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## The Irish—Religious and Political.

(Continued from p. 3.)

hunters, subsidized pro-foreigners, returned emigrants, and agitators formed the present Sinn Finn, and from the Dublin rebellion of 1916 made "England's difficulty Ireland's opportunity," till finally, in 1922, they got established in their parliament in Dublin.

Now, with De Valera as president, an avowed Republican, and his army restored to power, he arrogantly threatens England with complete severance of the last link of connection with England—the abolition of the oath of allegiance, and repudiation of moneys advanced by England to secure the land to the ownership of "tillers of the soil." All Ireland a Republic. The Belfast parliament will refuse to have Ulster the rebel's "milch cow," as Northern Ireland has the industries and wealth. They will never become the prey and slaves of Rome. We may well pray "God save Ireland from the horrors of 1920-22 being repeated.



Australian Church Record,  
Diocesan Church House,  
George Street, Sydney,  
19th May, 1932.

devotion—love of God, King, and Country.

Your loving Friend,  
THE EDITOR.

Dear Boys and Girls,

Next Tuesday is Empire Day, when we think of the world-wide British Dominions of our King and those great ideals and principles for which British people stand. During the reign of Queen Victoria, the 24th May—her Majesty's Birthday—was observed as a public holiday. After her death, the same day, which had for so many years inspired patriotic and Imperial feelings, was chosen as the most appropriate day on which to celebrate Empire Day. Thus it will be that next Tuesday, in every country under our flag—the Union Jack—people will meet to renew the sense of Empire with all other parts of the British Commonwealth of Nations.

The flag with the three crosses—the Union Jack—is our flag. It is only a bit of bunting, but it is a symbol which has braved a thousand years the battle and the breeze. It is a symbol of the protecting might of England, of imperial unity, of loyalty to an ancient throne, and of those high standards of justice and freedom which have made our far-flung Empire great. For what it signifies men have gladly died; and the heart of a true Britisher thrills as his eyes rest upon it and he remembers the glorious history of the Empire to which he belongs.

It has been the custom on Empire Day for our school children to salute the flag. Now a certain section of the community would forbid this simple act of loyalty, and if they could have their way, would trample the flag in the mud. But for the protection of that flag Australia to-day would not be peopled by a sturdy white race, and those who would spit upon it would be helots of some foreign power.

To us our flag is the symbol of a great tradition. Wherever it floats, men are free in spite of the nonsense talked about "wage-slaves" and so forth. It is a symbol of sacrifice. Slowly our Empire has been built up and at what a tremendous cost! The blood of our sons has been the costly cement which binds it together. Explorers, scientists, civil servants, soldiers and sailors have gone forth from that little island set in the grey North Sea to the uttermost bounds of the world, and have lived and died for England. It is a symbol of religion. Nominally at least we are a Christian nation. When our King is crowned in Westminster Abbey with ancient and impressive rights, the diadem of empire is placed upon his head by the chief minister of the Established Church. Thus is this highest act of the State the recognition of God as King of Kings, whose vassal our King is.

These are days when all true boys and girls are called to be loyal and true to King and Country. May the young readers of this Evangelical Church Paper lead the way in true Empire

In the Cathedral of Lubeck, Germany, is the following inscription:—

"Thus speaketh Christ our Lord to us:

Ye call me Master, and obey me not;  
Ye call me Light, and seek me not;  
Ye call me Way, and walk me not;  
Ye call me Life, and desire me not;  
Ye call me Wise, and follow me not;  
Ye call me Fair, and love me not;  
Ye call me Rich, and ask me not;  
Ye call me Eternal, and seek me not;  
Ye call me Gracious, and trust me not;

Ye call me Noble, and serve me not;  
Ye call me Mighty, and honour me not;

Ye call me Just, and fear me not;  
If I condemn you, blame me not!"

## THE STORY OF GARIBALDI.

### A Brave Man.

Long years ago there lived a great soldier and a great lover of his country, Italy. Perhaps you have heard his name: his name was Garibaldi. One day he and some of his officers and men had been out among the mountains, and just after sunset they made their way back to their barracks feeling very tired and hungry. On the way back they met a shepherd who seemed to be in great distress. They asked him what was troubling him, and his story was that he had gathered the sheep from among the hills into the fold and, that one little lamb was missing. He had searched everywhere for it, but the lamb was not to be found. Well, Garibaldi and his men got lanterns and torches, and they went to search for the lamb in one direction, and the shepherd and his men went in another direction.

The next morning Garibaldi was nowhere to be seen. He was always first to be up in the morning, and at last his servant thought he would go to his room in the barracks and see if he was there. So he knocked at the door, and listened for an answer, but no answer came, and then he turned the handle and walked in. Garibaldi was there right enough, but he was fast asleep. So the servant crept very quietly out of the room, and waited for another half-an-hour. Then he knocked at the door again, and as he received no answer, he walked in and found Garibaldi still fast asleep. The servant did not know what to do, but as he stood there at the foot of the bed, Garibaldi stirred from his sleep, and stretched out his arms and yawned. Then he opened his eyes and saw the servant, and smiled. Then he put his hands right down under the bed clothes, and he drew something out: it was the little lamb that had been lost. He had found it and taken it home with him because it was almost chilled to death, and he had taken it to bed with him to bring back some warmth to its little half-dead body.

This is a lovely story of a brave man. He was a great man and he had a big heart, as every true man always has. But there is Someone Who is much greater than Garibaldi, and with a much bigger heart, and He said once to one of His servants, "Tend My lambs. Look after My lambs." May we know Jesus the Good Shepherd. May we trust Him and love Him. May we indeed be found in His fold.

Faith and works, like the wings of a bird, or the twin screws of a ship, must act in concert to maintain the balance of life and its highest well-being.

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## EDITORIAL.

### The Church and Politics.

WE might not have said it in just the same terms, but we agree with the principle behind the Bishop of Goulburn's words when he states:—"I am not going to have the Church annexed as an ally and a possible source of support for any anti-Communist campaign that politicians like to organise. There are statesmen who have never attended a church, never sent their children to Sunday School, and never paid a 'bob' in support of the Church. I am not going to have the Church discovered and annexed by those men and hitched to their car for a particular form of social campaign or anti-Communist campaign."

We, ourselves, have noticed that when elections are in the offing, certain types of politicians become very friendly to the Church, and even glibly give expression to Christian sentiments. The Church knows no political party. Within her ranks there are men and women of every shade of political opinion. But their politics do not obtrude in a spiritual organisation. The Church of God is concerned with the spiritual life of the people, with the proclamation of the word of God, with the enunciation of the eternal principles of righteousness and truth, with the building up of Christian character. She therefore, can never become a pawn in the political game. She is concerned, and very deeply concerned, with questions of right and wrong, with all that concerns the

people's lot. She must never hesitate to let her voice be heard on grave moral and ethical and social issues. She must not hesitate to hit out, hip and thigh, the noisy demagogues who would render lip service to eternal verities and who seek to ride into power on the back of holy sanctions. But to take sides on the hustings with political parties is not her job. She needs beware of being caught up unwittingly. There is the danger.

### The Lang Government.

THE Lang Government, as such, has come to an inglorious end.

This has been long overdue. This Government goes down, we trust, into oblivion, unhonoured, and unsung! New South Wales, for months past, has been a veritable eye-sore in the body politic of Australia, defying healing and rehabilitation, all because a brazenly one-sided government was in power, bent upon carrying out its own suicidal policy. The spectacle was made the sorer because of the battle waged for weeks between Federal and State authorities, each trying to check-mate the other. The policy of take-all and extremism has never been known to achieve any lasting good in a community. War to the knife is a futile way of governing the land—hence our pleasure that at last the Governor of New South Wales was able to take action. Sir Philip Game had been exceedingly patient, and deserves our gratitude and respect for the way in which he handled an admittedly difficult situation. The solution is now in the hands of the people. We hope that the electorate will take no notice of inflammatory and one-sided policies and speeches, but will go to the ballot-box on June 11 with only one object in view—the well-being of the State. To us the date of the election is significant, being the day of the Festival of St. Barnabas—the Son of Consolation. With so much unemployment in the community and the consequent need, the call comes for ready sympathy on all sides, and mutual helpfulness, in other words, daily evidence of the Spirit of Christ.

### Evangelism in Melbourne.

THE first of the series of Evangelistic Missions in many Melbourne parishes has concluded. The vicars and missionaries could not have had a more devoted and zealous leader than the Archbishop himself, who conducted a mission in his Cathedral. There is no doubt that many church-people have been awakened out of sloth and galvanised into more faithful service. Whether the campaign thus far, has touched the wayward and

godless in the community is a moot question. Some think that the ordinary mission in the parish church is not calculated to do this, but that a marquee should be pitched on some vacant block near the main thoroughfare right in the heart of the people, and that unconventional means should be adopted in the missioning. Be this as it may, the outsider will not readily come to the church building. No matter how keenly mission helpers visit the homes, broadcast literature and give personal invitation, the truth is that the vast majority of people will not heed. Hosts of people are dead to all spiritual appeals. No entreaty seems to move them in the direction of the church. To many, its message is synonymous with flatness and dullness. Of course, this is not true. It is only an excuse on the part of worldly-minded people. The Church, however, cannot remain quiet in the matter. The situation is a veritable challenge to our Evangelistic Committees. They should examine closely this side of the problem. There must be a point of contact somewhere. Out into the highways and by-ways the messengers of the Cross must go and literally compel the wanderers to come in. Maybe the coming of the Church Army amongst us will open up new avenues of contact and services in dealing with this problem.

### Prince of Wales' Appeal.

NOT only business men, but all sections in the community must pay due heed to the appeal of the Prince of Wales when addressing the Incorporated Sales Managers' Association in London last week. In urging how important it is for industrial and commercial concerns to go out into the world in search of business, he stressed the important place that young men should fill in any such aggressive enterprise. He remarked that "if a man at 30 was not capable of taking responsibility and exercising authority and initiative, there was small chance of his acquiring those qualifications later. Young men should be given 'key' positions at an earlier age that was the rule at present.

"Recruit wisely, train thoroughly, and trust boldly, and our young manhood will not fail you."

Surely such words have lessons for the Church to-day. There is need for aggressive leadership, all round. What is required is a forward looking policy in diocesan and parochial life, to be followed by unflagging enterprise and zeal. It will never do to mark time. The enemies of Christ are hard at work buying up every opportunity. Hence the call to the Church and her leaders.



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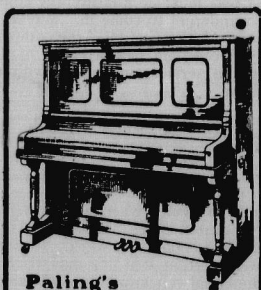
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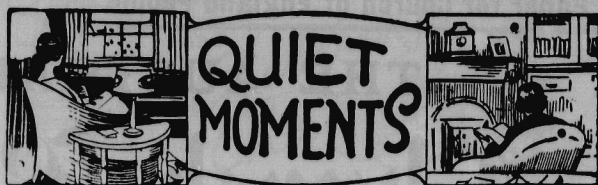
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## "Wilt Thou Lay Down Thy Life for My Sake?"

"He that findeth his life shall lose it; and  
he that loseth his life for My sake shall find  
it."—Matt. 10: 39.

"Whosoever would save his life shall lose  
it; and whosoever shall lose his life for My  
sake and the Gospel's shall save it."—  
Mark 8: 35.

"Whosoever shall seek to gain his life  
shall lose it; but whosoever shall lose his life  
shall find it."—Luke 17: 33.

"He that loveth his life loseth it; and he  
that hateth his life in this world shall keep  
it unto life eternal."—John 12: 25.

OF all Christ's sayings this is the  
only one recorded in all four Gospels.  
This alone makes it unique.  
But that is not its only distinction.  
This great principle, with noteworthy  
variations, was enunciated by our Lord  
on at least four different occasions.  
For easy reference these are printed  
above, but the contexts are essential  
for adequate consideration. The  
varied wordings and the distinctive oc-  
casions, taken together, give a pecu-  
liar and a cumulative emphasis to this  
great central truth of Christianity.

Matthew 10, as a chapter, opens a  
new page in Christ's ministry. It re-  
cords the Commission of the Twelve  
to the lost sheep of the House of Is-  
rael, and it indicates some essential  
characteristics of a true disciple. Here  
at the outset our Lord defines the way  
of life. Sacrifice is the law of the  
Kingdom. The Twelve, sent to the  
lost sheep, are told that if they would  
find their own souls, as well as the  
sheep, they must be prepared to lose  
their lives. The good shepherd must  
be prepared to give his life for the  
sheep; it is the hireling who flees. In  
seeking the lost, they shall find them-  
selves. What word could be more  
perfectly chosen?

Christ's entry upon the closing year  
of His earthly ministry was marked by  
Peter's striking confession at Caes-  
area Philippi, and by Christ's flashing  
and vehement rebuke to Peter for sug-  
gesting that the Saviour of the World  
should shun the cross. With the pre-  
cision of a rapier the word is chosen  
and thrust home—"Whosoever wills to  
save his life shall lose it." It is not  
one verb, but two: "Whosoever wills  
to save his life." The words pierce  
even to the dividing asunder of soul  
and spirit. The Cross and self-indul-  
gence are made to stand one over  
against the other in sharp contrast.  
There can be no compromise.

When our Lord's ministry was draw-  
ing to a close and men asked Him  
when the Kingdom of God would come  
Christ recalls the days of Noah and  
of Lot. "Remember Lot's wife." He  
says, for "whosoever shall seek to  
gain his life shall lose it." The word  
here chosen is defined in the lexicons  
as "to make my own," or "to acquire  
for myself." The man who takes this  
attitude towards his life, says Christ,  
shall lose it. Lot's wife cast longing  
eyes back upon her possessions. The  
man who does this in regard to his life  
and his possessions shall lose them.

But on the contrary—and here we  
adopt Westcott's translation—"Who-  
soever shall lose his life shall bring it

to a new birth." The word here used  
is of extraordinary interest. It means  
"to bring to birth." The best com-  
mentary is found in the Septuagint  
version of Exodus, where it is repeat-  
edly used of the midwives, who, dis-  
obeying Pharaoh's commands, "saved  
the men-children alive." In their deli-  
cate office, they helped to bring the  
children to birth instead of casting  
them out. Luke, as a physician, em-  
ploys the same terminology in Acts 7:  
19, when referring to the same event.  
So, to lose one's life for Christ's sake  
is not only to save it, but to bring it  
to a new birth, a birth into that which  
is life indeed.

Little space is left for reference to  
our Lord's last utterance of this great  
truth. His last week on earth had  
dawned, and He was face to face with  
this great principle in its most poignant  
form. "The hour is come," He said,  
"that the Son of Man should be  
glorified." Then, with a word which  
penetrates to the heart of the whole  
matter, He adds, "He that loveth his  
life loseth it." The secret of man's  
desire to "find" his life, to "save" his  
life, or to "gain" his life is just this—  
his love of self. But on the contrary,  
"He that hateth his life in this world  
shall keep it unto life eternal."

If our Lord, on four great occasions  
laid such stress upon this law; and if  
of all our Lord's sayings this is the  
only one reported by all four evan-  
gelists, then there surely must be some  
sufficient reason for such unparalleled  
emphasis. Do not our own hearts sup-  
ply that reason? "Lay it to your  
own heart," wrote Alexander Whyte:  
"your own battlefield is not over the  
sea; it is at home. Your battlefield  
is just where you are. Your battle fol-  
lows you about the world, and it is  
just where you are set. And that is  
because your enemy, and the enemy of  
your Captain, is yourself. It is no  
paradox to say that; it is no hyper-  
bole, no extravagance, no exaggera-  
tion." Just because this truth is so  
vital, and just because we are by na-  
ture so ready to evade it, the greatest  
of all Teachers has pressed it home  
by reiterated emphasis.

It is easy, perilously easy, to be ex-  
ternally aggressive, and abnormally  
active, even in Christian service. But  
here, as Dr. Whyte says, is the all-im-  
portant battlefield for each one of us.  
—Marshall Broomhall.

### I AM CALLING YOU.

"I am the best friend of mankind. I am  
a necessity. I am hung about with sweet  
memories, memories of brides, memories of  
mothers, memories of boys and girls, mem-  
ories of the aged as they grope their way  
down to the shadows; In the minds of the  
greatest men on earth I find a constant  
dwelling place; I live in the lives of the  
young and in the dreams of the old; I am  
the essence of good fellowship, friendliness  
and love; I give gifts that gold cannot buy  
nor Kings cannot take away. They are  
freely given to all who ask; I bring back  
the freshness, the eagerness, the spirit of  
youth, which feels that it has something  
ahead for which to live; I meet you with  
outstretched arms and with songs of glad-  
ness; Some time—some day—some hour—  
in the near or far future, you will yearn for  
the touch of my friendly hand; I am your  
comforter and best friend; I am calling you  
—I AM THE CHURCH."

## Our Troubles.

### "This Way Out."

(By Laicus.)

WHEN troubles and problems  
force themselves upon us, there  
are always plenty of people at  
hand with their solutions and pana-  
ceas. This is inevitable and desir-  
able, for by discussion of the propos-  
als we may ascertain with some degree  
of accuracy their value. And so it is  
incumbent on him who thinks that he  
has a cure for the ills which afflict hu-  
manity, to give a reason for the faith  
that is in him, even at the risk of be-  
ing charged with overweening self-  
conceit.

Is there a way out from our present  
state of unrest and distress? The  
question may be put otherwise: "Is  
this the Devil's world or God's world?"  
If the former, there is no course avail-  
able but to fight evil with evil, to act  
on the belief that might is right, that  
the Devil is on the side of the largest  
battalions. But if there is a Divine  
Ruler of the Universe, there must be  
a solution for our troubles in harmony  
with the basic ethical principles of His  
Kingdom.

So that the first step towards find-  
ing a cure is for Christian people to  
get into harmony with the mind of  
God, to know what the will of the Lord  
is. Knowing this, having discovered  
a principle basic to the Divine econ-  
omy we must, one and all, in our sev-  
eral spheres, get to work and bring  
into harmony with the will of God all  
the activities with which we are asso-  
ciated.

The economist must try to find out  
how the practice of political economy  
may be brought up to the standard of  
Divine requirements; the politician  
must not let party claims over-ride  
higher demands; Clergy and laity must  
subordinate pursuit of denominational  
interests to the broad principle of the  
Catholicity of all Christian truth. And  
disunion, due to ignorance of, or in-  
difference to the rights and opinions  
of others must give way to a genuine  
effort to consummate the union of  
Christendom. For the task awaiting  
the Church is so stupendous that an  
undivided front is needed. No section  
of the Church must stand aloof from  
others on the grounds of imaginary in-  
fallibility.

We need, all of us, to seek for a  
revelation of the mind of God, and  
this is not hard to find. Here is a  
claim which any thoughtful Christian  
should be prepared to support—that  
all our troubles—domestic, civic, po-  
litical, religious, national and interna-  
tional—can be solved if we are pre-  
pared to follow the teaching of Christ  
as to the mind of God, and to be guid-  
ed by His Spirit in all our relations  
with one another.

We have received the needed reve-  
lation; failure to live aright is due to  
ignorance or neglect of plain teaching  
as set forth in the Sermon on the  
Mount.

### A Wide-Spread Conviction.

It is not hard to trace a growing  
conviction that if all is not right with  
the world the fault lies at the door of  
the ignorant or wilfully perverse, to  
whom the supreme law of love is a  
dead letter. The great commandment  
as enunciated by Christ is plain and  
unmistakable. "Thou shalt love the  
Lord thy God with all thy mind, and  
soul and strength, and thy neighbour  
as thyself." The Golden Rule bids us

to do unto others as we would have  
them do to us.

The present writer was talking to a  
friend lately, and asked for an opin-  
ion as to the best solution of our  
troubles. The answer was unequivocal.  
It was, "Apply the teachings of the  
Sermon on the Mount, and all our  
troubles will disappear." A couple of  
hours later he was speaking to another  
friend and he proposed the same ques-  
tion, with the added enquiry as to  
what legislation is needed to effect de-  
sired reforms. Again the answer was,  
"Carry out the teachings of Christ as  
set forth in His great sermon, and all  
will be well. As to legislation, it is  
useless unless it is inspired and per-  
meated through and through by the  
Spirit of Him Who preached that ser-  
mon." And it is certain that all that  
any other kind of legislation can do is  
to provide temporary palliatives for  
our ills, and to build up defensive bar-  
riers between class and class, be-  
tween nation and nation, between col-  
our and colour—barriers which must  
fall before the attack of augmented  
strength on one side or the other. What,  
for example, is the only defence  
against the Yellow Peril or any simi-  
lar danger from non-Christian hordes?  
Nothing can avail but the spread of  
the Christian faith and the bringing  
of all nations into the light of the Gos-  
pel. What can withstand the attacks  
of blatant materialism, whether within  
our own nation or in Soviet Russia,  
with its "Five Years' Plan" plus its  
avowed "No-God" policy? Again,  
nothing but the winning of the world  
for Christ and His teaching.

In short, there is a single evil or  
gravely critical national problem that  
would not be dealt with effectively if  
all men, everywhere, were of the mind  
of the Carpenter of Nazareth, the  
Friend of the poor, the Elder Brother  
of all humanity? Personally, I look  
on the application of Christ's teaching  
as a veritable panacea. Can anyone  
prove me to be in error?

### Some Applications.

I pass by without further comment  
the effect of obedience to Christ's  
commands and the living in His Spirit  
in the sphere of disturbed interna-  
tional policy, of strife between polit-  
ical parties within the State, of conflict  
between earnest Christians of different  
denominations, and I narrow the in-  
quiry down to modes of life within the  
community. Take the question of the  
expenditure of money—money, we may  
suppose, that we have honestly ear-  
ned and call our own. But is it our  
own? Is anything our own to do with  
as we like? Are even our natural gifts  
and endowments our own to be used  
selfishly? Is the expert in any sphere  
of activity justified in using those gifts  
for the benefit of himself and his im-  
mediate dependents, without regard to  
the claims of humanity at large? Is  
any man justified in encouraging in  
himself or in others the habit of great-  
er or less indulgence in pleasures,  
harmless, perhaps, in themselves, but  
involving the expenditure of money  
that would be better spent in helping  
those in need? Is a parent justified in  
indulging his child with every amuse-  
ment that the latter desires; or in  
spending on the child's clothes and  
luxuries more than is necessary, mere-  
ly because other children have a super-  
abundance, and his child must not suf-  
fer by comparison, or feel himself ag-  
grieved? Are people justified in free  
indulgence in social functions when  
around them is destitution. Is it any  
wonder that bitterness is felt by the  
poor against the rich, when any day  
one may read of bridge parties, the-

atre parties, balls, and so forth, at a  
time when every penny should be used  
wisely, if not for one's own benefit,  
then for the relief of distress?

And this lavish, unnecessary, and  
ill-advised expenditure is not confined  
to the comparatively wealthy. Why  
do we see so many children supplied  
with ephemeral literature, harmless, it  
may be, but often is not, when they  
should be taught to buy only what is  
necessary so that they may have the  
means of helping the less fortunate?  
I speak of that which I do know, when  
I say that it is possible to arouse in  
any normal child such a feeling of prac-  
tical sympathy as will find expression  
in wonderful self-denial, in the experi-  
ence of which true joy is found. On  
the other hand, if we encourage our  
children to ask for what they want,  
as opposed to what they need, we are  
taking the surest way of making them  
self-centred and self-seeking adults,  
each out for himself, each a partisan  
in class and sectional and internation-  
al strife.

### The Call for Union.

We are told on all sides that to pull  
civilisation out of the quagmire into  
which it has fallen the greatest need is  
united action—a common purpose  
prompted by a common vision of what  
is most desirable. But where are we  
to get this inspiration for united ac-  
tion? Not primarily in a conscious-  
ness that "United we stand, divided  
we fall," not from a selfish desire for  
self-preservation. It is conceivable  
that united action prompted by such  
cold calculation might give some mea-  
sure of temporary relief and peace. But  
would such an ameliorated condition  
have any permanence? Would not the  
strife of class and class, of party and  
party, recommence when matters had  
become approximately normal?

What we need is united action  
prompted by a common creed, a com-  
mon vision—the creed that God is  
Father of all, that all men are broth-  
ers, that the supreme law is the Law  
of Love, that nothing short of steady  
practice of that law can give perman-  
ent peace to the world, and that such  
practice would succeed when all leg-  
islation not based on that law has ut-  
terly and miserably failed.

There was a time when the disciples  
of Christ, not yet filled with the spirit  
of their Master, urged Him to call  
down Divine vengeance on those who  
had opposed Him. But they were  
told, "Ye know not of what spirit ye  
are. The Son of Man is not come to  
destroy men's lives, but to save them,  
and to give His life a ransom for  
many." And we also read, "As many  
as are led by the Spirit of God, they  
are the sons of God."

We seem as a race to have forgot-  
ten our common parentage in God, and  
to be living like quarrelsome children  
in the Father's household. If we could  
rise to a consciousness of our com-  
mon sonship, we should behave as we  
ought. And the world's grave  
troubles would disappear, dissolved by  
the potent Universal solvent, the spirit  
of sacrifice and service.

### "A BISHOP'S 'O.K., COLONEL!'"

Dr. Winnington-Ingram, the Bishop of  
London, told a gathering at Bournemouth  
recently that as a result of his visits to  
Canada he had learned to say to his chauffeur  
when he wanted him to go faster, "Tread on  
the gas, John."  
His Lordship added: "I am now trying  
to summon up courage to say 'O.K., Col-  
onel,' to the Archbishop when he asks me  
to come to Convocation!"  
Oh, for a glimpse of the Archbishop's ex-  
pression if such a remark were made to him  
by a bishop!—C.E. Newspaper.



## WAYSIDE MUSINGS.

(By a Wayfarer.)

## MORE BIBLE DIFFICULTIES.

"WELL," said the older man, "has anything more been heard about Bible difficulties?"

"Nothing from outside," said a young man, "but some of us have been discussing it among ourselves, and we consider that there really are plenty of difficulties in the Bible and a good many contradictions; and contradictory stories can't both be true, can they?"

"Sometimes they can," said the older man. "If we can't harmonize them it is often because we don't know the connecting link. But give us an example."

"Well," said the young man, "were there two demoniacs cured at Gadara, or only one?"

"Two, certainly," said the other, "but one case was more striking than the other, and his cure is more specifically detailed. Any other example?"

"Yes," said the young man, "plenty more. The genealogies of our Lord as given in Matthew and Luke, differ tremendously. And we read in Jeremiah 22, 28, that Coniah was to die childless, and yet St. Matthew traces our Lord's descent from David through this very Coniah, or Jeconiah. How are those statements reconcilable?"

"It was probably through an adoption," said the old man, "or a Levirate marriage. When a man died childless his brother was by law bound to marry the widow, and their first child was reckoned as the child of the deceased, and as his heir. That was very likely the case here. In St. Luke's Gospel the line is traced back to Nathan, another son of David, as if the line of Solomon became extinct in Jeconiah, and was replaced by the collateral branch. Any other difficulty?"

"Yes," said the young man. "In the Books of Kings and Chronicles the lengths of the Kings' reigns are often given differently, and sometimes the figures are inconsistent with the context. For instance, in 2 Kings 15, 1, it says that Azariah began to reign over Judah in the 27th year of Jeroboam, King of Israel. But if you work out the figures given in Chapter 14 you find that it happened in the 15th year of Jeroboam. How do you account for such a discrepancy?"

"There are many such cases," answered the older man. "Sometimes the discrepancy can be explained, and sometimes I, at least, can't explain it. But it was a common practice for an Eastern King to associate his eldest son with him in the kingdom, in order to secure his future succession. Now, sometimes the son's reign is reckoned from the time when he began to reign with his father, and sometimes, from when he began his independent reign. In other cases (as in the one you mentioned), there has been a mistake in copying the Hebrew letters, which are also numerals, and which are often very like each other; and I believe that a dot, put in or omitted, makes a very big difference in the number signified; so there is plenty of room in Hebrew for arithmetical errors. Sometimes they can be detected and corrected, but even if we have to class them among unexplained difficulties, they don't shake our faith. Our belief in the Inspiration of the Bible is too

well grounded to be shaken by numerical discrepancies."

"But isn't the Old Testament full of all sorts of historical blunders?" asked the young man. "Of course, I don't know, but I have read, or been told that it is."

"Unbelieving critics love to say so," answered the old man. "They formerly told us that the story of Chedorlaomer, in Genesis 14, was wholly impossible and unhistorical. But recent discoveries have proved it true. And almost every fresh discovery in Palestine and Assyria throws fresh light on Old Testament history, confirming its accuracy. Let me tell you a story from Dr. Gott's 'Parish Priest of the Town,' page 164. Travelling in the Tyrol, he met an unbeliever in the Bible. Dr. Gott calls him a true hearted man, but one whose faith had been upset by a learned sceptic. Dr. Gott endeavoured to meet his difficulties, but in vain, and after a time they parted, and Dr. Gott could never hear of him again. A year and a half after, in London, some of Dr. Gott's family attended a splendid lecture on Bible Lands. Dr. Gott enquired the name of the lecturer, and uttered an exclamation of horror when he found it was the name of the learned critic who had wrecked his poor friend's faith. But, they said, it was the most Christian lecture we ever heard; it was one long evidence of the Faith!"

"And it was true. Climbing, one day, an Assyrian cliff, that man had read an ancient rock inscription, which so fitted in with Bible History that he at once saw the error of his past reasoning; his scepticism vanished, and he descended to the ground a humble and earnest Christian. But, alas, he could never undo the mischief that his former words had done; nor restore faith to those (perhaps many), whose belief in the Bible he had shaken."

"It seems a shocking thing," said the young man, "that learned men should be so reckless in communicating their doubts."

"It is," said the older man. "It's bad enough when they are themselves unbelievers, or speaking merely as University professors, or the like, but it's ten times worse when they are professed ministers of the Gospel who disseminate these 'assured results of modern criticism, and set themselves to explain away whatever in the Bible is miraculous, or whatever doesn't accord with their ideas of propriety.'"

"Most of their attacks are on the Old Testament, are they not?" asked the young man.

"Yes, I think so," said the elder, "yet not exclusively. I have read how they attacked the Book of the Acts as not historical. It was not written by St. Luke, but by some second-century writer, who had got hold of some travel notes and passed them off as the experiences of Paul. Thus, the account of the shipwreck was genuine, but the account of the subsequent miracles betrayed a later hand. There were no Praetors at Philippi, nor Politarchs at Thessalonica, and so on. Recent discoveries have shown that the magistrates at Philippi did call themselves Praetors, though they had no right to, and that the rulers at Thessalonica were really Politarchs. The very word, and some of the proper names recorded by St. Luke, have been discovered on inscriptions found among the ruins."

"Didn't they once attack the Book of Daniel?" asked one of the young men.

"Yes," said the other, "they don't like the prophecies contained in it, especially that about Antiochus Epiphanes; they declared that it must have been written after the event. But I think that the genuineness of the book has been fully established, and that both Daniel and the Acts are to-day beyond criticism."

"And yet a good many of these critics are professing Christians, and some of them ministers of the Gospel, are they not?" asked the young man.

"Yes," said the older man, "and many of them, I believe, are very sincere Christians. Their initial mistake has been, I think, not taking the Bible at its own valuation as the Word of God, but looking on it as a mere collection of common writings, deserving of no special reverence, but which, without sin or danger, they may criticise, disbelieve or deny according to their own judgements."

"But what about Christ's valuation?" asked the young man.

"Ah, there's the trouble," said the old man. "They think themselves free to refuse His valuation, too; for they look on His word as not more authoritative than the opinion of any ordinary Jew of that day, and as long as they take that attitude of intellectual pride the critics, even though they may be, individually, sincere Christian men, will be, as they are now, a source of spiritual danger."



Mr. Garvin Long, B.A., son of the late Bishop Long, has joined the editorial staff of the "Sydney Morning Herald." Mr. Long until recently was on the staff of the Melbourne "Argus."

Mr. and Mrs. Buckley, of the Roper River Mission, will have reached that C.M.S. Mission Station in Northern Australia ere this. They passed through Sydney the other day, having come by car from Melbourne and were travelling overland to their work.

The Rev. R. H. B. Williams, of St. Luke's, Brighton, is holidaying in Adelaide. His work as editor of the Melbourne Church of England "Messenger" is being undertaken by the Rev. A. E. Young, vicar of St. Luke's, South Melbourne.

Mr. F. A. Selden, manager of the Australian Bank of Commerce (now amalgamated with the Bank of New South Wales) at Young has been retired after 10 years' service. It is good to know that his active service for his Church is not to be interrupted and that he will continue to live in Young.

The Rev. Leicester Johnson has been appointed rector of Lake Bathurst and takes up duty there on May 15th. Before his ordination he was organist and choirmaster of St. Saviour's Cathedral. Ordained in 1923, he has served as curate of All Saints' Cathedral, Bathurst; rector of O'Connell; assistant priest and later locum tenens of St. Peter's, Neutral Bay.

A gift of £300 has been made by Mrs. E. S. Snodgrass, widow of the late Canon Snodgrass, to the Home for Babies, Darling, Melbourne, which is one of the homes conducted under the auspices of the Community of the Holy Name. The money is to endow a cot in memory of Canon Snodgrass. The home has also received a bequest of £500 under the will of the late Mrs. Florence Hicks, of St. Kilda Road.

We congratulate the Rev. Canon H. R. Holmes, M.A., on his appointment as Dean of All Saints' Cathedral, Bathurst. Hitherto Canon Holmes has been Sub-Dean. In earlier days Dean Holmes was Travelling

Secretary of the Australian Student Christian Union, subsequently going out to India as a C.M.S. Missionary. For a short period he was curate at St. Philip's, Church Hill, Sydney. He is a graduate of Melbourne University.

The Rev. F. J. Travers, rector of Euroa, Victoria, has sent his resignation to the Bishop of Wangaratta. He is going as a guest to the Community of the Ascension, Goulburn, but his future movements are undecided. The Bishop writes: Mr. Travers has been almost four years at Euroa, and his work there will be long remembered, not only by the parishioners, but by everyone in the diocese who has seen its results. He has shown us all that we need not, because we are in the country, content ourselves with any "second best."

Canon Done, rector of Bega, has accepted the office of Organising Secretary for the Diocese of Goulburn, vacated by Canon Hirst on his appointment as Vice-Dean. Canon Done was ordained in 1906, was curate of Cootamundra, 1907-8; Rector of Tumbarumba, 1908-10; Incumbent of West Monaro, 1910-12; Locum Tenens at Cootamundra, 1912-14; Superintendent of the Chinese Mission, Sydney, 1914-15; Missionary in the Torres Straits, 1915-26; at the Mitchell River Mission, 1927; Examining Chaplain to the Bishop of Carpentaria, 1919-28. Since 1928 he has been rector of Bega and since 1931 a Canon of St. Saviour's Cathedral.

On Monday, 9th May, in the presence of diocesan officials and representative churchmen, the Archbishop presented Dean Aickin with a substantial cheque from his friends and admirers. He expressed his great pleasure at having had the Dean as his fellow-worker, and regret that ill-health caused his retirement from the active work of the Church. The Dean, who was accompanied by Mrs. Aickin, made grateful acknowledgement of the gift. The hope was generally expressed that his great gifts would not be quite lost to the Church that he had loved and served so faithfully. It is intended to pay the balance owing on his home at Black Rock, and the interest on the remainder should supplement the Dean's small pension.

The N.S.W. Council of Churches, in presenting their annual report, make reference to two Church of England Clergy. "It is with regret that we record the passing away of the Bishop Coadjutor, the Rt. Rev. D'Arcy Irvine. The Bishop was always courteous and took a lively interest in the work of the Council. Being a very busy man in his own Denomination, he could not attend many of the Council's meetings. Our Christian sympathy goes out to his widow and other members of the family, and also to his Church for the loss sustained." "The Council wishes to place on record its sincere appreciation of the splendid service rendered during the year by the President, Ven. Archdeacon D. J. Davies. Much of the success of the past year has been due to his able and courageous leadership."

Mr. L. A. Adamson, M.A., Headmaster of Wesley College, who is also a lay canon of St. Paul's Cathedral, Melbourne, and a member of the Council of the Diocese, has announced his resignation from the headmastership as from the end of this year. Mr. Adamson has been in ill-health for some time and had already been granted leave by the Council of the College until the end of the year. He will remain in residence at the school, and will undertake light duties in connection with the preparatory school. At the end of this year, or early in 1933, he intends leaving for England, but will probably avoid the severity of the English winter by returning to Australia. In addition to his diocesan offices, Mr. Adamson has been a lay reader at Christ Church, St. Kilda, for 30 years.

The Rev. E. and Mrs. Hankinson, of All Saints', East Malvern, have been entertained at an "At Home" by the parishioners in commemoration of the sixth anniversary of Mr. Hankinson's ministry in the parish. Mr. Hankinson was inducted as the first incumbent in charge of this new parish on the 30th April, 1926. There were about 200 parishioners present who received their guests with an enthusiastic welcome. The social gathering was enlivened with music, songs and recitations, the supper being provided by the Ladies' Guild, assisted by members of the Girl Guides and Rangers. During the evening a presentation of a pocket book wallet of notes was made to Mr. Hankinson, and to Mrs. Hankinson a piece of Steward Crystal, as a memento of the parishioners' good wishes.

We offer our warmest felicitations to the Rev. W. and Mrs. Greenwood, of St.

Nicholas' Rectory, Coogee, N.S.W., on the attainment of their Golden Wedding. Fifty years ago, on June 7, 1882, at St. Mary's Church, Eastwood, Keighley, Yorkshire, by the Rev. J. Room, B.A., Vicar, the Rev. William Greenwood, Curate of Normanton, Yorks, was married to Ann Elizabeth, eldest daughter of Mr. Abraham Mitchell, of Thwaites Farm, Keighley. Mr. and Mrs. Greenwood will be "At Home" at St. Nicholas' Rectory, 123 Brook Street, Coogee, on Tuesday, 7th June. For 35 years Mr. and Mrs. Greenwood have fulfilled a noble and devoted ministry in Coogee, marked by fidelity to Scriptural and Evangelical truths. They have watched the growth of Coogee and district from a few scattered homes to populous suburbs.

Archdeacon J. Rarity Young, of the Diocese of Christchurch, better known irreverently to Canterbury College men of his time as plain "Jim," and beloved on the West Coast of N.Z., has achieved rapid promotion since he went to Hawera from Ross. On the resignation of Archdeacon Creed Meredith he was appointed vicar of Christ Church, Wanganui, and the Bishop then appointed him as Archdeacon. The "Chronicle," extending congratulations on behalf of the clergy, says: "Although he has only been at work in the Diocese for four years, the appointment surprised no one, and all agree that the Bishop's judgment has been right. Archdeacon Young knows his Archdeaconry, both country and town, and has won for himself the respect and affection of all. May he long enjoy the honour the Bishop has conferred on him."

The Rev. Travers Hartley Falkiner died in Melbourne on 12th May. Mr. Falkiner was a graduate of Trinity College, Dublin, and he was ordained in London in 1908. He served in the parishes of Bethnal Green and South Hackney, and he was a chaplain in the war. For several months before his death he had lived in Melbourne, but his usual place of residence was South Australia. He was the son of Sir Frederick Falkiner, who was Recorder of Dublin, and he was born in Ireland. Mr. Falkiner was left a widow. His remains were cremated at the Fawkner Cemetery. The service was conducted by the Rev. A. F. Falconer, of All Saints' Church, St. Kilda. Among those present were Mr. D. McCall McCowan, president, and Mr. G. R. Whitten, secretary, of the Highland Brigade Association, of which Mr. Falkiner was a member.

Mr. Justice Piddington, who has resigned his position as Chief Industrial Judge in N.S.W., is the son of the late Archdeacon Piddington, sometime Rector of Tamworth. An interesting sidelight is thrown upon those days in the following incident. Sir George Dibbs, who was a staunch protectionist, visited Tamworth during his Premiership. The townspeople of Tamworth held a banquet in honour of Sir George, and invited, among others, Archdeacon Piddington. The Archdeacon was a strong freetrader, and all the political argument of the time was over that issue. Archdeacon Piddington, however, refused the invitation to be present in such terms as induced Sir George Dibbs to go and look for him. Sir George Dibbs was more than 6ft. high, and the Archdeacon also was tall and hefty and both were short-tempered. The journalists of the Premier's party accompanied him in expectation of splendid "copy," but a meeting was avoided.

## WHAT THE CHURCH HAS TO OFFER.

The Church offers the greatest moral adventure in human experience.

It gives men a programme for personal living, a social passion that will build a new social order, a vital contact with the great elements of culture, a faith that destroys all fear, a source of power unparalleled, a place of leadership for every man who possesses real ability, and assurance of ultimate victory.

**SEVAC**  
**Brushing Lacquer**  
HOME BRIGHTER—WORK LIGHTER  
Makes Your Feel the COMFORT of  
Your Home.

## The Oxford Movement and Women.

(Contributed.)

THERE is no doubt that to the women of the Church of England was largely due the rapid spread and establishment of the Tractarian Movement.

In 1833 when it began, the effect of the Napoleonic Wars as regards surplus women was being felt, just as in a greater degree it was felt in our day after the Great War.

Many women of that restricted time who would naturally have married before 1820 were left with no definite work or object in life. It is difficult to realize how utterly different was their situation from that of the emancipated surplus women of 1920, to whom so much liberty has been granted and to whom so many careers were open. To some, the appeal of the Movement was simply to their sense of beauty in colour and form, in music and ritual, and in a certain degree to their love of novelty. So it was women who made and embroidered the frontals, dossals, corporals, burses, stoles and other hitherto unknown accessories to worship. It gave them a new sense of importance, a new sphere of work, a new outlet for their thwarted energies. To turn a plain Communion Table into a decorated Altar was the especially feminine task which has prepared the way for many a full Anglo-Catholic ritual of later years. I do not suppose the great majority of women considered the doctrinal significance of these things; to some it was no more than the re-covering or re-arrangement of their own drawing-room furniture, because it looked nicer. For those who had no gift of art or music there was the important work of making the special eucharistic wafer. I have watched a spinster lady at this task. If she remembered, she did not heed the rubric "that to take away all occasion of superstition—the Bread be such as is usual to be eaten"; perhaps she imagined these tiny squares, marked with a cross, were like the large, flat passover cakes, which were broken at the Last Supper; perhaps she thought they represented the metaphorical "unleavened bread of sincerity and truth." But more likely she so made them because her parish priest considered them the correct thing and because she was giving her time and skill to fashioning what should eventually become under his hands, God Incarnate. She held she was doing a work of supreme religious importance.

The Oxford Movement also appealed to the feminine mind (there are men, too, with feminine minds), because it provided an easy authority. It took the responsibility of decision and action off their shoulders. Furthermore, should any stray from the straight path, there was always confession and absolution and a fresh start.

The minds of some of the more serious of the Tractarian women being directed to the Middle Ages as the ideal, naturally turned towards Convent life.

Anglican Sisterhoods came into being, vows of celibacy and poverty were taken, and the cumbersome and unsuitable habit of the medieval nun put on, just because it was medieval.

The Anglo-Catholic teaching Sisterhoods, with their boarding schools, have been one of the most powerful factors in disseminating their doctrine and practice, far more to be reckoned with than those communities which merely supply vestments and childish Christmas Cribbs and Images.

In conclusion, the Oxford Movement attracted women because it gave them a very much greater part in the work of the Church, because it gave direction and absolution and did not ask for thought; and because it placed a woman, the Virgin Mary, only second to the Trinity, and made her their special intercessor.

Patience is just concentrated strength.







"Start some kind word on its travels. There is no telling where the good it may do will stop."—Talmage.

"My word shall not return unto me void."—Isaiah 55: 11.

#### JUNE.

3rd—King George born, 1865. God Save the King.

5th—2nd Sunday after Trinity. Fear and Love are taught us this day. It is strange how many people try to expunge fear from religion. Yet without fear there can be no true love, for that kind of fear spoken of is reverent fear, not slavish dread which perfect love casteth out.

Boniface, British bishop and missionary to Germany, martyred, 754. Earl Kitchener drowned, 1916.

7th—Papal Temporal power restored, 1829. For a season this extension applies. But it is to be noted how the nominally R.C. countries are breaking the political dominance of Rome.

8th—Seven bishops committed to the Tower, 1688.

9th—First Prayer Book used, 1549. This was a partial reformation, and the next Prayer Book (in 1552) was more Protestant.

11th—St. Barnabas. Designated "a good man" in Scripture. He was not one of the Twelve, though he is called "an apostle."

12th—3rd Sunday after Trinity. "A hearty desire to pray" is a blessing which cannot be common, or there would be more people attending Church, the House of Prayer. But in these days should be cultivated greater desire to pray.

14th—House of Commons rejected the Revised Prayer Book, 1928, for the second time.

16th—Next issue of this paper.



#### The World Crisis.

NO thoughtful person can read the daily newspaper without feeling a grave crisis is arising in the Empire and in the world.

Many of the speakers at our recent Empire Day celebrations were constrained to draw the people's attention to the many tendencies in our National life which, if allowed to go unchecked, would make for the disintegration of the Empire.

#### Lessons from the Past.

Anyone who takes the trouble to read history must be struck by the fact that all the civilisations of the past have been often characterised by impermanence. The decline and fall of the Grecian and Roman Empires is a great object lesson for us to-day. Have we any valid reason why our British Empire should persist?

One well-known writer analyses the history of Europe into five periods of energy, which were characterised by heroism, germinal vitality and efficiency. During these periods there was a great increase in the birth-rate which resulted in producing individuals of exceptional powers. Towards the end of the eighteenth century the last wave of increase began and reached its height during the middle of the nineteenth. Like its predecessors, it

was marked by brilliant achievements in every field of action and thought.

#### To-Day.

Are we now due for another of these periods? Is not the present a time of intellectual expansion on the one hand and a lassitude of real spiritual force on the other? In what does true prosperity consist? There are many dangers facing us to-day. The danger of wealth, the folly of men newly enriched and the evil example set by such men to the rank and file of society. They are the subject of much satire and passionate denunciation by the man in the street. We hear a great deal to-day from the aspiring politician about the usurer, the trust and the monopoly. The solution of the wise use of wealth by both individuals and the State is necessary to-day.

#### Back to Work.

There is also the danger of idleness. The problem of our leaders is to get men back to work. We have no right to extol and exalt a standard of living which is purely visionary and idealistic. The glories of our modern science and art depend ultimately upon the use of our faculties, our eyes, our voices, and especially our hands. The skilled manual workers are the real creators of civilisation. The increasing use of machinery is responsible for a good deal of the world's economic chaos. The world's resources have been so vastly extended that the hours of work have been greatly reduced. Yet, amid plenty, people starve, millions are out of work; machines are idle; raw materials rot in our warehouses, and the millions need the food and clothes which their labour could so beneficially supply.

We sit helpless because the financial system, the means of exchange and the credit-system under which we groan and suffer cannot enable the employer and the unemployed to devote their energies to the relief of need.

It is disastrous to any country when its legislative bodies pass laws which tend to make a great proportion of the nation look to "the State" to provide for them from the cradle to the grave. The "Dole" is a necessary evil.

Have our great financiers and leaders in industry let us down? Cannot some means of escape be found from so obvious an absurdity? We are not surprised that some ardent enthusiasts cast glances at Soviet Russia or Fascist Italy and admire their courage, if not their principles.

#### Christ or Chaos.

Is there any way out of this chaos which man's folly and perversity have gathered round him?

Statesmen and leaders of public opinion propose their remedies, and never has their task been harder, or the need greater to rally the forces of goodwill and reconciliation to their aid.

What is the Church's attitude and contribution to the healing of the world's inability to heal and to save itself?

It stands apart from the clash of political parties; it offers neither a political programme of its own, or officially endorses any that is proposed by any section of the community which it exists to serve.

But it does stand for a view of life. It has a message by which all programmes and policies can be tested. It has guidance to offer about the spiritual ideals that determine the world's life.

It has a mission to call men back to the essentials, back to God, back from the vain quest of outward wealth at the cost of inward poverty.

All politicians, financiers, and scientists are equally impotent to touch our troubles so long as they stand apart from the renewing forces of the Spirit of God.

Christ long ago taught us to consider the value of the policy of "give and take," of moderation and generosity, and of trust and friendship.

We want to see the principles applied in the practical affairs of the present situation, and we must begin in the Church.

The Spirit of Christ is not haunting empty churches six days in the week, waiting for them to fill up on the seventh. The Spirit of Jesus Christ is out in the thick of life, leading men who are sincere, of invincible goodwill and deepening peace.

#### Missionary Organisation in the Church.

THE question is raised in certain quarters from time to time, as to whether there should be within the Church, Missionary Societies raising funds, training missionaries, and carrying on missionary work overseas! And the reply given to the query is, No! The Church, it is stated, should do this work, as the Church. But the fact remains that there are independent bodies within the Church doing missionary work and doing it well, which indicates an altogether different conception to that stated above. Indeed, to put it plainly, there are two fundamentally different conceptions of missionary policy of the Church. The one policy, baldly stated, is that the Church should be its own missionary society; that missionary work should be controlled by Synod, that money should be raised on a quota system, and that all missionary activities should be drawn within the official ecclesiastical orbit.

#### C.M.S. Point of View.

The C.M.S. point of view is that, of many other voluntary organisations within the Church, it is, and always has been, definitely a Church Society. It could have no existence apart from the body of Church people who support it. Its organisation is unique in that it has an open forum in the shape of a General Committee, of which any clergy in the Church can become voting members by the nominal subscription of 10/6 a year. . . . The early founders of C.M.S. were fond of describing the Society as a "Lay Society," and it is in these twin terms, "A Church Society," and "A Lay Society," that the underlying principle is to be found. The lay people of the Church, in co-operation with the clergy, claim the right to organise Christian work at home and abroad, and to guide its affairs themselves. Such work is the witness of Church people to the great reality they have found in the Christian religion. It's essential element is its voluntary character, and Church people claim that as long as they preserve the faith and order of the Church, they have a perfect right within the Church to plan, organise and maintain such work. This principle emerged from the evangelical revival. At a time when the Church officially had lost its witness and cared not for the evangelisation of the world, Church people, acting on the above principle, founded C.M.S.

#### With What Results?

The voluntary and free witness of Church people through services at home and abroad has been the great strength of the Church of England. To it is due almost entirely the expansion of the Anglican Communion overseas. So great have been the fruits of this method that C.M.S. people regard it as of vital importance to the life of the Church. We are confident that they are, therefore, not prepared to sink their identity in an official system which would break down the personal link between Church people and the work they maintain, which would, by a quota system, strip the missionary enterprise of its voluntary character, and which would transfer personal responsibility from Church people to the Church. Such, they think, would be for many a transfer from the concrete to the abstract. Church people are for practical purposes, the Church. They, therefore, claim the right to express themselves in service and sacrifice for the Kingdom of God, and the history of missions shows that they do this best when they are free to make that expression their own, untrammelled by ecclesiastical control.

#### Advantage of the Principle.

As this principle has worked out in missionary development, it has proved to be of the greatest advantage to the Church officially. Many a diocese would have collapsed, but for the voluntary help given by C.M.S. Many a diocese would never have existed at all; for the C.M.S. even with its insistence upon lay responsibility, has consistently handed over its missions to Church control through a system of diocesanisation, when the growth of a Church so demanded. In other words, this lay principle does not run counter to the Church as an ecclesiastical system, but tends to strengthen it. It makes a contribution to the spiritual vitality of the Church at home, through its insistence upon the world task of the Church; and its contribution to the Church abroad, can best be seen at the Lambeth Conference of Bishops, where many bishops from overseas, take their place within the councils of the Church.

The lay principle in missionary work has, through over a century, been built into the very fabric of Church life, and in Australia, we found it as strong as in England. The solution to the problem must be sought along lines which will safeguard both the best interests of the Church and the lay expression of service within that Church. Absorption does not meet the difficulty, the present method of co-operation is inadequate, and there is a growing demand among the clergy of all types that a solution shall be found which will enable the Church's task to be viewed as one, and which will bring all the missionary interests together for the fellowship of the one Body.

#### WHAT THE CHURCH HAS TO OFFER MEN.

"Without ideals life is mean—  
Without purpose it is flat—  
Without inspiring power it will fail.  
The Church can give to men ideals, purpose, power.  
In the lives of prophets and heroes and in the life of Jesus Christ, the Church holds up the ideals by which character and achievement must be measured.  
In the call to help build the Kingdom of God on earth, the Church presents the purpose which can give new meaning to everything men do.  
In common faith and in co-operation of purpose, the Church releases through human lives the transforming power of God."

## Church Overseas.

### THE CHURCH IN ENGLAND.

#### New Bishop of Winchester.

The choice of Dr. Cyril Forster Garrett, Bishop of Southwark, as successor to the late Dr. Theodore Woods, at Winchester, has been received with unanimous approval. Among the outstanding tasks which lie before us as a Christian people none is more urgent than that of slum clearance. The Bishop of Southwark has concentrated his energies on the improvement of housing. For twelve years he has gone in and out among the poor of South London and has verified for himself all that Charles Booth wrote about the wretched conditions of their life. By speech and writing he has roused the public conscience. The book he published last year, "In the Heart of South London," deserves comparison with the best work of Sir E. D. Simon. He has never prophesied smooth things, or encouraged an easy satisfaction with the improvement of recent years. The masses are still overcrowded. The problem remains unsolved. The good will of all the churches goes with this devoted servant of the people as he moves to a sphere of new toil and honour.

#### Schools and Crime.

As usual, Dr. Downey, Romanist Archbishop of Liverpool, England, has been attacking the schools in England other than Roman, and directly and by inference making out that they are the seed beds of crime. His suggestion was that if Rome were supreme, there would be little crime among young people. His remarks have called forth a spirited protest. As a result he has made a public reply, in which he points out he "did not mention statistics." He says: "I have given a great deal of time to observing the relevant phenomena both in America and this country, and it is my considered opinion that lack of definite moral instruction in elementary schools is responsible for the increase in juvenile crime." Statistics, however, unquestionably demonstrate that the Church of Rome, when contrasted with the Protestant Churches, supplies a larger proportion of registered criminals. The prison statistics, not only of the British Isles, but also of our Overseas Dominions, show that the percentage of Roman Catholic delinquents is far ahead of their proportion of the population. A census of prisons in Great Britain in a given year gave the number of Church of England prisoners as 16,235, and Roman Catholic prisoners as 5,378, which works out at the rate of 247 per 100,000 Roman Catholics, and only 118 per 100,000 members of the Church of England. What does this mean?

#### ROUSE THE NATION.

#### New Forward Movement Against Drink Waste.

In connection with the national crisis in Great Britain, there was a national expectation that the tremendous expenditure of one-twelfth of our national income on intoxicating liquors would come under the purview of the nation's leaders. As there was no sign that action in that respect was likely to develop, a group of people met together for several weeks for prayer and conference at Eccleston Hall, London. It was finally decided to form an emergency association, which has taken the name of the "Rouse the

Nation Council," in order to press for a drastic reduction of the present drink bill of nearly three hundred millions per year. The Council proposes to concentrate on four points: the halving—at least—of the drink waste; wise spending in useful and necessary industries to be the subject of a new national propaganda campaign; public advertisements of intoxicants to be forbidden by law; total abstinence, especially amongst the rising generation to be encouraged by Government. It will be seen that these proposals neither touch upon the programme of any existing organisations, nor do they run counter to the spirit of the general temperance movement. They are intended, indeed, to form a spearhead of immediate propaganda to meet a temporary, but urgent situation.

The Council's first work is to organise a national memorial to the Prime Minister known as the A.A.A. (Appeal against Alcohol). Leaders in industry, the arts and the professions, are to receive special invitations to sign this document. It is hoped that sufficient funds will be forthcoming for the new campaign to enable the Council to use the advertising columns of the newspapers, first to secure signatures to the A.A.A., and secondly to neutralise the present bias in favour of drink, which is a conspicuous feature of many daily newspapers. The Council is hoping to secure the help of volunteers in obtaining signatures to the A.A.A., so that the memorial may be presented to the Prime Minister at a very early date. The chairman of the new Council is Mr. F. G. Creed, and the offices are at 11, Sydenham-road, Croydon.

#### BISHOP OF NORWICH AND MARRIAGE.

#### Working Out Happiness.

The Bishop of Norwich, in addressing a congregation in St. George's Church, Hanover Square, London, referred to certain false estimates of marriage. "There are some who expect of marriage a kind of continuance of the happy, eager days of engagement, as if it could last for ever," he said. "Some imagine that it means an emancipation from the obligations of the old home, some fancy that it offers special and continued opportunity of individual self-pleasing."

"Married life is something different in character from single life. It does not mean that two people have come together to live parallel lives; it means that two people are joined together to enter into a new kind of life which they have the happiness of working out together. To-day some seem to look or pretend to look upon marriage as a kind of temporary convention. There is, I imagine, much pretence in these things, and we must not exaggerate the number of those who make this great mistake."

"Unworthy novels and plays do not represent the real mind of the English people. The quiet, contented, happy joy of married life is too dear and too sacred and too personal to make a startling film, but such joy is, thank God, widespread among the homes of England, great and small."

Two stories emerged out of the debate on Press Censorship in the recent Goulburn Synod. One of the sausages, which were wrapped in Beckett's Budget so that there was "no need to cook 'em." The other was that of the Reverend Mr. Stiggins who was told that the pictures were immoral so he went to see for himself and reported to his congregation that he was "grievously disappointed."





## NEW SOUTH WALES.

## Diocese of Sydney.

## HOME MISSION FESTIVAL.

The Home Mission Festival of the Diocese of Sydney took place on May 24 (Empire Day), in the Sydney Town Hall. There was the big tea meeting in the basement, followed by the public gathering in the Town Hall. Mr. Justice Harvey presided and made a telling speech. He is always welcome at this annual festival and never fails to speak words of encouragement. In the course of his remarks he said: "Patriotism does not carry us far enough." He was referring to the appropriateness of holding the festival on Empire Day, and said that the work of the Home Mission Society and the Mission Zone represented the something more that was needed. They had to get a higher and nobler outlook than the mere material things they thought of on Empire Day, for he believed they would find in religion the remedy for the evils that beset them. Did they think that material aspirations were all, or did they believe there was something higher, a spiritual value, in the world? They had been told that in the world to-day there were only two alternatives, the mailed fist of the brute force of materialism or the Pierced Hands, and it depended on the rank and file of the Christian Church which of these philosophies was going to win.

The Archbishop, in thanking Mr. Justice Harvey for presiding, and the two other speakers, Major-General Gordon Bennett and Captain Cowland, of the Church Army, referred to the difficult problems which confronted Church and parochial life. He stressed the importance of Churchpeople rallying to their Church. The Home Mission Society had done a great work in the past and had a great work before it to-day. The need was more funds. His Grace then paid a glowing tribute to the memory and work of the Bishop Coadjutor of Sydney, the late Rt. Rev. G. A. D'Arcy-Irvine, who, in earlier days, had been secretary of the Home Mission Society.

## PARRAMATTA RURAL DEANERY.

## S.S. Teachers.

The 79th quarterly conference of the S.S. Teachers' Association of the Parramatta Rural Deanery, held on May 9, at St. Thomas', Auburn, the Rural Dean, Rev. S. M. Johnstone presiding. Five clergy present and 190 teachers, representing 29 schools. Tea was provided in St. Thomas' School Room, followed by brief service in the Church. Routine business was dealt with in the meeting that followed and forthcoming plans discussed and arranged.

The principal business of the evening was an address on "Christian Citizenship," by Miss A. M. L. Gillespie, M.A., Camb., Head Deaconess of Sydney. Miss Gillespie, in a clear and beautiful way, told of the three things needful for the fulfilling of our Lord's command to go and make disciples of all nations, and our duty as Christian citizens. They were: the prayer life, a life of witness

for our Master, and a life of service for Him. The address concluded with prayer. Grateful appreciation was expressed for the very helpful message Miss Gillespie had given to all for a deepening of the spiritual life in prayer, in witness, and in service.

Votes of thanks were conveyed to Miss Gillespie for the address, also the Rural Dean for presiding, the Rev. G. P. Birk, and all who had contributed to the success of the evening. The Conference then closed with the singing of the National Anthem and pronouncement of the Benediction.

## COUNCIL OF CHURCHES.

## Annual Report.

Herewith we give extracts from the annual report of the N.S.W. Council of Churches, which has just come to hand.

## State Lottery.

At the close of the previous year the State Lottery was about to be proclaimed, and the Council of Churches took immediate steps to counteract it. For this purpose a pamphlet was issued, entitled, "How Really to Help the Hospitals." Some 30,000 of these were distributed through the Churches' Public Questions Committees and Y.P. Departments. This effort on the part of the Council of Churches was generally appreciated, as indicated in the demand for the leaflet. Even at this late hour enquiries are being made for them.

## Day of United Christian Witness.

Following on a Movement instituted by the Heads of the Churches in May of last year, but which was only partially successful, the Council of Churches gave early consideration to a Movement which would be recognised throughout the State. At the meeting held in August the President read a paper based on a statement from Lecky's "History of England in the Eighteenth Century." It was decided to invite all the Churches in the State to unite in a Day of Christian Witness, to be held on November 25th. In connection with this Day of Witness, much of the organising was done by the President, who worked tirelessly. The success of the effort was due to the splendid united work of all the members of the Council and the magnificent response from all of the Churches. The "Day of Witness" is the biggest thing of its kind ever attempted in the State. The recognition of this "Day of United Christian Witness" was a forcible illustration of the truth that we are "All one in Christ." It was not the intention of the Council of Churches that this "Day of Witness" should be an end in itself, but rather the hope was cherished that it would be the beginning of, and give a strong impetus to, a Spiritual Revival. In order to assure this result as far as possible, two letters were sent out to every Minister in the State. One an appeal to follow up the "Day of Witness," and the other an appeal for "Evangelism."

## Council of Churches Wireless Station.

Perhaps the biggest venture ever attempted by the Council of Churches is the acquir-

ing of an up-to-date Broadcasting Station. For over two years now this matter had been before the Council of Churches. In last year's Report the Secretary pointed out that "a few weeks ago a gentleman graciously offered to build a Station on which better terms are offered than participating Churches." To-day the Council will accept this offer. This was done, and to-day we are in the position to say that that gentleman is Mr. F. H. Stewart, now M.H.R., and the Station has been operating almost three months. The Council of Churches desires to commend the Station to the Christian Public. It has been built and is being maintained at great financial cost to Mr. Stewart, and anything that can be done to lighten the burden would be appreciated.

It will be in order to point out here that while the Station has been functioning for 11 weeks, the bulk of the work for the Council has been done by the Rev. W. A. Marsh, as Programme Convener. To him the Council is indebted for this work.

Recently a Board of Management, consisting of two representatives of the participating Communions, was appointed. Up to the present the Council of Churches has been represented on this Board by the Secretary.

## Churches Participating in the Station.

Owing to the agreement not being finalised, it is not possible to say definitely what Churches will be participating in the Station. It is hoped, however, that all of the Churches represented on the Council will come into the scheme. At the present the programmes are being arranged with this in mind.

## ST. BASIL'S, ARTARMON.

## Dedication of Gifts.

Archdeacon Charlton dedicated, last Sunday, three new windows, a communion table, sanctuary lights, a pulpit light, and other gifts which have been made to St. Basil's, Artamon. The windows are in the east side of the church. One was given by the daughters of Albert and Kate Tugwell, in memory of their parents, another by Mrs. K. King, in memory of her mother, Mrs. Emma Kirby, and the third by Mr. F. W. Osborne, who for many years has been actively associated with the work of the Church. The givers of the communion table were the Sunday School children and their friends, the gift commemorating the 21st anniversary of the founding of the school. Other gifts were the sanctuary floor, put down in parquet, presented by Miss Marsden; sanctuary and pulpit light, presented by Mr. A. G. Michael, in memory of his wife; communion linen and book markers, by the senior girls' Bible Class and Miss Clifford; and a kneeling carpet at the communion rails, by Mr. Wheatley. The Rev. W. A. O'Neill, the rector, officiated, and Archdeacon Charlton preached.

## Diocese of Goulburn.

## THE RECENT SYNOD.

On the motion of Archdeacon Pike, the recent Goulburn Synod affirmed:—

(1) Its unwavering allegiance to the British Commonwealth of Nations, and its loyalty to the throne as the effective symbol of its unity.

(2) Its determination to uphold by every means in its power the predominant importance of the spiritual standards of personal and corporate life in Church and Nation.

(3) Its abhorrence of the propaganda now actively proceeding in the community on behalf of the anti-Christian communism.

(4) Its deprecation of the growth of secularism in Australia, as manifested in the increase of organised sport on Sundays and other Holy Days, the holding of the Annual Show in Sydney during Holy Week, and particularly on Good Friday, and the recent festivities during the sacred season in connection with the opening of the Sydney Harbour Bridge.

And we strongly urge the people who claim membership of our Church to stand together in loyal support of our leaders in their endeavour to uphold the Christian Standards.

## VICTORIA.

## Diocese of Melbourne.

## "JOB AND MR. JOB."

The play "Job and Mr. Job," of which Dr. Law is the author and producer, which will be performed at the Playhouse on June 14 and 15, is now being largely booked up, over 300 seats already having been taken. As this effort represents an attempt to present Bible teaching in an unusual form it is hoped

that clergy will be so kind as to facilitate publicity in their papers or other ways. There may be some hesitancy felt about turning a Bible story into prosaic modern setting. But does not every Sunday School or other religious teacher always try to present Bible stories so? The use of the term, comedy-drama, to describe the play is the technical description of a play which is not a tragedy, for all ends well, nor is it farcical, but it just has the amount of humour and of religious character which prevails in good, ordinary circles to-day. Mr. Welsford Smithers has composed a chant "Job" for the chorus. Miss Ivy Ball of the University Conservatorium is arranging for Hebrew singers. There will be two orchestras, one for the Biblical tableaux, and the other, the Chandler orchestra, for the play. Seats can be booked by phone to the Vicarage, Toorak, where the box-plan is, or from Miss Vance, who is honorary ticket secretary.

## Diocese of Gippsland.

## BISHOP'S LETTER.

## The Recent Synod.

Writing to his diocese after the recent session of Synod, the Bishop states:—

On April 13 it was my happiness to welcome an unusually large Synod in the first session of our Tenth General Parliament. The Lay members came in great numbers and represented, I think, most of the professions and interests of our Gippsland life. I imagine that it would be difficult to call together a more representative gathering of manpower for any other cause, and as I looked at them I thanked God for the Catholicity of our Church, which is able to claim the love and loyalty of all classes, parties and sections in the State. Where, for instance, could men of such diverse political loyalties as Mr. Walter West, Mr. W. G. McKenzie, and Mr. T. Patterson find themselves united in so complete a brotherhood as that which they discovered in our Synod gatherings.

The debates in Synod were conducted on a high standard, both in matter and style, but I still think we should stand to gain a good deal if the Synod made time-limiting regulations.

The Metropolitan was officially received by the Synod, and he gave us some of his ideals for the life and work of the Church in the Province.

The Diocesan Festival, I think, achieved a record. It is claimed that a thousand people were packed into the Victoria Hall. I have no doubt that we are well within the mark if we put the numbers down at eight hundred. That fully six hundred were served with tea in three re-lays, and without any hitch in organisation, is a triumph for Mrs. Weir, Mr. Christie, and their army of helpers from all the parishes. It was indeed a masterpiece of organisation, and a glorious gesture of fellowship. Smiles and happiness were the order of the night. As someone said, it was just "a great jolly family gathering." The Archbishop and Mrs. Head received a wonderful reception, and I am sure they were encouraged by it. We, for our part, were most grateful for the Archbishop's great speech, which emphasized the abiding principles of life which are so essential at the present time.

## The State Election.

Recent revelations in the political life of our State have come as a shock to many of us. We did not realise that public morality had reached quite so low a level of trickery, deception and selfishness. The result is that the machine-made party politician stands revealed as the gravest danger of the State. Let us pray that in the coming election the tide of popular, righteous indignation will rise and sweep him out of the way of progress and national recovery. Wherever a candidate—of whatever his political colour—shows any sign of vote-catching sophistry instead of straightness, of loyalty to the selfishness of class instead of to the welfare of the country as a whole, of narrow bias to party instead of to the Catholicity of the nation, count him unworthy of your trust. The greatest need of Australia at the present time is moral principle. To secure this no sacrifice is too great, and remember that in the long run sacrifice always wins. It is this victorious road of universal sacrifice which we Australians are called upon to follow if we really love our country and its honourable traditions. It is the same road both for candidate and voter. It is the only road which can lead to the permanent solution of the distressing unemployment problem. Let the patriot remember that it is the road along which the Anzacs went, and let the Christian remember that although this road leads over Calvary it also comes to that most wonderful of places—resurrection. The

recovery of moral principle by way of sacrifice—let that be your motto as you go to the booth on May 14th.

## Diocese of Wangaratta.

## CHURCH AND POLITICS.

## Bishop's Letter.

Writing to his diocese regarding the Church and the elections, the Bishop states:—

The Church is not directly concerned with a nation's structure, whether it is Socialist or Individualist, Capitalist or Communist. In 1920 the Lambeth Conference said that while the Labour Party, at its best, aimed at making a better world for men to live in, the work of the Church was to make better men to live in the world. These two endeavours should clearly go hand in hand, and the Church cannot be indifferent to any attempt to improve the conditions of life. But she must keep her own work before her eyes. The worst charge that can be brought against Capitalism is that it degrades the majority of men to the position of mere "hands," valued only as instruments for producing wealth. There is an obvious danger that Communism might do exactly the same thing. When I hear that some extremists object to the unemployed being made to work for their sustenance, it occurs to me that under Communism that would be the permanent position of almost everybody. Even if the work were lighter and the sustenance more ample than men have now, bodily comfort would be dearly purchased if it were won at the expense of man's higher nature.

I do not say that Communism necessarily implies this; but in Russia religion of any kind is proclaimed an enemy of mankind, the tender associations of family life are despised, and personal liberty is at a low ebb. It might be a good thing to question candidates at election meetings about their attitude towards Christianity. I see a danger in the shallow incredulity which swallows Marx whole, as if his judgments were infallible and his criticism of Germany and England in the middle of last century applicable to Australia at the present time. I believe there are people so stupid that they are ready to take Russia as a model in all respects, and to do violence and immoral things because the Russians have done them. This irrational following of other people betrays a low level of mental life.

What the Church stands for is the development of every part of a man's nature. It wants us to be full-grown men, noble in thought and character, and free to move to high ideals. It confesses that our present economic structure seriously hampers that development, and welcomes every effort to remove the obstacles which beset it. But it insists that one most essential element in true progress is greater, and not less, opportunity to fashion ourselves according to the ideals which we have formed for ourselves. Liberty for each man to initiate, and his best can only be achieved as his own personal and self-chosen activity.

Moreover, we hold that this is not to be our aim only because we think we would like it. We believe it to be the will of God, the very purpose of our creation. We believe, and at Ascension-tide we proclaim it afresh every year, that Christ is our real King, and that we must be loyal to Him, whether it means happiness or persecution, whether its immediate effect is poverty or comfort. I hope no one of us thinks that Christ is satisfied with our present way of managing His world. To do so seems to be blasphemy against the love of God. But whatever reforms we contrive should be the outcome of a sincere desire to do His will.

## SOUTH AUSTRALIA.

## Diocese of Adelaide.

## CHURCH RELIEF FUND.

## Bishop's Appeal.

In writing to his diocese, regarding the Church Relief Fund, the Bishop states:—

"Once again I appeal to all sympathetic and generous-hearted people to help those in distress through unemployment or sickness."

"The distress is likely to be as great this year as last, as boot, clothing and blankets are worn out; the sources of second hand supplies are almost dried up, and complete new supplies are required."

"Our Church of England Relief Fund spends nothing on organization—helps town and country—works through the parochial

clergy—uses only voluntary helpers—helps only those known to be deserving.

"Confidently, I ask for your support."

## WANTED A CENTRAL CHURCH.

Protest, in the Adelaide "Church Guardian," writes:—

Perhaps the need of a church in the heart of Adelaide was never more felt than it is now. "We business men are up against it and we know that we are up against it, and you are doing nothing to help us," said a business man to a priest the other day. He was thinking of the need of a central building into which men could turn during the luncheon hour, or when business is slack as it too often is in these days, and listen to a short address, or better still, sit and think quietly, or kneel to pray, and find God and their own souls. "When I went into the sanctuary of God, then understood I." The old words are as true to-day as ever. But we have no church near enough to the heart of the town. It is not all our fault, for as most people know, the original site of the cathedral was in Victoria Square, but the offer made by Government was withdrawn. It is no good crying over spilt milk, or envying London and Melbourne their St. Paul's. But I have often wondered whether something could be done when the Church Office in Leigh Street is pulled down. Would it not be possible to make room at any rate for a Chapel into which priest or layman could turn at will, where the dreary proceedings of the "Week of Meetings" could be seasoned with prayer, and where special addresses could be given in the luncheon hours. "Impossible," the old men will say. Old men always do! But nothing is impossible if we want it enough.

## QUEENSLAND.

## Diocese of Brisbane.

## GIRLS' FRIENDLY SOCIETY.

This year the Girls' Friendly Society in the Diocese of Brisbane will celebrate its Jubilee. The first meeting of the Society was held on 6th October, 1882. The authorities in the Diocese have decided that a week of celebration should be aimed at, and three definite goals are to be worked for:—

- (1) A reproduction of the Jubilee Pageant, "The Quest," which was performed at the Society's Jubilee in England in 1925.
- (2) A special day of thanksgiving with a service in St. John's Cathedral, with Jubilee offerings.
- (3) An Industrial Exhibition similar to that so successfully held last year.

His Grace the Archbishop has promised to keep free, Saturday, September 24, for the Pageant, and Monday, September 26, for the service.

The Industrial Exhibition will probably be on October 1, the following Saturday, and it

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is hoped to produce the Pageant twice; probably on September 23, as well as the 24th. These plans are only an outline, but the dates are given deliberately in order that (a) Parish fetes may be so arranged as not to clash with the performances of the Pageant or the Exhibition; (b) all clergy, and especially those in whose parishes the Society has a branch or branches, may assist by their presence at the Thanksgiving Service.

### North Queensland.

#### CLERGY TRAINING.

The Bishop writes:—  
Through the help of the Hall Trust, the Wills Bequest, grants from S.P.C.K., and the gifts of private benefactors, we are now able to undertake, normally, the training of three Students. The period they spend at St. Francis' College is 3 or 4 years. They reach the stage at which they are ready for ordination at the rate of about one a year. We need not less than two in every three years.

Since for many years we were failing to train our own men; we have been accustomed to appeal for the help of the Church in England and to receive from her—for longer or

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shorter periods—men whom she had trained and was so generous as to lend to us. Until about seven years ago the number of English trained Priests in the Diocese exceeded the number of those trained in Australia. The proportion is now changed and we have 20 Australian trained and 10 English trained clergy. That, so far as it goes, is a good sign, but the Church here has been very slow to rise to a sense of its duty. In this we have improved, just a very little, as you will see from the sub-joined table. We have yet a long way to go. The cost of a Student at St. Francis' is £125 a year (Fees £75; Personal expenses £50). We are, therefore, spending £375 a year on Students, or thereabouts.

In addition to the cost of boarding and teaching students, St. Francis' has to pay for repairs, painting and insurance. Towards that we have been giving £20 a year. At the Provincial Synod of 1929 we undertook to give another £20 per annum to the St. Francis General Fund. That means £40 a year to St. Francis from our funds apart from the payments for students. This year we have reached the amount by the contributions of the parishes at £2 or more a-piece, and some private donations.

### WEST AUSTRALIA.

#### DIOCESAN SYNOD.

The Synod of the Diocese of Perth will be summoned to meet on August 23. The clergy and synodsmen are requested to make a note of the date and keep the week free for their Synod duties.

### 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.

June 5, 2nd S. aft. Trinity.—Morning: 12(371), 75, 424, 375(41). Evening: 383, 151, 401, 37.

June 12, 3rd S. aft. Trinity.—Morning: 17, 356, 306, 382. Evening: 122(41), 90, 421, 300.

June 19, 4th S. aft. Trinity.—Morning: 107, 131, 289, 291. Evening: 320, 24, 579, 38.

June 26, 5th S. aft. Trinity.—Morning: 1, 564, 398(427), 319. Evening: 95, 165, 295(149), 35.

#### A. & M.

June 5, 2nd S. aft. Trinity.—Morning: 731, 363, 495, 540. Evening: 220, 184, 428, 30.

June 12, 3rd S. aft. Trinity.—Morning: 76, 269, 547(33), 431. Evening: 79, 238, 427, 20.

June 19, 4th S. aft. Trinity.—Morning: 1, 360, 633(238), 276. Evening: 235, 236, 168, 477.

June 26, 5th S. aft. Trinity.—Morning: 160, 240, 545, 260. Evening: 288, 252, 373, 223.

### Common Fellows, like Us.

The birds that we commonly feed  
On the lawn, with our bread-crumbs in-  
viting,  
Our little companions in need,  
Are not too exciting.  
Mostly sparrows and swallows and starlings  
And little brown hens,  
We don't get what's pretty and painty,  
What's pretty and painty and dainty,  
We don't get such dear little darlings  
As gold-crested wrens.

No cross-bills in crimson and gules,  
No hoopoes nor orioles golden,  
No bee-eaters, breaking their rules  
Of diet, and being beholden  
To us for their breakfasts and dinners  
Who can't give them be's  
Now isn't it sad that we don't feed,  
(For it isn't, of course, that we won't feed)  
Those painty and dainty heart-winners  
That seldom one sees?

Yet the Father's, by whom all are fed,—  
I think our position is much like;  
For He,—does He mostly give bread  
To rare ones, and scarce ones, and such  
like,  
And chaps with fine feathers?—For narrow's  
The range of them,—So I think thus,—  
I think that He's busiest always  
Providing for people in small ways,  
The commoner fellows, the sparrows,  
And people like us.

London "Punch."

### The Kurrajong Clergy Conference.

"A most inspiring and enjoyable time," was the summary of the opinion expressed by those who attended.

The arrangements made by the organiser, the Rev. H. W. Barden, in conjunction with the Rector of Kurrajong, N.S.W., and the Convention committee were well nigh perfect. The situation was ideal, and amidst most glorious surroundings. All the accommodation at "Allambi" was taken up, and a number of the men occupied a cottage adjacent, in addition. Each morning commenced with a celebration of Holy Communion at 7 o'clock in the little picturesque church near by.

At 9.30 a.m. study circles were conducted, the subject of the book being: "The Missionary Message of the Bible," by J. T. Lawton, M.A. There was not time to finish the book, but many profitable hours were spent in the study of the all important subject of missions. The Rev. H. N. Baker read a paper each of the three mornings on most interesting and thought-provoking topics. These papers were splendid contributions in that they brought to bear upon the subject the learning and spirituality of a great thinker and scholar. "The Positions and Advantages of Australia," was the paper for Tuesday.

The next day the subject chosen was entitled: "The Group System in Modern Life." The Reader warned the hearers of the danger of leaving some of the modern movements outside religion.

As St. Paul created a new world in his day, so we are called to bring Christ into this new age. The last subject was: "The Changes in the Direction of the Tide of Civilisation." The Rector of North Sydney shewed how the history of civilisation was made up of a series of changes. First, disintegration, then integration. Disintegration accounted for the loss of the sense of wholeness, and the age of specialism. This in turn could only end in atheism, because it broke up the universe and left God out. The war was the natural outcome of a world in pieces. The tide had now turned and integration had set in. It was necessary for the Christian Church to mould this new movement and let Christ lead it. The speaker began and ended with Colossians 1: 16: "All things are unto Him."

The afternoons were given up to recreation and leisure. The district is rich in beautiful scenery, and many of the clergy enjoyed the views from the top of the mountains, others played golf and tennis. Every night, after tea, a short paper was read on the practical side of the ministerial work. The opening subject was "Pastoral Work." This was in the capable hands of a clergyman of many years' experience, the Rev. L. Pearce, who gave us of his best.

The second night the Rev. W. Giddens read the paper on "Preaching," and the third night was devoted to "General Parochial Organisation," a subject dealt with by Rev. R. Harley Jones.

A discussion followed the reading of all the papers both at the morning and evening sessions. The discussions were very interesting and helpful.

Each day was closed with Evening Prayer in the little Church, when Canon Garney, of St. Paul's College, Sydney, and Canon Burns, of Nairobi, Africa, delivered soul-stirring addresses. The Warden of St. Paul's College spoke of the Fruits, the Spirit, and the Need of Fellowship in the Christian Community.

Canon Burns reminded the clergy assembled that they were ambassadors for Christ. The speaker compared the ambassador of the earthly kingdom with that of the high and important office, a minister of the gospel. On the closing night Canon Burns spoke of Christ's Transfiguration, and the descent to the plain afterwards, where He healed the lunatic boy, when His disciples were powerless to heal, and pointed the clergy present to the need of carrying out on the plain the lessons learnt on the mountain, and of the great necessity for prayer in bringing the troubles that assail us to Jesus. This kind can come forth by nothing, but by prayer and fasting.

After each evening address extempore prayers were offered.

A resolution was moved at the close of the convention, recommending that it be an annual fixture. Also resolutions of thanks were moved and tendered to all who had borne the brunt of the responsibility during the happy time. Before departing for their parishes the clergy sang the Doxology and the Nunc Dimittis.

Christ is the crown of the past and the key of the future.



#### MODERNISM, ETC.

The Rev. P. W. Dove writes:—

May I, through you, express our thanks to the Rev. F. W. Pyke for his suggestion, in a recent issue, that literature should be prepared and circulated with regard to the Centenary of the Oxford Movement. If he is able to put his ideas into practice, I shall be glad to give my little contribution towards the cost.

May I also ask a little space to remark on Archdeacon Davies' letter in your last. I am sorry to find a man of his standing descending to personalities which don't affect the point at issue. It is the cheapest and easiest thing in the world to say of any disputant, "you think yourself infallible," and the obvious retort is, of course, equally cheap and easy. If I don't choose, in this case, to elaborate it, it is because such personalities would not strengthen my case any more than they strengthen his. Suppose either he or I thought himself infallible, what has that to do with the matter?

As a matter of fact, and as I said before (though Archdeacon Davies does not seem to see the difference), it is Christ and His Evangelists whom I think infallible.

As to the Gospel narratives, which are the real point at issue, I have been preaching and teaching them for over fifty years, and in spite of difficulties, due chiefly to our ignorance, I have never seen any necessity either to doubt the truth of any part of them, or to explain them away, or to interpret them otherwise than in their plain sense. And I hold that every attempt to do so (in well-meant endeavour, perhaps, to make our presentation of the Bible more acceptable to unbelievers) shows a lack of faith on our part, and is unworthy of our high commission. Let us teach and preach the Bible fully and fearlessly, and the truth will take care of itself.

(We think that enough has been written on this subject.—Editor.)

#### HOSPITAL DAYS IN DARKEST AFRICA.

Miss Sybil K. Batley, M.R.C.S., L.R.C.P., writes in the April C.M.S. "Mission Hospital," under the heading, "Hospital Days at Iyr Enu":—

"Days in an African hospital are frequently a queer mixture of events, humorous and pathetic, of incidents pleasant and painful, but they are never dull. One bright spot is the night report, written by an African night nurse, whose dramatic style makes up for any deficiencies in the matter. Here are a few of his entries: 'Patient No. XXII, complaining of his noisy ears and is still sickening.' 'Patient No. XIII, fomentation on toe was changed thrice, he could periodically smile, but taken food uncomfortably.' When reporting on the condition of an unconscious patient, he remarks with apparent surprise, 'No. XIV, no complaint of any kind available!'"

"Many patients bring letters, in which at their leisure they have minutely described all the symptoms from which they are suffering, and quite a lot from which they are NOT suffering, because their eloquence is apt to run away with them once they start. The form of address are very varied. There is the letter from the elderly patient who begins, 'Dear Reverend Mother,' and the letter from the schoolboy who ends with this, 'Cheerio, sweet soul!'"

"How often the whole day seems coloured by one pleasant or unpleasant incident. The saddest days and those upon which it is hard-

est to remain serene, are the days when patients are brought for treatment when their condition has become hopeless through neglect. Over and over again it happens that some simple little trouble, so easy to put right in its early stages, is allowed to go unattended through ignorance or inability to procure the necessary help. The native 'doctor' is tried first, or perhaps the patient lives far away from a European hospital, or for many other reasons, and by the time the patient reaches hospital the case is hopeless."

Better are the days that see a woman leaving the hospital carrying in her arms her first LIVING baby. To a woman who has lost many infants at birth, it is nothing short of a miracle that she should be carrying home a healthy, lusty child.

But the red letter days are those when one is allowed to know that a patient has gained something better than physical health during his or her time in hospital. When each patient is discharged, a slip of paper is sent to the C.M.S. catechist in charge of their particular village, asking him to follow up the teaching that the patient has received in hospital. From time to time we hear that patients in this way have become interested and finally asked for baptism.

In every mission hospital it also occasionally happens that after a particularly spectacular cure, the patient, filled with gratitude, announces that he will become a Christian. Very often he does, in all sincerity, attach himself to the church in his town.

"But, partly owing to the long distances from which some of the people come, and partly owing to difficulties of communication, we cannot hope to hear again of the majority of our patients. The temptation to wait to see results is sometimes very strong when one's work is of necessity indirect; so that perhaps it means all the more to us when we hear that the hospital has been the means of directing some soul along the road to God."

#### THE OXFORD MOVEMENT.

(To the Editor of the "Church Record.")

Dear Sir,

The letter of the Rev. W. F. Pyke, in your last issue, was timely and challenging. Evangelicals must be awake and prepare for the Centenary of the Oxford Movement. There will be much extreme propaganda by the Anglo-Catholics in connection therewith.

Evangelicals have a splendid opportunity of keeping before Churchpeople, and specially the rising generation, the true balance of our beloved Church's teaching as contained in our Prayer Book and 39 Articles. For three years the Reformation Observance Committee has been doing this. The enthusiastic rally in the Chapter House in November last dealt with the Oxford Movement.

Heartily do I agree with Mr. Pyke that more must be done. The matter is receiving, I am sure, the attention of this same Reformation Observance Committee.

Funds for carrying out their programme of lectures and for procuring more literature would be thankfully received, I am sure, by their Hon. Secretary. Correspondence should be addressed to them at Box 1858K, G.P.O., Sydney.

LEONARD GABBOTT,

Hon. Clerical Secretary.

(We would also be glad to receive, and acknowledge in these columns, any donations sent c/o the Australian Church Record Office, Diocesan Church House, George Street, Sydney.—Editor.)

If we cannot sing with the angels "peace on earth," we can sing with the disciples "peace in heaven." Albeit the songs are complementary.

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The Story of a Labrador Doctor.—From the Publishers, Messrs. Hodder & Stoughton, London. Price 1/- net.

This is the 10th edition of "The Story of a Labrador Doctor," as told by Sir Wilfred Grenfell himself, being a popular abridgement of his original work, "A Labrador Doctor."

We have written of this volume before, and can only add that it ought to be in every home where there is a healthy boy. Grenfell gave himself to Labrador.

The story is a thrilling one from beginning to end—his childhood and school life, his medical training, and work in the North Sea amongst the fishermen, and then the lure of Labrador. There is not an uninteresting page in the whole book, with a final chapter on "My religious life." The book is a veritable tonic and will inspire many a lad to noble endeavour.

The New Man in Christ, by Studdert Kennedy, from the publishers, Messrs. Hodder & Stoughton. Price, 2/6 net, London. We have invariably read the late Studdert Kennedy's books with the deepest interest and profit. This one is no exception. We cannot accept all that the author says, and his standpoint is not ours in several directions, nevertheless he gives us a volume that warms our hearts and prompts us to deep thought and meditation. The major portion of this book comprises Retreat addresses, on The New Life in Christ, the Beatitudes, and the Prologue to St. John's Gospel, The Epistle for Easter Day, The Hymn of Love, and Comprehending the Love of God. The remainder of the book contains occasional sermons. There is no doubt that the author loved our Lord Jesus Christ and had a passion for Him and for righteousness. He literally lived and died that the world might be Christian in all its relationship. An inspiring volume.

The Religious Jesus, by Toyo Hiko Kagawa. Published by Student Christian Press. Our copy from Angus & Robertson. Price 5/6. Kagawa is a remarkable Japanese, doing a great social work in his own land and ever using the press to broadcast his Christian teaching and work. In this volume H. Murray Walton, a well-known C.M.S. Missionary, writes a glowing biographical sketch of Kagawa, after which the author gives chapters on "The Knowledge of God, Jesus and Men's Failure, Jesus and Prayer," etc. There is nothing very new in the work, except the Japanese setting. The author has read widely.

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## WHAT THE CHURCH HAS TO OFFER.

The Church offers a fellowship with the  
great host of believers throughout the  
world.

It gives an opportunity to work with other  
men for the cultivation of the spiritual life  
and for increasing the stock of goodness in  
the world.

It offers membership in an organization  
which thinks in terms of world relations.  
It is the oldest and most honourable in-  
stitution in existence.

There is no government or business or  
society, or alliance of interests that touches  
so many people in so many ways as organ-  
ized religion.

In spite of its acknowledged weaknesses,  
the Church is the best institution that has  
ever been founded upon this earth.

No other organization of any character  
whatsoever can compete with it in earnest  
and inspiring loyalty on the part of its  
members.



Australian Church Record,  
Diocesan Church House,  
Sydney, May 31, 1932.

My Dear Boys and Girls,

There is a beautiful verse in the Bible, which you should lay to heart, putting its advice into practice. The verse is this:—"Grow in grace and in the knowledge of our Lord Jesus Christ." What nobler ambition could any boy or girl have—to be like Jesus! That is what these words desire for us all. And the way Jesus taught us Himself—it is prayer and faith, and love and service—it is hating sin and loving God and His Word.

On the Wireless we heard of a man who had a brother, and he hurried about so much that at last he got a very strange complaint, called "Hurry-sipelas." What a bad thing to have! It is a very nasty thing for boys and girls to have, especially when they happen to be on the Sydney streets. When you are crossing one of our busy thoroughfares any kind of accident may happen to you if you are suffering from that complaint. It is a bad thing to have when you are eating your food. You know there are boys and girls who are in a dreadful hurry to grow up to be men and women. They cannot bear going to bed early, or eating the food that Mother wants them to eat. Boys and girls look forward eagerly to the time when they will be grown up. Sometimes they imagine they are men and women before they are, and that leads them very often to wrong conclusions about themselves. Never imagine you are a man before you are one. A Teacher once asked this question in the classroom: "What are boys for?" Several hands were put up and the teacher, pointing to one, said, "What do you say?" "Please, Sir, to make men of," was his reply.

### Growing Up.

You cannot jump into manhood. You must know the value of a penny before you can understand the worth of a treasury note. You have to learn that two and two are four before four and four are eight. Why can't you be men and women all at once? Because God does things in this gradual way, and He is the all-loving Father, and knows just what is best for His children. It is so with the roses in your garden. You see first of all a tiny bud and this grows larger and larger, until at last there is the perfect flower. So it is with the opening out of your young life. Whether you like it, or not, you have to live a day at a time, and the days are made up of hours and minutes and seconds. The sun rises each morning, and so you have to live through each day, learning more and more as life goes on. Which are the best lives? The lives that grow upwards. We talk about growing up. That does not simply mean growing taller and bigger, it means growing upwards, with our hearts and lives reaching toward God and His purpose for us. Do you remember what St. Paul the Apostle said? "Grow up into Him in all things, Who is the Head."

How important it is that we should live each day, following the example which Christ has set us! It is that example that makes for a noble and strong character.

Your loving friend,  
THE EDITOR.

### THE ANXIOUS LEAF.

Once upon a time a little leaf was heard to sigh and cry, as leaves often do when a gentle breeze is about. And the twig said, "What is the matter, little leaf?" And the leaf said, "The wind just told me that one day it would pull me off and throw me down to die on the ground!" The twig told it to the branch on which it grew, and the branch told it to the tree. And when the tree heard it it rustled all over and sent back word to the little leaf, "Do not be afraid; hold on tightly and you shall not go until you want to." And so the leaf stopped sighing and went on nestling and singing. Every day the tree shook itself, and the little twig shook itself, and the little leaf danced up and down merrily, as if nothing could pull it off. And so it grew all summer long until April.

And when the bright days of autumn came, the little leaf saw the little leaves around becoming very beautiful. Some were yellow and some scarlet, and some striped with both colours. Then it asked the tree what it meant. And the tree said: "All these leaves are getting ready to fly away and they have put on these beautiful colours because of joy." Then the little leaf began to want to go, and grew very beautiful in thinking of it, and when it was very gay in colour, it saw that the branches of the tree had no colour in them, and so the leaf said, "Oh, branches, why are you lead colour and we golden?" "We must keep on our work clothes, for our life is not done; but your clothes are for a holiday, because your tasks are over."

Just then a little puff of wind came and the leaf let go without thinking of it, and the wind took it up and turned it over and over, and whirled it like a spark of fire in the air, and then it fell gently down under a fence among hundreds of other leaves and began to dream—a dream so beautiful that perhaps it will last for ever.—Henry Ward Beecher in "Norwood."

### A PRAYER.

Lord, let me make this rule,  
To think of life as school,  
And try my best  
To stand each test,  
And do my work,  
And nothing shirk.

Some day the bell will sound,  
Some day my heart will bound:  
As with a shout  
That school is out,  
And lessons done,  
I homeward run.

Even lame feet may tread the straight road.

## A Paper for Church of England People

# THE AUSTRALIAN Church Record

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Bishop Coadjutor of Sydney.  
Leader.—The Church's Task.  
Newcastle Synod.  
Oxford Evangelical Conference.  
Passing Standards.—By "X."  
The Constitution—Melbourne Synod.  
The Triune God.

### EDITORIAL.

#### N.S.W. Elections.

THE electorate in New South Wales has declared itself in no unmistakable way! Mr. J. T. Lang and his forces have suffered a crushing defeat, so that the recently appointed Stevens Government will run its allotted course—aided by an overwhelming majority. It hardly needs stating that this new Government has now a splendid opportunity for sane, honest and constructive administration. We trust that there will be nothing of a reactionary character. Work is what the people need, and if this Government can get the people back to work, if it can straighten out the public finances, and put the State on the road to employment and prosperity, it will have earned the undying thanks of the whole community. In all this, there must be a readiness on the part of the people to co-operate. New South Wales is the richest of the States, it has vast potential wealth, and it only needs hard work, loyal co-operation, and ready goodwill to make it pay. Finance will soon be forthcoming, for confidence will have been restored. Yet through it all there must be on the part of legislators and all, the full recognition of the words, "Except the Lord build the house they labour in vain that build it, except the Lord keep the city the watchman waketh but in vain."

#### Bishop Coadjutor of Sydney.

WE offer our warmest congratulations to Archdeacon Kirkby on his elevation to the position of Bishop Coadjutor of Sydney. We do this not only for his own personal and worth's sake, but because he will adorn, to the highest degree, this lofty office. In his student days the Archdeacon was a young man of great promise, since when he has filled the various positions he has occupied with marked success and real capacity, and incidentally with much honour to himself. However, it is in his present

post as Organising Missioner of the Bush Church Aid Society that he has achieved his greatest success. His name has become a household word throughout Australia and even beyond. It is synonymous with B.C.A., which organisation, in all its magnificent and beneficent service, stands as a living monument to his powers of organisation, his persuasive speech, his attractive ways and, above all, his deep spirituality of life. Like his predecessor in his new office, he has proved a warm friend of this paper. Many a time his articles have adorned its columns. We are confident that the Archbishop of Sydney will find him a signal help in the multitudinous duties which fall to him, his brother clergy will find him a real help, while in him the laity will have no truer friend. We bid him God speed in his new work and assure him of our earnest prayers at all times.

#### Church and State in Malta.

THE dispute between the Church of Rome and Lord Strickland, leader of the Constitutional Party in Malta, has ended. Lord Strickland, as a faithful son of the Church, has caved in—and so, once again on paper Rome scores! We will never know what dire pains and penalties the noble Lord has been threatened, but we can rest assured that they were of no light character. It is well known that Lord Strickland's remarks and writings have not always been tactful, and his methods have at times been such as made it difficult even for his best friends to support him, but his aims have been democratic and patriotic, if we can judge from the legislation passed during his term of office. But since he fell foul of the Church of Rome, his elimination from political life has continually been preached from nearly every pulpit in Malta. However, Rome is ever the same, and what lovers of British ways and legislature take exception to is the policy of intimidation followed by the Roman priesthood in this island and exercised through the confessional. Not only that, but pressure was brought to bear on the electors in the island by means of a pastoral letter from the bishops. Among other things, it said that all Catholics are "bound in conscience . . . to take part in the elections and to vote for those persons who, by their attitude in the past, offer greater guarantee for religious welfare and for social welfare." Then follows the most important part of the Letter. The priests are strictly forbidden to administer the Sacraments to the obstinate who refuse to obey these instructions. Like all Semitic peoples, the Maltese are deeply religious, and

#### A Much-needed Reform.

NO reform is more urgently needed in Australia than that the Public Service should be made and kept as free as possible from political control. One of the great weaknesses of much recent administration has been the tendency to turn the country into a great welfare organisation, and side by side with that, there has grown up the pernicious principle of "spoils to the victor," in other words, the use of political patronage for party ends and on party grounds. Hence the spectacle of the creation of boards for this and that and everything else, and the pitch forking of political henchmen into prominent positions, whether the persons have the qualifications or not! Now, whoever appoints Public Servants should not be influenced by any other consideration than the person's qualifications for the post and the passing of the necessary examinations. We can never have healthy government departments and the best administrative service when the political element comes in and public servants become active political agents and even make it known that they are looking for redresses and expecting this and that from whatever party their organisations support. Citizens as a whole ought to rise up and demand a different tone and outlook in the men and women who hold office in our civil services. Instead of serving the country in general, many public officers think that the country exists for them. It is about time the electorate woke up.

#### To Our Readers.

We specially commend to the more thoughtful of our Readers the Article in this issue upon the "Oxford Conference of Evangelical Churchmen." No Religion is worth having that is not based on the great fundamental teaching of Ruin, Redemption and Regeneration. Conversion is the personal appropriation by the sinner of Salvation through the merits of His Saviour, and Holiness, through the Holy Spirit's Indwelling is the inevitable result.