

Arnott's

Famous

Biscuits

plained of his art of "subdued irony" and particularly of his use of the device of insinuation in dealing with religious matters. It is quite obvious to any reader of the "Decline and Fall" that the author had no sympathy with religious feelings or the nobler aspects of human nature. He had a full share of his age's distrust for enthusiasm, especially for the enthusiasm for humanity. To him history was (in his own words) "little more than the crimes, follies, and misfortunes of mankind. Undoubtedly he employed his irony with deadly effect when dealing with the history of the Church. "I have," he says, "described the triumph of barbarism and religion" (i.e., Christianity has meant the barbarisation of Europe). Gibbon's attacks upon Christianity, open and covert are hard to endure, but it pains us to remember the futilities put forth by orthodox controversialists as Gibbon's volumes were published. Errors are unlikely to correct errors, and while Gibbon's attitude was wrong he seldom made errors in matters of fact. Indeed, his latest Editor, Bury, says, "If we take into account the vast range of his work, his accuracy is amazing; with all his disadvantages his slips are singularly few." It is a remarkable thing that Gibbon is still our best ecclesiastical historian. That he was not without a nobler side we can see in his description of his completion of his great work—a description not without a certain beauty:—

"It was on the day, or rather night, of the 27th June, 1787, between the hours of eleven and twelve, that I wrote the last lines of the last page, in a summer-house in my garden. After laying down my pen, I took several turns in a perceau, or covered walk of acacias, which commands a prospect of the country, the lake (Lausanne) and the mountains. The air was temperate, the sky serene, the silver orb of the moon was reflected from the waters, and all nature was silent. I will not dissemble the first emotions of joy on the recovery of my freedom, and, perhaps, the establishment of my fame. But my pride was soon humbled, and a sober melancholy was spread over my mind by the idea that I had taken an everlasting leave of an old and agreeable companion, and that whatsoever might be the future fate of my history, the life of the historian must be short and precarious."

Secret prayer means secret power.



YOUNG RECORDERS.

Aims:

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

"Nelmar," Riverside Road,
Hawthorn East, E3, Vic.,
11th September, 1930

Dear Girls and Boys,

Did you like the story of the boy who was kind to a kitten? The recitation would be suitable for you to give at a party or concert, don't you think? Now I think we will have a little competition in connection with this. I want you to write a story either as a composition or a letter, telling about some pet you have or one someone you know has. It must be a true story. This must be sent to me so that I shall have it by October 5th. The best one we will have printed on this page, with the name of the boy or girl who wrote it.

Are you working for the Stamp Competition? The stamps have to be in by 30th September, so don't leave it too late to send them. Even if you don't enter for this competition, will you try to save all the stamps you can and send them to Rev. Montgomerie or to me. If you collect stamps yourself, you can buy them from him. Write to him, enclosing a stamped, addressed envelope and he will give you any information you want. His address is St. James' Rectory, Orbost, Victoria.

One thing more, are any of you making a Friendship Book? Do try, will you? I am quite sure an Indian girl or boy would be ever so interested to get one.

Well, that's all I have to say for the time being.

Your own loving,

Aunt Mat

A Chinese New Boy.

When a Chinaman takes his little boy to school to introduce him to his teacher, it is done as follows:—

The Chinaman arrives at the school, he and the teacher shake their own hands and bow very low; then the latter asks, "What is your honourable name?" "My mean, insignificant name is Wong," is the answer. Tea is sent for, and the teacher says, "Please use tea." The father sips for a quarter of an hour before he says to the teacher, "What is your honourable name?" "My mean, insignificant name is Pott." "How many little stems have you sprouted?" (This means, "How old are you?")

"I have vainly spent thirty years."

"Is the honourable and great man of the household living?" (He is asking after the teacher's father.)

"The old man is well."

"How many precious little ones have you?" "I have two little dogs." (These are the teacher's own children.)

"How many children have you in your illustrious institution?" "I have a hundred little brothers."

Then the Chinaman comes to business. "Venerable master," he says, "I have brought my little dog here and worshipfully entrust him to your care."

The little fellow, who has been standing in the corner of the room, comes forward at this, kneels before the teacher, and knocks his head on the floor. The teacher raises him up and sends him off to school, while arrangements are being made for his sleeping-room and so forth.

At last the father rises to take his leave, saying, "I have tormented you exceedingly to-day, to which the teacher responds, "Oh, no; I have dishonoured you."

Here is a recitation for a little boy, who should be dressed to represent a street monkey—red jacket, cap with feather and a long tail. (A lady's furboa makes a splendid tail.) The boy should come leaping on all fours on to the platform, and dance about a little before standing up to recite.

Put in suitable actions and finish up by going slowly round the platform on all fours.

THE HOME-SICK MONKEY.

Nothing to do! Nothing to do!
Why did they bring me here to the Zoo?
In my African forest, far away,
I used to be happy the livelong day.
Nothing to do! Nothing to do!
Why did they bring me here to the Zoo?
I love the keeper—he's good and kind—
But the food isn't always to my mind:
The nuts are withered, the apples are sour,
And every minute and every hour
I say to myself, "I've nothing to do."
Why did they bring me here to the Zoo?"

Hand over hand, up the cocoanut tree,
That's the place where I'd choose to be!
Chattering, screaming with my mates,
Pelting each other with golden dates;
That's the jolliest thing to do—
Nothing of that sort here in the Zoo.

Nothing to do! Nothing to do!
Why did they bring me here to the Zoo?
Oh, for my home in the African wild!
Oh, for my wife and my hairy child!
While I had them I had plenty to do;
Pity me here in your English Zoo!

Grandmother leaves her village and comes to town, where she rides in a motor-car for the first time. Every time the driver stretches out his arm in warning she starts with alarm and at last can bear it no longer. "Don't do that," she cries. "Just pay attention to where you are going. I'll tell you if it's raining."

A pebble takes in all the rays of light that fall on it—a diamond flashes them out again. We are saved to save.—L. Trotter.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Miss Morgan, Y.W.C.A., Bowral, £1.

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Correspondence—Some Interesting Letters.

Lambeth Conference—Bishops' Encyclical.

Leader—Revival in the Church.

Parable on Sir Otto Niemeyer.

Round the World.—Mr. Guy Halcombe.

St. Bode's Church, Drummoyne—Foundation Stone.

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Editorial.

Earl Beauchamp.

EARL BEAUCHAMP, formerly Governor of New South Wales, is on a visit to Australia, some 30 years having elapsed since he left our shores. We welcome him as a distinguished man of affairs, leader of the Liberals in the House of Lords, Chancellor of London University, and one whose position as Warden of the Cinque Ports brings him into close touch with Royalty. An ardent advocate of World Peace, he did his utmost in those dark days before the Great War to prevent the arbitrament of arms, and since then, he has labored unceasingly for peace. Above all, he is a keen and devoted Churchman. His Churchmanship is not ours, and we should have opposed him with whatever power we may possess, for his championship of the proposed new Prayer Book. However, we add our tribute of esteem and goodwill, to one who not only has the courage of his convictions, but who seeks under all circumstances to witness a good profession as an earnest, practising Anglican. We trust that his stay in Australia will be pleasant and refreshing. Already he is deeply impressed at the tremendous growth and progress which the lapse of years has brought to this

great Southern land. We trust that he will be able to hear testimony, not only to our material expansion, and to the growth of the arts and sciences, but that he will have noted on all sides growth in those characteristics which make for the highest national well-being.

The Witness of Faithful Giving.

IT is worthy of every publicity, that even in these days of dire economic pressure, churchmen of the parish of Drummoyne, Sydney, placed no less a sum than £670 on the foundation-stone of their new Church on Saturday last. Such giving is not only evidence of warm interest in their Church, but stands as a rebuke to those pessimists in these days who would tighten up their purses and thus allow the work of God to be hampered, because forsooth, the nation has fallen on hard times! Drummoyne is not a rich neighbourhood. The great near-by industries are on very slack time, and the whole district in consequence has suffered. Nevertheless the giving of the parish is consistently remarkable. It will always be a constant inspiration to churchmen in future, to recall that in a day when Australia was passing through its hour of greatest financial depression, when unemployment was rife and grave need stalked through the land, Churchmen of Drummoyne had faith enough to lay the foundation stone of a new parish church and set about its building at a cost of £11,500. Such a venture will be a standing witness to their faith in God, and in their own power to achieve things. It will add another of the long line of evidence to Bishop Lightfoot's dictum that the reading of history is a tonic for drooping spirits.

Presbyterian Church Offices.

THE Presbyterians of New South Wales are to be congratulated on the magnificent pile of buildings which they are erecting on Church Hill, Sydney, as Headquarters of their denomination and centre of their Scots Church congregation. When completed, it will be one of the greatest structures in the Southern Hemisphere, with commanding views, and dominating the approaches to the Harbour Bridge and the great Wynyard Square Underground Railway Station. Last week the fine assembly hall and lower offices were dedicated in the presence of a notable gathering. Though only the fourth largest body in the State, the Church is composed of many wealthy people, who are most liberal in their support! With the shrewdness

of their race, coupled with far-sighted policy, their leaders have undertaken this palatial structure, knowing full well Sydney is a city destined to have great strategic influence and that they as a Church must be ready for every eventuality. The northern shores from the city are calculated to be the home of a vast population. The neighbourhood is much sought after as residential and here many Presbyterians live. The proximity of these headquarters to the great Bridge and the commercial life of the city justify an awareness to present and future possibilities of power and influence, that ought to awaken all denominations to their own privileges and opportunities.

The Church in Australia. Constitutional Convention.

THE Bishop Coadjutor of Sydney, the Right Rev. G. A. D'Arcy-Irvine, has received information from the Primate of Australia, the Most Rev. J. C. Wright, D.D., instructing him, on behalf of the Australian Bishops, to summon a second Constitutional Convention of the Church of England in Australia, to meet during October, 1931. We understand that the Bishops were to confer while in London, at Lambeth, as to what steps should be taken whereby progress might be made with the proposed Constitution for the Church of England in Australia and Tasmania.

The Peril of Flat Life.

NO one can view the enormous increase of flat dwellings in our great cities without a shudder of alarm. They really afford no proper home life, and make no pretence at providing the scope for rearing a family. In other words, they constitute a menace to the well-being of children, so much so that those who study the impact of flats upon the communal life, state that they undoubtedly aid the development of crime. Mr. A. F. Benning, Science Research Scholar at Sydney University for 1929, says "that from his year's investigations at Long Bay Gaol in N.S.W., he found that 53 per cent. of the inmates had experienced no proper parental control or home life, and therefore had no chance to go straight." This is a serious statement and should cause misgiving, when it is noted how those buildings are increasing which tend to render the proper training of children more and more difficult. We are certainly sowing a crop of dragons' teeth against the days to come.

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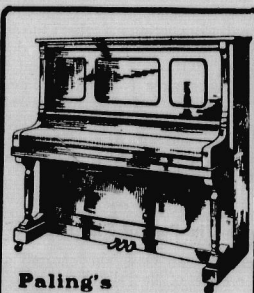
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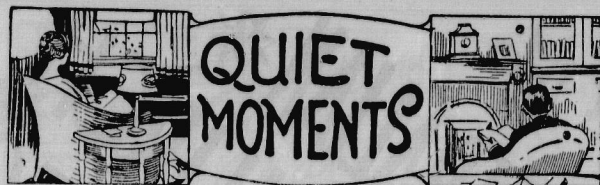
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"Take no Thought."

MANY have seen "cheery" mottoes hanging on the walls of our homes, e.g.:

"Of all our troubles, great or small, The greatest are those that don't happen at all."

Such words do cheer, but we Christians have something more secure upon which to rest.

What a word of cheer we have in next Sunday's Gospel (Trinity 15). "Take no thought" for the necessities of life; "which of you by taking thought" can make himself taller? "Therefore take no thought," etc.

If these were the only words of an optimistic human teacher, we might find little lasting comfort from them, but they are the promises of our Lord Jesus Christ, who is "The Truth" (St. John xiv., 6).

We need hardly say that our Lord is not teaching us to be thoughtless, but not to be ever anxious like the unbeliever.

If we believed truly and practically "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you," we should be spared many a sleepless night. And why should we not? Does He ever fail His own? The Father of lies tries to make us believe that He will not keep His promise.

Next let us remind ourselves of the conditions. Look at this chapter, Matt. vi., and cull a few thoughts from it.

Verse 24—We must make our choice. We can't have it both ways. We cannot serve God and Mammon.

Verse 25—And what a God! He's the Father who cares: Poor, worried one, our Lord is whispering, can't you trust Him. My Father feeds the birds, would you not like to be care-free like them? My Father knows your needs. You are much more valuable than birds.

Verse 33—"Seek ye first," etc. Let first things come first.

A young undergraduate at a great university, humble, sincere, had the courage to put on the wall of his room as a motto, "I am willing to be third." What a guiding motto for a young man—God first, my neighbour second, self third. How often men reverse the order and then fret under their worries.

Verse 34—Live a day at a time as Jesus also taught us, "Give us this day our daily bread."

Further, what our Lord teaches here St. Paul amplifies and applies practically in Phil. iv., 6. Where "Be careful for nothing" is but a different translation of "Take no thought."

Lightfoot's paraphrase of this latter passage is helpful: "Entertain no anxious cares, but throw them all upon God. By your prayer and your supplication with thanksgiving, make your every want known to Him. If you do this, then the peace of God, far more effective than any forethought or contrivance of man, will keep watch over your hearts and thoughts in Christ Jesus."

According to Mark.

THE writer of the second Gospel has not given us anything of his own personal history. Some have thought, however, that the young man noticed in the garden of Gethsemane with a linen cloth wrapped about him was the writer himself. If so, he has given us his name in cipher. It is always possible, of course, to read into a narrative more than is there. But the more carefully this account is read the more one leans to the view that the writer is speaking of himself. Awakened by the breaking up of the passover assembly, he had hurried after the company.

The first actual mention in the New Testament narrative of anyone named Mark is at Acts xii., 12. It is not expressly stated that the Mark there mentioned is the writer of the second Gospel, but we have no reason to doubt that they are the same. If so, we read that at his mother's house "many were gathered together and were praying." We wonder was this the same house at which the last passover had been celebrated. And did the owner of the house also own the garden of Gethsemane? Was there any shelter in that garden, where Jesus and His disciples spent the Tuesday and Wednesday nights of what we now call Holy Week? Was Mark the man "bearing a pitcher of water"? But these enquiries lead us beyond our story. To return to this house, it is interesting to notice that Peter's voice is known to the maid who kept the door. The maid as well as the mistress is evidently a friend of Jesus, for "when she knew Peter's voice she opened not the gate for joy, but ran in and told that Peter stood before the gate." We notice, too, that the maid's name is known to the writer of the Acts. And there must have been a "large" room in this house, for there were many gathered together.

In the first Epistle of Peter that Apostle sends greeting from "Mark, my son." Mark evidently owed his conversion to the ministry of Peter, or at least Peter must have had a large share in his spiritual training. And what a reward Mary received for her hospitality—her boy chosen to write one of the four Gospels. An early writer tells us that "Mark having become the interpreter of Peter, wrote accurately whatever he recorded." His Gospel certainly gives us in many places the vivid touches that could only come from an eye witness.

The references made to the Apostle Peter in Mark's record, seem to suggest that their source was the preaching of the Apostle himself.

Peter, speaking to gentile hearers in the house of Cornelius, said of Jesus that he "went about doing good." In these four words, which really represent only two words in the original Greek, we have a picture of our Saviour's ministry, answering wonderfully to that found in the second Gospel.

Mark records no less than eighteen miracles, but only four parables. He pictures a life of ceaseless ministry and service. Notice the frequency of the word "straightway" in his Gospel.

In this connection it is interesting to notice the references to the work of Mark himself, that we find in the New Testament. In the Acts we read that he was the attendant of Barnabas and Paul. This word primarily meant an "under-rower" in boats or galleys, and thence came to mean "underling" or servant generally. St. Paul refers to Mark and certain others as fellow-workers. A fellow-worker might be an assistant or a colleague. And in his last letter from prison (ii. Tim.) St. Paul asks that Mark might be brought to him "for he is useful to me for ministering." The keyword of St. Mark's life, as well as St. Mark's Gospel, is **Service**. If Mark had not gifts of leadership at least he could help. Where had he learned this lesson? In the school of Him Who said "The Son of Man came not to be ministered unto, but to minister." And what a lesson there is for us here.

"Sunclouds."

A suncloud sweeps the landscape
 Now near, now far away,
 Its many varied changes
 O'er the landscape brought to play.

The suncloud, it has vanished
 As quickly as it came,
 Did it leave the landscape picture
 Just as it was—the same?

Or did the suncloud whisper
 A message on its way,
 Of light beyond its darkness
 To cheer Life's blackest day!

We all of us have sunclouds
 Send down by God on High,
 Lest in our sunshine, we forget
 A "Higher Light" is nigh.

The Light from God's own Temple
 Wherein no sun doth shine,
 The joy of Christ's own Presence
 The Human and Divine.

The Light which leads us upward
 Beyond the darkest cloud,
 The joy of Christ's own Presence
 Which naught shall ever shroud.
 —F. E. Tournay-Hinde.

Round the World.

(By Guy W. Halcombe, B.A.)

I HAVE now been in England a little more than two months, during which I have seen the most amazing sights, and have met some very interesting people. I spent a fortnight at Oxford and had the pleasure of seeing my old College boat once more Head of the River after six nights of hard struggle. These bumping races are gruelling, but many a man's reputation for grim determination began with the discipline enforced in his college boat. Probably of all sports rowing is the one which best develops the team spirit.

I heard one of the Bampton Lectures delivered by the Rev. Mr. Chertsey, of University College. At the Cathedral (Christ Church College) the Bidding Prayer was read by the Dean on Ascension Day, and we were bidden to pray for "King Henry VIII. and Cardinal Wolsey, the pious founders of this college." Where Wolsey got the money from to build this noble edifice is a delicate question. I did not do as I was bidden; it remains one of those things I have left undone.

Archbishop Lord Davidson.

During that week Archbishop Davidson died. The Bishop of Chichester was preaching on that Sunday morning in St. Mary's, and his eulogy of his departed chief was a gem of succinct chaste prose. The undergraduates are not compelled to go to chapel as they used to be. It is left to their honour. The result is that about 60 per cent. go. I know there are arguments both ways; but Worship by compulsion carries no heart with it; and religion is more concerned with the heart than with the head. Magdalen and New College choirs maintain their respective traditions for perfection. It would be an impertinence to criticize either. Both sing a great deal without accompaniment; in fact at evensong at New the whole service was taken without any organ, but I noticed that

the precentor whistled the starting note through a small instrument concealed in his hand after he had struck the tuning fork.

The village churches of Oxfordshire and Bucks are delightful to behold. They are very well kept up, but the congregations are not what they used to be. I examined the parish register in one. It ran back to 1557 and was written on parchment. You seldom miss the stone cross and the yew tree in a churchyard.

Lambeth Bishops and C.M.S.

Lambeth Conference is in full swing and the Bishops are already looking forward to being released from their labours. I am told that nearly all wanted to be on the Reunion Committee, in view of the all-important South India proposals. Salisbury Square, through its President, gave an "at home" which did not commence till 9 p.m. There must have been 50 Bishops present—most of them with their wives. It was a most enjoyable affair. I met the Bishops of Gippsland, Central Tanganyika, Riverina, Armidale, Nigeria and several others. At two other "at homes" I met the Bishops of Tasmania and Dornakal and Swansea and Brecon, with the last of whom I shall be staying at Brecon next month. The Rev. Cash is most hospitable to all who visit Salisbury Square. He strikes me as possessing all the qualities of greatness and goodness. The building is a hive of industry, people darting about in all directions. Mr. Cash says it is almost certain he will visit Australia next year. Bishop Chambers looks remarkably well. The wound caused by his operation still gives him a little inconvenience. He is buoyant and optimistic; he does not seem to fear running into debt, because he has supreme faith that God and his friends will help him out of his difficulties. He returns to his diocese in November. He hopes to visit Australia next year.

St. Paul's Cathedral and Westminster.

Last Sunday I went to Matins and Holy Communion at St. Paul's Cathedral. The singing by a choir of 55 was very beautiful. The Bishop of Chichester, a very young man and a brilliant scholar, preached on the relation of art to religion. There must have been 1500 present, but only ten per cent. stayed to Communion. There is no sign of the recent renovations, because they were mostly underground. The acoustics are still bad. Westminster Abbey is still the museum of the Church of England. I was surprised to find that Oliver Cromwell, Ireton and Bradshaw were buried in the apse of Henry VII.'s Chapel. That was incongruous, but it became shocking when their bodies were ruthlessly exhumed at the Restoration.

The City Temple.

The Rev. Dr. Norwood holds vast congregations at the City Temple. One evening I went there to hear six religious speakers from seven foreign countries speak on "World Unity." The best were a young Chinese graduate on Confucianism, and Right Hon. S. Sastri on Hinduism. They all spoke in English. Sastri's English is more pure than most cultured Englishmen's. He explained that Hinduism is a religion and a philosophy blended into one—which they call Wisdom. At Oxford I heard Rabindranath Tagore lecture at Manchester College on "The Religion of Man." He wandered all over the subject, and I could not gather what his religion was except that it was definitely not Christianity. But his personality was something extraordinary. Very tall and thin, snow white hair and long white flowing beard and white robes to his feet—for all the world like Father Christmas. His voice was very highly pitched, his enunciation clear, and when he quoted from the Vedas and Upanishads he sang monotonously in a minor key. His diction was unimpeachable. But I still can't forgive him, because he said that child-marriage was the glory of India.

St. Bede's, Drummoyne.

FOUNDATION STONE LAYING.

A large attendance of churchpeople and other citizens marked the occasion of the laying of the foundation stone of the new Parish Church of St. Bede's, Drummoyne, on Saturday, September 13. The setting of the stone was performed by Lady Street (in the absence of Sir Philip Street through illness), the Very Rev. the Dean of Sydney dedicating the stone and subsequently delivering a happy and appropriate address. The Church is to cost about £11,500. The site is on the corner of Church and College Streets, Drummoyne, and will be clearly visible from all steamers passing up and down Parramatta River, as well as by land traffic from Balmain, Rozelle and Leichhardt.

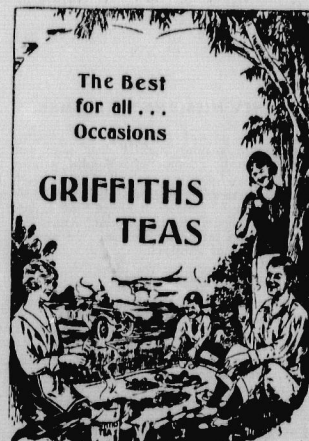
Sir Philip Street's Address.

Lady Street was very happy in laying the stone and in giving utterance to her own remarks. She then went on to read an address, containing the words that Sir Philip Street would have spoken, had he been present.

"I am told," wrote Sir Philip, "that the need for a new Church is owing to the fact that the present one is not large enough for all the needs of the parish. That in itself is a very encouraging circumstance. The new building is, I believe, to be a handsome structure and a dignified landmark, and I hope that this new Church of St. Bede will stand for many generations, and that it will become more and more a valuable, spiritual, and uplifting influence in the lives of the people of Drummoyne. The name, too, of your Church, St. Bede's, should be in itself an inspiration. Bede, the Venerable as he is called, is known not only for his great scholarship and his literary fame, but also for the holiness of his spirit, and the gentleness of his spirit; are qualities and characteristics which cannot be too widely spread throughout Australia. Democracy is a word which has an unpleasant sound in some people's ears, and hard things are sometimes said about it, but whether we like it or not, this is a democratic country and so far as we can attempt to forecast the future, it will continue to be a democratic country, but continuing also, I hope, to be part of the British Empire, and owing allegiance to the King as the head and centre of our Empire. We need, however, to remind ourselves of something that perhaps we too often forget, and that is that true democracy does not merely mean 'you are as good as I am,' but that it also means 'you are as good as I am.' We shall do well, I think, to remind ourselves of this in our dealings with others. We citizens of Sydney, and Drummoyne is a part of Sydney, may justly say as St. Paul said, that we are citizens of no mean city—as long as the saying creates in us a proper sense of civic pride and a proper determination that the Civic Institutions shall be worthy of our city I hope that I am not a pessimist, not even in these days of financial depression and uncertainty. I believe that, taking it over long periods at a time, say century by century, the progress of the world is upwards, but the progress is not necessarily uniform and there may be periods of stagnation and even of retrogression. I sometimes wonder whether in Australia we have been properly appreciative of our Spiritual blessings, and whether we have made the best

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ACKNOWLEDGED WITH THANKS.

Mr. P. R. Allen, Sydney, 10/-.

use of our material prosperity while we had it. How often do we not see that where there should be union there is disunion, that where there should be confidence and co-operation, there are distrust and hostility, and where there should be happiness there is discontent. If these things are all true, and is there not some truth in them? then it is apparent, I think, that as a community we need to think more of our blessings and less of our grievances, and that we need in larger measure the tolerant and the sympathetic understanding that comes from the Divine Spirit of Charity. Education in the widest and best sense of the term means something more than mere book-learning. Something more than this is needed for the really cultivated and enlightened mind, and a disciplined intellect for the enlightened Christian man or woman. Have we learnt then to aim at what is best and highest, and have we learnt in our daily lives to be charitable in our judgments of one another. Material prosperity is not enough to ensure greatness or happiness and we shall never become a really great people in the best sense of the word unless on a basis of religious training. Human beings are fallible, of course, and a fallible being will fail somewhere as Dr. Johnson said, but allowing for our mistakes and our failures, I believe, firmly, that England would not have grown up into the great Empire that she is and would not have become the powerful factor for freedom and justice in the world that she is, if the conduct and traditions of the English people had not been built up, generally speaking, on a basis of belief in Christian doctrines and the practice of the Christian faith.

Let us hold fast, then, to our religion and to our Church and let us remember this: However much the parochial system may break down, or prove impracticable in the vast and sparsely populated areas in the interior of Australia, the Parish, with the Parish Church as its centre and with the Parish Priest as its head, is still the unit and the characteristic feature of our Church life. By being loyal to their parish men and women learn to be loyal to their Church. Bound together as they are by ties of unity in religious faith and feeling, the closer the combination that there is between parishioners and the more that they are brought together in sympathetic and tolerant understanding of one another, the better it is for them, for their parish, and for the Church. "The grass withereth, the flower fadeeth, but the Word of our God shall stand for ever," says Isaiah, and I hope that, come what may, the parish of St. Bede, Drummoyne, with the new Church as its centre, will stand as a witness to the faith of its people for untold years yet to come.

Hymns for Sundays and Holy Days.

From the Hymnal Companion.

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

Suggestions and criticisms with regard to this list will be gladly received. Please address, "Hymns," A.C.R. Office, Bible House, 242 Pitt Street, Sydney.

Sept. 28 (15th S. after Trinity).—1, 163(96), 328(449); 377, 470, 119, 20.

Oct. 5 (16th S. after Trinity).—12(371, 2), 422, 233; 318, 122(41), 306, 35.

Oct. 12 (17th S. after Trinity).—568, 426, 159; 131, 573(427), 61, 224.

SYDNEY MISSIONS TO SEAMEN.

The 49th annual report of the Sydney Missions to Seamen, which has been sent to us, records a year of splendid service. The Rawson Institute and all that it stands for and accomplishes constitute one of the finest pieces of Christian effort that Sydney knows. The work of "Flying Angel" in Port Jackson seems unlimited. No work is more worthy of support.

The authorities of the Diocese of Bathurst have announced the resignation of the headmistress, Miss Juliet Lyon, as headmistress of Marsden School, and the appointment to the position of Miss Dorothy L. Poole, M.A., present headmistress at Abbotsleigh. Wahoona. Miss Lyon has been headmistress since the foundation of the school by the late Bishop Long five years ago. Miss Poole will take charge at the beginning of the first term in 1931.

Parable on Sir Otto Niemeyer.

Australia's Spiritual Balance Sheet.

"THE Text of the Agreement," which embodies the conclusions of Sir O. Niemeyer, stands as the text for this parable. Every word of that report has a spiritual parallel. National solvency depends finally on the spiritual condition of the nation. This seems to underlie the report.

Sir O. Niemeyer has been compared with Nehemiah. The names are probably identical. Their tasks were similar. Each was empowered from abroad. Each enquired into mortgages and wheat crops. Each was faithful to his mission. Sir O. Niemeyer disclaims any relish for his task of faultfinding. He rather would be understood as helping us to know the facts. Further, there lies in the background a confusing issue of a religious nature, an opposition of those who say they are Jews and are not.

A Jew went to Jerusalem to aid the inhabitants. A Jew, as I may suppose, has come to Australia to assist us. A Jew, it is certain, will come to judge Australia, in that great day when all nations shall be gathered before His Throne (St. Matt. 25). It should be noted that this picture of judgment is essentially of Nations, and not of Individuals. For lack of realising this some wrong conclusions are drawn.

A Day of Reckoning.

The need of enquiry to-day is based on the belief that sooner or later Nations, like Individuals, must face a settlement of their debts. Excavations of the ruin of Ur of the Chaldees, of Babylon, of Nineveh, tell us of the inerrant judgment of God on nations that forget His Divine Power. Wealth, Art, Strength, Courage, Battalions, are as dust before Him, and their dust to-day declares His might. God—God is our chief creditor, has given us the fairest of lands, Broad Acres, "magnificent distances," climate second to none, and a free possession without internal opposition or external attack of foes to dispute our enjoyment. The freest form of RELIGION the world has ever known is ours too. The Holy Bible, given to every child for its nurture and admonition. The Lord's Day as an institution. Churches are open everywhere in which to gather for worship. These are some of the many debts we have to give account of as a people.

We are Short in our Payments!

Mr. Gepp recently said, in reference to the financial position, "Australia is not producing enough." What of our productiveness in works of national influence? In one matter at least we have left a debt unpaid. Our treatment of the Aborigines, whom we dispossessed in order that we might enjoy this wondrous land, is still a standing reproach to an enlightened, just, and liberty-loving people.

We Need a Moral and Religious Commission of Enquiry.

"Australia must reassure the world," says Sir O. Niemeyer. But must not Australia reassure God? The financial questions are but superficial, however important in their way. The fundamental and essential matters which affect the present position are caused by moral and religious disorders.

"If Australa'a does not face the issue she will not be able to keep those

standards which she now possesses," adds Sir O. Niemeyer. But does Australia recognise a spiritual crisis? Must there not be further loss unless she does repent?

Wanted Immediate Action.

The urgency of it demands instant action to grapple with the problems which confront us. Despite this financial stringency, Australia spent last year the sum of 34 million pounds, and more, in Drink; which most doctors say is either useless for the most part, or is an actual poison. Gambling in Victoria alone sweeps over 40 million pounds, it is estimated, every year into its clutches. And we cannot find the money to feed the poor and starving. We fail to realise these faults, and so we must be taxed more and more, an infliction which will continue and increase till we learn better. Loafing on the Job, doing as little as men can, while taking payment for work, is but a form of theft. "Thou shalt not steal," is as binding a command as any part of the Decalogue.

The Church Not Free of Blame.

How can we expect the world to be better if the Church is at fault? Inertia or indifference to the work of most react upon our national life. The difficulty of getting young men of promise to give up the allurements of money-making results in a paucity of candidates for the ministry of Christ's Church. Our Sunday Schools are depleted because children are taken motor rides on the afternoon. Sunday School Teachers are lacking. Our Missionary Societies are on the verge of insolvency, and yet they only need a very small sum compared with the millions squandered in other ways in the country. Parishes often struggle against debt in the midst of a population which lives in luxury. These things are said in no hectoring spirit. Sir O. Niemeyer's example may be followed of deprecating intention to lay blame, but simply wishing to point out facts with a view to improvement.

There is Hope.

Sir O. Niemeyer says, "I wish to make it quite clear that, given determined action, the situation is in no way beyond control." God has given Australia another opportunity to amend what is wrong. Australia, that is you and I, for the present, must correct our sense of values. Mr. Gepp has said we must not leave the business entirely to the politician. "Thou sayest I am rich . . . I counsel thee to buy of me gold tried in the fire" (Rev. 3: 17). If these troubles burn out dross from our national life, they will prove a blessing in disguise.

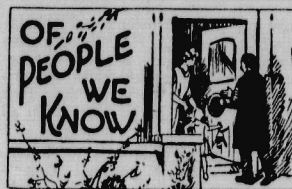
National Solvency is to be found in Christ alone. I would venture to advise the authorities to note the source of England's greatness. After the glorious Reformation came the beginnings of Empire. After the Evangelical revival of the end of the 17th century arose wealth and power. Can we build on better foundations?

"Although thou shouldst possess all created good, Yet couldst thou not be happy thereby nor blessed. But in God, who created all things, Consisteth thy whole blessedness and felicity."

—Thomas A' Kempis. Ch. 16.

May Australia, may each one of us, enjoy the richness of this blessing.

We regret that through pressure on our space the "Worshiper's" article has been unavoidably held over until next issue. Editor, A.C.R.



The Rev. A. B. Werrill, rector of Bunyip, Diocese of Gippsland has been laid aside for several weeks with severe illness.

The Right Rev. Dr. Golding Bird, lately Bishop of Mauritius, and formerly Bishop of Kalgoolie, W.A., has been appointed Archbishop of Dorking, England, in the Diocese of Guildford.

The Rev. C. M. O. Stretch, rector of Stroud, Diocese of Newcastle, has been in the Newcastle Hospital several weeks on account of serious illness. He shows marked improvement.

The National President of the C.E.M.S., the Bishop of Gippsland, accompanied by Mrs. and Miss Cranswick, has arranged to sail from London on his return to Australia by the "Hobson's Bay" on October 1.

A number of clergy met at Farmer's luncheon rooms, Sydney, on Friday, September 19, and bade farewell to the Rev. S. J. Kirkby, as he left for England, on behalf of the Colonial and Continental Church Society.

The Rev. A. Lee Kenny and Mrs. Kenny, formerly of the diocese of Rockhampton, arrived in England on August 10 and began their new work in the parish of Bowerchalke, where Mr. Kenny has been appointed vicar.

The Rev. J. M. Beaufort, M.A., well-known in the Auckland Diocese, having held the offices of vicar of Hauraki Plains and Raglan and Chaplain of H.M.S. "Philomel," has been appointed Headmaster of King's School, Remuera, N.Z.

In the death of William S. Iliffe the parish of St. Paul's, Warrigul, Gippsland, has lost a valued worker of many years standing. Mr. Iliffe was a member of the Diocesan, as well as the Provincial and General Synods of the Church.

Mr. B. J. F. Wright, B.A., son of his Grace the Archbishop of Sydney, who has been Associate to the Hon. Mr. Justice Harvey, Chief Judge in Equity, hopes to be admitted to the N.S.W. Bar within the next few days.

The Bishop of Adelaide has appointed the Rev. John William Clarke, M.A., to be Archdeacon of Mount Gambier, South Australia, in succession to Archdeacon Jose, and to hold the Honorary Canonry vacated by Canon Bleby.

The leaders of the British and Foreign Bible Society recently entertained the Bishops of the Anglican Communion at the Bible House, London. Among those present were the Archbishop of Brisbane, the Archbishop of New Zealand, and the Bishop of Melanesia.

Among the Australian Universities' debaters in Sydney recently was Mr. S. C. Burbury, leader of the Tasmanian team. Mr. Burbury is a most able debater and is, we are glad to note, a member of the C.E.M.S., St. James' Church Branch, New Town.

The Rev. B. W. Beeley, of Fooks Cray Rectory, Kent, in writing to the manager of the "Adelaide Church Guardian," says: "I have never lost my love for my old Diocese, and sometimes wish I were not so old, as I then might come back. You see I am under Bishop Harmer again."

Mrs. Brewer, widow of the Rev. H. A. Brewer, B.A., late of the Uganda Mission of the Church Missionary Society, finds it impossible to personally reply to all the letters of sympathy which have been sent to her, and desires to express the grateful thanks of her daughters and herself for the kindness shown to them in their bereavement.

The members of the Mothers' Union of South Grafton met recently to celebrate the birthday of one of their oldest and most faithful members, that of Mrs. J. T. McKittick. She was admitted to the Union 40 years ago and though 81 years of age, is still most regular, always punctual and ever ready to work her hardest for the Church.

The death of Mr. W. F. Cox removes a devoted worker from St. John's Parish, Newcastle. For over 70 years he attended St. John's Church twice a day. He filled the offices of Parochial Councillor, Churchwarden, and Representative to the Presentation Board, his service in this direction extending over a period of 25 years.

The Cathedral Church of Rockhampton has lost a faithful verger in old Charles Field. For 28 years he fulfilled his duties as a pattern verger, carrying out all his duties with perfect and unvarying regularity. He was so absolutely trustworthy that any and every task was placed upon him and he never failed!

The Rev. J. T. Phair, of St. Mary's, Balmain East, who has been recuperating at Blackheath, on the Blue Mountains, after his recent illness, has recovered his former good health and has resumed his parish duties again. Mr. Phair desires to thank the very many friends from far and near who have assured him of their sympathy and their prayers.

The Church in New Zealand has lost a faithful son in the passing of Sir George Hunter. He was a pillar in the parish of St. Michael's, Porangahau, Diocese of Waiapu, in fact he was one of its original members, a vestryman from the beginning and generous supporter throughout his life. His life was that of a devout and earnest Christian.

Miss Shaw, an Auckland girl, who joined the Polynesian Mission about a year ago, and has since been teaching in the Chinese School at Suva, Fiji, was married to Dr. J. H. Beattie, a worker amongst the Indians in Fiji, on September 14. The wedding ceremony caused an unique assemblage of Britishers, Indians, Fijians and Chinese, all happily participating in the joy of the occasion. It was a veritable League of Nations.

Rev. John Colville, who has been absent on leave from the Diocese of Adelaide, returned by the s.s. Moldavia, on September 13th. Mr. Colville, who has been away since last October (1929) made an extensive tour, including Egypt and the Holy Land, Southern Europe, also Northern Africa, penetrating some distance into the desert. From thence he journeyed to England, and stayed with his Haig and Ferguson relations in Scotland. He visited Campbeltown, from which place his grandparents sailed to South Australia 90 years ago.

The Archbishop of New Zealand, the Most Rev. Dr. Averil, with Mrs. and Miss Averil, witnessed the "Passion Play" at Ober-Ammergau on Trinity Sunday. He writes: "We had very comfortable quarters at Ober-Ammergau and excellent seats for the 'Play' which commenced at 8 a.m. and finished at 6 p.m., with an interval for lunch. The weather was fine and the 'Play' far beyond our expectation. The simplicity and reverence of the acting and singing were beautiful, and the great audience of over 5000 seemed to be wrapt in a stillness which could be felt."

Our New Zealand correspondent, Canon A. Pickering Clarke, pays a notable tribute to the late Hiram Harris, of All Saints' Church, Taradale, N.Z. The late Mr. Harris was a humble, devoted churchman, who had a place of deep affection in the lives of hosts of churchpeople in the Hawkes Bay Districts. He was a man of wonderful faith, loyal and devoted to his vicars, and above all loyal to his Master. For some years he was superintendent of All Saints' Sunday School and many a young man to-day owes to him, under God, his first really serious thoughts about spiritual things.

Lt.-Col. Bjelke-Petersen recently paid a visit to the Council of Youth, Diocese of Brisbane. He advised every young man to read

Professor Drummond's book, "The Greatest Thing in the World." He also stated that one had not only to love the work, but also to love those for whom one worked. Willingness, perseverance and courage were the characteristics of a good leader. The Colonel also mentioned the vital importance of regular prayer and Bible reading for every life. By the way, this Council is composed of young men between the ages of 15 and 21, and is constituted by the Archbishop of the Diocese himself!

The Vicar-General of the Diocese of Tasmania, the Ven. Archdeacon Whittington, has been confined to St. Margaret's Hospital, Launceston. He developed a large blind fold during his visit to Launceston, and the doctor ordered him into the nursing home for hospital treatment. The Diocesan Council, at its last meeting, passed the following resolution: "That this Council tenders its affectionate sympathy to the Vicar-General in his illness, and asks the Acting President to convey this resolution him in Launceston, and rejoices to hear of his improved health." The motion was carried unanimously. It will be several weeks before the Archdeacon is quite himself again.

The Rev. Canon Hicks has retired from the rectorship of North Rockhampton, after nine years of devoted and magnificent service. He writes to his parishioners:—"The Society for the Propagation of the Gospel in Foreign Parts, London, has offered me work of an organising nature and I am glad of the chance of being able to advocate the claims (I cannot call them anything else at this time) of Rockhampton on the Church at large. I am particularly glad, too, that I am not going straight into parishes, work, though that is the work for which I have my ordination to the Priesthood, because it will give Mrs. Hicks a rest from Parochial labours, at any rate, for the time being."

In anticipation of the Congress on African Children, to be held in Geneva next year, under the auspices of the Save the Children International Union, Mrs. Gordon Morier gave a reception at 42 Gloucester Square, W., London, on July 31. Among the speakers was the Bishop of Central Tanganyika, the Right Rev. Dr. Chamberlain, who gave a graphic impression of social conditions in his diocese, especially as affecting child life, and said it was a great encouragement to feel that there was in existence such a vigorous body, for thought and service, as the Save the Children Fund, not only to help to provide for the needs of Africa, but also to help to think out how to meet the problems that confronted those who were working there. Theirs was a colossal task and they need the help of men and women at home to think out their problems.

Writing regarding the Bishops now in England, and their respective tasks and problems, the English Record remarks:—"Few of the overseas bishops now in England for the Lambeth Conference can have passed through more trying experiences than the Bishop of Nelson, New Zealand, during the earthquake of last year. This diocese, which covers the northern end of the South Island is the poorest and perhaps the most thinly settled part of New Zealand. There were scores of earthquake shocks in the course of a day or so, and slighter tremors afterwards. Houses were shaken down, large cracks appeared in the soil, landslides blocked up rivers, and in one case a huge rock, dislodged by the earthquake, fell upon and buried a house with its inhabitants. The loss of life was not so severe as the damage to property, but several people went out of their minds from terror, including one or two Churchworkers. The devastation wrought by the earthquake is such that large numbers of the inhabitants of the area are impoverished and will be unable to contribute to the maintenance of their clergy as before. The rebuilding of the parish church of Nelson, which is also the cathedral of the diocese, has been checked."

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"More the battle's loss may profit those who lose,
Than victory advantage those who win."
—Calderson.

"The race is not to the swift, nor the battle to the strong."—Eccles. 9: 11.

SEPTEMBER.

26th—Lucknow relieved, 1857 — Indian Mutiny.

St. Cyprian, the great Archbishop of Carthage, who opposed the growing Roman claims to supremacy. He was beheaded by Galerius, the Pagan Emperor, 258 A.D.

27th—First Railway opened in England, 1825.

28th—15th Sunday after Trinity. A collect from the Sacramentary of Pope Gelasius, with the touching phrases referred to "Thy perpetual mercy," and "the frailty of man." These ancient prayers were truly evangelical in expression, and thus continue to this day to guide our best meditations.

29th—St. Michael and All Angels.—This Collect was taken from the Sacramentary of Pope Gregory. We too often neglect this beautiful teaching of the ministrations of Angels. Michael was the guardian of Israel, and the name means one like God. Gabriel is the other Archangel mentioned in Scripture. Raphael and Uriel are named in the Apocrypha.

30th—St. Jerome, Doctor and Confessor. He would have figured as a great Protestant in these days. The Vulgate was his translation of the Bible, to do which more effectively he went and lived in a cave in Bethlehem.

OCTOBER.

2nd—The Bill of Rights passed in England, 1689, to safeguard the liberty of the subject under Roman dominance which had been threatened during the reign then ended of James II. It provides nearly all that is in writing dealing with the British Constitution.

6th—16th Sunday after Trinity. Home Mission Fund Appeal in Melbourne Dioceses.—The Collect is from the same source as the former one, and the same reliance upon God's mercy is expressed. God's pity is needed to cleanse and defend His Church. Only so can the Church, with all its human defects represent the divine Mind to the world.

9th—St. Denys, Bishop, Patron Saint of France. Annexation of Rome by Italy, 1870. Next issue of this paper.



Revival in the Church.

ANYONE who is in touch with the thought and life of Christian people throughout the Commonwealth, must be struck with the note of challenge which these days of difficulty and depression is making to the Church. It presents a serious call to all Churchmen to get back again to the fundamental principles of the Gospel and gather all the spiritual forces available in an effort to bring the people back to GOD.

There are voices sounding in our ears which prophecy evil concerning the Church and the cause of Christ. They declare that the forces against the Church are at last beginning to prevail, so that it is old and ready to parish. It is true we have seen during the last decade the gradual breakdown of restraints and moral sanctities, a reaction against the discipline of life.

This reaction has pervaded all classes of society. We all feel sad at the large number of people who pass the doors of every place of worship and are apparently indifferent to the call and the claim of Christ.

How to Meet the Challenge.

What then ought we to be doing? How can the nominal Christians be won again to their Church and the sinner brought into the fold? Is the Church ready for the task which confronts her? Judgment must begin at the House of God. There is always a danger in every age of the Church becoming stereotyped, a mere form and tradition. To become like salt which has lost its savour, to become separated from the common lot of men. The history of Revivals show that when the spiritual tides are running low, it is then that GOD raises up prophets who will speak forth the message which will bring the people to repentance and faith.

The prophet is always more needed than the priest to bring religion back again into touch with life. To help men to face the bare, naked truth as GOD has revealed it to us in His Holy Word. In short, to get back to Reality.

An Evangelical Revival.

In our beloved Church of England we feel there is a great need to emphasise afresh the "positive" side of our faith. An emphasis on the central theme of the Gospel. There is a danger in these days of watering down the fact of SIN and the doctrine of the ATONEMENT and make it merely a matter of "subjective" influence, instead of it being the great OBJECTIVE power of God and the means of our salvation through His own blood shed upon Calvary's Tree.

The Way of Revival.

We believe both the clergy and laity alike need a renewal of an eager faith, a resolute spirit which will send us all forth to seek those who have gone astray and to bring into the fold again the "lost sheep."

The task of the Church is to convert the sinner, to edify the young, to comfort the distressed, the sick and the aged. The present crisis is a clear call to all people of conviction to be willing to sacrifice comfort, popularity, and pleasure, and to prepare themselves for the task of bringing the Gospel to bear upon the hearts and lives of the people.

We believe the Christian Churches themselves will have to become far more Christian, not only in temper and feeling, but in their standard of values.

The Victorious Christ.

Strange analogies can be traced between the first and twentieth centuries. Men are still tempted to be fatalists in politics and pessimists in literature. The coming of Christ into the world meant a new order, the dawn of a new creative spirit. The life and gospel of Jesus Christ was full of promise and hope. He created a new world out of the Hell of Rome. So wrote the great historian Gibbon.

We can take heart to-day and believe in a moral and spiritual advance beyond all the Church has dared to hope for. This is not a time for cautious philosophy, but bold ventures in spiritual things. Faith means initiative, enterprise, generous giving, earnest prayer, sturdy effort.

We can look up with confidence to GOD, who sits upon His Throne, high

above all the confusions and tribulations of the world. He calls us to rise to a new expectancy, a new consecration. He has grander, richer experiences waiting for us in the days that are coming. Let us be generous in all our planning for a big campaign.

The Christian Church is revolutionary. We believe in spiritual conversions. That He can make the blackest soul white. The Church is missionary. When it becomes merely an institution for improvement, or a machine for social reform; when the power of reclaiming the lost dies out of the Church, IT CEASES TO BE THE CHURCH.

The Upward Look.

From the Throne of God in heaven we hear the glorified Christ saying to us to-day: "Behold, I make all things new." The call for advance is urgent. The people are perishing. Let us pray to GOD to reform us, to renew us according to His image, to build us up and to use us for the building up of His Church, sanctifying us and increasing in us all heavenly virtues, so that both clergy and laity alike may find themselves more consciously in the company of the Lord Christ, Who is the Way, the Truth, and the Life.

The Lambeth Conference.

THE ENCYCICAL LETTER.

THE Seventh Decennial Conference of Bishops of the Anglican Communion, known as the Lambeth Conference, concluded its five weeks' strenuous work on Saturday, August 9. There was a solemn closing Service of Thanksgiving in Westminster Abbey, at which the Bishop of Rhode Island, U.S.A., was the preacher.

The Communion Service was proceeded with, and after the last of the Bishops had Communicated, the Archbishop of Canterbury advanced to utter his valediction. With prayer and exhortation he bade the Bishops farewell, but when only the Benediction remained to be pronounced he departed from the order of the service to lead them in a last and private prayer. "Brothers," he said, "while you kneel waiting our parting words, I would bid you once again pause for a few moments of silent prayer before we go forth." For several minutes he knelt before the Holy Table. Then he arose, took the Cross of Canterbury in his hand, and gave the blessing. We give below the full text of the Encyclical Letter. In subsequent issues we hope to refer to the resolutions passed by the Conference on (1) The Christian Doctrine of God; (2) The Life and Witness of the Christian Community; (3) The Unity of the Church; (4) The Anglican Communion; (5) The Ministry of the Church; (6) Youth and its Vocation.

Encyclical Letter.

To the Faithful in Christ Jesus.

We, Archbishops and Bishops of the Holy Catholic Church in full communion with the Church of England, three hundred and seven in number, assembled from diverse parts of the earth at Lambeth, under the presidency of the Archbishop of Canterbury, in the year of Our Lord, 1930, give you greeting in the Name of Our Lord and Saviour, Jesus Christ.

We who write are bearers of the sacred commission of the Ministry given by our Lord through His Apostles to the Church. In His Name we desire to set forth before you the outcome of the grave deliberations, to which, after solemn prayer and Eucharist, we have for five weeks devoted ourselves day by day. We take this opportunity of thanking from our hearts all those, both far and near, who have prayed God to give us His Spirit's present aid. We hope that the results of our work may bring encouragement and help to this great circle of intercessors, even in remote parts of the earth. Our deliberations were preceded by careful inquiry upon many sides into the matters about which we speak. In this Letter we propose to give a connected view of these matters, in the hope that it will make our Resolutions more intelligible, and lead many to study them, together with the Reports of our Committees on which they are based.

The Bishops who were present at the last Lambeth Conference ten years ago found that one idea ran through all their work and bound it together in a true unity. It was the idea of fellowship. In like manner we have discovered one idea underlying all our long deliberations: it is the idea of witness. These two ideas are closely related. On the one hand the purpose of every true human fellowship is to bear witness to certain great principles—the principles of truth, goodness and love, which express and fulfil the kingdom of God. Among these fellowships the Church is called to bear witness to the supreme revelation of God—of His Nature, His will, His kingdom—which has been given to the world in Jesus Christ our Lord. On the other hand, witness, if it is to be made effective among men, must be borne by a body, a fellowship. So we learn in every branch of human endeavour. And it would be a true description of the Church of Christ to say that it is a fellowship of witness. Our Lord Himself in His last recorded words laid this charge upon us, "Ye shall be witnesses unto Me . . . unto the uttermost parts of the earth." There comes into our mind the vision of the great succession of those who have borne this witness in past generations. They encompass, like a radiant cloud, each new generation, as it takes up the age-long testimony. They add their voices to ours, as we now specially and solemnly summon every member of the Church of our day to the fulfilment of Christ's parting charge. Here we find another link with the last Conference, for the long list of its Resolutions ended with the words, "If Christian witness is to be fully effective, it must be borne by nothing short of the whole body of Christian people."

The Christian Doctrine of God.

Our appeal in this Letter begins, as the series of our Report begins, with a Sursum Corda. The primary witness which the Church is called to give is the witness of its faith in God, and we would have men everywhere lift their minds and hearts with new confidence and expectancy to Him as ultimate Reality, to God in His Majesty as Creator, to God in His even greater Majesty as Redeemer.

We are aware of the extent to which the very thought of God seems to be passing away from the minds and hearts of many even in nominally Christian nations. The ten years since we last met have seen the development of one vast political and social experiment which is, at least professedly, rooted in the denial of God's existence. Even where God is still acknowledged, He is often regarded as too elusive or remote to be relevant to the practical concerns of life. And it is not surprising that where belief in God has weakened, the sense of sin has in large measure disappeared, morality has shown signs of degenerating into little more than a recognition of the value of kindness, and the supreme good has almost come to be thought of in terms of comfort and excitement.

But more significant is the increasing consciousness of thoughtful men and women that the emancipations which they have lately won do not yield deep or lasting satisfactions; that selfishness is self-defeating; that the heart of modern life, with all its exuberance of interest, is disquietingly void of conviction, and that once again experience proves personal happiness to be, in fact and not merely in pious word, linked with spiritual ideals and with moral standards and endeavours.

Many, too, of those who at present sit loose to the faith and practice of the Church are not opposed on conviction to the claim of Christianity; they are not thinking about it; they have not revolted against the Gospel, but against a presentation of the Gospel which falls far short of its true range and splendour.

Perhaps most noteworthy of all, there is much in the scientific and philosophical thinking of our time which provides a climate more favourable to faith in God than has existed for generations. New interpretations of the cosmic process are now before us which are congruous with Christian Theism. The great scientific movement of the nineteenth century had the appearance, at least, of hostility to religion. But now, from within that movement and under its impulse, views of the universal process are being formed which point to a spiritual interpretation. We are now able, by the help of the various departmental sciences, to trace in outline a continuous process of creative development in which at every stage we can find the Divine presence and power. Thus scientific thinking and discovery seem to be giving us back the sense of reverence and awe before the sublimity of a Creator Who is, not only the cause and ground of the universe, but always and everywhere active within it.

Christianity more than any other of the great religions has undergone the discipline of contact with scientific methods of thought, and emerges therefrom still strong to redeem and to inspire.

It is in view of such facts and circumstances that we declare our belief that the Church is at this time being called to fresh effort to proclaim to all men, at once more thoughtfully and more ardently, the Gospel of God with which it has been entrusted.

We know but too well that the root of our failure to behold God, and to manifest Him to the world, is sin; that what we have to deal with is primarily not imperfect thinking but evil wills. Yet, if our proclamation of the Gospel of God is to have its proper appeal to the world of to-day, we must see to it that we ourselves are thinking about Him as persistently, as largely, and as worthily as we can.

We must school ourselves to include in our habits of thought about the Creator God as much as we can of the beauty and order of the world, and of everything in life that evokes the awe, the loyalty and the self-sacrifice of men and women at their best.

We must recover also our vision of the uniqueness of the work of God in the hearts of His people—the true subject of the Old Testament—which culminates in the coming of our Lord Himself and in the appearance of His Church among men. In Him as nowhere else, in Him alone, God's character, God's gracious love and innermost purpose are revealed. Through Him and through His Church there are brought inside every department of human effort and life a new spirit, a new motive, new resources of vision and faith, of hope and courage.

Thus through the Incarnation and by His Holy Spirit in the Church God is ever moving forth to conserve and to perfect all that He has achieved, and still strives to achieve, in hearts wherein Christ is not yet enthroned. Civilisation, in so far as it is good, is ultimately of God's giving, no less than is His grace in Christ. Never must our thought of God be inconsistent with all that we may learn of His character in Christ. Never must our thought of God be so cramped that we represent Him as less than the Lord of all good life.

If, however, our vision of God's glory is thus to be renewed, it will involve for most of us, clergy and laity alike, a new readiness to read and ponder afresh, with some of the many aids which modern research gives us, the Bible and in particular the New Testament. It will also involve a new readiness to acquaint ourselves, according to our capacity, with some of the best thinking of our time about the meaning of life, and to identify ourselves, as best we may, in thought and conduct, with some of life's more serious endeavours. Not many men are called to be students, but all can do something to learn and to think more intelligently about the religion which they profess and about its bearing on life around them.

But we must not only do what we can, to read and think. We must pursue, some of us, perhaps, as a new act of faith in God, and all of us with new devotion and diligence—the practice of personal prayer and strive to grow in the ability to pray. Not only will more serious thinking about our holy religion and about life thus quicken our prayers, but prayer can and will quicken our thought of and faith in God.

Further, we recall our Churchpeople and all who own the name of Christ to the privilege and duty which are theirs of expressing their faith and receiving pardon and renewal through joining with the brethren regularly in the public worship of the Church, and especially in the Blessed Sacrament of the Holy Communion. The Church's chief duty is to love and worship God; and in that love and worship it gives its chief witness to the world. They should reflect what wrong they do to God, to others and to themselves if they grow slack in fulfilling, especially on Sunday, this their clear and obvious duty. We whose privilege it is to lead others in worship are bound to make that worship as worthy as we can of Him to Whom it is offered, worthy in its spirit and its tone, worthy also in its range and scope, taking, as we ought, every opportunity that is ours of bringing all human concerns and interests within its ambit of praise and intercession.

Worship unites us in a fellowship of adoration; and, when it is worthily offered, can become for us all a joy as well as a duty, and bring us that refreshment and encouragement for which thousands are really hungry, though they know not for what they hunger.

Sursum Corda, Life up your hearts—such a call from God as we have ourselves thus heard is not easily expressed, least of all in such a letter as this. Yet it was to this high theme that we in the Lambeth Conference were moved to direct our thoughts; and we commend to thoughtful people the Report of our first Committee.



THE VENERABLE ARCHDEACON DOULTON, lately Rector of Charlton All Saints' Church, Wiltshire, England, and for 33 years a N.S.W. C.M.S. Missionary in Tanganyika, East Africa. The death of Archdeacon Doulton has been announced.

Church Overseas.

CHURCH IN GREAT BRITAIN.

Archbishop Davidson's Will.

Archbishop Lord Davidson's will has been issued in England for probate purposes. He made many gifts to those who had been his resident chaplains, legacies to members of his staff, ample bequests to his relations and friends. He then goes on to say:—

"And whereas I am well assured that it would be a great advantage to the Church that the Archbishop of Canterbury should have at his disposal a fund available at his discretion to a variety of General Church Needs either temporary or permanent as they arise and being desirous of establishing the nucleus of such a fund and whereas I deem it right to utilise largely towards that purpose the gift of money which was generously made to me by a multitude of donors on my recent resignation of the Primacy. Now I do hereby direct my trustees after the death of my wife to pay the sum of £10,000, free of duty, or other expenses, to the Archbishop of Canterbury for the time being whose receipt shall be a sufficient discharge to my executors and relieve them of all responsibility in the matter. I bequeath the said sum to the Archbishop of Canterbury for the time being upon trust to invest the same either in his own name solely or jointly with others as he may deem best to secure continuity of the trust and to apply the income thereof by donation or subscription from time to time to the support of such Church object or agency as the Archbishop in his absolute and sole discretion may think proper and without any obligation upon the Archbishop for the time being to account to his successor or to any other person for the application so made by him of the income of the said fund."

American Bishop Visits Island of Jersey.

The brief visit of the Right Rev. Paul Matthews, Lord Bishop of New Jersey, U.S.A., to the little Mother Island in the English Channel, is a red-letter day (says a correspondent) in the Church history of both Jerseys.

It was an act of gratitude on the part of Charles II. to grant in 1650 a portion of land in Virginia to Sir George de Cartaret, Governor of Jersey during the Stuart King's exile here, and it was in Sir George's honour that the new land in America was called after his birthplace.

The annual pilgrimage to the Hermitage at Elizabeth Castle, the home of the island's patron saint, arranged for Sunday last, had to be abandoned owing to weather conditions.

At a large and informal tea gathering, the island's seal, dating back to Edward III., was presented to the Bishop, and the Jersey flag was given to Mrs. Matthews.

God sometimes shuts the windows, but only to open hidden doors.—John Oxenham.



NEW SOUTH WALES.

SYDNEY.

C.M.S. Convention.

The N.S.W. C.M.S. leaders and friends are planning to hold an afternoon and evening Convention on Eight Hours Day at St. Paul's, Chatswood. The first session will begin at 2.30 p.m., concluding at 3.45 p.m. The second session will be from 4.15 p.m. to 5.30 p.m. At the evening session from 7 to 8.30 p.m. At the first session the note of heart-searching and consecration will be sounded; in the second session, the Home Base and its Efficiency will be the burden of consideration; while the evening session will consist of short inspirational talks by missionaries, and all churchpeople are invited.

Parish of Hurstville.

Injunction Against Rector.

An injunction has been granted in the Equity Court restraining a clergyman of the Anglican Church at Hurstville from confirming candidates for admission to Church membership, and from abetting an unordained person in celebrating divine service.

The matter came before Mr. Justice Harvey in equity recently on application by the Church of England Property Trust, which asked that the Rev. Dixon Hudson, minister of the Church of England in the Parish of Hurstville, should be restrained from counselling, aiding or abetting Mr. Walter T. J. Joyce in celebrating divine service at St. George's Church of England, Hurstville, or at St. Mark's, South Hurstville. Plaintiffs also asked for an injunction to restrain the Rev. Dixon Hudson from performing the rite of confirmation within either of the churches referred to.

The statement of claim alleged that Mr. Joyce was an unordained clergyman, and that, counselled and aided by the Rev. Dixon Hudson, he had repeatedly celebrated divine service, administered sacraments, and performed other rites in the churches mentioned. It was alleged that the defendants had defiantly threatened to continue these acts. Confirmation, it was stated, was a rite of the Church of England which could be performed only by a bishop.

The Rev. Dixon Hudson had applied to the Coadjutor and administrator of the Sydney diocese during the absence abroad of the Archbishop, to perform confirmation at the church, but for good reasons, it was stated, the administrator had decided not to do so, and had invited the Rev. Dixon Hudson to present his candidates at St. Andrew's Cathedral on Sunday afternoon, October 11. The

reply to this was that unless the administrator attended, or sanctioned the attendance of some other bishop, he would perform the rite himself, and he challenged any steps to prevent him.

Defendants filed an appearance to the suit, disputing the whole of the statement of claim, and submitting to any order the Court might make. They also disclaimed all interest in the subject matter of the claim.

Mr. Joyce appeared and said that there had been an agreement between him and the Rev. Dixon Hudson, which no longer existed. Consequently, he had no interest in the Court proceedings.

The Rev. Dixon Hudson did not appear, and an injunction, restraining him, as asked in the notice of motion, was granted till the hearing of the suit.

St. Alban's, Epping.

A thanksgiving service for the liquidation of the debt on the building was held at St. Alban's Church, Epping, on Sunday, 7th September, the special preacher at the evening service being the Very Rev. the Dean of Sydney.

The debt has been paid off largely by the energetic efforts of Rev. E. Harvey Walker, who obtained from certain parishioners promises of over two-thirds of the amount owing on condition that the balance of the debt was subscribed on the quarterly direct giving Sunday, 10th August. The necessary amount was forthcoming and the parish is now in the happy position of having a church free of debt.

Mr. Walker has been about nine months in the parish to which he came to assist the Rev. G. A. Carver, who has been in indifferent health; and during that period has performed some splendid work.

Christ Church St. Lawrence.

The 73rd dedication festival services were celebrated at Christ Church St. Lawrence on Sunday, September 14. The various guilds and organisations assembled in full attendance. The congregations were large. A procession of witness was a feature of the day, the clergy, officers and parishioners perambulating the neighbouring streets with banners aloft. There were many on-lookers.

St. Stephen's Churchyard, Newtown.

Wreck of the Dunbar.

About 500 persons were present at the service commemorating the 73rd anniversary of the wreck of the Dunbar, held at the Dunbar Tomb in the old Camperdown Cemetery at Newtown, on Saturday afternoon.

The Rev. John Bidwell, minister of St. Stephen's Church, conducted the service.

Mr. P. W. Gledhill, chairman of the cemetery trust, said that the trustees were endeavouring to raise £3000, and, with the interest therefrom, to employ two gardeners to keep the cemetery in good condition.

Mr. Aubrey Halloran, a past president of the Royal Australian Historical Society, sketched the history of the Dunbar wreck, when 121 people were drowned. The only survivor, James Johnson, after clinging to the side of the cliff for 36 hours, was hauled to safety. Many bodies were washed up at Manly and Middle Harbour, and 32 who were not identified were buried in the tomb in the Camperdown Cemetery, which also contained a few bodies from the wreck of the Catherine Adamson, wrecked two months later. It was the bounden duty of every civilised people to keep its cemeteries in proper repair, but many historic cemeteries around Sydney were in a condition of which they could not be proud. The trustees of the Camperdown Cemetery, he said, had done wonders in restoring order in the cemetery.

After the service there was a pilgrimage to many historic graves in the cemetery.

NEWCASTLE.

Appointment of Bishop.

Announcement has been made in the Press that the Right Rev. Neville Stuart Talbot, D.D., Bishop of Pretoria, South Africa, has been chosen as the new Bishop of Newcastle, N.S.W. The choice was unanimous.

Bishop Talbot is an M.A. of Christ Church College, Oxford. He served as curate of Armley, Yorkshire, and became a Fellow, tutor, and chaplain of Balliol College, Oxford in 1909. He held this appointment until 1914, when he was appointed a chaplain to the forces. In 1915 he was awarded the Military Cross. Bishop Talbot continued work as chaplain until 1919, and was later appointed Bishop of Pretoria. He is well known as a writer on ecclesiastical and philosophical subjects, and some of his works include "The Mind of the Disciples," "Thoughts on Unity," "Thoughts on Religion at the Front," "Religion Behind the Front and After the War," "A Biblical Throughfare," "The Returning Tide of Faith," and the "Riddle of Life."

Dr. Talbot is a man of fine presence and a leader of men. He comes from a very well known English family of Churchmen. His father served in notable ways in the Councils of the Church in England as Bishop of Winchester and prior to that Bishop of Rochester.

Just as we go to the press, we learn that Bishop Talbot has declined the position as Bishop of Newcastle.

GOULBURN.

The late Rev. N. W. Gardner.

On Saturday, the Rev. Norman William Gardner, the Rector of St. Matthew's Church, Albury, passed away. Mr. Gardner had been taken ill after the service on the previous Sunday, and by Tuesday it was found necessary to call in a medical attendant who, however, found that the complaint had developed so far that there was little hope of recovery. The collapse is attributed to a serious nervous breakdown upon which pneumonia supervened and the patient died at half past one on Saturday.

Mr. Gardner was ordained priest by the Bishop of Goulburn in the year 1907. He was rector of Taralga until 1910, then of Kamberuka until 1916, and of Cootamundra until 1925, in which year he was made rector of Albury. In 1928 he was elected Rural Dean of Albury. His work in the parish was marked by a deep earnestness and keenness and wherever he went he won the esteem of all who knew him. The funeral on Sunday afternoon was conducted by Archdeacon Pike, the Administrator of the Diocese, who was assisted by Archdeacon Potter, the Administrator of the Diocese of Wangaratta, and the Rev. Canon Ross-Edwards, from the Riverina Diocese. Several neighbouring clergy from the Victorian side were also present. The congregations at St. Matthew's Church on Sunday were very large. The Administrator preached at eleven o'clock and half past seven, and in the afternoon conducted the funeral service. The crowd around the grave must have numbered between 1000 and 1500 people, and bore eloquent testimony to the esteem in which the Rector was held by the people of Albury. Ministers of other denominations were present and the principal priest of the Roman Catholic Church made sympathetic reference to Mr. Gardner's death at Mass on Sunday morning and sent a floral wreath. A large number of wreaths were sent by friends and sympathisers from all parts of the district.

GRAFTON.

The Bishop of the Diocese in England.

Bishop Ashton has written another very interesting letter to his Diocese. He writes feelingly with regard to the death of Bishop Long, and then goes on to speak about the Lambeth Conference.

The Bishop remarks:—

"I am a member of committee two, which has to deal with marriage, sex, race, peace and war, etc. Such a committee has been drafted necessarily into sub-committees, and I am a member of the sub-committee that has to consider the question of peace and war. We got to work yesterday afternoon, and we have spent this morning and afternoon over our task. It is fascinating work, but it is very strenuous. The mind of every member is kept at it all the time, and all kinds of matters relating to our subject are brought before us and examined. We are getting on very well, but the question is one of vital importance, and we are all fully seized with the gravity of our task. We shall have to go over the whole of this great question with its international complications and its relationship to all kinds of subjects germane to it, such as commerce, industrial relationships, the influence of the Christian Church on national life and ideals, etc., etc., most carefully in the short time of six days. And when that is over we present our findings to the whole committee, and they consider it. We may have to get to work again to incorporate some of the ideas they may wish to press upon us.

My wife and I were at Lambeth Palace last night. We dined there, and spent the night, and so got into touch with the Archbishop of Canterbury in his own home. Last night after dinner we had the pleasure of listening to a selection of negro spirituals, sung for us by four negroes from U.S.A., who have been charming London audiences with their quaint, and yet inspiring music. We thoroughly enjoyed this. Among the guests were the Bishops of Washington (U.S.A.), Sierra Leone (West Africa), Wasar (West India), Qu' Appelle (Canada), the Bishop in South America, the Bishop of Wakefield (Eng.), the Bishop of Clogher (Ireland), as well as the Bishop of St. Arnaud, and my unworthy self. It was quite a cosmopolitan crowd. But so it is here in this conference, the ends of the earth have come together.

I have paid a visit to St. Christopher's College, Blackheath, to see if we could secure an organiser or director for our religious education. There appears to be a growing demand for such persons, duly qualified, both in the home Church and various dioceses overseas; and so just at present there is nobody available. But I talked over the situation with the principal of the college, and probably in the future he will be able to find us someone, who might come out to us and guide us in our work amongst our young people. In the diocese of Armidale their thoughts are evidently turning in the same direction, and it has struck me that it might be possible to combine forces here, and secure for the two dioceses a director who could spend half the time on the tablelands and half on the coast.

VICTORIA.

MELBOURNE.

Anglican Church League.

The annual meeting of the Melbourne Anglican Church League was held in the Chapter House, St. Paul's Cathedral, on Monday evening, August 25. There was a large attendance at both the business meeting and the public meeting. At the business meeting the report and financial statement were presented, both of which showed that the League was making steady progress.

The officers elected were: President, Dr. G. B. Bearham; Vice-President, Rev. A. Law; D.D., Mr. F. L. D. Homan; Hon. Secretary and Treasurer, Mr. J. A. Thick; Clerical Members of Committee, Revs. Canon H. T. Langley, M.A., W. T. C. Storrs, M.A., L. L. Wenzel, L.Th., Murray Scales, J. F. Frewin, M.A., R. Darbyshire Roberts; Lay Members of Committee, Messrs. W. N. Buntine, M.A., J. B. Good, H. J. Hannah, G. F. Doyle, A. E. Emery, and R. J. Mason.

The speaker at the public meeting was Rev. C. H. Nash, M.A., whose address on "Objections to the proposed alterations to the Consecration Prayer," was listened to with keen interest by his audience. At the close, prizes won in the essay competition, on the "Life and work of any English Reformer," were presented by the President as follows: 1st prize, £1 1s. and book, the gift of Dr. G. B. Bearham, to Dorothy Dow;

2nd prize, 15s. and book, the gift of Mr. J. A. Thick, to Geoffrey Charlton; 3rd and 4th prizes, books, to Marjorie McCredie and Royale Watson.

The books presented were all stories dealing with the Reformation period.

First Annual Report.

We have pleasure in submitting the first annual report of the League, and in doing so wish to state that the past year has been one of steady progress. Being a society with definitely evangelical objects, we expected difficulties, but are glad to state that they have not been as great as anticipated. New members have each month been added to the League, and its formation has been welcomed as a sign that the laity who are undoubtedly of evangelical sympathies, would be able to raise their voice through a sympathetic mouthpiece. Support for the League has come from quite unexpected quarters, that from the laity being particularly pleasing.

We desire to thank both clergy and laity for the support, both financial and otherwise, that has been generously given to the League.

We regret to record the death of Rev. F. Brammall, who took a keen interest in the formation of the League. His loss will be felt severely by the Evangelical cause.

We have many friends among the clergy who, though in full sympathy with the objects of the League, have not yet joined up with us. We would remind all such that the League offers a unique opportunity for constructive evangelical work, and their co-operation would make that work more effective.

The League was formed on August 19, 1929, at a well-attended meeting called by the Evangelical Brotherhood, when a resolution was carried, urging the formation of a branch of the League.

A committee, consisting of Revs. Dr. Law, Canon Langley, C. L. Crossley, W. T. C. Storrs, M.A., Hedley Raymond, Th.L., A. R. Mace, B.A., Murray Scales, and Messrs. Dexter Homan, W. M. Buntine, M.A., F. Shann, M.A., A. N. Tulloh, Dr. Bearham, and J. A. Thick, was appointed to draw up the constitution, and to submit same to a further meeting, to be held on November 4. That meeting adopted the constitution which is now printed and has been supplied to members.

At the November meeting your present President and Hon. Secretary were elected and the provisional committee asked to carry on until the March meeting. One of the provisions of the Constitution was that meetings should be held quarterly and that the annual meeting should be held in August each year. Meetings were therefore held on March 31 and May 26, the subjects discussed being: "Impressions of English Church Life," by Canon Barling, and "Proposed New Church Constitution," by Canon Langley. At the March meeting the election of committee resulted as follows:—President, Dr. G. B. Bearham; Vice-Presidents, Rev. Dr. Law, Mr. F. L. D. Homan; Hon. Secretary and Treasurer, Mr. J. A. Thick; Clerical Members of Committee, Revs. Canon Langley, M.A., W. T. C. Storrs, M.A., L. L. Wenzel, J. H. Frewin, Murray Scales, R. Darbyshire Roberts; Lay Members of Committee, Messrs. W. M. Buntine, M.A., Good, Hannah, Doyle, Emery, and Mason.

A matter of great interest to the League, as well as to the Church in general, was the arrival of His Grace the Archbishop in December. At the request of our committee, we despatched, a few days after his arrival, a letter of welcome to His Grace, who replied that he was greatly encouraged by our message of loyalty, and expressed his best wishes to the League. We feel sure that in our Archbishop we have a leader who will do much to inspire and instruct his people. During the year we have become affiliated with the National Church League, of England, which has offered to supply us with literature on very generous terms. Your committee has placed an initial order for suitable pamphlets, which we hope to distribute in a few months. Our order was naturally limited by the funds available at the time, and as the literature will be distributed free, we would be glad of extra donations to augment the literature fund. The minimum subscription of 2/- is sufficient to cover the cost of the quarterly meetings, which is considerable. If, however, we are to do work of a more forward and aggressive character, financial support beyond the minimum subscription must be looked for. We look forward, confidently, to a life of usefulness for the League, and urge all evangelical churchmen and women to join with us, that the doctrine of the Church of England, Reformed and Protestant, as well as Catholic, may be maintained, and our historic Church become more and

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On behalf of the Committee of the League,
G. B. Bearham, President.
J. A. Thick, Hon. Secretary.

CIPPSLAND.

The Bishop at Lambeth.

Writing to his diocese relative to his work at Lambeth, Dr. Cranswick states:—

"I am having a fearfully strenuous time on the Re-union Committee. We are often divided, and then after hours of discussion, the Holy Spirit brings unanimity. I get a lot of drafting work this week and I am bed is a regular habit. I cannot tell you anything yet, but I don't think you are going to be disappointed with our work when it comes out. I was presented to the King and Queen yesterday. The Bishop of London has insisted on my preaching in St. Paul's Cathedral on August 31st."

WANCARATTA.

The Bishop at Lambeth.

The Bishop writes most interestingly of his doings and work in London. He has much to say about Lambeth and then speaks of his visit to Canterbury. He says:

"Last Saturday we assembled for the inaugural service at Canterbury. I had been there on the Sunday preceding for the Society for the Propagation of the Gospel, and enjoying the beautiful hospitality of Archdeacon Hardcastle and his wife and daughters. No Cathedral that I have seen can approach Canterbury either for the beauty of its surroundings or the associations of its history. For nearly four centuries it drew pilgrims from all England, and further still to the shrine of St. Thomas a'Becket. People like those that Chaucer wrote of were housed in the very rooms where I slept and talked to the Archdeacon, and the stones around where the shrine stood still bear the marks of their multitudinous footsteps. There is the gateway through which for the last time Becket came from his palace to the cloisters. Along two sides of the cloistered square he walked where we walk to-day. Here is the entrance into the north transept of the Cathedral, and just there within it is the spot where he fell under the blows of his murderers."

"The Choir of Canterbury is raised many feet above the Nave. This, which is very inconvenient for ordinary occasions, added to the impressiveness of the spectacle on Saturday. As I entered near the end of the long procession I could see the whole of them (the Bishops), nearly three hundred, in their red chimeres and various hoods. The choir of St. Augustine was placed, and there the Archbishop of Canterbury sat to give his address to us. Then we all said the Nicene Creed together. The choir sang the Te Deum, and the service ended with prayers and the Archbishop's benediction."

"After the service we, the ladies, were given tea in the precincts, on the wide green lawns, surrounded by the Deanery and the Canons' houses, the King's School, and the new Archbishop's palace built for Archbishop Temple on the old site. One side of

the great enclosure was occupied by the Cathedral, dominating everything with its great towers, and to the east of it again the arches of the old ruinous infirmary of the mediaeval monastery still beautiful in its decay, with bright-hued snapdragons and valerian springing from the crevices of its pavement. . . . And away from the Cathedral one could write pages on the city, on St. Augustine's College, and the remains of its monastery, where are the tombs of the earliest Archbishops and of Saxon Kings. Further away is the still older church of St. Martin."

QUEENSLAND.

BRISBANE.

The Archbishop in England.

The Most Rev. Dr. Sharp writes:—
This is the closing day of the second week of the Lambeth Conference. It will last for three weeks longer; 308 bishops are attending it. It occupies every day from 10.30 to 5.

Last Saturday, 170 of us went to Liverpool for a magnificent Service of Thanksgiving in the Cathedral on Sunday afternoon.

We are going to be presented to the King in the Throne Room of Buckingham Palace on Wednesday morning, and are going to a Garden Party there on Thursday afternoon. This afternoon, one of my sisters and I are going to a "Queensland Garden Party" in the Bishop of London's garden at Fulham Palace.

I have preached in York Minster—slightly an ordeal with the Archbishop of York and eighteen other Bishops sitting there. I am going to preach in Westminster Abbey on Sunday evening, August 24th, and in St. Paul's Cathedral on Sunday morning, October 19. On another day, I am preaching in the Cathedral at Wells, where I was ordained.

People are very kind and invite us to far more social functions than we can possibly accept. But last night I went to a pleasant little party at the Dean of Westminster's, and he had the Abbey lighted up and us showed us some most interesting things, and gave us much interesting information.

It seems to me that the Bishop of Salisbury looks exactly the same—possibly one day older, but not more. He is just as nice as ever. I am going to spend the week-end, October 11-13 with him at Salisbury.

The re-opening of St. Paul's Cathedral on June 25 was very fine. It was rather thrilling, singing God Save the King in the presence of the King, the Queen and all the Royal family. From where I sat I could see them very well. Considering the illness the King has gone through, he looks remarkably well.

Members of the Mothers' Union may be interested to know that I went to a truly splendid pageant in the Albert Hall, got up by the Union. The Albert Hall was full—about 700 women and girls took part in the pageant. Princess Mary was in one of the boxes.

At the "Brisbane lunch" three weeks ago, I met many old Brisbaneites, too numerous to mention.

I sail on the "Orford" on October 25.

ROCKHAMPTON.

The Bishop in England.

The Right Rev. Dr. Fortescue Ash writes:

"As I rather expected, I have been travelling more or less the length and breadth of England, and to some extent, Scotland. So far, I have given about forty-five addresses of different sorts and have got some twenty-seven new parishes and colleges to help the Rockhampton Auxiliary in England. As probably most of you know I am in pursuit of money here, as I was practically the whole two years that I was in Rockhampton, and it looks as if such will be my lot for many years to come."

"The Diocesan Council, I hope, are not expecting large sums from me, since England, in keeping with the rest of the world, seems to be having rather a hard time financially just now. Also the Overseas Bishops are coming down on them rather like an avalanche. Rectors and Vicars have been very kind in inviting me to preach in their churches, and through this many new Branches of the Auxiliary are being formed. A regular yearly income from England will, of course, in the long run be more beneficial to us, but we do sorely need, just now, some large amounts so as to reduce our very heavy interest bill."

Referring to the Lambeth Conference, the Bishop goes on to say:—

"The first business meeting of the Conference was at eleven o'clock on Monday, at which about three hundred Bishops were present at Lambeth."

"Suffice it to say, for the moment, that it is all very wonderful and inspiring, and the appointments to the smallest detail are excellently carried out."

The Departure of Rev. J. S. Roach.

The Administrator of the Diocese writes:

"I grieve to have to record the loss of the Reverend John Stuart Roach to this diocese. He has been appointed to the parish of Noosa Heads, Diocese of Brisbane. Stuart Roach has given eleven years of very true and faithful service to Central Queensland, and he has all his time been in the difficult places. His little wife, who is a great niece of Prebendary Carlile, the founder of the Church Army, has been a true help meet, always cheerful and uncomplaining. We shall miss Stuart Roach sorely, and his place will be hard to fill. I trust Noosa Heads family. It is lamentable that this diocese, with its one and only town, has no preference that it can offer to priests after faithful service in the West."

NORTH QUEENSLAND.

The Bishop's Return.

The Bishop of the Diocese, Dr. Feetham, left Southampton, August 30, on his return to Australia, via Canada. From Vancouver he goes to China, calling at Shanghai and Hongkong, reaching Townsville on November 4.

Children's Crusade.

The Diocesan Authorities are making great preparations for a Children's Crusade in the Diocese, which will eventuate several months hence. Meantime definite teaching is being given to the children in the various parishes.

SOUTH AUSTRALIA.

ADELAIDE.

Deepening of Religious Life.

Some months ago the Bishop appointed an Advisory Committee on the deepening of the religious life in the Church of the diocese. An interim report has been published. Various causes, relative to the Church's weakness are enumerated, more in the nature of complaints, e.g., Disunity, intellectual shortcomings, un-Christlike-ness, social shortcomings and so forth. The Committee says:—

"Undoubtedly the Church as an institution is not attracting or holding active church-membership as it should. This tendency is not confined to one country or one branch of the Church; it is widespread."

"A similar lack of effectiveness has more than once been evident in previous ages of the Church, and there is no need for us to despair or become fainthearted. But there is urgent need that we should face up to the situation, and ascertain as far as possible its causes, in order that we may take steps to strengthen the weak places, and with the good hand of our God upon us, to make the Church a more effective channel of God's grace to men. The re-organisation of society may be left to others, but the redemption and regeneration of society should be our special mission."

A number of suggestions are made, viz., the holding of missions of conversion; higher intellectual standard in training of clergy; greater interest in Bible Study; the scrapping of many organisations which are not functioning."

TASMANIA.

Appointments.

The Vicar-General has appointed the Rev. R. C. Brown, assistant curate at St. John's Church, Launceston, to be rector of Ellendale. Mr. Brown expects to begin his work there the first Sunday in October. The Rev. E. E. Johnson, rector of Smithton, has accepted nomination to the parish of Richmond.

Bequests to Diocesan Work.

The Secretary of the Diocesan Council reports that the Church Trustees had received a cheque of £500 from the Executors of the late Miss C. E. Dowling's estate, to be applied as follows:—£100 to the Endowment Fund of St. John's Church, Ross; £100 for the Children's Home, New Town; £100 for the Home of Mercy, New Town; and £200 for the Church Missionary Society. Council resolved that a letter of thanks be forwarded to the Executors on behalf of the Diocese.



Church Youth and their Sport.

Another Young Churchman writes:—

It was with the greatest pleasure that I read a letter in your issue of 14th August in which a "Young Churchman" praises the efforts of certain parishes in their endeavour to organise youthful pastimes, and in which he also confidently asks other clergy to realise their opportunities in this direction.

That the youth movement is successful, in my opinion, there can be no doubt. I, myself, attend a Church having, among the boys, football and cricket teams in addition to a gymnasium. The lads consider it an honour to be attached to any of these, and it is with a sense of unfairness and dishonesty they point out to their leader that one or two members of opposing teams do not attend their Church with equal regularity—an omission mainly attributable to the fact that they are not shepherded as well as they might be, i.e., their Rector apparently does not attach this side of Christ's work worth while. Nor is Church attendance a mere payment for sporting privileges. (Here I write from experience again!) The boys love their Church, and, what is a proof of this statement, they bring others. In fact visiting clergymen have frequently remarked about the large attendance of youth between the ages of 12 and 20.

The oft repeated phrase that children should be kept in their place is detestable; it is akin to the feeling of the disciples on the occasion of their rebuff by the Master; and expressed in truer terms it almost invariably means the subjection of the needs of the young to the wants of their elders. Let us be Christlike, let us give a place—no a smiling, happy place—to those who have a joyful outlook on life. Would it not then be an excellent thing for our clergy to realise the call in this direction, and the opportunity and privilege of moulding the plastic mind?

The Church and Youth.

A Constant Reader writes:—

In the issue before last of the "Record" there is a letter from a "Suburban Clergyman" in which he mentions "Pennell" of the North-West Frontier. Perhaps you will kindly mention next issue that the name should be "Pennell." One does not like to see heroes, or indeed any names, distorted. "A Suburban Clergyman" should read Dr. Pennell's book "Among the Wild Tribes of the Afghan Frontier." He will probably find it in the C.M.C. Circulating Library, at 24, Castlereagh Street.

(We thank "Constant Reader" for the correction.—Ed.)

India and the British Empire.

Mr. N. J. Cole, N. Brunswick, writes:—
Roadside Jottings by Wayfarer is always interesting, bringing out fresh facts and queries of everyday life; to the edification of your many readers. In your issue of 22nd May last, under the heading "Ghandi and India," Wayfarer's talk with his suggestions about British Rule in India, in some respects is true; in others open to query. For instances, he praises missionary enterprise, but forgets the History of India for the last 150 years and wrongly lays too much blame for present unrest on Britain. It is well known the unrest of India, as with other nations, is, disintegrating forces at work within, aided by sinister designs from without. Britain has done for India what no other nation could do, viz., governed India for India's people.

The unique place among the nations of the British Empire of to-day, consisting of descendants of migrations through several Continental States, cannot be explained away as some historians do. The Divine promises were made and confirmed to Abraham, Isaac and Jacob. The divided Kingdom of Israel into two peoples, cannot disannul the promises made to them as one people, unless God be unfaithful to Himself. That is impossible. Ten of the twelve tribes for Idolatry went into Captivity, and never returned to the Holy Land—cast off for a period. God said, with great might will I gather you—bring you again from the place prepared to Palestine, a united people. This, and more also, is only applicable to the

Anglo-Saxon. There is more in this than any mere "Special Divine Providence"; it is the fulfilment of definite promises. India is the finest gem on the Crown of England.

In spite of Ghandi and India's unrest, England will hold India until the Christ comes to judge the nations. In the Great War the Princes of every State came to the aid of England, so in every crisis they can be relied upon.

None know better the blessing of British Rule under our King Emperor.

The Value of the Synod.

Rev. S. J. Kirkby writes:—

Really, Sir, you and Mr. Thomas James, of North Sydney, must take a gentler view of those critics who lately have been lifting up their voices concerning Synods. Whether I dare class myself with these erring souls I do not know; but I would respectfully claim that your note and the letter of your correspondent reveal a failure to distinguish between criticism of Synods in principle and Synods in practice. No one to-day is worrying very much whether Synods "are one of the greatest boons of a people's Church." Most folk have long recognised that, even though some would not use the grandiloquent phraseology of Mr. James, Synods are not in danger at all. What does concern some is that Synods in their practical expression are not functioning as well as they ought. Even the comments of your note and those of Mr. James offer no more than a satisfying assertion. The facts still remain:—

(1) Synod here is occupied overmuch with matter such as lands, etc., best settled by some smaller representative body. Partial relief has been granted of recent years, but the complaint still holds.

(2) Time is spent in conventionalities such as the presentation of reports, etc., with clergy and laity alike popping up all over the Chapter House with a view to "laying things on the table." This may be in keeping with the hoary traditions of Church and Parliament; but, Oh! how tedious and time-wasting.

(3) Synod is rather "cumbered about with much serving," like Martha, in respect to the formation of parishes and districts, technical matters these, which could be well relegated to a committee of experts with right of appeal to Synod only in case of grave dissatisfaction.

(4) Vital questions affecting the welfare of the Church are too often discharged from

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By Canon H. A. Wilson, M.A., Rector of Cheltenham. Second Edition, 1927. 2s.

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Dear Girls and Boys,

Just a weeny letter this time. All entries for the Stamp Collecting Competition must reach the Rev. J. B. Montgomerie by September 30, and will you please enclose a note saying you read about it in the "Australian Church Record."

Address:—

The Rev. J. B. Montgomerie,
Orbost, Gippsland.

Has anyone started on the competition in our last issue, about pets? Ever so many of you, I hope!

Good-bye till next issue.

Your own loving,

Quint Pot

A Beautiful House of Some-day.

(By E. L. Coulter.)

the business paper or bunched up with innumerable motions of greater or less importance, generally passed in the last hours of a dying session, during which the few remaining members keep one anxious eye cocked on the gallery clock and the other on their rail or tram time tables. It is no answer to tell us that Synod is concerned with legislation. Such a statement proves the case of the critics; namely, that Synod is not functioning as it should.

Other considerations could be offered, but the foregoing are sufficient for the present.

The animadversions of Mr. Thomas James against clergy (described as showing an attitude savouring of cynicism and humbug) who strive their utmost to get a seat in Synod to the exclusion of "legitimate laymen" (beg pardon, Mr. Editor, are there really any laymen who may not be described as "legitimate"?), breathes that fine spirit of charity so helpful in discussions of this character. He is altogether too lenient; he should have these base fellows, who had the temerity to accept the suffrages of layfolk, boiled in some sort of holy or unholy oil and their bodies made to swing over the door of entrance to the Chapter House. Nothing else meets the case.

Mr. Basil Mathews, the famous writer of "The Yarn Series" of missionary books, has recently rejoined the group of workers at Edinburgh House, London, the headquarters of the International Missionary Council, the Conference of British Missionary Societies, the United Council for Missionary Education, etc. He will not be a member of any of the existing staffs there, but will be formally related to Dr. Mott's personal staff and will continue to be in touch with the World's Y.M.C.A. Youth Work centred in Geneva. By special arrangement he has been set apart without executive duties for literary work, with youth, especially in view. He will not, therefore, be able to undertake speaking engagements for some time.

The Lord Chancellor (Lord Sankey), in a speech in the House of Lords recently, said, "What is wanted is a great ethical revival, not only in the coal industry, but throughout Society. There is an old motto which runs, 'Plenty of work and a heart to do it.' That is the secret of success and the source of happiness."

In the twilight a little boy was walking with his mother in a large garden in front of a cottage. The boy gave his mother's hand a press. Then looking up he said, "Mother, I love you very much. When I grow up I'm going to build you a lovely house. It will be the nicest house anywhere about. And when it is all finished, I'm going to say, Mother, it's for you."

The words her boy spoke made his mother happy. "Oh, Dave," she laughed, "big houses cost a lot of money. But I am so glad you thought of giving it to me, even if the lovely house should never be built."

"I will build it though," said little Dave.

Next morning, after he had his breakfast, his mother said, "Dave, I'd like you to pull the weeds out of the rose-bed in the garden before you go to school." "It's a bit late, mother," said the boy. "If I do it now I won't be in time."

His mother looked a little disappointed, but she said kindly, "Oh, very well. I don't want you to be late for school."

And with that the boy took up his bag and ran off. As he ran along Dave felt rather mean about those weeds. He felt still meaner when he found that he had time for a good long game of marbles before the school bell rang. There really had been time for him to pull a few weeds if he had gone straight at it at once, and he knew his mother loved the garden to look nice.

But whenever he thought of the weeds in the rose-bed he comforted himself by saying, "Never mind; I'm going to build mother a beautiful house some day."

He meant it too—for he had a loving little heart. But somehow he forgot to clear the weeds that afternoon. The

next day it was the same. And the third afternoon, when he went into the garden, he saw that his busy mother had made time to weed the rose-bed herself. At this Dave was quite ashamed, but again he told himself that he was going to make it all up to his mother by building her a lovely house when he was grown up.

After lunch on Saturday, some weeks later, Dave's mother asked him to do another little job for her. "Just get the rake," she said, "and clean up the leaves that have blown about. They make the place look so untidy."

And little Dave said, "Yes, all right, mother." But he did not do his work just then. For the boy next door called out about the football match on the common—and off the two boys went together. It was a fine game, and Dave had very much enjoyed watching it; but on the way home he thought of the work he should have done. He made up his mind that he would do it at once. But when he got on the rake and the garden brook, he found that someone else had already gathered up the leaves. "Well," he said to himself, "Mother must think that I am a young good-for-nothing. Never mind though, I'm going to build her a fine big house one of these days."

But that house was never built. Perhaps it would have been—for the boy really loved his mother very dearly—only his mother died while her son was still a boy at school.

And in the after-days, whenever Dave walked in his mother's old garden, he felt sad.

"Ah," he used to sigh to himself, "it would have been better if I had helped her all I could—every time I had the chance—while I was just a boy. That would have been better than talking about the beautiful house I meant to build for my mother when I became a man."

The Land of Pretty Soon.

I know a land, where the streets are paved
With the things we meant to achieve;
It is walled with the money we meant to
have saved,
And the pleasures for which we grieve.
The kind word unspoken, the promises
broken,
And many a coveted boon
Are stowed away there, in that land some-
where,
The Land of Pretty Soon.

There are uncut jewels of possible fame,
Lying about in the dust;
And many a noble and lofty aim,
Covered with mould and rust,
And oh! this place, while it seems so near,
Is farther away than the moon;
Though our purpose is fair, yet we never
get there,
To the Land of Pretty Soon.

The road that leads to that mystic land
Is strewn with pitiful wrecks,
And the ships that have sailed for its shining
strand,
Bear skeletons on their decks.
It is further at noon, than it was at dawn,
And further at night than at noon;
Oh! let us beware of that land down there,
The Land of Pretty Soon.

Keep in mind our AUSTRALIAN HOME FETE, Tuesday, 11th November.

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CATHOLIC—APOSTOLIC
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Roadside Jottings.—More Mistakes (somewhere).
Round the World.—Guy Halcorn, B.A.
Some Resolutions of the Lambeth Conference.
Some Sayings Attributed to some of the Reformers.

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Editorial.

The Bishops and Lambeth.

IT is well known that when a convocation of cardinals and bishops of the Church of Rome promulgate their concerted mind and send it abroad, even though as individuals, they may entirely disagree with the document, once it goes forth they all toe the line and stifle their deepest convictions. Not so with the Bishops of the Anglican Church. They not only have liberty of thought, but liberty of expression and action. Anglicanism is no centralised system of cast-iron rigidity. Hence we note that Bishops of our Church are already expressing their disagreement with some of the Lambeth findings. There is no disloyalty to the whole in this. Writing in the Church Press overseas, Dr. Walter Carey, Bishop of Bloemfontein, states, "I wish to say, in order to clear my soul, that there are statements in it (the Lambeth Report) from which I conscientiously and vehemently dissociate myself." The Bishops are as free to hold their convictions, as they were before the Conference began. And they cannot be forced. We give them credit for this. There are issues in the report from which we entirely disagree—take only one pronouncement on the sex question. Any giving way in the slightest degree to the laxity of mankind in morals and in conjugal

life demands not only our abhorrence but our unceasing rebuttal. Open the flood-gates to lust and sexual sin and at once the edifice of humanity totters to its doom and men and women reduce themselves to the level of non-moral beings.

Liberalism for Missions.

THERE is one aspect of the Church's life and activity that needs the generous attention of her people, and that is their liberal giving in support of her missionary work overseas. We cannot stress this too often. There is an extreme urgency of need in this direction today, so much so that it behoves all God's people to give with the utmost generosity to the missionary boards. We live in a day when humanitarianism lifts its head and the claims of our own land and her poor and needy are met on mere human grounds. But missionary work is so pre-eminently spiritual, and comes under so different a category, that only those whose hearts are aflame with the love of God, will be constrained to give to its world-wide dissemination. The call to the enlargement of our giving has never been so strong and compelling as to-day. The missionary finances are straitened; our missionary leaders are consequently sore perplexed; while abroad there is soul-deadness and spiritual apathy. Hence the loud and insistent call to God's own people to give as never before. He waits to be gracious. Needy souls in the non-Christian world long for the light of the blessed Gospel. Men and women want to go forth. It is therefore incumbent on Christian people to respond with readiness and large-heartedness to the missionary appeal as it comes from our missionary workers.

N.S.W. State Elections.

NEW SOUTH WALES is once more in the turmoil of a State election, and the usual battle of words is proceeding apace. It is not for us to take sides, we leave that to those of our readers who reside in the Mother State. No doubt the issues of the election will have far-reaching consequences which ever way they go. Nowadays with so many dependent upon the State in one way or the other, elections frequently develop into a "Bread and Butter" contest—the side which promises the most security, commanding the votes of the electorate. That such an attitude will find play on this occasion seems very palpable, in view of the vast numbers out of work, on short time, or expecting a maternal Government to do much for them. If ever a time in our national history called for the inculcation of high

ideals, that time is now. Surely we shall hope that the enunciation of noble ideals of rectitude and an honourable dealing in the affairs of public life will find strong and unflinching support on the part of those who elect our politicians. With the party ticket so evident, there is the temptation to make all sorts of promises, with the result that no matter how empty those promises may be of their being carried out, the party of super-abounding promises will go in. Financially and industrially we as a State are in serious conditions, so much so that it behoves all voters to go to the poll with one resolve, and that to place in power those men who will best serve the State as a whole and no sectional interest. The call to-day is for care and sacrifice, so that our economic well-being may be restored. We earnestly pray that voters will go to the poll as the fulfilling of a duty as in the sight of God, realizing the grave and tremendous issues at stake.

The Imperial Conference.

THE arrival in London of Dominion Prime Ministers and overseas delegates to the Imperial Conference not only envisages the extent of our far-flung Empire but reveals to all thoughtful Britishers the similarity of our problems and, behind apparent differences, the oneness of our aims. No doubt our leaders will address themselves not merely to the surface relationships with the Mother Country and her peoples overseas, but to inter-Imperial economics, inter-Empire trade, together with finance. The present world-wide wave of depression, the reaction of home markets and Empire producers, the repercussions of fiscal war in the world must come under review. Whether men see it or not, we are all bound up in the common life of our Empire and therefore various adjustments of our inter-Imperial life must come about if the pulse of our nation is to beat strong and with purpose. All sorts of palliatives will doubtless be set forth for the healing of the present chaotic trade position, but what we must have are bigger markets, and a speedily restored financial equilibrium. Even then the house will not be in order. We need a saner and stronger sense of Empire oneness, a more hearty spirit of co-operation and readiness to help in the varied activities and life of the Empire, and above all a heightened sense of our God-given place in the affairs of men. The inculcation of the sense of partnership of the Mother-land, the Dominions and Dependencies in a God-given task in the world is greatly needed. Loftiness of aim, the sense of high destiny for our nation will do much to lift us out of the doldrums.