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Diocesan Church House, George-st.,
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Diocesan Church House,
George Street, Sydney,
June 18, 1931.

Dear Boys and Girls,

I remember reading somewhere a telling illustration of how we all, no matter who we may be, can play our part in life. It is the story of a little gold watch that was one day crossing the famous Westminster Bridge, London, close by the Houses of Parliament, just as Big Ben was tolling out the hour of noon from the clock tower on the Parliament Buildings. The little watch looked up at the big clock and said: "I do not like you, for your face is too broad, your hands are too big, and your voice is too loud. I prefer my own modest size and gentle tick." And the big clock said to the gold clock, "Come up here, little sister." So the little watch toiled painfully up the stone steps, and at last stood by the big clock; and looking out over the surging millions of London, the big clock said to the watch, "Little sister, there is a man down there on Westminster Bridge, who wishes to know the time. Will you tell him, please?" The little watch said, "Oh, I could never make him hear. My voice is so small." And the big clock said, "Oh yes, little sister, you cannot tell him the time, but I can and will."

There is a message for us here, for God has given to each one of us some special work to do; and all He asks of us is that we shall be faithful. It was said of Barnabas that he was a good man. And for others to be able to say of us that we were good, that is far better than having it said of us that we were great. God is always using small things to produce great results, and insignificant people to accomplish great things in the world. Moses with only a rod in his hand was used by God to lead His people out of bondage. David, with only his shepherd's crook in his hand, was used to become the shepherd of his own peculiar people. The little lad with the barley loaves and few small fishes was used by the Master to feed a great multitude. When Jesus chose His disciples, He chose a few unlearned men, fishermen, like Peter and John. The question for us is, Are we willing for God to use us? For He can do great things in and through us if we yield our lives to Him.

How many deeds of kindness
A little child may do,
Although it has so little strength,
And little wisdom, too!

It wants a loving spirit
Much more strength, to prove
How many things a child may do
For others by its love.

Your loving friend,
THE EDITOR.

Archdeacon Boyce's Favourite Lines.

There recently passed away, at Blackheath, N.S.W., a grand old Christian leader in the person of Archdeacon Boyce. He had only recently given up his work, because he had reached the big age of 87 years. Underneath are the lines he loved to quote. Boys and girls should learn them.

I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit, too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

TURN TO THE BIBLE.

Puzzle in Verse.

We left our little ones at home
And whither went we did not know.
We for the Church's sake did roam,
And lost our lives in doing so.

Yet walked we in a perfect way,
With bands of wicked full in view.
We lived for man, we died to God,
Yet of religion nothing knew.

(The answer is contained in the First Book of Samuel.)

The Road to Heaven.

Bishop Wilberforce was once asked whether he knew the way to heaven. "Oh, yes," replied the witty Bishop, "I have known it from a child, take the first turn to the right, and then keep straight on." A better answer has never been given.

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THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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General Synod—The Sunday School.

Leader.—Quiet Confidence.

May Meetings—National Church League.

On Being Broadminded.

Quiet Moments.—"Come and Rest."

The Archbishop of Rupert's Land.

Wayside Musings.—Parental Failure.

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EDITORIAL.

Mr. Hoover's Proposals.

ANY considered proposals whereby the legacy of war debt on the nations of the world may be lightened, will be welcomed by all lovers of mankind. Suspicion and hate as war progeny, have reigned too long—while, to add to the world's sorrows, each conquering nation has looked for its last pound of war indemnity. True it is that Britain offered to cancel her allies' debts, provided others would do the same. But America, who had scored so richly financially out of the war, would not do so; with the result that Germany has been for months tottering on the verge of bankruptcy and obstacles in the way of salvation and peace have bestrewn the European nations' pathway. However, light and sweet reasonableness are now appearing on the scene, and though months of negotiation will be needed and French obstinacy and jealousy overcome, yet the mere mention of Mr. Hoover's proposal has lifted hearts and sent joy tingling through sensitive burdened peoples. Australia may or not be greatly affected financially, but she is deeply interested; for the repercussions which any economic and social collapse in Europe would cause, would be distinctly harmful here. There is to-day world-wide financial and commercial depression. It is almost wholly a dire legacy of war and any international steps which may be taken to relieve the world's economic strain will be gratefully welcomed. Indeed, we fervently hope that the present proposals will in the long run mean that we shall bear no more war debts. They have been the world's nightmare. In any case, Mr. Hoover's proposals constitute a long looked-for gesture.

Rome and Political Parties.

NO less a person than Cardinal Bourne, of London, stated last week that there was no reason why a Roman Catholic should not belong to any of the three parties, provided he did not deliver himself or his conscience into its keeping. When his religious faith conflicted with the claims of the party he must obey his conscience and withstand any demands the party might make upon him.

It is a significant statement, which we commend to the careful attention of all loyal voters in our land. It only bears out what we said a fortnight ago, that the Church of Rome is up to the hilt in political manoeuvring, and propaganda. Just now she has the Labour Party in her grip—not because she is really the friend of the toiler, but because it serves her own ends. The latest move of the Vatican has been to arrange pilgrimages of Roman Catholic workmen who are union labour leaders, from Canada and the United States of America to Rome. Indeed, the Quebec Government recently made a grant of 4,000 dollars towards the expenses of 30 Roman Catholic workmen who are now making the pilgrimage under the control of Monsignor Coriois. Not only so; the Vatican insists that Roman Catholic workers strive to elect their co-religionists to all important official positions in the organisations. The Church of Rome does not do these things for nothing. There is need of extra vigilance on the part of freedom-loving Protestants the world over. Rome is waging a ceaseless war of ascendancy under the aegis of the so-called Catholic Action Society.

Parsons' Wives.

THE laity in Australia need not be reminded of the magnificent work accomplished by the wives of our clergy. These good women stand second to none in self-sacrifice, devotion and zealous labour, added to which in so many areas, is a loneliness of life unmatched anywhere. With all the more pleasure, therefore, do we note the striking tribute paid to the Parsons' Wives by the Bishop of Blackburn, England, Dr. Herbert. They apply with equal suitability to the women of our rectories in these south-

ern lands. The Bishop describes them as one of the best and most powerful elements in the life of our Church. "Whatever may be said in theory for the celibacy of the clergy," writes the Bishop, "the fact remains that much of the richness and beauty of the life of the Church of England is due to the wives of our clergy."

"In parish after parish I find that the vicar's wife, besides doing most, if not all the domestic work at the vicarage, is also responsible for the excellency of the Mothers' Class or the Mothers' Union or the G.F.S., or superintends a Sunday School, or teaches the Women's Bible Class or does much parochial visiting with the parish magazine. Indeed, often she is the unpaid and overworked curate who gives ungrudging, and sometimes unrecognised service to the parish, to the very limit of her powers."

"What she is to the vicar himself as a friend and counsellor, as a support in his work and a sharer of his inmost secrets, his hopes and fears, his failures and successes, only he could tell."

The Order of St. John of Jerusalem.

WE congratulate the Order of St. John of Jerusalem in the British realm on the attainment of its centenary. On Sunday last it celebrated the passing of the first hundred years since the revival of the order in England.

It seems a far cry to those dim, distant days of nearly one thousand years ago, when certain merchants of Amalfi founded in Jerusalem hospitals for pilgrims visiting the Holy Land. However, with the capture and retention of Jerusalem by the Turks, the Knights Hospitallers as the workers in these hospitals were called, had to leave the Holy Land, and after lodging here and there, practically became extinct. In the early part of last century, by an Order in Council the English branch was re-established, and has lived and grown steadily since. Since its revival the English branch has promoted hospital work setting up St. John's Ambulance Associations for training men and women in first aid. This aspect of the movement has so grown that it has spread over the whole Empire. It proudly boasts that it carries on a work akin in spirit to that of the Hospitallers of old from whom it is in direct succession. The society is no mere antiquarian revival. It does untold good in all parts of the King's dominions, and endeavours in the most thorough way to prove true to its ancient motto 'Pro Utilitate Hominum.' We wish the Order Godspeed, as it steps out into another century of beneficent Christian activity.

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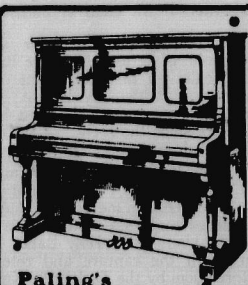
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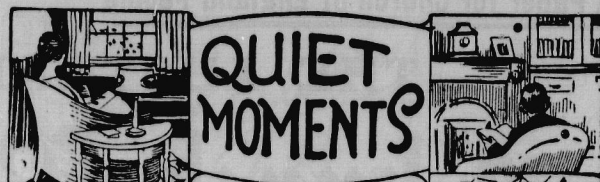
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**"Come and Rest."**

WHAT a wonderful experience the disciples must have had as they went out at the command of Jesus to preach and heal.

In the sixth chapter of St. Mark's Gospel we read: "He called unto Him the twelve, and began to send them out, two by two." These words bring to us a picture of our Lord planning a preaching and healing campaign. We can imagine Him giving each pair of disciples the instructions as to where they should go and giving to all His blessing for their work; we can picture that last gathering for prayer before they leave. They were going out in His name as his disciples, to preach repentance.

Let us follow them as they go. Two of them have entered a village and we see them enter the market place where they begin to preach to the people. Presently there is a lull in the noise of buying and selling. As the people gather round someone asks, "What new teaching is this? Who are these men?" The speaker unfolds God's plan for mankind—he tells them of the coming of God's Son, with His message of healing for body and soul. He shows God's dealing with His people throughout the generations—he tells them of "the Kingdom Christ came to establish. He offers membership of that Kingdom to all who will repent and turn to God. As he finishes his address, his attention is drawn by one who has a sick friend. The disciples go with him and heal the sick one. Perhaps they lodged in this house while in that village. They came to a man possessed with demons—they cast out the demons—the people wonder! No small stir is caused as these six pairs of men go up and down the country, preaching about a new Kingdom, calling men to repentance and healing the sick. No wonder news of these things reached the King's ears. The message has gone into the very palace itself! Herod's conscience awakes and his great sin strikes home, as he exclaims, "It is John, whom I beheaded; he is risen from the dead."

No doubt there would be opposition to the disciples—often they would find no lodging place. Again and again men would refuse to listen to their message of repentance. They would have the same experience as their Master and "would not be able to do any mighty works because of unbelief."

Now we see them gathering together again to Jesus. The place of meeting would be arranged and Jesus was there to receive them. What a story they had to tell Him! "They told Him all things, both what they had done, and what they had taught." There would be words of approval and encouragement from their Master. He knows it had not been easy for them. He knows they suffered hunger, and found no place to lodge, again and again, and as He looks at that group of tired men He says, "Come away to some lonely spot and get a little

rest." "Come away from the haunts of men alone with Me and rest."

Is not this the greatest need of men and women to-day? We need rest for our tired nerves and we need rest for our souls.

Jesus still speaks to us and says, "Come and rest." "Come, tell Me all that ye have said and done, your victories and failures, hopes and fears."

On every hand we hear men and women speaking of the "pressure" of life as we live it to-day. For many the burden is too great. May Christians everywhere do as the disciples did—"go and tell Jesus" of their trials, disappointments, losses and sorrows, as well as their victories. You have experienced His help in the past—go to Him now. Stop in the rush of your daily life—take more time for prayer and quiet meditation on God's word.

We are told that the great need in our national life to-day is the restoration of confidence. How true this is! The question is in whom are we to have confidence? In the 30th chapter of the Prophet Isaiah, God says: "Woe to the rebellious children that take counsel, but not of Me," and again "In returning and in rest shall ye be saved; in quietness and in confidence shall be your strength," and He adds, "and ye would not."

Now is not this the cause of our trouble to-day? The people of Isaiah's time had confidence in Egypt in the day of trouble, and rejected the word of God. We, too, have been rejecting God and His ways. We read in His word "Righteousness exalteth a nation," but the whole world has been going after money and the things that perish. We have lost our idols, and so we have lost confidence.

Now, let us return to the Master with His disciples and listen to His invitation "Come and rest." As we enjoy the rest that Jesus gives, we regain our confidence in our God. We learn the Master's scale of values—we realise that the riches of this world pass away and at all events must some day be left. Then it is that we rightly value eternal life and the riches of our life with Christ rather than the material riches of the world. Money and earthly possessions are not evil in themselves, but when they keep us away from Christ they become a snare.

Multitudes of people have found rest in Christ and in quietness and confidence are finding strength, for these days in which we live. This may be your experience too!

"Then, fresh from converse with your Lord, return,
And work till daylight softens into even;
The brief hours are not lost in which ye learn
More of your Master and His rest in Heaven."

"If any little love of mine may make a life the sweeter,
If any little care of mine may make a friend's the fleetier,
If any lift of mine may ease the burden of another,
God give me love and care and strength
To help my toiling brother."

ARCHBISHOP-ELECT OF RUPERT'S LAND.**A Bishop Who Ate His Boots.**

THE election of the Right Rev. I. O. Stringer, D.D., Bishop of the Yukon, as Archbishop of Rupert's Land, Canada, has brought into relief the famous episode of his eating his boots. The year 1909 saw the Bishop's famous exploit in this respect.

He was accompanied by C. F. Johnson, an assistant worker on what proved to be the most perilous journey in his experience. On October 1 the Bishop and his companion realised that they were on a lost trail. Rations had almost run out. Fifteen days later found them with only two rifle cartridges left, and their last square of chocolate gone. Lack of food and forced marches had weakened them considerably.

Here are some entries from their journal:—

"Sunday, Oct. 17—Travelled 15 miles. Made supper of toasted rawhide sealskin boots (called muck-lucks). Palatable. Feel encouraged.

"Monday, Oct. 18—Travelled all day. Ate pieces of my sealskin boot, boiled and toasted for supper. Used sole first. Set rabbit snare.

"Tuesday, Oct. 19—No rabbit in snare. Breakfast and dinner of rawhide sole. Fine, but not enough. Also a tiny bit of ptarmigan each.

"Wednesday, Oct. 20—Breakfast from top of boot. Not as good as the soles.

"Thursday, Oct. 21—Boot soles and tops. Soup of small scrap of bacon and spoonful of flour. The last we had. Very tired. Hands sore. Tied up Mr. Johnson's fingers."

Shortly after they heard children's voices and saw houses a mile away. Bishop Stringer's six-foot frame had been reduced by 50 pounds in twenty-one days.

Other Reasons for Fame.

But Most Rev. I. O. Stringer, newly elected Archbishop of Rupert's Land, has many more claims to fame than the fact that he once nearly starved to death on the trail. He has been the Church of England pioneer in the northland, where white men had never travelled. He has spent nearly half a century ministering to the Eskimo and isolated trapper and miner in his great diocese of 200,000 square miles. And he has earned a reputation in the northlands that few white men have ever held.

"The squarest gu" that ever went into the north. Known and loved by every white man and roughneck, and every Indian and Eskimo on the Yukon." The words are those of an old-time Yukoner and they refer to the Rt. Reverend I. O. Stringer.

There's a story about that "O" in the Archbishop-elect's initials. It doesn't stand for anything. Just plain "O." Back in the early days, so the story goes, one of the Bishop's parishioners had to have some money in a hurry. Maybe it was for a grubstake, maybe to settle a gambling debt. The Bishop didn't enquire. It was needed, and that was enough, it was forthcoming. But the old-timer who needed it, wanted a "writing."

"Allright, make it an I.O.U.," said the Bishop, and the sourdough, whose knowledge of I.O.U.'s was nil, wrote I. O. Stringer, and I. O. Stringer he has remained until to-day.

Pioneering in Arctic Circle.

It was away back in 1892 that a young graduate of Wycliffe College, Toronto, doffed his graduation robes and took the train for his new parish, somewhere up in the Arctic Circle. Herschel Island was his destination, 2000 miles north of Edmonton and 400 miles within the Arctic Circle. Here he was to be a missionary to the uncivilised and then depraved Eskimos of the far northern solitudes.

In those early days, some few years before the famous Klondike gold rush, the young missionary travelled on snow shoes or by dog-team over his sparsely settled territory, making his way eastward for hundreds of miles along the Arctic coast, visiting isolated Eskimo huts and trying to get into human touch with the natives.

But a tremendous obstacle stood in the way:—the Eskimos had no written language. Communication was impossible and no progress could be made. Besides, they were a dangerous and homicidal people, and were openly antagonistic to the newcomer. But it never occurred to the young missionary to quit his job. Instead, he sat down and wrote out an Eskimo alphabet, and from that he built up a series of simple lessons and finally ended with a translation of the gospels into the Eskimo tongue. Teaching the people was then possible, and progress began to be made.

Forty years ago not a single Eskimo within the Arctic Circle had come in any way under the influence of civilisation. To-day, from Herschel Island along the coast to Baillie Island, a distance of 500 miles, every man, woman and child has been baptised into the Christian Church. Farther eastward, along the illimitable coast, natives are learning to read and write, and share some of the benefits of civilisation.

That is what Bishop Stringer has been doing in the past four decades.

Mrs. Stringer.

If the Church recognised the services of women, surely Mrs. Stringer would share in the honours that have come to her illustrious husband. Mrs. Archbishop would not be far wrong as a title for this courageous woman who has shared every hardship of the north during her married life.

In 1896 Mrs. Stringer went, a bride, to the lonely outposts of Herschel Island—the only white woman in the Arctic Circle. Here two of her five children were born. Rowena, who is now married to Rev. Heber Wilkinson, a missionary in India, and Herschel, who graduated in medicine from the University of Toronto, and who has already been following in his father's footsteps as a medical missionary.

The education and health of the Eskimo were Mrs. Stringer's care, and she has succeeded nobly in her task.

Zeal Never Flags.

In 1905 Mr. Stringer became Bishop of the Yukon, and Dawson became their home. But Mrs. Stringer often expressed a wish to revisit their Eskimo friends of Herschel Island, and in 1927 set out with her husband and Indian guides, across the lone trail of the great divide, over a trail no white woman had ever walked before. The distance was 100 miles through a mosquito-infested "niggerhead" swamp country. But in spite of hardships, Fort Macpherson was reached, and Mrs. Stringer had the satisfaction of

visiting the country where she spent the early years of her married life.

This same trail was the one on which the Bishop became lost for twenty-eight days in 1909 and where he earned his reputation for eating his boots. The story of the hardships of this trip eventually reached England, and when in 1913 the Bishop and his wife were in London, they received a command from the King to dine at Buckingham Palace.

During his forty years of hard service, the Bishop has never lessened his missionary zeal. He has travelled the length and breadth of his diocese by almost every known method of travel, including airplanes. At one time he was called to do double duty attending to the work of the Church in Mackenzie River diocese as well as the Yukon. Still in the vigour of middle years, it would be a courageous man who would shoulder an equal pack and attempt to keep pace with him on a long hard "mush."—Vancouver Daily Province.

IN MEMORIAM.**Mary Jane Gunther.**

Mrs. Gunther, widow of the late Archdeacon Gunther, of Paremata, entered peacefully on her rest on June 17, at the age of 86. She had been living for the last 20 years, since her husband's retirement, at Walker Street, North Sydney. Her daughter, Mrs. Gordon, mother of Dr. Gordon, lived with her, and she was surrounded with many of her children and grandchildren. To the last she retained all her faculties, and never ceased her lively interest in the work of the Church. She was a sister of the late Rector of Moss Vale and Manly, the Rev. Mr. Willis. Mr. Cyril Gunther, of Darling Point, is a son and Mrs. Blix, North Sydney, another of her daughters. Mrs. Gunther had long been a prominent member of the Mothers' Union. She was honorary treasurer from 1921, succeeding in this post Mrs. H. C. Russell, of the Observatory. At the first meeting of the Council under the presidency of Lady Hampden in Government House on December 1, 1896, Mrs. Gunther was elected a member. When she resigned in 1921 she retained her seat as an honorary member. Faithful and thorough in all her work, she was unfailing in her promises and never weary in well-doing. She will be remembered as a true friend and as one who exemplified the truth of the counsel "In quietness and confidence shall be your strength." In accordance with her wishes, the funeral was quietly conducted on June 18, Bishop D'Arcy-Irvine, an old friend, officiated at Rookwood where the remains were afterwards cremated.

"Happiness is a perfume you cannot pour on others without getting a few drops on yourself."

The Best
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GRIFFITHS
TEAS



WAYSIDE MUSINGS.

(By the Wayfarer.)

PARENTAL FAILURE.

"WELL," asked the Wayfarer, "and how does the class get on?"

"I can't boast," said the young man. "I bought the books you recommended, Dr. Thomson's 'The Land and the Book,' and Eugene Stocks' 'Lessons on the Life of our Lord,' and without any doubt I have already learned a great deal myself from reading them; especially from the first. The Rector has given me a classroom and eight lads, and I have visited each of their homes and have persuaded their parents to give Bibles to most of them, and I like them and I think they like me; and I think we're going to get on well together; but I can see that the teaching is going to be up-hill work."

"That's what makes it acceptable to God," said the Wayfarer. "You don't want to offer Him what costs you nothing. But what's your chief difficulty?"

"The awful ignorance of my boys," said the young man. "You would think they had never handled a Bible in their lives. They couldn't tell me whether the River Jordan was east or west of Jerusalem. They didn't know what books Moses wrote; and as for finding places in the Bible—Ruth, or Isaiah, or Colossians—they hadn't the least idea where to look."

"That's the old story," said the Wayfarer. "Godless homes and irreligious upbringing! Well, what's your plan of campaign?"

"It's the parents that are the chief trouble," said the young man. "There is no religion in the homes. If they would have Family Prayer in their homes and read the Bible steadily through with their children—what a difference it would make! Or if the parents came regularly to church—most of them never think of such a thing—what a help it would be to their boys and to me! I say, Mr. Wayfarer, I hadn't realised what a depth of practical heathenism I should be up against. If those parents want their children taught the Bible, why don't they make a start with it themselves? What right have they to chuck it all on to my shoulders? I sometimes feel inclined to give it up and to say, 'Teach your boys yourselves.'"

"Well, don't do that," said the Wayfarer. "Keep on praying and keep pegging away; keep before them the four great basic truths of Christianity—Sin, Redemption and Sanctification—with the service of Christ as a necessary consequence; and your work cannot fail of success, neither can you fail of your reward."

"I don't mean to give up," said the young man, "but if by God's blessing I can lead my boys to decision for Christ, so that they determine by God's grace to lead earnest, Christian lives, I can see that their first obstacle will be the lives of their parents."

The young man went away but the Wayfarer continued to reflect. Are Sunday Schools really doing more good or more harm? More good, certainly; for there is no power of evil so strong as to be able to hinder blessing on faithful prayer and effort. But, at least, this abuse has been made of them that they serve to-day as an excuse to ungodly parents for the neglect of their first duty to their children. "Are you trying to bring up your children for Christ?" "Oh, we leave all

that to the Sunday School." "Do you attend your church?" the writer has often asked parents. "No, but we send the children to the Sunday School," until we begin to wonder whether we are not beginning at the wrong end.

St. Paul, at Rome, or at Corinth, did not begin by gathering children into Sunday Schools. He preached for the conversion of the parents, and converted parents at once became keen for the conversion of their children.

The trouble to-day is that the line of cleavage between Christians and non-Christians has become so indistinct that we shrink from the discourtesy of telling practically heathen parents that they have no right to claim the name of Christian while they refuse every Christian duty.

In India, and China, indeed, the missionaries are glad to gather the children and teach them about Christ and the way of Salvation; but they do so in hope that the children may carry back the teaching to their homes; and in full view of the great and decisive step of conversion and confession, up to which they are always trying to bring both parents and children.

The Wayfarer is not old enough to remember the rise of Sunday Schools; but he remembers reading about the establishment of one in the little Scottish village where Hugh Miller (the famous geologist) and his sisters were being brought up by two godly bachelor uncles.

It was the time when Sunday Schools were being introduced and some ladies and gentlemen were trying to establish one in that village. "Would the two uncles assist?" "Yes, gladly." "And would they send Hughie and his sisters to the Sunday School?" "No, certainly not," they replied. "It is our duty and our privilege to see to their religious training ourselves, and we cannot commit that duty to anyone else." In fact, they made it plain that, while they supported the school, and highly praised the ladies and gentlemen conducting it, they considered that to send their children to it was a disgrace to parents.

We have travelled far since then, but does not the contention of those godly men remain true to this day? Is it not a sin and a disgrace to Christian parents that they should be willing to delegate to anyone the religious education of their children? The Sunday School has come to stay; and we should strive for its extension; but it should be as a specialised supplement to parental training—not as a substitute for it.

There are Towns in Canada and in the United States where the whole church population attends the Sunday School—men, women and children; where, in fact, to miss Sunday School is (wrongly) considered a greater offence than to be absent from Public Worship. Wrongly so considered, of course; because the worship of the Creator is the first duty of every creature, and Bible-study cannot be a substitute for it. But would it not be well if some such system of universal Bible-study could become the rule in Australia? The Wayfarer began to wonder whether it is possible. Perhaps some reader of the Australian Church Record can tell us all how it has been brought about elsewhere and how it is managed.

In some parishes about Sydney, as a result of the recent Quiet Day held at Randwick, a move in this direction has actually been made. At St. Alban's, Belmore, for example, the Rev.

L. S. Dudley has already organised two evening classes for Bible study.

As another move in the same direction, the Wayfarer asks whether it would not be practicable—and if practicable, a wonderful step towards a Revival of Home Religion—for every minister to make a special effort, at the conclusion of every marriage service, to extract a promise from the newly married couple that they will have Family Prayer every day in the newly established home. The children, then, could hardly grow up in the present prevailing heathenism, and the parents, too, would be daily learning something of God's Word, and daily fitting themselves to fulfil their duty of training their children for God.

But wiser heads and hearts must deal with this great need. The Wayfarer can but throw out a suggestion. Better men are wanted for its development.

On Being Broadminded.

Broadmindedness is a very fashionable virtue. Everyone likes to be in the fashion and so, of course, we are all broadminded just now. Who will own up to being narrow-minded. No one ever calls himself narrow-minded. The term is one of reproach, usually applied to a man by his opponents, and only by his friends with a sigh of regret.

How few ever think out what being broad-minded means. They adopt the phrase and profession of being broadminded just because it is the fashion. Now, fashion is a funny thing. When it is at its height, say in dress, everyone wants to be "in it," and all who are dressed otherwise than in the fashion feel uncomfortable and odd. For the moment they cannot look at the fashion reasonably, calmly and in its true proportions. They are carried away by it. No matter how grotesque, absurd and ridiculous the fashion may be, people simply do not see anything in it but that it is the fashion. And at once they become its obedient servants.

Yet even the most dominant fashions, after the fever of them has abated, sometimes become so ridiculous in the eyes of the very public who fell down and worshipped them at one time, that nothing would persuade them to appear in the dress of which they were once so proud. Think of a young lady of to-day dressing in the panniers and bustles of 1880! (See some old Punch and meditate on the follies of fashion.)

Now to any thoughtful person the present fashion of being broadminded, while it has much to be said in its favour, is against it, that it is made the cloak for more hypocritical humbug and nonsense than any other fashion of our day. In religion, especially, under the cloak of being broadminded, people are in fact denying that there is any such thing at all as truth. Broadmindedness is used to cover up the most palpable ignorance and to excuse people from taking any mental trouble to distinguish between truth and error. How different it is in politics! You never hear of men boasting that they think every other political party as right as their own. Did you ever hear of a Free Trader being so broadminded as to hold that Protection is quite as right as Free Trade? Yet no one dreams of calling a Free Trader narrow-minded because he firmly upholds Free Trade. A man who votes Liberal at all elections and decks his car with red ribbons is never called narrow-minded. But in religion let a man deny that the most contradictory doctrines are all true and at once he will be called narrow. To be broadminded you have only to know nothing about the history of any of the sects, nothing about the doctrines for which they stand, and next to nothing about the religious body you belong to. Then you can, with the utmost confidence, assert the following "broadminded" absurdities without any difficulty.

"All religious bodies are making for the same place."

"All religions are equally true."

"One religion is as good as another."

"The only differences between the religious bodies are mere unimportant questions of Church Government."

"The only test of a man's being a true Minister is—Can he preach well?"

With no more mental capital than these absurdities, a man or woman can set up to be broadminded and enjoy the respect and esteem of quite a large circle.



The Rev. S. H. Denman, rector of St. Clement's, Marrickville, Sydney, has been appointed a Trustee of the Church Missionary Society in N.S.W., in the place of the late Rev. Canon E. H. B. Claydon.

The Misses F. Neville and L. Grieve will leave Sydney next month for the C.M.S. Mission Station at Oenpelli, Northern Australia. Their arrival at Oenpelli will enable the Rev. A. J. and Mrs. Dyer to take their much needed furlough.

Mrs. Annie Scholey, who recently passed away at Mayfield, Newcastle, bequeathed £100 to St. Andrew's Church of England, Mayfield, £300 to the Church of England Hostel for Girls, Newcastle, £100 to St. Nicholas' Church, and £100 to St. Michael's, Newcastle.

The Rev. F. R. and Mrs. Elder, of the New Guinea Mission, who have been in Sydney on furlough, returned to Papua by the Montoro on Wednesday last. By the same boat Mr. J. E. Warren, nephew of the Rev. M. A. Warren, secretary of the Australian Board of Missions, left for work in the New Guinea Mission.

Archdeacon Creed-Meredith, of Wanganui, N.Z., who was taken ill at the recent N.Z. General Synod, has gone to England, where he intends to undergo a serious operation. It is hoped that he will be able to return after a few months, physically stronger; meanwhile the prayers of all Church people are ascending for his speedy and complete recovery.

We extend our deep sympathy to the Rev. W. H. Stanger, M.A., Curate of St. Augustine's, Neutral Bay, on the death of his father, Mr. C. H. Stanger, a former N.S.W. locomotive superintendent. Mr. Stanger died at Beccroft, and had reached the age of 79 years. He was born in England, being the son of the late Dr. William Stanger. Formerly he was warden of Holy Trinity, Orange, and subsequent warden for eight years of St. John's, Beccroft.

The Archbishop of Melbourne, speaking of Lord Somers, the retiring Governor of Victoria, at the C.E.M.S. 21st Birthday Breakfast, stated that he had not known Lord Somers for very long, but he yielded to none in the respect, affection and admiration that he held for him. He would be missed when he left. In the name of the manhood of the Church of England they bade him "Godspeed" and said, "Thank you for all that you have done and the example that you have set us."

Much sympathy has gone out to the Rev. D. J. and Mrs. Knox, of the Rectory, Chatswood, N.S.W., in the death of their eldest daughter, who took place on Friday, 26th June. She had only been ill a few days. Miss Knox had not long since returned from a visit to England and had just entered Sydney University as an Arts Student. She was of a winning disposition, and a young woman of great promise. We earnestly pray that God's sustaining grace may be given to His servants in their deep sorrow.

The parish of Chiltern, Wangaratta, has suffered a great loss in the passing of Joseph William Boucher, in his 79th year. The late William Boucher was associated closely with many activities in connection with the parish for over 40 years, and during that period he held the positions of Vestryman, Churchwarden, Hon. Reader, Sunday School Superintendent, Synod Representative, and Treasurer of St. Paul's. The rector, at the subsequent memorial service, referred to the wonderful record which William Boucher held for faithful service and devoted churchmanship.

Canon W. G. Williams has been appointed to the Parochial District of Aramoho, Diocese of Wellington, which will enable him at the same time to act as Superintendent of the Maori Mission work in the Diocese, as his new district is no great distance from the chief centres of Maori work. The Vestry of Aramoho are generously recognising Canon Williams' Maori work as part of the work of the Parish, and he will continue to

live in his own house in Wanganui, while the Vicarage is to be let, and the rent given to the Mission. This is a very practical way of helping the present difficulties of the Maori work.

On May 27 Mr. H. H. Clack completed thirty years continuous service as Honorary Treasurer of the Newcastle Cathedral Parochial Council, during which period the revenue for the maintenance of the services and necessary parochial requirements exceeded £70,000. Mr. Clack was elected to the position on the demise of his father, the late Mr. Thomas Clack, who carried out the duties for more than sixteen years, thus father and son have held the same office for more than half the period that Christ Church has been the Cathedral Church of the Diocese, which was founded by Royal Letters Patent in 1847.

On June 1 the Rev. G. N. and Mrs. Bishop celebrated their golden wedding at their home, Watletree Road, Armadale, Victoria. The event was inaugurated by a large number of friends and erstwhile parishioners, preceded by a body of Mrs. Bishop's Bible Class girls then attending St. Michael's, North Carlton. An afternoon and evening "at home" were enjoyed by a reunion of old friends and church workers, who, together with gifts, flowers, telegrams, telephones, letters and callers, added to the enjoyment of the occasion. Though Mrs. Bishop, surrounded by relations, is still confined to her bed, she conjured up sufficient strength to welcome, with her husband, her old friends, so that altogether a very pleasant time was spent.

The Archbishop of Brisbane, in happy terms, at the recent Synod of his diocese, stated: "The gratitude I feel to the men and women who form the Committees, Boards and Councils which do so vast an amount of work for the Church is not conventional, but is real. I would name especially the Diocesan Council and our Treasurer, Mr. Joseph Allen. Their work is done for the Church and still more for the Church's Lord, I well know. Not only is it fitting that I should express the Church's thanks to them, but I personally wish to do so. I am happy beyond my deserts in being Bishop of a Diocese that has this fine backing of loyal hard-working and experienced people, always ready to give of their best. And in the case of many, their best is of a very high order indeed."

Referring in his recent Synod charge to the impending departure of the Governor of Queensland from the State, the Archbishop of Brisbane stated: "The reflection that before our Synod meets next June, His Excellency, the Governor of Queensland and Lady Goodwin will have left our State, causes me, and I am sure all of you, deep and real regret. The four years' residence amongst us has shown us how unreservedly they have thrown themselves into whatsoever makes for the benefit of the people of our State. That the representative of His Majesty the King, and the first lady in the State should so unflinchingly have identified themselves with every movement that makes for good is a thing for which we most respectfully thank them. May the blessing of God always be with them."

The late Mrs. Shaw, wife of the Rev. A. Rutherford Shaw, of Sutherland, N.S.W., who passed away on June 5, was the daughter of the Rev. E. G. Moberly, nephew of the late Dr. Moberly, Bishop of Salisbury, and formerly Head Master of Winchester School. Mr. Moberly received his education from his uncle and as the Rev. E. G. Moberly came to Australia with Bishop Tuftnell, first Bishop of Queensland. Mrs. Shaw, prior to her marriage, had trained at Deaconess House and laboured as a Deaconess in several Sydney parishes, and also did work in connection with the Bush Church Aid Society working in the Wilcannia Hostel. For the past 34 years she has been an ardent worker with her husband in Parish work

at Sutherland where she won the love and esteem of all who were privileged to meet her. Interment took place at Woronora Cemetery, preceded by a service at St. John's Church, Sutherland, the officiating ministers being the Revs. A. C. Mosley and J. P. Dryland.

Church Missionary Society.

The English Delegation in N.S.W.

The Rev. W. Wilson Cash, D.S.O., Dr. J. H. Cook, and Mrs. Douglas Thornton, of the C.M.S., London, arrive in Sydney to-morrow, and will receive a civic welcome by the Lord Mayor at 11.30 a.m. Their stay in Sydney will be exceedingly busy. Many people are looking forward to the great meeting in the Sydney Town Hall on Tuesday evening, July 7. We pray that the visit to N.S.W. will be fraught with increasing blessing to missionary work through the C.M.S.

LIFE'S TRAGEDIES—AND THE CROSS!

Writing in reference to the recent earthquake in Hawkes Bay District, N.Z., the Rt. Rev. Dr. C. West-Watson, Bishop of Christchurch, remarks:—

"It looks as if, with the tragedy of Hawkes Bay, and the general depression, our thoughts would naturally accommodate themselves to self-examination. Whatever our views of 'progress,' the tragic and painful and humiliating side of this mortal life seems bound up with our humanity. The only real escape from it is to run to meet it, to meet it at the Cross of Christ where alone it finds a meaning. The Cross does not explain it, much less explain it away, but it shows that at its worst it is not victor, but vanquished, and may even be made the handmaid of Love. To realise this is to enter into that Calvary means.

O Cross that liftest up my head,
I dare not ask to fly from Thee,
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

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.

July 5th (5th after Trinity).—Morning: 1, 564, 398(427), 319. Evening: 95, 165, 295(149), 35.

July 12th (6th after Trinity).—Morning: 550, 275(7), 329(279), 334. Evening: 529, 377, 590, 21.

July 19 (7th after Trinity).—Morning: 568, 255, 233, 302(117). Evening: 248, 30, 285, 29(427).

July 26 (8th after Trinity).—Morning: 5, 389, 535(115), 329(279). Evening: 305, 235, 244, 22.

A. & M.

July 5th (5th after Trinity).—Morning: 160, 240, 545, 260. Evening: 288, 252, 373, 223.

July 12th (6th after Trinity).—Morning: 166, 242, 175, 277. Evening: 439, 254, 370, 24.

July 19 (7th after Trinity).—Morning: 3, 175, 201(63), 265. Evening: 223, 246, 257, 207.

July 26 (8th after Trinity).—Morning: 4, 240, 172, 200. Evening: 204(191), 304, 233, 266.

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"If my religion is only a formal compliance with those modes of worship that are in fashion where I live; if it costs me no pains or trouble; if it lays me under no restraints; if I have no careful thoughts and sober reflections about it, is it not great weakness to think that I am striving to enter in at the straight gate?"—Wm. Law.

JULY.

- 4th—Independence Day, U.S.A., 1776.
 5th—5th Sunday after Trinity.—Peace without and Peace within is the topic of the day. How desirable under present world conditions is that Peace. The world can neither give nor take away. Still must we pray for Peace in God's world.
 6th—King George married, 1803.
 10th—Calvin born, 1509. Even if we are not Calvinists, we must agree that we owe much to this great hero of the French for his Protestantism. His work "The Institutes" was a most learned and forensic treatise in defence of the Protestant cause, when it was fighting against tremendous odds in France.
 12th—6th Sunday after Trinity. Another of the Love Sundays of the Church. How great an emphasis is placed upon this Christian virtue. Yet how small a place it occupies in the minds of some who profess and call themselves Christians. There should be more of this bond between us than of formal or creedal agreement.
 Battle of the Boyne, 1690. Still must we fight the good fight of faith, yet not with carnal weapons, but with that Love which disarms all foes.
 15th—St. Swithun was Bishop of Winchester 389 A.D. He is called "the father of Kings."
 16th—Anne Askew burned, 1546.
 Next issue of this paper.



Quiet Confidence.

WE read and hear a good deal in these days of the need of certainty and assurance in our religious life. This is only natural, when we see almost everything in the world in a state of uncertainty, and thoughtful men are asking, "Where is our civilisation drifting to?"

One writer recently, in analysing the situation, stated that modern civilisation has one great fault, viz: It did not know where to stop. In all its manufactures, its population and its scientific research, it was always being carried a little further. No results are sufficient, and none seem final. This explains why discontent increases in proportion to success in material things.

There is, we think, a deeper reason for the state of the modern world. There is going on an inward struggle between the principle of liberty and the necessity of discipline. To-day, many of the old traditions and customs have no longer any stability. The family is no longer, in the majority of cases, the school of discipline that it once was, and the children consider independence the first of their duties. Men and women have, by their economic independence, with its thousand occupations, given too little time to the things of God.

The question of discipline is always unpopular, and Australia is passing through a period of political and econ-

omic discipline, which is unprecedented in her history. What is wanted, even more to-day, is a Moral discipline. How is this to be created? We think there is only one answer. The ethics of the Sermon on the Mount must be practised in the common ways of life, if we are to experience a revival of morality and true religion.

Thoughtful men are waiting for what they call a "New Order." They believe that it will be born out of the turmoil of the world's unrest. They do not know as yet how this will be accomplished.

Dean Inge recently has said that the prospects of Christianity are not very bright. We certainly have seen institutionalism falling to pieces. Whether people generally are more irreligious than they were before the war is very hard to determine.

He thinks that what is wanted is a New Reformation, on the lines of Erasmus rather than on that of Luther and Calvin. The Church of England has always stood for sound learning as a basic principle of her life. We believe that neither the Fundamentalists nor the Modernists, merely as such, will be the means to this end. Christian people are too ready to rely on tradition, whether it be that of the first, fourth, or sixteenth centuries. The golden age is before us, not behind. The only religion that will withstand the inroads of secularism and unfaith in the future is the Religion of the Spirit as revealed in the Christ of the New Testament, history and experience. One that is rational, devout, virile and free from superstition and cheap emotionalism. We need a Christianity that will go out into our social life in a way it has never done before. Christian ethics is the one alternative to chaos. We believe that many people are to-day wistfully turning to the Carpenter of Nazareth and finding in Him all they need for their moral and spiritual life.

The Protestant churchmen of the future must be characterised by a greater breadth of vision and a deeper intellectual grasp on the fundamentals of the Faith. This alone will capture the imagination of our youth and give them the satisfaction they are asking for in their religious life. Jesus Christ is the only hope for the world, this we believe with all our hearts. His Gospel of Redemption from the penalty, and power of sin can alone "lift" men and women into the "New Order," which to us is the "Kingdom of God."

Christian character is the root of the whole matter. It is like salt, antiseptic, not anaesthetic. A consecrated character is the greatest force in the world to-day for righteousness. What is the influence of the Church worth to-day? The witness of many Christian people in the world has been deplorable. There are still whole avenues of life where the Christian ethic needs to be practised as well as believed.

Many "who profess and call themselves Christians," have been too much afraid of public opinion and have watered down their convictions to that of the majority. The Church is always in the minority, but she has behind her the Omnipotence of God.

The opportunity to-day is given to every Christian man on each Lord's Day to witness for Christ. The Church summons the faithful to prayer and instruction in the things of God.

The greatest sin among Christian people is Inertia. Many need to rouse themselves and to loyally stand behind their clergy, who, with all their

faults, are faithfully lifting up the standard of truth before the people, and are heroically facing the present crisis with courage and faith.

To disobey the call of the Church now is sheer disloyalty to Christ. The laity should be presenting a united front in all our churches. We can then expect God to work mightily amongst us.

Church Overseas.

THE CHURCH IN ENGLAND.

The May Meetings.

Once again the May meetings have come in England, with the same old time enthusiasm and crowded attendances. Foremost amongst these annual meetings have been those of the C.M.S., the Bible Society, and the Colonial and Continental.

The Church Missionary Society has had a wonderful record for the year. The honorary treasurer, quoting figures, mentioned that the amount received, £436,000, is less than the previous year's total by nearly £58,000. This reduction is mainly due to a decrease of over £41,000 in receipts from legacies, which were exceptionally large in the preceding year. Compared with that year, donations (which in 1929-30 were also considerably above the average) decreased by £15,000, and the normal receipts through Associations were less by nearly £6,000. On the other hand, the cash received at headquarters earmarked for special purposes, showed an increase of over £5,000. After making the necessary adjustments, the estimated available income is £441,500, being a decrease of £32,000 compared with the previous year's figure. The total expenditure for the year was £462,200, a decrease of £31,300. The decrease is made up as follows: General Account £14,900, Medical Account £2,500, and Auxiliary Contributions (General and Medical) £13,900. The available income being £441,500 and the expenditure £462,200, the deficit on the year's working is £20,700.

The British and Foreign Bible Society surpassed in its year's work all previous records. During the year no fewer than fourteen fresh versions have been added to its list, which now stands at 664; Bibles 148; New Testaments 157; and smaller portions of the 339; and some 12 million scriptures in Bible 339; and some 12 million scriptures in which or in part were distributed.

The Colonial and Continental Church Society has had an encouraging year. In spite of the financial depression in Great Britain, it closed its year with a deficit of only £1,700. Among the speakers at the annual meeting was Archdeacon Martin, of Sydney.

NATIONAL CHURCH LEAGUE.

Owing to illness Lord Brentford was unable to preside at the annual meeting of the National Church League. He however, sent a letter to be read from the chair, wherein he urged the members to fresh and renewed effort during the coming year. "I know it is going to be a difficult one, particularly from the financial point of view, as it is with all of us—but also from the fact that the insidious propaganda of the Anglo-Catholic Party is going on day and night.

"May I remind you of the remark in the 'Church Times' some six years ago: 'Let us be realists. When the

GENERAL SYNOD.

SUNDAY SCHOOL COMMISSION.

Important Meeting.

THE Sunday School Commission appointed by General Synod held its annual meeting in Melbourne last week. Those present included the Bishop of St. Arnaud (chairman), Archdeacon Blackwood and Miss Horton, Tasmania, Archdeacon Weir, Gippsland, Rev. F. A. Walton, Sydney, Rev. M. de B. Griffith, Brisbane, Miss Warren Thomas, Adelaide, Miss Akehurst, Goulburn, Miss C. E. Millson, and Rev. C. H. Murray, Melbourne, and Canon H. T. Langley, Melbourne, who is Secretary of the Commission.

The Commission placed on record its sense of thankfulness to Almighty God for the blessings which have rested upon the first ten years of its activity. The work of the Commission includes drawing up the annual syllabus of graded lessons for the "Trowel," the Australian Journal of Christian education, which circulates throughout the Commonwealth, and also the syllabus of the Church Mail Bag School. This School, which has its headquarters in Adelaide, sends out printed lessons weekly to over 3000 children in 14 dioceses, who live out of reach of Church and Sunday School. These lessons are greatly appreciated, and the scope of the Mail Bag School is being steadily increased. A course of Senior Grade lessons has been added this last year and it is proposed to add a Beginners' Grade for 1932. There are also admirable lessons for use in preparation for Baptism and Confirmation. The work of the C.M.B.S. is of great value and help to clergy ministering in scattered areas.

The Danger of Disruption.

The second danger that must always threaten Evangelicals was disruption. It was a thing that passed the wit of man to know how to weld Evangelicals into a solid body. And the reason was that the whole emphasis of their message was an individualistic one. They should face up to the danger, and learn the lessons the past had to teach them. Might God grant that they did not go to pieces on the rock of the inspiration of the Bible! The God Who had enabled them to weather the storms of yesterday was the same to-day, and they could rely upon Him for ever.

The speaker quoted his father, the late Bishop Chavasse, who shortly before his death said: "Evangelicals will never be a power for Christ till they have laid aside suspicion and scorn. Conservatives are suspicious of Liberals, and Liberals scorn Conservatives." He spoke inspired words. God had breathed them through His Apostle St. Paul in the 10th verse of that 14th chapter: "Thou (Conservative) why dost thou judge thy brother? Or thou (Liberal) why dost thou set at naught thy brother? for we shall all stand before the judgment seat of God." To-day if they would hear God's voice, let them not harden their hearts! By resolute prayer Evangelicals must drive from their hearts suspicion and scorn.

Evangelicals could also help towards fellowship and a corporate spirit by supporting their great societies which constituted their real bond one with another, and without which Evangelicalism could hardly exist as a movement. It was hard to believe that they could ever become sufficiently organised for a central committee to direct them or their policy, however effective that might make them. To a very great extent the National Church League supplied the need of such a central committee with its headquarters for discussion and counsel, and with its careful and widespread organisation for mobilising the experience and scholarship and convictions of the whole Evangelical movement.

Anglo-Catholic Party is a majority, there will be no toleration for Modernists and the extreme Evangelical will be happier with his Free Church brethren."

"I think that is perfect" true, but that does not mean that we are to be thrown out of the Church and compelled to become Nonconformists, because the Anglo-Catholics are disloyal to our Church. It is we who are striving to preserve the foundations of the Church of England, and it is interesting that at this moment the Archbishop should have made another appeal to the Free Churchmen for a Reunion Conference.

Let there be no mistake about it; we are heart and soul in favour of reunion with the Protestant part of the nation. The objection comes from the Anglo-Catholics, who desire, whether they dare openly say so or not, reunion with the Church of Rome. This will be the great dividing line in the future. There can be no union of the three Churches—English, Roman and Free Church, and as far as we are concerned there will be no reunion with the Church of Rome. It means that we have got to be not only devoted to our principles, but carry our devotion into practice to fight for the cause.

"In my view the position becomes more and more dangerous every year; the more so perhaps, by the continued promotion of Anglo-Catholics to high office in the Church. After all, England is still Protestant, but, alas, the Episcopal Bench is not, and they are gradually permeating the Church with vicars of their own school of thought.

The Danger of Unreality.

The chief speaker was the Rev. C. M. Chavasse, M.C., Master of St. Peter's Hall, Oxford. In his outspoken address, he said that the Evangelical School would always be threatened with two dangers—the danger of unreality, and the danger of disruption. And it was because the National Church League offered a bulwark against both that it deserved their heartfelt gratitude, and demanded their wholehearted support. There was first of all the danger of unreality. Evangelicalism could be satisfied with nothing less than the direct contact of every individual soul with Christ. The great work of Evangelicalism was not to add to the doctrines of the Church, but rather to put new life into those doctrines which were in danger of becoming a mass of dead formalism. Dr. Simpson, the Dean of Peterborough, well summarised the position when he said that "Catholicism has a teaching, Liberalism a temper and Evangelicalism a message." If Evangelicals lost their message, for what would they stand? Or, if Evangelicals should barter that message for something else, however worthy—a school of thought, or a type of worship or a social programme—they would have exchanged their Gospel light for a candlestick with a guttering wick. Their Gospel enthusiasm was threatened from within.

There was a danger also of their spirituality being threatened from without, namely by controversy. Evangelicals were not good at controversy, and he thanked God for it. They were not meant to be! They were meant to be preachers of the Gospel, not controversialists. For the first hundred years of their existence, the Evangelical School had no need to resort to controversy. But with the rise of the Oxford Movement, a hundred years ago, Evangelicals were forced to take to controversy in order

to defend the Reformed doctrines of the Church. It had to be; but they had suffered for it. And he feared that the Prayer Book controversy, though absolutely necessary, had impaired their spirituality still farther, and rendered them less effective ministers of the Cross.

Booklets and Prayer-cards suitable for children's worship and literature for Sunday School workers, are made available through Diocesan centres.

An Australian Handbook of Sunday Schools, called "Our Greatest Asset," is being printed by Angus and Robertson for the Commission, and will be available in a few weeks. This book will include chapters on different aspects of grading, teaching equipment, and management with a special regard to Australian conditions.

The Commission has just received from the Sunday School Institute, London, a correspondence course of six lessons, published in leaflet form, with additional leaflets on the art of questioning, presenting and illustrating a lesson, and understanding children of different ages. These are available at the Melbourne Sunday School Office.

In view of the fact that South Australia is the only State in the Commonwealth in which facilities are not afforded for Religious Instruction in State Schools, the Commission sent a resolution to the Premier of South Australia urging that these facilities be afforded on the lines already operating in New South Wales and other States.

The Commission is arranging to hold an Australian Summer School for Sunday School workers in Tasmania in January, 1933, on the lines of the very successful one held in Canberra in 1930.



NEW SOUTH WALES.

Diocese of Sydney.

Rev. R. B. S. Hammond's Social Work.

There is no doubt that the Rev. R. B. S. Hammond is right to the fore in social and remedial work in Sydney during these times of stress. His Police Court work, his men's hostels are clear evidences of aggressive Christian action. Then, too, he is listened to with respect and interest when he delivers himself on public questions. Referring to unemployment at an important gathering last week, Mr. Hammond condemned what he termed "dead end" methods of assisting the unemployed. He said he looked upon the developments at a Feroze with the gravest concern. The colony of unemployed had been allowed to develop there without any guidance, amidst what he considered unwholesome and unhealthy surroundings. There were three or four such places developing on similar lines.

This "dead end" means of helping the unemployed was getting the country into all sorts of trouble. The time was coming when the Government would have to appoint a body as "directors of charity," so that some means might be devised to help all deserving unemployed to find a way out, and at the same time to maintain their self-respect. His idea was that the unemployed should be cared for in some centre where there would be a half-acre for a family, and where they would have an opportunity of growing their own vegetables and helping themselves in other ways. He had in the "Hammond Hotels" at least 200 men who were being sustained by the dole. He was looking for vacant allotments in different suburbs, of no present use to their owners, which could be used by sections of these men for the growing of flowers and vegetables. Another scheme he had in mind was the securing of an area of 240 acres that had been purchased by a man in a progressive locality, but who had left it and gone to England. If it were possible to procure that area, he promised to select a number of boys to clear it in five-acre lots, which would become the home of a deserving family, on which they could grow vegetables and rear poultry. He would have a "community cow" for every five families.

He had 2000 boys catalogued and classified, and was looking for opportunities for providing them with suitable employment. He had also under his care at least 250 families, whom he was trying to assist. For three days last week he heard the troubles of 53 families, involving 250 children.

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St. John's, Balmain.

A women's rally took place in the parish hall of St. John's Church, Balmain, on June 18, and was one of the events arranged to celebrate the forty-ninth anniversary of the foundation of the church. The Rev. A. G. Rix, rector of St. John's, presided, and welcomed Dame Alice Chisholm and Miss Crowley, both of whom gave addresses during the afternoon. They were presented with bouquets of violets, and Miss Castles, who is the organising secretary of the "Back to St. John's Week" celebrations, also received a bouquet. Mrs. V. Noakes, niece of the rector, acted as hostess.

Miss Crowley spoke of her experiences as a war-worker, and a churchwoman in England. She was during the war, a commandant of the Wrens, and received an O.B.E. for her services. Dame Alice Chisholm also described her war-work at the famous canteen at El Kantara.

BRITISH AND FOREIGN FIBLE SOCIETY.

Address by Governor.

The 114th annual meeting of the British and Foreign Bible Society took place at the Chapter House recently. The Governor, (Sir Philip Game), presided. He said that a scientist had said more light and less heat was needed in international discussions. There was no better place to find light than in the Bible. It was full of plain statements and had no use for those verbal gymnastics people indulged in to cloak their lack of moral courage. It dealt with all social and economic problems. It did not, perhaps, solve all difficulties, but if put into practice it would solve a lot of them. "We must get back to simpler teachings," said His Excellency. "Our brains have developed unequally in the last 100 years in the direction of scientific and technical knowledge, but neither nations nor individuals have developed in their social relations. The study of the Bible will help us to regain our balance."

St. Luke's, Concord.

A presentation was made to the Rector the Rev. W. F. Pyke, B.D., by the confirmants who were recently confirmed, of a travelling rug. Over sixty young communicants were present at the meeting when the presentation was made. The Rector, in responding, thanked them for their gift and said there was no more encouraging sight than to see nearly three hundred people at the early morning Communion. He urged them to find a place in the active life of the Church. All the parish activities are in a

flourishing condition, and a feature of the services is the large proportion of men present. The parish is one of the leading Evangelical centres in the Western Suburbs. The Churchwardens, in their Annual Report, recently expressed "their deep appreciation of the work of the Rector. The best in wise leadership and in spiritual help he has given to us unsparingly. We pray that he may find much to encourage him in his activities."

N.S.W. ALLIANCE.

A Fresh Impulse.

Under its new President, Rev. Wallace Deane, M.A., the New South Wales Prohibition Alliance is pressing forward with a definite scheme of Education and Publicity.

Special Campaigns.

At the last meeting of the Executive the following resolutions were carried:—

"That the Young People's T. E. Council, and the officers of the Alliance undertake a Young People's Campaign during the next three months, including Young People's rallies, and pledge signing, culminating in a central rally."

"That the staff and voluntary helpers be organized in future under the name of a Temperance Mission, and in connection therewith week night meetings be inaugurated for pledge signing amongst adults and young people on Patriotic lines."

Late Archdeacon Boyce.

Under the will of the late Archdeacon Boyce the Alliance will benefit. The details are not fully known at the moment, but it would appear that this may mean a perpetuation of the late Archdeacon's practical interest in Temperance reform.

A Boyce Memorial.

Quite apart from the Boyce bequest the Alliance is considering the creation of a Memorial. What particular form this will take has not been decided, but the matter is receiving careful consideration with a view to a speedy and interesting decision.

THE ANGLICAN CHURCH LEAGUE.

The annual meeting of the above League was held on Friday, 12th June. The Very Rev. the Dean of Sydney, President, occupied the chair. After the opening prayers the President presented the report of the year's activities, which revealed a year of progress, many new members having joined the League. Feeling reference was made to the Home Call of the late Archdeacon Boyce, who was for so long the President of the League, he having been one of its founders. On the motion of the Dean, a motion of sympathy was passed with Mrs. Boyce, and with the sons of our departed friend. The resolution was carried in silence, and a reference made in the minutes to the services of the late Archdeacon in the furtherance of Evangelical principles during his life time. Reference was also made to the death of the Rev. Canon Clayton, a Vice-President of the League, and Mr. W. E. Newell, who was for many years a devoted member of the League. The activities of those churchmen were referred to by several speakers.

During the year Mr. H. A. Exley, President of The Church Defence Association, Brisbane, addressed a meeting of members whilst en route to England. This was much appreciated.

The Branches of the League in Melbourne and at Port Lincoln, in South Australia, the Church Defence Association in Brisbane, and the Church of England League in Tasmania were all felicitated by the members for the work undertaken by them on behalf of Protestant and Evangelical principles. The question of the closer federation of the Branches in the various States was also discussed, as the result of a telegram received from Brisbane on this subject. The whole matter was referred to the Council for consideration, as were several other matters of an important character.

The Hon. Treasurer's report, presented by Mr. G. W. L. Hirst, was also adopted. This revealed a credit balance on an income of £32/18/- received from members subscriptions and donations.

Reference was made to the success of the luncheon held in Synod Week, when a very large attendance of members and friends was addressed by the Dean of Sydney and several prominent members of the League, the address on "Impressions of Church Life in England" being of more than ordinary interest.

The meeting decided by resolution to do all in its power to support the "Church Record," and also undertook to assist the "Reformation Observance Committee" in its work in the diocese.

The office-bearers were all re-elected with one or two exceptions.

What was regarded as one of the most enthusiastic gatherings held under the auspices of the League terminated at about 10.15 p.m. Votes of thanks being accorded the President, the Hon. Secretaries, and all the Officers for their help and co-operation during the year.

VICTORIA.

Diocese of Melbourne.

The Archbishop's Letter.

The C.E.M.S.

The Archbishop, in writing of the 121st birthday of the Church of England Men's Society, on June 8, states: "Great preparation had been made for it, and the organisation was exceedingly good. We hoped for 1000 men, and there were actually 1100. We gathered in the Cathedral for a Celebration of Holy Communion at 8 a.m., and it was a wonderful sight to see the nave of that great building nearly full of men. Sixteen clergy took part in the Celebration, and I have never been at a Communion Service with such a large number of men before. We renewed our consciousness of our Master's presence in our midst. Then we marched in fours to the Town Hall for breakfast, with Lord Somers and his secretary, the Bishop of Gippsland and myself, at the head of the procession. There again it was magnificent to see 1100 people at breakfast, and to think over what had brought them all together. Mr. G. E. James reminded us of the history of the Society. Lord Somers, who received a great welcome, said "Goodbye," to us; the Rev. W. Wilson Cash gave us a vision of the needs of Africa; the Bishop of Gippsland told us of the C.E.M.S. in other parts of Australia. We all realised once more the splendour of the work which God is calling the laymen of our Church to do for Him in Australia today. We had a new sense of fellowship in the Master's service, and we left the Town Hall thanking God that we had been allowed to share in so memorable a gathering. We are grateful to Mr. G. E. James, Mr. Brian Armstrong, Mr. S. H. Robinson, and the Precursor for all the hard work which ensured the success of this meeting."

The Mission of St. James and St. John.

The Archbishop writes: "The Mission of St. James and St. John needs £3,000 by the end of June, to make income and expenditure meet. Without this help the Board considers that it will probably have to curtail its work at the St. Paul's Training School for Delinquent Boys at Newhaven, Phillip Island, or even ultimately to close the School down. This would be a very serious blow to the very important work that the Church is doing through this institution. The Mission, in its various activities, is caring for about 350 young people of both sexes, who would probably have very little chance of a Christian start in life without it. The Victorian Dioceses outside Melbourne are making a new effort to help what has now become a provincial institution, because to it difficult cases are sent from all parts of Victoria. The income of the Mission was £800 in June, 1926, and has become £15,000 by June, 1930. I commend this great work to our people, and I do not think that we can let it down in its time of need."

The C.E.M.S. Birthday.

(From a Correspondent.)

Never before has St. Paul's Cathedral, Melbourne, witnessed such an inspiring sight as was seen on Monday, June 8th, on the occasion of the annual corporate communion of the Church of England Men's Society. Officers of the society estimate that there were in the Cathedral from twelve to fourteen hundred men communicants. His Grace, the Archbishop, conducted the service, assisted by sixteen clerical members of the society. Arrangements throughout were carried through with wonderful smoothness. Great credit is due to Mr. G. E. James, the chairman of the society, who was responsible for this great act of witness and faith. During the service, the Archbishop, in a few words, stated that he was proud of the gathering, and asked the men, in the necessary attention to details, not to forget that they were there to carry out our Lord's command to "Do this" in remembrance of Him and to receive those outward and visible signs of the inward and spiritual grace. At the close of the service 1100 men marched to the Town Hall for breakfast.

Lord Somers, in his address, said he had learnt something that morning which had

given him a great deal of pleasure and confidence in the future. He had the feeling that the church was advancing in Victoria, and if that were so, he thought this State at least would come out of her trouble. The message he had to tell when he returned home was that the men of the C.E.M.S. were all right here. He would say that they meant to keep the highest ideals in front of them; that they meant to be conscious always of the ultimate vision of the Holy Grail. He believed they would go forward like real Knights of the Round Table, and he liked to think of them as true knights like the knights of old, reverencing womanhood, and advancing always with a great purpose in view. He said good-bye to them with deep regret. He wished them the best of luck and strength and courage to carry on.

QUEENSLAND.

Diocese of Brisbane.

SYNOD MEET.

The Archbishop's Charge.

Referring to missionary contributions to the A.B.M., the Archbishop, in his Synod charge, stated: "The contribution to Missions from our Diocese last year was about £3,750 instead of the £4,600 which we aimed at raising. In this we were like almost all the other Dioceses in Australia. All but six Dioceses failed to give the sum they set out to give, and the Australian Board of Missions, which hoped last year to receive £37,305 from the Dioceses, received only £29,299—a deficiency of £8,006. This has meant that the A.B.M. has had to cut down, to cut almost to the bone, the grants it makes to the Missions it supports. The New Guinea Mission, for example, which looks to receive £12,000 yearly from the A.B.M. for this year, been granted only £8,500, and that is all it will receive, unless contributions from Australia are far beyond what we have estimated they are likely to be. I need not explain to you what this cutting down of £3,500 will mean to the New Guinea Mission. The Bishop and his staff will face it with that courage with which they have always faced disasters and trials; but it will be a grievous blow to them. It will mean that opportunities of fresh work lying open before them cannot be taken advantage of; it will mean that some of the work now being done will have to be diminished. The sum that the Board of Missions has asked us to try to contribute this year is £3,850; but I should like us to raise £4,000, which we have done in some previous years."

Girls' Friendly Society.

The Girls' Friendly Society was started in Queensland in 1882, so that next year will see the completion of 50 years of its existence. It is hoped to make a fitting celebration of the jubilee. A writer in the Brisbane Church Chronicle states that "Considering the long time it has existed among us, the Society has not the scope or influence that it should have. This slowness of growth is attributable to various causes, not the least being the lack of understanding of its aims and objects. But the fact that the Society has held its own, through many difficulties and without a great deal of encouragement, is a matter for thankfulness. And we certainly ought to celebrate its Jubilee in Queensland in a worthy manner."

Suggestions as to a fit way of keeping the festival are invited from now onwards, and may be brought to the Associates' meetings in July, or sent direct to Mrs. Stevenson, St. Francis' College, Nundah, for consideration."

Church Progress.

"Speaking generally, whilst money given for the Church's work throughout the Diocese by means of collections in Church and in other ways has been slightly less, the number of people who have gone to the Church has been greater than in the preceding years, in particular the number of communicants both at Easter and throughout the year has been larger than before in nearly all parishes, in many of them noticeably larger. There has been generally a definite advance in this respect in a great number of parishes, and the experience of many other Dioceses in this country has, I find, been the same ours. This, though by reason of decreased money offerings the struggle to maintain all our works has been great, yet it is encouraging at this time to know that people have been coming to Church, and especially to their Communion better."

"Train up an automobile in the way it should go, and it will not depart from the Lord's House on the Lord's Day!"

Diocese of Carpentaria.

THE BISHOP'S LETTER.

Movements of Staff.

The Bishop, writing to his Diocese states: "We are glad to welcome back from their furlough Rev. J. W. and Mrs. Schomberg, of St. Paul's, Moa Island, and Mr. J. W. Chapman, of Mitchell River Mission, and Miss E. Prior, of Moa Island. With the return of Rev. J. W. Schomberg, the Clergy Training College commence their new term; during this year the faithful who send their Ember pence to the "Church Standard" are giving these to this Native Clergy Training College at Moa; we in this diocese are very grateful and thank the donors for their gifts. Mr. J. W. Chapman has returned after an extended furlough. He reports that he is quite free from malaria, and hopes that his health will allow him to add many more years to the 16 that he has already spent at Mitchell River Mission; he returns at a very difficult time, for retrenchment is always difficult, and he will not have any lay-assistant to help him. The school establishment, which has been carried on at Belberrra (3 miles from the main village of Kowanyama) will be moved to Kowanyama. There are many disadvantages in having 60-80 children running about in the main village centre, a not very good influence is exercised on these children by non-Christian natives; at Belberrra this could be prevented. With the school established

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at Kowanyama it will be possible if the need arises, to reduce even further the staff at the Mitchell; this means, of course, reducing the missionary effort. At the Lockhart River Mission we are carrying on with two Europeans and one Torres Strait Islander on the staff; it would be just possible to keep the Mitchell River Mission open with a staff of the same number, but very difficult, for they would have up to 80 children in school, and not less than 700 natives on the Reserve, to deal with. We hope that no further reduction will be necessary, but we have to prepare as there is great uncertainty as to what amount our grant may be after the end of this month.

SOUTH AUSTRALIA.

Diocese of Adelaide.

A.B.M. Exhibition.

The exhibition and fair organised by the A.B.M. parishes in Adelaide proved a great success. The Melanesian work was vividly depicted. A beautifully built native church furnished with Melanesian matting occupied a prominent place with the school house close beside it. The gamal or native men's club house, a hut forming the women's quarters, and a yam hut where the food is kept—all built of bamboos and roofed with a good imitation of palm leaf thatch—formed a picturesque group amid tropical vegetation of palms, Melanesian lilies, etc.

The gamal and women's quarters were full of natives demonstrating every-day life in the Islands, and the new outlook being given them by Missionary work.

Five of our Church schools trained forty youthful Melanesians in dress, customs and languages, the result being most educational. Chocolate coloured, curly-headed women in grass skirts and head ornaments with brown babies slung over their shoulders engaged in mat making and cooking in native styles. Over £250 has been handed over to the A.B.M. as the financial result of the effort.

NEW ZEALAND.

Diocese of Waiapu.

(From our own correspondent.)

The deepest sympathy is felt for Rev. Alfred Hodge, vicar of St. Augustine's, in the loss of his wife, Mrs. Hodge was a model pastor's wife, loved by all who knew her. She was a true helpmeet in all her husband's work for years when he was a Congregationalist minister, as well as when he was ordained into the Anglican Church, taking charge of the country parish of Taradale for a short period, and since of St. Augustine's Church in the rapidly increasing population of Napier South.

Mrs. Hodge took special interest in the Mothers' Union, and indeed in every branch of work outside her home, where she laboured at her domestic duties, and dealt out loving and genial hospitality.

The Earthquake.

Napier is fast recovering from its terrible experience, business is prosperous, the people are brave and optimistic. The Churches have risen to the occasion. Among the Anglicans, notwithstanding the destruction of their beautiful Cathedral, regular services have been held at Ormond Chapel, and other places on the Hills, at St. Augustine's, on the Flats, St. Andrew's at the Port. United services have also been a great help. The Salvation Army Church Army and Y.M.C.A. have all added to the splendid work accomplished. All denominations have pulled well together, and a spirit of unity and brotherhood has prevailed. Those Houses of God, which had been very little damaged, have proved a great boon to many. "That all may be one," the words of the Master have been realised in a wonderful way. Our Presbyterian friends have shown great push and devotion with their new building, which is to be opened next Sunday—a nice, up-to-date edifice. The ground on which the Cathedral stood is now clear, and the building is to be commenced at once. The stately Diocesan Hall will soon be taken in hand.

Friends of the Dean will be glad to know that he is progressing favourably, and managed to preside at the Parishioners' Annual Meeting. His recovery is marvellous.

Mr. Main, lay reader, badly injured, is also now doing well.

"A kettle sings even when it is up to its neck in hot water."

Diocese of Christchurch.

The Bishop's Letters.

Visit of Bishop of Melanesia.

The Bishop writes: The visit of the Bishop of Melanesia has been most welcome and he has made many new friends, linking us more closely to our great work in Melanesia by this personal tie. When we get to the end of our financial year we must show what we can do to make our Missionary Quota a proof that our faith can triumph even over our present difficulties. Paul's testimony to the Philippians' effort is always an encouragement in such times (2 Corinthians, 8, 1-5). And the secret is revealed in verse 5, "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." If there is first personal consecration the rest will follow. I suggest that during the coming months we pray in every parish in the Spirit of faith that we may be able to bear witness to our faith and love, and that God would lay on the hearts of all Churchpeople the need of the work abroad, and the glory of being fellow-workers with Him. There is much fear that Waiapu will be unable to meet its Quota as it has done so splendidly in the past. The other Dioceses must come to its aid, and our share will be about £400. So we have a big thing to accomplish. It seems beyond our strength, but St. Paul found, "When I am weak, then I am strong." (2 Cor. 12, 10.)

OUR SOCIAL LIFE.

Litany for Time of Depression.

The Rev. O. V. Abram, Honorary Secretary of the Social Problem Committee, Diocese of Sydney, has sent us the Litany hereunder for insertion in our columns. He states that the litany was drawn up by the Committee, and used at the recent United Intercession Service, held in St. Andrew's Cathedral. It occurred to the Committee that, if published in the Church Record, it might be of use to the clergy, if they think fit, in these days of distress.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father, which art in Heaven—But deliver us from evil. Amen.

We beseech Thee to hear us, O Lord God; that it may please Thee to rule and govern Thy Holy Church universal in the right way, that in our difficult days, as at all times, it may set forth Thy glory and extend Thy righteous kingdom amongst men.

We beseech Thee to hear us, good Lord. That it may please Thee to bless our sovereign Lord, King George, and all who have responsibility of government, that they may order all things in wisdom and justice, in righteousness and peace, to the welfare of the people, and the honour of Thy Holy Name.

We beseech Thee to hear us, Good Lord. That it may please Thee to endue with strength and wisdom those who are charged with the leadership of the people, and that we may never lack good and gifted men to spend themselves in the service of the nation.

We beseech Thee to hear us, Good Lord. That it may please Thee to guide and control by Thy gracious Spirit all who organise the ways and means of life, and all who, by their labour minister to the needs of their fellow-men.

We beseech Thee to hear us, Good Lord. That it may please Thee to inspire with true understanding all who are seeking to solve the difficult problems of our time, and to give fortitude and a new hope to those who are out of work.

We beseech Thee to hear us, Good Lord.

Let us pray.

O God, the Father of all mankind, we beseech Thee to inspire us with love, truth and equity that in all our dealings one with another we may show forth our brotherhood in Thee, through Jesus Christ, our Lord. Amen.

O God of our fathers, Who from generation to generation, hast watched over us by Thy Divine Providence, hear us now in these days of perplexity and need; save us from the dangers of disunion and strife; remove all hindrances to brotherly concord; pardon our many offences; and grant that we may serve Thee not only in Thy House of Prayer, but also in all the common ways of daily life, through Jesus Christ our Lord. Amen.

The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.



THE POPE AND THE WORKERS.

J. A. Thick, Honorary Secretary of the Anglican Church League, Melbourne, writes:—

"The remarks under the heading 'The Pope and the Workers,' in your last issue, were of great interest. The Church of Rome makes no secret of the fact that Roman Catholic politicians are expected to serve their Church whenever opportunity presents itself. Our task is to convince Protestants that it is in their own interests, as well as that of Australia, for them to return to Parliament men of courage, who will resist and expose the inroads of the Church of Rome. We, in Victoria have had several instances of public money being granted to Roman Catholic institutions, but when that money is taken from unemployed relief taxation, it is time a protest was made. The Melbourne Herald, May 22nd, page 15, in an article devoted to St. Adrian's Roman Catholic Orphanage, Bendigo, and a building extension recently undertaken, stated that 'the State Government has allocated £7000 from the unemployed relief fund towards the cost of the work.' No one will object to any Church conducting charitable work of this kind, indeed many protestants subscribe to such appeals. It is not unreasonable, however, to object to money being granted for such purposes, when it is raised from all taxpayers, for the very definite purpose of general unemployed relief.

"HEALING IN THE CHURCH."

Chas. M. Boughton, of Arthur Street, Croydon, N.S.W., writes:—

I feel grateful that at least one other correspondent ("Quandoo") has taken interest in the above important subject in your issue of June 4th, but no others since. I am sure there are many Christians who think very seriously over this matter, and often wonder why Christ's command to "preach the Gospel" is very faithfully carried out in our Church by God-fearing men, but the latter part "heal the sick" is ignored by the vast majority. I have referred to two reputable commentaries for enlightenment on that command, but found both silent on those particular verses. Is it not high time for a revival of healing in the Church? Hospitals are overcrowded and in a state of bankruptcy. The Church is failing to support them, and the Devil proposes to help them by the aid of the gambling spirit. But there are far too many hospitals for the treatment of man who has been created by God, and He never made anything that required man to patch up. I copy herewith a statement by the Bishop of St. Alban's on "Spiritual Healing," which expresses my views better than I could with my illiteracy:—

"Many people to-day, I am glad to say, are beginning to think, and to think seriously, about spiritual or Christian healing of physical disease. It is a great subject which I have tried to think about and work at for the last twenty years or more; and, having done so, I realise a little how difficult a subject it is, and how little anybody really knows about it. At the same time, it seems to me that to a Christian, some things ought to be clear enough. I believe God is the one and only ultimate source and support of all life—physical, mental, moral and spiritual; I believe that He is always on the side of wholeness, health and order, in the physical as in the mental, moral and spiritual spheres. Nature, as physiologists tell us, is always seeking to restore, heal and to make good. No medical practitioner would ever claim himself to have healed or cured anybody of disease. All he would and could claim is that he had helped to make it possible for Nature to do her own work of healing. As a Christian, I believe what the physiologists call 'Nature's laws,' are God's laws. I believe, therefore, that God's will, that is to say, what He desires and wishes, is perfect wholeness of body, mind and spirit in man. I believe, therefore, disease and disorders or discord in the physical sphere is just as much against God's will as disease, disorder or discord in the moral or spiritual sphere. I cannot, and will not believe that God is well pleased when I lose

my temper, or am unjust or impatient or cruel or mean, or even wilfully stupid. These are all forms of moral and spiritual disorder. If physical disease is God's will and wish and desire, why, I ask, did Christ, who came to do His will, fight against it and heal the sick? Why, I ask, do Christian people do the same and rightly so, through the agency of medical science? "Preach the Gospel and heal the sick." Those were our Lord's orders to His disciples, and I believe they are still His orders to His Church here on earth to-day. And, as He was only telling His disciples to carry on the work which they had themselves seen Him do. He preached the Gospel, the good news of a new and redeemed life for all men, and He healed all manner of disease, not certainly excluding many physical disorders. "Yes," you say, "but why? Why, if this is so, does God allow physical disorder?" Why, indeed? But why does He allow me and you to be mean and selfish and sometimes wholly unbearable to those who are unfortunate enough to have to live with us? Why? My only answer, and I believe it is a sufficient one, is that, in His infinite love, He made us to share His life and His life is love. He made us to share His love by loving Him. But to love you must be free, and if you are free to love, you are also free to hate. If you are free to live at one with God's will, you must also be free to live at variance with that will, otherwise you cease to be free. But living at variance with God's will spells discord the opposite of harmony, or oneness or wholeness, and spells disease and disorder."

I trust that the words of the Bishop of St. Alban's will be clear and uplifting to all your readers.

GOVERNMENTS.

(By the Archbishop of Brisbane.)

The Way of Sacrifice.

Referring to the present financial and social outlook in Australia, the Archbishop of Brisbane, in his Synod charge, last week, stated: "And when we turn from the Church to Governments the outlook is far more hopeful than a few days ago we dared to expect. For it is but a few days ago that the leaders of the Federal Government appeared to want to commit us to the policy of inflation. This seemed so full of deception and make-believe that it was very difficult to distinguish it from dishonesty, for to call a thing a pound note and to pretend that it had the value of £1 when really it had no such value at all seemed to many of us simply dishonest. Moreover, this policy, when pursued by other countries has proved so futile and has been attended with results so disastrous, that one wondered that any man with any ability or any knowledge of history should wish to pursue it. But the badness of the policy of inflation was eclipsed by the frank and open and quite undeniable dishonesty of default, which had not only been urged, but practised by the government of New South Wales. For what does default mean? It means saying in effect this: 'We will not pay what we are pledged to pay, and what multitudes of people who trusted us felt quite certain that we would pay. We will instead keep the money ourselves.' These things depressed us deeply, and we could but take comfort to ourselves from two reflections. One was that the Federal Government had saved the face of Australia by coming forward and paying the debt of honour which the Government of New South Wales had declined to pay. The other was that the people of England and of other countries seemed to realise that the people of Australia were

right at heart, and must not be judged by the standard of those by whom they were governed. These were not matters of politics, but of national honesty. What was upon us was not merely an economic crisis, it was still more a moral one. Our cry, almost our despairing cry, was that we must insist upon honesty in all our public men, and that we should never get right until we got this and a high moral standard in our public life. Such were our reflections only a few short days ago. But now all is altered, and very different are our feelings to-day. The Governments of our country and their Oppositions have agreed together in a policy of strict and most honourable economy—the only possible thing to do if we mean to let God put us right. I think it is true that as a people we have for many years attached far too great importance to material things. There were times when it seemed that a desire for luxury had pervaded all classes. Now, most courageously and honourably, a new way has been opened up before us—a way of sacrifice in which all will have to take their share. For the last few weeks we have witnessed a willingness on the part of very many in nearly all classes of the community to sacrifice themselves, for on all sides we have heard of lower salaries being accepted with a lack of murmuring which is beyond praise. Now the way of sacrifice, the one way out of our difficulties, is to be imposed upon all. Already mistrust has given place to confidence, and our country sets forth upon that honourable course which the great majority of her people have always wanted to pursue.

In this honourable way of sacrifice we can reflect with deep satisfaction that our State of Queensland has led the way. Our Government had the courage to run the risk of incurring odium and unpopularity, and was the first to run that risk. The consequence is that to any other State, and to the rest of Australia has, at long last, come to see that it must follow that road along which we have taken the first steps.

Spiritualism.

The late Temple Gairdner, of Cairo, in a letter to his daughter, wrote:—

"Spiritualism has always been to me a subject to which I have an instinctive repugnance, the methods of which I have hated and distrusted, and most of the results of which, as far as they have come my way, I suspected. The possibilities of actual fraud and unconscious self-deception are so enormous, and have so frequently been proved, that the whole subject and method seem to have become tainted. Two impressions I have—they are only impressions, I confess—first that whether 'the spirits' are imaginary, or do amount to something, God is not in the business. It is extraordinary what a farrago of information spiritualists give us, and how little or nothing on the one thing that matters—God. The other impression I have is that most spiritualists deteriorate in subtle ways. There is something capturing and drug-like in the thing; that it really over stimulates the higher faculties, interests, and apprehensions, I doubt hugely—I rather should always fear that it subtly honeysuckles them."

(Spiritualism is forbidden in the Bible. The man or the woman who has a familiar spirit is to be put to death. See Leviticus xx. 27.)

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July 2, 1931.

My Dear Boys and Girls,

In a happy home circle there was a little girl named Mary, and a boy, Harry. One day Mary went to a big friend of hers—a gentleman who seemed to be able to answer all sorts of questions without any difficulty at all, he was so wise—and she said (I am sure you will all laugh when I tell you; I did when I was told about it): "Please will you tell me what's inside Harry's head." Now her friend was rather a tease, and he said without any hesitation, "why, photographs, of course." But Mary was in no mood for jokes; she was really quite serious.

Thoughts Photographed.

Fortunately the gentleman could tell her because he had had a dream the night before. He had dreamt that as he was walking in a wood, he saw a fairy, and he asked her to tell him what was inside people's heads, so that he could tell boys and girls. And the fairy called a boy out from among the bracken in the wood, and she said: "Take off your cap, and let the gentleman see what's inside your head." The boy did so and the gentleman looked, and what do you think he saw? A number of pictures, and the curious thing was they were all pictures of the boy himself. Some of the faces were much uglier than they might have been and some of the faces were very pleasant. The gentleman turned to the fairy and said, "Will you please explain this wonderful thing to me?" "Well, it is this way," she said. "When this boy is thinking, his thoughts shape his face, and a photograph of the face is reproduced inside his head. You see that sulky face over there; that is when he quarrels. And you notice that smiling face; well that is the expression he wears when he asks for a second piece of cake at tea, and gets it. And that pleasant face, you see there; that is when he looks at his mother, for he loves her so." Then the gentleman woke up.

Bright Faces.

How fortunate it was that he had that dream just then, because he was able to answer Mary's question. I

think we ought to remember that dream, too, because every thought makes a kind of mark inside. An ugly thought will make an ugly mark. A pleasant thought will make a pleasant mark. I am sure after this you will all want to have bright faces. But how can you get a bright face? If you want to know, read the thirty-fourth chapter of Exodus, from the twenty-eighth verse to the end, and there you will read about a bright and beautiful face, and how to get it.

Your loving friend,
The Editor.

SOMEBODY.

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song,
Somebody smiled the whole day long;
Somebody thought, "'Tis sweet to live;"
Somebody said, "I'm glad to give;"
Somebody fought a valiant fight,
Somebody lived to shield the right;
Was that "Somebody" you?

THE EAGLE AND THE JACKDAW.

An Eagle made a swoop from a high rock, and carried off a lamb. A Jackdaw, who saw the exploit, thinking that he could do the like, bore down with all the force he could muster upon a ram, intending to bear him off as a prize. But his claws becoming entangled in the wool, he made such a fluttering in his efforts to escape, that the shepherd, seeing through the whole matter, came up and caught him, and having clipped his wing, carried him home to his children at nightfall. "What bird is this, father, that you have brought us?" exclaimed the children. "Why," said he, "if you ask himself, he will tell you that he is an Eagle; but if you will take my word for it, I know him to be but a Jackdaw."

NO EXIT.

A Scotsman crossing the channel began to feel seasick, so he enquired of the captain how he could ward it off. "Lean over the rail and hold a shilling between your teeth," said the captain.

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Church Missionary Society.—The Delegation
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Leader.—Evangelical Witness.

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EDITORIAL.

The C.M.S. Delegation.

WE had always a deep appreciation of the noble place and work of the Church Missionary Society in the activities of our Church throughout the world, but the half had never been told! It has remained for three honoured delegates from Salisbury Square to enlighten us in more comprehensive detail of the part played through the years by the Church Missionary Society in building up Anglican dioceses overseas and providing the bishops thereof. Truly C.M.S. is a wonderful Church Society. The Anglican Church, in the four quarters of the globe, would not be what she is to-day but for the C.M.S., its spirit of evangelisation, its ideals, its far-sightedness and its driving force. Certaining the Society has been blessed with a succession of big-visioned, big-hearted and noble-minded leaders. The Parent Committee has been no autocratic body ruling from its offices in London. Rather has it been a richly paternal body, lavishly pouring out a wealth of recruits and wherewithal with a minimum of authority and a maximum of self-government overseas. The policy has ever been to encourage self-governing, self-propagating, and self-supporting local Churches. This

is evident from the building up of diocesan life in great areas like Uganda, Northern and Southern Nigeria. Indeed, one of the striking features of Church expansion is the way in which native clergy and lay leaders have entered into synodical government, even though the Bishop in each case may exercise a paternal oversight. We, however, make bold to say, that the secret of C.M.S. lies in her Evangelicalism, her all-absorbing passion to give the Gospel in all its wonderful simplicity to the nations of the world. It has been the case of 'spiritual men for spiritual work.' Our Australian C.M.S. has one ambition, and that is to follow in the steps of the Parent Society and ultimately build up a witness worthy of our Evangelicalism. To this end the delegation from London will, undoubtedly, lead.

The Conversion Loan.

IT has been very gratifying to notice that the authorities of the Diocese of Grafton have decided voluntarily to convert Commonwealth Bonds amounting to a considerable sum under the proposed Conversion plan. The spirit of true patriotism which has ever marked the Church has, doubtless, actuated the Bishop and his advisers in this matter. By the same token we anticipate that other Dioceses in Australia will do the same. In difficult days of the War period the Church set a noble example in this respect and helped her country in its hours of need. However, it should be borne in mind by all churchmen, that in converting now, the Church income will be considerably decreased. An institution like the Church is bound to have made commitments on the basis of a certain return of interest, so that a lessened income that is bound now to follow, will mean the cutting down of expenses somewhere. This may entail a pruning policy somewhat painful to many. Hence the bounden duty of churchpeople to rally to the Church's support in an unprecedented way, so that our authorities may worthily fulfil their obligations and that there be no undue hardship anywhere. In spite of conditions, even as they are, we are of the opinion that hosts of churchpeople could give to the Church's work much more liberally than they do. Failure on the part of those who have the means to respond to the call of need will ultimately react, boomerang-like! The selfishness of the past few years in Australia is coming home now! Nature never argues, she strikes. Less expenditure on self and selfish habits and a finer generosity towards the work of God is a law that operates ultimately for the good of all. There is that withholdeth and it tends to poverty, and

there is that scattereth, and it tends to enrichment and enlargements. Australians need to lay this law to heart.

St. Aidan's, Birmingham.

WE hesitated at the time to pass comment on the cabled action of the Archbishop of Canterbury in instituting the Rev. G. D. Simmonds to the living of St. Aidan's, Birmingham. The files are now coming through, from which it is evident that grave issues have arisen for the Church of England. It will be remembered that Dr. Barnes, Bishop of Birmingham, refused to institute Mr. Simmonds to the living in question unless he promised that he would not continue the illegal practice of Reservation, which had been the use of the Church. To this Mr. Simmonds would not agree. The Trustees, who are the patrons of the living, one of whom is the extreme Anglo-Catholic Bishop of Truro, brought an action in the Court of Chancery against the Bishop, who took no notice. The Court then issued a writ, requiring the Archbishop, as Metropolitan, to admit a fit and proper person to the living. The Archbishop accepted the writ, questioned Mr. Simmonds on various points, and being himself satisfied, has accepted and admitted him.

The Archbishop's Plea.

IT will be evident that the Bishop of Birmingham has been placed in an invidious position, to say the least. The gravamen of the Archbishop's acceptance of the appointee is that the Bishop of Birmingham acted contrary to precedent, and was "manifestly unjust," in fact, the Archbishop maintained that a candidate for a living must not be questioned as to what his future practices in his Church may be. If, however, after he is instituted, he breaks the law of the Church, he can then be prosecuted. The situation which has thus arisen is both curious and unsatisfactory. Certainly the decision of the Archbishop opens the gates of the Church to an avalanche of illegalities. Once an appointment to a living has been made, apart from the huge legal costs, and the unseemly publicity, Bishops are loath to prosecute! We are afraid that with the knowledge of Romanising extremes to which St. Aidan's Church has gone, the action of the Archbishop of Canterbury not only over-rides the action of the Bishop who has to administer the law in his diocese, but by implication sanctions Reservation, which is illegal in the Church of England. Truly the Church has reached a strange impasse.