tion of the captain, who briefly explained the significance of each verse as it was given."

"Captain Morley (leader of the Crusaders) was then introduced, and, in turn, introduced the various members of the delegation. Sister Brookes outlined the work done by the 600 Church Army sisters in England among the children, women and girls, and old folk unable to leave their homes. Sister North told of walking crusades in which she had taken part, stating that last year she had travelled 200 miles in six weeks, carrying the Gospel to outback villages. Captains Thompson, Walker and Dann gave short addresses on the motto of the crusaders: 'Conversion, Consecration and Churchmanship.' Captain Hoare spoke on 'Why I am a Christian,' and Captain Mitchell on the reason for his joining the Church Army. The final address was given by Captain Morley, who declared that the thoughts of other men concerning the nature of God could not satisfy any individual. The only way in which a man could answer the question, 'What is God like?' was by personal experience of His great love as revealed in Christ, through whom God had expressed Himself to human beings."

"The meeting was never permitted to become tiring. If any speaker exceeded his time limit for a few minutes, or tended to become a little prosy, he was surprised by a sudden interruption from Captain Cowland. The good humour with which the crusaders accepted these timely hints, coupled with the fine recovery they subsequently made, pro-

The Brightest Church Meeting of the Year!

The Annual Rally of The Bush Church Aid Society, Chapter House, St. Andrew's Cathedral, George Street, Sydney.

TUESDAY, 11th AUGUST, 1931, 7.45 p.m.

Chairman: Rt. Rev. Bishop of Tanganyika

Speakers: Sister Agnes (Bush Deaconess), Rev. W. N. Rook (Far West Mission, S.A.), Rev. H. E. Felton (Mungindi, N.S.W.), Rev. S. J. Kirkby (Organizing Missioner).

All are welcome—No Charge for Admission.

You must come early if you want a seat.

£150 as a Thank-offering for Out-Back Missions will be taken up.

B.C.A. Tea in Basement of Chapter House at 6 p.m. Admission by ticket, 1/3, procurable from Society's Office, Church House, or Parish Representative.

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"The foolish and the dead alone change not their opinions."—J. R. Lowell.

AUGUST.

- 1st—Battle of the Nile, 1798, when Napoleon's dream of world dominion was nipped in the bud by Britain.
- 2nd—9th Sunday after Trinity. Grace before and grace after and grace all along is the lesson in the Collect. An urgent lesson to-day.
- 4th—Britain declared War on Germany because she invaded Belgium, 1914.
- 5th—Temple of Jerusalem burnt, A.D. 70.
- 6th—Transfiguration of our Lord. This day should be a high festival, for such a fore-shewing of the resurrection marks an important advance in the disciples' knowledge of the Son of God.
- 8th—Spanish Armada destroyed, 1588. Another mark of Protestant history important in this day of the fall of the Spanish Throne.
- 9th—10th Sunday after Trinity. Prayer, the soul's sincere desire, is conditioned by desiring and asking the things which please God. Such prayers are sure of answer.
- 10th—Heligoland ceded to Germany, 1890. One of the causes of German pride. St. Lawrence's Day.
- 20th—Next issue of this Paper.



C.M.S. Delegation and Afterwards.

A VERY pertinent question arises, now that the C.M.S. Delegation finishes its work! What reaction is the Church Missionary Society constituency going to make to facts and guidance which our visitors from Salisbury Square have given to us? We are not thinking of the Committee consultations and references which took place, but rather of the impact of the Delegation's Message on the life of our Evangelical parishes as a whole! There is no doubt that the three visitors put across our Australian thinking an extraordinary array of facts, so much so that the world-wide activities of the Church Missionary Society stand forth in a far bigger prospectus than ever before! As a pioneer and builder of the diocesan church life in Africa and the East, she stands easily first. She has not only been an evangelising educational, remedial and social uplifting force in great non-Christian lands, she has done for regions like Northern and Southern Nigeria, for Uganda, and elsewhere, something of what Theodore of Tarsus did for Britain many centuries ago. A Church polity, an ordered life, and a system of education, have been given to the peoples of these lands, which will in turn give due background to all governmental and community life in the years to come. Indeed, all along the line the agents of the Church Missionary Society have proved a character building people. The story of all that C.M.S. has done under God in lifting animistic peoples from the thralldom of heathendom into the sense of sonship, of fashioning and developing true Christian manhood and womanhood out of various races,—of educating children, refining home and communal life, of giving vocations to

countless personalities, is a story altogether thrilling and inspiring. It constitutes a veritable epic. We emphasise these facts for this purpose. Apart from the claims of our Lord Jesus Christ upon us to give His Gospel to the world, C.M.S. people in this country have a background of compelling facts which ought to inspire them to new and unparalleled enterprise. What C.M.S. is in the world, what she has done and is doing constitutes a story unique and living. The results are clear for all to see. Never have they been tabulated and put before us in so unmistakable, so balanced, so compelling a way as during the last week or two. What, then, is C.M.S. in Australia and Tasmania going to make of the Delegation's visit? Will it prove a sort of seven day wonder? Will it turn out to be a sort of mere ruffle on the waters of our even life? Will it leave us where we are, and before long be just a memory? It is for C.M.S. leaders and for Church-people in general, to answer!

The peril of an organisation such as the Church Missionary Society is that it tends to become hardened into a machine, to live on past reputation, to become the sphere of action of an elect few! It takes the matter of parochial support too much for granted. It tends to become "groovey" and stereotyped, breathing out dead shibboleths. The problem of all voluntary bodies of this character is that of keeping ahead of the death rate. Old stalwarts pass off the scene. Are the young ones being brought in, in statesmanlike and far-sighted ways? What is being done to widen the constituency? Many challenges arise.

We make bold to state that a very heavy responsibility rests upon our C.M.S. leaders in all States to gather in the reactions which must of necessity have come about. Facts have been poured out and in, the imaginations of hosts of people have been stirred, enthusiasms have been aroused and the desire to help in some way or other has been quickened. What plans have been set on foot to harness these purposeful desires and emotions? Are they going to evaporate as does the mist before the morning sun?

It is no use having ephemeral plans. C.M.S. merely as a propaganda body, collecting funds to keep the machine going, will never do. Is there a policy of missionary education, planned in big, comprehensive ways? Is there something more than looking upon this and that parish as a money raising organisation? Pertinent questions undoubtedly arise. They clamour for an answer. Is C.M.S. planning and functioning in such a far-sighted, big-visioned, whole-hearted way that the repercussions of this vision will not only be felt in the farthest missionary field, but even on the shores of Eternity? An answer is demanded.

A PRAYER AT NIGHT.

O God Who never sleepest and art never weary have mercy on all who watch to-night:

On the lonely, that they may be supported by Thy presence;

On the weary, that they may find in Thee their comfort;

On the mourners, and all in trouble, that they may be comforted;

On the sinful, that they may turn again;

On the light-hearted, lest they forget Thee;

On the sick, that they may obtain sleep;

On the dying, that they may find peace;

And save us waking, O Lord, and guard us sleeping, that awake we may be with Christ, and in peace may take our rest.

—Amen.

SIN AND THE CINEMA.

A Call to the Church to Arise.

By Rev. Percy Dearmer, D.D., Canon of Westminster.

TWO forces are fighting for the soul of the nation, and of the world. On one side are multitudes of decent people who are working world-wide organisations for honest, healthy idealism, such as the Scouts and Guides, the League of Nations Union, the Student Christian Movement, and art movements like the British Drama League—and many more. Behind all these are the Churches. On the other side are the people who are working to make money out of the weaker elements of human nature. Behind them is Mammon.

Mr. G. A. Atkinson, the film critic of the "Daily Telegraph," has told a representative of the "Methodist Times" something about these latter:

"The centre of the film industry," says Mr. Atkinson, "is Hollywood; and Hollywood is controlled by a small group of men, chiefly of Oriental stock, few of whom have been adequately educated. Neither have they received any training in philosophy, history, or Christian idealism. To put it bluntly, many of them are semi-illiterate, with no sense of responsibility towards the Anglo-Saxon race."

Such men have commercialised this enormous scientific invention, with its enormous power over the imagination of all mankind, including illiterates and savage peoples. They find they can make the biggest dividends by following the line of least resistance. All over the world film manufacturers, especially those from the other side of the Atlantic, are appealing to the weakest type of slack-mouthed vulgarities and to the morbid side of poor humanity, to the lure of crime and sex.

Undoubtedly the cosmopolitan American firms are the worst. They are mainly run by ignorant men. There is a story of one such producer who was to film some part of the Gospel record. "How many of these Apostles do you want?" he asked. "Only twelve! Waal, we always do things by the hundred in this place; so I'll give you two hundred and fifty." These men deliberately keep the standard down; they will even buy up and suppress good films, in order to prevent their own inferior productions being put in the shade by the many beautiful films from civilised centres like those of Germany and Sweden.

The Lure of Crime Films.

We all try to avoid what we may call the "poor white" film; but when we go to see some first-class example that the intelligent part of the British Press has told us of, we often come in for a fragment of the other sort. What strikes me about such of these films as I have seen is their hideous and profound vulgarity: human nature is made loathsome and degraded. The silly part of the audience titters: they have come to be amused; they do not discriminate; and they go out with their sense of the value of human nature lowered each time. Such humanity as these films depict would not be worth saving, could have no future, might as well be destroyed as the failure of Creation, the only quite

ignoble thing alive on the earth. To my mind this is worse than the artificial stimulation of the sex instinct, though that is shameful enough, and worse than mere crime. After all, the crime nuisance has always been with us: the horrid broadsheets of executions flourished even before the era of the "penny dreadful"; in this crime business the films are just adding vivid touches to those incitements which have been harming the minds of children for ages, and ought never to have been allowed. They have added to the incitements to crime, and the glorification of murder is a new evil, which already bears its horrid fruit in America. And crime apart, the entire distortion of all human ideals is something new. And it must be realised and stopped.

The crowds are weak and silly. Millions of public money have been spent on their education; but they have to leave school before their minds are awakened. They cannot read; they can only look at short paragraphs, pictures, and sporting items. Over £100,000,000, it is calculated, is spent on horse-racing alone. Books, the glory of nature, music, art, science, galleries, museums are no more to millions of our fellow-countrymen than they are to a cat; and religion does not exist for them, because the higher ideals do not exist.

A Hidden Hand at Work.

Then there come two inventions, which for the first time in human history make it possible, even easy, to bring to every one in a form appealing and incisive the things that make life worth living. One of these, the wireless, we have had the intelligence in this country to control—though they have not done so in America. The other we leave to the commercial exploiter. True, there is a voluntary film censorship. How ineffective it is, all can see. Doubtless some more flagrantly indecent things are kept out; but the police would anyhow have dealt with them, which is why this peculiar censorship exists. It is also used to keep out religious themes. A film about Martin Luther, admittedly one of the finest ever produced, was produced in Germany. The Centre Party (the Roman Catholic party in that country) actually succeeded in preventing its release—a film about Luther may not be acted in Germany! In England we had, with our natural light-heartedness, allowed the appointment of an Irishman of Romanist birth, the late Mr. T. P. O'Connor, to be appointed censor. He forbade the release of the film in England! Someone made a row; and "T.P." gave way, on condition that certain scenes should be omitted—not because they were not historical but because some people in England objected to the truth being spread about. Now the odd thing is that, so far as I know, that film is still under lock and key. I have never seen an announcement of its release, and have never discovered a chance of seeing it. Apparently the cinema managers, having been set free by their own Irish censor, are still controlled by another power, more sinister because hidden. So much for the self-appointed "censorship." It has been used to exclude beautiful and instructive films; and it permits masses of stuff that is demoralising our British stock.

What is Needed.

Much stronger action must be taken. The other day, the Home Secretary

was approached by a deputation. He is reported to have replied to the demand for an effective censorship that parents could look after their own children, and that it was up to them to prevent the young going to undesirable films. I rubbed my eyes. Can it be that Mr. Clynes has no children of his own? Or is he so immersed in politics that he has never been to a cinema? Or so ignorant of human life as to think that an average parent can know about every film that is on show in every cinema in his town, or can know even where his adolescent offspring may be led? That really fatuous statement (like the ruin of our arterial roads by ribbon development), gave me a horrid sense of the incapacity in quite simple matters of those who are responsible for the nation's welfare.

Well, the moral of it all is that the Churches are the natural guardians of the higher interests of the nation—the Churches, may I say? gathered round the mother Church of England, with its enormous latent power and its increasing fraternity with the Free Churches. Formerly the moral influence of religion was largely discounted by an unreasoning Puritanism, which greatly weakened its power. With our recently acquired philosophy of aesthetics, that unethical narrowness has almost passed away. The Church can arise and do that for which it exists. It can save the soul of the British race. And it can help the whole world to produce noble men and women.—C.E.N.

Church Overseas.

The Church in England.

CENTENARY OF THE OXFORD MOVEMENT.

Church Association Resolution.

The Council of the Church Association in a resolution just passed, condemns the proposals now being made for celebration of the Centenary of the Tractarian Movement, for the following reasons amongst others:—

1. The Tractarian Movement from its beginning in 1833 has been a Romeward Movement, and has become increasingly Romish with the passing of time. The Tractarians and their successors have striven to bring back into our Reformed Church the essential errors that were cast out at the Reformation as incompatible with the Gospel of Christ.

2. The Tractarians and their disciples have advocated a system of dishonest interpretations and explaining away of the Articles and other formularies of the Church. The Bishop of Durham (who is personally no friend to Protestantism) has recently said to the Romanising English Church Union: "I do not move beyond the frontiers of notorious fact when I say that the discord between the pledges taken by the clergy at their ordination and institution, and their actual behaviour in the parishes, has now become in many cases so extreme that the public conscience is offended."

3. The Tractarian Movement has been the principal cause of the alienation of great masses of the people from the observance of public worship. The average Englishman is animated by a deep-seated (if not always well-informed) hostility to Romanism; and he holds in contempt the clergyman who subscribes to the Protestant formularies and nevertheless inculcates

Romanism by word and deed. The Bishop of Exeter testifies that:—

"I see before me several country churches emptied by their Anglo-Catholic priests. And again and again I recall the story, 'We were all happy till an Anglo-Catholic was appointed'; and how gradually or suddenly the church was rendered impossible for those who had strong Protestant and Evangelical leanings."

The Council of the Church Association is of opinion that the Church will not retrieve its position nor will Religion receive its due until the work of the Tractarian Movement is undone, and there is a general return to the simple Christianity of the New Testament.

Disarmament.

Great Meeting at Westminster.

The Central Hall, Westminster, was crowded for the meeting on "Arms and the Churches," which has been called in preparation for the Disarmament Conference. The Archbishop of York, who presided, said that an overflow meeting was being held downstairs, which had "itself overflowed," and many people were unable to gain admittance. His Grace, in introducing Lord Cecil of Chelwood, said: "It is our desire that the keynote of this meeting should be struck by one whom we recognise as our great and trusted leader in all this work, Lord Cecil."

Lord Cecil's Speech.

"It took us," said Lord Cecil, "nearly two thousand years to take the first step towards the abolition of slavery, and it has taken us a long time to take the first step towards the abolition of war, but now that we have taken it, let us see it through to a triumphant conclusion. The League of Nations was the first great step of that kind. The principle it laid down was this, that we must substitute for the old conception of international rivalry the new conception of international co-operation. . . . If you are going to bring the nations together in peaceful, friendly conference, they must abandon aggressive armament against one another."

"We have now reached a stage," Lord Cecil continued, "at which it is possible for the League of Nations to summon next February the greatest International Conference that has ever come together, to consider the necessary plans for beginning the reduction and limitation of the armaments of the world by international agreement. Surely there are circumstances in the world which make that step extremely timely. We are all over the world suffering at this moment from an economic depression which I think you may say has been rarely, if ever, equalled in the history of the world. . . . and yet in this period of widespread distress it is, I believe, actually true that more money is being spent by the nations of the world on armaments even than was spent in the years preceding the war."

The Keynote.

"Fundamentally and essentially the difficulties are moral difficulties," said Lord Cecil, and here he struck the keynote of the meeting: "I say this, that if there were ten per cent. of Christianity in the international relations of the world, the difficulties of disarmament would vanish like the mists before the sun. It is the jealousy, the suspicion, the misunderstanding, the evil-speaking, lying and slandering that goes on between the nations of the world that is really the difficulty."



"The foolish and the dead alone never change their opinions"—J. R. Lowell.

SEPTEMBER.

- 4th—French Republic proclaimed, 1879.
- 5th—Malta taken by the British, 1805. The Maltese passed a voluntary resolution to belong to the British Empire, despite Roman Catholic influences then, as ever since.
- 6th—14th Sunday after Trinity. Faith, Hope and Charity are taught this day. The Collect is from the Sacramentary of Leo.
- 7th—Queen Elizabeth born, 1533.
- 8th—Nativity of B. V. Mary. Sebastopol taken, 1855.
- 13th—15th Sunday after Trinity. Bible Sunday. Carrying the Host prohibited in London, 1908. Capture of Quebec, 1759. The teaching of the day is God's Keeping. How we need to believe in this times when the most able cannot suggest sure remedies for the national ills.
- 14th—Holy Cross Day. The supposed discovery of the True Cross may have been the result of piety, but it spread a great deal of superstition abroad.
- 15th—Russia became a republic, 1917.
- 16th—Ember Day. Let us pray more and more earnestly for fearless and gifted Clergy.
- 17th—Next issue of this paper.



International Peace.

THE question of International Peace has been brought before us during the past week and should be very much in the minds of all thoughtful people to-day.

The wonderful strides that have been made in Aviation have created new fears in the minds of men rather than new hopes. The progress of the Aeroplane has created new suspicions among the nations, and new rivalries. Every day almost we hear of new bombing planes being ordered by one nation after another. For what purpose, we ask?

In spite of Locarno Pacts and League of Nations, there is great uneasiness in Europe to-day. Things will not remain for long as they are now.

France and Italy are armed to the teeth. The Japanese guard as a close secret their armaments and naval strength. Russia is still planning and scheming for a world revolution in the economic sphere.

We in Australia must not for a moment forget our isolation from the rest of the world, our dependence on England for protection, and the nearness of the Asiatic world. There are 800 millions of people within a fortnight's steam away. Every Christian man who loves peace and hates war should resolve to be loyal to the King and Empire for this reason, if for no other.

There is no purpose in our shouting "Britannia rules the waves" and "Australia will be there," unless we first learn to rule ourselves and prove ourselves to be fit and worthy people.

There must be the "will to peace" in every individual if we want to pre-

vent war in the future. It is becoming increasingly important that groups of seriously minded people should get together and devote their time and talents to the problems of peace.

One great power in the minds of men, which is perhaps the only force capable of preventing war is the "power of Fear." For the next war will annihilate Western civilisation and open the doors to the yellow peril.

There are those who say that a universal peace would be an age of selfish indulgence and ignoble ideals. That many of the highest instincts of our nature can be evoked by the challenge of battle. The final argument against war among the nations is that it is the degradation of instincts planted in our nature for spiritual purposes. The passion for destruction, which is the foundation of the war spirit is the echo in human life of the Divine hatred of sin.

The tragedy of it all is that the very Peacemakers are preparing for war, and talking "preparedness." Are they wrong? Look at the minds and morals of the world to-day. There is an unrest in the homes and industries of the world unknown before. We can expect more internal revolts and social revolutions. All the schemes of statesmen seem powerless, and why? Because God is being largely left out of the counsels of men. At such a time as this we listen for the voice of a united Christian conscience against war, but we listen in vain. War does not come by sudden impulse unless the poison of greed and distrust has already been at work. If we want to stop war, we must stop the degraded ideals that make for war and strife. The call of moral duty falls on deaf ears. The League of Nations represents the only serious attempt yet made to deal with the question of International Peace and should have the prayerful support of all God's people.

We need to look beyond political expediency, industrial gains and international advantage. We are being called upon to make great ventures of faith in building up the City of God in our own day and generation. The things that shame our national life have their origin in sources which neither socialisation, legislation, diplomacy or the League of Nations can control.

There are foes more powerful and more dangerous and subtle in our midst. They are the enemies of true fellowship among men who hinder their attainment. Real peace must be on a spiritual basis. The Church of God exists in the world to make a change in the temper and minds of men. Christianity is the only hope of the world.

Church Missionary Society.

N.S.W. Branch.

SALE OF WORK.

The Annual Sale of Work of the N.S.W. Church Missionary Society, organised by the Women's Executive Committee, will be held in the Chapter House, George Street, Sydney, on Thursday, 10th September, from 12 noon till 7 p.m. The official opening by the Lady Mayoress is at 3 p.m., when Mrs. J. C. Wright will preside.

For business men and others there is luncheon from 12 till 1.30 p.m., at a cost of 1/6 each. In addition to the usual stalls, there will be on sale lace, brasses, embroidery, and drawn thread work from India and China, also books, cards and calendars. The admission is sixpence. The financial needs of the C.M.S. are very great, and the earnest hope is that large numbers will attend the Sale and make generous purchases. We commend the sale to our readers.

Orders in Non-Episcopal Churches.

(By Rev. Merle D'Aubigne, D.D., French Reformed Church, Paris.)

DISAGREEMENT on the question of the validity of the orders of non-episcopal churches is the principal obstacle to Christian Re-union.

According to the definition that was given to me by a high Church dignitary, a bishop is a minister who, having been consecrated by another bishop, is entrusted with the supervision of other ministers, and has the right to ordain and confirm. If one holds the Roman Catholic doctrine of apostolical succession, there cannot be any organic link between the Churches that maintain that only their bishops have that right of succession, and other Christian bodies. But in that case, the recent "raprochement" between the Anglican and the Scandinavian Churches is a mistake, as the apostolical succession was broken off in Norway and Denmark at the time of the Reformation.

Another consequence of that principle is that the status of the bishops of the English Communion also becomes a matter of controversy, as the validity of the Anglican orders is not recognised by the Roman Catholic Church. So we must set aside the magical Roman and Papal conception of apostolical succession and put in its stead the historical and spiritual conception.

But if we do so we must recognise the validity of the episcopate of other Christian bodies.

Protestant Bishops.

In Hungary there are three million Reformed (Presbyterian) Protestants, whose ecclesiastical leaders are called bishops, and sit as such in the Hungarian "House of Lords." They ordain the other ministers—and supervise them, but leave them the right to confirm their catechumens. Why should they not be recognised by Anglicans as bishops; and the ministers they ordain as true ministers of the Church Universal? The same can be said of the Methodist bishops of the United States, who it is true have not got such national recognition as the bishops of the Hungarian Reformed Church, but whose authority over their clergy is very great.

If, however, the legitimacy of the Scandinavian, Lutheran, the Hungarian Reformed and the American Methodist orders are recognised, I believe that we must go another step forward.

We all recognise conformity with the ancient Christian Church as an ideal to which modern Churchmen ought to aspire. Now, it is true that in the fourth and fifth centuries many heathen superstitions had already crept into the doctrine and life of the Catholic Church, but it was still faithful to the ecclesiastical organisation that had consolidated in the second century. Now, in his interesting book on St. Augustine, Monsieur Louis Bertrand, a fervent Roman Catholic, mentions a Synod of the Catholic Churches of Numidia that was attended by 500 bishops. That means that there was a bishop in Numidia for every parish.

The situation of these Catholic bishops was very similar to that of Anglican rectors, French Reformed or Scotch Presbyterian pastors. They had supervision over their deacons, exorcists and porters, just as the latter have supervision over their curates, as-

sistants, deaconesses, Sunday School teachers, etc.

The Ancient Diocese.

Still at the present day the priests of several dioceses of the Ionian Isles are less numerous than the curates of many large Anglican parishes whose rector or vicar is not a bishop. Such appears to have been generally the case under the Roman Empire. The diocese or episcopal parish did not extend much beyond the suburbs of the town, the villagers having remained heathen long after the population of the cities had become nominally Christian. ("Payen," a heathen in French, is derived, like paysan or peasant, from "paganus," inhabitant of a "pagus," or village.) It is later on and in missionary territories, such as Northern Gaul, Great Britain and Germany, that the episcopal parish expanded into an extensive diocese.

Of course, there were archbishops, or metropolitan bishops above the parochial bishops in most provinces; but the parochial bishops, even those of villages, "chorepiscopi," had the right to ordain and to confirm, which our French ministers also have.

Why should, then, the validity of Church orders be made dependent on a name or on the extent of the territory over which a minister of Christ rules?

We have seen that there are different conceptions of the episcopate; the Roman conception that is magical, the Anglican, the Swedish, that has kept, the Norwegian and Danish that has lost the so-called apostolical succession; the Hungarian, in which the bishop is a permanent Presbyterian Moderator; and, lastly, the American Methodist.

If Anglicans reprove the Roman magical conception of the episcopate, they must logically recognise the legitimacy of the orders of these episcopal Churches. But then it seems natural that they should also recognise the validity of the orders of the Reformed Churches in which the parochial minister is in a situation that is so very similar to that of the parochial bishop of the ancient Catholic Church.

If this could be done the controversy on the subject of "orders" would cease, and a great step would be made on the way of Christian unity.—Believe me to be, dear Sir, yours sincerely,

Merle D'Aubigne.

*Ceremonial confirmation that had been abolished in our Churches by the Reformation movement was reintroduced at the beginning of the nineteenth century, and plays at present a very important part in our Church life, as it is the sanction of the systematic Christian teaching given to our young people, without which our Churches would go to the ground.

IDEALS FOR CHURCHMEN.

The Archbishop of Melbourne says that there are three things he desires the men of the church to stand for. First, that they should stand for the highest type of love in matters affecting the relationship of the sexes. The moral standard was being threatened to-day, but as Christian men they must never allow anything to be said or done that was unworthy of their Lord. It was men such as those he saw before him that could create a Christian public opinion on the matter. Then he wanted them to read and study more. They in the Church of England had an unassailable case, but some did not know why it was unassailable. He counselled them to give their clergy no rest until they had advised them what and how to read. All of them should be defenders of the faith. Thirdly, he wanted them to be men of prayer and suggested that there should be a revival of the old English custom of family prayer, in which all members of the family would feel themselves dedicated to the service of God.

Church Overseas.

The Church in England.

C.M.S. and Finance.

The present serious financial position of the Church Missionary Society has impelled the Committee to address its constituency in Great Britain. The debt at the end of March last, ran into many thousands and the returns for the three months (April to June) though showing a slight increase, have not met expenditure. The Committee states:—

The Call to Sacrifice.

"To reduce their numbers further at such a time, whether they be foreign missionaries or nationals, would be disastrous. Those who know most about the situation overseas are the most determined to do all in their power to prevent such a step. Accordingly the C.M.S. General Committee, with the greatest reluctance, but acting under a strong sense of compulsion, has asked the whole body of 1,200 missionaries and the whole home staff of the Society, to accept a reduction of salary. For the missionaries a reduction of 5 per cent. in their stipend is proposed, leaving untouched the allowances for rent, children, medical and other personal expenses. This will take effect on January 1, 1932. What amounts to a corresponding reduction in the inclusive salaries of the home staff will also take effect on the same date.

This is costly giving, for stipends and salaries paid by missionary societies are never large. By itself, this reduction will only bring in a little more than £6,000.

Therefore, with sorrow, the Committee has felt obliged also to reduce by 5 per cent. the All Other Heads grant concerned largely with the upkeep of institutions overseas and the general support of the work in the field. It is not intended that this reduction shall be spread proportionately over all items of expenditure overseas, but that the Society shall withdraw from certain specific pieces of work yet to be selected.

A Challenge to C.M.S. Supporters.

Even these cuts, drastic as they are as a sequel to retrenchments already made in recent years, will not meet the situation, and indeed, will fail of their purpose, unless they are met by an increase in contributions to the General Fund from the whole body of C.M.S. supporters. All friends of C.M.S. are therefore asked to share equally so far as is possible in this sacrifice for the sake of God's work overseas. Some may be able to take their share by largely increasing their contributions; for others to add to their usual gift a small sum at real cost to themselves will represent equality of sacrifice.

Is this asking the impossible?

Lord Irwin on the Indian Situation.

There was a great gathering at the Central Hall, Westminster, on Tuesday, July 21, which was arranged by the Conference of British Missionary Societies, its purposes being to afford Lord Irwin, lately Viceroy of India, an opportunity, in response to many requests, of speaking about the situation in India, in which the Christian public is so deeply interested. The Archbishop of Canterbury, who presided, said that Lord Irwin had

hearkened to their summons to speak to them, and in the name of that great audience, they offered him their most heartfelt thanks.

A Spirit of Service.

Lord Irwin said that while he was Viceroy he was able to see a good deal of the work of Missions, and he appreciated not only its moral and social results, but also the spirit in which it was conducted. In spite of the tragedy of disunity within the Christian ranks, missionaries were doing work of incalculable value to India and their most powerful sermons were in their lives.

Referring to the enigma of Mr. Gandhi, Lord Irwin proceeded:—

"I am sure he knows, as we do, that missionary service springs only from the irresistible impulse of men who, knowing themselves to possess the treasure beyond price, long to share it with their fellows, and are impelled by the value they attach to each human soul to spend themselves in lifting those who are down, ministering to the oppressed and bringing self-respect to those who have lost or never before known its meaning. Truly it is by the spirit of service that these men and women are inspired."

Weighty Obligations.

The same spirit had been consciously or unconsciously at the root of the best work done by men of their race in the political and administrative field. Those great names of the Lawrences, Outram, Nicholson, and many others, were the names of men who did their daily work in the sight of God, remembering always that they must render account to Him of their stewardship of power. And it was that Christian background of their lives, dimly apprehended and understood, that secured for them the respect and affection of those over whom they ruled, and whom they served. And it was that spirit in which they must approach their own problems to-day in India.

A Contented India.

After all, the greatest British interest was a contented India, within the British Empire, and they would never secure that on a permanent basis if they gave cause to India to think that in the policy she pursued Great Britain was influenced by her own self-interest rather than by the interest of India. On the other hand, if Great Britain was prepared without reserve to show that she was only concerned to secure the true interests of India, she would find India very much more willing to meet her in devising practical means by which the partnership might operate to the mutual advantage of both parties. Let them pray that public opinion might come to see how much to-day depended upon wisdom, restraint, and understanding."

The Bishop of London received, on July 21, an important deputation representing 64,000 people of the new districts, soon to be raised to 139,000, asking that immediate steps shall be taken to transfer Churches which are not needed in Central London to serve the pressing needs of the new suburbs. The Bishop replied that he was doing his best to meet their wishes and to give effect to the unanimous vote of the Diocesan Conference in respect of the same matter.

"A Christian is the world's Bible. In many cases a revised version is needed."

WAYSIDE MUSINGS.

(By the Wayfarer.)

The Missionary Social Evening.

"I suggest . . . that they should search out . . . likely people and invite them to their own homes . . . to study together the problems of the Mission Field . . . and the glorious privilege of being partakers with God in this great adventure."

(C.M.S. Delegation and Afterwards," A.C.R., August 20.)

"YES" said Mrs. A. "It has been a really nice evening. This is the fourth social evening that we have had—partly to get a few shillings together for various Church purposes, but more (I think we must confess) for social enjoyment. This one has brought in about £2 towards a new carpet to put inside the Communion rails; but, oh, my dears, what a lot of work it has meant. Some of us had to send out about 40 invitations, and then only about 20 people turned up. Then the bother of asking singers and musicians. This one had a cold, and that one was too busy; several who promised didn't come. I'm almost sick of it all."

"I feel the same," said Mrs. B. "but for all that we've had some nice little evenings and I'd be sorry to let them drop. And that reminds me that I saw an article in the A. C. Record suggesting that people should gather together in their homes to discuss Missionary subjects, and to increase the interest taken in Missionary work. Why shouldn't we try it? We shouldn't have all the bother of getting singers and musicians; and we might turn our social evenings to something really worth while."

"Yes, I saw that article," said Mrs. A. "and I spoke about it to my husband, and I asked him, supposing we could get up such a meeting, would he stop at home and join us, instead of going to the club."

"What did he say?" asked Mrs. B. "He said it would be no use starting such a thing and soon getting tired of it and giving it up again. So he thought the first thing, both for courtesy and also to get good advice about it, would be to consult the Rector before we did anything. And if the Rector approved of it, he would join us if we really meant Missionary business; but not if it were only an excuse for drinking tea and talking scandal."

"A pretty thing to say," said Mrs. B. indignantly. "Does he think that women can't talk anything but scandal? However, he says he will come, and that's something. Then I think I can get my husband—he's always keen on foreign Missions—and we can get one of them to be chairman. Mrs. C., will you come? And what about your husband?"

"I think we will both come," said Mrs. C. "And I think I can persuade Mr. and Mrs. D. to join us. What about you, Mrs. E?"

"It's the funniest idea I ever heard about," said Mrs. E. "At our Church we have a Missionary meeting once a quarter and I generally go. But they always have a lantern lecture and show pictures of the heathen; and they read the Bible and have prayers and sing hymns and the minister gives an address and they have a collection. Plain folk like us couldn't do that kind of thing. Who'd give the lantern lecture; and who'd give the address and who'd do everything else?"

"We weren't thinking about a lantern lecture," said Mrs. A. "nor even about a proper address. I saw in the August 'Gleaner' a very interesting article by a lady Missionary, Miss Aidin, of Isfahan, about women's problems in Persia; and another article by a native clergyman in India, about work among educated Hindus. They're both very interesting and I thought I could read one of them, and we could discuss it. Then each of the other would read something else; and we could have a cup of tea and put our Collection into a saucer—same as we have been doing and get home in time to see the children safe in bed."

"Would you have Bible reading?" asked Mrs. B.

"Yes, I think so," said Mrs. A. "We should have to arrange beforehand who would do the reading—or else we could read round. All chapters of the New Testament are good, and most of them pretty easy to understand."

"What about prayers?" asked one of the party. "Would you have them too?"

"Yes, I suppose so," said Mrs. A. (but perhaps a little less confidently) "of course we ought to have prayers, though some of us are not much used to praying aloud. But we can get plenty of printed prayers from the C.M.S. and half a dozen of us might each read one."

"That seems practicable," said Mrs. C. "and of course we could have some hymns. Most of us have got pianos, and some one to play them, and we know plenty of good hymns—but we haven't settled yet, where we are to meet. Whose turn is it?"

"Mrs. A. had the last social evening," said Mrs. E. "and Mrs. B. and Mrs. C. have each taken their turn. So I reckon it's my turn next. What do you say? Are you all willing to meet at my house next time? Those in favour? I think the ayes have it. All right then, I shall expect you all as many as you can get. My biggest room will hold twenty people easily, and of course, if anyone likes to bring a few scones or sandwiches, it will all help. Anything else to settle?"

"Why, yes," said Mrs. A. "Don't you think we ought to consult the Rector? He's supposed to be at the head of all religious work done in the parish. What about asking him to preside?"

"Sakes alive, no!" said Mrs. B. "If he came we'd all be as mum as mice. It wouldn't be the same thing at all. No. I'm in favour of consulting him and getting his sanction like, but don't ask him to come. If he came he'd have to do everything."

"Well, but now," said Mrs. C. "I'm not very clear what we are all to do."

"Bring your 'Gleaner' with you," said Mrs. A. "or some other Missionary periodical or book, and look up something interesting to read if you're wanted to. What! you don't take the 'Gleaner'—nor any Missionary paper! Well, you'd better tell Miss P. (she's our Missionary Service League Secretary) to get it regularly for you. Certainly you can't do much without a Missionary paper. But for this meeting I can lend you a few back numbers, and you can pick out something interesting. Maybe we can't fix up all details until we really meet; but I think we've got the general idea clear enough."

"Next Saturday evening, then," said Mrs. E. "I shall expect you all, and as many more as you can bring."

If I haven't enough tea-cups, I guess I can borrow a few."

They separated and Mrs. A. was left alone. "Well," she said to herself, "I'm real glad that things have taken this turn. After all, Missionary work is the most important work of the Church—any amount more important than providing tennis equipment or fixing carpets and hangings in the Church; and you never know what may come from small beginnings. I'm glad I saw that article in the A. C. Record. I wish I could persuade more people to take the A. C. Record. Now I must just go straight away and pray about it, for without God's blessing we can do nothing."

What did come of it—how the meetings grew, and how more meetings were formed—and how many recruits were won for the Mission-field—perhaps only Eternity may tell. Perhaps the A.C.R. may be privileged to tell its readers. The Editor will be glad to receive accounts of such beginnings.

The Observance of Sunday.

A Father's Advice to His Son.

A correspondent writes to the English "Record" that he has four sons, three of them young men. All around him he finds the new ideas about Sunday Games, etc., and his boys are naturally affected by them. He gave them the subjoined statement, which he thought out as a help to them, and we gladly reproduce it in the hope that it may be useful and helpful to many of our readers:—

SUNDAY—LORD'S DAY—SABBATH.

Object: Rest.

- (1). For spiritual refreshment.
 - (2). Bodily refreshment.
- Keep in view both aspects and preserve the same privilege for others.
- Decide the matter between yourself and your Lord.
- Don't allow fashion or the drift of majority opinion to govern your decision.

Our Lord's Example.

- (1). "His custom was" to attend the place of worship.
- (2). He definitely did work (good works) on the Sabbath.
- (3). He definitely opposed slavish observance of "the traditions of men."
- (4). But He said, "Think not I am come to destroy the law. I came not to destroy but to fulfil. (Remember the Sabbath Day and keep it Holy.)"

The dangers of this generation are:—

- (1). To go too far and exclude all idea of a Holy Day.
- (2). To put self first and seek pleasure at the expense of others.
- (3). To allow the physical benefit to come first and omit the spiritual benefit of the day.

We have two sides to our nature—physical and spiritual. "As a man thinketh, so is he."

The conditions of the earliest Christians (many were slaves) precluded the idea of work on 7th (now the first day of the week) as being *sin*. Yet they regarded the day as sacred—(commemorating the resurrection)—and came together to "break bread" (Communion), either in the early morning before the day's work began, or in the evening, after the day's work was done. (See Acts 20: 7.)

The Christian teaching "proclaims liberty to the captives"—yet liberty is not licence.

"Liberty rightly understood is boundless licence to do good," it is well to think of example in connection with the Sunday question.

It is well to think of the feelings of the community in which you live.

It is well to think that a liberty which may not hurt you, may be very bad for some one else who is not so strong.

"Lest I make my weak brother to offend."



We congratulate the Rev. S. J. Kirby, B.A., secretary and missionary of the Bush Church Aid Society, on his appointment as Archdeacon of Camden, in the diocese of Sydney. The post will not necessitate his giving up of the B.C.A. work. Archdeacon Kirby will make the third Archdeacon now in the Sydney diocese without parochial charge, with this distinction, however, that the other two, Archdeacon Charlton and Archdeacon Davies, have no territorial jurisdiction. Archdeacon Martin, Rector of St. Peter's, Neutral Bay, hitherto Archdeacon of Camden, has been appointed to the Archdeaconry of West Sydney, for so long held by the late Archdeacon Boyce, hence Mr. Kirby's appointment to the Archdeaconry of Camden.

Mrs. E. Doulton, widow of Archdeacon Doulton, of Tanganyika, has returned to Australia by the "Hobson's Bay," and is at present staying in Victoria.

The Rev. Thomas Hardy, Chaplain of the Missions to Seamen at Sydney, accompanied by Mrs. Hardy, recently went on a health trip to Cairns. They resumed duty on 1st September.

The Rev. Canon H. Hyde, who represents the Diocese of Perth at S.P.G. headquarters, London, sailed for Canada on July 26 and hopes to be in West Australia about November.

The Bishop of Central Tanganyika is now in Tasmania. He hopes to make a hurried return to Sydney before he leaves for South and West Australia, prior to returning to Africa.

Mr. Paul Radford, B.A., second son of the Bishop of Goulburn, has been appointed to the teaching staff of the Church of England Grammar School, North Sydney. He will arrive from England in September.

Rev. and Mrs. A. J. Dyer, of the C.M.S. Aboriginal Station of Oenpelli, North Australia, returned to Sydney on August 24th. They will rest in Victoria before returning to Sydney for deputation work, and conference with the Committee concerning the work of the Mission.

News has been received in Sydney that Miss Adeney, formerly secretary in N.S.W. for the Girls' Friendly Society, is still in the thick of G.F.S. work in London. Recently she went down to Sussex for a training week-end. She is now secretary of the Appeal Department of the National Orthopaedic Hospital, London.

Miss Forsyth, an English C.M.S. missionary who has worked for some years in Tanganyika, is spending a short furlough in Australia and arrived by the "Hobson's Bay" about the middle of August. She will stay with relatives in Brisbane, and hopes to do some deputation work in New South Wales before returning to Africa. Miss Forsyth is a very fine speaker.

The Right Rev. the Bishop of Western China and Mrs. Mowll returned to Sydney from Victoria on August 23rd. The Bishop spoke at the annual meeting of the Nurses' Union and the C.I.M. farewell to outgoing missionaries, besides in several parishes. He left Sydney for Brisbane on August 28, where a full programme awaited him. The Bishop has made a deep and abiding impression on Sydney church life.

The Bishop of Gipsland, writing of the recent home call of Mrs. Affleck, states:—"This greatly beloved Warragul Churchwoman passed to her rest last month full of faith and good works. Although her absence in the flesh is a grievous loss to us

all, yet we are sure that "all the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the city gate." Let us thank God for her and press on with renewed faith."

Monday, August 24, St. Bartholomew's Day, was the anniversary of the consecration in St. Paul's Cathedral, London, of the most Rev. the Archbishop of Sydney. On Sunday afternoon, August 23rd, opportunity was taken by the Rector and parishioners of St. Mark's, Darling Point, to make a presentation to the Archbishop. Mr. Justice Harvey made the presentation, Canon Lea stating that it was just a slight expression of our high regard for the Archbishop.

An O.B.E. goes to Archdeacon Arthur Glossop, who has been in Nyasaland for the Universities Mission to Central Africa since 1898. He was a Soccer Blue at Oxford. The Archdeacon is a relative of the late Canon G. H. P. Glossop, who, for thirty years did remarkable work in the diocese of St. Albans without receiving one penny remuneration. He is also brother of Captain Glossop, commander of H.M.A.S. Sydney, which sunk the German warship Emden at Cocos Islands during the Great War.

Colonel and Mrs. Heath, of Fairbridge Farm School, West Australia, returned to Perth by the "Oronsay," and had in their charge 20 boys and girls, ranging from nine years to thirteen, who are proceeding to Fairbridge. They are a healthy lot, and will prove useful members of the Farm community. Mrs. Heath and the Colonel look as if their trip, short as it was, had benefited them, and they appeared particularly well.

We understand that the Rev. R. J. Hewitt, Rector of St. Paul's, Warrongra, has been appointed the organising secretary in Australia of the newly formed Central Tanganyika Diocesan Association. He will begin his new work on December 1st. It is hoped that he may be able to proceed to Tanganyika in April next, to get personal knowledge of the field and its needs and challenges. Mr. Hewitt will be remembered as Deputy General Secretary of the N.S.W. Branch of the C.M.S.

Mr. Willis J. Williams, F.C.S. (Lond.) who has been appointed Superintendent of Markets in Sydney, was educated at the Church of England Grammar School, Melbourne. He is one of our well-known churchmen, being a member of Synod, Hon. Treasurer of the Board of Education, a member of Moore College Committee, a lay reader and Councillor of St. Anne's, Strathfield, member of the N.S.W. Committee of the British and Foreign Bible Society and the N.S.W. representative on the Commonwealth Council of that body.

The death of Mrs. A. A. Dangar, of Barcoona Station, Singleton, New South Wales, has removed a very devoted churchwoman. Born at Guntawang, in the Mudgee district, Mrs. Dangar was the daughter of the late Mr. Edwin Rouse. She was associated with her husband in many benevolent and philanthropic works. After his death in 1913 she continued to support and take a deep interest in the Dangar Cottage Hospital, at Singleton (a gift to the town by her husband); All Saints' Church of England, Singleton; the Red Cross Society; the Country Women's Association; and the Boy Scouts and other movements.

The resignation of Canon Bean from the Cathedral Chapter, Christchurch, N.Z., which is to take effect at the end of this year, severs a connection which has linked the Chapter with a notable record of devoted parish work in the parish of St. Mary, Addington, and also with early pioneer families. The Canon finds that his parish work demands all his time and energy now, and

also desires to see a younger man appointed to the Chapter. The Bishop writes:—"We can only thank him for his help these past years, and wish him Godspeed. At the same time, you would like me, I know, to express to Mrs. Bean, our sympathy in the loss of her mother, Mrs. Richard Seddon—a loss not only to herself and her family, but to New Zealand."

A number of old West Australians, especially of the clergy, attended the Church of St. James the Less, Westminster, on June 11th, when Miss Eden Armstrong, daughter of the Rector of Victoria Park, was married to Mr. J. E. I. Cairns, M.Sc. The marriage was performed by the Rev. H. Shrewsbury, an old Kalgoorlie friend of the bridegroom, assisted by the Rev. T. G. Grotorex, who, after twenty years absence, is once more Vicar of that parish. The bride was given away by the Ven. Archdeacon Hudleston, and the wedding lunch was held at the Vicarage, the Rev. T. Grotorex and Mrs. P. U. Henn acting as host and hostess. Mr. and Mrs. Cairns sailed for Washington, U.S.A., and after a few months there, intend to leave for Peru, where Mr. Cairns will be in charge of the Observatory at Hauncayo.

News has been received that Miss Adele Ogilvy, of Melbourne, has been awarded the Charles James Winter Warr Scholarship of the University of Cambridge (£200 a year for two years) and the Sarah Smithson Research Studentship (£150) at Newnham College. It is only within the very recent years that the Cambridge University Scholarships have been open to women. Miss Ogilvy is a former pupil of the Melbourne Church of England Girls' Grammar School, who, after a brilliant course in classics at the University of Melbourne (Trinity College), read Classics at Cambridge and gained a first class pass in the Classical Tripos, Part I, in 1929, and first class in Part II in 1930, with two distinctions. Since September, 1930, she has been in charge of the Classics Scholarship class at St. Leonard's School, St. Andrew's (Scotland). She will go into residence at Newnham College in October.

Canon Hammond was the recipient of an illuminated address from the guests and staffs of the "Hotels Hammond" at the conclusion of morning service at St. Barnabas' Church, Sydney, on Sunday, August 23rd. The address is the work of men in the hostels, and is signed by about 200 men. It is in the following terms:—"We tender our congratulations to you on your well-merited elevation to a canonry in St. Andrew's Cathedral. Your oft-repeated epigram that the friend of many needs many friends inspires us and all who have experienced your friendship to pay you this simple but affectionate tribute of regard and appreciation." In accepting the address, Canon Hammond said that his appreciation was more than doubled by the fact that it was the first public acknowledgment of his election to the canonry. They must believe him when he said that the whole of his life and activities were inspired by religious ideals.

Canon Dwelly has been appointed Dean of Liverpool Cathedral. The forces of unity in the world have suffered a great loss in the death of the Archbishop of Upsala and Primate of Sweden (Dr. Soderblom). Mr. J. W. D. Smith, M.A., general secretary of the Scottish Sunday School Union for Christian Education has been appointed secretary of the United Missionary Council, in place of Mr. Kenneth MacLennan, who has resigned after 25 years at the post.

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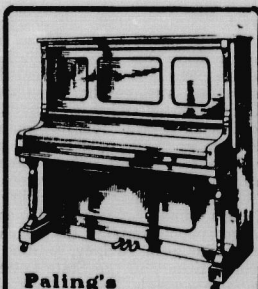
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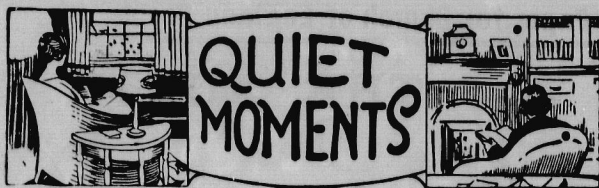
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The Faith that Cheers.

This message was broadcasted by Rev. H. G. J. Howe, from Station 2FC on 18th August, 1931.

"BE of good cheer, for I believe God," these heartening words were spoken to a company of 276 people in a time of dire peril. They were on board a ship that had been tossed about on the Mediterranean Sea for some weeks, blown out of its course by tempestuous winds, and battered by the violence of gigantic waves, and all hope that they should be saved was taken away. What a time of anxiety they were experiencing; what dread forebodings of shipwreck; and now, faced with certain death, one of the passengers—and he a prisoner, comes forward and says, "I exhort you to be of good cheer." He has no advice to give to the Captain as to how he could avoid shipwreck—that, he tells them, is inevitable—they will be cast upon a certain island; but he gives one strong reason for his own optimism, and his counsel to them to be of good cheer. "I believe God." God had told him in a vision that He would save all them that sailed with him on that ship. No wonder he was confident. He knew by long experience that God always keeps His word. He had no doubts on that point; therefore, amidst the raging of the storm, he was calm, confident, courageous, cheerful; he was trusting in the living God, and though the circumstances seemed, and were, hopeless, and man could do nothing to avoid disaster, yet he believed God; and so he could speak with assurance: "Wherefore, sirs, be of good cheer, for I believe God, that it shall be even as it was told me." But read for yourselves the inspiring story in the 27th chapter of Acts.

Now we are passing through stormy seas. The winds of adversity are blowing a howling gale; the waves and billows of distress threaten to overwhelm us, fear and anxiety have laid hold of many, causing dread forebodings of calamity; and the Ship of State seems threatened with shipwreck. As we look out upon the world to-day, we see everywhere conditions prevailing which seem to correspond with what our Lord Jesus Christ said would immediately precede His return. He said there would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things that are coming on the earth, for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass then look up, and lift up your heads, for your redemption draweth nigh." . . . How appropriate to our present time are these words! That there is distress of nations is only too apparent; and is openly stated by those competent to speak. As, for example, a well-known writer, Mr. H. G. Wells, recently affirmed that "Destruction is not threatening civilisation—it is happening to civilisation before our eyes. The Ship of Civilisation is

not going to sink in five years' time, it is sinking **now**." And that well-known war correspondent, Sir Philip Gibbs, speaking of the danger threatening Europe, says: "All of us will be engulfed, the stage is being set for the greatest melodrama, entitled the 'Downfall of Europe.' Only last night the Rev. Lionel B. Fletcher, who is representing the World President of the Christian Endeavour Movement, at the International Convention now being held in Sydney, said: 'The World is facing the most tremendous economic, international and spiritual crisis in its history.' These things set us thinking, but they also set us hoping. And amid the storm come the strong words of exhortation, such as St. Paul spoke: 'Be of good cheer, for I believe God.' Faith in God, in His Word, in His great purpose, in His over-ruling Providence, in His wisdom and guidance, will give us hope and courage. The Saviour commands His disciples to look up and to lift up their heads, for the Kingdom of God is nigh at hand, and the King will come to rule in righteousness and peace. It was His voice which stilled the storm on the Sea of Galilee. It was His word to Paul, that encouraged the despairing travellers. It is His message that inspires us to-day in the face of so much that is difficult and distressing—therefore, 'Be of good cheer,' for we can sing these words with glad assurance:—

"O Rock of Ages, since on Thee,
 By grace my feet are planted,
 'Tis mine in tranquil faith to see
 The rising storm undaunted.
 When angry billows round me rave,
 And tempests fierce assail me,
 To Thee I cling, the terrors brave,
 For Thou canst never fail me.
 Though rends the globe with earthquake shock,
 Unmoved Thou stand'st, Eternal Rock."

Certain Teaching and Practices!

What Saith Our Church?

Both in England and Australia it is the unrelenting will of many of our leaders to make out that the teaching of the Church of England is that of the unreformed churches, while the desire is to dress accordingly. The Rev. W. T. C. Storrs, M.A. Vicar of Heidelberg, Victoria, calls attention to the following authoritative statement in the formularies of our Church.

"The Body of Christ is given, taken and eaten, in the Supper, only after an heavenly and spiritual manner. And the means whereby the Body of Christ is received and eaten in the Supper is Faith. The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about lifted up, or worshipped."—Article xxvii.

"For the Sacramental Bread and Wine remain still in their very natural substances and therefore may not be adored; (for that were idolatry, to be abhorred of all faithful Christians)."—Rubric at end of Communion Service.

"In all Cathedrals and Collegiate Churches the Holy Communion shall be administered upon principal feast days, sometimes by the Bishop, if he be present, and sometimes by the Dean, and at sometimes by a Canon or Prebendary, the principal minister using a decent cope."—Constitutions and Canons Ecclesiastical.

"Every Minister saying the Public Prayers or ministering the Sacraments or other

rites of the Church shall wear a decent and comely surplice with sleeves. . . . Furthermore, such ministers as are graduates shall wear upon their surplices at such times such hoods as by the orders of the Universities are agreeable to their degrees."—Constitutions and Canons Ecclesiastical.

"And have not the Christians of late days and even in our own days also, in like manner provoked the displeasure and indignation of Almighty God partly because they have profaned and defiled their Churches with heathenism and Jewish abuses, with images and idols, with numbers of altars, too, too superstitiously and intolerably abused; with gross abusing and filthy corrupting of the Lord's holy supper, the Blessed Sacrament of His Body and Blood, with an infinite number of toys and trifles of their own devices to make a gaudy outward show, and to deface the plain, simple and sincere religion of Jesus Christ?" Homily on The place and time of Prayer.

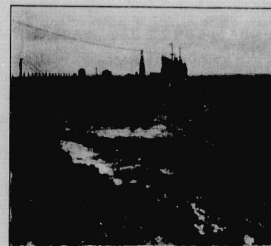
Bush Church Aid Society.

GLIMPSES OF THE FAR WEST MISSION.

THERE is no doubt that one of the finest pieces of work undertaken by the Bush Church Aid Society, is that work along the Great Australian Bight, in the Diocese of Willochra, South Australia. We are fortunate in being able to regale our readers with some glimpses of the work from the pen of the Rev. S. G. Stewart.

A Survey.

The area of the mission is enormous. It is five hundred miles in length and one hundred miles wide, which is more than twice the area of the Sydney Diocese. It stretches from Port Haslam, on the east, to Forrest (W.A.) on the west and yet in the whole "parish" we only have about two hundred and fifty Church families.



M.V. (King Egbert) at pier.

At the present time this country is to be seen under more favourable conditions than it has ever been before. Desert places have been made into beautiful parklands, roads and tracks that were at one time monotonous to drive along because they were so barren, sandy and desolate looking, are now carpeted with pretty purple and yellow flowers of the brightest array; whilst on every side thick shrubs and vegetation have sprung up in abundance. This marvellous change is due to God's bounteous rains. No longer can anyone truthfully say that the West Coast of South Australia is not capable of producing scenes wonderful to see.

The effect of this remarkable recovery has not been lost on the lives of the people, to whom we are privileged to minister. Though they have passed through from four to seven years of severe drought and hardship, they are bright and cheerful in spite of their pressing financial difficulties.

Aboard the Ships.

Within three miles of Ceduna there is a deep sea port called Cape Thevenard. Up to twelve ships from overseas call here each year for wheat for European ports. The wheat is brought to the port by rail from as far down as Minnipa, some hundred and twenty miles south-east. Small ketches also bring loads of wheat from various bays along the coast.

Many of the large ships that call for wheat come direct from some distant port, and very often the men aboard have had no opportunity for attending Church for some weeks.

Because of this the Missions to Seamen have seen fit to appoint B.C.A. missionary as their honorary chaplain.

During the last six weeks two large vessels have been here for cargoes.

The first of these was the motor vessel "King Egbert." Aboard this ship an evening service was arranged in the officers' dining saloon. As the organising missionary of the B.C.A. was on a visit to the Far West Mission at the time, he availed himself of the opportunity of preaching at this service. The crew of the boat was well represented, including a very fine character of a negro steward. The service was of a short, bright nature, the men entering in to the hymn-singing most heartily. The address was practical and inspiring. At the close of the meeting the chief and second engineers invited us to their cabin for supper. These men we found to be very keen Bible students, and they had up-to-date commentaries to help them in their studies. So we not only had a pleasant supper, but also some real spiritual fellowship.

The s.s. "Nolissement," the second boat, had a very mixed crew, some of whom were Arabs. Many of the Englishmen aboard were glad to give me a welcome and were pleased when they saw the "Flying Angel" badge. Quite a number of these men came into service at Ceduna.

A few of the crew were at a welcome social given me by the local people when I came here eighteen months ago, as the same ship was in port at that time. When I said farewell to them, prior to the ship's departure, they expressed their hope of our meeting again next year, when perhaps their stay would be of longer duration and greater opportunities of fellowship would be given.



"SWEEPSTAKES AND ROMANISM."

"Glass House" writes:—

Your reprint on the above appearing in the issue of 20th August is most interesting and instructive.

Not only has it a bearing on our State Lotteries, but upon a practice now becoming prevalent in some of our Evangelical Parishes, originating from Romish customs in providing funds to carry on Church work.

I refer to parishes where the Clergy will not permit dances, raffling and card parties in the Parish Halls to raise funds, and they are being defeated by over-zealous lady helpers who promote and hold these functions in their private homes and use the proceeds to buy material for "Sales of Work." Can they afford to point the finger of scorn at Roman Catholics?

SCHOOL HALL AT BOTANY.

Rev. R. F. Tacon, the Rectory, Botany, writes:—

Some time ago you were kind enough to allow me to appeal through the columns of the Record on behalf of my Sunday School Hall at Banksmeadow, in the Parish of Botany. May I seek through those same columns, for the assistance of some kindly soul who will be good enough to provide a few seats or forms for that same building. My people in that port of my parish are working hard to liquidate the various promissory notes as they fall due, and already they have done remarkably well. This effort, however, leaves nothing in hand to provide further seating accommodation, and as our children increase in numbers, something must be done to seat them. It may be that some other Sunday School may have one or two seats to spare, or perhaps a private home might be able to oblige. This is an appeal on behalf of Christ's little ones and I am sure it will not fall upon deaf ears.

N.S.W. STATE LOTTERY.

The Honorary Secretary, N.S.W. Council of Churches, writes:—

I am enclosing a copy of a pamphlet against the State Lottery and Art Unions generally, in the hope that you may be able to find a space for it in the columns of your valuable paper.

This leaflet has been carefully prepared by the N.S.W. Council of Churches' Public Questions Committee, who are anxious that it should have the largest and best distribution possible. We are sure that one of the

best means to this end is per medium of all our church papers.

Thanking you for your past courtesy and in anticipation of future assistance.

DON'T TAKE A LOTTERY OR AN ART UNION TICKET!

Why? Look at these Facts!

- 1.—It is Bad Economics.
 (1) Because it is wasteful. Mark these figures: Six New South Wales Hospital Carnivals and Art Unions took £32,000 from the people at a cost of £28,000. This means that only 2/6 in £1 went to the hospitals, and 17/6 was wasted in "expenses."
 The Queensland Golden Casket gave less than 6/- in £1 to hospitals. Over 14/- in the £1 went to "expenses," and the Queensland Government proposes to levy a tax for hospitals. The lottery method has proved a failure.
 The Irish Lottery Sweepstake yielded less than 5/- in £1 to hospitals; over 15/- in £1 went in "expenses."
 (2) Because Lotteries and Art Unions produce nothing. They only transfer money from one person to another. This is bad business at any time; it is criminal folly just now when trade is held up for lack of money.
 (3) Because Lotteries and Art Unions are a fatal temptation to the very people who can least afford to lose money. They enrich a few at the expense of many.

- 2.—It is Bad Morals.
 (1) Because it means gain at someone else's loss. It is hypocrisy to do this under the pretence of "charity." All gambling is a form of stealing.
 (2) Because it is dishonest to spend money on lotteries, etc., which ought to pay due debts and keep legitimate business going.
 (3) Because it is wrong to encourage ideas and habits which are demoralising. The Police Court records endorse the evil effects of gambling upon character.

- 3.—It is Bad Religion.
 The Bible asserts "Thou shalt love thy neighbour as thyself," and "Do unto others as you would they should do unto you." Lotteries, etc., are a direct incitement to selfish greed of gain, and are therefore, contrary to Bible religion.

- 4.—Direct Giving is Good Citizenship and Good Christianity.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

Sept. 6, 14th S. aft. Trinity.—Morning: 17, 361, 324, 396. Evening: 346, 188, 562, 25.
 Sept. 13, 15th S. aft. Trinity.—Morning: 1, 104, 328 (499), 360. Evening: 377, 470, 119 (121) 38.

A. & M.

Sept. 6, 14th S. aft. Trinity.—Morning: 41, 201, 520, 80. Evening: 300, 222, 300, 20.
 Sept. 13, 15th S. aft. Trinity.—Morning: 160, 276, 531, 224. Evening: 254, 277, 545, 477.



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Australian Church Record,
Diocesan Church House,
Sydney, August 16, 1931.

My Dear Boys and Girls,

I often try and picture what sort of boys and girls read this Children's Column. I mean what are you like as Christians. There is no doubt about it, this land of ours is just crying out for God-fearing and God-honouring men and women. Now this is what we want you to become. These are just the times to test the kind of mettle we are made of. Never forget, that the Christian life is really a terrific fight—a fight against Satan and sin. To be a Christian in the world is very much more than just repeating the Creed in Church on Sundays—though that is important. Jesus Christ is calling boys and girls to risk all, and to follow Him, and in order to follow Him we must walk along a path of self-sacrifice and self-denial, even as He did. He calls us to be his true knights—brave, gentle, cheerful, ready to fight wrong, and obedient to the commands of Him "Who loved us and gave Himself for us." How beautiful is this missionary story from the heart of Africa. A missionary was standing surrounded by a group of black men, and he was telling them what they must do for the sake of the Lord Jesus Christ among their own people. He told them of the dangers they would have to face; perhaps, he said, they might have to suffer even death itself for the sake of the Master they loved. Then he asked the plain, frank question, "Which of you will promise to proclaim Christ?" Those men knew that it would mean a fight against the evil and cruelties of native life. For some time silence reigned, and then, as the missionary prayed to God, one strong, clear voice was heard to say, "I will." Then all the others followed, and the next morning they set out on their great task.

The Good Fight.

There is a great call to-day for boys with grit and courage, who are out and out in their loyalty to God. God hates sin, and if you would be one with Him in happy fellowship, you must share His hatred of all that is unholy. The Lord Jesus calls you, not to an easy life, but to a hard life. You cannot be a Christian just now and again, when you feel inclined—you are called to live the Christian life all the day and

every day. But you cannot fight for the Lord successfully if you are relying upon yourself; you need to be equipped with the whole armour of God's provision. To neglect your Bible is deliberately to lay down your sword. One man, when he joined up during the war, took out his Bible the very first night in barracks, and read it as he used to do at home. "So you read your Bible," said one of his godless comrades. "Yes," he replied, "and if any other chap wants to read it he is welcome to the loan of it." And there were others who did want to read it. The Christian warrior is also exhorted to pray always. Prayer is the very breath of the spiritual life.

Your loving friend,

The Editor.

THE TONGUE.

There is a story told of Xanthus, a Greek philosopher, who wished to make a great feast for his friends.

He called his servant and told him that on the following evening he was to prepare a grand supper at which everything served was to be of the best.

When the feast was served, Xanthus discovered that each dish consisted of tongues of various animals cooked in different ways.

After supper, Xanthus sent for his servant and rebuked him, but the servant explained that he had but obeyed his master's word.

"How is that?" inquired the wise man.

"Oh, master," replied the slave, "the tongue is the best of all things, for it is the organ of kindness, truth, benevolence, praise and worship."

"That is true," said Xanthus, "but to-morrow prepare for me a feast at which everything is to be of the worst."

Again a feast was served, and again Xanthus discovered that each dish consisted of tongues in different forms and shapes.

Sending for his servant, the wise man asked why he had dared to disobey.

"Did I not tell you," he said, "that everything was to be of the worst?"

"Truly, master," replied the slave, "and everything is of the worst, as you bade me, for is not the tongue the organ of temper, lying, slander, deceit and all unkindness?"

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Bush Church Aid.—Some Glimpses.
Cardinal Bourne and the Church in England.
Leader.—International Peace.
Orders in Non-Episcopal Churches.
Quiet Moments.—The Faith that Cheers.
The Coming of Spring.

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EDITORIAL.

Britain's National Government.

THE evil day may be postponed, but it inevitably comes. The Labour Government in Great Britain has fallen and the three historic parties have coalesced in a national government, for the purpose of meeting the country's precarious financial position. Labour Governments in any country have never been reliable on the financial side. Indeed, they have proved spendthrift all along the line. They have always been too maternal in their idea of governing, and unmerciful in their taxing propensities. Months ago it was clear that Britain could not go on with her lavish national expenditure on supply services, with a declining revenue. No budget could stand the strain of the increase of unemployment and consequent extra taxation on industry, such as Britain's Government has been attempting. The position has been too serious. The only outcome of such a policy, is national bankruptcy. Distasteful though it be, to his everlasting credit, Mr. Ramsay MacDonald and many of his followers have given way to larger issues and national solvency. His new Government will now face the question of balancing the budget. There must inevitably come about drastic cuts. Britain, as well as Australia, must get back to the spirit and mind of our pioneers, men and women who loved hard work, went without things, suffered hardships, and steered a course

of independence in life rather than come as mendicants to a spoon feeding Government. Meantime, the call is to prayer. At the throne of grace, our real battles are fought; and God's people should be instant in prayer for our rulers at this time. There is an over-ruling providence that shapes our individual and national ways. We may fail to face up to our responsibilities, but at last dire necessity compels us. Would that we, as individuals and churchmen—would that our politicians learnt this stern truth. It is the best in the long run.

Christian Endeavour.

FOR more than a week the First Pacific Convention of the Christian Endeavour movement has been meeting in Sydney. The press has given it good copy and quite clearly a deep impression has been made upon the spiritual and moral life of the community. The consecration of young life to Christ and His Cause has been a notable feature. Such a convention, with such consecrations, must make for rich blessing, not only in the life of Christian communities, but with public standards as a whole. The Christian Endeavour movement is largely within the various Nonconformist Churches, though in Great Britain and Australia there are Church of England Endeavourers. We cannot help but note that the motto of Christian Endeavourers is "For Christ and the Church." For fifty years now, this ideal has laid hold of the very souls of tens of thousands of the world's youth, and it cannot but have been fraught with the richest spiritual values. It must be evident to all rightly minded citizens that loyalty to such a watchword, will be fruitful in Endeavourers' lives. To start off in life rooted and grounded in Christ, glowing with a vision of Him, and His purpose in their lives, reading the Bible every day and steeping their lives in prayer, must inevitably be of untold blessing to mankind. For this reason we rejoice in the Convention and the solemn dedication of hundreds of young lives to Christ and His Church. There is no doubt that the gravest moral and spiritual problems confront the world to-day. The Church, which is meant to let her light shine for Christ and His Kingdom, in the world, is confronted with terribly hostile forces. Materialism and secularism, so baneful and sterile in their manifold forms, threaten our very souls. Therefore, any Christian movement that makes for gallant, Christ-like witness, is to be heartily welcomed. We pray that the Spirit of God will kindle the flame of Christian love and zeal which has been lighted

in these young Endeavourers, so that they will go forth into every nook and corner of our land, letting their light shine, so that men, seeing their good works, will glorify our Father, which is in heaven.

A Strange Advocacy.

IN a day when the forces of righteousness are fighting an almost unequal fight against the inroads of betting and gambling in all its manifold forms, it fills us with sadness and dismay, to read in a Sydney parish magazine these words:—

"In addition to these, there will be competitions, which will take skill and not merely depend on luck and chance. Although there is nothing morally blameworthy in one buying a ticket in a game of chance, if one can afford to lose the money, and to regard the expenditure in the same light as that of any other reasonable pleasure, if by so doing one does no injury to one's creditors, one's family or one's dependents."

We make no comment on what appears to us an additional unseemly procedure—that of having a guessing competition on the weight of the Rector of the parish, save to point out that it is passing strange that the Church of Christ, set upon her way by our Lord Himself to win souls for Him and build them up in the nobility of Christ-like character, should sink to this dubious kind of expression—devotees of the Goddess of Chance! A sight of the extraordinary spectacle of queues of eager people outside the Savings Bank building in Sydney, waiting to purchase tickets in the State Lottery, is pitiable enough, but to think that such a spirit and outlook in people are fostered by the advocacy of games of chance run in one of our parishes, is to us painful and humiliating. The fight for righteousness is hard enough without this parochial resort to gambling expediency. Only this week the Sydney Synod passed a resolution denouncing the State Lottery, while throughout Australia our Synods have with one voice, sought to prohibit raffles and such-like schemes in Church money raising, yet in spite of all this, we have the whole thing flung back at us by the words in this parish magazine to which we refer. The Church is here to set high and lofty standards of living. The world and worldly means are all too much with us. We venture to suggest to this parish that it might look with deep seriousness into the whole subject, in the light of Christ's standards and what He means His Church to be in her witness in the world. We fancy that as a result, there will come about a new standard of parochial ideals.