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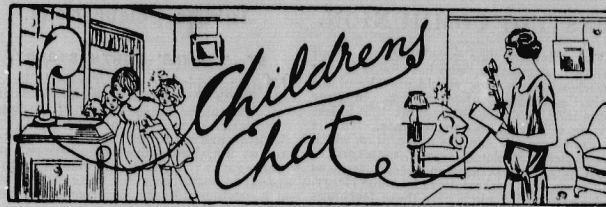
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Australian Church Record,
Diocesan Church House,
Sydney, August 16, 1931.

My Dear Boys and Girls,

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

The Good Fight.

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

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

Your loving friend,

The Editor.

THE TONGUE.

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

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

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

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

"How is that?" inquired the wise man.

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

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

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

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

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

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

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Orders in Non-Episcopal Churches.
Quiet Moments.—The Faith that Cheers.
The Coming of Spring.

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EDITORIAL.

Britain's National Government.

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

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

Christian Endeavour.

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

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

A Strange Advocacy.

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

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

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

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QUEENSLAND.

Diocese of Brisbane.

CHURCH OF ENGLAND DEFENCE ASSOCIATION OF QUEENSLAND.

The July meeting of the Association was largely attended, and much interest was manifested in the proceedings.

The president, Mr. A. Exley, reported that he had the consent of the Archbishop of Brisbane to supply to those interested, a record of an interview at which certain provisions of Church discipline were discussed, providing that it were not published.

The hon. secretary stated that the Dean of Brisbane had not yet replied to a letter addressed to the Dean and Chapter, requesting information re the inclusion of the Latin Feast of Corpus Christi in the Church of England calendar.

A discussion took place concerning the reported communications between the Archbishop of Canterbury and the Bishop of Birmingham. It was unanimously resolved to forward by air mail a letter conveying the thanks of the Association to the Bishop of Birmingham for his championship of the pure doctrine of the early Christian Church regarding Holy Communion, as restored to the Church of England at the Reformation.

The president stated that progress was being made towards the suggested union of all Evangelical Societies throughout the Commonwealth.

It was unanimously resolved that arrangements be made to allow of the members of the Association attending at the Lord's Table for a Corporate Communion, at an early date.

ST. JOHN'S COLLEGE.

Maintenance Fund.

The Archbishop writes:—

"According to a resolution of Synod I have appointed a Committee with a view to raising annually a sufficient sum for the maintenance of St. John's College. The Committee consists of Sir Littleton Groom, Mr. Percy Hart, Professor Stable, Mr. E. J. Stanley, Mr. Eales, Mr. Victor Doury, and Canon Barrett. Also Dr. W. N. Robertson, Vice-Chancellor of the University, though not formally a member of the Committee, has kindly said that he will give any help and advice that he possibly can. The Committee has met and has decided that it is not likely that we shall be able to raise at the present time a large sum of money like £10,000. We shall therefore, have to be content with endeavouring to procure £700 a year for perhaps two or three years before any larger effort is made. It may be remembered that £700 a year is the amount that the Commission of Enquiry stated would be needed in order to maintain the College and to keep it from getting further into debt. I earnestly trust this sum may be raised. The Committee has already devised some schemes whereby it may be done."

ST. CLARE'S HOUSE.

Further, the Rector of All Saints' has done a really constructive piece of work in the establishment of St. Clare's House, of Rest. It began in a small way in a little house in Spring Hill, in which it was possible to receive three old ladies. This afternoon I am to open a large and commodious house, in which it will be possible to receive 32. The need for something like this has been great for several years.

NORTH QUEENSLAND.

The Bishop on Australia's Task.

Writing to his diocese, the Bishop states that: "It is the duty of the Church, with God's help, to encourage the hearts of the people of the country to go forward with a good courage to try to win back Australia's good name for simplicity, thrift, sobriety and hard work. We shall need faith in trying to reach that goal. The best authorities on both sides of the world think we shall find the next four or five years very hard. But if we love our country, we shall be able, for that reason, to toil for her far better than the poor people of Russia, who are being forced along at high pressure, by their tyrants. Let Christians lead the way in work and in cutting down their expenses, and try manfully the while to maintain the level of the gifts to good causes."

"Many of the Unemployed are having a wretched time, through no fault of their own, and it is a plain call and opportunity for all Christian bodies to work together to help them. In some towns they are already doing that. I hope that some change may be made to avoid the necessity of compelling these men to walk continually from town to town. We must meet with generous effort, anything that the government

is able to do, and we may have to persevere for a long period, helping these people who are the chief sufferers from the extravagance of the last ten years."

Diocese of Carpentaria.

BISHOP'S LETTER.

The Bishop of Carpentaria, referring to the last quarter of diocesan effort, states:—

The great event of this quarter was our Synod. The organisation of our Church in this diocese—which is incidentally about one-seventh of Australia—had made it imperative that a more definite system be adopted than that which had proved of so great value over the first 30 years of diocesan life. Our parishes were governed in all Church matters by Canons that we could not amend, framed for use in another diocese, and over 30 years old; these were to be applied—where it was practicable—a very vague method of control. Our trust funds and properties were held by two separate corporations and various trustees. Our forming of a Synod will do away with such very difficult circumstances. I hope that the ordinances that we have now passed will prove a helpful foundation in our spiritual work. The forming of a Synod and passing of ordinances is only a step forward in the developing of our Church life in this diocese, a necessary step of an enabling nature that comes at the very beginning of such development."

Diocese of Tasmania.

An Unusual Centenary.

On July 20th was celebrated the centenary of the Chapel of the Hobart Gaol. The chapel was part of a building then used for the reception of newly arrived convicts, as a prisoners' barracks, the gaol proper then being where the Hobart Savings Bank now stands in Murray Street.

The gaol is now in the Holy Trinity parish, and the original chapel is sometimes still remembered as Old Trinity, as it served for a parish church for many years. When the new church was erected on another site, part of the chapel was converted into the present Criminal Courts. At the celebrations, the Governor of the Gaol handed over to Archdeacon Blackwood, one of the old service books, and he, in return, on behalf of Trinity parish, presented the chapel with a new lectern Bible and hangings for the chancel. A concert for the prisoners was given on Saturday afternoon and special services on Sunday.

During July, special sermons have been preached every Sunday evening in all the Anglican and other Protestant Churches in Hobart, on the Australian National Crisis. The attendances throughout have been very satisfactory, and also at a united prayer meeting held at mid-day on Wednesdays.

At the Lectern.

The solemn music dies away.
The Church is hushed and still;
Yet ere the Lesson for the Day
I read, dear Father, let me pray
That all these sacred words I say,
Their mission may fulfil.

If haply they may balm afford,
To some poor broken heart,
If haply, with some sweet accord,
They strike in some sweetest soul a chord—
To choose the better part.

Ah! touch my lips with love divine,
And cleanse them from all stain:
So, as I read, this Book of Thine,
May be celestial Bread and Wine
To all these waiting hearts, and mine—
Thy Bounty, and our gain.

—J. Hicks.

Our Printing Fund.

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P. R. Allen, Esq., Box 657FF, G.P.O., Sydney, 11/-.
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FASTING COMMUNION.

From time to time people arrive in our Evangelical parishes, who have been taught elsewhere that no one should partake of the Holy Communion unless fasting. In some cases they have been led to think that unless fasting it is a sin to communicate. This is taught in various Manuals of Devotion which are widely circulated among members of the Church and pressed in special sermons and other public exhortations by some clergy. Indeed, to such a pitch have these teachings advanced that a Communion after fasting is regarded as a higher ordinance than a Communion partaken of after other food has been received. The former is regarded as a "Holy Eucharist" and the latter as "a mere Communion." Some of the clergy who teach this doctrine assume to themselves authority to pronounce it "Catholic truth," and press it on those under their influence as such. The nerve and assurance with which certain priests of the Church take on themselves to announce as "Catholic truth" things which every scholar knows to be nothing of the kind are certainly amazing. The laity who take these "pastors and teachers" at their own valuation are in a poor case indeed; but if the laity refuse to make use of their minds and intellects in testing these assumptions, who can help them to preserve that priceless heritage, the right of private judgment? One of the greatest curses a country can fall under is the rule of an arrogant priesthood which insists on the unquestioning and uncritical submission of the laity.

Now Fasting Communion as a rule for one's self, made by one's self, as a helpful form of devotion, can only meet with respect and sympathy. Here, if anywhere, there should be the fullest play for Christian liberty. But for delicate people, or to others to whom some food is a necessity before leaving their homes in the early morning, to make a conscience of fasting till after Communion is, as Rev. John Keble used to say, "not even common sense."

For clergy to insist on it as a Rule binding on Christian conscience generally, is merely spiritual tyranny. There is no authority for any such Rule, and the plea of reverence for the Sacrament by which it is sometimes supported, is inseparable from materialistic notions. If these notions are admitted—to say nothing of graver objections to them—they will apply to taking food after at least as much as to taking food before reception. Indeed, to condemn Communion after food is to condemn Christ Himself.

The Church of Rome insists on Fasting Communion because it holds the philosophically absurd doctrine of Transubstantiation. But the Church of England does not hold that doctrine, and the clergy who press fasting Communion on their congregations have solemnly vowed they do not hold that doctrine. Before the Reformation the Church of England held that doctrine and made fasting Communion obligatory. But at the Reformation the Church of England rejected it and removed all Church obligation for fasting before Communion. Priests of the Church of England who tell their congregations that fasting Communion is "the Rule of the Church," are speaking that which is contrary to the fact. The Church of England has no such Rule.

In May, 1899, the York Association, in England, unanimously adopted the report of its Committee on Fasting Reception of the Holy Communion. The following are extracts:—

"Fasting reception is not included in the requirements set out in the Catechism, and nowhere enjoined in the Prayer Book, or in any authoritative document of our Church."

"We are far from desiring . . . to discourage Fasting Reception where it is found a salutary self-discipline."

"To describe reception without fasting as a sin is wholly unwarranted by the teaching of Holy Scripture, and is therefore inconsistent with the Ordination Vow."

"The circumstances of the Institution of the Holy Eucharist exclude the thought that taking food shortly before disqualifies for Reception."

"When the custom of Fasting Reception was once established even in a limited range, it was likely to spread owing to the general tendency of the Oriental mind towards ascetic practices. But the adoption of the custom was ultimately accompanied by serious evils. Infrequent reception and non-communicating attendance, which cannot be wholly dissociated from Fasting Communion, came to be general, and these customs find no support in the teaching and practice of the Primitive Church."

"It may be added that so far as Fasting Reception is advocated on the ground of reverence for the Sacrament the arguments have a wider range. They may be used with equal, and some think with greater force in favour of fasting after reception."

Jubilee Celebrations.

ST. THOMAS' NORTH SYDNEY.

THE parishioners of St. Thomas' Church, North Sydney, have been celebrating the jubilee of the laying of the foundation stone of the nave by his Majesty the King and his brother (Prince Edward) on August 6th, 1881. Great gatherings and congregations marked the event, with a special message from the King, and graced by the presence of the Governor of the State with the Bishop of Bathurst as Special preacher.

The message from the King came in reply to an address of loyalty from the congregation, and was sent through the Governor (Sir Philip Game) and was in the following terms:

"His Majesty the King commands that an expression of his sincere thanks may be conveyed to the parishioners of St. Thomas' Church, North Sydney, for their loyal message. The King is interested that the fiftieth anniversary of the date on which he laid the foundation-stone will be celebrated to-night, and sends his best wishes for that commemoration."

Solemn Act of Loyalty.

The order of service was impressive, the effect being heightened by the cathedral-like proportions of the church, the scheme of lighting and decoration, and the vestments of the clergy who participated. An "act of loyalty" to his Majesty was performed by those assembled, who solemnly affirmed their intention of striving to strengthen the principles on which the national welfare depended.

Asking the congregation to make the act of loyalty, the rector said that it would be made in fellowship with the Mayor and aldermen of the municipality, with ministers and members of other Churches, with some who had seen the laying of the stone by the King, and many from parishes of which St. Thomas' was the parent parish church.

Fifty years ago the King was at that place, and now he had sent his own words to convey his thoughts and feelings towards them. He was with them in spirit, and they gathered round him in loyal devotion. The King represented not the things that separated them, one from another, but the great unities of life which were far deeper, and more permanent than divisions. He was the living embodiment of the unity of the Empire and of unity between the glories of the past and the better and happier days whose dawning lay in the future. He was the living symbol of the principles of justice and liberty, sympathy and constitution, progress, on which the community was built, and which would guide them to the realisation of their ideals.

The rector then put the question: "Do you make a solemn act of loyalty to God and the King, affirming your intention to strive earnestly for the strengthening in our public and private life of the principles of true religion, justice, liberty, honesty, kindness, and constitutional progress upon which our welfare depends?"

Amidst the solemn silence came the multi-voiced reply, "I do."

Bishop Crotty's Message.

"I hope the day will never come in Australia when we cease to call Christ our Lord, and no longer sing 'God Save the King,' said the Bishop of Bathurst, as he began his sermon. The Bishop issued a definite warning to the large congregation that the traditions of Christianity and patriotism, upon which the British Empire had been built, were being seriously threatened in Australia at the present time.

"With certain European nations royalty is passing," he said, "and democracy is the thing to-day; but democracy is failing largely because it lacks faith. Democracy must either grow or go. Already out of Russia comes a mighty challenge to it; but the scheme is not working because democracy is sedulously throwing overboard the safeguards which are its very life. There are those in our midst who are seeking to smash Christianity and British patriotism; but if Australia is bent upon being democratic, it can only be safe in being so if the people remain Royalists and Christians. These people in Australia to-day who would drag us down from our great traditions make no secret of their hatred and contempt of patriotism, which they refer to scoffingly and treat only as a joke. They profess to hate war, yet they do not fail to sow the seed of strife in our young folk."

Dr. Crotty added that the people should endeavour to maintain the British traditions and to give themselves to a holy war on everything that threatened it in Australian life. Australia was in need of God-fearing men to rouse the people from mental stupor, and until they found Godly leaders politics would remain dirty and confused.

The Bush Church Aid Society.

Annual Rally.

It was a great sight to see the Chapter House of St. Andrew's Cathedral crowded out on the occasion of the Annual Rally of the Bush Church Aid Society. Even the galleries, as well as the floor, and also the stairways were occupied. What a pity that the Church has not a larger hall for such gatherings! Commensurate with the crowd was the enthusiasm of the people. At least an hour before the meeting proper began, they were there, although there was no tedium in the long wait. The Cathedral Choir Boys, under the direction of Mr. T. Beckett, Cathedral Organist, gave a splendid did programme. Great was the appreciation of those who had the privilege of hearing it.

One of the founders of the B.C.A. was in the chair, the Bishop of Tanganyika, Dr. G. A. Chambers. He recalled its early days and claimed that the Society was one still true to the Gospel in its spiritual outlook and in its pioneering and evangelistic work. A stirring address it was, and fired all people to greater effort.

Canon Langley always fills the bill with his comments on the general work of the B.C.A. He presented the greetings from the Victorian Branch, as well as from all the workers in the various fields, and left us with a message calling for courage and militancy.

It was only fitting, in view of the important part which women take in the work of the B.C.A., that one of the Sisters of the Society should speak. Sister Agnes McGregor, from the West Darling, showed us how to touch a story with pathos and to tincture it with wit. Her plea was for the women of the West especially, and the instances quoted revealed the deep heart-need which existed.

During the singing of the hymn which followed, the Rally Thankoffering was taken up. £150 had been asked for; more than that, it had been definitely stated in the notices of the meeting, that £150 would be taken up. So everybody was keen. Prayer in faith had been made for this objective. And God never disappoints. How the audience sang the Doxology when the Chairman announced that the sum of nearly £165 had been given! For some years now, in good times and bad, that sum has been asked for. Always more has been given. Evangelicals have no need to be downhearted in the face of results like that.

The programme continued with two rousing utterances, one from the Rev. W. N. Rook, and the other from Rev. H. E. Felton. Mr. Rook took us to his far outback parish, towards the head of the Great Australian Bight, and across the Nullarbor Plain in remote South Australia. He gave us insight into the gracious work being done in B.C.A. Hospitals, and made special reference to the ministry of Sister Bazeley, who, until December last, had been Matron of one of these institutions. From his address we got a vivid impression of the life and difficulties of a back-country padre's work. Mr. Felton's message led us in quite another direction—along the Queensland border. His parish was the land of black soil and prickly pear, both of them formidable obstacles to the ministry. There certainly must be a variety in the work of the Church in the outback. From him, we learned that services were held sometimes in properly appointed churches, but just as often in homes, on station verandahs, and in railway sheds. We found that the words of the old hymn were true:—

'Jesu, where'er Thy people meet,
There they behold Thy mercy-seat,
Where'er they seek Thee Thou art found,
And every place is hallowed ground.'

The spiritual note in these addresses was a fine feature. The Organising Missioner, Rev. S. J. Kirby, gave the final address, and in it reviewed the whole work of the B.C.A. He showed that despite depression, no field of service had been abandoned, and that even new activities were being considered.

It was a wonderful meeting, and revealed the place which the B.C.A. has in the hearts of the people. The spirit was fine and the singing of the hymns most inspiring. Miss H. Harvey, recently a B.C.A. Hostel Sister, officiated at the piano and helped us all. Special mention must be made of the tea which was served before the meeting in the Basement. Over 300 sat down to enjoy the good things prepared by Mrs. E. Bragg and her band of willing workers. This social hour makes the B.C.A. Rally one of the happiest of the year.



NEW SOUTH WALES.

Diocese of Sydney.

SYDNEY BOARD OF EDUCATION.

Youth in the Church.

The problem of the youth and his place and work in the Church is a very pressing one to-day. A sub-committee of the Board of Education has been meeting regularly for some months and has begun to issue bulletins of their "findings" from their conferences.

The following are some of the results of their investigations and suggested lines of action.

(a) The need of a practical and comprehensive scheme for holding our youth of fourteen years of age and over.

(b) The need for making provision in our Church life for the development of a healthy and well-balanced Christian life.

The appalling number of Sunday School scholars who do not pass into active Church membership when they leave the School, and the great drift from organised Church life before and after Confirmation is causing them great concern.

The reasons given by the Committee are very suggestive. One is that the multiplicity of the Church organisations are separate entities and are not related to each other in any definite way. They are not a natural sequence of the Sunday School work.

Further, many week-day activities are not definitely related to Sunday Worship, instruction and discussion.

There is great need for something to be done in a constructive way along these lines and the Committee are giving earnest consideration to these problems. We wish the Sydney Board of Education every success in tackling this most vital need of the Church.

LADIES' HOME MISSION UNION.

The General Secretary writes:—

Once more we must put before you the need for clothing. At present the stock of used things is very low. We are not supporting our mission zone agencies with these, as we should, and need a really good supply, as soon as possible. We realise that the calls for clothing are coming from many directions, but trust you will do your best for our own Church in those parts where local help is not available. It will not only relieve the burden of the unemployed, but also that of Rectors and Deaconesses, who have their peoples' welfare at heart, and who keenly feel the strain of having to refuse necessary help. Please look over your wardrobes again.

CHURCH HOMES.

Annual Meeting.

The Dean of Sydney presided at the annual meeting of the Church Homes in the Chapter House last week. He said that

in the Church of England Homes we have the Church translating its faith and love into Christian charity. The development of the work for children, he added, was one of the Church's most worthy efforts, and he commended it to the support and interest of all its members. Canon Rook (hon. clerical secretary), when moving the adoption of the annual report, said it was the first one presented since the amalgamation of the Church of England Homes and the Church of England Homes and Hostels. A spirit of real unity had been reached.

Mr. A. E. Finch (hon. treasurer), reported a successful year, with a credit balance of £300. About £17,000 had been received during the year. The assets had been assessed at £111,000. Liabilities were a debt balance of £4700 on the building fund and a mortgage of £1200 on one of the homes at Carlingford.

CHURCH MIGRATION COUNCIL.

Bishop D'Arcy-Irvine presided at the annual meeting of the Church of England Migration Council in Sydney last week.

"Although the work of the Church of England Migration Council has been curtailed because of the practical cessation of migration from Great Britain to Australia, the organisation will continue to function.

"A break in continuity would be fatal," said Rev. Dr. Micklem, speaking at the annual meeting yesterday. "The day will come when the organisation will be as much needed as it has been and for that day we must be ready."

Reference was made to a letter from the British Government's immigration representative in Australia (Mr. E. T. Crutchley), who said that experience had shown that until a migrant had been in the country of his adoption for two or three years, he frequently required assistance of a special nature. "I hope," added Mr. Crutchley, "that you will continue the excellent work, and that funds will be made available for you to do so."

The annual report stated that, so far as the council was concerned, not one of its nominees last year was out of employment.

RE-UNION.

Church Leaders Meet.

A meeting of the joint council of the Churches contemplating re-union was held in the Chapter House, Sydney, last Friday week, under the presidency of the Archbishop of Sydney. There was a full attendance of the representatives of the Anglican, Presbyterian, Methodist and Congregational Churches.

The principal business was to consider the position of the movement as affected by the decisions of the Lambeth Conference of 1930. A paper read by the Rev. Dr. Macintyre set forth the view of the situation taken by the non-Anglican Churches. Dr. Macintyre stated that the attitude of the Anglican Church to the non-Episcopal ministries re-

quired clearer definition. The non-Episcopal Churches had expressed their willingness to accept a constitutional episcopacy as the ecclesiastical basis of the re-united Church, but they were united in their position that the existing ordination of their ministries should be accepted without any further requirement of episcopal ordination or re-commissioning.

In reply, the Bishop of Goulburn emphasised that certain points needed to be carefully considered, inasmuch as ministers of some of the non-Episcopal Churches did not claim to be ordained in any sense, and, therefore, could not be regarded as presbyters.

Eventually it was resolved that Dr. Macintyre should be requested to publish his paper, with a view to fuller attention being given to the points raised in it, and that a further meeting of the council should be convened at an early date.

AUSTRALIAN BOARD OF MISSIONS.

Mid-Year Meetings.

The Australian Board of Missions met in Sydney a fortnight ago, under the presidency of the Primate. The Archbishop of Melbourne was present, several other Bishops, together with representative clergy and laity.

The board considered the question of the condition of aborigines in the Armidale district, and decided to request the Government to provide a reserve for their use. It was also decided to request the Western Australian Government to reopen the whole of the Carriup settlement for the use of aboriginals and half-castes. The board was pleased to note that there were many applications for service in the mission field, although the present financial position made it impossible to make use of them all.

The board is somewhat handicapped owing to the fact that considerable amounts of missionary contributions in the country centres in New South Wales are locked up in the Government Savings Bank.

There was considerable discussion at the meeting concerning modern tendencies throughout the world and the following resolution was passed:—"That this board, believing that the greatest danger facing the world to-day is the danger of a Godless civilisation, desires to call the Australian Church (a) to a closer study of the present world-wide effort to establish civilisation upon a basis of atheism, and of the challenge which this effort presents to the Christian Church and to its missions in non-Christian lands; (b) to renewed and increased support of the missions, for which the Australian Church is responsible, and especially those which are in closest contact with the problem, and that this matter be referred to the bishops at their meeting in October for consideration and for such action as may seem to them to be desirable."

ST. THOMAS' NARELLAN.

The Church of St. Thomas, Narellan, was completely filled on Sunday, August 2nd, on the occasion of the Re-union of the members of the B.U. of the Camden C. of E. Grammar School. Mr. C. H. Wilson and Mr. M. C. Nott read the lessons. The Rector, the Rev. Allan F. Pain, preached. This Church has been the School Chapel ever since the School, which has passed its Jubilee, has been established at Narellan.

Diocese of Newcastle.

THE BISHOP'S LETTER.

Visit of C.M.S. Delegation.

Writing to his diocese, the Bishop states: The visit of Rev. Wilson Cash and Dr. J. Howard Cook, representing the Church Missionary Society of England, was an inspiration to all who were privileged to hear them speak. The Men's Rally in the Newcastle Town Hall was a really great occasion, and the Church of England Brotherhoods, who were responsible for organising it, are much to be congratulated. Mr. Cash told me it was the finest men's meeting he had seen in Australia. Of the many striking and suggestive things the speakers told us at that meeting, two remain specially prominent in my memory. One was that in China to-day eighty million of the population are directly under Bolshevik rule. The other was that Lenin, the founder of Russian Communism, had definitely said, "We must smash Christianity or Christianity will smash us." There could hardly be clearer testimony either to the reality of the challenge which is being thrown out to our Faith to-day, or to the recognised power which it exerts over the hearts and lives of men.

THE CONVERSION LOAN.

Referring to the Australian Debt Conversion Loan, the Bishop remarks: "I would

express the earnest hope that the Church, both as a corporation and in the person of its individual members, will do all in its power to secure the success of the Conversion Loan, and to bear without complaint its share of the common sacrifice. In the case of some dioceses the sacrifice will probably be very real and very great, because the income from invested funds is distributed in small grants, salaries and pensions, and the effect of the reduction in interest will be to make these smaller still. But no Australian will grudge any possible sacrifice if it is really helping to set Australia upon its feet, and, above all, to reabsorb into productive employment the thousands who are at present unemployed. I greatly hope that the success of the Conversion Loan effort is assured, and that the confidence which its success will undoubtedly help to restore will soon show itself in a revival of industry and an increase of employment."

Diocese of Bathurst.

BISHOP LONG MEMORIAL.

The Bishop of Bathurst writes in his Diocesan Church News:—

"The matter of a permanent and worthy memorial to the late Bishop Long has been engaging my attention, and has indeed been in my mind ever since my return from Lambeth. Times, however, on my return to Australia, were far from opportune for any venture that would involve the gathering of a large sum of money, and one honest, in those earlier months, that our present distress would pass, sooner than obviously it will. In view of the fact that we are likely to be in difficulties for a long time to come, I am convinced that it will be wrong for us to postpone indefinitely a move in the direction of at least opening a Memorial Fund. The first anniversary of the Bishop's death seemed an opportune moment to draw the attention of the Diocese to our duty to make a move in this direction. At all Parish Churches in the Diocese, therefore, on Thursday, July 9th, there was a Special Service in memory of the Bishop, at 7.15 a.m., the alms at all these services being laid aside as a nucleus for a Fund, which at some future and more seasonable date we may have the opportunity of pushing vigorously.

On the afternoon of Thursday, July 9th, I asked a few of the late Bishop's more intimate friends to meet me at Bishonscourt, where we took initial conference with regard to the whole matter, and when the Memorial Fund was definitely inaugurated. In this effort we have, I am sure, the ardent sympathy and co-operation of the whole Diocese, though quite obviously we must postpone, for a season, any very definite efforts to push the claims of the Memorial Fund. The Fund, however, is now definitely opened. Those who are in a position to make immediate offerings to it will be free to do so, while everyone will know that as soon as the opportunity is ripe, we shall all combine with energy on the task of putting into permanent form the gratitude which everyone in the Diocese of Bathurst feels to the great Bishop, to whose labours we owe so much.

Diocese of Goulburn.

QUARTERLY MEETINGS.

Most of the Diocesan Councils and Committees met on the 21st and 22nd July, the Bishop presiding throughout. The Chapter, the advisers of the Bishop in matters spiritual, was occupied with the Way as spiritual and Sacred Study. The Missionary Council surveyed the progress of missionary effort in the diocese to date. It accepted a quota of £1000 for A.B.M. and £300 for C.M.S. for this year. It made some suggestions for the improvement of missionary work. The Church of England Property Trust was largely concerned with arrears of rents and interest arising out of the present depression. It decided to facilitate the conversion of its holding of £8,800 in Commonwealth Stocks and gave preliminary consideration to the adjustment of payments that will be necessary to beneficiaries and other, when the general reduction of interest takes place.

The Council of the Diocese had a lengthy session and took steps to arrest the financial drift in certain parishes acutely affected by the financial crisis. Two such small parishes will probably disappear as separate entities. It asked the Bishop and the Archdeacon to report upon the whole question of the redistribution of Parochial districts and man power. Synod was fixed for April, 1932. An ordinance providing for the sale of a small piece of Church land at Tarago in the parish of Lake Bathurst was passed.

BISHOP OF GOULBURN.

On State Lotteries.

The Bishop of Goulburn, Dr. Radford, commenting on the State lotteries and hospitals, with which they were originally coupled, said that the Government, in its appeal to the people for funds for the hospitals, had not played the game. It appealed after a fashion to Christian charity. It launched a combined appeal in the names of the Churches and the State. "That appeal was badly organised," said the Bishop, "so badly, indeed, that we may be forgiven the suspicion that it was not expected to prove a success. And the whole spirit of the appeal was vitiated by the virtual threat that if it did not succeed the Government would run a lottery. That appeal was an evasion of the duty of the Government, and was an attempt to throw the responsibility on the Churches. It is obvious that lotteries and art unions are the most wasteful way of raising money. The hospitals get a fraction of the money raised. It is rotten finance. It is rotten citizenship; it is camouflaging a social vice and a public peril."

VICTORIA.

Diocese of Melbourne.

ANGLICAN CHURCH LEAGUE.

The annual meeting of the Melbourne Anglican Church League will be held in the Chapter House, St. Paul's Cathedral, on Monday, August 31st, at 8 p.m. The business will consist of election of officers, presentation of report and balance sheet, and consideration of proposal for alteration of rules, particulars of which have been supplied to members. At the close of business an address will be given on "Spiritual Worship," by Rev. T. C. Storrs, M.A. A special feature of the evening will be choral items, to be rendered by our combined choirs, under the direction of Mr. Albert E. Emery.

Arrangements are being made for short devotional service to be held in the Cathedral, at 7.30, preceding the annual meeting. This is a new departure and on the response of members and friends will depend further activities of this nature.

Owing to an accident, which occurred last month, and resulted in a broken right arm, the secretary of the League has been unable personally to attend to correspondence, and will be unable to do so before the end of August. Any inquiries prior to the date of the annual meeting should be addressed to the president, Dr. G. B. Beauchamp, 55 Collins Street, Melbourne, or Mr. J. B. Good, 17 Goldsmith Ave., E. Preston, N. 18.

Diocese of Bendigo.

ST. PAUL'S.

St. Paul's Church, Bendigo, is planning an evangelistic and teaching mission next year, from September 19th to 29th. The Rector of the parish writes:—

"We are indeed fortunate in securing such gifted Missioners as the Bishops of Gippsland and Armidale. In addition, it is just possible that we may have a Young People's Missioner for special services every afternoon of the school holidays. This is but a preliminary notice to the end that all Christian people may begin praying definitely for the Mission and the Missioners. In every issue of "The Chimes" from now on until September next year, reference will be made to the aims and needs of the Mission and how we can best prepare for the outpouring of God's blessing on Bendigo through the Bishop's Crusade in St. Paul's Church. All manner of help has been promised by our own spiritual leader—the Bishop of Bendigo, already the securing of our Missioners is due to his splendid co-operation. May I also claim your prayers on behalf of a Mission, which is due to be held in Holy Trinity Church, Balacava, next year, either at the end of the Lenten season, or during the month of May. The Vicar, the Rev. H. W. Dowdney, M.A., has honoured your Rector by asking him to be the Missioner."

Diocese of Wangaratta.

MEMORIAL TO BISHOP ARMSTRONG.

The diocese is contemplating a worthy memorial to Bishop Armstrong.

It is four years and four months since Bishop Armstrong resigned the See of Wangaratta, after twenty-five years of devoted service, and it is one year four months since he was called to God's eternal peace. Apart from the endowment given by the

mother Diocese of Melbourne, the Diocese of Wangaratta is in many respects Bishop Armstrong's monument, together with the testimony of the many persons he confirmed and the many priests and parishioners to whom he was for more than a generation a real Father in God. How much we loved him we did not know till he was gone. There are many in the diocese who remember him from the dawning intelligence of their own childhood. There is no suitable memorial to him in the Cathedral Church he founded. The present temporary pulpit is quite out of keeping with the graceful dignity of the rest of the building, and it has been agreed that a beautiful pulpit, in keeping with the spirit of the Cathedral design, would be a memorial in harmony with the tenor of his life and work. Such a pulpit would cost at least £400. It was fully intended to open a fund for this purpose immediately after last session of synod, but then came the economic crisis and the consequent general depression, and it was considered an inopportune time, and action was delayed. Since then, however, quite a number of persons interested in the proposal have urged that we should announce our intention, so that those wishing to subscribe at once might do so. Already some money has come in and an account has been opened.

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ing Skill }

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Donations are earnestly asked.

Acknowledgements will be made by—

Rev. S. J. Kirkby,

Organizing Missioner, B.C.A.,

St. Andrew's Cathedral,

George Street, Sydney.

Or by—

Rev. V. S. W. Mitchell,

Victorian Secretary,

St. Paul's Cathedral,

Melbourne.

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"Patience is love waiting for its opportunity."
"Add to your temperance, patience, and to your patience, godliness."—St. Peter.

AUGUST.

23rd—12th Sunday after Trinity. God as Giver and Forgiver. These conceptions go inseparably together in the Christian mind. He is "more ready to hear than we to pray" contradicts the popular paganism idea that God does not regard prayer.

24th—St. Bartholomew. Massacre of 70,000 Protestants in France, 1572. Still is there need of vigilance lest the world should fall back into days of intolerance, ever remembering that the same tolerance we claim must be extended to all others, however much they differ from us, providing that does not conflict with the reign of truth.

27th—Peace Pact signed, 1928. While enjoying cessation from War, a most destructive fight is waged against the whole social order.

28th—St. Augustine, Bishop of Hippo, N. Africa. One of the greatest teachers. Not to be confused with Augustine, who introduced Romanism into the South of England.

30th—13th Sunday after Trinity. True service, the teaching of the Collect, depends upon the inspiration and direction of God. The only satisfaction in life is from a creature that what we do is pleasing to Him.

29th—Beheading of John the Baptist. Fearless denunciation of sin is required to-day. John could have saved his head had he been "tactful," as some interpret it.

31st—John Bunyan died, 1688. "Pilgrims' Progress," the greatest parable penned in our literature, should be known by young and old.

SEPTEMBER.

1st—Giles, abbot, born at Athens of noble parents. Lame, he became the patron of cripples. Hence the great Hospital of London is named after him.

2nd—Great Fire of London, 1666.

3rd—Cromwell died, 1658. This much maligned leader, doubtless had his faults. But he saved England from ruin, under the Anglo-Catholic sway of Charles. Next issue of this paper (on 1st and 3rd Thursdays).



The Power of a Minority.

THERE is no doubt that the Church of God is set a hard task in these parlous and difficult times! And yet, when we think of it, whenever has the Church had other than a hard and difficult task? Granted that all around us are an impoverished people, and that a materialistic and secular outlook sways the multitude; granted too, the call to keep the parochial and remedial and missionary work of the Church going on a fast declining income—that is all too evident. Granted, further that the Church seems a feeble body against the well equipped and insurgent forces of evil and worldliness which are abroad. Nevertheless, the very situation ought to come to us as a challenge to be up and doing. We know only too well that there is desperate need in the Church to-day for imaginative thinking and for uncommon initiative and venturesome leadership. Or, supposing we let that need

stand. What of the Church as a seeming minority? Are we in peril from this aspect?

We are always tempted to suppose that, face to face with forces which seem inevitable and implacable, what we can do is so small that it is as good as nothing. And so we are tempted, (and the more finely organised we are the more we are tempted) face to face with such a time, to become mere spectators of events. We say the floods have broken loose! Things must now go their own way! The ingredients have been mixed; and now there is nothing left for us but to seek a place of shelter and put our fingers into our ears and await the explosion. Our faith diminishes and retreats until it has become at best a kind of hope that things may turn out to be less grave than we fear, or that after the deluge some things may survive which will make it still worth while to live.

Now it is a persistent word of God that things are always tending to a point where the issue will depend upon the spirit of an elect remnant, that is, of a few. To take a leap through space and time we may quote Ibsen, that "minorities govern the world." One of the earliest stories in the Bible deals with what we should call to-day the passing of an entire civilisation—the destruction of the Cities of the Plain. The most moving part of that story is where Abraham pleads with God for a respite; and where God concedes that "if there are ten righteous within the city He will spare it for the ten's sake."

We firmly believe that it is in order to confront any mood of pessimism that may sweep over the soul of His people, and force them to give up the good fight of faith, that the story stands. This is what we are to believe—that the worst is not inevitable, given the presence of a handful of effective men—that is, Godly Christian men!

There is the point. The more existence of a few good men in the midst of a corrupt mass might not save the mass; but, so this story of the Bible relates, the presence of a few good men in a corrupt mass will save that mass. If a few good men will throw their goodness into the scale, will speak or will be silent, will acquit themselves in public and acquit themselves before God in private, as good men, rallying their own souls by a daily baptism of them into seriousness and faith—in that case, says this old story, they will save the situation.

Now, suppose there had been ten good men in Sodom, suppose, instead of going his way, Abraham had taken God at His word and to God's promise that if there were ten good men in the city the city would be spared, had replied: "I thank Thee, O Lord, for I can lay my hands upon ten good men"! Suppose there had been ten good men in Sodom—well, they would have been in a very responsible position. How in all likelihood would they have proceeded? One thing we are sure they would do. It is the first thing they would do, and it is a thing they would keep doing until the danger was past, and would keep doing, with a different note, indeed, but with the same intensity, long after the danger was past. Those ten good men would often meet together, they would feel stronger in the others' presence than separate and alone.

Without doubt the line that the Bible takes, from beginning to end, is that in the last resort great things are done, great disasters averted, great ideals achieved; not by men, but by God. It also tells us what is so true,

that the great things happen, not so much by us, as through us. Surely there lies the challenge of to-day. The challenge to prayer, to faithfulness, to Christian service. It is a call for us to adopt all sensible means to secure the increased play of just and righteous things in this world but, in the midst of all our merely moral activities, religious and Christian people are to be aware of a still deeper necessity, and of a still more beautiful and wonderful possibility, namely, that the heart of human beings, and the whole human disposition of the world may be radically and most blessedly changed.

The trouble with vast numbers who name Christ's Name in these weak and flaccid times is that a kind of slackness has laid hold of them. It is a condition which has crept over the soul gradually and unconsciously—due we fear, to a real loss of faith. Indeed, to many there has come a cynical, materialistic view of life—that, after all, in this world great issues are settled not by spiritual weapons, but by weapons of the flesh. We suspect that any slackness and loss of concentration, any cooling down in the passion of our prayers, any secret departure of our hearts from Christ in these still grave days, has been the result of time, that all serious people should in these days confront themselves, and oppose themselves to themselves, and invoke the Holy Spirit against this process of secret apostasy.

There are good and tender hearts everywhere. But we fear they are failing to do their part, it may be in matters of outward and public behaviour. Or they are failing to do their part towards that deeper and only solution of all our problems, the outpouring of the will of God upon mankind through their interceding hearts.

Be the reasons what they may, as we look back on this old Bible story and seek illumination for ourselves in these hectic times, we cannot but assume that on the day when Sodom hung on the edge of an engulfing sea, there were not so many as ten good men left in their midst. We are left to assume that had there been ten good men left in Sodom, the city would have been spared. Had there been ten good men left in Sodom who understood how much depended upon them—all would have been well. In a word, there is an imperative call to God's people, who desire to be faithful, to make themselves felt. Stand fast, be loyal and true in these (shall we say) unparalleled times, for God is not, in the long run, on the side of big battalions, but with them who stand faithful to His cause. The power of minorities is an axiom of history. We cannot but be hopeful.

Church Overseas.

The Church in England.

DEEPENING REVERENCE FOR THE LAW.

Good Ordering of the City of London.

On a recent Sunday afternoon, the Lord Chancellor and other judges attended evensong in St. Paul's Cathedral, London. They were received by the Lord Mayor, Aldermen, Sheriffs and members of the Common Council, who also attended in state, and with whom they had seats in the choir. The Judges and members of the Corporation, in accordance with traditional custom, carried bouquets of flowers.

In his sermon, Canon J. K. Mozley said as so often in past years they welcomed those who represented to them the majesty of the nation's law and the good ordering of the City of London. The annals of our country's history would be far less rich and noble than they were if they omitted from them all that told of the growth of law and of its developing power for the better ordering and control of the national life. And so far from law having been the enemy of liberty in the centuries of their progress, it was within the framework of a deepening reverence for law, that liberty had found its widest scope. For in the life of a nation it was law, and law alone which could keep liberty from degenerating into licence.

THE VALUE OF CHURCH MEMBERSHIP.

Writing in the English "Record," that well-known Evangelical layman, Mr. Albert Mitchell, gives certain cogent reasons why Evangelical churchmen are members of the Church of England.

a. The principles and practice of the Church of England, as set forth in the national confession of faith (the XXXIX Articles of Religion) and the national directory of worship (The Book of Common Prayer), are exactly and precisely and definitely Evangelical—more precisely so than the principles and practice of any other Church in Christendom. Those principles and practices express what Evangelical Churchmen stand for.

b. Evangelical Churchmen are able to take the authoritative documents of the Church of England according to "the true, usual literal meaning" thereof, "in the literal and grammatical sense" (see Royal Declaration). They are not driven to any gloss or to reference to any external document to excuse or justify their conformity. They are at home.

c. Evangelical Churchmen do not regard the Church of England as "two provinces of Western Christendom," but as the rightful spiritual home of the English nation. Their love and affection for their Church, which belongs to them, and to which they belong, is strong enough to survive the temporary usurpation of control of its official organisation by those whose interpretation of its principles and practice is (as they believe) less conformable to "the true, usual, literal meaning" of its muniments, and also to survive the imperfect or self-willed exposition or observance of such principles and practice by individual professors of conformity.

d. Evangelical Churchmen know that no one of the visible communities in which the blessed company of all faithful people is comprehended while militant here in earth is perfect; but they regard the Church of England as conceived in the authoritative formularies as the least imperfect of such communities.

To put the matter shortly, Evangelical Churchmen are members of the Church of England because they are Churchmen.

Further, while Evangelical Churchmen regard the Ministry very highly in its proper place, they yet recognise that that place is subsidiary. The Church is greater than, and contains, the Ministry; and the Word and Sacraments (which cannot be separated) attest the Church (see Article XIX). The Ministry does not make the Church; and the Church does not make the Sacraments (see Article XXVI). To Evangelical Churchmen the work of

the Holy Spirit is personal, immediate and effective; and His relation with the individual Christian is more intimate even than His relation with the Community (see Westcott in John xiv. 17).

DRASTIC PROPOSALS FOR THE CANADIAN CHURCH.

The Anglican National Commission, appointed by the Church of England in Canada, has now issued a complete report of its conclusions, some of which are of a novel order.

The Name of the Church.

The name of the Church is to be changed to "The Anglican Church in Canada." This, no doubt, is a concession to the spirit of nationhood, and a reply to outside suggestions of independence on England.

The Primacy.

The office of the Primate is to be enlarged so as to give him a greater influence in the general life and work of the Church, a fixed Primatial See is to be established as soon as possible, and the Primate is to be elected by the General Synod. At present the Bishops of each of the four provinces elect their own metropolitans and the Primate is elected by the metropolitans from amongst themselves. This commonly means seniority first to become a metropolitan, and later to reach the Primacy. Thus at present only a very senior man, chosen from a very limited range, can become Primate. The new proposal would throw the office open to a wider field of choice, and presumably a vigorous leader, possibly not previously a Bishop, might be chosen. The idea of a special see is, no doubt, that thereby the present rivalries would be abolished. Probably the Commission have in their minds the creation of a small see on neutral ground, which would not tax the energies of the Primate, but would leave him free to be the perpetual President or Patriarch of the Church. In the Australian Church the creation of Canberra into such a see has been mooted.

Election of Bishops.

The election of a Bishop by the synod of his diocese is to be subject to confirmation by the House of Bishops of the whole Church. To anyone who knows the very small sense of responsibility which has in the past characterised such elections in some of the Canadian dioceses, this check upon them will seem to be not unneeded. Party spirit, the preference for the "old-timer" or for the man who has most "pull" in the diocese, lobbying for rival candidates, or an idea that the office is a plum to be reserved for one of themselves, are all vices which have been displayed at one time or another. The proposed new regulation will remedy much of this in the future.

The Dioceses.

The names of provinces or dioceses which are also those of larger territorial areas are to be altered, such as the Province of Canada, and the dioceses of Ontario, Saskatchewan, and British Columbia. In each case, confusion is likely to arise at present. The Province of Canada is an interesting survival. It comprises the maritime provinces only, and is a reminder that once upon a time they were all that there was of Canada.

A number of changes of boundaries of dioceses are indicated, which could not easily be followed without a map. Two dioceses are to be transferred—that of Yukon from the Province of Rupertland, to that of British Columbia, and that of Moosonee from Ru-

pertsland to Ontario. A new diocese centring around Saskatoon is to be created. A curious suggestion is made that the Church's ideal should be dioceses of "approximate equality in strength."

Clergy: Stipends and Tenure.

The minimum stipend of a parish clergyman of five years' standing in Holy Orders is to be \$1,500 (£300) and a free house and, where the parish requires much travelling, e.g., by buggy or motor-car, special provision should be made. The life tenure or "parson's freehold," is to be abolished. Incumbents who, after due trial, show that they do not possess the qualifications necessary for a successful cure of souls are to be "set free to follow some other calling, or be put upon the pension fund."

Ordinands and Colleges.

The training of ordinands is to be considered as extending over the first five years in Holy Orders during which they are to be licensed at the pleasure of the bishop. It is definitely stated that the ten existing theological colleges are more than enough to keep the staff of 1,500 working clergy up to strength, and economy is called for.

Reunion.

An approach is to be made to the United and Presbyterian Churches with a view to more friendly co-operation in ministering to the scattered groups of Churchpeople, "subject always to the principle that we must administer the sacraments to our own people."

Miscellaneous.

With regard to extremists on either side of Church views, the Report appeals to all "to refrain from unduly straining the limits of the wide tolerance" of the Prayer Book. In regard to the ministry of women, the Report follows the Lambeth Resolutions.

PERTINENT QUESTIONS.

Canon Guy Rogers, B.A., Rector of Birmingham, has asked the following questions, in a recent issue of "The Church Times."

It would be interesting, and possibly illuminating, if a discussion could take place in the columns of "The Church Times" on the subject of who has the right authoritatively to define and state doctrine on behalf of (1) the Anglican Communion, (2) the Church of England.

The subject might be further analysed under each heading, thus: (a) who has the right at present? (b) who ought to have the right if things were as they should be (that is, I suppose, if we were allowed to have our own way!)?

I am inclined to think there is a good deal of misunderstanding about the authority of the Lambeth Conference, the authority of the Episcopal Office, the rights of Convocation, and the position of the laity, which might be dissipated by a happy interchange of thought.

I see that, according to Professor Stefan Zankov's lectures on the Greek Orthodox Church, "the real guardian of faith" is "the body of the Church—that is, the people itself"; and, further, I see that particular Church gives the Bishops "the honour and the right to announce its dogmatic decision," but retains for itself "the right to judge if its faith and its tradition are rightly observed."

This might form an excellent starting-point for such a discussion in relation to our own Church.



NEW SOUTH WALES.

Diocese of Sydney.

THE ARCHBISHOP'S LETTER.

Writing to his diocese for September, the Archbishop of Sydney states:—

"Yesterday, St. Bartholomew's Day was the twenty-second anniversary of my consecration in St. Paul's Cathedral, London, as Archbishop of Sydney. I have been much encouraged by the receipt of letters of good wishes from all sorts of people who had remembered the day. The years have passed with great rapidity, but memory treasures the happy fellowship of so many good friends who have assisted to make my work easier these many years. We have every reason to thank God for His constant guidance and to go forward with a good courage.

It is deplorable that the Government has deemed it necessary to institute a lottery for the support of the hospitals. A useful leaflet has been issued by the Council of the Churches, in which they quote statistics to show that in past efforts of this kind the expenses have swamped the profit, so seriously that only a small percentage of the money contributed ever reached the object for which the effort was started. But the most lamentable effect is that such a Government enterprise stimulates the gambling habit. Sellers of Art Union and similar tickets seem to have multiplied in the City during the last few weeks.

I also draw your attention to the day of United Christian Witness which is being organised by that same Council of the Churches, to be held throughout the State on Wednesday, November 25. This is a most commendable effort. These are days in which Christian people are called upon to prove their Christianity by the courage with which they face the financial depression and uncertainty which is bringing so much anxiety into many homes. The Christian rests his faith upon the proved assurance, "My God shall supply all your need according to his riches of mercy in Christ Jesus." The Christian witness of experience is constantly used by God to uplift "the hands that hang down," and "to support the feeble knees." But this witness has especial power when it is exhibited unitedly by different Christians who, to the outside world, often seem apart."

BUSH CHURCH AID SOCIETY.

Linen and Grocery Tea.

To help equip the motor van, hostels and hospital maintained in various parts of the country by the Bush Church Aid Society, the women's auxiliary of the society entertained at a gift tea at the Chapter-house, St. Andrew's Cathedral, last week, when a large quantity of groceries and household linen was brought by the guests.

Mrs. J. C. Wright, who presided, was presented with a bouquet of daffodils and

violets. She spoke in praise of the auxiliary's work. Canon Langley represented Archdeacon Kirkby, organising missioner of the society, who was unable to attend, as he is ill. Canon Langley spoke of the far-distant centres where the Bush Church Aid operated, which he said, was represented in all these places by most efficient workers, whom the church people of Sydney must support by their practical interest as well as prayers. Miss Ash moved a vote of thanks to Mrs. Wright, and said that already several parishes had organised successful efforts for the cause. An invalid's group has been formed as part of the auxiliary so that people physically infirm were not debared from active assistance.

Mrs. D'Arcy Irvine (president of the auxiliary) was present. At the conclusion of the speeches, the auxiliary entertained at tea in the basement of the hall. The choir boys of the cathedral sang several anthems during the afternoon.

GIRLS' FRIENDLY SOCIETY.

Annual Meeting.

Mrs. J. C. Wright, president of the Girls' Friendly Society, was elected president again for the twenty-second consecutive year, at the annual meeting of the society, held at the headquarters, Dymock's Buildings, yesterday afternoon, at which she presided. Reports were presented of the year's work of the activities of the society, which include the Kingfisher Cafe, at headquarters, the hostel for girls at Forest Lodge, the welcoming of overseas migrant girls, and the various branches in suburban parishes. Miss M. Milson, the general secretary, read her report, and the treasurer's statement was presented by Miss G. Watkins.

In her presidential address, Mrs. Wright said that the society offered a great opportunity for Christian fellowship, and a valuable incentive to do useful and harmonious work.

The vice-presidents elected were Mesdames Phillips, Armstrong, Stiles, Mallinson and Morris; hon. general treasurer, Miss G. Watkins; hon. hostel treasurer, Mrs. Gamble; cafe management secretary, Mrs. Morris; cafe treasurer, Mrs. Hitz; secretary of immigration commendations, Mrs. Mallinson; editor of "Leaflet," Miss Hogg; general secretary, Miss Milson.

DIOCESAN SYNOD.

Sermon by Rev. W. C. Hilliard.

The preacher on the occasion of the Synod of the Diocese last week was the Rev. W. C. Hilliard. He delivered an inspiring address when he pointed out that it was the duty of the Church to grapple with the social and economic problems of the day. Those problems, he said, were relief of distress, social reconstruction, and Christian education.

"This is a generation threatened by the challenge of Godless Communism and economic depression," said Mr. Hilliard. "The

danger of Communism is very real, and the danger of the prevailing attitude towards Communism is as real as the danger of Communism itself, and as deadly. The Communism which we know which is threatening the life of the community, which is being propagated from Russia, and is striving with the passionate enthusiasm of a crusade to win its way throughout the world, is no Christian brand of social theory, but is a frankly Godless organisation of the people's economic life. Communists suffer from a gross misunderstanding of Christianity. They have identified it with the force of the shameful tyranny which oppressed them for so many years, and in a violent reaction they have set themselves against it. The Communists declare that the capitalistic system is breaking down. They say it enables the few to exploit the many. A Godless revolution is the futile suggestion of despair. Only along the long road of co-operation and divine, inspiring self-sacrifice, will our stumbling race reach the goal of its desires. We must find an economic expression of our Christian ideas and ideals. The tragedy of the present situation is that the field of social reconstruction is too often left to the Godless Communists or the Godless type of capitalist, who is far more concerned with the economic than the religious menace of the opposing forces."

Revolutions, he added, were not nearly so terrible as the causes of revolutions. Had the Church any message in this social crisis? The Church should continue to devote herself to that pressing and continuing need. She must do more, organise more. Men had not only stomachs to be fed and bodies to be clothed. They had also hearts which were sore, personalities which were wounded, consciences which were disturbed, and minds which were perplexed. Men asked not only: "Where can we get charity?" but also, "Why is charity necessary?" They sought some organisation that would, some day, make charity unnecessary and build up a self-reliant, brotherly and Christian race, whose members would be able to find perfect Christian expression of their personality to the glory of God. The Church must more seriously address herself to the education of the young. If the world were to become better, better generations would have to be grown.

"I am not concerned with what political party a man belongs to," Mr. Hilliard observed, "so long as he devotes himself to that party with all his soul, and pulls his weight for his ideals and those of his party. Thus, Christian men will be chosen to carry on the business of the country, and it will not matter what party is in power, because all parties will be Christian parties."

Diocese of Goulburn.

"CHRISTIANITY V. SECULARISM."

In the September issue of the "Southern Churchman," Dr. Radford, the Anglican Bishop of Goulburn, says that the great need of closer fellowship throughout the whole Church in face of the present international movements against the Christian religion. To-day it is a conflict with the view of life which seeks to be independent of God. In Russia this has become explicit and aggressive, but a great amount of the actual culture of Europe and America is actually, though less avowedly, as godless as Russian Bolshevism, except that the State is not active in the repression and persecution of religion. Christianity versus secularism is now the dominant conflict in the realm of ideas over the whole surface of the globe.

VICTORIA.

Diocese of Bendigo.

SYNOD MEETS.

On the 23rd August—Synod Sunday—the Ven. Archdeacon Lambie, Carlton, preached at the pro-Cathedral in the morning, and at St. Paul's in the evening. His visit was largely in connection with a proposal to establish a Children's Home in conjunction with St. James and St. John's Mission, at Melbourne, at Langley Hall, White Hills, a suburb of Bendigo, which was built during the time of Bishop Henry Langley. It is not now used as a Bishop's home, since the fine gift of a suitable Bishopscourt in the heart of the city, the residence of Bishop Baker.

On the 24th, after a shortened evening service, the Bishop delivered his Synod charge, there being a fine gathering of clergy and laity, and of the general public. The theme of the charge was "Recurring Crises in Christianity," and illustrated

from the failure of "Julian the Apostate" of the fourth century, and of Nietzsche, of the present century, to kill Christianity, and again of modern Communism, now at work to the same end. The Bishop emphasised the belief—even to a certainty that the latter will fail, likewise, because the power of Christ was still dominant. He urged his hearers to take courage.

The synod was formally opened in the Cathedral School Hall immediately following the charge, the prayers being read by Rev. M. O. Davies, M.A., who was recently appointed chaplain.

The Bishop was heartily thanked by the synod for his helpful charge and Canon Venstone moved a motion appreciative of the recent outspoken utterances of Bishops on the "involved conditions of the political and economic life of the Commonwealth."

The report on Missions was presented by Dean Haultain, which showed a decrease in finances owing to the prevailing depression. The Rev. W. P. Stephenson, general secretary of the C.M.S., gave an inspiring address.

A motion by Dr. Griffith advocating the Envelope System as the best means of Church finance, was carried, as was also a motion by Mr. Whitehead commending the effort to establish a Children's Home in connection with the diocese. Dr. Griffith's motion commended the C.E.M.S.

The Lord's Day observance was the subject of a motion by the Rev. S. W. Yarrington, the Rev. R. P. Blomchassett introduced a discussion on the use of the word "Catholic" and a resolution was carried which declared the exclusive use of the word by one denomination was without warrant in history. A resolution by the same mover was carried appealing for "old gold" for Mission funds.

A motion condemning gambling was carried, the incidence of Rev. A. J. Bamford, and an appeal was made against all games of chance, including raffles in connection with bazaars, by Rev. A. W. Wilson.

A motion disapproving of euchre parties and dances for Church work was carried. A motion to allow women a seat on vestries was ruled out of order.

The Rev. H. W. G. Nichols, of Kerang, was elected clerical canon.

QUEENSLAND.

Diocese of Brisbane.

CHURCH OF ENGLAND DEFENCE ASSOCIATION.

The monthly meeting of the Association was well attended and many matters of interest were discussed.

It was concluded that the Dean of Brisbane was unable to quote a valid reason for announcing the inclusion of the Latin Feast of Corpus Christi among the Red-letter days of the Church of England, otherwise he would have replied to a courteous request for the information from a number of earnest Church members, several of whom are of the Cathedral Congregation.

The secretary of the Association was instructed to convey to the Anglican Church League at Port Lincoln the congratulations of the Association upon the success of their efforts in persuading the Bishop of Willochra to appoint their former Rector, the Ven. Archdeacon Snow, to a Charge in Port Lincoln, so that Church members may attend the beautiful service of Holy Communion as set forth in the Book of Common Prayer, without having their sense of worship outraged by interpolation of the frills and furbelows of Anglo-Catholicism.

A report was received from Ipswich, complaining of advertising a Memorial service for a member of the Church of England under the Latin term "Requiem," and also of propaganda to impress upon members that the term "Protestant" was inapplicable to the Church of England, although that term applied to the Mother Church in legal documents.

The question of the amalgamation of all the Evangelical Societies in the Commonwealth into one Society with a distinctive title was further considered.

SOUTH AUSTRALIA.

Diocese of Adelaide.

ANNUAL SYNOD.

THE BISHOP'S CHARGE.

In delivering his charge to the recent synod of the Diocese of Adelaide, the

Bishop, Dr. Nutter Thomas, dwelt upon the Church's responsibility in Australia, and passed on to refer to the Constitutional question, giving as food for thought a resume of the Indian Church Constitution, and making reference to the Lambeth Conference and our Constitution. He proceeded:—

The Church and Politics.

"I pass from the consideration of the bearing of the Indian Church Constitution and the Lambeth Conference Report upon our own Constitution to the more immediate, interesting and important political, financial and economic troubles which are affecting us all to-day. So much has been said during the past few months upon the situation, that there is little new to be said. There is, however, one point that needs to be emphasised, and that is the Church's real concern with politics and economics. When politicians, financiers or employers tell the clergy or other workers that religion has to do with a man's whole life, and a nation's whole life, and the ignoring of this fact is responsible for many of our troubles. To say that the Church has nothing to do with politics or economics is to banish God from 95 per cent. of the life of man. The record of Acts of Parliament will show us that Parliament touches the life of man from the cradle to the grave.

I need hardly say that it is undesirable that the Church should identify herself with party, her duty is to sanctify politics, not to dictate policies." But her concern with politics is very real, and the withholding of her influence may be really detrimental to the State.

Suspension of Awards.

This is a part, an important part, but only a part, of our present duty, which is the creation of employment. And here we come up against arbitration awards and the requirements of the basic wage, which at the present time are fatally holding back our recovery. I believe that every one desires that a fair and honest wage be paid for fair and honest work. I do not think that any one would wish the standard of living to come down, I think that all should sympathise with the desire of the Labour Party to maintain the standard of living which they have striven hard to win. Yet I venture to submit that the best way to attain this end is for a definite time to suspend our awards and leave men free. It is a fact that wages (at the rate of the basic wage) are not sufficient to go round; surely then, it were better to pay two men 30/- a week each than to pay one man £3 and the other nothing.

But we come back to this—arbitration awards and the basic wage prevent, and will continue to prevent our recovery; if these awards are not suspended, they may break down altogether; why not anticipate such a collapse by suspending them until the present stress is past? The sacrifice would not be one-sided, as some may suppose. Private capital has already made great sacrifices and may be required to make more. And if the objection be made that the payment of a lower wage would only mean greater profits and dividends to the capitalist, such abuse could be guarded against by allowing no increases in salaries to the staff or management, and no payment of bonuses or dividends until the men's wages were brought up to the basic rate. The suspension of awards would be a tremendous stimulus to recovery, and when recovery was assured we could return to the status quo, unless by that time we had been able to agree upon a better system—which is much to be desired!

General Topics.

The Bishop then went on to refer to the menace of Communism and to show how the Christian Church stands as a bulwark against moral bankruptcy and the forces that would disrupt family and national life. The remainder of the charge was given to the immediate concerns of the Diocese, though some very informative and enlightening matter was provided on the subject of relief to the needy and unemployed. The Bishop advocated the Danish system of relief as most humane and economical, as over against Australia's haphazard methods. The charge then contained an urgent appeal of back to the land. It deplored the fatal drift of population from the country to the cities. With a closing note, the Bishop said.

"I wish here to put in a word of appeal to our people and our parishes to make a determined effort to reach their quotas for the Bishop's Home Mission Society this year. If this fund is depleted, the whole Diocese suffers. If you can keep this fund strong, we can give help where it is most needed. I commend warmly the example of one poor parish, which pays an instalment of its quota quarterly. I wish also here to pay a tribute to the financiers of the Diocese, especially of past years, who have given willingly of their time and ability, and have invested wisely, and to whom, largely, we owe the stability of our Diocesan funds to-day. I plead also for unselfish determination to maintain our contributions to foreign missions. Sternly let us put down the temptation to put self and home interests first; we shall find that unselfish giving always brings its own reward. Our Diocesan tradition stands high; let us not allow it to be lowered. I know that some of our parishes—especially those in farming districts—are having a very bad time; but I would ask you all to take a pride in keeping your churches solvent, 'not to forsake the assembling of yourselves together,' but rather come the more regularly to your church, and help to hearten each other!"

Diocese of Tasmania.

PERSONAL.

Miss Edith Perkins, honorary missionary of the Egypt General Mission, returned to her work in Egypt by the Hobson's Bay, sailing from Melbourne on September 5th. She has spent her furlough at her home in Hobart and in deputation work in Tasmania and the mainland.

On the Sunday evening before leaving, a farewell Communion Service was held for her at St. George's Church by the Rev. C. C. Short.

The Bishop of Tanganyika has had what may be termed a very rushed visit to Tasmania. He addressed Synod, preached at the Cathedral, and spoke to several gatherings not connected with the C.M.S., but he also attended the Branch Committee meeting, and gave a lantern lecture to the C.M.S. people at St. George's, which is the centre for the work in Southern Tasmania. Bishop Chambers preached at five different churches on one Sunday, which must have been very strenuous work.

"The man who says 'it can't be done' is interrupted by someone doing it."

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A little learning is not a dangerous thing, if we know it is a little.—Hale.

SEPTEMBER.

18th and 19th—Ember Days.
18th—Royal Visitation of Monasteries in England, 1535. Dr. Johnson born, 1709.

20th—16th Sunday after Trinity. God's pity is needed to cleanse and defend His Church. With its faults, it debars the world from seeing and hearing God.

Delhi fell in Indian Mutiny, 1857.
21st—St. Matthew. This Evangelist, so-called because he wrote a Gospel, shows how Christ was of the Royal seed. The Lion, the usual symbol of the Gospel being the symbol of the Royal tribe of Judah in which our Lord was born. The Gospel is specially addressed to Jews, members of the tribe of Judah, being full of Jewish terms.

23rd—Jewish New Year begins (5691).
23rd—First Bishop Spanish Reformed Church consecrated, 1894, by Bishop Plunket, of the Church of Ireland. Let us pray for Spain, despoiled through centuries of her brightest and best, now rising to independence, that moderation and true Protestant ascendancy may be prominent.

26th—St. Cyprian of Carthage, opposed growing claims of Bishop of Rome. Beheld by Galerius, Pagan Emperor, 258 A.D.
Lucknow relieved, 1857.

27th—17th Sunday after Trinity. Good works are essential as results of true faith. It should be impossible to separate them. "Prevent" is used in the old meaning of going before in order to remove obstacles.
First Railway opened in England, 1825.

28th—Melbourne Synod.

29th—St. Michael and all Angels. Collect from the Sacramentary of Pope Gregory. We have lost much of beauty in our religion, which is the most beautiful, by neglect of the Scriptural doctrine of the Ministry of Angels. Michael means, one like God. He is the guardian of God's Chosen people. Gabriel, is the other named in the Scripture. Raphael and Uriel being mentioned in the Apocrypha.
30th—Fall of Damascus, 1918. St. Jerome, great teacher and confessor. He lived in a cave at Bethlehem to get 'atmosphere' for translating the Vulgate, which, for a long time Rome refused to recognise.

OCTOBER.

1st—Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

The Challenge and the Secret.

IT is asserted on all hands that the world is passing through a crisis and that society is being shaken to its foundations. This is true; a veritable crisis is upon us, demanding the best in manhood and womanhood. But let us not exaggerate the intensity of the crisis lest we should feel ourselves unequal to it, or over-estimate ourselves as facing tasks of such magnitude as our predecessors never faced. The real fact is that humanity is ever on the march; it repeatedly strikes its tent for some new destination. We are engaged to-day—as were all honest men and women before us—in working for a better humanity and in laying hold of the true riches of life.

There is, however, only one sure way of confronting the problems, changes and uncertainties of the present, and that is, in the Church of the Living God, making herself felt. But unfortunately the Church seems so lacking in power. The Church has numbers, the culture, the wealth, and the social prestige, but she lacks that power which can change men's lives and overcome the world. It has to be confessed that in large sections of the community professing itself Christian, the standard of life is little more than pagan. Many Church leaders, clerical and lay, adopt purely worldly ways and means of carrying on the Church's work. It is all too evident that there is a drift from the Church and away from religion; and the Church, we state again, seems to have lost the power to arrest the drift. How is the Church to regain its saving, converting, redeeming power? The answer is that the Church must get a new sense of the real presence of Christ. Revised orders of worship, more democratic methods in Church government, elaborate ritual, making popular the Church's contacts, greater unity amongst the various sections of the Church—not one of these, nor all of them together will meet the need. People who suggest these things as remedies for the present turmoil change and distress, are trying to heal the heart of God's Church lightly, crying, 'Peace, Peace,' when there is no peace. Nothing but a recovered sense of the presence of Christ will do it. The presence of Christ means power the absence of Christ means weakness and futility. Apart from Me, ye can do nothing, says the Great Head of the Church Himself. It has been stated over and over again, that the Church needs a fresh baptism of the Holy Spirit, the one source of power. In repeating this, it cannot but be noted that after Pentecost the followers of our Lord lived "in Christ," in a constant realisation of his real presence with them. It was through Him they accomplished their mighty works, not by their own power or godliness. "In the name of Jesus of Nazareth, walk!" said St. Peter to the cripple at the Temple Gate, and in the name of Jesus they accomplished miracles more marvellous than that—for they enabled the morally lame to run in the way of God's Commandments; and the spiritually blind to see the land of far distances and the King in His beauty; and they raised those who were dead in trespasses and sins into newness of life. They did all that, not by any power of their own, but through the power of Christ dwelling in them and working through them. It is back to such a realisation of the presence of Christ we must come in these days, if we want to recapture the ancient power. There is nothing to prevent us save our own unbelief and coldness of heart. For we live in the region of Pentecost. Christ only waits to be received. And once received, the power of God will again rest upon the Church.

The question is, how we may regain this sense of "Christ in us!" There is no doubt that the real and final reason for our present lack of the sense of the presence of Christ, is that we ourselves keep Him out. Worldly methods in the Church, lack of prayer and lack of the use of the Holy Scriptures, want of fellowship, these hinder Christ's presence being made manifest. Then, too, the Church is over-ridden with organisations and organisations place the Body greatly in evidence, but the Head is veiled. Veiled, but not wholly lost. For if

Christ were lost, the Church would perish. But He is a veiled and dim and distant figure, not the joyous, solacing Presence He was to the Church of the New Testament. In other words, we have some regard for Christ, but we keep Him on the circumference of our life; we do not admit Him into its centre. There are secret chambers in our life which we keep locked against Him. There are tracts of life into which we do not wish Him to intrude. And does not our realisation of the presence of Christ depend on our willingness to let Him take possession of us? Dr. Stanley Jones, in his book, "Christ at the Round Table," telling the story of his own religious life, declares that with every new stage in his self-surrender, there came to him a new sense of the presence of Christ, and a new access of power. The real presence of Christ in the Church depends on the real presence of Christ in the hearts and lives of His people. So the way to recovered power for the Church is through the fuller entrance of Christ into the individual Christian soul.

There is one thing of which we are sure—a special duty rests upon those to whom is committed the sacred duty of preaching the Gospel. Perhaps the present condition of things is a clamant call to the clergy to make preaching more Christocentric. Preaching the Gospel means preaching Christ—the loving, redeeming Christ, the dying and risen Christ, the living and present Christ, Christ the friend and Saviour of men! Is it because preachers have lost interest in their historical questions, in ethical problems, in social reform drive Christ into the background that they have lost hold over the hearts of men? For it is of Christ—the forgiving and redeeming Christ—the sinful soul longs to hear. "Sir, we would see Jesus!" is humanity's cry. To possess Him and then to preach Him, that is the way to recovered power. The Church needs to be brought back to fundamentals. All would be well with the Church if all Christians had but this realisation of the constant presence of the indwelling Christ in their hearts and lives.

The Real Presence of Christ.

(By the Bishop of Birmingham.)

WE are happy to be able to pass on to our readers a considered statement by Dr. Barnes, Bishop of Birmingham, on the subject of the Real Presence of Christ. It will be seen that it is an irrefutable answer to Anglo-Catholic teaching. In doing this we venture to quote some striking words from an editorial in the latest number of the English "Record."

"The fact that no one can prove by scientific or any other means that after the words of consecration are pronounced over the Bread and Wine in the Communion Service there is any Presence of Christ in them. The reason is clear—there is no such Presence, nor has any change in them been effected by the utterance of the words, or by any divine power that is supposed to be associated with their utterance. The conception of grace which creates various kinds of grace is false. There is no special 'Sacramental Grace,' and there is no such thing as a 'Sacramental Presence' of Christ. Spiritual realities depend upon the contact of personality with personality. In Holy Communion the spiritual reality is the contact of Christ in His redeem-

ing and sanctifying power in the heart of the faithful recipient of the elements in obedience to our Lord's command. It is this spiritual experience which the Bishop sets out, and it is verified by the methods by which all facts of the spiritual sphere are verified."

The Bishop states:—Since my open letter to the Archbishop of Canterbury was published on July 23, I have only seen one attempted defence of the belief that a spiritual presence inheres in the consecrated elements of Holy Communion. This *apologia* appeared in the local Birmingham press and was said to have been copied from a Church newspaper.

Many think that the nature of our spiritual experience in the Holy Communion is not suited to discussions in the secular press; and I personally shrink from any public mention of so intimate a matter. But I believe that we are wrong to be thus reticent. Did we write more frankly of what we experience, others would more easily appreciate the reality of our faith, and errors in doctrine would be more clearly recognised. I will, therefore, write briefly of the sort of experience at Holy Communion which at times, as I suppose, comes to us all, and of the conclusions which can rightly be drawn from it. But I am merely sending what I write to some of our Church papers.

Let me first insist that we must argue, as do men of science, from experience, individual and collective. The time has passed for spiritual assertions which have no basis in spiritual experience. The modern man of science does not consult a series of dead pundits. He experiments, observes, and deduces conclusions from a careful examination of his own experience and that of others. We also must be scientific. Unfortunately, there is, among certain religious apologists, a curious inability to realise that there are many branches of science and that the methods of experimental psychology are not those of chemistry.

As regards my own argument in the open letter to the Archbishop, it was gravely stated, in the apology for sacramental superstition to which I have referred, that "it is sheer stupidity to suppose that a spiritual presence can be discovered by chemical analysis." No one has asserted this fact more strongly than myself. But that the statement should be made in connection with my psychological argument against the existence of a spiritual presence in a consecrated material object shows the mentality of a child. I will give a close parallel. A doctor recently suggested to his wife that an elder daughter, who was showing symptoms of nervous disorder, might advantageously be psycho-analysed. A small son, overhearing the conversation, went to the garage and fetched a spanner for the purpose. The boy confused the science of experimental psychology with that different branch of science which deals with machines. Some of our religious apologists similarly confuse the scientific examination of religious experience with chemical analysis.

What, now, is our experience in Holy Communion? I, of course, can only speak at first-hand of my own reaction. It is that at times, but by no means invariably or regularly, I have, when I take part in the service a peculiarly vivid sense of nearness to Christ, a heightened feeling that, through Him, the innermost nature of the universe is revealed. All the inspiration that normally comes from a reflection upon His life and death, is

suddenly intensified. Such an experience cannot be separated sharply from spiritual illumination which comes through other channels. Moreover, I personally do not get it more often if I go to Holy Communion more often; that is why I will never lay down a rule of participation in the Sacrament more stringent than the bare three times a year ordered by our Church. I know that my own experience is shared by others, alike in my own and in the Free Churches. We describe such experience as the Real Presence of Christ in the Sacramental Worship of Holy Communion.

Romanist Apologists often argue that our conviction that we thus experience the Presence of Christ is no more scientifically verifiable than the belief that He inheres in, or is associated with, bread and wine as a result of consecration. I say, on the contrary, that the two beliefs differ fundamentally. The belief that Christ can come to the soul through sacramental worship is a reasonable deduction from a religious experience which is as real to many, perhaps most, Churchmen, as any experience in life. Of course, in using such a term as the Real Presence, to describe the experience, we are implicitly giving an explanation which may be mistaken. I can only urge that my faith is reasonable; I know of no reason for regarding Christ's Presence as an illusion. On the other hand, the belief that Christ inheres in the consecrated elements rests on no basis of human experience whatever, nor on any word of Holy Scripture. There is no person out of the 2,000 million human beings now living, who can by spiritual insight, or by some other form of perception, discover whether bread had been duly consecrated. Yet there must be some statement of Holy Scripture or some fact of observation on which to build argument. If the Romanist apologist could produce but one person capable of so ascertaining the presence or absence of Christ that he could tell whether a wafer had or had not been consecrated, I would at once acknowledge my conversion to his faith. Similarly, if the Hindu idolater could produce one person capable of so perceiving the presence of the god that without other knowledge he could state that the idol had been consecrated, I would be converted to his faith. But all that I know of the universe makes me confident that such conversions will not occur. Assertions of spiritual presences in material objects belong to a past phase of religious fancy which humanity is outgrowing. I believe that, as man develops, he will enter into new depths of communion with God. But God is not to be found in articles of food from which He can be assimilated when these are eaten. Neither does God dwell in idols. He reveals Himself, it may be through material channels directly to the soul of man; and, I would add, in such direct revelations there is peace and great joy.

A PUBLIC NUISANCE.

The Bishop Coadjutor of Sydney, the Right Rev. G. A. D'Arcy-Irvine, deeming it his duty to open an account in the reconstructed N.S.W. Government Savings Bank, went to the bank headquarters to make his deposit, and found himself near-by the string of people queued-up for the State Lottery. This juxtaposition was noticed by leading citizens with the result that the Bishop has received some good natured banter. However, the incident gave the Bishop the opportunity of saying a few straight things at the annual gathering of the parishioners of St. Barnabas' Church,

Sydney, on Tuesday last, which we pass on.

"I was certainly near the queue," he said, "but not in it. I deemed it my duty to open a little account in the new bank. When I saw the queue of men and women, accompanied by children, I did not like going near. I expressed my indignation to Sir Clifton Love and the general manager, and they promised to abate the nuisance as quickly as possible, and said that in a few days other arrangements would be made."

"In England, under the existing law, a public lottery is a public nuisance, and after my experience of yesterday I can quite endorse that—it is a public nuisance and a disgrace to this fair city of Sydney, and the sooner it is declared by legislation to be a public nuisance the happier I, for one, will be."

Church Overseas.

The Church in England.

CHURCHES UNDER DISCIPLINE.

In the Diocese of Sheffield three vicars have long been "under discipline," the Rev. G. C. Ommanney, Vicar of St. Matthew's, Sheffield; the Rev. W. M. Tatham, Vicar of Cantley, Doncaster; and the Rev. J. R. F. Frazer, Vicar of Christ Church, Doncaster. The Bishop of Sheffield has lifted the ban on St. Matthew's, Sheffield, the vicar of which is over 80 years of age, and also Cantley, where Mr. Tatham has been Vicar for 40 years. The condition on which these bans have been lifted are not stated. The extreme teaching of Mr. Ommanney at St. Matthew's, of which he has been Vicar 59 years, may be gathered from his utterances in the past—"We have," he said, "the very difficult work of winning back English people to the old faith, and of undoing the horrible effects of the Reformation." Again, at a meeting of the English Church Union, he said, "Should they obey individual bishops? He felt most strongly that there could only be one course open to them, and that was to submit themselves to the rule and custom of the whole Catholic Church, and disobey the individual bishop. That was the course he had adopted."

Some years ago a correspondent of the "Sheffield Telegraph," who gave his name, said, "I know for a fact that St. Matthew's has led to the conversion of forty souls to Rome, and that in the space of two years."

General Notes.

The Bishop of Liverpool has just issued a memorandum on the subject of mixed marriages, in which he states that "since my protest was published early in December, 1930, only one case has been reported to me in which a Roman priest was alleged to have declared that a marriage, duly contracted, but not on Roman conditions, is not a legal marriage. The case was investigated, but the evidence was not sufficiently clear."

"This shows that for the last six months there has been a general abandonment of the methods of which I complained, which in itself amply justifies the course I felt bound to take."

"But during the last few weeks there have been signs of a return to false and reckless language on the part of the priests in this regard. I ask, therefore, that the clergy should maintain their vigilance and report to me cases which come to their notice. The parties concerned may be assured that I shall not make known to anyone the names contained in such communications."

ism as a method. With the former I have in this charge nothing to do beyond saying that as an abstract doctrine, the common ownership of the means of production and distribution is not necessarily un-Christian. Indeed, we know it was practised by the early Church, and was soon given up, doubtless because it was impracticable. Whether it would or would not work is a very interesting question, but it is not my theme in this charge.

Marx and Lenin.

Marx is the father of modern Communism in that "he found it a chaos and left it a movement." Born in Prussia in 1818 he had a brilliant University career, and during 30 years of exile in London he forged out his epoch-making theories. Marx taught the Economic interpretation of History. According to him, the primary factor in our civilisation is the economic. But, as has often been pointed out, the "genus homo" is very much more than merely an "economic man." Marx's view implies that he is merely a rational being. Human nature, however, is a far more complex thing than ever Marx imagined. Even Bertrand Russell says "The larger events in the political life of the world are determined by the interactions of material conditions and human natures." The significance of which utterance, lies of course, in the last three words.

Regarding Communism, we may say that Marx laid the egg and Lenin hatched it. Lenin, who is described by Professor Bridgen as perhaps the greatest personality thrown up by the war, became the terrific dynamic power translating Marxism into the concrete. By passionate endeavour, by carefully organised plans, by ruthless violence, and by relentless driving force, he, as all the world knows, entirely revolutionised the political and economic framework of Russia. It is stated however, that only a small fragment of the Russians are really in sympathy with Bolshevik ideals. Especially (so it is alleged) is this true of the peasants. Indeed, in their land-hunger they took the primitive, yet effective means of satisfying that hunger by seizing the land. As time went on, the "New Economic Policy" registered at least the temporary failure of pure Communism because, while the Bolsheviks cling to their theory, their practice has varied considerably. So money had to be used, banks reformed and a good deal of the old capitalist technique restored.

Policy of Ruthlessness

As indicated above, it is the method adopted in establishing Communism which marks it as simply paganism revived. For, as exemplified by what took place in Russia, and as taught by its advocates, Bolshevik communism rests on force. By force, it seized the reins of government in Russia. By force it maintains its position there and by force it hopes to conquer the world. Indeed, to achieve its aims, revolution is a necessity. Certainly such is the teaching of Lenin and his lieutenants. A revolution blood-red and ruthless; because the existing state must be destroyed and the inevitable counter-revolution suppressed. This done, the Communist party must establish a dictatorship and rebuild society anew, and the way, accordingly, be paved for the coming age of Communism. Right from the earliest stage, Lenin recognised that the necessary revolution could take place only during a time of hunger and distress—that fruitful seed-bed of social disorder. Indeed, Lenin and the like love to fish in troubled waters and look forward to their revolution and the subsequent establishment of Bolshevism, becoming world-wide. "Revolution," said Lenin, "is no idyll. He who does anything less than full revolution is its enemy." Lenin lays down five rules as guiding principles of revolution, the first being that it is important never to play with insurrection; once it has commenced, it must be carried through to the bitter end.

War Against Religion.

The Communist plan involves nothing less than war against all religion, because religion is "the done of the people." A lurid cartoon was published in Australia a few years back, showing the Communist attitude. Standing with a Protestant Minister and a Roman Catholic priest are three others, one of whom represents the workers. He is addressed by an A.L.P. leader, who, alluding to the Churchmen, says, "Take whichever you like, my good fellow, religion is a private matter." He is addressed by a Communist next, who says, "Kick them both to hell, fellow-worker, religion is the opium of the people." I borrowed the following quotation from the late Bishop Long, written in "The Newcastle Churchman," 1/11/29:—

"A Russian Commissar of Education, an influential Communist, recently used these words:—'We hate Christianity and its ad-

herents; even the best of them are our bitterest enemies. They preach love and compassion, which is contrary to our convictions. Christian love prevents the growth of revolution. Down with love for our neighbours! We must know how to hate."

The Church's Answer.

And what is to be our answer? Nothing less than a thorough reformation of our Christian life. If our Christianity were more in accord with the teaching and spirit of our Divine Founder, if it were more vital, more real, Russian Communism would never have arisen. No charge ever brought against us by our bitterest enemies has ever been half so terrible as this, that it has been possible for men and men in large numbers, to turn to Communism as a higher and nobler life. The way to answer Communism is not by writing books or by lengthy arguments, but by a re-vitalised Church. In the solemn charge at our Priests' ordination, we were warned that our great task was to bring men into the knowledge of God, to that ripeness and perfectness of age in Christ, "that there be no place left among you, either for error in religion, or for viciousness in life." In other words, if we were truly Christians, there would simply be no room for the methods of Communism. In Church History, we learn that every heresy is the nemesis of a suppressed truth. Just so with Communism. It is the Nemesis of what Wells once bitterly called "muffled Christianity."

Here, in Australia, the A.B.M. has sounded a solemn challenge, for at its last meeting it passed the following resolution:—

"That this Board, believing that the greatest danger facing the world to-day is the danger of a Godless civilisation, desires to call the Australian Church (a) to a closer study of the present world-wide efforts to establish civilisation upon a basis of atheism, and of the challenge which this effort presents to the Christian Church, and to its missions in non-Christian lands; (b) to renewed and increased support of the missions for which the Australian Church is responsible, and especially those which are in closest contact with the problem; and that this matter be referred to the bishops at their meeting in October for consideration and for action as may seem to them to be desirable."

Study, you see, allied with action. But the Lord is King, be the people never so impatient. He sitteth between the cherubim, be the earth never so unquiet. It may well be that the gravest difficulties and severe testing times are ahead, and we can only pray that the gold may be purified from the dross, and that a purer Christian life may emerge. If so, we need have no fears. For once again the lie that Corsica has conquered Galilee will be evidenced, once again the truth symbolised and enshrined in Julian's dying cry, will shine with brighter lustre and greater splendour than before.

"O Galilean, Thou has conquered."

TASMANIAN SYNOD.

The first session of the 25th synod of the Diocese of Tasmania opened on the afternoon of Tuesday, August 25th, when Bishop Hay delivered his charge, in which he touched on the Lambeth Conference, the growth of the Church of England, Diocesan Finance, Home Mission work, the Church Hospital, and the Church Army Mission.

Reports of the different Church bodies were received, and several unopposed motions were passed. The most lengthy bit of legislation was the Insurance of Church Properties Bill, which passed through all stages and received assent. The Vicar-General, Archdeacon Whittington, who, in the press a few days previously, had described himself as one of "us naughty Anglo-Catholics," brought forward a motion to provide for earlier Church services than those to which we are accustomed, in order to allow people ample time for innocent recreation on Sundays. This motion was strongly opposed by Mr. L. L. Dobson, was, we are glad to say, lost.

During the discussion the Bishop said that in all his experience in country parishes, he had never had occasion to hold a celebration in the afternoon or evening, and that young people coming to Communion at a late hour, were pandering to slothfulness. It is well for us Evangelicals that we know the hour in which our Lord instituted His Supper, and that He has never forbidden us to come at that time, or commanded us to come fasting.

Unworthy Methods in Raising Money.

In a thin synod, many country members having left for home after the long Insur-

ance debate, Mr. L. L. Dobson submitted the following resolution, which was seconded by Mr. John Bradford:—

"That this synod views with grave concern the increasing practice of the Church in this diocese of raising money by inculcating in its members the love of dancing and card playing; and, seeing that God never holds out to His Church any standard less than perfection, and that it is the function of the Church to manifest that standard to the world, this synod believes that it has Christ's authority definitely expressed in the Scriptures to urge that all gifts for God's use, should be the fruit of prayer and self-denial, and not the proceeds of physical or intellectual self-indulgence."

There was no greater handicap to the young convert, said the mover, than the dance hall or the card table. There were women on the streets whose first false step was at dances organised by the Church. There were those who had been taught to play cards at church fairs who had gone on to degradation and despair. Physical attraction and self-indulgence were the stones that were being offered in place of the bread of life, of which hungry souls had need. Individual clergy might dance and play cards if they thought right, but they had no right to organise in Christ's name the organisation of sensuous pleasures which tended to Christian undoing. Such attractions had been adopted with the view of filling churches. The effort along such lines was doomed, and deserved it. It was no task of the Church to place stumbling blocks in the way of the young.

The motion was bitterly opposed by the Anglo-Catholic party, while one member of synod supported the principle of direct voting, and another objected to Church halls being let to dancing syndicates as is the custom of some of our parishes, still another clergyman declared that, while it was sinful for him, "a priest," to dance, the laity, having an inferiority complex, we suppose, might indulge without sin! The Rev. W. R. Barrett, Warden of the Theological College, then moved this amendment, into which it is hard to read any sense, and which was carried:—

"That this synod desires that all means of money raising for church purposes shall be undertaken with a spiritual motive."

Mr. Barrett believes in both dancing and bridge as money raisers.

In conclusion, the Bishop said that while synod should respect the mover of the motion for his sincerity, the allegation of increasing dependence by the church upon the practices referred to for the support of its funds was to be questioned and was not supported by evidence.

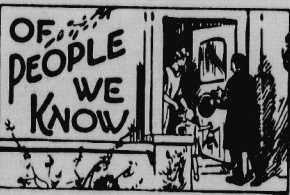
Mr. Dobson replied that the number of clergy opposing the motion was sufficient and overwhelming proof of his contention.

Girls and Liquor.

Disclosures that followed police raids on hotels near Hobart recently when girls were alleged to have been found under the influence of liquor, were also discussed.

The Rev. H. C. Corvan urged that the Church Temperance Society should join in taking steps to prevent a recurrence of such disgraceful episodes. The "10-mile limit" was ridiculous, he said, when, with modern transport, it could be altered to at least 30 miles. A watch should be kept on men who take young girls to destroy them, body and soul.

The synod appointed a strong committee to further the word of the temperance society in the diocese.



The late Miss Alliband, of North Sydney, in her will, has left £200 to the Home of Peace for the Dying, Marrickville, Sydney.

The Rev. L. J. Hobbs, Rector of St. Andrew's Church, South Brisbane, has been appointed honorary organising secretary for Foreign Missions in the Diocese of Brisbane.

The Rev. John Jones, B.A., Rector of Marlborough, England, and formerly Vicar of All Saints', Melbourne, has been appointed by the Bishop of Salisbury as Rural Dean of Marlborough.

At the recent session of the Wangaratta Synod, the Rev. G. Nelson, of Benalla, was elected a canon of Holy Trinity Cathedral, in succession to the late Canon Grist. Canon Nelson is the editor of the Wangaratta Diocesan Magazine, "The Living Church."

The Ven. Archdeacon Forster, D.D., of Armidale, N.S.W., and Registrar of the Australian College of Theology, returned to Australia with Mrs. Forster, by the R.M.M.S. Aorangi, which arrived in Sydney on Friday last.

The death of the Rev. E. J. Holmes, Rector of Koorawatha, N.S.W., took place last week, after a few weeks' illness. Mr. Holmes was a native of Reading, England, and came to Australia some 20 years ago. Much sympathy has gone out to Mrs. Holmes and the six children who survive.

The Rev. W. J. B. Davies leaves England on October 14th, with Mrs. Davies, to take up work in North Queensland. Mr. Davies was ordained Deacon in Tasmania, 1914, and Priest in Rivonia, 1922, in which Diocese he served till 1930, when he went to the Old Country to become Rector of St. Kieran's, Campbelltown, Argylshire.

The Church Missionary Society of Victoria recently tendered a farewell to Miss Cross, of the Roper River Mission, in the Fellowship Rooms, Cathedral Buildings. Miss Cross, who is returning to her post at the Euralian station at Groote Eylandt, gave a lantern address dealing with the most recent developments of the work there.

Mrs. John Jones, now at Marlborough, England, and formerly at All Saints' Rectory, Melbourne, read a paper at the recent seventh annual conference of the British Commonwealth League, held in London. She placed before the conference the position of the Australian aborigine in the Northern Territory, and the need for a national policy in regard to them.

We notice with interest and pleasure that one of the first to open a new account in the reconstructed Government Savings Bank of N.S.W. was the Bishop-Coadjutor of Sydney. This is a lead worth following. On the second day of opening, the Bishop of Newcastle, the Right Rev. De Witt Batty, opened an account in the bank at Newcastle.

The Rev. H. J. G. Wiltson, formerly curate at St. Philip's, Sydney, was inducted to the charge of St. George's, Earlwood, by the Rural Dean, the Rev. A. L. Wade, on Friday, September 4. Mr. Wiltson, prior to coming to the Sydney Diocese, served in the Diocese of Bathurst. Before leaving St. Philip's, he and Mrs. Wiltson were entertained at a farewell and presented with a wallet of notes.

The Rev. J. E. Dale, Rector of Charters Towers, Queensland, has been elected by the Clergy in Synod to the Canopy of St. Mark in the Cathedral of St. James, Townsville, rendered vacant by the resignation of the Rev. Norman Michael. Canon Dale has been Rector of Charters Towers since 1922. Previously he was Priest in Charge, and later Rector of St. John's, South Townsville from the year 1918, when he came out from England.

The Ven. Archdeacon Dart, Vicar of All Saints', Nelson, N.Z., and Vicar General of the Diocese, has had a stroke and is lying seriously ill. He was travelling with the Rev. W. Wilson Cash, of the Diocese, from Wellington to Nelson when he became ill during the night. The Archdeacon's acquaintance with the affairs of the Diocese, and his unceasing activities as Vicar, Chaplain to the Hospital for the Church, and as a missionary worker, are well known and highly valued. Many prayers are being made for his recovery.

The members of the Melbourne Diocesan Executive of the C.E.M.S. entertained the Chairman, Mr. G. E. James, to dinner on the evening of July 16th, and presented him with a framed enlargement of a photo taken at the time of the recent Corporate Communion breakfast in the Melbourne Town Hall. In an inscription, it was stated that the presentation was made in commemoration of the event, and in token of appreciation of Mr. James' services in connection therewith. Mr. F. L. D. Homan made the presentation. Mr. James feelingly responded.

The Most. Rev. the Archbishop of Melbourne, putting into practice his deep sympathy with the unemployed, visited the little mining community of 230 C.P. men which has been established on the Queens-

Missionary Adventure.

Are the days of missionary adventure over? Some seem to think that the advent of the motor car, wireless communication and other modern inventions have robbed missionary work of its greatest dangers and difficulties. This certainly is true of some portions of the field. Other parts, however, still have the thrill of adventure and the uncertainty of penetrating into the unknown.

Even here, in our own land of Australia, there is an isolated portion of the Mission Field known as Arnhem Land, on the outskirts of which the Church Missionary Society has had a mission station at Roper River for more than twenty years, and, more recently, one at Groote Eylandt, in the Gulf of Carpentaria, and another at Oenpelli, in the north-west. At the latter station, even in recent years, the missionaries were left without a mail for as long as nine months, and more than once a shortage of provisions has been experienced, owing to the difficulties of communication.

The Rev. and Mrs. H. E. Warren and the Rev. and Mrs. A. J. Dyer, who came south on furlough last month, have been in that region for upwards of sixteen years—the former at Roper and Groote and the latter at Oenpelli. The mission at Groote Eylandt is principally for half castes and is well established, although the area penetrated by the whites is as yet very limited. The rest of the island is populated by aboriginals.

Arnhem Land is a stretch of country about three hundred and fifty miles long and of a similar breadth at the extreme north of Australia. It is bounded, roughly speaking, on the south by the Roper River; east and north by the sea coast, and west by Oenpelli and the Darwin railway to Katherine.

Over the greater part of this area wild buffaloes roam undisturbed by the white man, and hostile blacks still in their native state make peaceful penetration difficult. Little is known even to-day, of the interior of Arnhem Land.

It was over this area that Mr. Keith Langford Smith—a missionary of the Church Missionary Society, flew in his Gipsy Moth "The Sky Pilot," during the past few weeks. Setting out from his base at the Roper River Mission Station, and travelling by way of Katherine, Darwin was reached on August 14th and the following day the missionary started for Oenpelli. No further news was received until last week, when a telegram announced that Mr. Smith had flown direct from Oenpelli, in the north-west to the Roper River Mission Station, in the south-east—a distance of some 250 miles in three hours. This journey was right across the heart of the unknown Arnhem Land! Had the engine stalled in the centre of such country, escape would have been humanly speaking, practically impossible. It is cause for abundant thankfulness to Almighty God that the journey was accomplished safely.

This is probably the first time any white man has passed over the interior of that part, although explorers have travelled through the outskirts of it.

After arriving safely at the Mission Station at the Roper, the aviator set out upon a further journey of exploration—this time around the coast—on the east and north.

The first visit was paid to Groote Eylandt, in the Gulf of Carpentaria, and here two inland lakes were discovered in that portion of the island occupied by the aboriginals.

Mr. Smith then flew across the water and landed at Caledon Bay, on the mainland. Further visits were paid to Goyder River and Crocodile Island, in the extreme north, and from there a return was made to Oenpelli and then back to Darwin.

Mr. Smith had to prepare landing places in suitable areas in view of a more regular communication by air. Further reports will be awaited with interest.

"Light travels inconceivably fast until it encounters some human minds."

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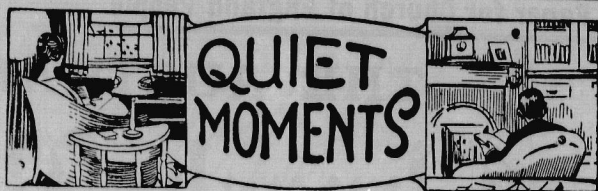
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**A Cure for Worry.**

"TAKE no thought for your life. . . . Take no thought, saying what shall we eat or what shall we drink. . . . Take no thought for the morrow." How strangely these words sound. Surely no sane person could preach such a doctrine. Common-sense teaches us that prudent foresight forbids such improvidence. But when we probe a little deeper into the text we find that such a view is not the correct interpretation of Christ's words. Words change their meanings as the centuries go by, and the interpretation which we at first sight put on these words to-day is not the interpretation put on them in 1611 when the authorised Bible was given to the English people. The word "thought" was then constantly used for anxiety, or solicitous care. Bacon writes of an Alderman in London named Harris, "He died with thought," and another writer, named Somers, tells us, "Queen Katharine Parr died of thought." In 1611, therefore, the old translation did accurately re-produce Christ's teaching. "Take no thought," that is, do not worry. Be not the sport of your cares, but let the peace of God rule in your hearts. The Greek word is intensely interesting. It describes the state of mind of one who is drawn in different directions, torn by internal conflict and distraction. This, then is Christ's teaching, and it is not surprising that Christ spoke thus, as He was addressing a people full of care, full of anxiety, just as we are to-day. He knew what cruel taskmasters cares can become, chastising us not only with whips, but also with scorpions. So Christ first of all appealed to man's common sense, "Don't worry for your life, what's the good of it? Which of you, by taking thought, can add one cubit unto his stature." "But," says the careworn, "what of to-morrow?" "Well," says Christ, "rarely does to-morrow turn out as we think it will, and even if it should, worry is not the best preparation for it. Let the morrow take thought for itself." How true this is. Mr. Greatheart, in Bunyan's "Pilgrim's Progress," tells us that when Mr. Fearful came to the Valley of the Shadow of Death he thought that he should lose him. He was ready to die for fear. "Oh, the Hobgoblins will have me," and Mr. Greatheart could not beat him out of it. "But," said Mr. Greatheart, "the valley was as quiet while he went through it as ever I knew it before or since." And is not this our experience in many an anticipated difficulty? But true as this teaching is, it is often inadequate. When the tides of care are at the flood they will overrun and submerge such counsels as these, just as the waves wash away the little sand hills which the children build by the seashore. Christ knew this also, and so He gives something more. "Seek ye first the Kingdom of God, and all other things shall be added unto you." Lose yourselves in service; that is a great cure for care. John Keble, full of care, left Oxford and a brilliant future to lose himself in a humble village curacy. It was a great thing to do, and

the success of it can be found in two places (a) on the fly-leaf of his book, The Christian Year, written at this time, "In quietness and in confidence shall be your strength," and (b) in a saying attributed to John Keble, "When you find yourself overpowered by care, the best way is to get out and do something kind to somebody else."

But, says Jesus, even service is not the whole solution of trouble; there is something more. "Let not your heart be troubled, believe . . ." Believe in God Who promises; "My grace is sufficient for thee, my strength is made perfect in weakness." "As thy days, so shall thy strength be."

But here a difficulty often arises in the mind of the careworn. Can we believe that God cares? Yes, if we believe in Christ, we must. He did not go through the world seeing pleasant things. He saw widows bereft of their only sons, he saw men full of leprosy. He saw men grievously tormented, and added to this, He Himself had nowhere to lay His head, and He was mocked, scourged, crucified, and yet He could still say "Father," and maintain stoutly, "Your Heavenly Father knoweth and cares." "Not even a sparrow falls to the ground without your Father." If Christ, knowing that God works in mysterious ways His wonders to perform, never wavered in His faith in a God Who cares, neither ought we.

We live in difficult days, but why should we fear. God is with us and He says, "Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." And so "Take no thought for your life. Take no thought, saying, 'What shall we eat, or what shall we drink. . . . Take no thought for the morrow.'"

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

Sept. 20, 16th S. aft. Trinity.—Morning: 12 (371), 422, 233, 151. Evening: 318, 122 (41), 306, 35.

Sept. 27, 17th S. aft. Trinity.—Morning: 508, 426, 159, 582. Evening: 131, 573 (427), 61, 224.

Oct. 4, 18th S. aft. Trinity.—Morning: 424, 135, 401, 560. Evening: 308, 244, 136, 21.

A. & M.

Sept. 20, 16th S. aft. Trinity.—Morning: 633, 437, 290, 184. Evening: 176, 220, 683, 537.

Sept. 27, 17th S. aft. Trinity.—Morning: 242, 629, 255, 292. Evening: 360, 626, 386, 540.

Oct. 4, 18th S. aft. Trinity.—Morning: 435, 297, 428, 269. Evening: 529, 233, 172, 24.

"Don't look as if your religion hurts you."

"A man with an education and no purpose is all dressed up with nowhere to go."

SYDNEY SYNOD.**An Inspiring Session.****The Church in Action.**

WITH rare exception, only one piece of legislation was dealt with at the Sydney Synod last week—that of a consolidating and amending ordinance with regard to the appointment of future Archbishops. Hence, ample opportunity was given during the four days to discuss and pronounce upon some living issues.

The Archbishop's Charge.

With his usual care and insight, the Archbishop of Sydney delivered an inspiring and helpful charge. He referred to the world causes associated with the present economic position, and said it was a mistake to be always searching for a local scapegoat.

Quoting the words of Viscount Grey of Faldoon, Archbishop Wright said the best antidote to depression was renewed aspiration.

"Two years ago and later," he added, "we had abundance of money. There was money everywhere. But we were living in a fool's paradise. We forgot that it was borrowed money, borrowed lightly and spent gaily in the State and Church and by private individuals. We borrowed lightly because it seemed to us that it would always be easy to repay. We thought we had abundant assets in our wheat and wool, and other primary products. The world needed them; the world would buy them as they had always done. Then there came what no one had deemed possible—a sudden collapse of the world's purchasing power. Our assets, as it were, disappeared in a night. This inability to realise our assets left us with a load of debt. We had nothing with which to meet our commitments. Worse than this, the load of debt was steadily piling up. It was a painful position for all Governments. They had, most of them, been living beyond their resources. They were maintaining larger staffs than their possible income justified, and some of them were paying them at a rate far higher than the normal average. The demands of economy were imperative if Australia was to live. At last the decision was made with which we are all familiar, to reduce the rate of interest by a huge conversion loan, and simultaneously to cut down expenses. Whilst we recognise the courage of those who reached this decision, we ought not to withhold sympathy from those who felt that they were asked a hard thing."

Church and Politics.

"I am old-fashioned enough to believe that, as a church, we ought to take no part in politics. But we have a right and duty to impress upon our people that, in deciding their own political action at any one time, they ought to base their decisions upon sound principles of Christian ethics. (Applause.) It is quite possible to discover which principles are right and which are wrong by careful study of the word of God illuminated by the Christian conscience."

"One of the most dangerous features of our life to-day, in my mind, is an atmosphere of fear-complex which I detect in many sections of society. Men, rich and poor, are afraid of being deprived of all that they have. It produces a strange, unhealthy mentality. Men are not normal. They need to hear the assurance of the Prophet, uttered in days of similar social unrest, 'In quietness and in confidence shall be your strength.'"

The Archbishop, in referring to his visit to the Lambeth Conference, said the reunion had at times been misread. "The idea got abroad that we had lost something of the divine enthusiasm that had marked our original appeal to all Christian people in 1920," he added. "This is a most inadequate interpretation. It is quite true that we made no direct statement as regards the difficulties that arose as to the position of ministers already ordained in the new reunited Church if and when, in the providence of God, it should be brought about. But no suggestions upon this vexed question had been laid before us by our separated brethren, else we would have gladly and carefully considered them. It seemed to us that, after we had proposed one scheme which had been set aside, further solutions should now be offered by the other side. Yet, from the point of view of many of us, we did make a most unexpected and far-reaching advance by what is commonly known as the South India scheme, to which the Lambeth Conference gave its general approval."

Australia's Future.

The Archbishop went on to say that if Australia became true to God there was no reason to doubt that a great future of blessing was in store for its people and the country. Each, rich or poor, must accept the great personal responsibility of abandoning all outlook that was purely selfish and, without any false shame, living a life for God. He urged them to make earnest prayer to God that many in Australia might be influenced by the present crisis to turn to God. Many people had responded to the appeal to realise their own independence of soul and their own sense of personal responsibility. It was the elementary message of the Christian faith. It was not surprising that Lenin, the Russian leader, used to teach, "We must destroy Christianity, else Christianity will destroy us." That had been taught by his disciples in fields far apart, in India, in China, as well as in Australia.

"I rejoice to know that many of our workers, men and women, have resented the efforts of some in our community who endeavoured to teach the children that there is no God," proceeded Archbishop Wright. "They know that this would be a poor life to live without God and His principles of living revealed in Jesus Christ. As a result of such awakening the records of very many of our parishes supply us with spiritual encouragement of a high order far more inspiring than the story of our more prosperous days."

Unworthy Methods in Money Raising.

The outstanding debate of the Synod centred around a motion by the Rev. J. Bidwell protesting against the State Lottery. It was felt, however, by the mover, that before the Church could utter her voice of condemnation, her own house must be set in order. The Church dare not countenance card parties, raffles and dances as means of raising money for Church purposes. In the original motion, these two matters were dovetailed in one, but as an outcome of the discussion, they were separated, with the result that the following motions were carried, the former unanimously and the second with only two dissentients:—

"That this Synod, convinced that all forms of gambling are fraught with moral dangers, condemns the raising of money, whether for Church or charitable or any other purposes whatever, by methods which involve this evil. This Synod would strongly protest against the State lottery, which organises the evil of gambling upon a wide scale and invests it with the authority of the Government, whose action in this matter does violence to the conscience of a great part of the people. The Synod considers there are other means, free from the grounds of its objection to a State lottery, by which voluntary contributions made for the great humanitarian work of the hospitals can be, so far as required, supplemented."

"That this Synod, recognising that the self-sacrificing spirit of the Cross is the divine ideal of giving to God's work, strongly recommends to all Church people the method of direct giving for Church objects, condemns all games of chance for any purpose, and also strongly deprecates the organisation of dances and card parties for the support of God's work."

General Business.

Another important matter which came before synod had reference to the Home Mission Society. Very effective speeches were made upon the Society's work and the need for increased interest and support. On the motion of the Rev. A. J. A. Fraser, churchmen and churchwomen in every parish and district were urged to do their utmost to increase the income of the Home Mission Society, which, it was stated, was severely hampered in its splendid working owing to an accumulated deficit of £2800, "and the inadequate support received from the churchpeople."

Following upon this, the Rev. H. W. Barber secured the unanimous vote of the house to his motion wherein it was unanimously agreed to approve of an appeal by the Home Mission Society to be known as "the 1931 venture of faith" to raise £3000 to enable the society to carry on its work more effectively.

There were further resolutions. One, commending the proposal of the Council of Churches to set aside November "for a State-wide presentation of the Christian witness in the present distress," was carried unanimously, after several speakers had pointed out the menace of Communism and materialism.

The synod also strongly commended the Boy Scout and Girl Guide movements to the support of all members of the Anglican

Church, and appointed a committee in furtherance of the extension of those activities within the Church.

Canon Hammond's Work.

The Rev. H. G. J. Howe, moving that the Synod record its admiration for the timely and effective work of Canon R. B. S. Hammond in connection with the housing of unemployed, said his elevation to the canonry showed the recognition by the clergy of the sterling work of Canon Hammond. The work he was doing was for the good of the whole State (Hear, hear) His practical Christianity meant a great deal to the men he was helping.

The motion was carried unanimously.

Canon Hammond, replying, said he had done but what hundreds of other clergy were honestly doing. For him the opportunities were greater than for them, because he was nearer the heart of the city.

In the month of August, he said, 19,000 meals were provided. At present 266 men were harboured. Letheath was provided by kind-hearted friends, and in August 90 men had their boots mended there. These men, in return, had mended 60 pairs of women's boots free. The mental needs of the men were catered for. To show their gratitude, the men were now painting St. Barnabas' Church. Since he had been at the Church, said Canon Hammond, 2300 men had made professions of faith at the prayer meetings "I would not keep my doors open for 24 hours if it did not serve a religious purpose," he concluded.

Proposed Fellowship.

The synod, on the motion of the Rev. F. A. Walton, approved of the proposal of the board of education within the Church, to constitute a Church of England Fellowship, with the object of linking young people more definitely with the work of the Church.

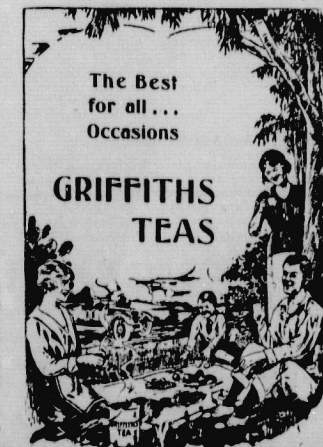
A very profitable hour was spent on the Wednesday evening of synod in hearing addresses on home and foreign missions. Archdeacon Davies, speaking in furtherance of the work of the British and Foreign Bible Society; the Rev. J. S. Needham, on behalf of the Australian Board of Missions; the Rev. P. W. Stephenson, the Church Missionary Society; and the Rev. A. J. A. Fraser, the Home Mission Society.

BENDIGO SYNOD.**Menace of Communism.****The Bishop's Charge.**

At the tenth synod of the Diocese of Bendigo, held during the last week in August, the Bishop of the Diocese addressed himself to the grave issue of the day, both in Australia and the world, under the title of "Recurring Crises in Christianity." He dwelt upon the attempts of Julian the Apostate in the Fourth Century, and of the influence of Nietzsche in modern Germany to undermine and crush Christianity. The Bishop showed how they failed. He then turned the thoughts of synod to the Russian potent and to modern Communism, for this may possibly become the greatest conflict our religion has yet had to face. In dealing with Communism it is important to distinguish carefully between two very different things; that is, Communism as an ideal economic system and commun-

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Australian Church Record,
Diocesan Church House,
Sydney.

September 3rd, 1931.

My Dear Boys and Girls,

I think we can well say that when September 1st arrives that Spring is here. How our hearts thrill with pleasure and hope. Everywhere the little brown seeds and roots are calling to each other to awaken. All the beautiful life underground is beginning to stir and to wake up. It is the voice of God, the Father of love, who awakens the blossoms that they may preach to us with voiceless lips of His goodness and power. May these first brave heralds of the Spring be to us like the angels who carried the glad resurrection tidings to the disciples, filling them with fresh comfort and hope and cheer.

"Little flowers, precious flowers,
Pointing us to Heaven,
Leading us to God above,
Speaking to us of His love,
That through dark or sunny hours,
We His graciousness may prove."

(L. Shorey.)

One day Grimm, the author and Did-erott, the scientist, were walking together in the fields, when suddenly the scientist stopped in the middle of a sentence and remained silent. His friend asked him what was the matter. "I am listening," was his reply. "To whom are you listening?" asked his friend. "I am listening to God," and he held out a bright flower he had just plucked. I think that the flowers show God's goodness more than anything else He has created. They can only live and grow by the power of God, and as we gaze upon them we feel that He is near. They are God's sweet messengers, His silent preachers.

Your loving friend,

The Editor.

God be in my head and in my think-
ing;
God be in my eyes and in my seeing;
God be in my mouth and in my
speaking;
God be in my hands and in my doing;
God be in my feet and in my going;
God be in my mirth and in my laugh-
ing.

PUZZLE.

Jumbled Prophets.

Each word represents the name of a prophet, the letters of which have been jumbled. See if you can find out who the prophets are.

1. Aaiish. 2. Hameejri. 3. Hajeli.
4. Helisa. 5. Hamic. 6. Asom. 7. Haeos. 8. Ggaaih. 9. Heczaarih.
10. Zera.

A MORNING PRAYER.

Dear Father in Heaven, I thank Thee for taking care of us through the night. Bless my home, Father and Mother, and all whom I love.

Be with us through this day and keep us from all harm and danger.

Help me to be obedient, truthful, loving and unselfish, for Jesus Christ's sake. Amen.

WHY HE SUCCEEDED.

Gail Borden, the first great dairyman and inventor of the condensed milk process, is buried in Woodlawn Cemetery, New York. Over his grave is a monument with this inscription:—

GAIL BORDEN,

Inventor and manufacturer.

Died Jan. 11, 1874, Age 72 years.

I tried and failed.

I tried again and again,

and succeeded.

FOR THE BAIRNS.

The Cross.

I sometimes think about the Cross,
And shut my eyes, and try to see
The cruel nails and crown of thorns,
And Jesus crucified for me.

But even could I see Him die,
I could but see a little part
Of that great love, which, like a fire,
Is always burning in His heart.

It is most wonderful to know
His love for me so free and sure;
But 'tis more wonderful to see
My love for Him so faint and poor.

And yet I want to love Thee, Lord:
O light the flame within my heart;
And I will love Thee more and more,
Until I see Thee as Thou art.

—Bishop Walsham How.

To the Manager,

"Church Record,"

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EDITORIAL.

The Royal Family's Lead.

His Majesty the King, together with other members of the Royal family have given a splendid lead in voluntarily foregoing considerable sums in their incomes—King George £50,000 of his Civil List and the Prince of Wales £10,000 from the Duchy of Cornwall. Such action is characteristic of our Royal Family and, as in other matters, will have a great moral value. Our King and his family cheerfully and resolutely share with their subjects whatever hard conditions may prevail at present. It is generous actions like these that not only make a profound impression but endure them to all and sundry. It needs to be borne in mind that the calls on Royalty are heavy; the King and his family subscribe liberally to charities and other funds for public purposes. At Court vulgar ostentation is unknown, and the maximum of simplicity that is consistent with the dignity of the Royal office is observed. But the King has social duties which he cannot escape, and which entail continual outlay. He has to maintain several establishments. He has to entertain distinguished guests in a manner that befits their importance. State functions traditionally associated with the monarchy have to be held.

What uplifts and encourages, is the readiness to sacrifice which marks our King and his family. They have never failed through the years. In their action in this present crisis, we get another conspicuous proof of His Majesty's disinterested wisdom and sense of the common lot. It is for every class of his subjects, as their turn comes, to prove itself as surely in emulous response.

A Splendid Witness.

TWO things stand out as we survey the proceedings of the recent session of the Sydney Synod. One, the strong and unequivocal condemnation of the State Lottery as well as of all unworthy means of raising church funds. And the other, the magnificent witness borne by several of our Evangelical stalwarts. Already the influence of the Synod's pronouncement has had good effect, not only upon the life and work of our own parishes, but in its influence upon other denominations. In fact, a splendid lead has been given, and many spiritually minded leaders have been greatly encouraged. The refreshingly clear testimony borne by the Rev. H. G. J. Howe, who participated in the debate, was one of the best things we have heard for a long time. We offer no apology in quoting it.

"Gambling was hurtful to the individual and hurtful to the Church. Before the Church spoke to the Government and the community it should be right in its own attitude. When he was a young man, he said, he was very fond of dancing, and it fell to his lot to act as master of ceremonies at most of the dances.

"At that time," he said, "I was only a nominal churchman. I had yet to pass through the stage known as conversion. For three years I was antagonistic. I am not ashamed to say it. (Hear, hear.) I used to put money on the 'tote.' I used to play cards for money. So I know what I am talking about. But immediately I was converted these things dropped from me. For 29 years I have never had in any church with which I have been connected a single thing with which to raise money, except by direct gifts. (Applause.) None of these churches went under. We never had any difficulty in obtaining money.

"The point is that no one can say that you cannot raise money without resort to these methods which are questionable, to say the least. I have often been asked to permit dances, but I have always said, 'No.' At the best, they are of no spiritual value.

At the worst they do untold harm to our young people. (Hear, hear.) I challenge the statement that narrow-mindedness drives young people away from the Church. Only the word of God can hold the Church together. The Church should have clean hands. If you want anything, have a prayer meeting."

We commend these thoughts to our readers.

Australia's Rehabilitation.

ON all sides it is felt that Australia's response to the Conversion Loan will go far towards effecting the rehabilitation of our land. And yet, it is realised by patriotic and far sighted men that something more is needed. There is no question that the costs of production are altogether too high. The Bishop of Adelaide, in his Synod charge, urges the suspension of industrial awards and basic wage requirements, and an equal diminution of profits and dividends. He is strongly against any lowering of the standard of living, but is clear that recovery will not come about unless there is a substantial reduction in all awards. All citizens of the Commonwealth need to lay to heart the important observations and recommendations contained in the report of the Unemployment Secretariat Committee:—

"A long-range policy to restore the economic stability of the country should be immediately planned and pushed on with the utmost energy and persistency. Drastic measures for immediate relief to prevent the real danger of a complete breakdown of the social structure while a permanent restoration of industry is being gradually accomplished is urgent. The first aim of this long-range policy must be reduction of costs of production. Export production at world prices is the basis of our industrial organisation. The prime need is a reduction in the costs of all industry and services. This policy must be carried on for the most part, not by Governments but by employers and employees' organisations and by trade organisations. Employers should make vigorous and persistent efforts towards greater efficiency and the writing-off of "dead" capital and should seek the co-operation of employers and employees in each industry. Governments should permit, however, conditions for profitable production, remove obstacles, and co-ordinate and stimulate industrial initiative."

Too long have far too many people lived in a fool's paradise. And there are none so blind as those who will not see.