

Charles Haddon Spurgeon.

Centenary of Birth.

(M.L.L.)

June 19th, 1834, marks the centenary of the birth of one of the greatest preachers of the Gospel who ever appeared in England—Charles Haddon Spurgeon. His name easily transcends all the bounds of Denominationalism—there must be hundreds who revere his memory, but who have no idea to what Denomination he belonged, simply because he is a national figure. His comparatively brief career is astonishing; he died at the age of 57 in 1892. The amount of work he accomplished is amazing. He did, single-handed, as much as two ordinary men could manage in the course of one life. He had very little schooling in his boyhood, but his whole life was spent in a diligent search to know more of the Lord and of all the wonders of creation. By the time he was 15 years old, he had passed through the most powerful spiritual experiences. His soul had felt the darkness of unforgiven sin; he had learned what it was to wrestle with God; and at last he was brought into the marvellous light of Christ, as his own personal Saviour. Within a year he had become the Pastor of the Waterbeach Baptist Church, and already he was so deeply acquainted with the secrets of the soul and the deep things of God that he could probe the conscience with wonderful skill. Three years later, in 1837, after various obstacles had been removed, he was called to one of the six leading Baptist churches in London itself, the new Park Street chapel. Soon the building had to be enlarged, for already his influence had begun to tell. Then followed the erection of the Tabernacle. Spurgeon's London ministry was in full swing, and it never subsided even for a moment to the day of his death.

Spurgeon's activities were countless. He was not the man to have one moment of idle time on his hands. Thus his influence was soon felt in a practical way far beyond the bounds of the Tabernacle. There was, first of all, the foundation of the Pastor's College, where dozens of young men received lectures from him, and were trained by him for Christian work. There was his Orphanage at Stockwell, a great venture of faith that was abundantly owned of God. And there was his incessant literary work. Few men of his day wrote so much as so high a standard. He was never an itinerant, like John Wesley. He was often invited to visit America, but the trip was never made. He was content to remain in London, and there, thousands from all parts of the world assembled to hear him. The last year of his life was marked by many signs of the approaching end. A long delirious illness brought him to his death-bed. His passage into eternity was peacefully, calmly and sweetly. His soul simply returned into the hands of the Father of all spirits at 11.5 p.m., and before 12 p.m. his beloved wife was leading a little group in prayer for themselves, and thanksgiving for the one who now beheld his Redeemer face to face, and with unveiled eyes gazed on His matchless glory. He had begun early. He laboured long, and he departed full of days and full of grace.

There are four grand characteristics about this mighty man of God. First of all, there was his extraordinary power as a writer. In 1855 he began to publish a sermon, week by week, and this was never abated to the day of his death. These 14 sermons were bought and read by thousands, and their wonderfully full and clear presentation of the Gospel exercised tremendous influence. For 27 years he was responsible for editing "The Sword and the Trowel," in itself a work that would tax the resources of any able man. But his outstanding work is without doubt "The Treasury of David," his magnificent commentary on the Psalms. It embraces the most copious selection of extracts, verse for verse in every psalm, from every previous writer worth mentioning. But Spurgeon's own comments themselves are the choicest portion of all. They are so rich in suggestion, so fragrant in meaning, and so homely in personal application. If Spurgeon had done nothing else, the Treasury of David would preserve his name. It is a truly monumental work, performed by a man whose heart was wholly yielded to the Lord.

Then there was his extraordinary influence with men. Derisive gibes were often enough hurled at him, but they have long since sunk into oblivion, while his influence still abides. He was so friendly, so genial, so approachable, that he was a natural friend to every sincere seeker. His wonderful fund of humour linked with his intense sincerity, made him a natural pivot around which everything revolved. Men came from

the ends of the earth to hear Spurgeon, so wide was his influence. Hundreds gathered round him to support his schemes, to carry out his projects. From every side and every walk in life, he marshalled them under his guidance and sent them forth upon the King's business.

And there was his extraordinary power as a preacher. Indeed, it is as a preacher that he is best known. Few men have lifted up their voices in England with such power to sway the thousands who ran to hear them as did Spurgeon. It was not only his voice, clear, musical, bell-like, penetrating though it was, nor was it simply his gestures; appropriate, natural, artless, striking though they were, nor was it just his style, so homely and yet so beautiful, so plain and yet so magnificent. It was a combination of all three consecrated entirely to the Master's use and subordinated to his one burning passion—the exaltation of his eternal Lord and Redeemer. Perhaps it would be hard to choose between Whitefield and Spurgeon. It is harder to judge the former than the latter. Spurgeon's preaching was so much closer to our own day, even within the memory of some still living who sat at his feet. And not only that, but Spurgeon's sermons were carefully printed and published under his own eye, whereas few men have suffered in this respect more than Whitefield, who never published anything of his own, and often deplored the garbled account that was printed as to what he had preached. Moreover, Whitefield was an itinerating Evangelist. Spurgeon was a settled pastor. Both men died at the age of 57. Both have been given the title of the prince of preachers. Which was the greater? The writer favours Whitefield, but it matters little. They were men raised up by the hand of God in their respective centuries, whose one desire was to exalt the Lord Jesus as the sinner's Saviour, and whose voice, like the piercing blast of a heavenly trumpet, shook England to the very heart.

Lastly, there was his extraordinary personal grace. Here was the deep secret of all his other successes. His religion was intensely personal and intensely practical. In doctrine, he was an unflinching Calvinist, and he steadfastly adhered to that time-honoured exposition of the Doctrine of Grace. He believed firmly in the personal and glorious return of the Saviour through, says Fulleton, he gave less place to it in his preaching in later years, and never at any time committed himself to any theory of the order of events. But, above all, it was the Lord Jesus Christ, the eternal Son of God, who bore our sins in His Body on the tree, and who burst the fetters of death and rose from the grave; it was Emmanuel, received into his soul, embraced with the arms of faith and enthroned in his heart as both Prince and Saviour—it was in Him that the secret of Spurgeon's strength lay. He lived for the glory of God, and his life was laid out for the Master's use. He communed with Him in the secret places of his soul, he hid himself in Christ as the dove in the cleft of the rock, he beheld the glory of God in His wonderful face, and his heart burned with one holy, all-absorbing desire—to see His Name on high. He walked with God, and therefore God blessed his walk with men.

A Great Awakening.

French Canadians Become Anglicans.

The current issue of "The Greater Britain Messenger," the organ of the Colonial and Continental Church Society, London, gives the following very interesting information regarding the Rev. V. Rahard, Rector of the parish of the Church of the Redeemer, Montreal, whom the Roman Church is now prosecuting in the Canadian Courts with the sole purpose of preventing his great work:—

"Extraordinary blessing would appear to have been given to one small piece of work in which the Society is interested and about which not very much is commonly heard.

"As long ago as 1847 a certain Major Christie interested himself in establishing a French Mission at Sabrevois, about twenty-nine miles from Montreal, its purpose being to carry on spiritual work among the French Canadians. Six years later the Society agreed to take over the Mission, at the same time changing its name to the 'Church of England Mission for French Canadians.'

"In connection with the Mission there was at one time an ordained man at Sabrevois acting as pastor and teacher, a mistress for the girls, a French missionary for Quebec, a French missionary in Montreal, a schoolmaster at Sabrevois and various colporteurs. It owed much of its suc-

cess to the unlimited enthusiasm of William Bennett Bond, afterwards Bishop of Montreal and Primate of Canada. Unfortunately, in 1911, owing to the land being required for railroad purposes, the property was sold and with the proceeds a new church was erected in the midst of the French-speaking population of Montreal, L'Église du Rédempteur. This church was intended to provide an open door for those who, entirely on their own initiative, desired, from time to time, after leaving the Church of Rome, to seek the privileges of the Anglican Communion. . . . There for many years the Rev. H. Benoit laboured quietly and steadily both with his pen and with his voice.

"After his death the appointment was given to a remarkable man, the Rev. V. Rahard, a former Roman Catholic priest, who from deep conviction had sought work in the Church of England. The success attending his ministry has been extraordinary. His eloquence speedily filled the church to overflowing, and within nine months of his induction 117 candidates were confirmed in the church, where only a fraction of those who wished to attend could find seats. Nine months later a still more extraordinary service was held, when 420 candidates were confirmed by the Bishop of Montreal, assisted by Archbishop Stringer and Bishop Lucas. So impossible was it to hold such a service in the little church that the cathedral was kindly placed at the disposal of Mr. Rahard. A few months later a hundred more candidates were confirmed, of whom at least 98 per cent. were former Roman Catholics.

"It is necessary to understand that the great majority of people so confirmed had detached themselves from the privileges and responsibilities of the Roman Catholic Church before coming into touch with the work at L'Église du Rédempteur. They were already lost to the Roman Catholic Church, but L'Église du Rédempteur apparently offered them what they had been seeking.

"The significance of the success attending the work at the church is not lost either to the Church of England in Montreal or to others outside our communion. Many are wondering what is to be the future of what is apparently an extraordinary movement. Few churches in these days can boast an increase of 400 per cent. in less than two years.

Rome Persecutes and Prosecutes.

Now for the bomb-shell, which has just burst on the city! The Roman Church has used its influence to have the Rev. V. Rahard arrested and shamefully ill-treated on the charge of blasphemy. The blasphemy was the exposure of the Mass, and the sinfulness of Priests celebrating Mass for money.

In other words, the Roman Catholic City Officials and police incited by the leaders of the Church of Rome, conspired to humiliate and silence this fearless Prophet to the French Canadian Roman Catholics.

When the case was called in Court, no Crown Prosecutor appeared to prosecute, so the trial was adjourned to February 1st. February 1st came, and the Crown Prosecutor did appear, but to ask for another adjournment, as public feeling was becoming dangerous. The Counsel for the Rev. V. Rahard quoted Article 31 of the Book of Common Prayer of the Church of England—the Church of His Majesty, the King wherein it is stated "the sacrifices of masses, in which it is commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

The members of Mr. Rahard's congregation have been shamefully persecuted. Many fathers have lost their employment because they have become Anglican. Summonses were issued against parents who had withdrawn their children from the Roman Catholic Schools and sent them to the City Schools. In one case a 15-year-old High School girl was imprisoned for eight days on the strength of the above summonses and subjected to a medical examination as if she were an unfortunate woman—all to humiliate and frighten other French Canadians from joining the Anglican Church.

All over the Province of Quebec there are feelings of resentment, and many Roman Catholics have expressed their abhorrence of such methods. Not only that, but incidents are occurring nearly every day, showing that the members of that church are thinking for themselves and are recognizing that, though the Church may claim infallibility, yet many of its appointed leaders are far from that happy state, and the people are rebelling against a yoke that is becoming more and more unbearable.

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Editorial

Clergy and Economics.

EVERYTHING is to be gained by clergy studying dispassionately and without any axe to grind, the intricate and thorny subject of economics and its implications in life's relationships. Hence it is a good move that under the well-informed and enthusiastic lead of the Rev. H. N. Baker of St. Thomas' Church, North Sydney, classes for the clergy for the study of economics under experts have been inaugurated. Apart from anything else, it is a good mental discipline. In the next place, in view of the present industrial, commercial and financial chaos in the world, it is essential that the clergy should have some technical and well-balanced instruction on the subject. No one, let alone the clergy, faced as many of them are in their parishes with scores of young men and women, and hundreds of adult unemployed, can sit idly by and not study and examine the causes of unemployment and its incidence. Such study must of necessity be a contribution to the public good. It will not in the least detract from their main work—the ministry of the Word and Sacraments, but it will enable them to face with some adequate knowledge and illumination the sorry impasse in which the world finds itself to-day. We need to-day the Church of the shepherd heart and any wise move that helps towards such sympathetic outreach is to be welcomed. We pray that much good will come out of Sydney's clergy tutorial classes for the study of the present-day economic position, with all its background and implications.

An Impertinence!

A VALUED correspondent has been good enough to send us a copy of the March issue of the Defender, an Anglo-Catholic quarterly, published in Melbourne as the official magazine of the Australian Church Union, the counterpart in Australia, be it remembered, of that sacerdotal and Roman-

ising body in England—the English Church Union! One thing this Australian organ is true to its bed-mate. Well, in this issue the editor makes some remarks on Sydney Diocese and the Primacy. He states:—

"It has been said that the Primate of Australia ought to rank next in importance to the Primate of All England. There is no see outside England that should be able to compare in importance with Sydney. If Sydney were a normal diocese there would never be any thought of removing the Primacy elsewhere. There is so much to recommend it. It is the mother diocese of the continent. Its city is the largest and oldest. Geographically it is nearer the centre of gravity of the population than any other metropolitan see."

Then follow some egregious and flagrantly unbecoming remarks on the late Archbishop of Sydney (Dr. Wright), and his strong, and to our mind, very welcome action with regard to the use of vestments in Sydney and then the Editor ends by stating:—

"To restore the prestige of Sydney is indeed a herculean task; but it needs to be done for the good of the Church in this continent, and indeed for the whole Anglican Communion. Let us not then forget to pray for him who has now been called to one of the most difficult and responsible tasks in the world."

We are proud of Sydney Churchmanship and look upon these comments as an impertinence. Sydney would be a delightful and glorious place if only Anglo-Catholics were allowed to do as they like. But the mother See in Australia is overwhelmingly Evangelical and Protestant. She is proud of her staunch and watchful laymen. They are found in every parish, true to Sydney's traditions. Remarks such as we quote from The Defender only tend to stiffen them in their Evangelical Churchmanship.

The Gospel in Spain.

CONSTRUCTIVE Protestantism is alive and advancing in Spain. The land of Torquemador and the Inquisition, where Protestantism and liberty of worship were crushed with sheer terrorism, is now free for the open and unfettered proclamation of the Gospel. The other day Madrid, the capital city of Spain, was the venue of the Third National Evangelical Congress. Eight hundred delegates gathered from the various provinces of Spain, and represented all the denominations. The whole nation took unusual interest in the proceedings. The Congress had a good press, the pro-

ceedings were fully reported, with photographic views, in the secular press, one newspaper pointing out with great satisfaction, "the liturgical simplicity of these Protestants, which contrasts with the manufactured splendour of our sumptuous religion, so full of sensual symbolism." The first day of the Congress began with a devotional meeting, after which there was "one hour with the Bible," when the work of the Colporteurs in Spain was reviewed. Thence afterwards various speakers dealt with the conduct of the Evangelical Christian "in the family, in his profession, and in his public life." Then there were various sectional meetings on particular and pertinent subjects, while in the evenings notable speakers were heard on Evangelicalism, how it is suited for and the part it must play in Spain. The publicist, Don Eduardo Haro, although not a Protestant, contributed a description of the events to a Madrid daily, which closed with these words: "The presence of so many Evangelical Christians assembled at present in Madrid is proof of the advance we have made by our modern conception of freedom, for which the Spaniards are indebted to the Republic."

Thus the "most Catholic" country in the world is responding with enthusiasm to the Gospel of Jesus Christ. Yet again, it is not all plain sailing, for much confusion and uncertainty mark the relations between the Spanish Government and the Roman Church.

Dictators Confer.

IT is not without much significance that Mussolini and Hitler have been conferring! Their conversations have taken place on Italian soil, a fact which has doubtless emboldened the Italian Press to state that the discussions between the two will have worldwide repercussions.

The Villa Pisani, where they conferred, once belonged to a princely family. Napoleon stayed there after driving the Austrians from Italy. The mansion is surrounded by a high wall, and it was guarded by scores of policemen and detectives while the Dictators were in conference.

"Herr Hitler and I have not met to remake the map of Europe or to add to the uncertainties weighing upon the anguished world," said Signor Mussolini, in an address to a crowd of 60,000 in St. Mark's Square, Venice.

"We have met to try to dispel the clouds that are darkening the European horizon," he declared, "and to avoid the terrible alternative. We have met to try to find political unity, with-

out which Europe's destiny is doomed to decline. Italy's power and greatness were once a poet's dream. They are now a reality. We shall defend our patrimony from those who would destroy it, and from the faint-hearted, whom we shall leave by the roadside. We shall defend it by work, and, if necessary, with the song of the machine-gun."

Both men, if anything, are exceedingly spectacular, both in their ways and speeches. They are autocrats of the highest degree, fond of sabre-rattling and accustomed to rule with a desperately strong hand. Democracy to them is made of clay. Man must be regimented and ruled—otherwise he cracks, hence the way and will of Fascism. Time only will tell the results of this meeting.

Quiet Moments.

The Home, the Church, the School.

THE prophet Samuel might be counted fortunate in the place of his birth. His home was in the country and among the hills. Quiet and beautiful surroundings tend to broaden and deepen the mind. But the place of Samuel's birth had other and greater advantages than this. He was born in a home with strong church traditions. The family were Priests and the Priests had a close and intimate connection with the Church and the Church's activities. And more important still, the head of his home was a sincerely religious man. His name Elkanah, means "Whom God possessed." His character and actions seem to have justified that name. What an unspeakable blessing when the head of the home is a decided, definite Christian!

But there was trouble in this home. We prefer to draw a veil over that, for there are few homes without trouble. In this case it was jealousy and bickering.

But if there was trouble, there was also joy. And perhaps this joy was the deepest that can come to a home—the joy of motherhood. The birth of this child had a deep and lasting influence on the mind of the mother. She had been childless for some years. And this was then considered a reproach. Indeed, she had been reproached and had felt the reproaches bitterly. We hear her sobs and see her tears. We also hear her prayer. She came to the Lord's home and definitely prayed that God would give her a child—a boy if it pleased Him, and she would dedicate him wholly and entirely to the service of God. God heard her prayer. A son was born. A double joy in this case. A joy deferred, and a joy given in answer to prayer.

We can imagine the wonder in that woman's heart. Every child is a wonder, but a first-born child is particularly so to a mother. This is indeed the wonder of wonders; physically in the perfection of face and limb; spiritually that an immortal soul has been new created.

Someone has said that wonder is akin to worship. So it was here. A few evenings ago the writer saw one of the most beautiful sunsets that it is possible to imagine. Standing on the side of a high roof, he looked down on a wide landscape, darkening in the twilight. Above, between the purple

clouds, and out of the fading blue, shone in one space the crescent moon, in another the evening star. Below, a broad band of crimson on a narrow margin of light bordering the whole horizon. And beneath all this the darkening landscape, with shadows here deeper and there softer. The whole scene one of indescribable beauty, and yet transient and heralding the fall of night. How natural and right for such wonder to rise into worship. "Thou makest the outgoings of the evening and the morning to praise Thee."

It is sometimes thought that science is opposed to religion. The opposite ought to be the case. Surely no devout mind can trace the wonderful thoughts of God as revealed in His works without being led on to worship.

It was so with Hannah, the mother of Samuel. Wonder leads to worship. And in her case worship expresses itself in song. This child was to her a sacrament—a pledge and sign of the goodness and mercy of God. Imagine the feelings expressed in these words: "He raiseth up the poor, out of the dust, and lifteth up the beggar from the dunghill to set them among princes and make them inherit the throne of His glory." In the East, in those days, there were no footpaths and no road surfaces such as we have. The crippled, poor or infirm who begged, bitterly sat in the dust. Other poor might be seen searching the refuse heaps with an old sock in their hand, if they might possibly find a bone or a rag to add to their collection that they might sell for a farthing or a half-penny or a penny. We have seen such a searcher with poverty and beggary written all over him. What a change from this to be brought to associate with the King's sons, and be given a share in the King's glory! It seems beyond imagining. But so is the grace of God to sinners. We who are without merit of our own, who are spiritual paupers, He has redeemed from slavery and filth and brought in to the sweet fellowship of His children. We sit down at His table. We share His glory when we receive into our hearts His Holy Spirit. And we inherit His promises.

Hannah expresses her gratitude in song. Poetry is the natural expression of feelings deeply moved. We have our Australian poets, but they are all secular. Is it not a reproach to us that we have no Australian hymn writer? Are our feelings towards Christ what they ought to be?

Hannah's prayer has been answered and the time came for the fulfilment of her vow. Things were not all bright with the Church. They seldom are. The head of the Church was a good man, but his sons were vile, worthless fellows. This did not deter this mother. She brought her boy to Eli and Eli proved faithful to this trust. What schools there were then for training the young we do not know, but we may be certain there was a school attached to the Lord's House under Eli, at least for the training of Levites. Long afterwards, when this boy Samuel rose to the position of national leader and set himself to re-organise the nation's life, one of his first tasks was to establish schools for the training of religious teachers. And these schools were not confined to any one tribe or class.

The greatest problem in the world to-day is the child. That problem can only be solved by the close combination of three great factors—the home, the Church, and the school. No one

of these alone can meet the child's need. Neither can any two without the third. There may be isolated exceptions. But the rule certainly is that these three must combine if the children and young people of our land are to be won for Christ and kept in fellowship with the Church. The Evangelisation of adults is good, but the teaching and training of the young is better. And it is to this the Church in Australia should devote her main strength. This is no new discovery. But it is still, and ever will be, the work of primary importance. Protestantism is greatly hindered in this work by its divisions. But that must not deter us. We must to-day face up to this great, threefold task—the promotion of family religion, the establishment and maintenance of children's schools, or in the meantime, the bringing into our existing schools an atmosphere and teaching that is Christian, and the provision in our Church services of a proper place for the welcome and instruction of our children and young people. Let us pray for this and let us work for it!

World-Wide Sale of Scriptures.

Bible Society's Successful Year.

The 129th annual meeting of the British and Foreign Bible Society was held at the Queen's Hall, Langham-place, London, on Wednesday, May 2nd last. The Earl of Athlone presided, and the special speakers were the Archbishop of York, Sir Josiah Stamp, and the Rev. A. T. Thompson, B.D.

The annual report presented to the meeting was a remarkable statement regarding the circulation of the Scriptures in all parts of the world. During the past twelve months no fewer than 10,933,203 copies have been circulated, an increase of 315,733 on the preceding year. While there was a decrease of 39,000 in the distribution of New Testaments, there was an increase of 39,000 Bibles and 315,000 Scripture Portions.

The total number of Scriptures in English circulated in the British Isles by the Society last year was 855,448, comprising 360,000 Bibles, 181,000 Testaments and 314,000 Portions. The number of copies of the Scriptures in English sent abroad was 572,000.

During the year eleven languages have been added to the list of those in which the Society has published or circulated the Scriptures, bringing the total up to 678. Of late years Africa has had a majority of the new versions, and this year claims no fewer than nine, leaving one for Europe (Letish Romany), and one for Oceania (Kunini).

Special mention must be made of the publication of the Bible in Afrikaans, one of the official languages of the South African Union. The demand has already exceeded 220,000 volumes. Previously the Dutch Reformed Churches of South Africa used the 17th century Dutch Bible, which the younger generation could scarcely understand. The King graciously accepted a copy, and Prince George, on his recent tour, was also presented with one, at Pretoria.

In Asia there was once again an immense circulation of the Scriptures—6,708,000 volumes. India and Ceylon showed an increase of 59,000; Burma an increase of 44,000, and Japan of 51,000 over the previous year. The total circulation in South America was 437,000, an increase of 41,000. Africa had a circulation of 509,000, which represents the magnificent advance of 155,000 copies. The total circulation for Europe was 1,589,000. The Scriptures are in steady demand in every part of the Dominions.

The Society's income for the year amounted to £374,592, and the total expenditure was £373,896. There is thus a surplus of £696 on the year's working. It is an indication of the vitality of the Bible Society that in a year of economic disturbance and uncertainty in every quarter of the globe, it should have increased the distribution of the Scriptures by 315,000 copies, added eleven new languages to its list, and raised the income by £30,000.

Jubilee of Grafton Cathedral.

Inspiring Services.

INSPIRING and impressive services marked the commencement of the celebrations of the jubilee of the opening of Christ Church Cathedral on Sunday, June 24. The Archbishop of Sydney was the preacher at the morning and evening services, as well as at afternoon service for women only, and on each occasion the sacred edifice was crowded to the doors. At night many were unable to gain admittance.

A deep devotional note was evident throughout the day, and this fine foundation was strengthened by the eloquence and earnestness of the special preacher, whose discourses were followed by rapt attention.

A large number of clergy from various parts of the Diocese, as well as from other Dioceses, were in attendance.

Twenty-four persons who were present at the opening of the Cathedral as worshippers attended the services during the day.

The foundation stone of the Cathedral was laid on June 24, 1874, the contracts for its erection were let in 1881, and it was opened for worship on July 25, 1884. Bishop Turner was then the Bishop of the Diocese of Grafton and Armidale, and Archdeacon Greenway was in charge of the Grafton parish.

Services were commenced by the Church of England in this district in 1843.

The Cathedral took the place of the old church, erected in 1854 during the incumbency of Rev. A. E. Selwyn, but services had been held in the district by the Church of England many years before that.

The Archbishop's Sermon.

The Archbishop of Sydney (Dr. Mowll), preaching at the Morning Service, took as his text: "The glory of the latter house shall be greater than that of the former, saith the Lord of Hosts, and in this place will I give peace," Hagga ii., 9. He said the prophet was speaking at a time of national poverty and depression for the purpose of arousing his hearers out of apathy into enthusiasm for the building of the House of God. The people had been cold and neglectful, but still the Lord of Hosts said He would bless them. These people were precious to Him, despite their deficiencies, because He had chosen them for the building of His house. That morning at Grafton they were gathered to commemorate the jubilee of that House of God—the Cathedral—and his thoughts turned to the first Bishop of Grafton, who was consecrated in Canterbury Cathedral, which was full of sweet memories to him (the preacher). That first Bishop, immediately after his arrival, had planned for the Cathedral to be built. Then they could think of the second Bishop, through whose efforts that House of God had been erected. He had been consecrated in Westminster Abbey, and his first anxiety had been to have this House of God erected in the midst of the diocese, from which the spirit of God might go forth to those who might be befogged in life's circumstances. They also thought that morning of the one who had preached the sermon there 50 years ago on account of which he (the present speaker) had been invited to attend that morning on that jubilee day. That day they were not only to think of the past, but they wanted to translate their thanksgivings into acts for through a generous gift they were planning for the completion of that building. The natural thought arose as they contemplated the extension of that building of brick and stone as to how far their own spiritual lives might be deepened and strengthened as they reflected upon God's goodness during the years that had passed.

The Superstructure.

Continuing, the preacher, reverting to the question of the foundation stone said that a superstructure was required. Some of the bricks would be in a more prominent position, and some would have to be chiseled in order to show beauty of decoration, while some of the more ordinary would be out of sight altogether, but if that House of God was to be perfected, each of them would have to play a part. That gave rise to the thought at the jubilee thanksgiving service that morning whether they were able to fit in with God's plan for their lives. The prophet Ezekiel had told them that between the inner court and the outer court of the Temple there were little rooms where doubtless the priests put on their garments, and there was a wide corridor where they took their exercise. From the inner court the smoke of sacrifice ascended and people outside knew that those inside were enjoying their inner court privileges.

Foundation Stone of Spiritual Life.
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NEGLECT OF HOME LIFE.

Girls in Employment.

Thousands of Australian mothers were the unpaid servants of their daughters, says Dr. Duhig, Roman Catholic Archbishop of Brisbane. He states that girls in employment who earned good money, yet neglected their home obligations, should be replaced in commerce by girls who recognised their duties towards their parents and homes.



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To change the metaphor he said these things were equivalent to the quality of their spiritual life, and if their thanksgivings were to be pleasing and acceptable to God the question would arise whether they were in the outer or inner court. The priests of the inner court had to wear garments in which no wool could be found, for wool in those days was a symbol of sin.

Duty of Christians.

As Christians, said the speaker, they had the rite of Confirmation. They had given a promise at their Confirmation that they would renounce the Devil and his works, the vanities of this wicked world and the lusts of the flesh. Their first duty was to worship when Sunday came round, and he wondered how many in that congregation were regularly in this house on the day set apart by God Himself for worship. A friend of his had been present in that Cathedral Church a few Sunday mornings ago, and he had written to say that there was a beautiful service, and the sermon had been excellent, but there were only 20 people present, apart from the members of the choir, and amongst those 20 he had counted two men. That might have been an exception, but if they were genuine that morning in offering their thanksgivings to God, the question should come to them whether they really were prepared to put Christianity first, and say that they would worship God on God's Day in God's House.

What place were they giving to prayer and meditation in their daily lives? asked the preacher. To answer aright would not be possible until they had by corporate worship had their spiritual lives nourished and sustained. They must make time day by day to pray. They must ask themselves how far they could co-operate in the work of the Church. It was easy to leave to the rector of the parish the responsibility for giving a lead, but every member of the Church had his own responsibility. They must do sacrifice. As Christ had given Himself for them, so they were called upon to give themselves to Him. That morning they stood face to face with the Cross, and the Cross symbolised that Christ was obedient even unto death. It was an invitation to them to extend their spiritual lives, by offering themselves more completely to His service—to take up the Cross daily and follow Him.

Give—give thy heart's best treasure,
From fair Nature learn;
Give thy love—and ask not,
Wait not a return.

—A. A. Procter.

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Wayside Jottings.

(By a Wayfarer.)

From Darkness to Dawn.

"WHAT is the cause," asked one, "and where shall we look for a cure for the present low state of Godliness in the community? There was never a time when the ministers of all denominations worked harder than they do to-day, or when the Means of Grace were so multiplied. Yet there is not only a steady decline from the Public Worship of God, but also a steadily-lowering standard of individual and national righteousness. In this country crime, deliberate and organised, is increasing. Murders and suicides are of almost daily occurrence. And at the top of the black list is Mr. Stevens' Government, pretending to abhor and to punish the vice of gambling, and itself carrying on the biggest gamble in the country; as if to proclaim as loudly as they can, for the encouragement of all evil-doers, that vice is allowable if it pays."

"I am afraid," said another, "that the root of the evil is in the Churches themselves. Have not the ministers, to a large extent, ceased to preach to their people upon such unpleasant subjects as sin and (even if forgiven), its inevitable consequences; and do they not study to speak instead on only smooth and pleasant topics. St. Paul, standing, a prisoner, before his judge, did not talk to Felix about God's mercy in Christ, but he discoursed about Righteousness, Temperance and Judgment to come until Felix trembled. But how many preachers are there to-day who never make any reference to the awful doom of impenitent sinners?"

"The Ten Commandments, God's unalterable standard of holy living—how often in Anglican Churches are they omitted when they ought to be read? Dr. Jeffries, an eminent minister of Pitt Street Congregational Church, is reported to have said, 'I believe that the reason why Church of England people are, as a rule, so moral, is that they hear the Ten Commandments read to them every Sunday.' But all that is altered now. Some clever minister discovered that he could save ten whole minutes by omitting them. ('What use are they, anyway,' he probably said to himself). So he omitted them, and substituted for them our Lord's reply to the temptation of a Pharisaic Jewish lawyer; and thereby also skillfully avoided any such discourteous mention of particular sins—Sabbath-breaking, for instance—as might have been unpalatable to his hearers. And his example has been speedily and widely followed, with the consequent spiritual loss."

"A still greater wrong and injury," said the first, is the almost universal omission of three-fourths of each Sunday's Psalms. If you wish to estimate the loss, you need only consider that there is no book in the Bible that so wonderfully reveals the character of God and all His relationships to His people, as does the Book of Psalms. The record here given of God's judgments upon His enemies; His tender compassions towards His own people; the spiritual experiences of His saints; His wonderful dealings with them,—sometimes in severity, but always in love; all recorded in this marvellous book, make it without parallel in the world. It is the Church's inspired Hymn-book and Prayer-book combined. Not only our Blessed Lord, but thousands of His saints and martyrs have turned to it in their last moments

for strength and comfort to carry them through their last struggle. And their familiarity with it has been largely due to its constant use in public worship. In earlier days it was the centre of the Church's ritual. In some monastic orders the rule was to sing it right through every day; and wherever our English Prayer-book has been used, the rule has been that the Book of Psalms shall be gone through once a month.

"But to sing (on an average) five psalms at the two Sunday services is nowadays (one clergyman said to me) too great a strain. Well, then, if that be so, what about reading them in alternate verses, as was once common, chanting only the Gloria at the end of each? But not the use of this most spiritual part of the Bible is to be cut down to a minimum; and we cannot but fear that shortly its sacred words will cease to be familiar to our people. And why? To shorten the service, to suit unspiritual people."

"You might go on," said the other, "to instance the general growing neglect and ignorance of the whole Bible as one of the causes of our present distress."

"We might indeed," said he. "In how many Churches is the Bible-reading to-day cut down to a minimum? Even in the grand old Presbyterian Church, which used to be noted for its love of the Word of God, we have known one Psalm and perhaps a score of verses from the New Testament, to be read at a Sunday morning service; followed by an aspiration that God may add His blessing to such scanty spiritual food. As if that were all that the congregation could be expected to desire; or to be able to digest!"

"You might instance, too," he said, "the terrible extent to which Family Prayer has died out from the homes of Christian people. I have heard (he said) a good Christian man, one of the best (but no thanks to his father that he was so), lament that he never saw his father with a Bible in his hand. And indeed, if Family prayer is not practised, what other opportunity has a Father of teaching his children to love and serve God? Could not our spiritual leaders, the Bishops and others, require of every minister that a great and continued effort be made in every parish to bring about a revival of the godly practice of Family Prayer?"

"You have drawn some dark pictures," said one. "Is there no brightness anywhere to counterbalance them?"

"Yes, thank God," said he, "the darkest and the dearest days of the Church's history have been the days before a Revival. It may be that the Church is no more dead to-day than it was before the Reformation, or before the great Evangelical Movement began. These are surely the last days of this Dispensation. The coming of Christ for His people cannot be far distant. And if so, may we not look for the near coming of Elijah the prophet to turn to each other the hearts of children and parents, to make ready a people prepared for the Lord. In other words, a great Revival of Religion."

"Only let our clergy cease to preach an emasculated Gospel. Let them preach the Sternness as well as the love of Christ. Let them warn men to cut off the right hand, and pluck out the right eye, and distribute to the poor the bank balance, if these come between them and Eternal Life. Let them urge men indeed to love God, but let us all be well assured that the only

reason why a man can ever possibly love God or Christ is that he has known himself to be a lost sinner, and now knows himself to be redeemed, pardoned and saved through God's mercy in Christ. In the words of Julia Elliott's grand hymn—

"Because, O Lord, Thou lovest us with an everlasting love;
Because Thou gavest Thy Son to die,
that we might reign above;
Because when we were heirs of Heaven,
Thou gavest us hopes of Heaven,
We love because we much have sinned,
and much have been forgiven."

—Hymnal Companion 327.



The Rev. G. C. C. Nightingale, formerly on the staff of the Brotherhood of the Good Shepherd, Gilgandra, N.S.W., is now on the staff of the Cathedral in Kuching, in the Diocese of Labuan and Sarawak, British North Borneo.

The Rev. M. C. Brown, Rector of Wallsend, has been appointed rector of Merriwa, N.S.W. Mr. Brown was formerly rector of Aberdeen. The Bishop of Newcastle (Right Rev. de Witt Batty) will induct the new rector at Merriwa on July 12.

The Rev. C. W. Whonsbon-Aston, who recently completed three and a half years' service in Fiji, left Sydney last Thursday for Papua, having been appointed to the staff of the New Guinea Mission. Mr. Whonsbon-Aston was ordained in Sydney, and was formerly attached to Christ Church St. Lawrence, Sydney.

The Rev. G. W. Lovejoy, lately assistant curate of Holy Trinity, Hemford Yeovil, England, sailed for Australia on June 13, for the purpose of joining the Brotherhood of the Good Shepherd, Gilgandra, Diocese of Bathurst. On his way out Mr. Lovejoy will visit a brother in India, arriving in Sydney on August 29, per the R.M.S. "Oronsay."

The Rev. C. M. Chavasse, Master of St. Peter's Hall, Oxford, announced at a service to celebrate the sixty-sixth anniversary of the consecration of St. Peter-le-Bailey Church that, in memory of his mother, who died shortly after he was raised to the peerage, Lord Nuffield (formerly Sir William Morris) has given £10,000 to the hall. Part of the building will be called after Mrs. Morris.

The death of Mr. Harry Elsworth, manager of the Diocesan Book Depot, Melbourne, for several years, removes a devoted servant of the Church. The Archbishop of Melbourne states that the late Harry Elsworth always did his best for the Church. He was a voluntary member of the Cathedral choir, where his alto voice was greatly valued. He discharged a difficult office with great fidelity, and leaves behind him a record of a life of faithful service.

The Rev. R. W. H. Moline, Rector of North Cadbury, Somerset, has accepted the important rectory of Poplar. Mr. Moline, who is of Emmanuel College, Cambridge, and Bishops College, Cheshunt, took high honours in both the Mathematical and History triposes, and was ordained to a curacy in Bethnal Green in 1920, and after two years went out to North Queensland, where he became Warden of St. Barnabas' Brotherhood, and later, Archdeacon and rector of St. James' Cathedral, Townsville.

"I am 75 years of age, and I think this will be my last attendance at a General Synod," states Mr. H. D. Andrews, a veteran N.Z. layman, who has been chairman of the committees in the N.Z. General Synod for a number of years. Another representative of long standing, Archdeacon MacMurray, of Auckland, also after 40 years' service, at the age of 79, after 40 years' service, Mr. Andrews as the senior layman, voiced N.Z. General Synod's appreciation of the

Archdeacon's long and valuable service to the Synod at its recent session in Napier, N.Z.

Canon Stacy Waddy, formerly on the staff of the Diocese of Newcastle, N.S.W., and afterwards Headmaster of The King's School, Parramatta, and now Secretary of the S.P.G., London, has had conferred on him the honorary degree of Doctor of Divinity by the authorities of the University of Toronto, Canada. Canon Waddy has just returned to London from a world tour of S.P.G. Mission Stations. While in Japan he stayed with Professor Mowll, whose parents we so long associated with China and C.M.S. traditions there.

An interesting visitor to the jubilee celebrations of Christ Church Cathedral, Grafton, last week was Archdeacon F. E. Haviland, who was vicar of South Grafton from 1887 to 1892, and was the first priest ordained in Grafton Cathedral. At the opening of the cathedral in 1884 Mr. Haviland carried the Bishop of Sydney's Staff, and on Sunday, June 24th, he carried the present Archbishop of Sydney's Staff at the jubilee services. He is the only clergyman now alive who was present at the opening of the cathedral. Archdeacon Haviland, who retired in 1933, now lives at Austinner, N.S.W.

Dr. A. E. Floyd, organist of St. Paul's Cathedral, Melbourne, returned this week on the liner "Orsova," from a trip to Great Britain. "There is at present great musical activity in England," he said, in an interview. "Concerts of high quality are everyday occurrences." While in England Dr. Floyd secured a considerable quantity of music by Elgar, Vaughan Williams, E. W. Naylor (brother of a former professor at Adelaide University), Hubert Parry and Dr. Alan Gray. Some of the music was chosen for its suitability for the Melbourne Centenary celebrations.

On Sunday, June 17, the Rev. A. H. Constable, vicar of All Saints', Northcote, Melbourne, dedicated a brass alms dish, which was presented to the church by the Mothers' Union in memory of the late Mrs. Henrietta Creed, who was one of the oldest members of All Saints' Church. A new Australian flag was also presented to the church to take the place of an older flag, in memory of the late Lieutenant Kellaway, who was killed in the late war. Lieutenant Kellaway was a son of that stalwart Evangelical, the Rev. A. C. Kellaway, who was for thirty years incumbent of All Saints' Church.

The Gippsland Church News states:—All readers of "Church News" will be glad to know that at the end of 1933 Archdeacon Weir was promoted to be a second-class Chaplain in the Commonwealth Military Forces. This means that his courtesy military title is now Colonel; formerly, as a third-class Chaplain, he ranked as Major. This news will give Gippslanders very great pleasure, as it is an honour to the Diocese as well as to the Archdeacon, and "Church News" offers him very hearty congratulations in the name of the whole Diocese. Archdeacon Weir comes from a well-known South Coast family in N.S.W., and was trained at Moore College.

Dr. W. H. McGranaham, who has been appointed by the Australian Board of Missions as medical officer for New Guinea, left Sydney last Thursday by the Macdhuiri for Samarai. Dr. McGranaham was born at Larne, County Antrim, North Ireland, in 1889. He was educated at Belfast, and later graduated as M.B., Ch.B., from Edinburgh University. He practised in Durham, England, for over ten years. He arrived in Western Australia in 1927. After two years' medical work in different parts of that State he settled at Southern Cross in 1927, where he was engaged in general

practice for seven and a half years. At the invitation of the Board of Missions he sold his practice, and proceeded to New Guinea, accompanied by his wife, to supervise the medical work in that diocese.

Recently in London, at St. John's Church, Red Lion Square, there was a reunion of former and present members of the Brotherhood of the Good Shepherd, Diocese of Bathurst, N.S.W. The following were present, with the dates given of their association with the Brotherhood:—Rev. F. H. Campion (1902-07), the Rev. E. C. Kempe (1909-15), the Rev. E. Willis (1909-12), the Rev. R. A. Courthope (1913-19), the Rev. H. D. Peel (1914-23), the Rev. J. S. Cadick-Adams (1916-23), the Rev. R. S. Palmer (1922-26), the Rev. G. W. A. Kyrcher (1928-31), the Rev. R. G. R. Perry-Gore (1928-29), the Rev. T. M. Armour, present Principal (1928), F. Wells, Esq. (1913), A. D. Erskine, Esq. (London Treasurer), and the Rev. G. W. Lovejoy.

Four memorial windows were unveiled in St. Thomas' Church, Moonee Ponds, on Sunday morning, June 17. The ceremony was carried out by Archdeacon Hancock, assisted by the vicar, the Rev. C. H. Raymond. The windows were erected in memory of the late Miss Puckle, daughter of the first vicar of St. Thomas'; Mrs. Clissold, one of the founders of the Church; Miss Elmlice, for forty years a Church and Sunday school worker, and Mr. G. Connor, for thirty years a church officer. The subjects represented are St. Andrew, St. Matthew, St. Peter and St. Philip. St. Thomas' is unique in the diocese of Melbourne in that now there is only one window in the nave of the church that is not erected as a memorial. The late Miss Puckle was an ardent supporter of the Bush Church Aid Society, and an ever delighted reader of the Australian Church Record.

Speaking at the annual meeting of the British and Foreign Bible Society, London, in May last, the Archbishop of York emphasised the infinite exaltation of God everywhere sounded in the pages of the Bible. He did so, he said, because we were living in a day when few people were trying to content themselves with the thought of a diffused spirituality vaguely at work throughout the universe. They called it a spiritual interpretation of reality. It was, perhaps, something better than complete materialism, though in practical matters he was not sure that it was easily distinguishable from it. That God, so infinitely exalted Whom the Bible disclosed to us, was therein also revealed as the God of perfect moral holiness and purity. That was something which at times we had too easily taken for granted. But His Grace showed in the foot-washing of our Lord an aspect of the Divine character that would purge mankind of its pride, and of the things which brought men into conflict with each other. They would find their peace in their surrender to the gracious condescension of the Lord.

Dr. West Watson, Bishop of Christchurch, N.Z., writes:—The death of Colonel Studholme has removed one of the bravest and noblest figures from our Diocesan life, and has deprived New Zealand of one of the most high-souled and disinterested lovers of its young people and furtherers of their spiritual welfare. When Colonel Studholme felt a call to advocate a cause he gave his whole energy and ability to its advocacy; and it is hard to doubt that his invincible determination in striving for the admission of religious teaching into the curriculum of our State Schools has contributed to his failure in health. He will be sadly missed in our Diocesan life, where he was a very honoured figure in Synod, and also in the life of his own Parish of Upper Riccarton. But he has left behind him a high and courage-

(Continued on page 11.)



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The Churchman's Reminder

"I have never met anyone in my life whom it was not as easy to deal with (by persuasion) as to fight."—Cecil Rhodes.

"Speaking the truth in love."—St. Paul.

JULY.

- 5th—Star Chamber abolished, 1641. A peculiar form of autocratic government. Our modern Orders in Council, by which much modern government is done, somewhat resembles the discredited secrecy of the Stuart period.
- 6th—King George married, 1893.
- 8th—Sixth Sunday after Trinity. God's love to man and man's love to God, is the theme of this day. It is to be noted that there are several "love" Sundays in the Prayer Book Calendar. They are needed.
- 10th—Calvin born, 1509. A great thinker, attaining fame early in life. Harsh though his theology of predestination was, there is a comforting recognition, as our Article says, in such belief in Providence.
- 12th—Battle of the Boyne, 1690. Irishmen are not alone in attributing our freedom from religious persecution by Rome to the defeat of the forces of James in Ireland.
- 14th—St. Swithun. Father of Kings, bishop of Winchester. In his day government was nearer the Theocratic form, which we may well return to.
- 15th—Seventh Sunday after Trinity. A favourite collect with rhythmical wording as well as helpful statement. Again we pray for love. "Graft in our hearts the love of Thy Name," must lead to "increase in true religion."
- 17th—Franco-Prussian War began, 1870. Thus began the Great War of our day for the frictions raised in 1870 were never set at rest.



Revelation of God in Holy Scripture.

The Most Rev. William Temple, D.D., Archbishop of York, made a very notable speech as the concluding speaker at the annual meeting of the British and Foreign Bible Society held in London on May 2nd last. His Grace said:—

"I think it may be appropriate, as we draw to the end of this meeting, that we should bring our minds back to some aspects of the message of that Book with the circulation of which we in this Meeting are all concerned. There is no end to the variety of its riches, and there can therefore be no weariness ever caused to lovers of the Bible in being recalled now from this side, now from that, to the varied treasures that it contains.

The Infinite Exaltation of God.

"But there are some aspects of its message which for ourselves, as also for others in other times, have a peculiar and vital importance for the times in which we live, and I want to begin by that note of the infinite exaltation of God which is everywhere sounded throughout the pages of the Bible, because we are living in a time when people are trying to content themselves with the thought of a diffused spirituality vaguely at work throughout the universe. They call it a spiritual interpretation of reality, and it is perhaps better than complete materialism, though in practical matters I am not sure that it is easily distinguishable from it. But what you have in the Bible, as you have nowhere else at all, broadly speaking, except so far as men have learned from the Bible, is the insistence that all things which exist, exist at all only by the will of

the Majesty on high, that His purpose is the source and the explanation of all things, and that we can worship Him not by feeling, not by thought, but only by bringing these together with our desires in the dedication of a purpose for the fulfilment of His will by bringing our wills into line with His. There is the great mark, and the Biblical doctrine of creation and the Biblical doctrine of the righteousness of God go hand-in-hand. He is not one whose character is to be precariously inferred from such an estimate as we can make of the average moral quality of the world we know, but He is the Creator Who has Himself revealed Himself in the process of His creation and made Himself known to us in divine acts. If we are faithful to the Bible we must fight with all our energy that enervating doctrine, very common in our time, which suggests that God indeed does everything in general, but that He has never done anything in particular. God, the transcendent, infinitely exalted God, Who rules the world and has made Himself known to us in definite revealing acts—that is the God of Whom the Bible speaks, and, because of this, it offers that hope of which the Chairman has just spoken, just because what is here given us is the revelation of Him to Whom all people and races are related in the same fashion as creatures to their Creator, whose first duty it is to learn and obey His will. For that reason there has come here what could come in no other way, the hope of bringing unity to a world torn and distracted by the varying experiences of the competing self-interests of individuals and sections and nations and races. But before God there is no distinction; all are His creatures. He has revealed Himself as Father and all are His children, and we can only come before Him saying "Our Father," when we acknowledge the equal right of every other human being to approach Him with the same words upon his lips. So here you have what could in no other way be given, the one hope of the unity and peace of the world.

Perfect Moral Holiness and Purity.

And this God, so infinitely exalted, whom the Bible discloses to us, is therein also revealed as the God of perfect moral holiness and purity. Here once more, is something that we have at times too easily taken for granted. Men are only going to be led into that fundamental change of outlook which every one of us needs if we are really to make that contribution which is God's purpose for us, the fulfilment of His eternal purpose, if we have first seen ourselves in contrast with the holiness of God. This was something so present to the minds of our forefathers that they could speak of beginning with the attempt to create conviction of sin, but, of course, they were not beginning with it. They were beginning with what they took for granted of the holiness of God. But, where the thought of God has been very much diluted, as it has in our generation, from the strong purity which it has in the Bible, it becomes necessary to re-act people to what is meant by the righteousness and the holiness of God. The sense of sin that we must seek is not a mere discontent with ourselves, as judged by our own ideals, but it is a horror at the contrast that appears between ourselves and God, as He has revealed Himself. We must honestly face that revelation, and it is in that conviction of sin and the repentance to which it gives rise, that there is hope for individual nation or man. It is as the world comes to contemplate the

holiness of God, of which the Bible is everywhere full, that people will learn, as the prophet learned when he had beheld it, to say, "Woe is me, for I am unclean," and to seek the cleansing touch of Christ through His Holy Spirit.

The Gracious Condescension of God.

With the exaltation of the holiness of God there is also the gracious condescension of God. "Thus saith the high and lofty One, that inhabiteth eternity, whose Name is Holy"—two marvellous phrases that together express the exaltation and the purity—"I dwell in the high and holy place with him also that is of a contrite and humble spirit." When our Lord would exhibit the meaning of His divine authority, knowing, as the Evangelist says, "that He came forth from God and went to God," what He did was not to have a throne placed, that He might receive the homage of His followers, but to gird Himself with the towel and offer to them the service which, in that time and place, was regarded as most menial. Here again is something quite peculiar, not found elsewhere except so far as men have learned it from the Bible, and here is what alone can purge mankind of its pride. We long to worship a proud God, because though we are ready to humble ourselves before God, we should like to retain a little of our pride before some at least, of our fellow-men. And if our God be proud, we may do it, but if the God we worship is the God made known in the feet-washing, there can be no pride left in any heart which truly worships Him. Our worship will extirpate our pride, and with it all that goes with pride, and self-assertion, and self-reliance, and all the things that bring men into conflict with each other. They will find their peace in their common surrender to the gracious condescension of our Lord, and that, too, has its root in something better still, that self-giving love in which He lived and by which He died. As the incarnate Lord of Love moves among men, the same Evangelist everywhere traces the operation of the divine judgment according as men are able to accept it or unable to accept it. Those who accept are then justified; those who reject are therein condemned, and this is the judgment, that the light is come into the world, and men chose darkness rather than light, because their deeds were evil. And it is so still. As the story of that life is carried through the world, it sifts men out, and the judgment is at work.

The Word of God Abideth for Ever.

At such a meeting as this we think, as we have already thought, of those whose work here is ended. We cannot help, as we watch the process, having some feeling, a right feeling in itself, of our own deep responsibility for carrying on their work, only let us remember that in this work, even if it stopped now, which God forbid, all that has been done would still be permanent, because the Word of God abideth for ever, and wherever it has been taken its power goes forth continuously. "The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth, but the Word of our God shall stand for ever. O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah"—and not of Judah only, but of all the world, and this is the message that we send out when we send out the Bible: "Behold your God!"

Evangelicalism at Work.

HERE is no more robust and vital work by the Church of England throughout the world to-day than that accomplished by the Church's great Evangelical Societies. In the promotion of missionary work both at home and abroad they stand easily first. March the thirty-first of each year marks the close of their yearly operations, when they set about preparing for their truly great annual May rallies in London, at which the story of their work, its achievements and its need is told to faithful supporters and friends.

Reports of these May meetings are coming to hand. Their perusal provides a feast of good things and reveals, in spite of desperately hard times, notable advances in God's work in the world.

The difficulties overseas are largely the outcome of an exaggerated nationalism and peculiar political conditions. The C.M.S. Review of the year shows the uprising of a new spirit in many of its fields and the creation thereby of fresh barriers. One of these is Nationalism, of which the Review in question says: "For millions of men to-day in East and West, Nationalism is becoming the master passion of their lives, claiming supreme authority and demanding the fullest allegiance. Frequently Nationalism is contesting the lordship of Jesus Christ and setting up an ideal which is in conflict with His teaching and His Spirit." Another is Communism, which the Review says "is offering a direct challenge to the Christian Church. Men are finding in it something which to them gives meaning and purpose to life, but that purpose bears little resemblance to the will of God revealed in Jesus Christ." In a more limited way Moslem advance is causing anxiety in some areas, and it is noted with sorrow that "nominal Church members are lapsing into heathen customs, or are becoming Moslems because they have had no pastoral care or teaching."

Yet there are encouraging signs in the enthusiasm of the native Christians in many places for the conversion of their fellows. The Christian women of Kikuyu have formed a large evangelistic band to go out regularly to untouched villages in the district. In the Southern Sudan the young Africans "are aflame with missionary zeal," and see in the schools "a means of sharing with others the Gospel which is transforming their own lives." In Dornakal Diocese, "Weeks of Witness" are a part of the normal programme, and one in six of the members of the Church takes part. The Review sounds an urgent appeal for more recruits. The work is being retarded in many fields for lack of workers. The financial situation of the C.M.S. in London still gives anxiety. The total income for the year is £409,107, only £82 less than that of the previous year. The total expenditure has been reduced from £416,150 to £411,293, leaving a considerable deficit on the year's working.

The British and Foreign Bible Society is in the happy position of being able to report a year of progress, 10,933,203 copies have been distributed, an increase of 315,733. The total number of versions of the Bible is now 678, and among the eleven added this year is Afrikaans. The income was £374,592, and the expenditure £373,896, leaving a surplus of £696 on the year's working. It is an indication of the vitality of the Society that in a

year of economic disturbance it should have increased the distribution of the Scriptures by 315,000 copies, added eleven new languages to its list, and raised the income by £30,000. The C.E. Zenana Missionary Society, although having to face special difficulties, has had many encouragements, and the financial position is better than at one time seemed possible. Church Missions to Jews are confronted with open doors and enlarged opportunities, but need increased financial support. Bible Churchmen's Missionary Society reports a year of earnest and progressive work, which closed with a balance in hand. New stations had been established during the year in N.W. Africa, and N.E. Africa, while preparations are afoot to enter Ethiopia, Eastern Abyssinia and Somaliland. The work in the Arctic, in Burma, West China and North-West Canada shows decided progress. The same is reported from the Indian and Persian fields. It is eleven years since the Society was formed, and its remarkable achievements constitute a challenge for further advances.

In spite of grave difficulties in the way of depleted finances all round, and even though there are many hindrances in the respective fields of operation, a note of encouragement is sounded all along the line. There must be no slackening of effort, but by unceasing prayer, strenuous endeavour, the winning of the support of increased numbers of people, and deep trust in God, it is felt that the work must go forward and the Evangelicalism of to-day prove itself equal to the Evangelicalism of other years.

Blazing the Trail.

Three Outstanding Events.

IN presenting the 135th Annual Report of the Church Missionary Society to the great gathering in the Central Hall, London, on Tuesday, May 1st last, Prebendary Wilson Cash, the General Secretary, had some very interesting things to state. He reported that C.M.S. overseas is responsible for 1,182 missionaries, 19,912 native workers, 67 hospitals and branch hospitals, and 72,283 schools and colleges. During the year there were 72,000 baptisms. The Christian communities in C.M.S. areas have risen in twenty years from 400,000 to 1,040,000 an increase of 640,000. During the year under review 33 men and 23 women were accepted for service overseas, and 13 men and 28 women were accepted for training, making a total in all of 97. There are at present 25 different posts in C.M.S. unfilled, although money is in hand to send out the workers if they are forthcoming.

Highways for God.

Our Report for this year, says Prebendary Cash, is based upon the idea of Highways for our God—"Prepare ye the way of the Lord." During the past year there have been three outstanding events which link on to the previous history of C.M.S. That history goes back first of all to 1799, when the Society was looking out upon a world very largely barred and closed to the Gospel, upon a Church which then had never been aroused in any form really to the necessity of world evangelisation. Now, in that year a band of men in Sydney were trying to blaze a trail over the Blue Mountains; Sydney, and the land adjoining, being hemmed in by that range of mountains which prevented expansion. When I

was crossing over these same mountains in 1931, I was shown the tree trunk where a mark was made by the man who found the way, and who blazed the trail over those mountains. Now for Sydney it meant turning a colony into a Commonwealth; it meant turning a small community into a great nation, but let us look and see what it has meant to C.M.S. too. At the same time that a trail was being blazed over the Blue Mountains a band of men was setting sail from Sydney to New Zealand in a hundred ton boat which had been bought by Samuel Marsden, and they were making their way to the cannibal islands. It seemed almost folly and certain death to go there, but they were making their way to the cannibal islands with the idea of evangelising them, and ultimately winning them for Jesus Christ. Now this year, on February 6, there gathered at Waitangi, in North Island, New Zealand, a great company of Maoris and British to celebrate the gift to the Dominion by Lord Bledisloe of the historic ground where, in 1840, the Treaty of Waitangi was signed between the Maoris and Captain Hobson, on behalf of Queen Victoria. That Treaty has got a C.M.S. signature to it as well as the signature of Captain Hobson, and the missionary signed that, with others, because the Treaty guaranteed the rights of the Maori race, which rights have been preserved. Looking across from that land where Lord Bledisloe and the others assembled this year, you can see the bay where Samuel Marsden first landed in 1814, and it was there, on Christmas Day, 1814, that he preached the first sermon ever preached in New Zealand, on the text "Good tidings of great joy; peace to all men." He preached it to a race of cannibals, of wild, uncivilised savages, and it was therefore no wonder Lord Bledisloe, in his speech last February said, "To the beneficent teaching of Christian missionaries we largely owe the softening of ancient animosities, this radiation of trustful friendship, and this reign of peace." When I was in Wellington, Lord Bledisloe asked me to go and see him, and during tea he used these rather significant words: "Without the Church Missionary Society New Zealand would never have become a Dominion of the Empire." (Applause.) Now, there you can link on the blazing of the trail in the early days to to-day, in the great Dominion of New Zealand.

Then I come to a second of the great trails blazed. In 1820 the Church Missionary Society blazed a trail in Western Canada, and this year is the diamond jubilee of the founding of the Diocese of Saskatchewan in 1874. Now I want to call your attention to what the Bishops in Synod in the Diocese of Rupert's Land, which is now the province of Rupert's Land, said about the C.M.S., so that we may link that on to the diamond jubilee in the diocese to-day. "We, the bishops, clergy and lay delegates of the province of Rupert's Land, in Synod assembled, desire to give expression to our whole-hearted gratitude to the Church Missionary Society for the beneficent work done by it throughout the whole extent of our Province during the past hundred years. It is not too much to state that the evangelisation of Indian and Eskimo of North-West Canada, as far as the Church of England is concerned, owes not only its inception, but its continued support and effort to the Society." (Applause.)

The third illustration in this series is an incident which has just taken

(Continued on page 10.)



NEW SOUTH WALES.

Diocese of Sydney.

CATHEDRAL CHOIR SCHOOL.

The Choir School attached to the Cathedral held its fifth annual sale of work last week in the Chapter House, Sydney. The opening ceremony was performed by Mrs. Mowll, wife of the Archbishop. The Very Rev. the Dean, in introducing Mrs. Mowll, said that the fete was really in aid of the sports and games of the school. "Our boys," he said, "earn their games, for not only do they do their lessons in school hours, but they also render musical items as choristers of the Cathedral.

In declaring the sale open, Mrs. Mowll said that on a previous visit to Sydney, when they had been guests at Bishopscourt, she had been very impressed with the Cathedral music and the choir, and when, upon their departure, Mrs. Wright presented her with a record of the boys' voices, she was particularly delighted.

"I would like the boys to know," she said, "that thousands of the Chinese children have had the pleasure of hearing them sing through that record." She added that it had helped her in her training of the Chinese boys for choir work.

A vote of thanks to Mrs. Mowll was proposed by the Rev. M. K. Jones, and seconded by the Rev. G. G. Looker. A basket of pink carnations and sweet peas was presented to her by Miss Marjorie Jones.

Mrs. Mowll's address was preceded by songs by the choir boys of the Cathedral.

ARCHBISHOP'S WINTER APPEAL.

The following additional amounts have been subscribed by June 22 to the Archbishop of Sydney's Winter Appeal Fund to assist the necessitous unemployed during the winter months:—Mrs. Ellen M. Simpson, £10/10/-; Mrs. M. Tucker, £8/8/-; St. Andrew's, Summer Hill, £22/10/-; Mr. and Mrs. R. W. Loftis, £5/-; H.S. (for expenses incurred through the appeal), £27/11/-; St. Anne's, Strathfield (for local needs), £31/10/-; Mrs. A. Bragg, £5/-; Mr. H. F. Maxwell, £5/-; Mrs. Doris Hirst, £5/-. The total amount subscribed is now £526/16/1. Further contributions should be sent direct to the Archbishop of Sydney, Diocesan Church House, George-street, city.

CONVENTIONAL MORALITY.

Danger to Christian Character.

In an address on the danger to the Christian character of a conventional standard of morality, at a Bible-reading in St. Andrew's Cathedral on Friday last, the Rev. Dr. Micklem said that our Lord's teaching in the beatitudes shifted the moral balance from the scale of conduct to that of character. Formerly the whole stress had been laid on what men did, now it was laid on what men were. Principle took the place of precept, the spirit that of the letter of the law.

Till then, continued Dr. Micklem, the forced, dominating self-assertive type had stood highest in the popular estimation, now the more passive virtues of meekness towards God, self-effacing love towards men, were called blessed. The Kingdom of Heaven was promised to the poor in spirit and the persecuted. It became a question: How was this retiring, unobtrusive type to survive in the storm and stress of present-day life? How could it hold its own and

still more, leaves its impress upon the world, and become a transforming power in human society? To that unspoken question our Lord's answer was short and direct: "Ye are the salt of the earth"; "Ye are the light of the world."

"Cultivate the character, live the life, keep the lamp burning," concluded Dr. Micklem, "and you have within you the seed and the secret of eternal life and of victory over the world."

LAYREADERS' ASSOCIATION.

The annual report of the Sydney Diocesan Layreaders' Association, presented at the annual meeting in the Chapter House, Sydney, on Monday, June 18, disclosed a record of progressive work by the members of the association. During the year 1595 services were conducted by diocesan readers, which brought the grand total for the 59 years of the association's existence to 48,241 services. The layreading staff consisted of 61 members. Eight new members were enrolled during the year.

The Archbishop of Sydney, in addressing the annual meeting of the Layreaders' Association, at the Chapter House last night, said that layreaders had the same responsibilities as the clergy, as they were commissioned to carry the Gospel. He appealed for simplicity in preaching. If only those who preached would be more simple in what they said, they would achieve far more. The Bible, in all its profundity, was written in really simple language. The use of simple, pure Anglo-Saxon words by a preacher enabled the congregation to get the benefit of his message.

AUSTRALIAN BOARD OF MISSIONS.

Missionary Pageant.

The pageant, "Christus Consummator," which was originally performed in Adelaide at the 1928 Church Congress, is to be presented at the Conservatorium Hall on the 17th and 19th July, in the presence of His Excellency, the Lieutenant-Governor, and Lady Street and His Grace, the Archbishop of Sydney and Mrs. Mowll. It depicts in a moving series of splendid and spectacular scenes the historical setting of the Christian faith. Some 200 performers move and mingle on the stage as the dramatic story unfolds in dialogues, procession and tableaux. Choir and orchestra bear their part; dancers come and go, weaving their mystic figures; ever present is the mysterious conflict between good and evil; and finally comes the consummation of the long course of history in the triumph of the Incarnate God.

Some 10 parishes around Sydney are helping and all churchpeople are asked to remember the dates. It will be a life-long regret if you miss seeing the Pageant. The prices are 2/3 and 3/3 (1/- booking fee, plan at Nicholson's). The proceeds will go to the Australian Board of Missions, and tickets are procurable at their office, 242 Pitt-Street, Sydney.

MELANESIAN MISSION.

Melanesian Mission Headquarters, as stated last month, are being moved to Sydney. The General Synod decided to disband the Melanesian Mission Finance Board, which has been functioning in Auckland since 1925. It was instituted to exercise a measure of control over the finance of the Mission and to be a centre of supply. The change in the way of communication from the use of one boat to two, and

the cessation of the visits of the boat to Auckland have decided General Synod in removing the headquarters to Sydney. There is a regular steamship service from Sydney to three ports in the Melanesian Mission, and thus all communication from Melanesia to the outside world, including New Zealand, now goes through Sydney, which is therefore the natural centre of supplies for the Mission. The Finance Board has notified the Board of Missions that it will no longer be in charge of the Mission's finances after June 30. Major H. S. Robinson, the Board's Secretary, will become secretary and treasurer of the whole Mission, and will have his headquarters in Sydney. In the North Island Major Robinson has become very well-known by his energetic visitation of the parishes.

SOCIAL PRINCIPLES.

Preaching at St. Andrew's Cathedral last week the Dean of Sydney said that Jesus preached good tidings to the poor, not only because He incultured alms-giving and practised it, but because He proclaimed the advent of a Kingdom of God which would uplift the state of the poor. The Church was called upon to-day to relieve the immediate necessities of the people, and an appeal was being made by the Archbishop. St. Augustine said that the glory of a bishop was his care for the poor, and such an appeal as was being made at this time formed one of the best traditions of the Church. "But we have not discharged our duty to the poor when we have ministered to their immediate needs," said the Dean. "The early fathers of the Church held that the care of the poor was not so much a matter of mercy as of justice. No civilisation can hope to continue that cannot solve the unemployment problem. But we are not justified because of the defects of our social system in making wholesale attacks upon it. Such attacks have little support from the example of Christ and His apostles. It is possible that we might solve the unemployment problem at the price of destroying our democratic freedom. Jesus did not openly attack the social system of His day, though it was a system based on slavery. He knew that by doing so He would have played into the hands of the Zealots. But He cast the leaven of true social principles and social spirit into men as He found them, so that a better social order should evolve; and that leaven is working to-day."

Diocese of Newcastle.

THE CHURCH ARMY.

To Train Lay Workers.

Captain J. S. Cowland, who has been lent to the Church of England in Australia to form a training college for lay workers, arrived in Newcastle last week from London. Men and women who are desirous of serving the Church in a lay capacity with the Church Army will be trained free of cost to themselves. A house has been provided for the work by the Bishop of Newcastle, within the Diocese of Newcastle.

For more than 25 years Captain Cowland had been a prison missionary for the Church of England.

"Many of the convicts I have met have been very decent fellows," said Captain Cowland. "I have met many men in prison who were much better than many people outside prison walls. At the beginning a convicted prisoner, as a rule, reacted rather sadly to prison life, but he soon settled down. The modern prison system is improving and gives the prisoner excellent chances to improve his place in society. There are as many as three lectures a night and educational books are provided. Everything is done to make prisoners feel they are human beings. Tests have shown that at Wormwood Scrubs 90 per cent of the prisoners did not return, and at Borstal 70 per cent of first offenders never return to gaol. At Borstal the older boys are allowed to go out to evening classes unaccompanied by an officer. Only two attempts have been made to escape."

Diocese of Bathurst.

PARISH OF GULGONG.

On Sunday, June 24th, the Bishop of Bathurst (Dr. Crotty), said the foundation-stone of St. John the Baptist Church at Birrawa, before a large assemblage. Dr. Crotty was afterwards entertained by the parishioners in the Birriwa Hall. Sufficient money is in hand for the erection of the church by September.

During the same day Dr. Crotty consecrated a church at Leadville and confirmed 17 candidates.

Diocese of Goulburn.

PERSONAL.

The Rev. A. W. Harris, Th.Schol., rector of Adelong, has been appointed rector of Berridale.

The Bishop has recognised Archdeacon Pike's services to the diocese, more particularly as Administrator, by appointing him Vicar General.

The Rev. M. C. Battarbee, Th.L., will take charge of Adelong temporarily.

Diocese of Grafton.

JUBILEE OF CATHEDRAL.

The Diocese of Grafton celebrated the Jubilee of Christ Church Cathedral, Grafton, during the octave, June 24-July 1. The event created widespread interest, especially in the northern parts of N.S.W. The Archbishop of Sydney gave the whole of Sunday, June 24, to the city and inspiring services resulted, each of which was thronged with worshippers.

The great diocesan day was Wednesday, June 27, when, preceded by a procession of witness through the streets of the city and a pilgrimage to the soldiers' memorial (on which the Bishop placed a wreath), the foundation-stone of the extension to the Cathedral was laid by Dr. Fairfax Bell. On the Sunday within the octave the Bishop of Riverina addressed the men at a Communion breakfast. In the afternoon Rev. Canon Garland, O.B.E. addressed the children and the preacher at festival evensong and Te Deum was Bishop Kirkby, of Sydney.

Other visitors included the Bishops of Newcastle, Armidale and Riverina.

Over the centre door in the western front of Christ Church Cathedral, Grafton, is a white mark which is pointed out to visitors as a little girl's contribution to the Cathedral. It was once her china doll. When the building was in progress she stood nearby nursing her doll. One of the bricklayers remarked that it would be nice to have her little doll in the Cathedral. She promptly handed it over, and it was placed in the wall.

A feature of the garden party given on Monday afternoon, June 25th, by the Bishop of Grafton (Dr. Ashton), and Mrs. Ashton, to enable parishioners to meet the Archbishop of Sydney and Mrs. Mowll, was the presentation of a handsome, calf-bound copy of the Cathedral jubilee booklet to Archbishop Mowll. Presentations were also made to Bishop Ashton from the jubilee committee, and to Dr. Fairfax Bell, who will lay the foundation-stone of the Cathedral extension on Wednesday. Copies of the booklet were given to Dr. Bell for his two brothers. Archbishop Mowll planted a silky oak tree in the grounds of Bishopsholme. There was an exhibition at the garden party an illuminated address presented on his retirement to the late Bishop Turner, who dedicated the Cathedral. This had been handed to the diocese by his adopted daughter (Miss Perrett Turner), who is attending the jubilee celebrations. Mrs. Cooper, wife of the late Bishop Cooper, is also in attendance.

One of the reasons for the interest shown by the late Rev. Lendon Bell, of Warwickshire, England, in the Grafton Diocese is the fact that an elder brother once owned Camira Station, situated between Grafton and Casino. This was partly responsible for his generous offer of £5000 towards the Cathedral extensions. Among the congratulatory messages received by the Bishop of Grafton on the jubilee was a cablegram from England from the widow of the first Bishop of Grafton, Mrs. Druitt, and telegrams from the Bishop of Goulburn, from the rector of St. Andrew's, Brisbane, where Bishop Ashton was formerly rector, and from Dr. Earle Page.

Diocese of Armidale.

MARRIAGE.

Bishop Moyes' Address.

The Bishop of Armidale, in an address on marriage last week, said that there never had been a time in Australia when so many people were seeking divorce. Chaos in home life and instability in marriage were not due so much to people sliding into wickedness, as to the fact that marriage was generally considered really an adventure rather than an ideal. The real reason for that was that woman was for the first time becoming the comrade and the equal of man.

Woman was now man's comrade, said Bishop Moyes, and marriage was only preserved if it was compatible. But in the reaction woman should not come down to

man's standard—man must climb up to hers. If woman relaxed her hold of the level of the sexes, she generally let go her level of truth, and other things as well. Temporary marriage was no solution. Men should cultivate reverence for woman's personality, and not accept the part of master-ship.

Bishop Moyes said that marriage meant the complete union of mind, body and spirit. When it was desirable to space the time for the coming of children, in conscious conception of them, he believed that birth-control was allowable. Divorce was a cowardly thing, a running away from the battle. Any couple could make a success of life if they lived on the right level.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop, writing to his diocese, says:—

On June 18 a special meeting of the Diocesan Synod passed Bills for the creation of the offices of a Coadjutor Bishop and of a Sub-Dean of the Cathedral. This will greatly help forward the efficient organisation of the Diocese. I have long been conscious of my inability to do the combined work of an Archbishop, a Coadjutor Bishop and a Dean. The Diocese is bound to suffer if its Bishop is overworked. We have been held up by the problem of finance. Now, thanks to the improvement of our financial position, both at the Cathedral and in the Diocese, we are more able to provide for these necessary offices. But, even so, we could never have achieved our object without the generous offer of Canon Sutton to act as Sub-Dean and thereby to make possible a sum of money which could be used for the stipend of a Coadjutor Bishop. A good many arrangements have still to be made, and some enquiries which may take some time, have to be completed before an appointment can be made, but I hope that before the end of this year we may be able to have a Coadjutor Bishop in active work among us. Canon Sutton will, I hope, be installed as Sub-Dean in the near future. I need the prayers of the Diocese in the choice of the right man for this important new office, but with this increase of our Diocesan Staff there may come a great development of our activity as a Church in the service of our Master.

On June 14 I attended the opening of St. Francis' House, in Gertrude Street, Fitzroy. This is part of the work which the Brotherhood of St. Laurence have undertaken in order to meet the needs of the unemployed. Provision is made there for the housing of over 30 men under comfortable conditions, and is a real contribution made in the name of the Church to the most pressing social need of our time. Any donations towards this good work sent to the Rev. Gerard Tucker, St. Mary's Mission, Fitzroy, will be well and wisely used.

On June 16 the Governor of Victoria laid the foundation-stone of the extensions to the St. Martin's and St. John's Homes at Canterbury. This is to enable the work of the Rev. Eric Thornton to be developed. The house, which was originally given by the Hindson family, to be called St. John's Home, to which Mr. Thornton took his family of boys at St. Martin's Home, will thus be enlarged to meet the growing needs of boys who would otherwise have no home at all. We may thank God that the Church is showing her activity in meeting the needs of society to-day in these two important institutions, at a time when we are sometimes being criticised because we do not do enough for those whose poverty hinders them in the struggle of life.

ANGLICAN CHURCH LEAGUE.

The Anglican Church League has planned a series of illustrated lectures on the History of the Church of England, in story and picture. They are taking place in the Chapter House, Melbourne, and the lecturer is the Rev. T. H. Watts, Vicar of St. Michael's, North Carlton. The first lecture was given on Monday, June 25, at 8 p.m. It was entitled, "Pentecost to Magna Charta." The next two lectures are fixed for Monday, July 23rd, at 8 p.m., "Magna Charta to the Armada," Monday, September 24th, at 8 p.m., "The Stuarts to the Victorian Era."

Diocese of Ballarat.

THE BISHOP'S LETTER.

Miss S. A. Hodson, B.A.

My letter to the May issue of the Church Chronicle was written too soon to allow me

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to add any reference to the lamented death of our late Headmistress, Miss Susan Hodson. I was very glad indeed to see in that issue the beautiful memoir written by Dean Tucker, and shall add nothing to what was said by him, except just this one word, that the funeral service, together with the very many expressions of sympathy and regret which we have received from all parts of Australia, was an eloquent testimony to her work and to the loss which we have sustained in the removal of her devoted and delightful personality.

Our Churchpeople have a right to know what steps the Grammar Schools Council has taken to meet the situation created at the Girls' School by the passing away of the Headmistress, Miss Abrams, and Miss Mona Montgomery have been appointed joint acting headmistresses for the remainder of the School year, and, owing to the loyal co-operation of these two ladies and other members of the School staff, arrangements have been made by which the work of the School will be carried on with complete efficiency under the new regime.

Day of Prayer for the Schools.

The last few years have been, for our two Diocesan Grammar Schools, in common with other similar institutions elsewhere in Australia, a time of unprecedented anxiety and difficulty. But no less remarkable has been the unstinted and devoted assistance which has been rendered, not only by the Staffs, but by many other friends of the Schools. We may thank God for many mercies vouchsafed to us, and take courage to continue our efforts for the future. At the same time, a great deal of work remains to be done before our Schools are brought back to the condition in which they were, say, three or four years ago, and this will require the united efforts of all our Churchpeople. We must support Archdeacon Best in every possible way in the splendid work which he is doing towards the liquidation of our capital indebtedness. We must also do all we can to secure an enrolment at both Schools for 1935, which will ensure their complete stability, and above all we must use the main weapon which God has given us in all our work, and that is the weapon of prayer. I, therefore, appoint Sunday, July 1st, as a day on which in all Churches in this Diocese special remembrance shall be made of the work of our Church Schools and God's blessing invoked upon them. I also ask all our Churchpeople to supplement this public act of intercession by remembering our Church Schools in their private devotions.

Diocese of Bendigo.**BISHOP KIRKBY VISITS THE CITY.**

The Bendigo Church News states:—

"Bendigo has been honoured (we use the word advisedly) by a visit from the Right Reverend Bishop and Mrs. Kirkby, he being the first bishop our golden city has as yet produced. There were many more of his calibre! The Bishop is on a holiday to recover his usual health after the very heavy strain of administering the huge diocese of Sydney during the interregnum, and consequently, is not undertaking any duty. His Worship the Mayor, accorded him a Civic Welcome, on May 13, and he has been busy seeing old friends here and elsewhere. For example, one Sunday, May 10, he spent at Pyramid, Macorna and Mincha, the scene of his first full charge, away back in 1907. Such varied activities as the Chamber of Commerce, Rotary lunch, and St. Paul's annual tea meeting have claimed his attention. We most cordially welcome them both and trust the holiday may help the health of each."

Why Prohibition Has Failed.

General Higgins, head of the Salvation Army, London, has just returned from Canada and U.S.A., which he knows well. In an interview he said Prohibition in the United States "has been a complete failure. I was in favour of Prohibition, but it failed because the world was not ready and the machinery broke down."

Commenting on this, "Watchman," in the Church of England newspaper, states:—"Personally, I have long felt that 'machinery' will always break down where moral questions are concerned. It is not machinery we want, but a new spirit. It is impossible to legislate ahead of public opinion. That is why I have been opposed to advocating Prohibition in this country."

Blazing the Trail.

(Continued from page 7.)

place in Australia. In the early part of last year there broke out a conflict in North Australia between the aborigines and some Japanese fishermen, when some Japanese were murdered, and a British white policeman was murdered also. You can imagine how the newspapers took it up, and they shouted for a punitive expedition, as they put it, "to teach these blacks a lesson." The C.M.S. in Australia put forward a counter proposal, namely, to send a party of missionaries to these hostile natives and to ask the tribe to hand over the murderers. You can imagine again how the newspapers made capital out of that. They said it was mad, it was fantastic, and it was useless, but the C.M.S. missionaries won the day and they were asked to go. They went unarmed; they faced danger. When they got among the aborigines of North Australia they were met with suspicion, hostility, a stony silence, but ultimately they broke down every barrier and they won. The tribe saw commonsense and handed over the murderers. No punitive expedition has been necessary, and the Church Missionary Society in Australia saved the situation. (Applause.)

Blazing the Trail.

Now, if you turn to this Report, as you read it through you will see how, all the way through, there is the blazing of the trail and then the making of a great highway. If you turn to the first part, on page 5, you will see the account of the blazing of a trail in Africa and then the making of a great highway of the Church of God. On page 3 of the Report we read: "There is not a town or village in the Ondo and Benin Provinces where there is not a Christian congregation, large or small, and a church built by the people themselves, usually with the active assistance of their chief." Now there is the highway. The highway for the Gospel is the young Church of God of Nigeria, of Sierra Leone, of Uganda, and of the other great areas of Africa to-day.

We can turn from there to the trail blazed in 1814 by the C.M.S. in India, when it began its work and then see the highway, the great highway of the Church of God in India to-day. Here is one quotation from page 10 of the Report: "Weeks of Witness are now part of the normal programme in most dioceses. In part of the Dornakal Diocese the special effort enlisted the help of 7,554 volunteers, or one in six of the members of the Church, and as an immediate result, over 6,000 people expressed their wish to be prepared for baptism." There is the highway again. There is the Church. There is its own witness.

We can turn from India and go across into China, and we find identically the same thing. The C.M.S. blazed a trail up the Yangtse. The route to-day is a great highway where the aeroplane links up Western China with Shanghai, but in earlier days it meant blazing a trail right into the heart of China, into South China, and through Chekiang. The C.M.S. has blazed the trail in one area after another, and in all those areas we see the growing young Church of the present time.

If you turn from there to Japan you will find identically the same thing, because in all these areas the C.M.S. has not only laid foundations, but made it possible for the young Churches to carry on the task. It is for this reason that there is more work going on to-day, after we have made certain reductions in our work, than there was before those reductions were actually made.

Now, as our friends in Sydney were hemmed in by the Blue Mountains, we have been hemmed in by economic difficulties of one sort and another. But what has happened? What has happened is this: we have climbed a mountain and we get from the top of that Mountain of Difficulty a bigger vision of the work of the young Churches. We can see further to-day than we could before, and God has taught us lessons that we could not have learned in any other way. Therefore we thank God for mountains to climb, we thank God for the growth of the young Churches, and we thank God for the evangelisation of the world through this Society and so many other societies at the present time.

People We Know.

(Continued from page 5.)

our example of whole-hearted service of God and man to those who shall come after. May God raise up others to take up the work which he has laid down, and may He comfort his family who mourn so great and heavy a bereavement. Happy is the Church and Diocese which can number such characters among its leaders."

Dr. Chambers, Bishop of Central Tanganyika, was one of the speakers at the one hundred and eleventh annual meeting of the Colonial and Continental Church Society in London on May 2nd. The Bishop expressed his appreciation for all the Society had done in Central Africa, and especially in Central Tanganyika. They could not do the work that had been done without that help. Specially he expressed thanks for help given during the last three and a half years in the building of two of their eight churches—in one case by friends in Ireland, and in the other by friends in the southern counties of England. The ministry of the chaplains was one of brotherliness. It had the widest scope. They knew no denominational distinctions. The invitation to the services had been to all, and the Lord's Table was open to communicants of all Churches, and they all came. They were learning out there how very non-essential were the differences that divided them, and how very real and essential and vital were the things that united them. He appealed for two more chaplains, an aeroplane, and two motor cars.

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**Chinese Bishop's Letter to
Archbishop Mowll.**

At the annual meeting of the China Inland Mission in Sydney last week, the Archbishop of Sydney (Dr. Mowll) referred, smilingly, to a letter he had just received from Bishop Koo, of East Szechuan, China.

The Bishop said in the letter that he had received a photograph of Dr. Mowll knocking at the door of St. Andrew's Cathedral during his enthronement in Sydney last March. "I see you knocking at the door," wrote the Bishop, "and it seems that Australia has shut the door against you. Come back to China immediately; we want you, and we will gladly welcome you to our hearts again."

Bishop of Falkland Islands.**Former Melbourne Man Appointed.**

The Rev. John Reginald Weller, M.A., for several years Chaplain to the Missions to Seamen in Melbourne, and now Chaplain Superintendent of the Mersey Mission to Seamen, Liverpool, England, has been appointed Bishop of the Falkland Islands, a Diocese which includes not only the Islands but episcopal oversight in certain parts of South America. He hopes to take up his duties in September. In addition to his work in Australia, Mr. Weller has seen service in India.

**"Nebuchadnezzar" or
"This Great Babylon."**

Under the patronage of the Archbishop of Melbourne and the Lord Mayor, "Nebuchadnezzar," or "This Great Babylon," a spectacular historic drama, by the Rev. Dr. A. Law (author of "The Message of Hope," and "Job and Mr. Job of Australia"), Garrick Theatre, Princes Bridge, Melbourne, August 1st, 2nd, 3rd, 4th, 1894 (Wednesday, 1st, to Saturday, 4th), at 8 p.m. A centenary Play, produced by Mr. Norman Wister. Dancing arranged by Miss Thelma George. Superb music (specially obtained in London). Rich dressings and pageantry—Miss Thomas.

Mr. Gregan McMahon: "I consider it an achievement, both from a literary and dramatic point of view."

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Words of the Play, in blank verse (containing historic allusions gathered from the Holy Bible and from the latest archaeological discoveries) 1/-, Programmes, 3d. Flowers and Sweets.

Missionary Secretaries.

Putting Up a Record.

Speaking at the 135th annual meeting, of the Church Missionary Society in May last, Canon Stacy Waddy, Secretary of the S.P.G., said:—

"I am told that your Secretary (Preb. Wilson Cash), and I have put up what our sporting friends would call a record, by his very kindly preaching a most impressive sermon at the S.P.G. Anniversary a couple of years ago, and by my appearing as Secretary of the S.P.G., as one of the speakers at the C.M.S. Annual Meeting to-day. But if that is a record, it is not the first that he and I put up together, and I want to tell you about one of them because I want my text for these few remarks I am going to make to come out of the story. We put up a record in running away for our lives from the Wahabis in Transjordan, and I should say we easily broke the Marathon record for Transjordan in trying to get away! I do not know which was the worse danger; we had the Wahabis on one side, and—I say it with bated breath—the French on the other. It was like what happened to me recently in Siam, when I was taken for a walk by the missionary in charge of our work there. We had to slide away from a herd of buffaloes that looked like charging, and round the corner we ran into an eight-foot python. As I say, we had to make our choice in Transjordan; things were rather ticklish, and it was clear that we had to get away. I do not think that day that any insurance company would have given odds that he and I should now be peaceful secretaries of societies in London! I well remember saying to him, "Look here, if it comes to getting away, none of this silly chivalry idea; each for himself!" (laughter)—"because I knew in those days I could run faster than he could!" (Laughter.) "Well, Mr. Cash's contribution to the situation was a portly presence and a superb knowledge of Arabic and the Arabs. My contribution, as a matter of fact, was an Anzac hat and a golf club. If we had tried to get away separately, we should not have succeeded; we got away, and we got away together."

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The Archbishop of Sydney's Visit to Grafton.

Happy References.

ON Saturday, June 23 (Prince of Wales' Birthday), the Archbishop of Sydney and Mrs. Mowll received a Civic Reception on the occasion of their first visit to Grafton, N.S.W. The Visit was in connection with the jubilee celebrations of Christ Church Cathedral in that city. The Mayor of Grafton, in felicitous terms, welcomed His Grace and Mrs. Mowll, after which Alderman T. Agst, of South Grafton, spoke and also Mr. Kinchington, on behalf of the Returned Soldiers' and Sailors' Imperial League.

Bishop Ashton's Greetings.

Bishop Ashton, supporting the remarks of the Mayor, said he was glad to take his share in the welcome to his Grace the Archbishop of Sydney and Mrs. Mowll, on the occasion of their first visit to this city, and on behalf of the Churchpeople of this community, he desired to gratefully thank the Mayor and Aldermen of Grafton for tendering that civic reception. It was a very high and responsible office that his Grace the Archbishop held, because as Metropolitan he was the official head of the Church of England in this State and this province. He had first met the Archbishop on the occasion of the last Lambeth Conference in London. He was walking across Vauxhall bridge when a beautiful car drew up alongside the kerb and a pleasant voice asked if he would like a lift. There was an empty space, and he speedily took his seat in the car. Looking around, he saw who the good Samaritan was. It was the Archbishop and Mrs. Mowll. He was not Archbishop then, but he introduced himself as the Bishop of Western China, and after the introductions had been made they had a most pleasant trip to Lambeth Palace. He little thought then that in two or three years' time he would have the honour, as senior Bishop of New South Wales, to recognise this Bishop as their new ecclesiastical leader in St. Andrew's Cathedral, Sydney. He felt that little kindly act on Vauxhall bridge in London revealed a good deal—it showed a kindly thought for others. Since his arrival here his Grace had proved himself to be a natural leader by winning the affections and trust of the fold that he would lead. He trusted that God would give him strength and grace to carry on his important work. They were delighted to have him with them on the occasion of the jubilee of their Cathedral, and they were glad that Mrs. Mowll had been able to accompany him. He felt that the visit of the Archbishop was going to be a tremendous inspiration to them, which would remain long in their minds, and it would serve to bring home to his Grace the recognition that in the high office which he had been called upon in the providence of God to occupy he could wield a tremendous influence in the service of God, not only amongst their own church-people, but in the community as a whole.

Archbishop Mowll in Response.

Archbishop Mowll, speaking with clear fluency, said he appreciated immensely their kind welcome. Bishop Ashton had been good enough, when Mrs. Mowll and himself were still in China, to send them a warm message of welcome and greetings, which meant a lot to them and as soon as they arrived in Sydney the Bishop had in person given them his warm greetings. It was only a few weeks since their arrival, and they had been overwhelmed by the tremendous kindness that they had received at all times. Sitting next to the Mayor at the reception that day reminded him that when he was a boy his father had been an enthusiastic member of the Town Council and was in office as Mayor at the time of the coronation of King Edward at Westminster Abbey. He had been brought up in a God-fearing home and his father had taken his part in the public life of their ancient town. It was his desire that every man and woman should feel the responsibility of serving God, not only in the church but also in the life of the community.

Proceeding, the Archbishop struck a humorous note, stating that on the day that he was enthroned at St. Andrew's, he understood that a number of unemployed were gathered outside of the Cathedral, and a passer-by heard a conversation in which one young fellow wanted to know what the crowd was there for. "Don't you know?" said his companion, "the new Archbishop from China is being enthroned." "Blimey," said the other, "to think they had to go to China for a new Archbishop when

they have all these unemployed in Sydney who might have done the job." (Laughter.)

Need for Sympathy and Understanding.

What changes had taken place during those 50 years. He had noticed from the records that Dr. Barry, half a century ago, had arrived at Grafton by boat—that day he (the speaker) had come by train. All over the world that sort of thing was going on. There had been extraordinary improvements in the means of communication, and one of the benefits that had accrued was that the different parts of the Empire had been brought into closer touch with the motherland. In China also one noticed the rapid improvement in that direction. Whereas they had had formerly to travel on foot or in sedan chairs to-day they found that aeroplanes could take them from Shanghai to the western provinces, and there were broad motor roads linking up the different centres which could now be reached in comparative ease. In that country one was living in the midst of an ancient people who were proud of their long history. They knew that in times past they had had their periods of depression and had come out of them, and now they were waiting with stoical patience to come out of the present depression.

The period of depression had not affected Grafton, he understood, so much as it had other parts of the State, but it was going on all over the world and it should bring them much nearer together and enable each one to see what he could do for those who were going through the bitter experience. He hoped none would get out of their minds the fact that a large number of boys were growing up in this State who could not get an opportunity to do a day's work, and the situation was appalling for them all over the country. Those people who had the opportunity should try to get some of these youths into employment, and should not cease their endeavours until they saw that every man had a chance of doing a good day's work.

The Archbishop referred to the world having become a neighbourhood in these modern days, and pointed to a broadcasting microphone in front of him, remarking that it was still another reminder that the world was getting smaller quickly, and all of the different countries could be easily joined together. It made the need for sympathy and understanding so much greater. Men all over the world were very responsive to friendship, and here in Australia they were linking up not only with the old world of the British Empire, but also with the great Asiatic world to the north of them.

In these days of change, when the hearts of so many people were filled with fear and wonder as to what was coming to pass, it made the idea of contact, understanding, and friendliness all the more important. None could realise more than one who had lived in the East the good effects that were likely to follow the mission of the Commonwealth Minister, Mr. Latham, to help the Chinese and Japanese to understand something of the point of view of this great nation which lived, nowadays, not so very far to the south of them, for at any time they might find that Australia and the East, just the same as Australia and Europe, were much more closely in touch with each other than had been dreamed possible in the past. If they were prepared to understand others, they had to be prepared to suffer with them and sometimes those sufferings came when they were most disagreeable.

In this connection he related an instance of the captivity of himself and Mrs. Mowll by bandits in 1928, when, because they had been called upon to suffer in the same way as the outlaws, it had brought them closer to the hearts of the bandits who had passed through the same suffering.

Example of Civic Leaders.

He had been cheered that morning to hear the strong note sounded by the Mayor, the Deputy Mayor, the Bishop and the others who had spoken. When he was invited to the reception that day he thought of the Lord Mayor of London to all who believed in prayer to meet him at the Mansion House in association with a week of prayer at the beginning of the present year. He (the speaker) had attended and the Lord Mayor, after giving all present a personal greeting, delivered an address. He had written down two of the sentences as he went along. They were:—"There must be quiet in the soul before the windows are open to the infinite; we want prayer evident in everyday life. Let us make an effort to establish the habit of reverent prayer." That showed how the Lord Mayor of London had given the citizens a lead at the beginning of this year, and he was glad that the Mayor of Grafton and the Deputy Mayor of South

Grafton had spoken as they had done that day. He felt more and more as the days passed that in Australia the great work of the Church would be backed up by those whom the citizens had elected as their leaders.

Hymns for Sundays and Holy Days.

Communion Hymns are not included. (Numbers within brackets indicate easier tunes.)

Hymnal Companion.

July 8, 6th S. aft. Trinity.—Morning: 550, 275(7), 329(279), 334; Evening: 590, 377, 529, 21.

July 15, 7th S. aft. Trinity.—Morning: 568, 255, 293, 302(117); Evening: 248, 20, 285, 29(427).

July 22, 8th S. aft. Trinity.—Morning: 5, 389, 535(115), 329(279); Evening: 305, 235, 244, 22.

July 29, 9th S. aft. Trinity.—Morning: 8, 273, 573(427), 373; Evening: 172, 133, 282(81), 19.

August 5, 10th S. aft. Trinity.—Morning: 10, 582, 400, 149; Evening: 178(109), 365(173), 579, 395.

Hymns, A. & M.

July 8, 6th S. aft. Trinity.—Morning: 166, 242, 531, 277; Evening: 439, 254, 370, 24.

July 15, 7th S. aft. Trinity.—Morning: 3, 210, 201(63), 265; Evening: 223, 683, 257, 207.

July 22, 8th S. aft. Trinity.—Morning: 4, 240, 172, 200; Evening: 204(191), 304, 233, 266.

July 29, 9th S. aft. Trinity.—Morning: 7(79), 183, 224, 274; Evening: 629, 168, 174(370), 23.

August 5, 10th S. aft. Trinity.—Morning: 233, 292, 221, 238; Evening: 634, 198, 235, 31.

Letter to the Editor.

FAMILY PRAYERS—A SUGGESTION.

"Inquirer" writes:—

As no doubt you, as Editor, and those associated with you are fully agreed that a revival of Family Prayer is much to be desired, would it not be possible for you to issue a detachable page of prayers, once a quarter for a year, at the end of which a suitable supply for a month would thus be provided?

Say you print at least seven prayers on each sheet, those for Sunday being especially marked for that day, the other six interchangeable or in order at discretion, as special calls for national, missionary or home subjects arise. May I suggest the advantages of all present repeating (or offering, is a better word) the prayers together? It prevents thoughts from wandering. If the head of the household is unavoidably absent it is easier to continue the custom, and in such a prayer as "May we be kind to one another, tender hearted, forgiving one another," etc., said together, the emphasis is doubled. It is not likely that both morning and evening family prayers will be said, so the selection will have to be suitable for either times, and embrace the needs of both old and young and this latter aspect does help us to pray for others.

Let the language be definite, and such as intelligent children can grasp. A much printed prayer at the present day begins, "We beseech Thee, O Lord, to set our feet in a large place," but where that figurative place is, and why "domestic walls" are things to be avoided makes such a petition meaningless on a child's lips. Nor do I think this one from a special children's manual, which runs thus, appropriate: "May the Lord grant unto us all a quiet night and a perfect end."

But the whole family can pray sincerely for the Royal Family, our Governors, and Parliaments, our own schools and others, in hospitals, missions, relations and friends, our Bishops, our own rectors and our fellow Christians of other churches, and can humbly thank God for home and health, food and clothing, fine days, welcome rain, and abundant harvests. In many cases where age and infirmity, I speak feelingly, make attendance at church an impossibility, this gathering together for prayer and thanksgiving of "the Church, which is in Thy House," is a most comforting link with the blessed company of all faithful people. God grant we may again in these later days strengthen it once more.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Editorial

Undesirable Films.

NO one knows better than the clergy the extraordinary influence that films have upon the child mind. Frequent contact in day and Sunday School, especially with boys, reveals only too well how the very mental make-up of our young folk is shaped and fashioned by the hundred and one things shown in the picture theatre. Hence, when such films are undesirable in their form and character, it behoves churchmen to be extremely vigilant. No one who keeps his eyes and ears open can deny that there is much to justify complaint. The frankly immodest film is all too frequently thrust before us, and its advertisements are often so much worse than it is that the theatres concerned should be charged with "false pretences," for arousing expectations which even the most daring producer could hardly satisfy.

Writing to an English provincial paper, a correspondent who at one time controlled Britain's largest circuit of cinemas, condemns present tendencies most trenchantly, and says: "I liken modern films to never-ceasing rain, which drop by drop soaks into the receptive mind of the youth of the world, tainting its intellect, fouling its outlook, and causing it to abandon its natural feelings of horror at crime, disgust at suggestiveness, and nausea at vulgarity."

That will appear to many much too strong. But it is undeniably written in a year which has just recorded Britain's highest peak of juvenile crime. Further, the writer has laid his pen on what is, after all, the vital point. Let superior spirits smile as they may at the notion of society being moulded to suit the hypothetical "young person," it still remains true that any institution which admits the young to its direct influence must be judged very largely by its likely effect upon them. The cure lies with the people. Let the decent, high-minded public be

aroused sufficiently strong to make it unprofitable to show pictures which are harmful to the young, and at least of no value to adults, then we shall have healthier films for a more exacting market. The old maxim about the respect due to childhood may be temporarily out of fashion, but any people which loses sight of it altogether has also lost respect for itself.

The Pope as "King."

WE have no patience with the Pope and his puppet kingdom. It always seems to us so utterly incongruous that a follower of the lowly Nazarene, the Lord Jesus Christ, Who had not where to lay His head, should expect and receive gun salutes and what not! Yet an imperial order in council directs that according to the King's Regulations and Admiralty Instructions, royal salutes are henceforth to be given to the Pope or his diplomatic agents. Even Nuncios and inter-Nuncios as diplomatic agents of the Pope are entitled to gun salutes; and Legates, when possessing diplomatic status, are entitled, so the Order states, to salutes according to their diplomatic rank. The issuing of the Order has been enveloped in secrecy. The public in Great Britain and beyond the seas would have known nothing about it, but for questions asked in the House of Commons. Until then neither Parliament nor the law officers knew anything about it. Apart from this, the whole thing is a betrayal of the Constitution. In the Bill of Rights it is stated: "It hath been found by experience that it is inconsistent with the safety and welfare of this Protestant Kingdom to be governed by a popish prince" and accordingly, "that all and every person and persons that is, are or shall be reconciled to or shall hold communion with the See or the Church of Rome shall be for ever incapable to inherit, possess or enjoy the crown and government of this realm." And now we have all this saluting business because, forsooth, by the Lateran Treaty signed in 1929, the Pope regained his temporal power as king of the Vatican City and is thus entitled to a salute. O tempora O mores.

Where Dictators Flourish.

IT is a notable fact that dictators flourish where the Roman Catholic Church rules. "Roman Catholic populations habituated to sacerdotal authority from infancy," says a writer in the London "Spectator," "are never fit for democratic government as are the free and non-Roman Catholic peoples." By consequence Roman

Catholic Italy, Spain, Poland, Austria, can hand the reins of government over to dictators; South Germany gives way to Hitlerism (which would seem to have engulfed North Germany, too, for the moment, only the end is not yet)." Russia, where the all-powerful autocratic Orthodox Church once ruled, is the same. There are countries, however, where dictatorships are out of the question; their peoples have been reared in freedom and self-reliance; democracies long disciplined in self-government. They are the non-Roman Catholic countries—Denmark, Sweden, Norway, Holland and Protestant Germany (after the eclipse), Great Britain and France (largely in revolt from Rome). All of which points a moral and bids Protestants and patriots to bestir themselves to watch out and safeguard all that Evangelical Christians hold dear.

Intercommunion.

CANON GUY ROGERS, Rector of Birmingham, writing in the Church of England Newspaper, issues a deliberate challenge to the non-committal attitude of church-leaders on account of their slow and non-adventurous attitude with regard to intercommunion with our Presbyterian and other Protestant brethren. He states, and all the world knows, that the reason of such tardy and hesitant approach is the frowning attitude of Anglo-Catholics, with their mechanical and sacerdotal conception of Episcopacy. It is the bane of a rigid institutionalism. Yet a representative Committee of our Church in England including the two Archbishops acknowledged in a well-known document Free Church ministries to be "real ministries of Christ's Word and Sacraments in the Universal Church." Appropos to this, the Very Rev. W. Moore Ede, D.D., the well-known Dean of Worcester, writes in the same journal under the title "Like the Nazis and the Aryan clause":—"the position which the Church of England as a whole is taking up seems to me thoroughly unchristian as it is contrary to the spirit and teaching of our Lord Jesus Christ. Much has lately been said in condemnation of the Aryan clause which the Nazis want to enforce on the Christian Church in Germany, and use as a means whereby they may exclude those they do not like from the Christian Church. To say that none of those who profess and call themselves Christians may join in the highest act of Christian worship unless they possess the pure blood of membership in an episcopal Church displays a similar spirit."—With which we heartily concur!