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## THE CHURCH'S THREE BONES.

In the parish magazine of St. Agnes, Ken-  
nington Park, London, there appears the  
following:—

"There are three bones in the body of a  
church. First there is the 'Wishbone,' the  
people who are for ever wishing things were  
different, sighing for the 'good old days,'  
or wishing for some new advance, and al-  
ways discontented.

"We don't want to be merely 'Wishbones.'  
Worse still are the 'Jawbones,' whose name  
sufficiently indicates their form of exercise.  
And there are, besides, the 'Backbones,' the  
steadfast, loyal people, who don't indulge in  
futile wishing or useless 'jawing,' but work  
steadily to maintain and extend God's King-  
dom."

People out to find fault seldom find any-  
thing else.



"Australian Church Record,"  
Diocesan Church House,  
Sydney, 7th April 1932.

Dear Boys and Girls,—

I am sure that it has been a great  
joy to us all to keep the Easter Festi-  
val during the last few days. The  
Easter hymns, anthems and lessons  
are all so joyous, and triumphant. I  
am confident that we have all been up-  
lifted and strengthened and made con-  
scious of the power of our Christian  
faith.

The early Christians used to call  
Easter Day "The Sunday of Joy," and  
rightly so, for ought we not to feel very  
happy when we remember that our  
Lord Jesus Christ is alive: that He has  
triumphed over death and the grave.  
"The Lord is risen indeed." Surely  
there is something in that to make us  
all, men and women, boys and girls,  
joyful indeed. Easter has always  
been a very joyous season, for it  
brings with it a message of life and  
of hope. Lots of people look upon  
Easter as just another holiday time,  
and they forget what Easter stands  
for. They forget that Easter is one of  
the greatest festivals of the Christian  
Church.

How glad were the disciples when  
they saw their risen Lord! Do you  
know there were two who did not  
recognise Him? They were walking  
together, and as they walked they  
talked. Their hearts were filled with  
sadness as they thought of their Mas-  
ter Who had been crucified. Then  
suddenly a Stranger joined them on  
the lonely road, and the three journey-  
ed along together. And as He talked  
to them, and revealed to them the  
Scriptures, we read that their hearts  
burned within them: they were con-  
scious of a new joy flooding their very  
veins, and they forgot all about their  
sadness. And when they reached  
Emmaus, they asked the Stranger to  
abide with them, and to partake of a  
meal, and it was in the breaking of  
the bread that He made Himself  
known to them. Then they realised  
that it was the Master Himself. But  
just as He appeared to them, so He  
vanished from them—suddenly. That  
little village of Emmaus must ever  
have held for them tender memories,  
as the place where the Risen Christ  
had revealed Himself to them. It was  
situated a few miles from Jerusalem.  
The exact position of the village is not  
now known, but it has become famous  
as a result of that wonderful experi-  
ence through which two of His disciples  
passed. May you make Christ your  
Saviour and Friend. He will take you  
by the hand and will lead you on step  
by step as you journey on through life.

Not only so, He expects our life to  
shine with the radiant joy of new  
Easter life. Christian boys and girls  
are meant to be lanterns carrying the  
light and letting it shine out clearly.  
In order to do that we must keep our  
lanterns clean and bright. We have to  
polish up the glass of our lanterns,  
living a good life for the sake of Christ  
our Saviour, shining out in acts of  
loving kindness, and shining into the  
lives of all who need the light. When

the glass is cleaned, the light shines  
out clear and strong, and we are help-  
ed to throw the light of God's love  
into the hearts of those around us.

Many years ago a lantern was hung  
out in the belfry of Bow Church, Lon-  
don, to show the people the way to go.  
And just about that time also the Lord  
Mayor of London told the people that  
they must have a lantern in the front  
of their houses at night so that people  
could see where they were travelling.  
And the watchman would walk up and  
down the street calling out, "Hang out  
your lights." That is what God is  
saying to you. Let your light be seen  
in the home, in the school, and in the  
Church.

"Jesus bids us shine, with a clear,  
pure light,  
Like a little candle, burning in the  
night.  
He looks down from Heaven to see  
us shine,  
You in your small corner, and I in  
mine."

Just imagine two oil lamps standing  
side by side on the table. Trim the  
wicks, fill them both with good, pure  
oil, put on one lamp a smoky, dirty  
glass chimney, and on the other put a  
clean, bright chimney. Light both  
the lamps, and what do you see?  
Through the dirty chimney only a dull  
light can pass. Through the clean  
chimney a bright, clear light streams  
forth, though the lamps are exactly  
alike, and the oil in each comes from  
the same source. The pure light of  
God cannot shine through some lives,  
and in others His pure light can, and  
does. God wants us each one to keep  
the light of love shining in our homes.

Your loving friend,

THE EDITOR.

## What did the Boozer leave?

We note that the distilling and brewing  
businesses are splendid institutions for the  
distillers and the brewers. Just look at these  
figures, taken from "The Daily Mail Year  
Book." In 1930 Father Time collected  
several skilled financiers in the brewing and  
distilling businesses, and they left estates  
as follows:—

Lord Dewar, distiller, £5,000,000.  
Lord Forteviot, distiller, £4,000,000.  
G. E. Bevan, brewer, £2,127,000.  
T. W. G. Hewitt, brewer, £951,000.  
Admiral Sir H. Meux, brewer, £717,000.  
W. C. Teacher, distiller, £541,000.

And so on. (Anything under a paltry half-  
million we won't mention.) But what did  
the boozer at the buying end of their busi-  
nesses leave? Without him these artists in  
finance could not have thriven. How many  
thousands went to paupers' graves because  
they had drunk Lord Dewar to prosperity?  
How many millions of children went hungry  
that Bevan, the brewer, might thrive? How  
many widows were condemned to the wash-  
tub so that Lord Forteviot might accumulate  
his four millions?

Love is the only Angel that can bid the  
gates unroll.

The pasture lands of the Good Shepherd  
have no sectarian bounds.

## A Paper for Church of England People

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Anzac Day.

Easter Vestry Meetings.

Leader.—Missions and the Crisis.

Samuel Marsden—Volume by Rev. S. M.  
Johnstone.

The British Cabinet.

The Christian Approach to Jews.

The Passing of Great Churchmen.

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## EDITORIAL.

### The Constitution.

ACCORDING to episcopal references  
bearing upon their recent Sydney  
meetings, and to meagre reports  
that are filtering through, some head-  
way appears to have been made with  
regard to the proposed Constitution for  
the Church of England in Australia and  
Tasmania. It is but a few months be-  
tween now and the Australian Church  
Convention in the coming Spring;  
hence it is important that Diocesan  
Synods, or their executive committees,  
should have all the proposals before  
them in good time. It will make for  
well-informed delegates to the Conven-  
tion if members know what is before  
them. Eleventh hour considerations  
are never of the best. We trust that  
no ill-baked decisions will be reached,  
but that all the documents and pro-  
posals will have that deliberate con-  
sideration and sifting process that so  
momentous a thing as providing a Con-  
stitution for the Church in Australia  
demands. The questions and positions  
at stake are too serious. Nothing hole  
and corner is desired, but free and  
frank and constructive criticism and  
suggestion. Care is needed against  
pre-conceived ideas, merely as such,  
gaining the day. Legislation is being  
made for many a long day, and there-  
fore the considerations must be grave  
and weighty, no one coming forward

with axes to grind or any one order or  
state in the Church doing its best to  
entrench itself in an impregnable posi-  
tion of influence or command. The  
Constitution is for the whole Church,  
not for bishops or clergy or laity—and  
the laity are far and away in the  
majority. Meantime, we need to pray  
earnestly that the guidance of the Holy  
Spirit in the deliberations may be given  
to all concerned so that the right steps  
may be taken for the order and good  
government of the Church of England  
in Australia. By the way, interesting  
references to the Constitution are made  
by the Bishop of Gippsland in his recent  
Synod Charge, which we publish in  
another column.

The matter calls for unceasing, cor-  
porate and personal intercession.

### The Irish Question.

AFFAIRS have reached a very cri-  
tical stage in the history of Ireland.  
Mr. de Valera has been elected  
President of Southern Ireland, with a  
majority in their legislative assembly.  
It was this man, with Sir Roger Case-  
ment, that engineered the Irish Rebel-  
lion of 1916. Fortunately, although  
many lives were lost and much property  
damaged or destroyed, especially in  
Dublin, the rising failed. Casement  
was arrested and executed. (His sleeve  
links, made from South African Kruger  
coins, were an object of interest to our  
men in the United Service Museum,  
Whitehall, during the latter part of the  
war.) But de Valera escaped and  
continued to inspire an Irish Republi-  
can Army. He has been directly and  
indirectly responsible for much murder-  
ing and killing, and yet his own life  
has been spared. During the last year  
of the war (1918) there was displayed  
in the shop windows in Cork—and we  
suppose in other Southern towns also—  
printed copies of a popular song, hav-  
ing as its refrain "We'll make de  
Valera President yet." The prophecy  
has come true. Now de Valera has  
announced his intention of abolishing  
the oath of allegiance to the British  
Crown and also of repudiating the  
responsibility of repaying the money  
advanced by the British Parliament to  
the tenant farmers of Southern Ireland  
for the purchase of their holdings.  
This system of land purchase began  
with the "John Bright Clauses" in Mr.  
Gladstone's Act of 1870. The system  
has been extended and improved under  
various Acts up to 1923. "By March,  
1906, 85,638 agreements to purchase  
had been made at the total purchase  
price of nearly 33 million pounds, which  
is about one-third of the total estimated  
value of the soil of Ireland." ("The  
British Empire," edited by A. F. Pol-  
lard, p. 105.) There are two fatal ob-  
jections to an Irish Republic. It only  
represents part of Ireland. The North  
East Counties (called Northern Ire-  
land) are Protestant (in the majority)  
and loyal. (The thistle flourishes in  
Ireland as well as the shamrock.) Ire-  
land is too close to England to make  
an independent government safe. Ire-  
land's geographical position is one of  
the difficulties inherent in the situation  
all through. "The ocean," said Grat-  
tan, "protests against separation, and  
the sea against the union." We are  
glad to hear that services of interces-  
sion for Ireland are being arranged in  
some of our Churches. When we pray  
for Ireland we pray for the Empire,  
and when we pray for the Empire, we  
pray for Ireland.



## REALLY?

If I really, really trust him  
Shall I ever fret?  
If I really do expect him  
Can I e'er forget?  
If by faith I really see him  
Shall I doubt his aid?  
If I really, really love him  
Can I be afraid?

—F.M.N.

## Parents or Guardians.

We want you to send to our office and ask for "HELPS TO PARENTS IN EXPLAINING MATTERS OF SEX TO THE YOUNG," issued by the Bishops and General Synod, together with 10 White Cross booklets suitable for parents, boys and girls. You will never regret the expenditure of ONE SHILLING in providing yourself and family with knowledge on the most important subject of sex in the purest style.

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## Quiet Moments.

## The "Total Abstinence" of the Gospel.

(Bishop Handley Moule.)

Eph. iv. 1, 2, 31.—I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.

THE connexion of the third chapter of the Ephesians with the fourth is in itself a deep and precious spiritual lesson. Up to the end of the third chapter the Apostle has been led from height to height, from strength to strength, of the heavenly truth. The way of the salvation of the saints, in that plan of God which stretches from eternity to eternity, has been his theme. The Father's choice, the blood of the Son, the work of the regenerating and enlightening Holy Spirit; union with Christ; the indwelling of Christ by the Spirit in the heart; knowledge of the love which passes knowledge; a filling with the fulness of God; contact with a power able to do more than prayer or thought attains; such have been the topics. Now, in the fourth chapter, begins the application of these wonderful principles and resources; and what is it to be? Out of such a rock what mighty flood of overwhelming energy and action is to rush? We look, and lo there is no rush, no commotion; in some respects there is little action. The stream is deep, but still and quiet; as, indeed, it well may be, for its element is life eternal, and eternity is calm. The most immediate, and important, and characteristic result of the full truth and power of the Gospel, of the revealed glories of the believer's part and life in Christ, is, according to St. Paul, lowliness, meekness, longsuffering, forbearance in love; a cessation of bitterness, and wrath, and clamour, and unkind words. Sacred paradox of the Gospel! The Gospel is a motive power strong beyond all others; but it works in the quiet of the soul, in that living quiet caused and secured by the believer's discovery of the wonder of his pardon, and of his safety, and of his privilege; of his union with his Lord, of his Lord's work finished for him, and his Lord's presence abiding in him. Thus the Christian's life is primarily a life of blessed submission, abstinence, and cessation, as the basis of all its action in and for the Lord. Its essential spirit is the very opposite to all ideas of self-assertion, noise and bluster about itself, heraldry of its gifts and graces, comparison of one's own discoveries, attainments, powers and triumphs, with those of others, to their disadvantage. He in whose heart Christ dwelleth, and into whom the fulness of God floweth, must be known, amongst other marks, by "esteeming others better than himself," unaffectedly and cordially. In him self has been dethroned as towards God, by sovereign grace; it must be dethroned by the same power as towards men. And this must come out in the practical form of a meek and quiet spirit, pervading all his life.

Such is the general complexion of this delightful passage. And now one leading and most important detail in it is the absoluteness, the totality, which marks its gracious precepts. I venture, in view of this, to entitle this chapter, "The Total Abstinence of the Gospel"; total abstinence from allowed sinning, and particularly now from sin-

ning against the law of lowliness, meekness, patience, and kindness, in word, work, and will. The words Total Abstinence have a familiar reference to one form of philanthropic effort in face of a great and terrible need. But I do not speak of this here. I claim the phrase for this yet greater and nobler application, in the light of the word of God. I use it, for myself and for my reader, in regard not of strong drink, but of allowed sin. Total Abstinence from this is the very watchword of the true Christian's daily rule.

It has sometimes been said that we, who firmly believe in the Christian's need to the very last to confess himself a sinner, to confess his sins, are guilty of "allowing a little sin." God forbid that such a thing should be truly said of our principle, and purpose, and aim in the presence of the Lord. It is one thing to hold, in the light of Scripture, and in view of experience, that to the last here below our reception of perfect grace is imperfect; that to the last the light of God has enough to shew us about ourselves to humble us in the dust, now, before Him; that there is sin, and more sin than we can tell, even in one imperfectly reverent thought of Him; to say nothing of the cruder forms of ill. It is another thing to "allow a little sin," even the least; to think it a trifle to lose a moment's patience, to live half an hour's selfishness, to speak one unkind sentence, or use one unfair argument, to entertain one envious or repining thought, to wander in wish and fancy while we worship, to neglect plain, simple duties (perhaps) in favour of spiritual luxuries. To "allow" such things is grievous sin. To say that anything whatever that is not in the mathematically straight line of God's will does not matter, that it is an unimportant detail, that we cannot help it, that "we are delivered to do it" (Jer. vii. 10); this indeed is sin. Not one of these things "is the will of God in Jesus Christ concerning us" (1 Thess. v. 18). Not one of these things, as we look back upon it, need have taken place. Against them, each and all, lay the rule of spiritual Total Abstinence; and grace was ours in Christ Jesus, for each moment as it came.

Such is the holy burthen of this Ephesian passage. The highly privileged and endowed Christian is to walk with all lowliness, and to put aside all bitterness.

True to its divine practicality, the Gospel here presses home its Total Abstinence just where we might be tempted most easily to forget it. It does not speak of "some great thing." It says nothing about a total abstinence from murmuring when some great desolation falls upon life, or from resentment when some unusual phenomenal wrong is inflicted on property or person. It speaks of the little things of the common day, the present day. It touches on our feelings and temper this hour about other people, and the outcome of those feelings in the tiny things which in their millions make up life. The Apostle makes the humiliating and instructive, yet loving, assumption that these supremely privileged believers will yet need, amongst themselves, to "bear and forbear" and he calls upon them, each for himself, always to do so. He draws up for them a very practical, a very plain, prosaic, unimaginative list of sins and their opposite graces; and in these matters not in things heroic, he calls for a Total Abstinence.

Joy is found by all who scatter it.

## Anzac Day.

ONCE more the festival of St. Mark, April 25, draws near, and we do well to remember the baptism of blood which our Commonwealth received on that day, seventeen years ago. Canon Barnes has told us, that "study of St. Mark's Gospel reveals the Cross as central in the narrative of St. Mark." For all time, in Australian history, the Cross of Sacrifice and the day of St. Mark must be linked together. We should be unworthy of our nation, if we ever allowed the memory of that wonderful Sunday morning of 1915 to fade or grow dim. As Mr. Del McCay has so truly written:—

Bare strip of sand and scrub, and blood and tears,  
You shall be ours through all the deathless years,  
Home of our early hopes and later fears;

Our Anzac still.

On a day like this the stirring words of the ancient prophetic ring out, "They jeopardised their lives unto the death in the high places of the field." We do well to recall the vision of those men of ours crowding on the decks of the transports in absolute silence, peering through the gloom to catch a glimpse of the shore on which they were about to land. We do well to ask, what were the thoughts of their leaders? What were the thoughts of the commanders must have come the question, How will these untired men stand the ordeal of battle? How will they face a hidden and relentless foe? How will their discipline stand the comparatively slow method of landing in punts? And men, of what were they thinking? It is safe to say that their thoughts were not confined to the dim outline of the transport, growing clearer every moment in the increasing light, surely some were thinking of the golden April sunshine, as it fell upon a homestead in the bush, as it gleamed on the still waters of Sydney Harbour, or cast its wondrous shadows over hills and mountains; they were thinking of the home folk. Then there came the eerie silence, which always accompanies the stopping of the engines on a great ocean liner, a silence at last broken by the word of command, and they sprang from the sides of the transport, into the waiting boats. Like boys going for a holiday, they refused to tarry till they reached the shore, but like their Norman forbears, they leaped into the waters, hurried across the narrow strip of beach and jeopardised their lives unto the death in the high places of the field.

But merely to recall the vision, glorious though it is, is not enough. This day of remembrance must be a day of prayer, and a day of resolution; of prayer for this land of ours, in this day of grave perils and besetments, and firm resolve that in this land, so far as we are concerned, God's will may be done and the principles of His Kingdom set up.

Nor shall we forget those, without whom such deeds were not possible, the mothers who bore them, the fathers who bade them go; the burden of their ever present sorrow is lightened on a day like this, by our prayerful remembrance. There must be too, the solemn pledge that these men shall not have died in vain, they went to war for the sake of peace, and it is our duty to carry on, to see to it that no petty party spirit shall divide the work of the Church, and hinder her message of peace, that we will do our utmost to remove all social inequalities, that the

brotherhood of the war, may be an abiding ideal in these drab days of peace; and finally to pledge ourselves once again on this St. Mark's day to make the Cross central in our lives, to leave the sheltered places of life, and, in company with brave men in all ages of our race, to go out to the great adventure in the high places of the field.

## Samuel Marsden.

## A Pioneer of Civilization in the Southern Seas.

By Rev. S. M. Johnstone, M.A., F.R.H.S.

SOMEONE has designated this age as "the age of shattered reputations." Modern methods of historical criticism are so thorough and so relentless that some heroes of the past whom we have long worshipped are now proved to be mostly clay, and poor quality at that. No man's character is safe in the hands of his biographer. Happily, by reverse process, some men whose lives and actions have long been under censure are revealed as worthy of praise and of high esteem. Time and newly-discovered data show that the sinister judgments of the past have been undeserved. We may fairly say that this is the case with the subject of this volume. We shall always be grateful to the Rev. S. M. Johnstone (Rector of Parramatta) for his close study and well-documented biography of one of the most remarkable characters that ever served both Church and King in the early days of this country. Mr. Johnstone has not dipped his brush in the whitewash bucket to obtain his effects; nor has he, after the manner of some, had recourse to the tar-barrel. To be exact, he has rather used the scalpel. The result is that we see the real Samuel Marsden, zealous, bold, sometimes imperious, always fearless, occasionally quarrelsome, influenced by the generation to which he belonged, yet in turn materially influencing it, a person and chaplain who conceived his ministry in terms bigger than those of mere attendance at official services, and who may be regarded, to use the apt phrase of the sub-title of the volume, "A pioneer of civilization in the Southern Seas."

Marsden was a product of the Evangelical school at the time when John Newton, William Wilberforce (of anti-slavery fame), Charles Simeon and others were a power for good in England. No group of impractical pietists was this body. By their efforts the Rev. Richard Johnson had been appointed Chaplain to the First Fleet, which reached our shores in 1788. They were determined that religion should have its proper place even in a penal settlement. It was on their solicitations (Newton being the prime mover) that Marsden was sent out as second Chaplain. The biographer skillfully sketches the condition of society in the colony when the assistant arrived in 1794. The convicts were not necessarily the worst offenders against law and order. A military faction controlled the new settlement, had monopolised the drink traffic to its own profit and to the degradation of the population, and generally set itself against the practices and worship of the Christian Faith. For many years Marsden fought a fierce battle against such bad influences, and many of the criticisms which were passed upon him came from those whose nefarious doings he publicly and fearlessly condemned. We see now that "Wisdom is justified of her children."

We are glad to find an impartial treatment of Marsden in respect of his position as a Magistrate of the Colony. He certainly believed that if you spared the rod you would spoil the convict, and some of his sentences sound harsh in the delicate ears of our present day. But as Mr. Johnstone shows, he was dealing with an extraordinary population. The convicts were not kept within the four walls of a jail, but in many cases were at large, though under surveillance. Insurrection was always possible, and, if successful, the whole settlement would have been massacred. Of course, Marsden was strict; at the same time he was not unduly stern. Similarly are we glad to find some justification for Marsden's engagement in pastoral and agricultural pursuits. The Macarthurs cannot claim all the praise for the breeding of sheep which have made Australia world-famous. Marsden played his important part in that great achievement. Further, it is shown that the chaplains were compelled by force of grim circumstance to cultivate their ground. They might have perished through starvation otherwise.

The "Record," perhaps, should be more concerned with Marsden in his work as

Chaplain and Missionary Leader. The book does not disappoint us. A truly catholic spirit was Marsden's. He is found acting as agent and adviser for the L.M.S. Missions, which then were concentrating upon Tahiti and other islands in the neighbourhood. It must be remembered that the L.M.S. enjoyed considerable support from Anglicans in England in that day. Later, when the Church Missionary Society, with its definitely Anglican basis, was formed, Marsden gave chief place to that Society's claims upon his interests. He began to think in terms not of tiny islets, but in terms of dominions and nations. Upon New Zealand his chief evangelical zeal was set. With a fine wealth of facts Mr. Johnstone provides a most fascinating story of apostolic travel in the cause of the Gospel, undertaken by Marsden. Some of the best chapters in the volume are devoted to this subject, and should be of deepest interest to all church people. In them we see Marsden at his best, a wise leader, fearless and yet trusting, anxious about spiritual things, a true missionary with the cause of Christ as his animating motive. We thank Mr. Johnstone for the picture of the first Christian service in New Zealand, held by Marsden on Christmas Day, 1814.

Space does not permit any detailed review of the pages dealing with Marsden's alleged apathy towards the aborigines of our country. He certainly could be "huffy" at times on this subject, especially with Governors. Nor can we deal with the chaplain's interest in matters educational. The many-sidedness of his activities was extraordinary. No wonder that somewhat or designing officials thought him to be "an interfering person" and no wonder that his relations with them at times were strained! The book must be read if well-considered judgments on these affairs are desired. We close with one expression of regret. In the biography the references to Mrs. Marsden and to the children are of the scantiest character. In home life we often obtain unexpected, yet true, revelations of a man's character. Most great men have been wonderfully helped by their mothers or their wives. What sort of a man was Samuel Marsden in his own household? We can quite believe that the biographer had no material available. But whatever be the loss in this respect, we still have a well balanced picture of a red-blooded man, passionate and real, virile and active, who can be unquestionably placed among the founders of the Commonwealth of Australia. To the Rev. S. M. Johnstone our best thanks and congratulations. To the publishers, Messrs. Angus & Robertson, Sydney, thanks also for excellent typography and reproductions.

Price, 7/6, cloth cover, 16 illustrations.

## Songs of Praise.

## Hints to Organists.

The first edition of this popular hymn book was published in 1925, and a second edition has now appeared. Some of the remarks of the "Words" Editor, Dr. Percy Dearmer, are worth noting.

He says, "If we help people to sing, instead of hindering them, the time will soon come when they will be looking forward all the week to next Sunday's services."

The Musical Editors have shown great care in pitching each tune as low as possible, for the sake of mixed congregations, and, except in the case of hymns with a very wide compass, the upper limit is E.

The "Record" Reviewer says, "In many Churches we have a growing tendency on the part of Organists to play hymns too rapidly, or, as they put it, 'to keep up the time.' It is to be hoped that all such will note the opinion of the Editors that 'a metronomically rigid rendering of a hymn tune is both artistically wrong and congregationally impossible.' We welcome also the Editors' protest against the custom in English Churches of singing chorales and older tunes much too fast."

And I smiled to think God's greatness  
Flowed around our incompleteness,  
Round our restlessness his rest!

—Browning.



## WAYSIDE MUSINGS.

By a Wayfarer.

## QUALIFYING FOR A POSITION.

"I WENT to the Pictures last night," said Brown; "but I think it will be a long time before I go again."

"Why, what was the matter?" asked another.

"Such a rotten subject," said he. "It was called 'Imaginary Husbands'; and it was about some people who imagined that they were married when, through some illegality, they were not. There was a lot of folly and immorality and divorce business, until finally they all got sorted out quite differently from what they first intended. A lot of boys and girls were screaming with laughter; in fact there was plenty of laughing all through; but I was very glad when I could get out."

"These American pictures do a great deal of harm," said one of the ladies. "They fill young people's minds with all sorts of loose ideas about marriage and divorce. Christian people ought to be exceedingly careful what kind of pictures they encourage by their presence. Thanks to the good people we just now have as Censors, you don't often see absolute vice, such as I think they do in some countries; but there's never anything to help you in your Christian life; and you generally see a lot of folly that its hard afterwards to dismiss from your mind."

"Don't condemn all pictures, Auntie," said a young lady, "there are some very good ones. Lately I saw a picture called 'Africa,' showing African wild animals in their natural state; and before that I saw pictures of Byrd's Antarctic Expedition; and I saw 'Disraeli,' and many years ago I saw pictures of the construction of the Panama Canal. All those were well worth seeing. Why can't they give us more pictures like that instead of this miserable Hollywood rubbish?"

"Because the biggest crowd is not made up of Christian people," said the other, "but chiefly of brainless, thoughtless, irresponsible young people; and Hollywood makes its films to suit its expected audiences. That's why Christian people must take such pains to find out the character of a picture before they go to it."

"But suppose you go, thinking it's a good film, and when you get there you find it's a dirty one," said the young lady. "What then?"

"You must have your electric torch with you to show you the way," said the older man, "and must come out at once."

"What, and lose my half-crown?" said a young man.

"And bear half-a-crown's witness for Christ," said the other. "When once you see that the picture is bad, you are on dangerous ground. There is an Early-Church story of a monk who went to a Gladiatorial show, and was carried off by the Devil. The Abbot went to demand him back as a privileged person, but the Devil refused to surrender him. 'He was on my ground,' he said, 'and I took him.'"

"I read a suggestion lately," said a young man, "that the Churches should take on the Picture business, using their own buildings, and, of course, showing only good films. What do you think of that idea?"

"It might be done," said an older man, doubtfully. "But it would take a man's whole time. And I'm afraid that Competition would gradually

bring them nearer and nearer to the Hollywood line, until at last there wouldn't be much difference. And the Churches would have lost their sacred character and associations. The Parsons couldn't do it; they do too much in the amusement line already; they were not ordained for that work, and their proper work ought to take all their time. No, I think we must leave that where it is; and must be very careful where we throw our example and influence. But, I say, Brown, you haven't told us how you came to be there last night."

"Just idleness," laughed Brown. "Time was hanging on our hands, so Miss A. and I wasted an evening."

"I think I see where the trouble lay," said the older man. "An inadequate sense of the value of time. Have you finished reading that Life of Henry Martyn, that you borrowed from the Church library?"

"No," said Brown, "but last night I wasn't in the humour for self-improvement. Besides, I don't quite see why, after all, I need bother about self-improvement, as long as you people think me good enough to associate with. I'm not like a boy who has to qualify for a position. I've got my billet, and I think it will last me all my life."

"Are you not looking any farther than that?" asked the old man. "I think we Christians ought to be always trying to qualify ourselves for a position,—always seeking to cultivate our minds and to ennoble our characters for the position to which we hope the Lord will appoint us. Don't we hope that according to our qualifications we shall serve Him all through eternity? I know a man who has been retired at the age of sixty, and now he's setting to work to learn Greek in order to keep his mind active, and to keep (he says) his faculties from rusting."

"I wonder why he chose Greek?" said the younger man.

"Because he wants to understand his New Testament more accurately," said the other. "He says he hopes, some day, to meet the Lord and His Apostles; and he wants to have his mind more saturated with their thoughts and words; and he thinks, too, that so he will be able to serve the Lord better, both in this world and the next."

"But do they talk Greek in Heaven?" said another. "Because, in that case I had better begin studying it, too."

"No," said the older man. "I don't suppose that anything so imperfect as human speech will be needed there. But my friend says that though in a few years he expects to leave his body behind, he doesn't expect to leave his mind or his character behind. So he wants, while he has time, to form a character as noble and as pure as possible, and he wants to stock his mind with every kind of useful knowledge, so that when he takes his mind and his character to Heaven they may be as useful and as perfect as possible for the Master's service. He doesn't know what kind of work the Master may give him to do; but he wants to be qualified to do it."

"That's a new idea to me," said Brown, "but I can see there is something in it. Of course, wherever we go after death we shall take our minds and our characters with us. Otherwise we shouldn't be the same people. But, I say, what a different view that gives us of the importance of time for stocking our minds with information, and for building up the right kind of character. Life's too short for killing

time. I'll get to work at once to finish that Life of Henry Martyn, and I don't think I'll ever go to another silly picture show. But my character!—I'm afraid that's a fixture. Do you think a man can ever improve his character?"

"Certainly, by God's grace," said the older man. "Read your Bible morning and evening,—pray for God's teaching,—read good books of every kind,—History, Poetry, Biography. Find some Christian work to do,—take up Sunday School work, or ask your Minister to give you some parish visiting to do;—there's a big call for men in both those directions. Or,—bigger and braver work still,—offer yourself to the Church Missionary Society for the foreign field. In all such ways as these a man can stock his mind and ennoble his character; and fit himself, by God's grace, in mind and character, for the life and the service of Eternity."

"Thank you!" said several of the boarders.

## The Christian Approach to The Jews.

## International Committee.

THE International Missionary Council, London, has recently created an International Committee on the Christian Approach to the Jews, with Dr. Conrad Hoffmann as Secretary. Dr. Hoffmann has had a most interesting career, and he brings to the undertaking rich experience and rare gifts. After graduating from the University of Wisconsin, he served for years as a leader in the American Christian Student Movement. When the war broke out he was placed in charge of the remarkable work among allied prisoners-of-war in Germany, where first and last he served over 2,000,000 men of many nationalities and faiths—Protestant, Catholic, Eastern Orthodox, Jewish.

There are about 325,000 Jews in England, concentrated particularly in London, Manchester, Leeds, and Liverpool. Many of these have come under the influence of the modern materialistic spirit, just as so many Gentiles have, and the drift away from the synagogue is as serious and widespread as the drift from the Christian Churches. In Dr. Hoffmann's own words, "a large percentage of Jews are pagan." The new committee is concerned to try to give some stimulus and encouragement to Jews who have been converted to Christianity and to urge churches to manifest a spirit of greater friendship towards the Jews at their own doors. There are many districts in some of our great cities where every time a house is vacated by a Gentile it becomes occupied by a Jew, and the tendency is for churches to deplore this fact and to take no action. One of Dr. Hoffmann's points is that Christian Churches can do a real bit of work by extending the hand of friendship to Jews and by endeavouring to get rid of the prejudices against Jews that are so often met with. The Committee of which he is Secretary has issued several pamphlets, one of which is entitled "The Local Church and its Jewish Neighbours," by the Rev. John Stuart Conning, D.D.

Evangelism is the life-blood of the Christian Church.

The normal Christian life should be one of holiness, conquest and peace.



At the recent twenty-third annual meeting of the Melbourne Diocesan Council of the C.E.M.S. Mr. G. E. James was elected Chairman of the Executive Committee for the seventh year in succession.

We note with much pleasure that the Rev. Dr. Law, Vicar of St. John's, Toorak, has been re-elected Chairman of the Federal Council of the British and Foreign Bible Society.

The Rev. Canon Rook has been inducted to the charge of St. Barnabas' Church, Chatswood, by the Archbishop of Sydney. The Church was crowded for the service, some 60 clergy also being present.

The Rev. L. Daniels, B.A., lately of Wilcannia, was inducted to the charge of Lithgow, by Archdeacon Kirkby, on April 15. It is a great contrast from the wide spaces of the Far West of N.S.W. to the smoke and buzz of an industrial town of 15,000 people.

The Rev. F. Dillon who recently retired from active parochial charge, after many years' service in the Diocese of Sydney, is relieving for three months at Gerringong, in the Parish of Kiama. This brief service on the South Coast has been necessitated on account of Mrs. Dillon's illness.

The Rev. Christopher Leeke has returned from England to the Diocese of Brisbane for a third five-year period in the Bush Brotherhood, and the Rev. A. E. N. Hughes, who is a first rate man, is coming from England later in the year to join the Brotherhood.

The Rev. Dr. Griffith, Rector of St. Paul's, Bendigo, has just concluded a very successful mission at Holy Trinity, Balclutha, Melbourne. The Mission was conducted on what are termed "old fashioned lines," and there are many evidences of a real work of grace.

Archdeacon Gordon Hirst, Organising Secretary of the Diocese of Goulburn Extension Fund, has been appointed Canon Residentiary and Rector of St. Saviour's Cathedral, Goulburn, vice Canon Wales, who has returned to England on account of illness. Canon Hirst was formerly Rector of Cooma, N.S.W.

A legacy of £100 (with exchange, about £125) has come to St. Francis' College, Brisbane, under the will of Archdeacon Trotter. Mrs. Trotter has lately died in England, and so this legacy has come to the College. There is also due one-tenth of the residue of the estate, but it is not known how much that will be.

The Government of Queensland has made the Archbishop of Brisbane one of its nominees to the Senate of the Queensland University. The Archbishop writes: "I am glad of this and grateful to the Government. Hitherto I have been one of the members elected by the Graduates of the University—a happy, but of course, an uncertain position."

The Rev. J. T. Wrenford, who was ordained in 1887, in the diocese of Armidale, and returned to England on account of ill-health some nine years later, died at Pembroke Dock, on Sexagesima Sunday. From 1896 to 1921 he served in the diocese of St. Alban's, his last vicariate being that of Arkley. Since 1921 he has lived at Pembroke Dock, and he passed away while performing duty at his parish church.

The committee of the British and Foreign Bible Society, in connection with the further organisation of its Indian work, has appointed the Rev. H. C. Balsundaram as its first Indian secretary. In the first instance he will reside at Allahabad. He is a Tamil, who has served the South Indian United Church as minister, and at the present time is on loan to the Student Christian Association. He has served the National Missionary Society and the Y.M.C.A.

The Rector of Young, N.S.W., the Rev. K. McKeown, does not mince matters in his criticism of the spiritually indifferent.

"There are many people who condemn the dole vigorously, yet they themselves live from year to year on the spiritual dole... They will accept what benefits religion can give them and even claim certain privileges, but never do anything for them... The spiritually unemployed are failing to lend a hand to uplift the moral, spiritual, and social order of the day, which can only be accomplished by spiritual effort."

The Goulburn Synod this week was more representative than ever. It includes an accountant, an architect, two agents, two bakers, three bank managers, a chemist, a C.P.S., two doctors, a dentist, fifteen farmers, thirty-five graziers, a fruiterer, a nurseryman, four orchardists, an iron founder, two journalists, an M.L.A., several public servants, two railway employees, four "retired," seven solicitors, a shire clerk, four storekeepers, a tailor, a telegraph engineer, a timber merchant, and seventeen whose occupations are not given, but are probably farmers and graziers.

There has been occasioned much grief in the Diocese of Christchurch, N.Z., at the death of the Rev. C. A. Frazer. The Bishop, writing a few days ago, stated: "The gathering at the Burial Service showed how wide had been the respect and affection in which he was held for his public spirit and Christian sympathy with all who suffered, as well as for his loving service to his Maori 'children' in the Faith. None who listened to their last 'Haere, Haere, Haere,' at the graveside will ever forget it. It speaks to me not only of sorrow for the departed, but also of a loneliness and longing for some other who would give to the Maori people what Mr. Frazer had given—his heart. May such be raised up by God to take his place."

On March 24, the Venerable Archdeacon F. G. Neild, Rector of Condonbini, Diocese of Bathurst, attained the fifty-first anniversary of his ordination. The whole of that period has been spent out in the Western Districts of N.S.W., besides two years previous as Catechist in charge of districts. On Easter Day the Archdeacon took five services, and only cancelled an afternoon service of 65 miles motor travelling on account of heavy rain. It is interesting to note that Venerable F. G. Neild has been Archdeacon of the Lachlan for 31 years. It is sometimes forgotten how much magnificent pioneering work has been done by our older clergy in the back-blocks, and indeed—what splendid service is being rendered to-day. It is not all done by Brotherhoofs.

In the presence of a large congregation at St. Stephen's Church, Richmond, Melbourne, on Good Friday, the Vicar, the Rev. L. Wenzel, unveiled and dedicated a portrait in glass mosaic of the late Mr. Clement Langford, who was a member of the Church and his unselfish work not only for the Church of which he was a member, but for the community as a whole. Mr. Wenzel added: "The more successful he was the more unselfish he became." It will be remembered that Mr. Clement Langford's firm are the builders of the Melbourne Cathedral Spires.

On April 17, the Bishop of Christchurch, N.Z., in his Cathedral, ordained to the office of Deaconess, Mrs. Birchall. The Bishop writes: "She came to this Diocese to work in the parish of St. James', Riccarton, after a long period of working in St. Peter's, Wellington, and has commended herself by her faithful ministrations. She has been in training at St. Faith's House and has accepted the offer of work in Tuahiti. It is some time since a Deaconess was ordained in this Diocese, but in view of the decisions of Lambeth, 1909 and 1930, I hope that we may find candidates for the office and also openings for their work. It was the idea of

the Lambeth Committee on the Ministry in 1930 that the office is not to be thought of as simply the 'female equivalent of the existing Deacon,' but as 'an Order sui generis, the only Order of Ministry open to women, but an Order which, both from the solemnity of its ordination and the importance of its functions, can satisfy the fullest desires of women to share in the official work of the Church.'

## Reverence for the Name.

A WRITER to the English "Guardian" lately called attention to the casual manner in which the Name of our Lord is too frequently used,—without any prefix of honour. He had analysed St. Paul's use of the Divine Name, with the following result:—

If we exclude the Epistle to the Hebrews (in which it occurs seven times) the name is only used 14 times in the whole of St. Paul's Epistles without some prefix or affix. And in many of these,—as, for example, Phil. 2: 10: "in the Name of Jesus every knee should bow"—the context unmistakably asserts His Lordship and Deity.

It is not as though St. Paul wrote "Jesus said" (this or that), as our modern writers about Him do. He never uses the Name casually. And when we come to his characteristic usage the facts are remarkable.

This is his list of various phrases:—Jesus Christ, or Christ Jesus, 107 times; The Lord Jesus, 18 times; Jesus our Lord, 9 times; Jesus Christ our Lord, 8 times; Lord Jesus Christ, 68 times; the Lord, 133 times; Christ, 227 times.

So that against 14 instances of the use of "Jesus" alone, there are 570 instances in which he uses the Name with a title of honour or uses the title of honour alone, "Lord, or Christ."

I prefer (says the writer) St. Paul's usage.

## Hymns for Sundays and Holy Days.

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

## Hymnal Companion.

April 24, 4th S. aft. Easter.—Morning: 8, 295(149), 361, 275(7). Evening: 151, 373, 235, 422.

May 1, 5th S. aft. Easter.—Morning: 17, 426, 380(41), 573(473). Evening: 365(173), 304, 61, 19.

May 5, Ascension Day.—Morning: 266 (211), 229, 233, 232 ii. Evening: 247, 244, 235, 248.

May 8, Sunday aft. Ascension Day.—Morning: 389, 244, 421, 245. Evening: 249 i., 306, 287(309), 25.

May 15, Whitsunday.—Morning: 258, 254, 257(247), 251(113). Evening: 255, 53, 261, 278.

## A. &amp; M.

April 24, 4th S. aft. Easter.—Morning: 7, 373, 356, 220. Evening: 184, 274, 304, 437.

May 1, 5th S. aft. Easter.—Morning: 3, 529, 278, 178. Evening: 362, 300, 386, 23.

May 5, Ascension Day.—Morning: 147 (134 ii.), 301, 202, 149. Evening: 231, 146(108), 304, 148(436).

May 8, S. aft. Ascension Day.—Morning: 249, 233, 427, 201(63). Evening: 225, 236, 219, 20.

May 15, Whitsunday.—Morning: 209, 208, 525(488), 154. Evening: 155, 210, 585(327), 207.

Spirituality does not mean looking away from ordinary life, but looking at it from above.

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"Seek true peace, not in earth, but in heaven; not in men, nor in any other creature, but in God alone."—Thomas à Kempis.

"Seek those things which are above where Christ sitteth at the right hand of God."—St. Paul.

#### APRIL.

21st—Princess Elizabeth born, 1926.

23rd—St. George's Day. Shakespeare born, 1564. St. George is a true ideal for Britain's patron saint, being a fine, manly character. He was not a priest, but a Christian soldier. Born of Christian parents in 3 c. He became a magistrate. He bravely tore down the Emperor's edict of persecution of Christians. The Synod of Oxford, 1220, made him England's patron saint.

24th—Irish Rebellion, 1926, not yet over!

24th—4th Sunday after Easter.

25th—St. Mark's Day. Anzac Day. Princess Mary born, 1927.

27th—Papal Bull against the Waldenses, 1487.

28th—Restoration of the Second Prayer Book by Queen Elizabeth, 1559. There is an erratic tendency to accept the First Book as an ideal, whereas it was only a commencement of reformation.

#### MAY

1st—Fifth Sunday after Easter. St. Philip and St. James. No reason is known for coupling these saints. Nor what James is meant, except that it seems to refer to the first bishop of Jerusalem, the Lord's "Brother." This may mean only near relative. He was also called James the Less, to distinguish him from the other—the writer of the Epistle. He was killed in an anti-Christian riot.

2nd—Rogation Days—Monday, Tuesday, and Wednesday. Days for national intercession.

5th—Ascension Day—Holy Thursday. A much neglected but important Festival.

Next issue of this paper.



### TO AUSTRALIAN CHURCHMEN

**Missions and the Crisis.**  
IN this day, when the world over contributions to our missionary boards and committees have shown marked decline, it must be very enheartening to our Church Missionary Society leaders in New South Wales to have received an income of £13,979 for the year ended 31st March. Not only enheartening, but, we are sure, a cause of deep thankfulness to God for putting it into the hearts of His people, and to them for their sacrificial giving. Some must have given with the utmost liberality! The inspiring feature, we understand, is the fact of the multitude of contributions from all and sundry. The heart of the C.M.S. constituency beats true.

This needs to be said; for the facts of the economic crisis in New South Wales, as well as elsewhere, are well known. They are all too patent—everyone is familiar with them. What makes matters worse, is the general feeling of uncertainty. There is, however, an inspiring feature, namely, the growing realisation that the issues of the day are really religious. Indeed one of the most significant facts of our time is that statesmen, bankers, and economists alike declare that the

problems created by the crisis must be met on the spiritual plane.

One thing is clear regarding our missionary societies, namely, that Church-folk are prepared to make every sacrifice in order that the response to the needs of the work of the Kingdom of God shall be at least as striking as the response of the nation to the needs of the State.

The missionary work of the Churches has been maintained during the past ten years with remarkable steadiness. The Boards within the membership of the Conference of Missionary Societies of Great Britain and Ireland, had in 1921—the last of the prosperous post-war years—a record home income of £2,404,000, and the corresponding income for 1930 was £2,286,000, a figure which, it is believed, has been maintained in 1931. The income has varied little during the past decade; the annual average for the years 1921-25 was £2,347,000, and for the years 1926-30, £2,313,000. This means that missionary contributions show a decrease of less than one and a half per cent. for the second portion of the decade compared with the first five years. This is all the more notable because the average income of North American Societies for the years 1926-1930, as compared with 1921-25, suffered a decrease of over 16 per cent., and it has to be borne in mind that the whole decade was unusually prosperous in that country. The slump came towards the end of 1930.

The past ten years has been marked by striking success in the Mission Field, a success which has inevitably called for an increase of staff and expenditure. While it is a matter of satisfaction that the income has been so well maintained, it has not expanded in the way it usually does in normal years, and the Boards have had to cut down expenditure in every way possible in order that budgets may be balanced. In common with the rest of the country, the Missionary Societies cherished the hope that there were more prosperous days on the horizon, and they were with great courage seeking to maintain the work in full strength against that better time. The crisis, however, has made it quite clear that the Boards must consider the situation afresh.

Most of the societies have been hit very severely by the exchange charges caused by the departure of sterling from the gold standard. For several societies it means, at the present rate of exchange, a charge of at least £10,000 for the year, and to this has to be added a rise in prices apart from the variation caused by currency movements. While policy has to be settled by a right appreciation of the realism of the situation, Boards are convinced that there is no occasion for pessimism or panic action. They have had abundant evidence of a new spirit of sacrifice among supporters at home, missionaries in the field, and the native Churches. In field after field missionaries have asked that their salaries should be cut rather than that work should be abandoned or crippled; and with great reluctance Boards have had to take advantage of this generosity. Generally speaking, salaries in the field and in the mission houses have been cut down by amounts varying from two and a half to five per cent., and severe economies have been effected in every possible direction. It is difficult, of course, to see far ahead, but the cheering fact in the present situation is that, generally speaking, no work is being abandoned, vacancies, with few exceptions, are being filled

and recruits are not being held back, while fresh burdens and larger responsibilities are being cheerfully shouldered by Churches in the Mission Field.

It looks as if the crisis were going to mark the beginning of a new era in missionary work in which the contribution made by the Churches in the West may differ considerably from that which they have been making for the past one hundred and fifty years. Co-operation is taking on a new meaning in a day when all Boards have to regard their own work as part of a whole, and they are drawn together into a new sense of fellowship through the need for common consultation and corporate prayer.

It is difficult to generalise about spiritual reactions to the new situation, but the family feeling in the Churches and the Missionary Societies appears to be deepened, and there are indications everywhere that people want to hear more about God's dealings with men.

In concluding this brief review of the missionary giving in the light of today, we cannot do better than quote the last paragraph of the Message to the Field, sent recently to all missionaries and boards from Conference of Missionary Societies of Great Britain and Ireland.

"The new situation has come when the world-wide work of the Church is being attended with the most inspiring success. We and you believe that in Jesus Christ lies the hope of the world and that these things have fallen out to the furtherance of His Gospel. The crisis is a trumpet call to turn all eyes to God. The end of every human situation is that there might be known by the Church the manifold wisdom of God: to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in Him.

This is the day which the Lord hath made,  
We will rejoice and be glad in it."

### Passing of Great Churchmen.

#### THE BISHOP OF WINCHESTER.

THE ancient See of Winchester has had prelates who were famed in war and peace: feudal lords, ecclesiastics, scholars and social reformers; but no ruler in modern times whose name was more familiar on the Continent of Europe than that of Dr. F. T. Woods. His death is mentioned and his career described in the newspapers of France, Germany, Switzerland, and Sweden. Eastern bishops beyond the Danube recall his fraternal kindness at Stockholm and Lausanne, think of him as a co-worker with Archbishop Soderblom and a fervent friend of peace. In his great height and majestic presence he stood out on processional occasions as a king of men. None expected that his unique service would be lost in the Church before he had reached the age of sixty. For three months he had made a gallant fight against an illness which had its origin in a chill caught at an open-air service on Armistice Day. A month ago his convalescence was confidently expected, and even within a few days of his death hopeful messages were received from the sick room at Winchester.

A great-grandson of Elizabeth Fry, Bishop Woods was educated in the evangelical tradition, and it was the

Simeon Trustees who appointed him in 1912 to the important benefice of Bradford, from which he was transferred four years later to the See of Peterborough. His pastoral diligence in both spheres was never more conspicuously shown than amid the anxieties of the war. A redoubtable pedestrian, he would tire out his chaplains in long walks among the villages of the Fen country, with a shepherd's crook in his hand. In 1923 he succeeded Dr. Talbot as Bishop of Winchester, and for eight years he has exercised a steadily growing influence. In the words of the Bishop of London, he became "the trusted leader and guide of all schools of thought in his diocese."

#### ARCHDEACON PATERSON SMYTH.

A vast multitude of Christian people in the English-speaking lands and far beyond will mourn the passing of Canada's most gifted religious writer, Archdeacon Paterson Smyth. For five years he had been living in partial retirement, and like the late Bishop Gore, he had the joy of seeing his books in constantly increasing demand among all classes of readers. His celebrated work, "The Gospel of the Hereafter," achieved an amazing popularity. It has sold, like his "People's Life of Christ," literally by hundreds of thousands.

The Norwegian translation, which has passed through many editions, was made by a Judge of the Supreme Court of Norway, assisted by the Bishops of Christiania and Trondheim.

The Archdeacon wrote also a series of books on the Bible, and "The Story of St. Paul's Life and Letters."

The Archdeacon was born in Killarney, and had the geniality of the Southern Irishman and an abundant share of humour. He was in London soon after the establishment of the Irish Free State, and spoke with refreshing optimism on the future of his native land. He had just returned from a visit to the south-west, where disturbances lingered. Trains were held up, wires cut and so forth, but he took everything with placid humour. He quoted to me the saying of a country-woman, as she glanced at the blue sky, "They say they're fighting in Dublin. Well, glory be! They've got fine weather for it, anyway." Dr. Smyth had confidence in Mr. Cosgrave's Government, and he hoped that Ulster might one day accept union with the Free State. He believed that if the Southern leaders proved loyal to the Empire, and if their administration was efficient, there was nothing to prevent a final reconciliation.

#### His Life in Canada.

The Archdeacon had filled important charges in Ireland before he was called in 1907 to be Rector of St. George's, Montreal. He had a high reputation for scholarship, and for five years was Professor of Pastoral Theology in Dublin University. At Trinity College he had been a double first Honours man, and had gained many prizes and medals. His writings always carried the stamp of scholarship.

His books were written, for the most part, at his island holiday home in the Atlantic. There he gathered his children and grandchildren round him in the summer months. A canvas-roofed cottage was rigged up near the house, and there he wrote every morning between nine and twelve. The rest of the day was his own for gardening, romping with the youngsters, or reading novels. "For a tired man," he once remarked, "there is no better tonic than the novelist Oppenheim."

He liked to be strictly undisturbed while working.

#### His Work for Union.

Dr. Paterson Smyth was one of the leading spirits in the movement for Church Union in Canada. One of his best friends was a fellow-Irishman, the late Dr. George Hanson—they were both among Ireland's handsomest and most stalwart sons—and they worked together to "force the pace" for Union on the terms of reciprocal ordination. The Archdeacon rejoiced in the "three Church" union so happily consummated in recent years, but he never ceased to hope for a larger federation in which the Anglicans would be included. He wished the government of this body to be Episcopal, the ministers receiving reciprocal commissions from each other. It was his hope that the Presbyterians would be the first to come in.

### Death of Bishop Coadjutor of Sydney.

#### A FINE CAREER.

WE had just gone to the Press, when the unexpected and sad news reached us that the Bishop Coadjutor of Sydney had passed away. The Right Rev. Gerard Addington D'Arcy-Irvine had been ill for several weeks, but no one thought his end was so near! He lapsed into unconsciousness on Sunday, April 17, and went "Home" the following morning, in the 70th year of his age.

The late Bishop was born at Wandsworth, London, in 1862, and was a son of the late Canon D'Arcy-Irvine, D.D., who was later well-known in New South Wales for his work in the Goulburn Diocese.

He was educated at the Napier Grammar School in New Zealand, and subsequently entered Moore Theological College, Sydney, where he won the Barker Scholarship.

He was ordained by Bishop Barry in 1885, and was a curate at Newtown for two years. After that, he was curate of St. John's, Parramatta, until 1890. He then became incumbent of St. Matthew's, Windsor, and left there in 1893 to take charge of St. Simon and St. Jude's, at Bowral. He remained there till 1898, when he was translated to Wollongong. Then followed 5 years at Holy Trinity, Dawes Point, and 13 years as Rector of St. Michael's, Vaucluse. In 1926 he was consecrated Bishop Coadjutor of Sydney, becoming Rector of St. Philip's, Sydney, the following year.

Apart from his work in his various parishes, the late Bishop had many activities. He was sometime chaplain and examining chaplain to the Archbishop of Sydney, and Commissary for the Archbishop of Sydney, and Administrator in the years 1920, 1924, 1927, and 1930. He had been an archdeacon of Cumberland since 1908, Canon of St. Andrew's Cathedral, Sydney, since 1911, and Vicar-General since 1917. In these numerous capacities he gave great service to the Church.

The Bishop was a charming and lovable personality, devoted to his work, and ever obliging! His first wife died in 1927. In 1928 he married a daughter of the late Mr. W. T. Angus and she survives him. To his widow and the members of his family, Mrs. Hay Rushton, of Amoy, China, Miss Dorothy and Messrs. Charles and Thomas, and his brother, Mr. Malcolm D'Arcy-Irvine, we extend our deep and prayerful sympathy.

## Church Overseas.

### CONDITIONS IN GERMANY.

#### The Warning from Basel.

The financial experts who conferred at Basel have issued a Report on the state of Germany which confirms the worst fears of independent observers. Amid the chiming of Christmas bells their message to the world struck a deep and ominous note. The special business of this Committee was to report to the Bank for International Settlements on Germany's request for an inquiry into her resources and position. Investigation has proved that the monetary crisis has had devastating effects on the life of the country, which has at this moment 5,000,000 wholly unemployed out of 21,000,000 workers. Dr. Brüning has taken measures, under the decrees of December 8, which are "without parallel in modern legislation." The burden of taxation, as the Committee agree, is so high that there is no margin for further increase.

Reparation payments, it is clear, have been sucking away the life-blood of the country. Out of loans raised by Germany amounting to £915,000,000, no less than £515,000,000 was spent for this purpose. Though her liberation from the burden which is rapidly driving her to bankruptcy must be left to the coming International Conference, the Report proves clearly that she must find release or perish. And her fall might be like that of Samson, for with the stability of Germany that of Central Europe is bound up. Her weakness has been a cause of Hungary's decision to proclaim a moratorium. The truth is that Germany cannot resume payments under the Young Plan, either next July, when the "Hoover Year" ends, or at any time, while the "economic blizzard" lasts.

#### Faith's Testing Time."

The Archbishop of York took part in a memorial service held at Doncaster on Sunday for those who lost their lives in the Bentley coal mine disaster. In his address, Dr. Temple said:—

"We are met under the shadow of a great calamity. When things are going well with us, when anxiety presses less than usual, it may be easy for us to suppose that we are really putting trust in God. But the testing time comes when something which we could not have foreseen, something which we could not have provided, suddenly cuts across all our desires and purposes and lays in ruins the hope of our lives. Then it is very hard to trust in God, but it is just then that faith is noblest. Let us remember with honour those who are in our minds today—men who died as they did their duty."

#### HEAVEN UPON EARTH.

Let us make earth heaven; let us hereby show our fellow-citizens of how great blessings they are deprived. For when they see us gentle, free from evil desire, from envy, rightly fulfilling all our other duties, they will say: "If the Christians are become angels here, what will they be after their departure hence? If where they are strangers they shine so bright, how great will they become when they shall have won their native land!" Thus they, too, will be reformed, and the word of godliness will have free course not less than in the Apostles' times; for if they, being twelve, converted entire cities and countries, so we being teachers by our conduct should exalt our holy cause to heaven.—St. John Chrysostom.

He doeth much who doeth little well.





## NEW SOUTH WALES.

## Diocese of Sydney.

## HOME MISSION SOCIETY.

## Grants for 1932-33.

The estimated income of the Home Mission Society for the year 1932-33 is £5,000. Grants to parishes, catechists, hospitals, chaplains, deaconesses and other expenditure, total £5,820, leaving an estimated deficit of £820. In writing to the various beneficiary parishes, the General Secretary of the H.M.S. states:—

"The crisis is a call to all churchmen and churchwomen to make prayer, which commanded the resources of heaven, the first resort. Then, with courage, hope, and self-sacrifice, out of love for their Master and our historic Church, they will, as often as before, give practical proof of their sympathy. We are members one of another, and the hurt of one is the hurt of all, and the good of one is the good of all. Looking not on our own things, but on the things of others, and bearing one another's burdens, we shall fulfil the Law of Christ, and the promise, 'My God shall fulfil every need of yours,' will be realised."

## LADIES' HOME MISSION UNION.

His Grace the Archbishop, Lady Game, and Miss Gillespie, M.A., have kindly consented to speak at the twenty-first annual meeting of the Union, to be held in the Chapter House, on Wednesday, 11th May, commencing at 2.30 p.m. It is hoped that all members and friends will endeavour to be present and show their sympathy with this important part of the Church's work.

In addition to helping with the support of workers in the crowded areas, the Ladies' H.M.U. is taking a very large share in the relief work of the Diocese, and it will require all the assistance available to meet the growing needs of the Mission Zone, the unemployed camps, and deserving cases reported by Rectors from other parishes.

Useful second-hand clothing or monetary donations for relief are urgently needed at once.

## Diocese of Newcastle.

## THE BISHOP'S LETTER.

## Christian Observance.

The Bishop writes:—

In the Easter Collect we pray that God who puts into our minds good desires may by His continual help enable us to bring the same to good effect. And I pray that those occasional worshippers in whose hearts God has kindled the good desire to make public acknowledgment of His claims upon them, and personal use of the means of grace, may enable them to bring those desires to the good effect of regular worship and Communion. To have a little religion now and then is surely not reasonable. If God is anything, He is everything. If the central and all-pervading fact in the environment of human life is the God in whom we live and move and have our being, then no way of living which leaves out of account His claim to our homage and our love can really be all that human life is meant to be. The prophet Malachi represents God as

asking "If I then be a Father, where is my honour?" I would commend that question to the consciences of those infrequent worshippers whose hearts have been touched by the call of Easter. Incomparably the best way of making sure that we are giving God the honour due unto His Name is by a regular attendance at public worship and a dutiful observance of the Church's year.

## THE MISSION IN THE DIOCESE.

From April 30 to May 10, Bishop Halford will conduct a mission in St. James', Morpeth. In this connection and in regard to similar efforts in the Diocese, the Bishop writes:—

This month will witness the beginning of the Mission which has been the subject of so much thought and prayer during the past eight or ten months. On Friday, April 29, I hope to hold at Maitland a service for the blessing and dismissal of those who are to conduct Missions in that neighbourhood during the following ten days. I hope that as many as possible of the Churchmen and Churchwomen of the district will come to that service, so that we can inaugurate our adventure for God with a great act of corporate intercession.

## Diocese of Bathurst.

## THE ARCHDEACONRIES.

Shortly before the late Bishop Long left Bathurst for Newcastle he changed the territorial titles of the Bathurst Diocese Archdeaconries to the name of early Bishops who had had any connection with Bathurst. For example, the old Archdeaconry of Orange, founded by Bishop Camidge 30 years ago, became Marsden. However, recently, Bishop Crotty restored the old title, much to the satisfaction of all concerned. It was to this Archdeaconry of Orange, to give it its old and proper title, than Canon Needham, Rector of Orange, has been appointed.

## PUBLIC LIFE IS SEPTIC.

Criticism of political and national life was uttered by the Bishop of Bathurst (Dr. Crotty), in an address to men at the Communion breakfast at St. David's, Arncliffe, on a recent date.

"The public life of this country," he added, "is becoming positively septic. Meanwhile our weakening moral resistance is rendering us daily more unable to identify and attack the germ."

"We are at a critical and quivering moment in our national history. A battle fierce and grim is going on between the best and worst elements in our life."

"By the way we react, the votes we cast, the force we exert, and the principles we repudiate or serve, shall we decide whether the worst elements shall dominate."

He cited Democracy as "a process of counting heads, instead of reckoning what is inside them." In the name of the sacred dictates of democracy, he said, men's reward was being taken from them and given to half-wits and loafers.

"Australians are at once the kindest and cruelest people in the world," he said. "They have an unerring instinct, if a man is down, to raise him, and, if he is up, to knock him down."

"What is wanted to-day is not only better leaders, but also better followers. The real

leader is the man who will tell us the truth. He is the one man we almost invariably will not accept."

"Politics will not save us. What is needed is a great religious revival to gather together the discordant elements of Australia's personality and social life."

## Diocese of Goulburn.

## THE CONSTITUTION.

The Bishop writes of the recent meetings in Sydney re the Constitution:—

"On the Friday met the committee of bishops, clergy and laity (mostly laymen of legal experience and eminence) appointed to prepare for the Convention in October a final draft of the new Church Constitution passed by the Convention of 1926. Since that date the Sydney diocese has pressed for certain amendments, accepted by most dioceses to prevent the Church having to go forward without the Diocese of Sydney. Careful reconsideration has made it clear to other people that the Constitution as it stood left the Church too little freedom. So now the Constitution has to come before a new Convention. The committee, on which Sydney was strongly represented and various points of view found expression, spent four whole days in going over all the questions at issue. There was a very wonderful spirit of mutual consideration and conciliation throughout, and there is every reason to believe that the measure of agreement reached on many points in the rough, which have been now submitted to a small but strong drafting committee for precise statement, will pave the way to a helpful and fruitful Convention."

## DIOCESAN SYNOD.

The Synod of the diocese met on April 18 and 19. Synod Sunday was April 17. On Saturday, April 16, there was a quiet morning for the clergy, conducted by the Bishop. Many of the visiting clergy camped in the Cathedral Rectory, with the Rev. C. M. Statham as camp commandant. Archdeacon West preached the Synod Sermon.

## VICTORIA.

## Diocese of Melbourne.

## THE CHURCH ARMY.

There appears to be no little enthusiasm in the work of the Church Army. This is shown both by clergy and laity. Letters coming to the headquarters speak in glowing terms of the Crusaders and their work amongst individuals as well as preaching efforts. Holy Week was a week of great activity. Captain Cowland and Captain Morley were working in the Cathedral with the Rev. George Green on a special four days' effort, during which over eighty people took resolution and decision cards. Captain Dann was conducting a special effort at Diamond Creek. A team of four was working at Collingwood, and another team was working at Hawthorn. The witness in the open air has been very effective. The Good Friday services were well attended. The Crusaders had over 1,000 people in the Town Hall at Hawthorn at the service arranged by the Rev. D. Deasey, and at Collingwood there were 350 people present at the service arranged by the Rev. C. E. Wood.

It is earnestly hoped that the rest of the stay in Victoria will be blessed as much as the early part. Captain Cowland sails for Brisbane on April 22 to prepare for the work there. He knows of an excellent house for a Training College, but he does not know where to get the £1,000 needed to purchase it, and thus perpetuate the work of the C.A. in the Commonwealth.

The team will follow him on July 15, after visiting Gippsland, St. Arnaud and Bendigo.

## C.E.M.S. ANNUAL MEETING.

The 22nd annual meeting of the Diocesan Council of the C.E.M.S. was held on March 8th. Sixty-one representatives from 31 parishes were present.

Dealing with other matters in the report, Mr. James, Chairman of the Executive Committee, referred to the Tanganyika Missionary Appeal which had been made by Bishop Chambers in 1928 for the support of a clergyman in his African diocese for three years, and pointed out that in response to the appeal the sum of £398 had been raised in addition to any amounts subscribed through parochial funds by members and their families. Social service work had been maintained as in previous years, and in addition to meals, beds, fares, etc., given to distressed persons, the Committee had been able to respond to the appeal for help made by a country clergyman on behalf of

the unemployed in his parish. Mr. James also drew attention to, and expressed appreciation of, the willing co-operation shown by clergymen in all parts of the diocese in the Spires Completion Fund 60,000 Shillings Appeal which was arranged by the Society during the closing weeks of the year. Although launched at a very difficult period of the year, when appeals from many angles were being made to the generosity of churchmen, the Society's appeal was received very warmly by a very large majority of the clergy, with the result that by the end of the year the sum of £200 had been secured and a considerable amount had since been received. Mr. James strongly urged members to show a greater interest in everything in which the Society was concerned and, in the words of the Society's motto: "Be strong and play the man."

## QUEENSLAND.

## Diocese of Brisbane.

## THE ARCHBISHOP'S LETTER.

## Departure of Governor.

The Archbishop writes:—

"With very real regret the people of Queensland will, early in April, bid farewell to the Governor and Lady Goodwin. To quote the words of the Lord Mayor, 'Not only have they rendered splendid service to Queensland, but by their noble characters have endeared themselves to all.' I endorse this as true and I think that you who read these words will do the same."

## Contributions to A.B.M.

"I have just come back from attending the meeting of the Australian Board of Missions in Sydney last Wednesday and Thursday, March 9th and 10th. The amount collected in Australia for A.B.M. in 1931 was £27,413. We hoped we might reach £30,000, but we have failed to do so. Some of you may remember that the amount we set ourselves to collect for A.B.M. in 1931 in this diocese was £3,500. Well, we failed by only £40, for we collected £3,460. Only one diocese in Australia collected more than that for A.B.M.—Melbourne, which collected £3,653. But we must not be too proud of this, for the contributions of Sydney and Melbourne to Missions through the C.M.S. are far larger than ours. Sydney gave £11,165 to C.M.S. and Melbourne, £8,383. The amount collected for C.M.S. in Australia was £26,878. Still, I could not help feeling a little proud when I saw that our collection for A.B.M. was the second largest in Australia."

"To estimate the amount that is going to be collected for A.B.M. is difficult; in fact it cannot be done with certainty. We have estimated that it will be £28,013. We arrive at this by taking the amount collected in 1931—£27,413—and adding to it £600, a special donation by one person for starting work on the Edward River in the Diocese of Carpentaria. And the amount we have allocated to various Missions in 1932 is £26,337, leaving a surplus of £1,076 for reduction of debt. The amount we in this diocese have accepted as being the amount we will try to raise in 1932 is again £3,500 for A.B.M. and £350 for C.M.S. We came very near to this last year. I do hope we shall accomplish it this year. Some will not be interested in these figures, but I hope there are very many who will."

## CHURCH OF ENGLAND DEFENCE ASSOCIATION.

## Presidential Address.

(By Alex. P. Perkins.)

In acknowledging the compliment that you have paid me in electing me as your President, I would like, in addition to thanking you for your token of esteem, to put a thought or two regarding myself as President and the work of our Association before you.

Personally, I feel I have not the time at my disposal to do justice to the great work of the Office, but you may rest assured no effort will be spared by me to accomplish all that is possible, and also to create in the meeting that spirit of comradeship so essential to the success of the work so well begun.

I am convinced that our Association is under the guidance of our Heavenly Father, and it is for me to be a ready and willing servant, through whom He may direct our steps. I would like to feel you fully share this conviction with me, and another thing that I would like you to bear in mind is that not only am I to be God's instrument, but equally you all.

There is not one amongst us, without an influence upon our Fellow Members, and

equally upon the meeting; so that every meeting which is called is (I say without fear of contradiction) the poorer for your absence! We have little knowledge of God's methods, and it may be to you—a retiring, unobtrusive person—that he may reveal his purpose; and I ask that you will always, as far as possible, be present and give freely for our guidance, and working those intuitions that have been given you, which is the work of the Holy Spirit. Thus you will agree with me, I am quite sure, that to be the recipients of Spiritual gifts, we must be a praying Association, and I especially ask that one and all will pray for its Officers, and the furthering of its work, to God's Honour and Glory.

I feel there is much to be done if we are not to be deprived in the near future (and for our children's sake we must not) of our Evangelistic Protestant Church Worship, which has brought to our British Nation such rich blessings in the past: even to being the leading Nation, both morally and financially, of the world.

Enough has been said to express my deeper feelings regarding the purpose of our Association, and it is my earnest appeal that we may, by faithful performance of our respective duties, whether executive or attending Members, not only to do all we can, but also give all we can in word and deed to earn for ourselves the "Well done, thou good and faithful Servant."

March, 1932.

## North Queensland.

## THE MESSAGE OF TO-DAY.

## Bishop's Letter.

The Bishop, writing to his diocese, states:—

Easter declares that God in Man has triumphed. Jesus came and dared to live, in an evil world, a life of perfect love, courage, and holiness. And that daring led to an end which—the world being what it is—might have been foreseen—which He Himself foresaw—to His death upon the Cross. Only that was not the end, for on the third day He rose again. The victory of Christ in Man is an absolute and eternal victory. Using no resources but those of love, patience, courage and humility, He has defeated evil in all its forms and all men are now invited to share in what He has won. Christ in human souls does bring them to the fulfilment of hopes which they cannot reach without Him. Christ in human civilisation could lead it to the heights. Without Him there is nothing else for it but long, laborious climbs and melancholy downfalls. Repeatedly it has grown top-heavy with success and tumbled over. Is that going to happen again?

The old pagan civilizations, when Christ came, were exhausted. They knew of no way to cure their corruptions. They were utterly discouraged. Their greatest men were also their saddest. They regarded suicide as a legitimate and even an honourable escape from evils they could not overcome. But Christians, believing in the Resurrection, appeared upon the doleful scene, radiant with hope and confidence, because they had found within themselves a new spring of life and love. At first they were few, but before long they had changed the prospects of the world. And to-day, if there were enough of them, we should soon find a way through our troubles—moral, social, political and international.

The responsibilities of Christians as sustainers of the world's hopes are very great. If the Saints relax their efforts the world drops back like lead. Thank God for the Saints, and try to imitate them.

For your own soul's sake and for the world's sake, "for the countless troubles" sake of the needy and because of the deep sighing of the poor" and because of all the other troubles that have come upon us through our lack of faith, try with all your might to claim the promises of God which are contained in the glory of Easter. "According to His mercy He hath begotten us again unto a living hope by the Resurrection of Jesus Christ from the dead."

## Diocese of Gippsland.

## DIOCESAN SYNOD.

## Presidential Address.

The first session of the 10th Synod of the Diocese of Gippsland met in Sale in April, when the Bishop (Dr. Cranswick) gave his Synod Charge. Having made references to diocesan appointments and parochial changes during the year, the Bishop in persuasive and cogent words referred to changes in Church Services that may be made by Vicars, and stated quite definitely that any

change in the mode of conducting the Service which has been customary in any Church would be entirely contrary to his wishes unless made after due consultation with the people and the goodwill of the great majority of them and particularly the vestry.

The Bishop then dwelt upon methods of raising money, and made an earnest appeal for seemly methods in this respect. Anything that bears any relationship to gambling—as a raffle or the smallest stake in a game of cards, or a game of chance—is distinctly unlawful in the diocese as a means of raising money for Church work.

Reference was made to the Diocesan "Church News," to Home and Foreign Mission reports, and various amendments to diocesan Ordinances.

The . . . item of our business sheet that calls for comment is that of

## The Constitution of the Australian Church,

which comes before us under the form of a Report. It is proposed to hold a second Constitution Convention in Sydney next October, when the draft Constitution that emerged from the first Convention in 1926 will be considered afresh. Your General Synod representatives whom you elect at this session will represent you at the Convention. At the request of the Bishops of Australia at their meeting in Sydney last October, the Primate has appointed a Constitution Committee representative of all the Dioceses to prepare the work for the Convention next October. Each Diocese is at liberty, if it so desires, to send to this Constitution Committee any amendments to the Draft Constitution which it may desire to place before the approaching Convention. In order to assist you in your consideration of this important and urgent matter, I appointed, some time ago, a small committee consisting of the Chancellor, the Advocate, the Rev. K. E. Hamilton, Mr. Walter West, and Mr. E. R. Field. We were able to spend a whole day together on the 22nd February and our report is now at your disposal. It is presented to you in the form of twelve recommendations, which propose certain amendments to the draft Constitution.

You are invited to consider the desirability of giving larger general powers to the General Synod on the lines that have been followed in the Canadian Church Constitution; to seek for greater elasticity in the machinery set up for the revision of the Prayer Book; to consider the need for a Committee of Reference to decide points of doubt that may arise concerning the Constitution itself, and for the purpose of securing the solution of difficulties that may occur as between the General Synod and Diocesan Synods relating to their mutual rights and obligations; to ensure the certainty that the decision of questions of doctrine shall rest with the College of Bishops, but that no such decision shall be made the ground for disciplinary proceedings unless it shall have been incorporated in a Canon of the General Synod; to ask for a

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more accurate statement concerning the connection between the Thirty-nine Articles and the Prayer Book than that contained in the Draft Constitution; and to ask for a provision in the Constitution that will secure the Church against the possibility of having to refer to the Civil Courts for an interpretation of the meaning of any clause of its doctrine.

Certain parts of the New Constitution of the Church of India, Burma, and Ceylon will be submitted to you with a view to their possible inclusion in our Constitution in lieu of relevant sections contained therein. Your Committee is of the opinion that the general presentation of the solemn declarations concerning the Church's inheritance of truth and life as contained in the Indian Church Constitution is more inspiring and uplifting, more separated from local and temporary differences of opinion, than the statement contained in our Draft Constitution. It is anxious to secure that background of reality in this important matter which has come so naturally to the missionary Church of India, Burma and Ceylon as it faces the fact of heathenism and the attacks of opposing faiths. It is being further suggested to you that it would be an advantage if a Preamble were inserted in the measure for the Australian Constitution similar to that in the Indian Constitution, asserting certain fundamental principles involved in our claim to be a part of the one Holy, Catholic and Apostolic Church, and including certain statements concerning, on the one hand, the continuity and identity of the Church, and, on the other hand, the authority of the Constitution.

#### General Matters.

The Bishop then directed the attention of Synod to conditions and challenges that face the Church: the chaotic condition in Australia threatening the life of the State, the questions of Disarmament and Reparations and the maintenance of peace. He then dwelt upon the true attitude of the Church at this time, stressing some valuable references in Dr. John R. Mott's latest book; to which we shall refer in a later issue.

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### Easter Vestry Meetings.

Bishop of Wangaratta's Suggestions.

WRITING to his diocese, the Bishop of Wangaratta makes some valuable suggestions with regard to Easter Vestry Meetings. We venture to pass them on.

The most important business of an annual meeting is the election of parochial nominators, if the parish is entitled to them. A churchwarden who proves inefficient can be changed next year, but if a new clergyman has to be elected, inefficient nominees may give you an unsuitable rector for many years.

A man does not become a good nominator simply by being a long time on the vestry, or by success in his private business, or by having charming manners. You must not confer the office on any one as a compliment. You must think what qualities he should possess, what part he should be taking in Church life, and select whoever in your judgment comes nearest to your standard.

The same principles hold good when you come to the Synod election. In Synod we are concerned with the common needs of all the parishes, with the establishment of just relations between one parish and another, and sometimes we must speak as representatives of the Diocese in the affairs of the whole Australian Church. We need laymen in it who have a wider outlook than their own parish, men who are entitled to have an opinion about the larger Church and its concerns, men who are able, and not afraid, to voice their opinions.

In our Diocese they are not as numerous as we could wish. Too many very fine men are narrow in their religious interests. They care only about the spot where they worship every Sunday. In the parish they are real pillars of the Church, but in Synod they are useless. Not infrequently they stay away altogether. You should consider what you send a synodeman to Synod to do, and vote for a man who, in your opinion, can do it.

I should like your Annual Meeting to be a real conference about all your parish affairs. The various guilds and societies should present reports of what they have done and mean to do. Every part of the work should be reviewed. It will, in most cases, rekindle your enthusiasm, increase your affection for your fellow workers, win you new recruits, and start you on another year's work with fresh energy.

But if there are weak places also, it is best that they should be brought to light. They are not likely to be improved by being let alone. Go to the Annual Meeting to take counsel together, to hear one another's hardens, to show yourselves one Body in Christ, to find for yourselves, one by one, some new opportunity of expressing your love for God and for the brethren.

### The Journey.

O friend, when you pass down the thorny road  
Look up and think of the goal,  
You are following ONE Who carried a load  
For the sake of your precious soul.

There are hedges and hindrances all the way,  
Quite enough to make you give in;  
Press on, friend, don't mind what the world would say  
There is nothing too hard to win.

As you go you get strength, don't sit down and wait  
For the gains to come to your hand,  
Beyond lies the goal and the road is straight  
And it leads to a heavenly land.

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### The C.M.S. Challenge.

A SUGGESTION.

It is with considerable diffidence that I venture to make a suggestion in face of the proposals of the Committee of the C.M.S. for meeting the present financial situation. A challenge has been made to all C.M.S. supporters! Drastic cuts are being made by the Committee which will be felt by those working overseas as well as those connected with Headquarters. Now, if the rank-and-file are to follow this lead, it must begin with the clergy and the keenest members of our constituencies throughout the country, and this can only be done in these days of real self-sacrifice and self-denial. We are frequently being told to-day that "the Way of Renewal" must come through the clergy to our communicants. Is it too drastic a cut for all those who wish to share in this challenge, to "let go" their tobacco? This may be a daring proposition in these days when many consider smoking a necessary part of our social life. But is it so? Or has it become an unnecessary luxury, an incubus on society as a whole? We have known and read of men and women who have made daring enterprises and have taken great risks for the Kingdom of Jesus Christ. Can we not humbly strive to follow in their train in order that the banner of Jesus Christ may be kept flying, and that our watchword may rather be "Go Forward" than "Retrench." If the Roman Catholic Bishop of Brisbane has dared to suggest the abstention from smoking on the part of his Confirmation candidates, surely some of us in the Church of England can take a bolder line of self-denial for the furtherance of the Gospel. Why should not the A.C.R. give the lead? Who can tell how far-reaching such a voluntary act of self-sacrifice would carry?

The Rev. R. B. S. Hammond says that in N.S.W. alone 2,000,000 cigarettes are consumed each day, costing £30,000 a week. What a sinful waste! It is quite beyond imagination that Christian people might, for the Master's sake, forego their share in it, and give the money thus saved to the C.M.S.—A Correspondent.

### A Cult Exploded.

FOR some years the cult known as Theosophy secured considerable following in Australia, and at least of all in Sydney. The charm of Mrs. Besant's oratory captivated not a few, and some of the adherents became almost fanatical in their devotion. The "Star of the East" order was founded, and a widespread impression was created that a new World Teacher was to arise, whose advent would be analogous to the Second Coming of the Christ. So enthusiastic became the devotees that arrangements were made on a fairly large scale for the adequate reception of this great Teacher on his expected arrival at Sydney. A huge amphitheatre was constructed at Balmoral, in Middle Harbour, on a site commanding a view of the entrance to Sydney Harbour through the Heads. Seats were allotted on this amphitheatre to those fortunate enough to secure them at figures ranging up to £100 per seat, and it is said that every seat was pre-empted, applicants being secured from almost all over the world. At length the name of the great Teacher was announced. Krishnamurti, a protégé of Mrs. Besant's, and a youth (it was alleged) of surpassing grace and wisdom, was to be the new Messiah. Certain writings of his were freely circulated, and his devotees believed he was the very elect to fill the bill. But these writings of his were little more than amplifications and paraphrases of the Sermon on the Mount, and other portions of New Testament Scriptures, with additions from Marcus Aurelius and other ancient philosophers. But the bubble has burst. Krishnamurti has repudiated what he now designates "this bluff," and declares that he is "through" with it. "I am no more Christ than you," he has declared; "I was reared in the beliefs of Theosophy. Mrs. Annie Besant told me she found in me the personification of Christ... To-day I know it is not true, and if you come out to Ojai next May I shall not pose as Christ." The "bluff" is now called; Annie Besant is discredited; the Amphitheatre has been disposed of for one-tenth of its original cost, and is now to be turned into an amusement hall and dancing floor. Theosophists have evidently believed a lie, and are now left to their own rueful reflections. When the Messiah comes, it will be the "same Jesus" Who ascended from Olivet and not a man-made and speciously trained disciple of Annie Besant or any other world-deceiver. —The Methodist.

Honour is greater than honours.



#### ANSWERED PRAYER.

E.M.B., Sandringham, Victoria, writes:—

As I think there is nothing so encouraging to faith as to hear of prayer answered, I am sending you the following, not because it is the most wonderful answer that I have had, but because it happened recently.

I had had these answers to prayer, in finding things that were lost, one the key of the batting box, which I had found and lost again, and as I had lost it I felt it was my duty to do my best to find it again, so as I was at our morning prayers with my daughter, I thought "now I will give her a lesson, I prayed that I might find the key, it had been lost for about two weeks, and had been looked for several times. Directly I rose from my knees I went again and looked, where I had looked before, and came in a minute or so to a little peach tree, and looking down, saw the key, and round about it some small weed, recently pulled up, which my daughter had done, but hadn't seen the key. Later on a pair of spectacles were lost. As these were most needed of course I searched for them for some time, and as I was tidying up I said "Lord, what about those spectacles?" The next thing I touched was a bag, empty, it seemed, but I put my hand in, the spectacles were at the bottom. So that when a friend asked me to send her two things that I was responsible for, I, of course made it a matter of prayer when I couldn't find them after diligent search, and was much troubled when I could find neither of them. I thought, "I have prayed, definitely, earnestly, why don't I find them?" and I considered, "what is my attitude of mind in this prayer, what difference is there between this and the prayer when I prayed for the other things?" It suddenly occurred to me, "I'm not believing now." I felt perhaps it wasn't a necessary thing, so I thought, well, I WILL believe, and I turned back, looked in the same drawers, and found the red coat, and the black petticoat, under a black veil, like itself. I had been looking for it wrapped in paper. This was in less than a minute from my prayer.

#### THE SECOND COMING.

S.A.C. writes:—

World conditions and events—wars, earthquakes, floods, famines, social and industrial upheavals—and not least, the indifference of the Christian Church to the trend of world events, would seem to proclaim that the "Second Coming" of our Lord and Saviour is near.

As one looks out upon a world in chaos one asks, "Why doth He yet wait?" "Why tarrieth His chariot wheels?" And may not the answer to these questionings be, "He waits for the Church, redeemed at so great cost to Himself, to respond to His 'Surely: I come quickly.' Amen! Even so; come, Lord Jesus."

Some weeks ago His first coming into the world as Saviour was proclaimed far and wide. Why do not the ministers and stewards of the "Way of Life" fully proclaim the "Gospel of His grace," including His coming again for His own—not the DATE, which is in the knowledge of "the Father alone" (Matt. 24:36), but the CERTAINTY of that "coming" as He promised, and so "make His paths straight," and "make ready a people prepared for the Lord?"

It is cause for thanksgiving that the weekly meetings on the "Second Coming" are to be shortly resumed in the Chapter House of the Sydney Cathedral. May they be used of God to awaken clergy and people

alike to "look up" and hasten His coming. In "Wayfarer's Musings" on this subject in a recent issue of "Church Record," it was voiced that only those who are "waiting and watching" will be "caught up to meet the Lord in the air." Is it not rather that all those who are "found IN Him" shall be in that blessed company?

#### LAYMEN AND "THIS NEW AGE."

Thos. H. Newman, of Cathage Street, Tamworth, writes:—

In a recent issue of "The Australian Church Record," under the above title, it is stated that in the London "Times," on Tuesday, December 8, a letter appeared signed by a number of leading Evangelical Laymen in England. You note that its message is equally applicable to Australia. So says the writer hereof, who has read the letter with his deepest appreciation of its contents and message, and commends it to the earnest consideration of Christian laymen throughout the world.

#### MODERNISM.

The Rev. D. J. Knox, of Chatswood, writes:—

There is no doubt the authority of Holy Scripture is being undermined and destroyed in many minds by what is called Modernist teaching. These teachers are mostly Protestant. They sometimes are known as Liberal Evangelicals. Like many people in our day, they are liberal with what does not belong to them. These teachers are liberal with Holy Scripture and its teaching. A recent instance of this will be found in a book published by Dean Garfield Williams, under the title: "What if He came?" I quote from page 92:—

"I have tried before to give you some idea of the Master's Authority and of the sense of peace as well as of power that seemed to emanate from Him. We have just felt this overwhelmingly in the storm, and we were now almost immediately to have another exhibition of it. For when the poor, demented man, who upon our sudden arrival had become maniacal, caught sight of the Master, the mania simply fell off him. It was just like a man who is acting another character suddenly becoming his real self. In a few minutes, to the vast astonishment of his guardians, he was sitting at the Master's feet as sane as any of us. Unfortunately, before this had happened the sound of the poor fellow's raving, when he first caught sight of us, had terrified a litter of pigs that was just on the other side of the fence, and they dashed down the cliff and, unable to stay their rush, fell over into the sea and we were quite unable to save them. Everybody was fearfully upset, and as we clearly were not wanted in this place, it seemed better to go back again."

Holy Scripture is the foundation of our faith. Ministers of the Church have no right to alter it. And what improvement do they expect to make by changing the Bible? We cannot too strongly protest against our young people being taught rubbish like the above in the name of Church teaching or Biblical scholarship. Where will our children find themselves if they are induced to swallow that poison? And we need to do more than protest against this teaching; active steps should be taken, and at once, to prevent its dissemination in our schools and our youth movements.

#### PRESENT CONTROVERSIES.

Mrs. Bertha E. Phelps, of Mungindi, writes:—

First let me thank you for the beautiful Supplement—the lovely picture of the Harbour Bridge (the best I've seen) and the wonderful, uplifting thoughts expressed by the Rev. F. Cash.

Perhaps you will kindly allow me to bridge over the differences that have arisen between your contributors and to unite them with the Bridge of Peace.

I have not read the "Trowel" under discussion, but knowing the writer of that criticism, the Rev. P. W. Dowse, I am cer-

tain that he would not wilfully distort or misinterpret any article—and perhaps, had the Ven. Archdeacon Davies and the Rev. W. G. Coughlan known that it was he who wrote over the initials P.W.D., their replies would have been more respectful.

The Heavenly Gardener has many different flowers in His Garden, and our minds may be as varied as these, and yet He Who made them all knows the beauty of each, even when it is not apparent to human eyes.

Mr. Dowse realises that lack of discipline has paved the way for Bolshevism in Australia, and he makes a brave stand against all he considers likely to undermine our faith, etc. The Albany case shows how very necessary such good "watch dogs" are, and if our watch dogs should happen to growl at one who is not a burglar, should they be stoned? Questions asked by Tasmanian C.M.S. give one food for thought—also for gratitude to real defenders of the Faith.

Not long ago I remarked to a friend that I felt quite a foreigner at High Church Services—annoyed by vestments, genuflections, intoning of our Lord's beautiful prayer, which seems to make a mockery of it—the turning to the East as if God were not all around us everywhere, by hideous Crucifixes, by paltry candles, supposed to typify the Light of the World, etc.—whereas all that is needed is to "Worship the Lord in the beauty of holiness." And my friend replied: "Ordinary people have only the mentality of children of 10 or 12 years, and ritual appeals to them"—Kindergarten! Is that what Anglo-Catholicism really is?

Before the introduction of kindergarten to our Public School I was a Teacher—fairly successful on Herbert Spencer's lines, viz., teaching pupils to use their own brains and giving them mental as well as physical discipline. We are making things too easy now, and weakening the national backbone.

Youth is apt to be presumptuous and to doubt what it cannot understand. It is impossible for our limited minds to understand why and how God does things. "God moves in a mysterious way His wonders to perform," and it is best for us to try and realise in connection with His miracles that the Creator can mend what He has made. Life is one big miracle.

Anything that undermines the priceless gift of unquestioning faith is to be deplored and so is the tendency to explain what is beyond the scope of our intellect. Of course, I do not mean that we must teach that the World was made in six days in the year 4004 B.C., for we know that those six days were eras—but we might remember with humility some of the great men who believed the Bible—men of such different types as Gladstone, Kitchener, Romanes, Lincoln, heroes and statesmen.

"Also, we might remember the Commandment, 'That ye love one another,' and when debating, let us avoid hurting one another's feelings—and please, Mr. Editor, if your reverend correspondents refuse to shake hands and be friends, put on your extinguisher: 'This correspondence must now cease.'"

#### LIFE'S PRIVATIONS.

Life without Truth is a ship without Chart.  
Life without Love is a World without Heart.  
Life without Faith is a Lot without Light.  
Life without Hope is a Path without Sight.  
—J. P. Perkins.

ENGLISH GIRL, age 25, requires position, Cook, General. Last position two years. References. Reply, H. Taylor, "Church Record" Office.

### Love Sympathy Devotion

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The American Federation of Labour,  
through its President, Mr. William Green,  
reported recently that unemployment in the  
United States was as great in February as  
in January. Mr. Green estimated that there  
were 8,300,000 persons out of work, that  
40,000,000 were now living "below the  
minimum standard of health," and that in  
the building, printing and metal trades and  
in railway work unemployment had reached  
a new peak in February.

Supreme among the methods for securing  
means for prosecuting God's Work is that  
of promoting the spirituality of His people.

While no amount of money can save a  
soul, or evangelise a city, it is a factor  
without which these results are not usually  
accomplished.



Australian Church Record,  
Diocesan Church House,  
George Street, Sydney,  
21st April, 1932.

Dear Boys and Girls,

Here is a story told to little Indian children. On the top of the highest of the Himalayan Mountains there lived the Ice King and his daughter, the Ice Princess. He lived in a beautiful palace built of blocks of frozen snow, with doors of crystal ice, and through the doors when the sun shone, could be seen all the beautiful colours of the rainbow. It was a lovely home. Every day the Ice King used to go down to the hot plains to see how the Indian people were getting on, and at night when he came home his daughter would come out to meet him, and they would play together in the garden. One day the princess noticed that her father was looking very sad, and she asked him what was the matter. And he said: "Do you know that away down on the hot plains of India, the sun has been shining for many days, and no rain has fallen, and the little streams are beginning to dry up, and the people are getting very thirsty." And the princess said, "I do not care anything about the people who live in the hot plains. Come out and play with me in the garden." So the king threw off his sadness, and he joined his daughter in the garden. But every day he had the same sad story to tell. There had been no rain, the grass had all gone brown, the trees had lost their leaves, the birds were all dead, and tiny children were crying out for water. "You could save no end of lives," said the king one day to the princess, "if you would only go down to the plains." "I do not care anything about these people," she said. "Why do you tell me about them?"

The next day when the Ice King was coming up the mountain side the Princess saw that he had a bundle in his arms. She thought he had brought her a present, and she was so impatient that she wanted to snatch the bundle out of his arms. But when she took hold of the bundle, what do you think she found inside? The tiniest and weeniest little baby. Oh, it was so thin, and it was sobbing in its sleep. "That little baby's mother died," said the King. "There are other little babies just as thin as this one, and there is no water for them." And two big tears rolled down the face of the Ice Princess, and they fell on the little hot face of the tiny baby, and it woke up, and its dark eyes looked up into her face, and it tried to smile. And the Princess said, "I will give my life to save these little babies"; and bidding her father farewell she started off on her long tramp, and a tiny trickle of water began to follow her, and it grew wider and deeper, and presently the Ice Princess drifted right away into the mighty, rushing stream, and the stream rushed on its way across the great plains of India, and the grass began to grow again, and the trees put on their leaves, and the people found water to drink, and they revived.

When you put your money into the missionary box, remember those thirsty lands that are thirsty for the knowledge of the love of Christ, and pray that you, too, may be water-carriers, carrying the Living Water, the Water of Life to the thirsty ones around you.

Your loving friend,

THE EDITOR.

### DIAGONAL PUZZLE.

If the clues are filled in correctly the line represented by X will be a name Christ was called.

1. X O O O O O O
2. O X O O O O O
3. O O X O O O O
4. O O O X O O O
5. O O O O X O O
6. O O O O O X O
7. O O O O O O X

### Clues.

1. Isaac's wife, 2. A son of Noah,
3. Name given to Abraham and his descendants, 4. The first day of the week, 5. "Holy, Holy, Holy, Lord God of . . .", 6. A stone, Rev. 4: 3,
7. The last book in the Old Testament.

### SOMETHING FOR YOU TO DO.

- A. Fill in the spaces with the correct word.
- B. Find other texts in the Bible which have in them the words omitted.

Example: God is —

- A. God is love. B. Love one another.
1. — for the Kingdom of Heaven is at hand.
2. Watch and —
3. If you love me — my commandments.
4. Seek ye — the kingdom of God.
5. Be ye also — even as your Father which is in Heaven is —

Who prayed the following Prayers:—

1. Lord God of Israel, let it be known this day that Thou art God in Israel.
2. Our Father which art in Heaven, Hallowed be Thy Name.
3. Lord, now lettest Thou Thy servant depart in peace.
4. Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen.
5. Lord, lay not this sin to their charge.

### THE COMMERCIAL ASPECT OF RELIGIOUS OBSERVANCES.

"Make your kiddies happy on Good Friday morning" urges a notice on a pile of "Easter Eggs" in a famous cheap-jack's shop. This is commerce justified of her children!

It is better to sleep over what you propose to do than be kept awake over what you have done.

## A Paper for Church of England People

# THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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The Bishop Coadjutor of Sydney.

## EDITORIAL.

Bishop D'Arcy-Irvine.

THE Church in general and the Diocese of Sydney in particular are vastly poorer for the passing of the Bishop Coadjutor of Sydney, the Right Reverend Gerard Addington D'Arcy-Irvine. By his kindness of heart, his ever ready sympathy and urbanity of manner, he had endeared himself to a wide circle of people and had won the affection of a host of hearts. He was ever a friend of this journal. He never waned in his allegiance to Evangelical and Protestant convictions. His official action on more than one occasion, and his outspoken utterances in a Synodal address regarding the disloyal and un-Anglican practice of Requiem Masses, will not soon be forgotten by loyal churchmen. He always graced the platform of "Church Record" gatherings and never failed in a timely word. He was eminently fair and brotherly, always guarded in his statements, with never a word too many. A stickler for correct practice in church matters, he could not brook unlawful actions. Not one, but several clergy will remember being hotly taken to task for allowing ministers to occupy Anglican pulpits without due authority—and yet he ever tempered rebuke with mercy. His love of the open life, for animals and children, and for people, was ever a characteristic. He loved men and women of all sorts and conditions, and the one condition of his loving was that they should be true to themselves and real. Thus today many thank God for his insight and sympathy, and generous heart. Our affectionate sympathy is extended to the members of his family; and we share the grief of the Diocese.

### The Church Is Challenged.

IF ever a moral evil menaced and challenged the Christian Church in this land, that occasion is now. We refer to the unholy traffic in gambling

facilities which are abroad. Lottery ticket advertisements, fruit machines, racing journals, flaunt themselves almost at every turn, with the result that a nation of gamblers is being produced and the moralities of the land exploited and degraded. In our opinion it is an ominous sign that Labour administration which is supposed to champion the peoples' causes, should aid and abet gambling facilities. In some ways we are not surprised at this, for so many Labour politicians in power are Roman Catholics—and we all know how Rome uses gambling facilities to raise money. Thus it is part of their mentality and therefore, we are not surprised that the gambling propensity soon finds plan in the State's unholy attempts to "raise the wind" by the sordid methods of appeal to the goddess of luck. It is not to be wondered at that the gambling mania is making fearful headway. People are lottery mad. There will be needed (and the sooner the better), most drastic action by the authorities otherwise the frightfully demoralising results of this habit will leave this State an immoral and sickening waste. It is an appalling thing to think that in this day of unemployment and dole receipt, thousands of pounds are thrown, fortnight by fortnight, into sweepstake and lottery by the humblest classes of wage-earners and others. We are not surprised that the pure springs of charity are drying up in our midst, and that voluntary support of the hospitals is being withdrawn as a protest against State-wide measures which only encourage the gambling vice. Is it not time for the forces of righteousness to get together and take united action?

### A Timely Protest.

WE have noticed with no little pleasure the action of Lady Game, wife of the Governor of New South Wales, in leaving the Aeolian Hall, Sydney, as a mark of displeasure and protest at certain one-act plays which were being presented in competition. It is reported that Lady Game, "while she did not hold the organiser of the contest responsible, yet wished to record a protest against such unpleasant matter being placed before the public!" Would that more of this was done by our leading citizens. Some of the films now being screened, the subject matter of many novels, and the vapourings of many psycho-analysts, together with a certain type of plays, are filling the minds of vast numbers of people with degrading conceptions, immoral notions, and in many instances, are producing untoward results. The situation presented has extremely baneful results, and it is about time strong protest were registered. If more people had the courage to get up and leave performances of the character mentioned, or boycott unsavoury books and films, there would soon be a difference! We thank Lady Game.

### The Oxford Movement.

WE cannot but note that the Committee appointed in England by the Archbishops of Canterbury and York to arrange for the celebration of the centenary of the Oxford Movement, has resolved "that the main object of the celebration of the Centenary of the Oxford Movement is to promote the unity of Church by emphasizing the corporate life of the Church, and (so far as conscientious differences will permit) by exhibiting that corporate life in common action. The power of this common action depends on the loyalty to fundamental truth and on the austerity of life which the Tractarian leaders, like their Evangelical predecessors, consistently maintained." All this sounds very nice, but we are sure that the leaders of the Oxford Movement can never be looked upon as successors to the leaders of the great Evangelical Revival, as the resolution appears to suggest. We are further confident that the Tractarian conception of certain fundamental truth is very different from that of the Evangelicals. We happen to have in our hands a recently issued pamphlet from the Catholic Literature Association, London (issued in view of the Centenary), and anyone would think from reading its pages, that when the Oxford Movement began, religion in England was dead. Whereas those very years preceding 1833 saw the rise and growth of the C.M.S., the B.F.B.S., the R.T.S., the C. & C. Ch. Soc.—great Evangelical Societies concerned with spiritual religion at home and aggressive work abroad. There must have been real religion in many an English parish, otherwise these Societies would not have accomplished the work that they did; there must have been devoted men of God, ready to go forth, otherwise the lives laid down in West Africa and elsewhere would not have resulted! It is not all in favour of the Anglo-Catholics and the Oxford Movement as we would be given to imagine! We need to be careful in these days not to bury deep convictions under fine phrases and sentiments which others may send forth. Evangelicals have strong, living principles which diverge fundamentally from those promulgated and fostered by the Oxford Movement; and despite various resolutions which may see the light of day during the next few months, we will do well to maintain them at all costs.