

Arnott's

Famous

Biscuits

The Late Mr. Gilchrist.

(Communicated.)

It cannot often happen that a clergyman assisting at a funeral service is able to lay claim to a friendship of seventy years duration, with him over whom the last sad rites are then being performed. Such, however, was the case recently, when at St. John's Church, Darlinghurst, the Rev. A. C. Corlette officiated—in association with the rector, the Rev. A. C. Lucas—at the funeral service of his old friend, the late Mr. John Gilchrist. The friendship between Mr. Gilchrist and Mr. Corlette was, one may say, the happy consequence of a still earlier friendship between their respective parents, who first met on board ship travelling to England, when young John Gilchrist was seven years old. His future companion was yet unborn, but it is certain that the link of affection binding the lads was forged over seventy years ago. This link had never been broken, and when Mr. Gilchrist passed away, the Rev. A. C. Corlette came to Darlinghurst from his home at Moss Vale to pay tribute to the memory of a life-long friend. Those who were present at the service held in St. John's on Monday afternoon, October 13th, will not soon forget Mr. Corlette's touching address to the bereaved relatives—the brief record of a good man's life, the affectionate testimony of a warm companionship.

Ancient Wisdom.

"What a dust do I raise!" says the fly upon the coach wheel. "And what a rate do I drive at," says the same fly again, upon the horse's buttock.

The beasts entered into a league with the fishes against the birds. War was declared; but the fishes, instead of their quota, sent their excuse, that they were not able to march by land.

"Child," says the Mother Crab, "you must learn to walk straight, without skewing and scuffling so every step you set." "Pray, mother," says the young crab, "do but set the example yourself, and I'll follow ye."—Aesop's Fables.



HIDDEN NAMES.

1. This is very nice sauce, isn't it?
2. Have you a bell on your door?
3. She very nearly persuaded me to go.
4. It is very easy to form a habit.
5. Do you like Jam, Esther?
6. We saw such a damaged car yesterday.
7. All the lights went out last night.
8. The rod you gave me is no good.
9. I bought my shoes there.

DIXIE'S SIX CENTS.

One day, a pale-faced little girl walked into a book store in Boston, United States, and said to the man at the counter, "Please, sir, I want a book that's got 'Suffer little children to come unto me' in it, and how much is it, sir? And, I am in a great hurry."

The bookseller wiped his spectacles, and looking down at the poor little child, he took her thin hand in his and said, "What do you want the book for, my child, and why are you in such a hurry?"

"Well, sir, you see I went to Sunday School last Sunday, when Mrs. West, the woman who cares for me, was away, and the teacher read about a Good Shepherd Who loves little children, and Who said these words. And the teacher told us about a beautiful place where He takes care of His children and makes them all happy, and I want to go there. I'm so tired of being where there is no one to care for a girl like me, only Mrs. West, who says I'd be better dead than alive."

"But why are you in such a hurry, my child?"

"My cough's getting so bad now, sir, and I want to know about Him before I die; it would be so strange to see Him and not know Him. Besides, if Mrs. West knew I was here she would take away the six cents I've saved from running errands to buy the book with, so I'm in a hurry to get served."

The bookseller wiped his spectacles again, and taking a book from the shelf, he said, "I'll find the words you want, my child. Listen, while I read them." He turned to Luke 18: 16, and read to her the sweet words of the loving Saviour. After reading he told her about the Good Shepherd; how He came down from Heaven to seek and save the lost sheep; how He suffered and died that we might live, and about the bright and beautiful home in Heaven which He has prepared for all who love and serve Him.

"Oh, how sweet that is," said the earnest and almost breathless little listener. "He says 'Come!' I'll go to Him. How long do you think it will be before I see Him?"

"No long, I think," said the bookseller, turning away to hide the tears that came into his eyes. "Now you can keep the six cents and come here every day, and I will read to you some more out of this book."

The little girl thanked him and hurried away. The next day and the next and many days passed away, but the poor little child never came to hear about Jesus again. Some time after this a rough-looking woman came into the shop and said in a loud voice, "Dixie's dead. She died talking about some Good Shepherd, and she said you were to have these six cents for the mission-box at school. I don't like to keep dead people's money, so here it is," and throwing the six cents down on the counter she hurried out of the shop. The six cents were put into the mission box on the next Sunday, and when the story of Dixie was told it touched so many hearts and led so many to follow her example with their pennies that, by the end of the year, Dixie's cents, as they were called, had brought in enough money to send out a missionary to China to help in finding out the lost sheep and bringing them to

Jesus. And if little Dixie, in her feebleness and poverty, could help to carry out our Saviour's last command, then we can all do so.

YOUNG RECORDERS.

Aims:

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

"Nelmar," Riversdale-rd.,
Hawthorn E., E 3, Vic.,
November 6, 1930.

Dear Girls and Boys,

I am glad you liked the Cross Word Puzzle, the result of which I will not tell you, but will wait till next time in case some have not had time to send it in yet. The closing date will be November 11, so be sure to let me have your solutions by then, won't you? I am working on another Cross Word now, so look out for it.

In our last page we had a piece of poetry entitled "Faithful In a Very Little." There was a word left out in the last line—it should read "Surely I, His child, must have mine."

Now about the "Hidden Names" Competition in this issue. I suppose most of you know how to do it. The answers are the names of people in the Bible—they are all well known. In case any of you don't know quite how to find them, I will tell you the answer of the first one—Esau—the "e" at the end of nice and sau at the beginning of sauce. I hope even more will enter than for the Cross Word. When you send this in will you put your name, address, and age on the paper with your answers.

I want to thank those who have sent in suggestions for the new name for our page. They are all very good, but we don't want to hurry this, but think a great deal about it; so if any one else can think of one they would like, just send it along to me.

Your own loving,

Aunt Mat

A PRAYER TO SAY EACH DAY.

Dear Father, give me the strength to really deny myself something to help those who are in need, either here or in foreign lands. Bless all I may do in this way, and make me Thine for ever and ever. Amen.

THE OLD FOGGY.

A very young-looking Archdeacon was to address a missionary meeting. Arriving at the hall he saw the curate putting round hymn-sheets and helped him. Then, thinking it was getting late, he said, "Isn't it time to begin?" The answer was a surprise. "Yes, it's time, but we are still waiting for the Old Foggy." So the young Archdeacon said, "I am the Old Foggy!"

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Wayside Jottings.—"Christ or Self."

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Editorial.

St. Andrew's-tide and Missions.

ONCE again the call comes to unite in a great fellowship of prayer for world evangelisation. It is heartening to feel that the Anglican Church the world over will be observing St. Andrew's Eve, or within the octave, for special intercessions on the Church's overseas work. Fifty-eight years ago the observance of St. Andrew's-tide in this way began—and the intervening years have seen a marked forward movement. This year the spiritual need and opportunity in the world are on a greater scale than ever. Doors fast closed even twenty years ago are now wide open. A new disposition to learn about Christ has come in Moslem lands. Africa affords unique opportunity for Christian education. The islands of the sea and our own Australian hinterland come with their clamant calls for evangelisation. Will the Church rise to the call? Shall we be able to go forward and possess the peoples for Christ? Ask of Me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Prayer is the golden key of the whole problem. Indeed the power of our St. Andrew's-tide intercessions will depend very much on the spirit we bring to them. We trust that the season will find due observance throughout Australia and Tasmania. What an inspiration and uplift

it would be, to find Christian congregations everywhere bowed in the realised presence of God and pleading unitedly for God's richest blessings on the missionary endeavours of the Church? God waits to be gracious!

The Team Spirit.

WE cannot help but take note that our Australian cricketers, commenting on their success in the Old Land, attribute the winning of "The Ashes" to two things—team work and trust in their captain. Surely the people of Australia in particular, and the Empire in general, can take a leaf out of their book. Evidently this is the spirit animating our representatives at the Imperial Conference, seeking some way whereby the component parts of the British Empire can fulfil their destiny and work and trade in the spirit of co-operation and brotherhood. There is no doubt as to our interdependency, we are all bound up in the bundle of life together. We cannot live and act apart. Mere sectional loyalties must give way to the call of the whole. Antagonisms of various kinds will only injure our common life and prevent our entering fully into the work God has given our British race to do! We write this on Armistice Day, and we cannot help recalling how, that in the fifth quarter of the twentieth century the Dominions asked for a fuller place in the Councils of Motherland, and a larger freedom in their own homelands. It was given them; so that when the awful test of the World War came, they leapt with all their young strength, full armed, to the side of the Motherland. Is it not possible to capture that spirit to-day? Divisive forces of one kind and another are astride our Empire life to-day, hindering comity and progress. Can we not harness the team-idea to our life, and work as a brotherhood of peoples, with a common end?

Our National Honour.

IT must go against the grain of every fair-minded Australian to notice that an outside body, largely controls the Federal Government now in power. It is no new thing in history. Instead of our duly elected parliamentarians governing the country, a secret junta wants to do this and almost does it. We feel that vital principles of elective government are at stake. It is, therefore, gratifying to us to know that there are members of our Federal Government who will not lightly submit to such dictation. All true Australian citizens will never agree to repudiation. Our public debt and national honour are bound up together. We agree with Mr. Thomas, Secretary of State for the Dominions, in this matter,

and hope that his words will be laid seriously to heart.

"Nobody knows better than myself or you that dominion credit cannot be lightly brushed away," he said. "The good name of the dominions, if in any way challenged, must have repercussions throughout the Empire. We feel your responsibilities and understand your difficulties. We join in thanking you for your manly and courageous attitude, which, in the end, despite difficulties, must ultimately triumph. Making allowances for legitimate party conflicts, there are certain things which are not only essential but fundamental to the nation's existence. Contracts between individuals and States must be recognised. I say with all the responsibility of my position, either as a Labour leader or as a British statesman, that any policy of repudiation of moral or legal obligations in the end will doom to disaster a party, individual, or State. Such things go to the root of society."

Palestine.

JEWRY the world over is greatly perturbed with the White Paper recently issued by the British Government, whereby the immigration of Jews to Palestine is limited. We fancy that it is really a storm in a tea-cup. The British people and Governments have been always so friendly to the Jewish nation as to do nothing that will belie Britain's historic position. Britain will do the right thing. Difficulties are bound to arise when visionaries and other interested parties allow their feelings to run away with them, or endeavour to work their own well conceived plans. With two great conflicting interests in Palestine—Jewish and Arabic—there are bound to arise most difficult problems. It has to be borne in mind that Britain in carrying out the Palestine Mandate has to administer a policy agreed on by the Allied and Associated Powers, nine years ago, and that is, the creation of a Jewish national home in Palestine. We venture to state that when the truth comes to be known, France and Rome will have known something about the difficulties and problems in Palestine. There never have been really any difficulties, religiously, between Jews and Arabs, with regard to hindering or permitting opportunities of prayer—for either! Guns have poured into Palestine by ports and places of entry over which the British authorities have had no control. The best informed authorities state as a fact in every bazaar and where people spoke more or less candidly, anytime for the last year or so, one could hear whispers of "The fight is going to be between Jews and Protestants on the one hand, and Arabs and Romanists on the other hand." Doubtless, Britain has made mistakes in Palestine, but let us not forget that she is putting her brains and back into as difficult a problem of administration as was ever set her. Rome would like Italy to have the Mandate.

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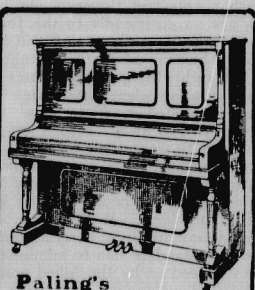
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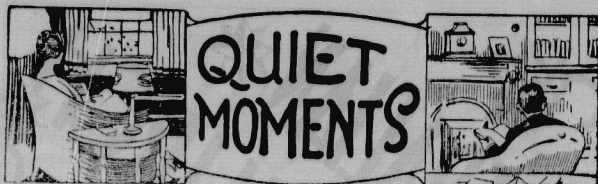
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He Shall Come Again.

THE Advent Season again brings into prominence this great article of our Faith, enshrined in all the great Catholic Creeds, and dominant in the Sacred Scriptures. There is a paramount necessity for the Second Advent. The whole Catholic Faith is based deeply on Holy Scripture. Apart from traditional teaching and historic testimony, the Holy Scriptures are our sole warrant for believing the facts set out in the creeds of the Church. Concerning the First Coming of our Lord Jesus Christ, Holy Scripture foretold the nature and the place of it, his personality, his human, Divine and regal genealogy, His office, ministry, rejection, death, Resurrection and Ascension.

But chiefest among the great things revealed about Him, is the great purpose of God the Father to make His Son the Supreme Ruler of the Universe. And for the consummation of that purpose we wait—He must come again.

To fulfil prophetic Scripture—to consummate God's Eternal purpose—to fully answer the prayer—"Thy Kingdom come"—to bring to this world Righteousness and Peace—to usher in that era when in the name of Jesus every knee shall bow . . . and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father—to vindicate the truth of the Word of God, and to manifest the Glory of God—Jesus Christ must come again—His Second Advent is a compelling and inescapable necessity.

Christ's ultimate goal was not the Cross, though upon it He offered Himself "a full, perfect, and complete sacrifice, oblation and satisfaction for the sins of the whole world." His goal was not the right hand of God though there He exercises His mediatorial office in our behalf; No! His ultimate goal is the Throne of David—promised, covenanted, prophesied, and purposed by God, and for this He is waiting. His coronation day may seem to have been long delayed—but it is on the way; it will arrive when He does. His Advent will inaugurate His glorious reign—then will resound the glad triumphant shout "Hallelujah! for the Lord God omnipotent reigneth!"

Concerning His Advent or Coming—the Lord Jesus Christ gave very full and definite teaching. Matthew 24 and 25; Mark 13; Luke 12, 17, and 21, and John 14, are amongst the outstanding chapters in the Gospel narratives—they will repay careful and prayerful thought; as indeed will a study of the whole subject in the prophecies of the Old and New Testaments.

The conditions prevailing in the world to-day are occasioning apprehension and alarm in the minds of thoughtful people. Racially, politically, socially, and religiously, the world is in a ferment. And as the Saviour foretold, "men's hearts are failing them for fear."

There is "upon the earth distress of nations with perplexity." In practically every country there are great economic problems, such as unemployment on a vast scale, and great finan-

cial depression; there is seething discontent and unrest in the industrial world; there is widespread propaganda of "class hatred," inciting to class warfare, and threatening the overturning of established order; there is great preparation in Europe of armaments and materials of war; and throughout the so-called Christian nations of the world there is wholesale neglect of the sanctities of the Christian Sabbath, and of the House of God; combined with an almost universal abandonment to the pursuit of pleasure—a gross hedonism made possible by the abnormal growth of the picture theatre, whilst lowered standards of morality everywhere prevail. The moral code of God in the Decalogue has become a back number—out-of-date—old-fashioned to many.

There are some of the signs as foretold by our Lord, which were to precede and herald His Coming.

These are some of the signs as foretold by our Lord, which were to precede and herald His Coming. These are some of the signs as foretold by our Lord, which were to precede and herald His Coming. These are some of the signs as foretold by our Lord, which were to precede and herald His Coming.

It is more than significant that today we are witnessing the beginnings of a Jewish National Renaissance. Great Britain was given the mandate over Palestine by the League of Nations, in which was expressly stated as a solemn duty—the responsibility of facilitating the establishment of a national home for the Jews in Palestine, and recent happenings in that land have attracted the world's attentions to what is taking place there. Is it too much to suggest that God would have us discern this sign of the times as heralding the approach of that day when His Son shall return?

The great Advent command of the Lord was WATCH! "What I say unto you I say unto all—"WATCH." What were they to watch for? Surely for their Lord's Return! Certainly they were to watch their own spiritual life and conduct. They were to watch for opportunities of witnessing and working for Him. They were to watch against the foes who would endanger the flock, and harm the Church. They were to watch and be able to read the signs of the times. But, above all, they were to be on the watch, alert, active, vigilant, ready to welcome their Lord on His Return.

To-day, more than ever, we need to be on the watch. Everything around us, in our strangely disturbed world, seems to cry aloud and urgently to the Christian Church: "Be ye also ready." "Behold, the Bridegroom cometh—go ye out to meet Him." Let your loins be girded and your lamps burning, and ye yourselves like unto men that wait for their Lord.

—H. G. J. Howe.

A Christian is one who responds to Christ.—Kemp.

Melbourne Synod.

THE ARCHBISHOP'S CHARGE.

Ethics of Birth Control.

Church in Southern India.

THE Synod of the Diocese of Melbourne opened in the Chapter House on Monday, 10th November, under the presidency of the Archbishop, the Most Rev. Dr. F. W. Head. There was a large attendance of members. His Grace, in his charge, devoted most attention to questions which had been before the Lambeth Conference.

Before proceeding to the various sections of the resolutions of the Lambeth Conference, the Archbishop referred briefly to the problem of unemployment and other difficulties at present confronting Australia. He said that he realised how pressing the problem of unemployment was, but he did not believe that this was the time for him to say much about it, as he had not been back from England sufficiently long to know what had actually occurred in the last six months. National salvation could not come through policies of social reform, or individual freedom alone. What could save the nation was the character of its citizens, in so far as they tried to follow the example of Jesus Christ. It was for this purpose that the Church existed.

"The old views of morality are being questioned as never before since the Renaissance," the Archbishop continued, in referring to the resolutions of the Lambeth Conference relative to marriage and sex. "Women are demanding a morality in which their rights in marriage shall be given something more like an equality with those of men. A wife now claims to be her husband's comrade rather than his possession. The economic pressure on life is being felt more acutely to-day than it was two or three generations ago, when England and other countries were more prosperous than they are to-day. Married couples are anxious to do their duty by their children, but if they do so they are conscious that they cannot always afford to have large families. As Christians many of them are asking, 'Is it wrong to restrict the size of families in the interests of the children we can afford to have and to educate?' Lastly comes the spirit of freedom and of comradeship between the sexes. Many old restraints have gone. There is a new knowledge of the use of contraceptives among young people which seems to some of them to take away the danger, and therefore the evil, of illicit unions."

Ideal of Sex for Children.

The bishops asserted once more the Christian view of the whole problem, Archbishop Head added. The ideal of sex for the Christian, they said, was Christian marriage, and the life-long union of two personalities was the sacramental exhibition of manhood and womanhood at its best. Divorce was a destroyer. On this divine ideal of marriage depended the health of all family life. It might be asked how it was possible to maintain such a high idea. Although formerly banned by parents and teachers as too sacred for discussion, questions of purity were now freely discussed by young people of both sexes. The modern novel, the recent play, and the newspapers, in giving details of divorce proceedings, were all tearing down the old veil of secrecy which surrounded the subject of sex. Young people, when they became engaged, should not merely be equipped with that knowledge which was entirely compatible with innocence, but should already be accustomed to the whole setting of the sexual life.

"Then comes the question of birth control," added the Archbishop. "It is easy to adopt a non possumus attitude in this matter and to say that any control is un-Christian. But is that really true? Has the woman not suffered mostly in the past when control has been practically ruled out? If two young people begin on the great Christian adventure of married life to which they feel called by love must they in all circumstances of health and economic pressure feel bound to forego the physical side of love unless they are deliberately seeking to have another child? In the exceptional case all emphasis is laid on the motive rather than on the particular means. If a man and wife have realised that the physical side of love is only the expression of a spiritual relationship, it is better to leave them free to use modern medical knowledge as in the sight of God than to condemn them to what may perhaps lead to disease or moral disaster, or even death."

Modern Advances in Thought.

The Archbishop dealt at length with the discussion by the bishops of the subject of

the Christian doctrine of God, in which it was contended that modern advances in scientific and philosophical thought left the student unfettered to find in Christ the fullness of truth. He appealed for loyalty to the intellectual heritage of the Church of England, so that men might be won back to the richness of the gospel as it had been revealed in the nineteenth and twentieth centuries.

In dealing with the subject of the unity of the Church, the Archbishop outlined the history of the proposals for the union of Anglicans, Presbyterians, Methodists, and Congregationalists in Southern India. He said that he could understand the hesitancy and opposition with which members of non-episcopal churches approached the question of episcopacy which the Anglican Church felt was its chief contribution towards Christian unity. Non-episcopal representatives in the past had had episcopacy enforced upon them by persecution, and they had to show that those who had relinquished episcopacy for these real reasons were separated not by any fault on their part, but because of the fault of those holding to episcopacy. The solution of the problem had been found by suggesting that the Church in South India "should lose itself to find something greater." The completed Southern Indian Church, episcopally organised, but enriched by Presbyterianism, Methodism, and Congregationalism, would make its contribution with an even greater wealth than that of Anglicanism alone.

Guided by these principles it might be possible to undo the mistakes of their fathers and to win back the non-episcopal churches by "a gradual process in which episcopacy will lose the terror which it has for generations inspired in the minds of those whose fathers suffered injustice at its hands." He hoped that the Melbourne Synod would appoint a representative committee to consider the whole question and to report to the next Synod.

Evangelical Rally and Home Fete.

Tuesday, 11th November, marked a successful Evangelical Rally and Home Fete in the Chapter House, Sydney. Mrs. Bragg and her helpers had worked hard to organise their Sale of Gifts on behalf of the "Church Record," and were rewarded with much interest and support. Mrs. George Hall opened the Sale, being supported by several of our leaders, who spoke on the need and importance of an Evangelical Church Paper. The Rally, at 7.45 p.m., was preceded by a lantern talk on "Turning Points in Church History." The Rev. R. B. Robinson was the lecturer, and by the aid of telling slides, he made effective appeal to those who were present. The lecture was much appreciated.

The subsequent meeting was fortunate in securing as Chairman, Mr. Malcolm D'Arcy-Irvine, B.A., LL.B. He made an excellent chairman and in no uncertain way declared his Evangelical and Protestant convictions.

Mr. D'Arcy-Irvine gave an admirable survey of the doctrine of free grace as revealed in the New Testament and went on to show how the Church of England in her Formularies and Articles had no place for sacerdotal principles and a sacrificing priesthood. He pointed out in view of clerical lawlessness, and the tendency of certain Bishops to allow men to be a law unto themselves, that endeavours should be made by the laity to see that the Bishops administered the law according to the Prayer Book. Evangelicals to-day are called upon to saturate themselves with the message of the Gospel, to give themselves to prayer and to be true to the adage that "English churchmen are people of sound learning." He concluded with a fine appeal for an increase in the number of subscribers to the "Church Record."

The chief speaker of the evening was the Rev. Arthur Killworth, M.A., LL.B., the title of whose address was "Things in general and some things in particular." Mr. Killworth's address proved an uncomfortable challenge to aggressive leadership in the Church on the part of Evangelicals. They must not rest on what they had achieved, but make themselves leaders of every forward policy in the Church. "We are an Evangelical group," said the speaker, "men and women joined together to maintain the truth of the Church of England. Is our influence as great as it ought to be? It is not enough to have one or two outstanding personalities, we ought to be a whole body, to be making ourselves felt, never on the defensive, but always on the aggressive, with a sure programme before us. In a word, the challenge is to efficient Evangelicalism. Mr. Killworth then went on to show how, in a diocese like Sydney, Evangelicals could be in the very vanguard of live endeavour—in the training of men for the ministry, in the education of the young,

the establishment of a proper church book depot, and in consolidating our forces in the advocacy of a worth-while Church House. To bring about such an effective Evangelicalism certain vital things are supremely required. (1) The placing of the Person of our Lord Jesus Christ supreme in our hearts and thinking; (2) Making the Cross absolutely central in our work and message; (3) Revealing the power of the Risen Christ in our daily walk. The Rev. D. J. Knox then gave out some announcements and the Rev. H. G. J. Howe moved a cordial vote of thanks to the chairman and speaker. The meeting ended on a vote of thankfulness and purposeful resolve.

Ladies' Home Mission Union.

Rain interfered with the attendance at the annual service on the 24th October, but those who were able to go found it bright and helpful. The Dean preached from 1 Thess. i. 2 and 3. So far the amount for The Direct Giving Effort is behind that of last year, and we shall be glad to receive contributions towards it. We recognise the difficulties of the time, but ask that members and friends will do their best to help us uphold the work of the Home Mission Society and the Mission Zone Areas. We should like to be able to provide Christmas Cheer for some families who have had specially bad times, and donations of money or goods in kind for the purpose will be thankfully received. It is expected that our President, Mrs. J. C. Wright, will be back shortly, and to welcome her, the Committee has arranged a Garden Party for branch secretaries and members for the 3rd of December. Mrs. George Hall is kindly lending her house and grounds.

Hymns for Sundays and Holy Days.

From the Hymnal Companion.

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

Suggestions and criticisms with regard to this list will be gladly received. Please address, "Hymns," A.C.R. Office, Bible House, 242 Pitt Street, Sydney.
 November 23 (23rd S. after Trinity).—10, 386(41), 126(496), 289; 90, 590, 165, 95.
 November 30 (Advent Sun., St. Andrew's Day).—44, 404, 81, 68; 69(31), 360, 75, 37.
 December 7 (2nd S. in Advent).—73, 389, 66, 308; 74, 78, 573(427), 28.

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RAILWAY AVENUE, WAHROONGA



The Best
 for all . . .
 Occasions

**GRIFFITHS
 TEAS**

Roadside Jottings.

(By The Wayfarer.)

Christ or Self. A Question for Christians.

WHEN the Wayfarer next returned to the little Boarding House he found the whole party transformed into a miniature Tariff Commission and the new Taxation being vigorously discussed. The Rubber Tax, the Tea Tax, the Income Tax, all came in for their share of criticism.

"The one I don't like," said a young man, "is the tax on Tobacco—that's going to hit me pretty hard."

"Give up smoking then, Mr. Jones," laughed the Landlady. "All you young men smoke too much. I saw in the 'Herald' that Mr. A. A. Marks, the well-known tobaccoist, says that 25 per cent. of smokers have given it up during the last 12 months for reasons of economy. Why can't you follow their example? What good does it do you?"

"If it doesn't do me any good," said Jones, "it doesn't do me any harm; and it makes me feel happy. Isn't that a good enough reason for smoking? Mr. Wayfarer, I appeal to you!"

"Certainly it does you harm," replied the Wayfarer—"that very feeling of happiness, that soothed feeling, is always followed by a re-action of irritability. Action and re-action are equal and opposite, as we learned at school. If you stimulate your nervous system with alcohol, you get a re-action of depression. If you soothe them with tobacco, you get a re-action of irritability. Beside, it affects your eyesight,—enlarges the blind spot; and it injures your kidneys by giving them too much poison to eliminate, and through them it affects the heart."

"Doctors don't say that," said another young man.

"Don't they?" said the Wayfarer—"listen to this by Dr. William Osler, Regius Professor of Medicine in Oxford University. He says we have 'first the irritable heart of smokers, seen particularly in young lads, in which the symptoms are palpitation and irregularity, afterwards sharp pains, which may go on to angina.' I can't quote the whole passage. Beside that, I have myself known cases of paralysis of the bladder brought on by cigarette smoking. Then, again, Dr. Munro, an eminent Scotch physician, tells us that in testing the urinary secretions of 100 smokers, taking them just as they came, he found that 10 per cent. had albumen, i.e., the beginnings of Bright's Disease, due to over-worked kidneys."

"It's only bad tobacco hurts you," said Jones. "Good tobacco hurts nobody."

"Did the late King Edward smoke bad tobacco?" asked the Wayfarer. "For tobacco really killed him. Nominally, he died of bronchitis; but the doctors said he would have got over the bronchitis if he hadn't had smokers' heart. His death was really heart-failure from smoking."

"Most ministers smoke," said the young man.

"Many do," said the Wayfarer, "especially of the younger men, but I hope not most. A Clergyman lately told me that when he was in training, 20 or 30 years ago, there was only one man in the College who smoked; and he did it almost secretly; knowing that the whole tone of the College was against it. What they do now, a mere Wayfarer like me can't, of course, tell;

but I am afraid that there has been a change. But it seems to me that a Clergyman is bound, by his very profession, to eschew all self-indulgent habits; and to deny himself all worldly and fleshly lusts. Can you imagine St. Paul or St. John smoking?"

"But the men of his congregation like a minister who smokes," said the other. "He is more popular; and so he can do more good."

"More popular doesn't always mean more respected," said the Wayfarer, "nor more influential for good. With many men the minister would be still more 'popular' if he would have a few drinks with them. I grant you that if a minister smokes and drinks men may still go to his Church,—possibly even in larger numbers;—partly, perhaps, because they will have no fear of an inconveniently high standard of Christian life being held up before them. But the fore-runner of Christ must come in the spirit and power of Elijah. If he prefers soft clothing and delicate living, he will not bring many to Christ."

"Then do you think a minister ought always to be denying himself?" asked a young man. "May he not have any games, or any indulgences?"

"Ministers are like all other men," said the Wayfarer, "they need recreation, and may lawfully take it in order that body and mind may be more fit for their Master's service. I blame no minister for playing tennis on a Saturday afternoon. He will probably sleep better and awaken more fresh for his Sunday duty; and that will be better than soothing his brain with a narcotic drug. But tell me, you young people,—in what age, since the Apostolic, has the Church had most power over the world?"

"Don't know much about Church History," said one.

"Well, then," said the Wayfarer, "it was the half century that followed the establishment of the Franciscan Order;—say from 1216 to 1260, while the Franciscans retained the spirit of their Founder, and lived in chastity and poverty. During those years their influence throughout Christendom was immense. Bad men, at the rebuke of the Friars, forsook their vices. Rich men gave to them freely of their property, and, dying, begged to be allowed to die in the habit of a Franciscan friar. But when that spirit died out, and the Order became wealthy, and the monks self-indulgent, they quickly lost the respect of the people, and in many countries the Order was suppressed, and their property confiscated."

"I don't suppose we are likely to confiscate Church property to-day," said a young lady.

"Property isn't the most valuable thing a Church possesses," said the Wayfarer. "The reverence of the people counts for much more; and the Clergy will always have that, in proportion as they live in the Franciscan spirit of self-denial. My young friend, here, said that a minister who smokes is popular with the men. He gets, may be, the popularity of being considered a good fellow. But the minister who is known to have renounced worldly lusts and pleasures is revered as a Man of God; even by men who don't follow his example. What minister would smoke by a parishioner's death-bed? No!—there he would maintain the character of self-denial. But the man who will be most eagerly asked for by the dying, isn't the 'good fellow' with his lax standards of Christianity, but the man revered for the high standard of his holy life."

"What about women smoking?" asked one of the young men.

"A woman who smokes, like a woman who drinks, isn't foolish," said the Wayfarer, "she is mad. A drug which can produce such evil results on the bodies and minds of men, will act with double force on the more delicate organization of a woman; and, once they begin it, they will very seldom be able to leave it off. But at the same time, I don't blame women as I blame men. They are naturally imitative. But I say, you young fellows,—let us shift the question to higher ground. How much do you, Jones, spend each week on tobacco?"

"Only about a shilling," said Jones, "or eighteen pence."

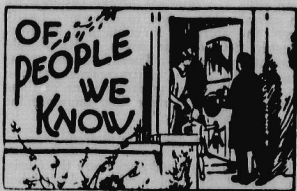
"£2/12/- or £3/18/- a year," said the Wayfarer.—"Now let us suppose that a thousand professedly Christian men, in this little town alone, gave up smoking for their Master's sake, and devoted that money to Missionary work,—how much would that be a year?"

"About £2,600 or £3,900," said one of the young men.

"Very well," said the Wayfarer, "now suppose that every smoking minister made his choice between Christ and tobacco, and renounced the habit for his Master's sake, and persuaded the Christian men of his congregation to follow his example. Wouldn't the problem of supporting Foreign Missions be solved?"

"Pretty nearly, I think," said the young man.

"Then," said the Wayfarer, "need any more be said?"



A leading parishioner of St. Thomas', North Sydney, in the person of the late Mr. Alexander Newlands, who passed away recently, left £100 to the work of the parish.

Mr. C. E. W. Bellingham, M.A., son of the late Rev. Canon Bellingham, M.A., of Sydney, and now a student in Ridley Hall, Cambridge, will be ordained deacon at the approaching Advent Ordinations in England.

The Rev. John Bidwell, B.A., rector of St. Stephen's, Newton, has accepted nomination to the rectory of St. Paul's, Redfern, Sydney. Mr. Bidwell held his first curacy at St. Paul's, Redfern, 1900-1912.

The Rev. Edward Heffernan, who has been at Mulgoa, N.S.W., for the past ten months, was entertained at a large gathering of local residents upon leaving the district, and presented with a wallet of notes. Misses E. and H. Heffernan also received gifts.

The Ven. Archdeacon Neild, rector of Condobolin, recently presented Mr. A. D'Arcy-Irvine with a wallet of notes on the eve of his departure to Sydney. Mr. D'Arcy-Irvine had served for several years with much acceptance on the Parish Council.

Visitors came from all sides to Holy Trinity Church, O'Connell, Diocese of Bathurst, for the dedication by the Administrator of the Diocese, the Ven. Archdeacon Howell, of a Lectern and Prayer Book in memory of Miss Brown, who had nobly served the parish for many years.

Dr. Gordon Phillips, who for many years past has been closely associated with St. Mark's Church, Warwick, Queensland, is retiring from his professional practice and is going on a visit to England. The congregation of St. Mark's recently made a handsome presentation to Dr. Phillips.

The library of the late Right Rev. Bishop Armstrong, containing some 700 volumes,

has been given to the Diocese of Wangaratta as a memorial of the Bishop's life and work. The gift has been gratefully accepted by the Council of the Diocese, and it will form the nucleus of a Diocesan Library, to be known as "The Armstrong Library."

The Rev. S. A. Turner, rector of Milton, has been appointed rector of Bulli, the Rev. C. J. L. Sumner, rector of Kangaroo Valley, has been appointed minister in charge of the Parochial District of West Kogarah, and the Rev. R. G. D. Strong, curate of Darlington, has been appointed rector of Kangaroo Valley, all in the Diocese of Sydney.

The Administrator of the Diocese of Bathurst (the Ven. Archdeacon Howell) recently dedicated in the Church of St. John, at George's Plains, a very handsome organ, a gift by the Pratley family in memory of their parents, Robert and Catherine Pratley. The name of Pratley has been associated with the Church's activities at George's Plains from the earliest days.

On October 20 the Rev. A. H. Lawford was inducted to the rectory of the parish of Coff's Harbour, North Coast, N.S.W. The Administrator, the Ven. Archdeacon Tress, was the officiating minister, and delivered a most helpful message from the fourth chapter of the Epistle to the Ephesians, emphasising the fact that the Church and the ministry were the gift of the Ascended Lord.

The Rev. W. G. Nisbet, for six years rector of St. Peter's Church, Hornsby, New South Wales, who was recently inducted rector of St. Anne's, Strathfield, has been entertained by residents of Hornsby, and presented with a wallet of notes by Mr. A. Smith, a churchwarden for 32 years, in appreciation of his local public services. Mrs. Nisbet also received a presentation.

A rather interesting reference was made by the Bishop of Melanesia (the Right Rev. F. M. Molyneux) when addressing, recently, a missionary meeting at All Souls', Leeds, England. The Bishop said that when Captain Cook set sail from Whitby in the "Endurance," on his way to discover New Zealand, he had as his master one named Molyneux, who was the Bishop's great-grandfather.

The death of the Rev. Geo. A. Carver, rector of Epping, N.S.W., removes a much loved clergyman. Ordained in 1885, he served for several years in the Diocese of Bathurst, subsequently giving many years of service in the Diocese of Goulburn, being Canon of Goulburn Cathedral for eleven years. He came to Sydney Diocese in 1920, and was rector first of Sutton Forest and then of Epping. He had been unwell for several months.

Mr. W. C. Kingsford-Smith, father of the noted airman, was a parishioner of St. Aidan's, Longueville, Sydney, and took an active interest in the Church. Following upon his death last week, his ashes were taken out and scattered over the Pacific Ocean, Bishop Wilton and Rev. Morris G. Fielding, the deceased's rector, accompanying the plane and officiating at the committal.

Much sympathy has gone out to the Rev. Principal and Mrs. Wade, of Ridley College, Melbourne, in the sad death of their son, through drowning at Canberra. Mr. Wade, Jr., was attached to the staff of the Scientific Research Council and went for a swim on Saturday and became entangled in weeds and thus lost his life. He was a promising scientist and was held in high regard both for his personal character and attainments. We offer our sincere sympathy to his relatives.

The Rev. R. G. Nichols, M.A., B.D., vicar of St. Mark's, Fitzroy, Melbourne, has published a volume entitled "Follow the Gleaner." It consists of forty-five talks given at the Melbourne Daily Broadcast Service at 3AR. It comes off the anvil of a busy life, and the book is published so that the message from St. Mark's pulpit and from 3AR may be sent far and wide in permanent form. The talks are printed in much the same form as they were given. They are written in a terse style; in simple, direct language. Their appeal is to the heart.

The Rev. Harold E. S. Doyle, Th.L., formerly Curate of St. Matthew's, Manly, was married last month at St. Paul's, Chatswood, by the Rev. Andrew Colvin, assisted by the Rev. J. Watkinson, uncles of the bride. The bride is the youngest daughter of the late F. J. and Mrs. Colvin, of the Commercial Bank of Australia, Mooroonpa, Victoria, and the bridegroom the eldest son of Mr. and Mrs. H. A. Doyle, of Bundabulla Station, Nussellbrook. The Rev. and Mrs. Doyle

left for their new home, the Rectory, Penguin, Tasmania, on 1st November.

The Rev. W. S. McLeod, assistant clergyman at Punchbowl, in Bankstown Parish, N.S.W., has suffered bereavement in the death of his mother, who died at Artamon, on November 8. Mrs. McLeod was 78 years of age, and one of the first worshippers at St. Luke's, Mosman, when Canon E. C. Beck was rector at St. Clement's, Mosman. She has left six sons and three daughters, of which the Rev. W. S. McLeod is the eldest. She followed every detail of the Church's work, being a great reader. She was born at Bathurst, so had much love for the workers of the Bush.

The Diocese of Brisbane has sustained great loss in the death of Mr. J. T. P. Cook. The Bishop Coadjutor writes:—"He had served the diocese since boyhood, and was so closely identified with the work of the Church House and the Book Depot that it is almost impossible to think of it without him. He had exceptional abilities as an accountant, and his knowledge and memory of the details of Diocesan Finance was of the greatest possible help to the Registrar, for whom he acted practically as chief of staff, and whose place he often took during periods when Mr. Gall was away."

The monthly journal of the National Council of the C.E.M.S. in Australia reports:—"Throughout Australia much regret will be felt at the indisposition of the Rev. P. W. Robinson, St. Matthew's Church, Geelong. Mr. Robinson is widely known throughout Australia as the clerical secretary of the Victorian C.E.B.S. He has been in the care of a specialist for some weeks, and it is imperative that he should take a long period of complete rest before he can hope for restoration to health. We understand that he intends resigning his parish and returning to England."

It is interesting to note that Deaconess Lora Claydon, C.M.S. missionary in the Punjab, India, recently spent her yearly holiday with her sister, Mrs. Macpherson, in Srinagar, North-West Frontier. The purpose of the visit was that she might act as Godmother to her baby niece, Joan Eleanor, who was baptised in the Urdu Church, by Canon Stoke. Our readers will be glad to know that Miss F. Claydon, of Ferdinand Street, Hunter's Hill, N.S.W., is acting as Secretary for Deaconess Claydon's monthly letters from India, in the room of the late Canon Claydon.

The Bishop of Grafton (Dr. Ashton) has recently been on tour in Scotland. He writes:—

"I found the Rev. David Moir, who for awhile was vicar of Coramba, N.S.W., most comfortably settled in a sweet little Scotch town—Alyth—and full of interest in the diocese and his old parish. He told me that he enjoyed every minute of his life amongst up, and it was evidently a great delight to him to hear all the news. He subscribes regularly to the 'North Coast Churchman,' but very seldom receives any copies. I expect they are posted to him, but they do not arrive. The same thing happens to the copies sent to Mrs. Druiitt. Mr. Moir's parish is quite near to Glamis Castle, and a few weeks ago he found the Duchess of York and Countess of Airlie (her lady-in-waiting), in his congregation. The night we arrived in Alyth the little Princess was born and the next night we watched the bonfires flaring up on the adjoining hilltop in honour of this event."

Bishop Langley.

Death Announced.

Bishop John Douse Langley, second Bishop of Bendigo, Victoria, and for 25 years Rector of St. Philip's, Sydney, has Gone Home at the advanced age of 84 years. He was the oldest Bishop of the Anglican

Church in any part of the world. His active ministry ended in 1919, when, through weight of years, he resigned the See of Bendigo, and lived in his charming little residence at East Kew. However, he still took a real and devoted interest in the general work of the Church, ever fostering all that made for an efficient and live church.

Born in County Waterford, Ireland, on 17th May, 1836, Bishop Langley came to Australia with his parents when only 17 years of age. He entered the Bank of Australasia, which institution he served for nearly 20 years, and rose to the position of manager of the Maitland branch. In 1873 he resigned and entered upon a theological course at Moore College, Liverpool, New South Wales. He was ordained deacon and priest by the late Bishop Barker, and held appointments at Berrima, Surry Hills (St. David's), and in 1882 became incumbent of St. Philip's, Sydney. Three years later he became Rural Dean of West Sydney, and in 1902 Canon of St. Andrew's Cathedral. In 1905 he was appointed Archdeacon of Cumberland by the late Archbishop Saumarez Smith. Upon the death of his brother Henry, first Bishop of Bendigo, Victoria, in 1907, he succeeded to the See, and on his elevation to the Episcopate the Archbishop of Canterbury conferred upon him the highly prized honour of the Lambeth Degree of Doctor of Divinity. He was a big-hearted man, and it is interesting to recall that for over 20 years he was a fellow trustee with Mr. W. M. Hughes, of the Wharf Labourers' Union.

The late Bishop was noted for his kindness of disposition and urbanity of manner. He was a good administrator, with a deep sense of the responsibility of his office and thus exercised a notable influence in ecclesiastical and general movements.

The burial took place in the Bendigo Cemetery, Victoria, on Monday, November 10th. Before the interment a service was held at All Saints' pro-Cathedral, by Canon Vanston, and was attended by a large number of clergy of the Bendigo diocese and representatives of other denominations. Canon Vanston said that the diocese would always remember the great work and the devotion of Bishop Langley during his episcopate.

The funeral was attended by a large number of citizens and members of the Church from all parts of the diocese.

The chief mourners were Mr. F. Langley, son of the late Bishop. Mr. John Langley, grandson; Canon H. T. Langley, vicar of St. Mary's, Caulfield; and Drs. F. S. Langley and A. T. Langley, nephews. The service at the grave was conducted by Archdeacon N. D. Herring, vicar-general of the Bendigo diocese, and Archdeacon J. C. Herring, of the Melbourne diocese.

The late Bishop Langley married Miss Louisa Keys, eldest daughter of Mr. John Keys, of Muswellbrook, N.S.W. She died several years ago.

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"Footprints on the sands of time are not made by sitting down."—Anon.

"Work while it is to-day."—St. Paul.

NOVEMBER.

22nd—St. Cecilia. The patroness of music. Music has ever been a handmaid of worship when the Spirit of God breathes on the lyre. Royal Order substituting Tables for Altars in churches, 1550.

23rd—23rd Sunday after Trinity. The last Sunday before Advent, known often as Stir-up Sunday, from the opening words of the Collect. How the Church does need stirring-up, beginning with people who call themselves Evangelicals. But what can be done to bestir those who are self-satisfied?

24th—Thanksgiving for defeat of the Armada, 1588.

25th—St. Catherine's Day. The story of this early martyr and the wheel on which she suffered (hence the wheel in fireworks known as the Catherine wheel) tell of days when people suffered for their faith.

John Know died, 1572. He has been called an "extremist." At all events the world knew enough to fear him.

30th—Advent Sunday and St. Andrew's Day. This day is appointed for world-wide intercession for Missions to the Heathen. If we would prevent Paganism reasserting its sway over our nominal Christianity, it can only be by regaining the primitive energy of the Church of Jesus Christ in its missionary activity and fervour, and by remembering that Christ will judge His Church as well as rebuke the world.

DECEMBER.

4th—Thomas Carlyle born, 1795. The "Sage of Chelsea" originally thought to become a clergyman. How well, however, has he preached righteousness to generations.

Next issue of this paper.



Implications of the Lambeth Conference.

3—Youth and Its Vocation.

THIS subject is, to our minds, the most important of the Conference. The Report breathes the spirit of Christ and is full of hope and encouragement for all those who are engaged in Christian work among the young.

The Revolt of Youth.

Our Bishops have uttered a very timely protest against the contention made by a certain section of the Church that Youth to-day are less moral or less religious than their fathers. The world has changed in many respects since the War. Post-War developments such as the abandonment of artificial conventions, freedom from over strict discipline, independence and self-reliance, a frank comradeship between the sexes; all these things are not only to be welcomed by us, but Youth must be taught how to use them intelligently.

The World's Challenge to Youth.

The advances of modern science has given increased facilities for travel, cheap entertainment, and a higher

standard of living. We see a steady drift of all classes from organised religion. Sunday sport, the motoring week-end, the lure of our beaches, have robbed many a church of its worshippers and a Sunday School of its teachers and other parochial helpers.

The world provides a substitute for Religion. Commercialised sport, subsidised by the gambling industry, inexpensive amusement, the daily diet of sensation in the Press and on the Screen. The present-day "religious marvels" of Christian Science and Spiritualism. All these are resulting in a return to a barbarism which is a revolt against the Christian religion. There is a tremendous strain on our youth to-day which the Church must sympathise with.

Leadership.

When will our beloved Church in Australia awaken to her task and answer the challenge of these things? We need a vigorous leadership which will capture the imagination of our growing youth. We have left this vital work to a few enthusiasts who are struggling to be heard in our Synods without much effect. Youth waits impatiently for definite leadership from the Church for guidance in the making and the use of money, the use of leisure, in the development of personality, and in the fellowship, worship and service of God.

Youth to-day will respond to any Church which stands as herald of power from on high, a champion of the ideals of brotherhood, a teacher of the value of life, and a dispenser, by the grace of God, of those sacraments of life that are vital to all true and faithful living.

Revival and Response.

Is a Revival of Religion probable and possible to-day? Our Youth are looking for new means of expression for their religious instincts. Will the Church prove to be the vehicle for the new spirit which revival brings? Has the Church anything to give to disappointed idealists, tired and disillusioned men of affairs, to earnest sceptics and enquirers? Our Youth need a religion of Authority. They need assurance to-day amid all the turmoil and strife of tongues. The rising generation has little use for a Church that does not know its own mind and cannot speak with one voice. The Un-Christian and party spirit in the Church keeps them out. They respond to human kindness and sympathy and they should get it in the Church.

The Evangelical Appeal.

We must put first on our programme the conversion of the individual soul to God. It is the life surrendered to God in love and service that changes the world and gives a new meaning to life. We want to see every parish priest his own missionary; every Sunday School teacher aiming at conversion to Christ of the young. Jesus Christ alone offers youth what they are seeking. Abundant life. Life with a new meaning of adventure, courage, romance, and self-sacrifice for others. Behind all our ornate services and dignified ritual there must be that evangelical appeal which stirs the emotion and braces the will. Otherwise our forms and ceremonies are "sounding brass and tinkling cymbal."

If this can be accomplished, the Church should have a long, vigorous and lively future. Are we ready for it?

Church Overseas.

The Church in England. C.M.S. London Congress.

ONE thousand seven hundred and twenty-nine delegates attended the great C.M.S. Congress, which took place in London towards the end of September. Those who attended the Congress endeavoured to face the question of the present world need, and to seek from God His wisdom and guidance and power that right steps might be taken to bring home to men everywhere the revelation of God in Christ. The General Secretary of the C.M.S., the Rev. W. Wilson Cash reminded the Congress that they met in the most critical period in the history of Christianity to take counsel together because of the greatness of the task. There were two spirits abroad to-day, the spirit of defeatism which created despair in the hearts and minds of men, and the spirit of buoyant and triumphant faith, faith in Christ, Who was going forth at the head of His army, conquering and to conquer. They were met to pray that God would make their beloved Church a real witnessing Church to the world.

Moving addresses were given by (1) Dr. J. H. Oldham, on "The New Christian Venture and the C.M.S."; (2) Rev. Geoffrey Lunt, "God's Age-Long Purpose"; (3) The Bishop on the Niger spoke on "Changes in Africa"; (4) The Bishop on the Upper Nile on "The Impact of Civilisation"; while the Rev. E. F. E. Wigram and Rev. E. S. Tanner dealt with the claims of India. The Congress was fruitful in rich uplift to C.M.S. workers and supporters.

The Barnardo Homes.

Christian forces in Great Britain are never tired of applauding the magnificent work of the Barnardo Homes. Recently the sixty-fourth anniversary and Founder's Day of Dr. Barnardo's homes was celebrated at the Girls' Village Home, Barkingside, Essex. The sun was brilliant over the scene of gaiety, but the sky was just flecked with tiny clouds and there was a cooling breeze. The healthy, tanned faces of the children were radiant with pleasure, and the very large number of visitors found, as usual, that everything that hospitality and forethought could do for their comfort and entertainment had been done.

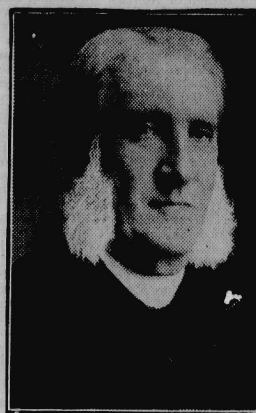
The Grand March Past of children representing all sections of the work is always one of the most effective items in the programme on Founder's Day. The procession was headed by the pipers, and gave visitors an opportunity of realising not only the vast field covered by Dr. Barnardo's Homes, but also the happiness and beauty which is brought into the children's lives, whilst all the time they are being most thoroughly equipped, with careful regard for each one's abilities, to become worthy citizens of our Empire.

The celebrations closed, for children and visitors alike, with a thanksgiving service in the village church.

The Colour Problem.

The natives of South Africa suffer many injustices at the hands of the whites. We note with thankfulness that the Church is championing the native cause.

The European population of one and a half millions own eighty per cent. of the land of the Union. The native population of five and a half million



The late Right Rev. BISHOP JOHN DOUSE LANGLEY, D.D., whose death at the advanced age of 94 years, is announced.

owns less than twenty per cent. The Native Land Act of 1913 promised that additional land for natives would be forthcoming. This promise has never been fulfilled. A special disability is that, owing to the restricted area in which purchase is even possible, prices are frequently raised against natives.

Another welcome announcement by the Government was to the effect that the annual Native Conference, which has been allowed to lapse for the past four or five years, is once more to be held. This is merely a fulfilment of a pledge given to the natives by the Smuts Government, that no legislation which vitally affects them should be pushed through Parliament before they themselves have been able to state their point of view.

Egypt and Sudan.

Australian churchmen will not soon forget the Bishop of Egypt and the Sudan, the Rt. Rev. Dr. L. H. Gwynne, who was in Sydney early in 1929, for the Adelaide Church Congress. The Bishop's latest ambition is to possess a steamer wherewith to journey up and down the Nile and its tributaries.

He already has a specially-built church in a railway coach. Like most of the overseas bishops, Dr. Gwynne's chief problem is how to save time in getting to the outlying posts of the wide tract of land and water over which he has spiritual charge. In an interview, the Bishop said:—

"I think the railway church is the only one of its kind. It is like an ordinary railway carriage, but inside we have a Holy Table, a combined reading desk and pulpit, and twenty-five folding chairs. Then there are the chaplain's quarters, with a bedroom, a dressing room, and a bath room, and right at the back is the servant's room and the kitchen. We could not otherwise get at the outlying villages in the Sudan at all. The Church travels 3,000 miles by rail, and it only takes a month to get round. We have 600 miles of river in the Upper Nile, and if we could only have a steamer church it would be a wonderful help. But it would cost £4,000, and we simply have not got it."

Now, who says the Church overseas is not alive?

Australian College of Theology.

Class List for 1930.

Scholar in Theology (Th.Schol.)

First Class.

Hulley, Charles Edward ... Armidale

Pass.

Gill, Vivian Herbert Cyril ... Tasmania
Blanche, Douglas Ernest Kevin, Goulburn
Backholer, Walter ... Melbourne

Part I.

Pass.
Mace, Arthur Reginald, B.A. ... Melbourne
Burkitt, Walter Emma Kingscote, Newcastle

Part II.

Pass.
Boydew, William Edward ... Wangaratta
Clarke, Edward Pattison, M.A. ... Perth
Blake, Douglas ... Wangaratta
Pickburn, Prosper de Mestre ... Goulburn
Stockdale, Reginald Ian Henry, Armidale

Passed in Single Subjects.

Comparative Study of Religion.

Redman, Max Mervyn ... Newcastle
Radcliff, Edward Gerald ... Adelaide
Gair, Thomas Albert ... Melbourne
Felton, Herbert Eric ... Armidale

Church History.

Harris, Arnold William ... Goulburn

Dogmatics.

Dixon, Francis Charles ... Ballarat

Philosophy of Religion.

Hewitson, Frank Beaumont ... Adelaide

New Testament.

Davies, William Herbert, B.A., Carpenteria

Licentiate in Theology (Th.L.)

First Class.

Ide, Selwyn H., St. Francis' Coll., N. Old.
Head, Roy, B.A., St. Francis' Coll., Bris.
Kennedy, Claude M., B.A., Trin. Coll., Melbourne
Dixon, George W., B.A., St. Barnabas' Coll., Adelaide

Second Class.

Duncombe, Victor C., St. John's Coll., Armidale
Edwell, John Leighton, St. John's Coll., Unattached
Newman, Randall L., St. Francis' Coll., Brisbane

Hall, George Stanley ... Melbourne
Tracy, Roy D., St. John's Coll., Newcastle
Sheppard, Kathleen, St. Hilda's T.H., Melbourne

(Alexander, Clarence B., Moore Coll., Syd.
Hill, Fredk. M., St. John's Coll., Bathurst
Dillon, Rudolph Fredk., Moore Coll., Syd.
Cox, Guy C., St. John's Coll., Newcastle

Pass.

Brammall, Sidney Chas., B.A., Tasmania
Phillpott, Eric Wm., St. Barnabas' Coll., Adelaide
Taylor, Sam ... Melbourne
Foster, John A. Cory, Ridley Coll., Melb.
Crabb, Deaconess Alice Mary, St. Hilda's T.H., Melbourne

Baker, Dorothea G., Deaconess House, Sydney
Woolf, George C., Ridley Coll., Melbourne
Youles, Alf. E. D., Langley Hall, Bendigo
Oldham, Leonard Lisle, Chris. Coll., Tas.
Shirley, Arthur, St. Francis' Coll., Bris.
Rothero, C. R., St. John's Coll., Armidale
Pethybridge, R. H., Ridley Coll., Bendigo
Hanington, Roy F., St. John's Coll., Newcastle

Egerton, Chas. H. S., St. John's Coll., Grafton
Williams, Milton W., St. John's Coll., Newcastle

Vizard, Terance Robert ... Melbourne
Kirkness, William Ernest ... Perth
Jones, Herbert ... Bendigo
Thorpe, Ernest Geo., Moore Coll., Sydney
(Twenty failed.)

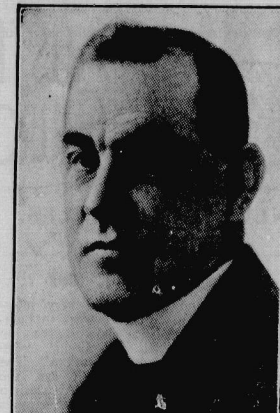
Passed the First Half of the Examination.

(In order of Merit.)

Part.
II. P. +Betts, Henry F., St. John's Coll., Unattached
I. P. Maunder, Egbert F., St. Aidan's Coll., Ballarat
II. P. Marshall, Harold, St. John's Coll., Newcastle

I. Rowe, Patience H., B.A., Newcastle
II. Dobb, Hy. J., St. John's Coll., Bath.
I. McCray, Annie Vida ... Brisbane
II. P. Gilbert Godfrey, St. John's Coll., Grafton

I. +Fleming, Thomas R., Ridley Coll., Melbourne
I. +Latta, Gilbert Chas., Ridley Coll., Melbourne
I. P. Evans, Ernest W., Ridley Coll., Melbourne



The Rev. CANON ROBERT ROOK, Rector of St. Aidan's, Annandale, who has been elected Canon of St. Andrew's Cathedral, Sydney, by the Clerical and Lay Members of the Synod of the Diocese. Mr. Rook was ordained in the Bathurst Diocese, and has served for 36 years in the Diocese of Sydney. He has accomplished a great work in the Church's Ministry for neglected and orphan children.

I. Thornton, Hazel V., Deaconess House, Sydney
I. P. Apsey, Gordon John, St. Aidan's Coll., Ballarat
II. Lowe, Raymond Horace ... Ballarat
I. +White, Edgar G., B.A., St. Francis' Coll., N. Queensland
I. Pegg, Charles Wm., St. Aidan's Coll., Ballarat
I. P. Cooper, Oscar W. C., Moore Coll., Sydney
II. Ellis, Howard W., St. John's Coll., Bathurst
II. Roberts, Arthur Thos., St. John's Coll., Newcastle
II. Wood, William, St. John's Coll., Bathurst
I. Gardner, Albert Ed., Moore Coll., Sydney
I. +Little, George James ... Perth
I. Slaughter, Fredk., Ridley Coll., Gippsland
I. Vaughan, John H., Moore Coll., Sydney
I. Hipkin, Frederick William, Bendigo
II. P. *Rush, Frank W., St. John's Coll., Newcastle
I. Sansom, Joseph D., Ridley Coll., Gippsland
I. Duffly, Walter Chas., St. Aidan's Coll., Ballarat
I. +Lawrence, Philip Sydney, B.A., Perth
II. Palmer, Angus E., St. John's Coll., Unattached
II. +Halliday, Archibald George, Sydney
I. P. Standen, Frederick G., Moore Coll., Sydney
I. Blades, Arthur B., St. Barnabas' Coll., Adelaide
I. Dodson, Victor S., Ridley Coll., Bendigo
II. P. Guest, Chas. A., St. John's Coll., Newcastle

*Two extra subjects. +One extra subject. P. indicates that the Candidate has satisfied the Examiner in Philosophy.

The following Candidates were Held Over.
I. Fawell, Herbert E., St. Aidan's Coll., Ballarat
I. Burgess, Colin F. B. H., Moore Coll., Sydney
II. Rees, David J. F., St. John's Coll., Newcastle
II. O'Hara, Reginald Herbert E., St. Aidan's Coll., Armidale
(Thirty-nine failed.)

By order of the Delegates,
JOHN FORSTER,
Registrar.

Booluminbah, Armidale,
12th November, 1930.

The sum of £60,000 has been given to the Vicar of St. Mary, Redcliffe, Bristol, for the repair of that noble and imposing church described by Queen Elizabeth as "the fairest parish church in England."



NEW SOUTH WALES.

SYDNEY.

A Letter from the Archbishop.

The Archbishop has written very interestingly from England. He refers to Lambeth Conference and its deliberations on "The Christian Doctrine of God," "Reunion," and "Youth and its vocation." The outstanding feature of Lambeth was the wonderful chairmanship of the Archbishop of Canterbury. The Archbishop then goes on to state:—

"To myself and Mrs. Wright there has been a cloud of sadness darkening the whole of this present visit to England. We landed to find that Mrs. Eugene Stock, the dear mother of my wife, had been suddenly stricken down by a most serious illness, to our deep distress. All this time she has lain helpless, unable to move, or even to speak.

"Then came the overwhelming shock of the sudden death of my beloved friend, Dr. Long, the Bishop of Newcastle. The blow came quite without warning. He had been with us in all his activity at a meeting of the Australian Bishops held only a few days before. At that meeting he had urged us to hold a second Constitutional Convention before the next General Synod in October, 1931, and we had agreed, and he had again promised to pull the laboring oar. . . .

"Other clouds in my horizon were the loss of two of my oldest friends, Canon Cronshaw and Canon Swallow, of whose deaths I heard when I reached my mail in New York. I had hoped to renew my happy intercourse with them, but it was not to be.

"I only name these personal matters because you have always shown towards me and mine such understanding sympathy."

Welcome to the Archbishop and Mrs. Wright.

A public welcome will be extended to the Archbishop of Sydney and Mrs. Wright in the Chapter House, on Monday evening, 1st December. The Bishop Coadjutor will preside, and words of warm welcome will be spoken on behalf of the clergy and laity.

Young People's Union.

Annual Demonstration.

A thousand young voices were lifted in songs of praise at the Sydney Town Hall on Saturday, 1st November, when the 37th annual demonstration of the Young People's Union of the Church Missionary Society of Australia and Tasmania (New South Wales branch) was held.

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Canon Begbie, the president, presided, and the Rev. W. C. Coughlan was the main speaker. Both gave inspiring messages to the children.

Features of the afternoon were tableaux presented with the delightful freshness of youth. First, there was "The Call to the Heavens," which emphasised the necessity of going forth into the wilderness of ignorance and spreading the Gospel to the heathen. St. Stephen's (Willoughby). Young People's Union was responsible for this, and some of the actors suffered willingly the inconvenience of blackened faces to portray the dire need of the unenlightened. Holy Trinity Church (Dulwich Hill) and St. Stephen's (Hurlstone Park) Brownie Pack, under the Brown Owl (Miss Gladys Moir), portrayed the Indian Blue Bird Flock meeting and "Our Medical Gifts for Tanganyika" was the tableau given by St. Paul's (Chatswood). Scene one portrayed a Y.P.U. meeting, at which articles were being made and boxes packed for transmission to the heathen; and scene two showed the joyful reception of those gifts. Then there was a scene from "Builders of the Kingdom, Papeiha the Apostle," by Penman Hills Y.P.U., an elaborate panorama of gospel-spreading on the Island of Raiatea. "Precious Jewels," that well-known hymn for the young, was sung in the New Guinea language. The tableau developed until there was represented the spreading of the Gospel even to the cannibals and savages of the South Seas. A scene from "The Muharran Festival" was given by the St. Alban's (Belmore) Y.P.U.

Children's Home, Millewa.

The annual meeting and gift afternoon of the Church Boys' Home, Millewa, Brunswick parade, Ashfield, was held on November 8. Mr. E. H. T. Russell, president of the association, was in the chair, and the speakers were Miss Gillespie (principal of Deaconess House), and the Rev. F. W. Tugwell. Both spoke in praise of the valuable work the association is doing.

About 100 guests were present, and a large quantity of gifts for the home, both monetary and in kind, were presented. Matron Connor, of the Boys' Home, and the house committee, entertained the visitors at tea at the conclusion of the meeting. Millewa, which houses 21 boys, between the ages of eight and fourteen, and has been in existence for eleven years, was inspected during the afternoon.

NEWCASTLE.

Appointment of Bishop.

The Right Rev. F. De Witt Batty, Bishop Coadjutor of Brisbane, has been chosen as

the new Bishop of Newcastle. Bishop Batty was ordained in England and has served with very great acceptance in the Diocese of Brisbane. He comes to his new post with a fine record of service, both as an inspiring leader and able administrator.

General.

The Rev. James Norman, M.A., until recently rector of Wickham, has been appointed Archdeacon of Rockhampton. His departure from Newcastle will be a very great loss to the diocese. He came to Newcastle some eight years ago as Director of Religious Education. Later he became Warden of St. Stephen's House, Adamstown. It was perhaps in this office that his most important work was done, and it seems a very great pity that circumstances were such that this work had to be given up. It is largely due to St. Stephen's House and to Mr. Norman's influence that the diocese has at this time such a number of worthy candidates for the sacred ministry. Although a very great scholar and student himself, it was on the devotional life that he laid the greatest stress, and it was his chief aim to help his students to become before everything else men of spiritual power. As a member of the Diocesan Council and other committees, he has played an important part in the wider affairs of the diocese.

BATHURST.

Late Dr. Long.

Ashes Received at Bathurst.

An imposing service was held at All Saints' Cathedral on November 2nd, when the ashes of the late Dr. Long, Bishop of Newcastle, were placed in a stone niche beneath the high altar.

The ashes were brought to Bathurst by a delegation comprising the Administrator of the Diocese of Newcastle (Archdeacon Wood), Dean Johnson, and the Rev. E. H. Burgmann.

There was a solemn procession in the Cathedral, and the casket was then received from the delegation by Dr. Crotty, Bishop of Bathurst, as a sacred trust on behalf of the diocese. The communal prayers were read by Dr. Crotty, and included the words, "And make this man's memory whose life ebbed from him swiftly a heritage whereby new life may come to many men and to Thy Church in this young land."

Many returned soldiers were present to pay a final tribute to their comrade, Dr. Long. Many members of other Bathurst congregations also attended.

In his Synod sermon, Dr. Crotty briefly referred to Dr. Long's life and character, and to the great work that he had done in the Church.

Future of the Church.

Need for Leadership.

Bishop Crotty, replying to a welcome tendered him by parishioners on his return from the Lambeth Conference, said: "I would beg of you not to listen to those foolish people who would appear to regard the Church as some picturesque romantic ruin to be gazed on indulgently, never to listen to people who are prophesying for religion an impending funeral, which seems to be interminably postponed. There are so many silly and ignorant people I meet to-day, even in this young and enlightened democracy, who seem to affect a kind of distant patronage to the Church; to regard it as a type of extinct Victorian dodo. Let us have courage and proclaim our belief in bold and unflinching accents. There was never a time in history when Christian leadership was more profoundly needed than at the present time."

GOULBURN.

Quarterly Meetings.

All the diocesan bodies met from November 3rd to 5th, the Administrator (Archdeacon Pike) presiding throughout. The Monday night was taken up with various sub-committees of the Diocesan Council. These considered and revised carefully the budgets for 1931 in the light of the present depression and a decreasing income. Formalities of six ordinances were dealt with in preparation for the meeting of the Standing Committee of Synod. Considerable reduction of grants, parochial, superannuation, and Clergy Widows' and Orphans' Fund, were found to be inevitable. Considerable economies were effected in diocesan administration.

The Board of Education, faced with an absence of any income from its endowment for either 1930 or 1931, had no option but to terminate the activities of the Board and the appointment of the Diocesan Director of Religious Education on its present basis. It appointed a sub-committee, however, to ex-

plore the possibilities of reorganisation on a smaller scale.

The Missionary Council anticipates a considerable shortage in our diocesan apportionment. It thinks, however, that it may be possible to raise £1000 for Missions this year, which will be £600 short of our assessment. It has recommended a final missionary campaign for St. Andrew's-tide throughout the diocese, with an interchange of clergy wherever practicable.

The Diocesan Council spent a busy day on Wednesday. Six land ordinances were passed. The Administrator expressed his appreciation of the registry staff in voluntarily undertaking a rationing system during the present depression. In view of the need of economy and of the Constitutional Convention, to be held in 1931, the Council decided to ask the Bishop to postpone the Diocesan Synod from April, 1931, to early in 1932. Church Society, Superannuation and Clergy Widows' grants were revised and voted. A small allowance was made to Mrs. N. W. Gardner. No building grants will be voted for 1931. Every possible avenue of economy in all directions was pursued. Total Home Mission commitments for 1931 will still involve the raising of £3000.

GRAFTON.

The Bishop in England.

Referring to his visit to the Lake District in England, the Bishop says:—

"I am writing in a car at eventide by the side of a beautiful small Westmoreland lake called Crummock. All around me are great towering rocks with the lake nestling at their base. The day has been as warm and sunny as an Australian day, with a temperature somewhere in the eighties. There has been much rain for the last six weeks, but at last a change has come, and we seem to be likely to get a spell of fine weather. I have been fulfilling preaching engagements in North Lincolnshire and then in Scotland, and I am now on my way to Birmingham, where I preach next Sunday morning. Then I proceed to Cheltenham, where I shall preach on Sunday evening. After that I shall go with my wife and son to Oberammergau."

Lambeth Conference.

In a recent letter to his diocese, the Bishop of Grafton makes running comment on the findings of the Lambeth Conference, with special reference to the subjects of reunion, sex and marriage, the Christian ministry, and the problem of youth.

He concludes:—

"At the close of the Conference our heartiest thanks were given to the Archbishop of Canterbury for his wise leadership and he was asked to accept a Pastoral Staff for use in his own Diocese of Canterbury, a sketch of which was submitted; the actual staff will be handed over later, when it has been put together. And so in the happiest spirit of fellowship, and with devout thankfulness to God for His guidance and help, the great Conference came to an end."

Diocesan Synod.

The Diocesan Synod will meet on November 25 and following days. The Bishop will have returned and will report on his visit to Lambeth. The "Northern Churchman" reports:—

"With the homecoming of our Bishop and the fact that this is the first session of a new Synod, and is being held in the central town, Grafton, we anticipate that there will be a large attendance of both clerical and lay members. Everything is being done in Grafton to make this Synod memorable for its friendliness and good-fellowship. Arrangements are being made to have the corporate meals near to the place of meeting, and opportunity is being given for the Bishop and his Synod to have social fellowship at the home of Mr. and Mrs. Bruce Barnes, in close proximity to the new bridge, which is at an interesting stage of its construction. Add to this that the business includes election to the important offices of the diocese and business of first-rate importance, and there is reason, therefore, to expect a full attendance."

VICTORIA.

MELBOURNE.

The Archbishop and Mrs. Head at Bishoppes Court.

Writing to his diocese after their arrival in Melbourne, the Archbishop speaks of Bishoppes Court as "home," and mentions that he and Mrs. Head are overwhelmed with the kindness of the welcomes extended.

He goes on to state:—

"I believe that God has a great work for our Church to do in Australia at this time.

We have had a vision given to us at Lambeth of what we should try to do in our Master's name. It is for each of us to bear our witness by our lives to the power of Jesus Christ—to change the hearts of men and women and so to influence the lives of others."

"Australia needs what Christ has to give her as never before and this He can only give through us and others like us who are called by His name. In politics, in industry and in individual life the old Christian virtues, faith, hope and love, are what the country needs and finds it difficult to supply. May God use us all so that we may be able to make just that contribution to our national life which is really needed.

"I want to thank you all for the splendid way in which you have been doing the work of the Church in these five months. The Dean as Vicar-General has been bearing a heavy burden and he has done it magnificently. The Archdeacons have backed him up. Bishop Green and Bishop Stephen have done so much episcopal work for me that there are very few serious arrears. To all these I am specially grateful. But it is you, my brothers of the clergy, in your various parishes, who have been doing the Lord's work, often under great difficulties and sometimes in real financial stress, that are true saints and heroes. And God bless all you men and women and children who form the congregations of the parishes and are backing up your clergy, and who must find it difficult sometimes to maintain your support and your enthusiasm when money is scarce, and people are ready to criticise all that we try to do for God.

"God be with you all and give you the reward of His abiding presence."

39th Diocesan Festival.

For thirty-nine years the annual Diocesan Festival has been an outstanding annual event in the Church life of Melbourne: the festival on Wednesday, 29th October, at the Exhibition Building, stands out as being the most outstanding of them all. In their desire to take part in the welcome to the Archbishop and Mrs. Head, Melbourne Church folk came from all the parishes of the city and suburbs, and from the country. It is estimated that more than 4,500 sat down at the tables, and that some 7,500 were present at the Public Meeting afterwards.

The Dean, Archdeacon Herring, Sir Brudenell White and the Rev. J. H. Raverty were the speakers, Mrs. Head and the Archbishop each replied, and were given upstanding welcomes. Dr. Head said that he was a proud man to be once more one of the great company in Melbourne, who stood for the coming of the Kingdom of God in this land. Avoid the temptation to become mere onlookers. Christians were concerned with the life viewed from the background of eternity.

The late Lieutenant-Colonel Forrest.

The late Lieutenant-Colonel Forrest, Member for the Legislative Assembly for St. Kilda, Victoria, who died in a private hospital on Sunday, 19th October, was buried with full military honours on Tuesday, 21st. The service was conducted by Canon Langley, at St. Mary's Church, Caulfield, and afterwards at the Brighton Cemetery. Preaching on the Sunday evening at St. Mary's, Canon Langley said that Lieutenant-Colonel Forrest was one of those who years after the war had paid the price of heroic service for King and country. He had done many acts of kindness for those in need, and he had been a practical and sincere friend of all returned soldiers. Recently he had realised a long-felt wish to be confirmed, and had always taken a warm interest in the work of St. Margaret's branch of St. Mary's Church.

BENDIGO.

General News.

Mr. R. Moran, a former student of Moore College, has been appointed Reader-in-Charge of White Hill, and began his work on the 20th October.

The Rev. A. E. D. Youles, late of White Hills, has been transferred to Cohuna, and was inducted on 4th October.

The Rev. H. Whiteman has resigned the parish of Tongala and from the service of the diocese after eleven years. He is paying a visit to England.

The Bishop of Bendigo is a passenger by the "Ballara" which left England a few days ago. The Bishop hopes to arrive in Bendigo on the 1st December. Synod will open on Monday, 8th December.

Dr. Law, of St. John's, Toorak, and Dr. Griffith, of St. Paul's, Bendigo, exchanged pulpits on Armistice Sunday, 9th November. Dr. Law also lectured on the following Monday in St. Paul's School room on "Buried Cities."

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- (2) Two Council's Junior Scholarships. One of these is open to boys who entered the School in February, 1930, or previously. Candidates must be under 14 years of age on 1st December, 1930, and must be members of the Church of England.
- (3) An Exhibition open to sons of Clergy in the Province of New South Wales.
- (4) An Open Scholarship.

Entries for these must be forwarded by Saturday, 22nd November.

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WANGARATTA.

The Bishop's Return.

The Bishop of the Diocese returned on 10th November. He had to leave at once for Sydney in connection with the Australian College of Theology. He took his first service at the Wangaratta Cathedral on 16th November, with Confirmation in the evening.

Synod.

Synod met on 18th November, with a service in the Cathedral, when thanksgiving was offered for the safe return of the Bishop and Mrs. Hart. This service was followed by a public welcome in the grounds of the rectory. The Bishop had much to say regarding Lambeth, and its work and findings.

QUEENSLAND.

BRISBANE.

Welcome to the Archbishop.

The Bishop Coadjutor of the Diocese of Brisbane writes:—

"We have arranged, as you know, to hold a Public Welcome to the Archbishop in the City Hall on Friday, 5th December, at 8 p.m., and I want the co-operation of you all in making this gathering really worthy of the occasion. We must have the City Hall filled to overflowing, and that can easily be done if you will all co-operate. His Excellency the Governor, the Premier of Queensland, the Chief Justice of Queensland, and the Lord Mayor of Brisbane will be the principal speakers apart from the Archbishop who, we may be sure, will have some important things to tell us about his visit to England, and about the Lambeth Conference.

There will be no collection, but we are making a nominal charge of sixpence each for tickets so as to cover the expenses of the meeting. These tickets will be obtainable through the parishes, or direct from Miss Wilson, Church House, Ann Street, Brisbane. We are having three thousand tickets printed, and I want them all to be sold, and sold to people who really mean to use them, long before the date of the meeting."

ROCKHAMPTON.

New Rector of Longreach.

The Rev. E. L. B. Gribble has been appointed rector of Longreach. The Rev. C. M. E. Hicks was given an enthusiastic send-off and a wallet of notes on the eve of his departure to England.

Bishop Halford writes:—"I cannot speak too warmly in appreciation of the work that a band of young men have been doing daily, or rather nightly, at the Rectory, and which is still going on in preparation for the arrival of the new Rector. Long needed repairs to roof, and wall timbers, to roofing iron, and guttering, and to window frames, long overdue painting of interior walls, is all being done by labour that is given freely for the Church. . . . I don't think the jibers can ask 'what are the men doing to help?' after this."

SOUTH AUSTRALIA.

ADELAIDE. C.M.S.

The C.M.S. Quiet Day on 8th October, at St. George's Church, Magill, proved an occasion of real inspiration.

The text of the first speaker, Rev. A. Doplege Sykes, was taken from Psalm xvi. 10: "Be still, and know that I am God," and again we were reminded of the value of such a Day, which gave time for self-examination, to get below the surface levels of things material, to learn something of the Spirit of Christ, and His standard of life, to overcome the thing we are up against to-day, which is what is called quantification of life. A Quiet Day is not a picnic, it is a most precious time, giving us the opportunity of crushing down the inertia which cramps us on the surface levels, enabling us to get below to the deeper levels, and to measure ourselves against the world we are up against, otherwise it is useless, and only a piece of fine acting. The Christian life is not a climax, it is a process, and in that process we find God, and are found by Him. The Communion Service followed, the gathering at the Lord's Table, and the sharing together this remembrance of the Beloved Master; every part of the Service so well known, but having a joy and beauty which neither fades, nor grows old.

The first service in the afternoon was a gathering at the Throne of Grace, when, led by the Rev. C. W. T. Rogers, time was spent in intercession for China.

The next period of the day was full of interest, when, guided by Mr. V. J. England

(Vice-President of our Branch of the C.M.S.) we learned something of the life and work of the late Rev. Canon Gairdner, of Egypt.

A report on the position of the branch was next read by one of the secretaries, details showing that it is not in such a happy condition as could be desired, owing to the economic depression prevailing throughout the State. The President, Rev. W. H. Irwin, urged that each one should make every endeavour to keep up interest and to increase our activities.

For the evening service the Rev. W. H. Irwin spoke to us about Dr. Aggrey, of Africa, whose life story is thrilling, and an inspiration to all.

TASMANIA.

Notes.

(From our Own Correspondent.)

St. George's, Hobart.

The cable containing the resignation of the Rev. T. Quigley, M.A., as rector, as from 1st December, was somewhat unexpected, as Mr. Quigley had recently written from London to say that he hoped to arrive back in Hobart early in November. It is understood that he has taken a parish in England where Mrs. Quigley and the family will join him; they leave Sydney next month.

Mr. Quigley has done good work for both C.M.S. and the Church of England League during the ten years he has been in charge of St. George's, and he has strongly upheld the unbroken Evangelical tradition which this parish has maintained from its foundation ninety-two years ago.

The wardens and congregation are faced with a grave responsibility in the appointment of a new rector to the one strong Evangelical Church in this High Church Diocese, and the chief support of the C.M.S. in Southern Tasmania. No half-and-half man is needed in this Church, whose chancel, with its plain communion table, faces the west, and not the east, and whose best known incumbent, Dr. Henry Phibbs Fry, fought valiantly for his ill-used Evangelical brethren against Bishop Nixon, who came to the new diocese just separated from Sydney, hot from the fervours of the Oxford Movement.

We are all earnestly praying that God will raise up a man full of His Spirit and of power for our need.

A memorial tablet to the Rev. Leigh Tarleton has been unveiled at Christ Church, Longford, where he was rector from 1898 to 1919. In addition, a memorial communion set in silver was also dedicated.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Rev. Leonard Gabbott, Rockdale, 2/6.



Lucas-Tooth Scholarship Trust.

Mr. H. F. Maxwell writes:—

The Trustees of the above Scholarship Trust have directed me to request you to announce that they have decided to make no award of the Scholarship for the year 1931. Trusting that you will be good enough to insert an intimation to that effect in an early issue.

Great English Historians.

"Lector" writes:—

It was a pleasure to see again in your columns a contribution from the gifted pen of the Rev. W. H. Irwin. But why, O why, does he choose such a dead subject as Macaulay!

With his extensive knowledge, his great learning, and his perfect command of the English language, why will he not give us something of present day interest, and write something that will set forward either the great cause of Foreign Missions, which we all know him to have so much at heart, or the more general cause of Evangelism, or of the Kingdom of Christ, which, after all, does, we know, come first in his aspirations. Let the dead write about the dead. Please beg of your many-talented correspondent that he will next time write on the things

that concern the Kingdom of God in the present day.

My name cuts no ice in Adelaide, so I will simply sign myself "Lector."

"Week of Penitence and Prayer."

The Rev. S. S. W. Horner, Acting Secretary, N.S.W. Council of Churches, writes:—

A Week of Penitence and Prayer is being arranged by the above Council, commencing on Sunday, 23rd November. The Council would be grateful if you would kindly assist in bringing this matter before your people through the medium of your paper.

Suggestions.

That on Sunday, November 23rd, all Services be observed as Services of National Prayer and Penitence.

That meetings be held each afternoon and evening during the week, wherever practicable.

That these be—as far as possible—united meetings in the various Churches.

That where these daily meetings are impracticable, a united meeting be held on one evening during the week.

That Ministers' Fraternals be asked to make local arrangements suitable to local conditions.

That at all regular Church meetings there be prayer for the nation.

That the people be urged to wait privately upon God each day during the week, say between 12 and 2 p.m.

That the Churches remain open from say 9 a.m. to 9 p.m., on each day.

That, if possible, Mass Open-Air Meetings be held in the larger centres of population.

United Open Air Meeting in the Domain on Sunday, 23rd November, at 3 p.m.

Thanking you for your interest and co-operation.

Indian Round Table Conference.

Rev. G. F. Cranswick, C.M.S. Missionary in Bengal, writes:—

As an Australian home from India on furlough, I am astonished at the small notice that is being taken here of the Indian Round Table Conference, which is to be officially opened to-morrow in London by the King Emperor.

Those who have read that classic document on India, The Simon Report, will realise that this Conference is the most momentous event that has happened in the history of Great Britain and India.

It would seem that the general public in Australia is so taken up with Trade Depression and Political Gambling that it has no time to give thought to the critical and difficult problem of the place India is to hold in the Empire. It is for this reason that I would appeal through your columns to all Christian people and to clergy in particular, to take an interest in and to pray, in private and in public, for the guidance of

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tain approved surroundings, but rather part and parcel of the necessary equipment for daily life. Hence I hold that the Parish Hall should be open for all that I call "sacred," but "Viator" terms "secular" activities.

In writing this, I am not just advocating dancing in the Parish Hall or elsewhere, but I plead for a more sympathetic approach to the lives of the young and ardent, and if the clergy generally—and I in particular—could demonstrate more effectively the sympathy we all possess, it would lead to fewer falling or fainting by the way and the easing of the burden of the aged by Grace of the Saviour to whom they were led when young. Well meaning, but hampered so frequently by tradition, ecclesiasticism, or lacking somewhat in the charity that is kind and thinketh no evil, we are too often Pharisaical or Puritanical when we mean to be Christ-like, and our real work suffers—not the work of getting young people to join the visible Church (to which "Viator" alludes), but the true work of influencing them for good and for God.

Take, for example, the God-given instinct that draws young people to seek the company of the opposite sex. Do we give due opportunity for its manifestation in the "secular" use of our Parish Halls, or, through the medium of the Church, fail to allow its expression, except in the covert glance or word at choir practice or Church service, leaving the young people to make acquaintance and meet at the picture theatre or public dance hall, or even clandestinely in the parks and streets of our city. Are we not missing golden opportunities of laying the foundations of a saner friendship between the young of opposite sexes, and facing the way to real courtship and thoughtful marriage, while leaving the erotic impulses to rage unchecked?

More, in view of the already inordinate length of this letter, I must not write, but I trust I have helped "Viator" to realise that there are greater issues involved than the "advocacy of dancing in our Parish Halls," for which he has attempted so elaborate a diagnosis, and finally, does "Viator," behind his cloak of anonymity, really claim to be one of a select few, who, only, have high ideals and are "real" Evangelicals; or will he not be ready to admit, in less perferoid moment, that although there are diversities of operations among us, yet we are looking to the same God and Father of us all and seeking to profit by the same Spirit.



YOUNG RECORDERS.

Aims:

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

"Nelmar," Riversdale Road,
Hawthorn East, E3, Victoria,
20th November, 1930.

Dear Girls and Boys,

Before it is time for me to write to you again, we shall have entered a New Year in our Church. This begins on Advent Sunday, which is this year on 30th November. When we have a birthday, or begin a new term at school or enter a New Year by the calendar, nearly everyone of us makes new plans, don't we?

Well, I think the Church's New Year ought to be the same as other new terms, don't you? Now let us, everyone, make a new resolution to serve God better, to do more for Him in thankfulness for all He has done for us. How about determining to pray more? I suppose, and hope, everyone of you say your prayers once a day, and probably that would be at night. Could you spare just five minutes every morning, to ask God to keep you through the day, and thank Him for guarding you during the night? Don't bob down and gabble it off, but take your time. It is better not to pray at all than pray badly. I am putting a short prayer in this page now so that it might help you along. If any of you think it would be a good idea to pray for some particular object or person, let me know, will you? and we can have a prayer about it printed and all my nieces and nephews can join together in asking God for His help.

Of course, there are heaps of resolutions we can each make, but remember this, won't you? that we cannot do anything worth while by ourselves, but only with Christ's help. He will help us if we ask Him and it is the right thing for us to do.

Then there is another thought behind the word "Advent," which means "Coming." Advent ends on Christmas Day, when we remember Christ's coming to earth as a little baby. Christmas is such a happy time, isn't it? Father Christmas brings us such lovely things, doesn't he? But do we always remember the greatest gift that was ever given us—Jesus Christ? We know Jesus did come on Christmas Day, but do we ever really think how wonderful that was. Of all the wonderful things God has done for us, none of them are nearly as great as giving up His Only Son. So don't you think we should give Him the greatest thing we can? And what is that? I think the best we can give Him is a happy loving heart, just bursting to do the very best for Him. We give other people gifts at Christmas time, don't we? So we just must not forget God.

Then again, we think of Jesus coming a second time. Some people every now and then say they know He is

coming on such and such a day, but this is wrong, for Christ Himself said "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only . . . Watch, therefore: for ye know not what hour your Lord cometh" (St. Matt. 24). So we must always be ready, every day doing all we can so that when He does come we shall be like the Five Wise Virgins and not the Five Foolish Virgins. If you don't happen to know this story, you can read it in St. Matthew, chapter 25.

So Advent teaches us to make new resolutions and to get ready for Christ-mas and Christ's Second Coming. Will YOU try to do these things this Advent?

This is such a long letter, and I must stop or there won't be room for anything else on our page, but first of all I do want to congratulate those boys and girls who did so well in our Cross-Word Competition. One mistake two or three made was in answer to a minor prophet. The answer was Hosea, not Moses.

Now those of you who were successful, just see if you can do as well with the "Hidden Names" in our last issue and those who didn't do so well, see if you can come first. If you should find this a bit difficult, let me know will you? so that the next one I can make easier.

Don't forget those resolutions, will you? Write to Aunt Mat and tell her all about them.

Your own loving,

Aunt Mat

A PRAYER TO SAY EACH DAY.

Dear Father, as we begin in this new year of our Church, we ask Thee to strengthen and help us to do Thy work. Be with us in our daily lives and help us to grow more like Thee every day. For Jesus Christ's sake. Amen.

RESULT OF SCRIPTURE CROSS-WORD COMPETITION.

First—(Equal): J. Raymond, Heidelberg, Victoria; Fred Meyer, Ashfield, N.S.W.; Meg Hinsby, Hunter's Hill, N.S.W.

Second—Catherine and Dorothy New-march, Leura, N.S.W.

Third—Edith Warren, Clayfield, Queens-land.

Well done, boys and girls! Those of you who didn't get a place, try harder next time, won't you?

A REMEDY.

Are you almost disgusted with life, little man?

I will tell you a wonderful trick,
That will bring you contentment, if anything
can—
Do something for somebody, quick!

Though the skies are like brass overhead,
Little girl,
And the road like a well-heated brick,
And all earthly affairs in a terrible whirl,
Do something for somebody, quick!

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Editorial.

A Noble Example.

THE refusal of the famous English cricketer, Mr. Jack Hobbs, to play in a great cricket match in Calcutta on Sunday, ought to be placarded in every public place, so that he who reads may understand! We rejoice in his noble conviction as to the sacredness of the Lord's Day, and we doubly rejoice in his firm adherence to principle. To do this has meant something, but it is only in keeping with his long continued practice in the Old Land, of attending the House of God Sunday by Sunday with his wife and family. Mr. Hobbs tells us he learnt the habit from his mother, who both taught him and then took him to worship on the Lord's Day. The stand that this cricketer of international fame has taken is a solid rebuke to Sunday desecration, and we trust that vast numbers will take note. The Sunday question is one which we have very much at heart. Unless, as a nation, we began to stabilise the Sunday, there was soon going to be no Sunday at all. Not only is the Day one of Rest, but because it should be so, there are bound to be restrictions. And because it is a grave social question, we have a right to call on all men of goodwill to support the sacredness of the Day as a Day of Rest.

Sunday, however, is a day of worship, and, therefore, supremely is a question for the Christian.

West Indies Cricketers.

WE venture to say that the visit to Australia of the cricketers from the West Indies will make 1930 memorable in the annals of cricket in this land. It is a noble game, typically British, calculated to develop the best characteristics in man and least amenable to ignoble practices. However, we are thinking rather of the visiting players as fellow citizens of the Empire. It is all to the good to have inter-play as fellow sportsmen, but even better to have fellowship and play together as component parts of the King's far-flung Dominions. Already our visitors have won the warmest admiration. They are a talented team. Their agile fielding and polished batting are the occasion of widespread and eulogistic speech. Their happy ways, their cheerfulness of manner, their clear expressions of true comradeship have won all hearts. Already they have become popular in the best sense of that word, so much so, we opine, that no team will have left behind such abiding impressions of goodwill as these West Indians. These are days which demand every endeavour on our part to build up the true Empire spirit. The international situation calls for Britishers the world over to cling together, not for Empire aggrandisement, but rather for the inculcation and maintenance of those nobler principles of our character which have made our nation great. Many sinister forces are at work—forces of disintegration and disloyalty. These must be combatted and, therefore, we look upon the visit of these cricketers as a fine piece of constructive endeavour in this respect.

Christmas Cheer.

ONE of the finest pieces of Christian ministry to which Churchpeople can apply themselves to just now is that of generous giving, whereby many a needy person or family will receive help this Christmastide. There are hosts of distressed, out of work families, who will look to the clergy for relief and cheer during the approaching days. The clergy and deaconesses will be just longing to help, but the measure of their giving will be strictly regulated by their means. Here, then, is a priceless opportunity for rich and liberal giving by those who have the means. Let no one be backward in coming forward with a contribution to his minister, thus enabling him to fulfil his

heart's desire, to help some needy case. When the spirit of goodwill and giving is in the air, when the stores are literally glittering with good things of Christmastide, when hungry eyes will gaze fixedly and longingly at some enticing, much-needed, thing—and unable to have it—such is the occasion for God-blessed folk to come along and give of their bounty. We bespeak on behalf of the clergy and their workers the utmost of support during the coming festive season. It is going to be hard in many a home, hence some relief per the Church's accredited agents will go a long way to heal wounded spirits. It will show that the Church really cares.

The Simon Report and India Missions.

THE Round Table Conference of British and Indian representatives now in session in London, calls for the earnest prayers of God's faithful people. Great issues are at stake and the results of the Conference are fraught with grave consequences to both India and the Empire. There is no doubt that the famous Simon Report, issued in two volumes, will form the basis of many a keen discussion. British people throughout the world have been grateful for this Report in many respects. For it will not be forgotten that the Commissioners under the leadership of Sir John Simon were deliberately chosen so that they should represent the three main Parties, which between them, embody such political wisdom as Great Britain presents. Our immediate concern in writing, however, is to make mention of this fact, that the Report informs us that the Indian Christian community claims to be the third largest religious body in India, numbering about 4,500,000 souls. The Reports pay a warm tribute to the work of Christian missionaries. "It was the missionaries," the Report says, "who were among the pioneers of education for the illiterate; they maintain some of the best medical institutions in the country; and their work among women and children, and for the depressed classes, is of special significance. Not the least admirable feature of their activities is that they have carried on their labours without offending the susceptibilities either of Moslem or Hindu, and have lived at peace and amity with their neighbours."

In referring to the "untouchables" or depressed castes, the Report says: "The missions have done splendid work in giving them a new dignity and a new hope; and we must mention with admiration the efforts which we saw being made by the Salvation Army for some of the most degraded."