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Dear Boys and Girls,

I am sure that you have all entered very sincerely into the services and messages of the recent Good Friday and Eastertide worship in our Churches. There has been the special music; some of you, no doubt, have gone to the lantern services on Our Lord's Passion, then there has been the Easter Day Young People's Services. All must have given you new insight into and new understanding of what the Lord Jesus suffered, and what He did for us.

It was all for our sakes! He loved His own and loved them unto death. Well, as the dear old hymn says, "We should love Him too!" I earnestly trust that you do—and that you want to serve Him. Easter, of course, brings to us boundless joy and hope. There is something about the services for Easter Day in Church so content, so full of triumph, so uplifting. I wonder did you feel thrilled, and were you blessed? We ought never to be tired of the Easter Festival. Apart from the great fact and all that it means for us, there are many beautiful stories told about Easter.

It was said that in the early days of the Church, when the people went into the Church on Easter Sunday, there was a most beautiful fragrance in the building, and they wondered where it came from. Then they went down into the crypt, and there they discovered the crown of thorns in blossom, and the fragrance was coming from the crown of thorns that had rested upon the head of Jesus. Another story told is that they discovered where Jesus had gone after He left the tomb, for wherever He set His feet, in those footprints of His the flowers grew, and they knew that if they followed the flowers they would find Jesus. With Easter comes the message of life and joy.

"I Am His."

We think at this time of Christ's great triumph over death. We do not think of the Lord Jesus in the grave, but as a Risen Saviour, Who is now seated at the right hand of God in Heaven. Our Saviour is One Who has triumphed over death and over the grave, and His power may be ours.

He is in Heaven for us, and He is able to help all those who are truly seeking to serve Him. It is so wonderful to realise that when we are trying to do something for God in the world that the Lord Jesus is standing by our side to help and encourage us. We are serving a living Saviour. Think of that when you enter God's house next Sunday, and remember that the spring flowers that beautify the sacred place are just a symbol of that new life which the Lord Jesus has given to the world, and which He is waiting to bestow upon all those who will accept it. Trust to-day in the One Who is able to save, able to keep, and able to do exceeding abundantly above all that we can ask or think.

A gentleman who wanted to help young people in the best possible way, had a lot of silver rings made, which would fit the little finger, and upon each ring he had inscribed the letters, "I.A.H.," and he called those who wore that ring, "The I.A.H. Band." Those letters stood for "I am His," and whenever the young people looked at those initials, they remembered that they belonged to God. I am sure that you all love Him, and want to be His. Then may this Eastertide be for you a time of surrender and consecration.

YOUNG PEOPLE'S COMPETITION.

Half a crown is offered for the best sketch, written in a hundred words, on "A Brave Old Testament Character." Replies, which must be written on postcards only, should reach the Editor, Church Record Office, 242 Pitt Street, Sydney.

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 My sixth is in Silence, and not in Sound.
 My seventh is in Sandal but not in Boot,
 My eighth is in Grain, but not in Fruit,
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THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Baptismal Regeneration.—Rev. C. Allen, B.A.

C.M.S.—Roper River Aeroplane.

Dutch East Indies—Rev. Dr. Micklem.

Leader—The Church Should Lead.

Overseas—Items of Interest Abroad.

Quiet Moments—Abiding.

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Editorial.

Anzac Day.

ONCE again Australian citizens will pay their debt of love to the brotherhood of the dead and more especially to those who fought and fell at Gallipoli at the landing, and in the following fateful months. We earnestly hope, therefore, that Saturday, April 25, will be fittingly, and inspiringly kept. Not only was it Australia's first real baptism of blood, her first great feat of arms, it marked a turning point in her history. From a score of angles, a sharp line of demarcation separates the Australia of before the Great War and the Australia since that tragic and eventful period—and simply because of the deeds our sons wrought, for the deaths they died, and for the honour they brought to our land—in their dauntless self-offering. Right worthily should we hold them in thankful remembrance at this Anzac time. Hence it is amazing that in New South Wales, the State authorities should stage a by-election for so sacred a day. Hosts of citizens will be overwhelmed with poignant memories and will want to quietly join in worship and thankful remembrance on the day, but will now be cut athwart by the bitterness of party politics and the whirl and swirl of vote registration. It will be a pitiable spectacle, and we register our strong disapproval. Instead of being

absorbed in the pettiness of political huckstering on such a day, we had hoped that men and women would have been taken out of themselves and lifted to something grander, vaster, nobler, than the circle of mere everyday pursuits and interests. In the due keeping of such a day there are possibilities of rich spiritual attainment. However, in spite of any intrusion by a thoughtless officialdom and a sporting public, many thousands will keep the day as it is intended.

Boys and Unemployment.

NO doubt one of the most tragic features in the wide-spread unemployment throughout the Commonwealth, is the enforced idleness of thousands of lads between the ages of 14 and 19 years. It is giving sorrow to many of the clergy and thousands of parents. Not only is there no work, but there seem to be no prospects before them and thus the problem constitutes a national calamity. Fortunately, in all our capitals there are public-spirited men who are becoming concerned and who are making efforts to cope with the situation. In Sydney, men like Rev. R. B. S. Hammond and Dr. Richard Arthur, with their Citizens' Committee, are actively at work co-operating with large city firms in an endeavour to place lads. We know that the class of youth offering to-day is worthy of the best the community can do for them. Physically good, mentally alert, and splendidly responsive, they compare favourably with any generation of our lads. It is our considered opinion that this problem of the unemployed lad is so utterly urgent that every worth-while citizen should resolutely address himself to it. Personality is too sacred to let it sag and weaken by idleness and subsequent hopelessness. Besides, the spirit of unrest and dissatisfaction will lay hold of these lads, and then, inflamed by Communists and other self-seeking demagogues, life-time ruin will set in individual lives and the way be prepared for revolution. The question is a serious one. The Church is deeply and vitally concerned. What are Churchmen, who are employers, doing to stem the tide of idleness, want, and fear-some unrest?

The King's Illness.

WE are confident that much real sympathy and prayer are going up from countless hearts for his Majesty the King in his present indisposition. There is no doubt that the King's illness of two years ago has taken its toll of his constitution, thus entailing constant watchfulness and

care. We know that the weather in Great Britain is both trying and exacting at this time of the year, and therefore, on the part of a weakened physical frame, the call is for double care. Within the bounds of his Empire and beyond, his Majesty holds in countless hearts a place of high honour and real endearment. His intimate knowledge of all parts of his far-flung dominions, his broad and kindly sympathy, not only with the ambitions and the aspirations, but with the sufferings and hardships of all his people, his ready response to any and every appeal, whether to the sense of justice or to the spirit of compassion, have won him a degree of loyalty, devotion, and confidence which few Sovereigns have ever enjoyed. Then, too, his deeply religious life, his wealth of humility, his unfailing consideration, have given him a place unique among earthly rulers. British peoples the world over are truly fortunate in having so good and worthy a ruler! Thus our prayers ascend, both for the King, the Queen, and their family. We fervently hope that ere long his Majesty will be about, enjoying the best of health and ruling a people justly proud of their King and all his life and work mean.

Spain.

ONE by one the thrones of Europe have fallen and now at last Spain goes the same way! It has not been unexpected. At the moment we say nothing about monarchical or republican forms of government. We are happy and contented under our King, with our benign and constitutional forms. Something was bound to happen to Spain. The revolutions and uprisings of dictators during recent years, were but portents of the coming storm. Of all countries in Europe, Spain has lived in the past, held in the iron grip of the Papal hierarchy, she is the most backward of all European nations. Her country might have its delightful landscapes, and old-world ways and buildings, but her people are ignorant, superstitious and mediaevalised. People cannot for ever be kept in ignorance. Suppression of news, and rigorous denial of free speech cannot go on for ever. No monarchs, or dictators or ecclesiastics can prevent the rising to place and power of an educated democracy. We trust that one outcome of affairs in this troubled Latin country will be the liberalising of education, the freedom of the press, and above all, the granting of every facility for Reformed Evangelical religion to pursue its way in a land which is pre-eminently a land of spiritual darkness.

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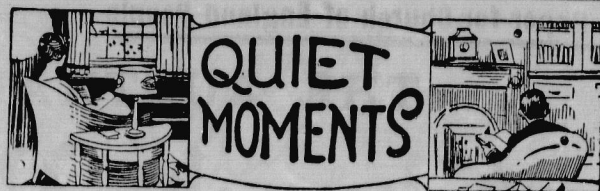
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**Abiding.**

WHAT is a Christian? It is surprising how varied are the answers given to this question. The word itself suggests that whatever else a Christian is, he must be one with a special relationship to Christ. The Church Catechism begins by defining a Christian as "a member of Christ, the child of God, and an inheritor of the Kingdom of heaven." Our relationship to Christ is here expressed by the word "member." This is probably taken from the twelfth chapter of the first Epistle to the Corinthians, when we read: "For as the body is one and hath many members, and all the members of the body being many, are one body; so also is Christ. This relationship of 'member' underlies the teaching of our Saviour in the parable of the vine and the branches. Jesus says: 'I am the vine, ye are the branches.' Now this simile or parable suggests to us lessons of the very greatest importance in the spiritual life.

"I am the Vine, ye are the Branches."

1. The branch is joined to the vine. This is a close and living union, whereby the branch shares the life of the vine. We are joined to Christ and share his life. "For ye died and your life is hid with Christ in God. When Christ, who is our Life, shall be manifested, then shall ye also with him be manifested in glory." In him we are made "partakers of the Divine nature." He is our inseparable life. "If any man hath not the spirit of Christ, he is none of his."

2. The branch is needed to express the life of the vine. Our inner life is expressed through our bodies. The life of Christ is expressed in the world through his body, the Church. "Greater is he that is in you than he that is in the world." While it is true that God works without us, yet it is true to say that by Divine Will, it is God's people that must be his witness in the world. "Ye are the light of the world." "Ye are the salt of the earth."

3. The branch must be pruned. The purpose of the vine is to bear fruit. This is done through the branches. God's purpose for every believer is that they should bear much fruit. "Herein is my Father glorified that ye bear much fruit. So shall ye be my disciples." Bearing fruit necessitates much pruning, if the fruit is to be fit for the table or the market. Bearing much fruit necessitates severe pruning. "Every branch that beareth fruit he cleanseth it that it may bear more fruit." Extraneous growth needs to be cut out. The Christian cannot carry too many things and have too many interests. He must cut some things out that he may concentrate more on the thing that really matters. He must cut out hindering indulgences. It is impossible for young people who saturate their minds with rubbish at the Saturday night pictures to be in any fitting frame of mind for Sunday morning worship. Above all, the Christian must cut out everything that causes him to falter or stumble in the

following of Christ. "If thy hand causeth thee to stumble, cut it off . . . if thy foot causeth thee to stumble, cut it off . . . if thine eye causeth thee to stumble, cast it out." No one likes the knife. But the Christian must take the knife: indeed he must have the knife constantly in his hand. The life must be kept cut back close to the vine if it is to bear "much fruit."

There are also pests that attack the vineyard. These must be watched. They need a strong disinfectant. Now what is the agency or instrument which the heavenly husbandman uses to cleanse and prune the branch. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." "Christ also loved the Church and gave himself for it; that he might sanctify it, having cleansed it by the washing of water with the word." Here is the divinely provided disinfectant. This is the spray to use in the garden of the soul. Let us saturate ourselves with the word of God. This will sterilize and inactivate the germs of evil in the heart.

But the word of God is also a cutting instrument—"the sword of the spirit which is the word of God." "For the word of God is living and active and sharper than any two-edged sword." Divine Truth is the normal instrument used by the Holy Spirit to prune and purify the life. "Already ye are clean through the word that I have spoken unto you." In the case of the disciples, the word was oral (spoken); in our case it is written (Holy Scripture). It is through the Scriptures that we to-day learn the mind of Christ. Once we know the mind of Christ concerning any given matter, then our course is clear.

4. The branch must abide. "If ye abide . . ." It would be hard to find in Christian experience three words more important than these. "If any man abide not in me, he is cast forth as a branch, and is withered." Hard and old as some of our Australian gum trees are, and well designed as the sun-burnt green of the leaves is to resist the heat, yet we notice that a branch cut off will show signs of withering in a single day. And Christians who cease to "abide" will immediately deteriorate. The spiritual life begins at once to wilt and to wither. In the gathering of the manna long ago, the rule was "morning by morning." "When the sun waxed hot it melted." Jesus came to his disciples on the lake in "the morning watch." Every wise Christian will endeavour to keep the morning watch. "In the morning will I order my prayer unto thee, and will keep watch." We should make sure every morning that our life is rightly adjusted to Him who is the source and fountain of all life.

THINGS A PARSON NEEDS.

"A successful parson must have the strength of a horse, the hide of an elephant, the eye of a hawk, the wisdom of a serpent, and the harmlessness of a dove," declared the Rev. P. T. Norris, of Southend.

"He must bear and forbear without getting the hump. Indeed, he must be a miniature zoo," added Mr. Norris.

**The Centenary of the
"Sydney Morning Herald."**

WE congratulate the proprietors of the "Sydney Morning Herald" on the attainment of the centenary of their great newspaper. Certainly in New South Wales, if not in Australia, the "Sydney Morning Herald" are household words. No newspaper in Australia is at once so reliable, so newsy, and informative as the "Herald." Through the long years, it has been actuated by the highest principles of journalism. Its leaders have been men of noble ideals. In the great crises of our Empire and national life, the "Herald" has always given a wise and loyal and noble lead. Her history synchronises very closely with the life and growth of this great southern land, certainly with the mother State. Happily, this great Daily goes from strength to strength. We wish it and its proprietors and editorial staff every good success and sincerely hope that the "Herald" will live for many a century as an example of what a daily paper should be and the setter forth of those standards and ideals that make for an upright and worthy people.

Baptismal Regeneration.

(Rev. C. Allen, B.A., Hobart, Tasmania.)

REGENERATION means the new Birth, being born again, new life coming into the soul, the heart turning to the love of the things of God. And this Regeneration comes from Above. The Spirit of God brings it about. The Spirit of God pleads with the unregenerate heart. Divine grace is brought to bear on the heart that is a stranger to God. The divine enabling is given to the heart that feels within itself the first faint stirrings after higher things. A consciousness of sin follows. With it comes a longing for pardon and acceptance with God. The divine spirit continues His holy work in the soul. And presently the penitent soul throws itself at the feet of Christ, looks up into His face, believes that it was for his sin that Christ died upon the cross. And the new life is brought to the birth. The man is a new creation in Christ Jesus. The new life is only just started, it is true. It has a long way to go before it reaches the fulness that is its ultimate goal. The new creation is still imperfect. Much toil must be expended upon it before it attains the perfect beauty that it will presently reach. But it is a new life, a life absolutely different from the old, different in its aims, different in the forces that control it. The man is a new creature. He is a different being. He looks at things in a different way. The things he loves are different.

And this new life God alone can give. No human force can impart it. Human means may help—a man may be the instrument of bringing the new life to his fellow-man. But man can never be more than the instrument. There must be the divine power that yields the instrument. With all the subtle power that human mind has over human mind, such power cannot rise above its own level. The human mind can only produce human results. It cannot produce divine results. In the realm of the earthly it may effect much. In the realm of the heavenly it is powerless. The new birth belongs to the heavenly realm. It is birth into a consciousness of God. The human mind, however saintly, cannot bring about this consciousness of God. Nothing less than the mind of God can do it. The new Birth is a divine product. Regeneration comes from God.

Baptism does not Regenerate.

Now this means that Baptism cannot give Regeneration. A person who is baptised is not necessarily regenerate because of the fact that he has been baptised. The Church of England teaches this quite plainly. Think of adult baptism, and remember that baptism should always be studied first in the case of the adult. Look at the Prayer Book Service for Adult Baptism. Before the man is baptised, he is asked certain questions. He is asked whether he renounces the Devil and all his works, whether he will obediently keep God's holy will and commandments, whether he believes in God the Father, in the

crucified and risen Christ, in the Holy Ghost, and in the other Articles of the Creed. And note that he is asked these questions before he is baptised. And it is only on his answering these questions in the affirmative that he is baptised. If he answered them in the negative, if he refused to renounce the Devil, if he refused to promise to do God's will, if he declared that he did not believe in God—why, the minister would most certainly refuse to baptise him. To go on with the baptism would be a farce. But only the man who is already regenerate can turn his back on Satan, and keep God's commandments, and believe in God. No man could conscientiously make all these promises unless he had been born again. The new life must have already started in his heart. Otherwise he could not give the right answer to these questions. When the adult is baptised, his baptism is the baptism of the believer. His baptism does not give him Regeneration, for the Regeneration is already there. Baptism does not impart the new life, for the new life has already started.

Baptism is a Sign.

But what, then, is Baptism? What is the good of it? What does it do? In the first place Baptism is a sign of Regeneration, a sign of the New Birth. A wedding ring is a sign of the marriage tie. It signifies that the wearer of the ring is married. A clasp of the hands is a sign of friendship. It signifies (or ought to) the kindly feeling towards each other that exists in the hearts of those who shake hands. In each case the outward and visible thing is a sign of something inward, something in the heart. So Baptism is a sign of Regeneration. It is a symbol of Regeneration. It stands for it. It represents it. But remember once more that the sign does not give the thing it stands for. The wedding ring does not make a marriage. It is the consent of the two wills that makes the marriage. The ring is only the outward symbol of the inward consent of the will. The ring binds outwardly what the will has already bound inwardly. Again, the clasp of the hands does not constitute friendship. Friendship is of the heart. The hand-shake is the outward sign of the inward feelings. The outward joining of hands signifies the inward joining of hearts. In each case the actual thing comes first; the sign of the thing comes after. The "I will" of the bride comes before the placing of the ring on the finger. The kindly feeling in the heart comes first; the hand-shake comes after. Always first the reality, then the thing that symbolises the reality. So in Baptism, first the reality, first the new birth; then, and not till then, the Baptism that represents and symbolises the New Birth. Baptism is a sign of Regeneration, of the New Birth. But it does not impart the New Birth. And the Church of England teaches it quite plainly by insisting that the adult shall profess to be regenerate before it will baptise him.

Baptism—a Sacrament.

But Baptism is far more than a mere sign. Baptism is a sacrament. And one of the Articles tells us that Sacraments are effectual signs. So Baptism is an effectual sign. It effects something. It does something for the one who is baptised. But remember, it can only effect what it is possible for a sign to effect. It cannot effect Regeneration. It cannot change the heart. Only the Spirit of God can effect that. But Baptism does effect something, something real, something valuable. Think of Noah and the rainbow. The rainbow was a sign of God's promise that He would never again destroy the earth with a flood. It was God's pledge, His guarantee, to Noah that He would keep His promise. Noah's heart must have often failed him as he saw the rain teeming down and the waters rising. Then the bow appeared in the clouds. And Noah's heart was at rest. The bow was God's pledge to Noah, a pledge that He would carry out His promise. And it was an effectual pledge. It effected a change in Noah. It brought peace of mind where before there was anxiety. So Baptism is a sign of Regeneration, but an effectual sign. It is God's pledge that He will do what He has promised. It is God's guarantee that He will carry out His word. He has promised new life to the soul that believes in Him. But our faith is sometimes weak. Doubts come into our mind. Have I received the new life? Am I truly born again? Look up to the God-appointed sign of Baptism, and know for a certainty that God will keep His promise, and never again destroy the earth with a flood. Look to the God-appointed sign of Baptism, and know for a certainty that God will keep His promise, and meet your faith with the gift of the new life. Only remember, once more, that the rainbow did not stop the flood. God stopped the flood. The rainbow was only God's loving pledge to Noah's doubting heart. So Baptism does not give the

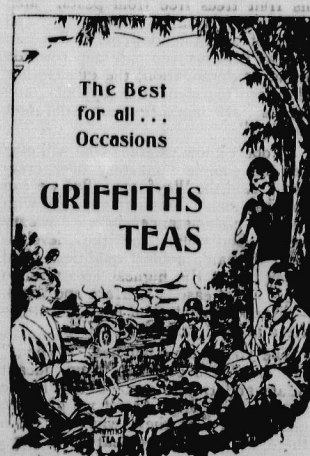
new life. God gives it. Baptism is only God's loving pledge and assurance to you that the new life is yours.

Pledge of New Birth.

But Baptism is one thing more, a third thing. It is not only a sign of the New Birth, not only an effectual sign of the New Birth, God's guarantee and pledge that the New Birth is ours. It is also the means by which God formally and openly conveys the New Birth to us. But we must be very careful as to the exact meaning that we give to that word "convey." If we take the wrong meaning of the word, we shall get a wrong idea of what Baptism does for us. A pipe "conveys" water from the reservoir to our houses. Given no block in the pipe, the water flows automatically into our homes. But that is not the way that Baptism conveys Regeneration to the heart. Regeneration does not automatically follow Baptism. It is not true to say that, given Baptism, Regeneration comes too. Baptism does not bring Regeneration, as the pipe brings the water. That is not the teaching of the Church of England. But, once more, the Church of England teaches that the Regeneration should come before the Baptism—at any rate in the case of adults. The Baptism is a sign of the thing that has already been received. It is God's pledge that He has given it. But it also conveys the Regeneration, but conveys it in the right sense. What that sense is may be best explained by a simple illustration. A medical student is preparing to become a doctor. He has been attending lectures, walking the hospital, preparing himself for his life's work. And presently his student days are over, and he is ready to go out into the world and practise his profession. But he is not yet a qualified doctor. He is not yet allowed to practise. Something more is necessary first. He must pass his exams., and receive his diploma. And until he has been given his diploma he is not a doctor at all. Well, Baptism is the giving the Christian his diploma of Regeneration. The diploma does not make a man a doctor, does not fit him to practise. It is only his years of study and training that can do that. So Baptism does not make a man regenerate. Only the inward experience of his soul can do that. But in another sense the diploma does make a man a doctor. It is the outward, formal acknowledgement and bestowal on him of the position he has already won. So Baptism is the outward, formal bestowal on the Christian of the Regeneration that is already his by faith in Christ. And this is Baptismal Regeneration. Baptism is a Sacrament. Baptismal Regeneration is Sacramental Regeneration. It is not the real thing. It is only that which a sacrament can give. It is a sign of the real thing, an assurance that God has given him the real thing, the formal handing over of it to the man who has already received the real thing in his heart. Baptismal Regeneration must never be confounded with Spiritual Regeneration. They are two totally different things.

A HARVEST FESTIVAL GEM.

It will not be very long now before the Harvest Festival Services are held. Have you heard this story? A certain Vicar was presented by a little boy with some fruit to decorate the Church. "Tell your mother I will call and thank her personally for these six lovely apples," said the vicar. "Oh, sir," replied the boy, "will you please thank mother for twelve apples?"



Roadside Jottings.

(By the Wayfarer.)

"Is life worth living?" asked the pessimist.

"It depends very much on the liver," answered the philosopher.

"I READ in the 'Adelaide Church Guardian,' said the young lady, 'that an American student, a son of the poet Antemeyer, lately committed suicide; and that his father, commenting on it, said: 'My son saw no reason in life, and so he ended it.' And I have a vague recollection of having read of several such suicides among American students. Isn't it very terrible! Can there be anything in American student life, do you think, to account for it?"

"I don't know much about American student life," said the old man, "but one cannot help asking whether their education had been divorced from religion. The love of life is such a fundamental instinct that suicide can hardly be accounted for except either by a perverted system of teaching or by temporary insanity."

"Why either of those alternatives?" asked the young man. "May it not be a triumph of Reason over mere instinct when a man calmly thinks it out, and decides that life is not worth living; and therefore ends it?"

"I prefer to think," said the older man, "that such a conclusion must be based on a fallacy in the premises; and is itself a 'Reductio ad absurdum.' If once we admit the lawfulness of destroying what we do not understand,—where shall we stop? I prefer to regard it as an axiom that the Giver of life must needs be so vastly wiser than we, that it must be a fool's conclusion that His gift is not worth having. It would be, too, a conclusion based on ignorance. Because we don't know the full meaning of His gift, may we therefore conclude that it is meaningless, and so throw it away?"

"We destroy life every day in countless forms," said the young man. "Did not those lives come from the same Giver? Why then think it a sin to shorten our own?"

"Man is the top-stone of Creation," said the old man. "If, then, man's life has no special purpose above that of the lower orders of Creation, the Universe must be an insoluble riddle."

"How, then," asked the lady, "do you account for man's helplessness in the face of the powers of nature,—the earthquake, the pestilence, the tornado? Why,—man can't even keep his fruit trees free from pests. Men are always inventing serums and all sorts of scientific devices. But as fast as he advances one step towards disease-extermination, the disease has advanced ten steps in complexity; and laughs at him from a different quarter."

"I don't know whether man will ever get the complete mastery over creation," said the Wayfarer. "But we can see that man's constant struggle with adverse circumstances is a necessary part of God's plan for the development of man's noblest qualities. God never meant His highest creature to live a life of ease. Warfare and trials,—disappointments and fresh efforts,—are a needful part of education."

The young man laughed. "Then," said he, "God couldn't have meant Adam and Eve to remain long in the Garden of Eden. Aren't we given to understand that there was no pain there,—no sorrow, no death, no neces-

sity for work; and that all they had to do was to eat strawberries and cream?"

"That's Milton's idea," said the young lady. "We had to read Milton at school, and I used to think that the Garden of Eden must have been a very dull place. I never wanted to go and live there."

"Not the Bible idea," said the Wayfarer. "It harmonizes neither with the Bible nor with common-sense. The Bible says Adam was placed in the Garden of Eden to dress it and to keep it. Enough employment there, I take it, for him and for all his descendants, until after a few ages, I suppose, they would need to invent labour-saving machinery."

"Steam ploughs, and cotton factories in Paradise," said the young man. "Perhaps Electric Railways too, and wireless. That's a far step from Milton! But I don't see why not! Yet to-day some are blaming machinery as one of the causes of over-production, and so of unemployment!"

"I can't believe that we have reached over-production," said the Wayfarer, "while our great cities contain thousands of under-fed, insufficiently clothed people. The trouble is that human stupidity and selfishness prevents the food and clothing from reaching them. Abolish all Arbitration Courts and export duties. Let food and wages flow freely in natural channels, and the imagined over-production would be seen not to exist."

"That seems reasonable," said the young man. "May we not then regard every new invention and discovery as a fresh step towards man's ultimate lordship over nature?"

"We surely may," said the old man, "and therefore every advance in Science or Art makes self-destruction more criminal,—as an act of rebellion against God's purposes."

"Then you think," said the young lady, "that we are put in this world chiefly to discover 'Wireless' and improve in science and machinery!"

"Very far from it," said the old man. "If we learn from our Bibles one thing more than another, it is that there is a moral and an eternal purpose in our creation, reaching far beyond any temporal considerations. The Bible teaches us that we are here on probation,—being tried and tested,—with a view to an ever higher and more wonderful life for which this life is only the Infant-school. And that what the future shall contain for us, depends on how we learn our lessons here."

"That thought frightens me," said the young man. "I look round and see so much wickedness and selfishness,—so many wasted lives,—so many lives that end in misery or in suicide! Even my own life!—I can't help seeing so many failures, so many sins—and all my life lived on such a low, worldly level,—I am afraid to think of the terrible handicap that I shall have to carry when I pass on to the next life!"

"I feel that, too," said the young lady. "Sometimes I even doubt whether I shall be accepted at all among the holy and the good;—whether I shall not be condemned among those 'on the left hand.'"

"That's where the wonderful Gospel comes in," said the Wayfarer. "Our handicaps, that you speak of, I am afraid we shall all have to carry, for we have woven them into our characters. But Christ died to save the world. One of the grandest texts in the Bible is that, 'through this Man is preached to you the forgiveness of sins and that by Him all that believe are justified from all things, from

which we could not be justified by the Law of Moses.'"

"But the handicaps,—must they always remain?" asked the young man. "Is there no hope of getting the weights reduced?"

"Thanks be to God," said the old man, "I don't think that even that is hopeless. But we loaded them ourselves; and we ourselves must by God's grace reduce them. Did you never read Longfellow's poem, 'The Ladder of St. Augustine'? Take down 'our Longfellow and read it. It begins something like this,—

'Saint Augustine, well hast thou said
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame.'

And it ends like this,—

'Nor deem the irrevocable past
As wholly wasted,—wholly vain,—
If, rising on its wrecks, at last,
To something nobler we attain.'

But read it for yourselves, and learn it by heart!"

"Thank you," said they, "we will."

Church Missionary Society.

The English Delegation.

THE Church Missionary Society workers and friends throughout Australia and Tasmania are looking forward with much prayerful interest to the approaching visit of notable delegates of the Parent Committee of the C.M.S., London. Committees have been hard at work making adequate arrangements for delegates and their work when they arrive.

The delegation will consist of Rev. W. Wilson Cash, D.S.O., O.B.E., Dr. J. Howard Cook, M.S., F.R.C.S., and Mrs. D. M. Thornton—a very fine team, and one which should bring a message of inspiration for the Australian Church. Bishop Chambers, of Tanganyika, will catch the "Mongolia" at Colombo, and join the delegation for a number of important meetings. Details of arrangements in the various States will be published later, but the following are the big fixtures.—Perth: Welcome Meeting in Burt Memorial Hall, May 20. Adelaide: (May 23-29) Missionary Demonstration in Town Hall, May 26. Melbourne: (May 30-June 20) Public Welcome and Birthday Meeting in Town Hall on June 1. Congress on 9th, 10th and 11th June. Launceston: (June 21-24) Rally at Mechanics' Hall, June 22. Hobart: (June 25-29) Rally in Town Hall, June 25. Sydney: (July 3-25) Welcome Meeting, Town Hall, July 7. Congress, Chapter House, 14th and 15th July.

Hymns for Sundays and Holy Days.

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

From the Hymnal Companion.

Apr. 26, 3rd. S. aft. Easter.—M; 5, 318, 249 iii, 122(41). E.—419, 92(392), 562, 212.
May 3, 4th. S. aft. Easter.—M; 8, 295(149) 361, 275(7). E.—151, 373, 285, 422.

Hymns A. & M.

Apr. 26, 3rd. S. aft. Easter.—M; 4, 176, 228, 258. E.—223, 430, 300, 127.
May 3, 4th. S. aft. Easter.—M; 7(79), 373, 356, 220. E.—184, 274, 304, 437.



The Rev. D. Morgan-Jones has resigned the parish of St. Columba's, Clavfield, Brisbane, on his appointment to the new post of Chaplain to the Hospitals, Brisbane.

Miss Audrey Wilson, daughter of the Bishop of Bunbury, W.A., has entered the Public Hospital, Christchurch, N.Z., for the purpose of qualifying as a general nurse.

The Rev. R. G. Nichols, M.A., vicar of St. Mark's, Fitzroy, Melbourne, has been visiting Sydney and suburbs and holding meetings in connection with the National Christian Crusade Movement.

The Rev. E. H. Scott, lately Vicar of Cotes Heath, Staffordshire, and sometime Archdeacon of Christchurch, New Zealand, passed away at Bournemouth, England, on February 21st. He was in his 81st year.

Miss Phyllis Kirkby, elder daughter of the Rev. and Mrs. S. J. Kirkby, of Eastwood, N.S.W., was married on April 18th at All Saints', Woolahra, to Dr. N. R. Robertson, son of Dr. and Mrs. J. R. Robertson, of Childers, Queensland. Canon Langley performed the ceremony. We wish the young couple every happiness.

Miss Reece, who came out to Australia several years ago, and worked under the Bush Church Aid Society in the Croajingalong district of Gippsland, Victoria, and returned to England some twelve months ago, has planned to return to Australia this May. She will be remembered for her splendid pioneering work.

The Ven. Archdeacon H. H. Dixon, M.A., was installed as Dean of St. John's Cathedral, Brisbane, on March 8. It is recalled that Dean Dixon's father was a churchwarden at Cambridge of the famous Evangelical Charles Simeon. Dean Dixon graduated at Cambridge and was ordained in 1893 by the Bishop of St. Alban's. He came to Brisbane in 1899 and was the founder of the famous Southport Boys' School.

The Bishop of Bunbury writes:—"Lady Cannon left Western Australia on March 10th, having won the esteem and affection of all classes in the State. She has shown an unflinching example as the wife of a Governor in an Australian State. Her fellow churchmen may well be proud, because, earnest churchwoman as she was, she won the love of all by her broadminded Christianity, and noble life."

The engagement is announced between Mr. Stanley T. Dunstan, B.A., of the Prince of Wales College, Achimota, Gold Coast, West Africa, and Margaret A. R. Macintosh, of Edinburgh University. Mr. Dunstan is the son of the late Rev. Tristram Dunstan, of the Diocese of Bathurst, and before going to the Gold Coast was on the staff of Trinity College, Kandy, Ceylon.

The Bishop of Ballarat (the Rt. Rev. Dr. P. C. T. Crick) inducted the new vicar, the Rev. J. C. Neil, to the parish of St. Andrew's, Alvie. During the service the Bishop offered to the vicar a Cambridge College surplice, which had been worn by the vicar's father, the Rev. James Neil, more than sixty years ago at Cambridge. It was recalled that Mr. Neil's father was the first English chaplain in Jerusalem.

The Venerable Archdeacon of Perth (the Ven. C. Hudleston) left Fremantle on the "Mureton Bay" on March 14th for a visit to England. This is the first break from diocesan responsibilities that the Archdeacon has had for over 21 years, and his holiday is well-earned. At a meeting in the Burt Memorial Hall on the previous Wednesday, His Grace the Archbishop presented the Archdeacon with a substantial cheque, contributed by friends of the Archdeacon.

The Venerable the Archdeacon of Northam, W.A. (the Ven. C. L. Riley), has been decorated with the Colonial Auxiliary Forces Long Service Medal and the Colonial Auxiliary Forces Officers' decoration for 20 years' military service. Archdeacon Riley served

with the 10th Light Horse in Palestine, and now holds the position of Senior Chaplain in Western Australia. He takes the greatest possible interest in the various camps held and also in the R.S.L., of which he is a prominent member.

By the sudden death of Miss M. G. Edwards, the Church in Perth, W.A., has lost a very devoted and faithful servant. While her interest and sympathy were very wide, it is particularly in connection with her work in the G.F.S. that she will be remembered. For many years she has been the Diocesan Secretary of the G.F.S., having been previously the Secretary of the Claremont Branch. She had a wonderful influence with girls and gave herself to the full limit in response to the call that had come to her. Her enthusiasm was unbounded.

The Rt. Rev. Dr. Wentworth Shields, formerly Bishop of Armidale, N.S.W., and now Librarian of St. Deniol's Library, Hawarden, England, recently preached the University Sermon at Cambridge on "O God, Thou art my God; early will I seek Thee." Dr. Wentworth Shields said: "So many people now worship a god who is really the creation of their wishes, that we must always search more after God Whom we may experience as real, not mechanically or with indifference, but through our prayer, life and service."

The well-known missionary worker and worker among boys of the International Y.M.C.A., Mr. Basil Matthews, M.A., of London, has consented to become Professor of Missions in Boston University, U.S.A., on condition that the post will only require four months' residence in America each year. The main objective of the new Boston Chair of Missions is the restatement to the younger generation of the motive and aim of the world mission of Christianity, with a view to recruiting the life service of individuals and the support of the churches.

Canon Dunn, of the diocese of Willochra, has left for England and will remain there the greater part of this year. He has been feeling the need for a change and rest from his arduous labours since he came to the diocese eleven years ago. Three years ago he was licensed as organising Secretary for the diocese, and during the last twelve months he has been editing "The Willochra." During the long and severe drought no one has worked more zealously for the welfare of the diocese than Canon Dunn, especially in securing contributions both in and outside the diocese for general diocesan funds.

We extend our warmest congratulations to the Venerable Boyce on having passed his 87th birthday on Monday, April 6. There was a great gathering of relatives at Boscobel, Govett's Leap Road, Blackheath, New South Wales, where the Archdeacon now lives in retirement. Among those who joined in the family festivities was the Hon. F. S. Boyce, K.C., the well-known Sydney Barrister and formerly Attorney-General for the Mother State. Archdeacon Boyce's ministry began in the year 1866 when, after being ordained by Bishop Barker, he took control of George's Plains Church, near Bathurst.

The Rev. S. J. Kirkby, organising missionary of the Bush Church Aid Society, returned to Sydney on April 11 after several months spent in England, preaching for the Colonial and Continental Church Society.

On his way back Mr. Kirkby spent a fortnight in the United States, visiting eight of the largest cities. During that time he did not see a drunken man, and no one offered him a drink of intoxicating liquor. Some people assured him that prohibition was a failure; others that it was a virtual success. All, however, were unanimous against the return to the saloon. The weakness of the case of those opposed to prohibition appeared to be that they had nothing to offer in place of the present system.

Mr. and Mrs. F. O. Greenwood, before leaving Rabaul on their return to Sydney, after seven years in the Mandated Territory, were farewelled by the rector and congregation of St. George's Church, Rabaul. The Acting Administrator was present at the gathering, which was representative of the public and commercial life of Rabaul. Several speakers paid high tribute to the many ways in which both Mr. and Mrs. Greenwood had helped in the parish and town and mentioned that their departure would create a want that would be extremely difficult to fill. Mr. Greenwood had been churchwarden since the establishment of the diocese and was mainly responsible for the erection of the present church building, in which the church is accommodated. Not only had Mr. and Mrs. Greenwood proved active and devoted church people, they were also the fore in all matters of public good. His Honor the Chief Justice and Acting Administrator, on behalf of the citizens, presented Mr. and Mrs. Greenwood with a Silver Entree Dish, as a token of their esteem and appreciation. It is interesting to note that Mr. Greenwood is the eldest son of the Rev. and Mrs. W. Greenwood, of St. Nicolas' Rectory, Gooage, N.S.W.

Australian Student Christian Movement.

Day of Prayer for Students—May 3, 1931.

The Australian Student Christian Movement, as a constituent unit of the World's Student Christian Federation, is observing Sunday, May 3rd, as a special day of prayer for students. The General Committee of the A.S.C.M. requests that the ministers of all the churches will co-operate with the Movement in the observance of this day, by bringing this matter before their congregations, inviting them to unite in prayer for the students of all lands, and for the work of the Student Christian Movement here and throughout the world.

Let us ask God to keep us faithful to the Truth without being caught by the spirit of compromise or easy moral and religious attitudes.

Let us ask God to help us to keep intact the visions He has given us, so that our lives may be worthy of our faith, and our faith may always be operative in our lives.

Let us ask God to open our eyes to the misery and to the beauty of the age in which we live, so that we may be able to love men without condescension, but as brothers in the family of God.

Let us ask God to give reality to our spiritual communion, and to teach us daily new lessons of humility and of service.

Let us ask God to enable us in word and specially in deed, to merit the glorious name of witnesses of Jesus Christ.

Let us ask Him, Who has reconciled us to Himself in the mystery of the Cross, to make us true messengers of reconciliation between men, races, nations, and classes.

Let us pray specially for the leaders of the Student Movement of South Africa, that they may continue to have courage and faith in facing the difficult work of reconciliation between races.

Let us pray particularly for those among our numbers who have to suffer for their faith, as is the case specially in Russia, in China, and elsewhere, that the test may not be greater than they can bear.

Let us ask God to give all members and leaders of the Federation, in communion with others who acknowledge Jesus Christ, a new understanding of the meaning of the words our Lord has taught us: "Our Father, Which art in heaven, Hallowed be Thy Name, Thy Kingdom come, Thy will be done on earth as it is in heaven."

There are no disappointments to those whose wills are buried in the Will of God.

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"There is sufficiency in Christ to make up for all deficiency in me." Anon.
 "My grace is sufficient for thee." Christ to Paul.

APRIL.

23rd—St. George. Shakespeare (see last issue).

24th—Irish Rebellion, 1916.

25th—St. Mark. ANZAC DAY. Princess Mary born, 1927.

What heroism is remembered this day, yet there will be amusements in utter forgetfulness. But while we celebrate the brave soldiers of Australia, let it not be forgotten that it takes a greater courage to be a soldier of the Cross, such as St. Mark, and it even calls for courage to carry on the homely duties of which we also are reminded on this day.

26th—3rd Sunday after Easter. Teaching of this day is of that much desired and too oft omitted virtue of Consistency. The possession of this is the Church's strength in witness by word of the truth, and the secret of the attraction to those admitted "into the fellowship of Christ's religion."

28th—Restoration of the Second Prayer Book by Elizabeth, 1559. This is important as emphasising the place of the more formulaic revised, which it is much to be hoped may remain the standard rather than the less revised of 1549.

MAY.

1st—St. Philip and St. James. These are coupled together for no known reason. We know about Philip. There are several by the name of James. This one was the first bishop of the Church (not in Rome) in Jerusalem, however. He was "the Lord's brother," which may mean only near relative. He also bore the title of James the Less. He was killed in a riot.

3rd—4th Sunday after Easter. "The sundry and manifold changes of the world" were seldom more apparent than now. The "anchor" of the believer is that confidence in God which creates calm within the mind, and thus the outside world is regarded in a proper light. Our affections are more fluctuating than the world. This day is also named "The Invention of the Cross," on account of the alleged discovery of the true cross by Helena the Empress.

6th—St. John at the Latin Gate. This refers to the story of the Apostle being thrown into a cauldron of supposedly boiling oil, after which he was banished to Patmos, where he received the Visions of the latter days.

Accession of King George 5th—GOD SAVE THE KING.

7th—Next Issue of this Paper.



TO AUSTRALIAN CHURCHMEN

"The Church Should Lead."
 MR. W. M. HUGHES, speaking in Sydney last week, on the present economic crisis, questioned the wisdom of the Churches in standing aloof from the great public questions of the day and expressed the opinion that in failing to give a lead to the people in their present difficulties and perplexities, religious leaders had "fallen down on their job." On the face of it we wonder whether the politician in question knows very much about what the Churches are doing in these grave days, but assuming that he does, let us remind ourselves that he treads on very debatable ground. There is no small body of learned Christian opinion which states indubitably,

ably, that the work of Christ and His Church is that of laying down great and eternal principles, leaving them there so that they may work out in the lives of individuals to the good of man in general. There is, on the other hand, another great body of opinion, which thinks that the Church and her leaders should come right out into the welter of political and industrial life and definitely take sides. Just here is our difficulty.

Where shall the line be drawn? Has the Church a right to speak on everything? What does she know about the technical phases of the various problems which are ever arising; and should not these be left to experts? Surely no one expects the Church to deal with affairs about which she knows nothing. When, however, the Church does see the evil human consequences of social courses, she is likely to see them more sharply than any other organisation, and has a right to speak forth and is failing if she does not!

We can see grave evils arising if the Church flings herself fully into the hurly burly of political and economic activity. We imagine her having recourse to lobbying—men being just what they are! Then lobbying would sooner or later involve bargaining, and this in turn would slip into some moral compromise. A mere superficial reading of Church history reveals this all too clearly!

Apart, however, from this,—Which is to be the authentic voice of the Church? If one church organisation is allowed to speak after its manner, then other Church organisations will have an equal right. And which will be the authentic one when they speak?

We can open the Gospels anywhere and fix our minds upon our Lord Jesus Christ at any point in the story of His earthly ministry, and, with regard to His attitude on social questions, we shall note that whatever His business in the world, it had not directly to do with social questions and affairs. And yet, all through, He is never far away from those circumstances in life which give rise to all our questions. In other words, no single organised body of social or political opinion can claim Jesus Christ as wholly with them. For every organised body has within itself the seed of excess, or injustice, and sooner or later discovers itself doing violence to some spoken word of the Lord Jesus or to His entire spirit. Christ lays down no precise laws for States. He reveals God, He discloses and inspires the human soul, leaving it to ourselves to understand that no social arrangement is right, is as God would have it, and as the soul of man ought to hear it, which hinders or does not, so far as it may, promote the life of the soul, its sacredness and freedom—so that a man may for ever stand before God in an attitude of sheer responsibility, to receive His approval or His condemnation.

If the Church is God's instrument in the world for righteousness, then she will need to come out into the open and proclaim her prophetic message in any and every grave national crisis. There is a danger when any Church attempts to influence public action by any form of procedure other than by public utterance. Neither Reformed nor Roman Catholic has a right to put ecclesiastical pressure upon individual citizens, if that pressure cannot be acknowledged and defended in open discussion. The individual Church member must be left to decide his own course for himself in every grave

national contingency. However, this should not silence the voice of the Church. Indeed, the Christian Church has a right in a collective and corporate capacity to make utterances to define Christian laws and principles so that people in general may see and read and consider and act accordingly—as Christian citizens. The Church should deliver her prophetic voice on great national, as well as other issues. Prophecy is a public function. The voice of the Church must be heard. "This is the way, walk ye in it." The prophets Isaiah and Amos spoke in the streets. There was no holding back of the prophetic utterance on their part, and it is the right and duty of the Church to speak prophetically. Doubtless this is what Mr. W. M. Hughes means.

The fundamental reason why Christianity and the Christian Church are interested in economics is because they are always concerned with the spirit and motive of men's lives. What has a more determinative effect on one's inner spirit than the atmosphere in which his daily work is carried out; whether it be in the market, the factory, or the office that the average man spends the greatest part of his waking hours? If he lives there in an environment which nourishes the acquisitive, the grasping and the selfish impulses, what grace he needs that Christian love and unselfishness may be to him the ruling powers in the universe. If we cannot have brotherhood in the fullest and richest sense of that word on Monday in the mine, the shop, the mill, we shall not have much real brotherhood in the Church on Sunday.

The oft-heard remark that the business of religion is with the individual alone, cannot be accepted as true; for a religion that does not concern itself with social environment in which the individual lives, and which largely determines what he is to become, thereby disqualifies itself from ministering effectively even to the individual. We are being faced to-day with grave ethical problems. There are other problems all too patent to Australian citizens to-day. In this world which is not a social vacuum nor a Utopia, but an economic order, we to-day have to live as Christians. How to live Christianly in a world far from Christian—is one of the acutest ethical problems for all sensitive Christians. And they are problems for which none of us can escape his share of responsibility. I have my share in whatever our industrial business, financial, economic civilisation has done to anyone.

So no one striving to be a Christian, with reference to his whole life, can ever be content to regard economic problems as none of his concern or to follow along complacently in smug and unthinking acquiescence in things as they are. The Church needs, the individual needs, to lay hold of St. Paul's injunction "Be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable will of God."

C.M.S.

Roper River Aeroplane.

FOR over 20 years the Church Missionary Society has been at work amongst the Australian Aborigines at the Roper River in North Australia, and though much has been done in that time, still the Society has been greatly handicapped by the isolation and tremendous distances of the Far North.

Church Overseas.

The Churches and Sunday Entertainments.

From the Roper River Mission Station the nearest telegraph line, railway, or settlement is 200 miles, whilst the nearest hospital is over 250 miles distant. Only six or eight mails are received in a year, and as the letter box is 25 miles from the front door, it necessitates the Mission "boy" crossing two rivers and travelling a total of 50 miles each time he brings home the mail. During the "wet" season, from November until April, the average rainfall for the five months is from two to five feet. This means that flooded rivers cut the station off from the outer world. Even during the "Dry" season so rough is the 200 mile track to the settlement that the sick or injured could not possibly make the journey. Recently when one of the women missionaries was taken ill she had to be taken for 500 miles across the Gulf of Carpentaria to Thursday Island in a tiny 45 foot lugger.

It has been quite impossible to adequately keep in touch with the other C.M.S. Stations at Oenpelli and Groote Eylandt, which, though not actually very far distant, are very inaccessible. For instance, it would often take longer to communicate with them than it would to send a letter and receive a reply from England. This isolation has prevented any unification or co-ordination of the work in the field, and has also made it impracticable for missionaries to visit the different stations.

Because of these and other considerations the Victorian Branch of the C.M.S. has decided to use an aeroplane for its work at the Roper River. There are ideal flying conditions in the North and the wide open plains of the interior make splendid natural landing grounds. A light plane will average over 20 miles to the gallon of petrol and the other upkeep is no more than a car. It could be used at all times of the year as its range or speed is not affected by floods, forests or deserts. By air the settlement, telegraph or railway could be reached in two hours instead of a delay of possibly FIVE MONTHS. Groote Eylandt would be only 1½ hours flight, while Darwin or Oenpelli could be visited in a morning. An aeroplane would make it possible for the missionaries to visit the other stations, say, once a year, and the change of environment and the pleasure of seeing new faces for a few days would be a mental rest which those who have worked in isolated parts of the tropics could appreciate the value of. All the different stations and outstations could be linked up with each other and the telegraph line, and in the event of sickness or other emergency the plane would be invaluable. It would also be possible to map the water holes or billabongs from the air (and these mean LIFE to a land party) and the hundreds of blacks of unknown Arnhem Land would be brought into close touch with the messengers of the Gospel of Christ.

Mr. K. Lanford Smith, who last year qualified for his air pilot's certificate, is due to return to his work at the Roper River early in May. A total amount of £150 is still required by the C.M.S. in order to purchase a suitable machine for him to fly back to the North, and if any readers of this paper would like to have a share (however small) in this work, their contributions, marked "For Aeroplane Fund," would be gratefully received by the Secretary, Church Missionary Society, 242 Castlereagh Street, Sydney, or Cathedral Buildings, Melbourne.

It is the great business on earth of every Christian to save souls.

pulpit of St. Peter's Church, which Sir Edward Clarke built 37 years ago at a cost of over £12,000, and was as follows:—

"On this, your ninetieth birthday, I offer you my sincere congratulations, and, as Senior Bencher of Lincoln's Inn, I know that your brother benchers will join with me in these good wishes. I trust that you are in enjoyment of your usual vigorous good health.—George R.I."

In the afternoon Sir Edward Clarke received a deputation from Stames people, who attended to present him with a volume containing an address of congratulation, and the names of subscribers to the town's fund for placing a three-light window in St. Peter's Church to commemorate his ninetieth birthday.

Sir Edward Clarke will be remembered as the great president of the National Church League, and a stalwart evangelist, who by pen and word and influence, worked unrelentingly through the years to maintain the Church in England as by law established.

General.

Canon Blunt, of St. Werburgh's, Derby, has been appointed Bishop of Bradford. Canon Blunt is a Labor sympathiser, and is in the constituency of the present Home Secretary. The Ven. H. V. L. Otter-Barry, Archdeacon of Mauritius, has been appointed Bishop of Mauritius. Lord Halifax, though in his 92nd year, has consented to occupy his old position (from which he retired some time ago), as president of the English Church Union. Canon Vernon Storr has been appointed Archdeacon of Westminster. He is a well-known Liberal Evangelical. The Bishop of Durham, Dr. Hensley Henson, preaching in the Temple Church, said that our age was an age beyond any other of irresponsible talking, and of talking without any realised obligation to connect the talk with congruous action. Broadcasting, with its swift and easy dissemination of opinions, on every conceivable subject, creating a half knowledge of things, was tending in the same direction.

TANGANYIKA.

Cathedral at Dodoma.

In his quarterly letter to the Friends of Tanganyika in Australia and Great Britain, the Bishop (Dr. G. A. Chambers), is happy to tell of a "generous gift of £1,500 from one 'Friend of Tanganyika' in England, for the Cathedral at Dodoma. It has cheered me much to know that we shall now be able to have a corporate centre of worship for the whole Mission and Diocese, for all races and all colours, thus working out the ideal of the Kingdom of God where there is neither bond nor free, white nor black, British nor German nor African, but all one in Christ Jesus. You can indeed rejoice with us in this near prospect, and I hope that the gift may be a stimulus to others who are able, to act on our Lord's words, 'Go thou and do likewise.' I have always been glad we have that principle of giving in our Book of Common Prayer. 'If thou hast much, give plentifully. If thou hast little, do thy diligence to give gladly of that little.' What a splendid message for these times. The many littles as well as the bigger gifts here and there are what the Missionary Cause needs to day. Do not despise the small gift. I do not. Send it along. God will bless it and do with it far more than you dream of."

The King and Sir Edward Clarke. Veteran Evangelical Layman.

The King sent a telegram of congratulation to Sir Edward Clarke, K.C., who, on Sunday, February 14, celebrated his ninetieth birthday at his home, Peterhouse, Stames. The telegram was read at morning service from the



NEW SOUTH WALES.

SYDNEY.

The Archbishop Cheered.

Writing to his diocese, the Archbishop states:—

Two events have lately cheered my heart. One was a great gathering of the Clergy held at St. Jude's, Randwick, by the kindness of Canon Cakelbread, and addressed by the Bishop of Armidale. Nearly two hundred Clergy assembled, and the addresses of the Bishop were most inspiring and stimulating. I was thankful that so many of my brethren met together to pray God for spiritual guidance in these difficult days, and went away with a fresh sense of the untold resources of strength at their disposal from God in Jesus Christ. I rest certain that the effect of that Quiet Day will react on the life of the Parishes.

The second great cause of encouragement to me was the splendid rally of Church people at the dedication of the beautiful new Church of St. Bede's, Drummoyne, which I dedicated on Wednesday, March 25. In spite of the financial pressure large gifts were given in the collection, and the balance sheet of the work is most healthy. I commend the parish for the wise way in which year after year they have laid money by for the building of the Church. They refused to be hurried into making a premature start. Now they have their reward. Instead of anxiety about oppressive obligations, they possess their Church, and at a cost of a very reasonable debt which is quite manageable. I desire again to impress upon Parishes that this is not a time to embark on financial schemes on borrowed money. We must postpone much that we might like to do, and if work seems to be really necessary we must begin by accumulating the needed money in the bank. I often notice that those who are in a hurry to spend are not forward to give. In all our life today we must consider what we can do without. We must not emulate each other in outlay.

Emergency Bush Camps for Unemployed Boys in New South Wales.

A Citizens' Committee in Sydney is organising Emergency bush camps for unemployed boys. It is estimated that some 10,000 boys left school in N.S.W. at the end of 1930, and a similar number at the end of 1929 and 1928. Vast numbers of these have not secured employment, and in consequence there is a growing sense of hopelessness and despair, besides the fearful rise of moral deterioration which always accompanies idleness.

The objective of the Committee is as follows:—

(1) To afford temporary relief to necessitous homes, by transplanting boys from the city to the country.

(2) To place lads between the ages of 16 and 19 years in healthy surroundings, where they could be under suitable discipline in a camp run on Scout lines and calculated to

counter effectively any tendency towards moral lapse.

(3) To give such elementary training as to afford a rough general knowledge of farm life.

(4) To give to Australian lads, who have any inclination for settling on the land, a chance of acquainting themselves with the conditions and of making preliminary preparations for farm work.

(5) To use the camp as a drafting centre from which to send boys to fill vacancies which arise.

Location.

From among the various offers that have been made, the Committee has accepted an offer of 400 acres of land near Springwood, free of charge, for a period of not less than two years. Of this land upwards of 40 acres has been cleared, and offers a basis for operation. Easily accessible, there is good land suitable for cultivation after it has been cleared, and there is no restriction as to what amount of the remaining 360 acres is developed in this way. In brief, it may be said that there is everything requisite to do all the Committee has in mind as outlined above.

Maintenance.

The maintenance cost for 50 boys for one year is estimated at £1,000. Towards this, contributions are invited to enable the Committee to undertake a piece of work which is most urgently needed and which will have lasting benefits to those who are able to participate.

Australian Nurses' Christian Union.

At the annual meeting of the N.S.W. branch of the A.N.C. Union, on February 24, Nurse S. A. Plumb presented the Organising Secretary's report, which told of much helpful work carried on since the previous meeting of the State committee. In the Hospital Circles from December 5th up to the date of meeting there had been 748 attendances, and a new Circle had been opened at the Marrickville District Hospital, while at present two Circles each week are being held at the Royal Prince Alfred Hospital. The attendance at the Rest Room since the last meeting had totalled 548 visitors. Two Nurses, Misses Selby and Todd, had already taken up work in connection with the Bush Church Aid Society. Sisters Paul and Dobson will leave shortly to take up work with the Church of England Mission at Tanganyika, South Africa.

St. John's, Parramatta.

The Oakes Family.

Dedication of Tablet.

A gathering of more than 130 descendants of the family of Francis and Rebecca Oakes took place at St. John's Church, Parramatta, on April 11, when the Primate unveiled a marble memorial tablet in the shape of a cross in honour of the couple. The rector, the Rev. S. M. Johnstone, conducted the service, and the Rev. Canon Garnsey read the lesson.

Archbishop Wright, in unveiling and dedicating the memorial, paid a tribute to the

work performed by Francis and Rebecca Oakes, and he also referred to the excellent example to the community their many descendants had set. Mrs. Oakes (nee Small) was the first white female born in this country, he said. Her birthday was September 22, 1789, and her birth took place "at the Governor's House, in Pitt Street." She married Francis Oakes in 1806, and they had 14 children. Francis Oakes was born in England, and was a member of the London Missionary Society. With about 30 other members of the society he sailed to the South Pacific in the ship Duff. Oakes landed at Otaheite, but tribal warfare forced the missionaries to depart, and Oakes reached Sydney by the Nautilus in 1798. He received a grant of land at Parramatta, and was for some years Chief Constable of Parramatta. Both he and his wife were always closely associated with St. John's Church, and their intensely religious convictions had a marked effect upon the community.

At the conclusion of the service a Reunion of the descendants of the couple was held in the St. John's Hall. There Archdeacon Oakes, who had suggested the memorial a year ago when preaching at St. John's Church at his golden jubilee celebrations, returned thanks on behalf of the descendants to the Archbishop and the Rector.

Ladies' Home Mission Union.

Three of the camps of unemployed have been visited by representatives of the Ladies' Home Mission Union. There is much scope for work there. At La Perouse there are two hundred people, some of whom belong to the Church of England. This is the largest camp so far, but they are all growing rapidly. The people are in most instances much in need of clothing. We trust we shall be able to take our share of this added responsibility.

We are glad to report a record number of garments for the year just closed. Our finances, too, are satisfactory. We thank all those who have made this possible, and ask for continued support for the strenuous year ahead.

Camperdown Cemetery—St. Stephen's Churchyard, Newtown.

Remembrance Week—2nd to 9th May, 1931.

The Trustees of the above Historic Cemetery are making an effort in the direction of restoring and beautifying the historic graves in this hallowed spot.

In this connection they are making an appeal to all descendants and relatives of those who lie here, as well as the general public, to visit the Cemetery during "Remembrance Week," from Saturday, May 2nd to Saturday, May 9th, 1931.

It is suggested that those interested will do their part in renovating the graves, weeding the ground, and painting such portions of the property as seems to need painting. Donations towards upkeep will be gratefully received.

In addition, the Trustees of the Cemetery are compiling a Register Book of descendants of those buried in this cemetery, and they appeal to the relatives, also the general public, if they know the whereabouts of any of the descendants, to forward the names and addresses to—

P. W. Gledhill, J.P.,

Chairman of the Trustees,

91 King Street, Newtown

NEWCASTLE.

The Bishop Settles in!

The business of settling in at Bishops-court, writes the Bishop of Newcastle, has taken rather longer than I had expected, and I feel that I have scarcely even yet got really to work. But with the help of the Archdeacon of Newcastle, whose assistance has been invaluable to me, both before and since my arrival, I have now almost completed a year's programme, which will, I hope, take me into every parish of the diocese before 1931 is out. It was a pleasure and inspiration to me that my first Confirmation in the diocese should have been in the historic Church at Morpeth, hallowed by the memory of Bishop Tyrrell. No one who has any knowledge of the history of the Church in Australia can fail to be stirred by the memory of that heroic and apostolic man who gave "all he was and all he had" to the service of the Church in his diocese.

Synod.

I propose to summon Synod to meet on Tuesday, June 2, and the Synod Service will be held in the Cathedral on the previous evening, Monday, June 1. It will be a great help, as well as a great pleasure, for me if we can have a really representative attendance, and I hope that all members, and especially the country members, will keep the week free for the purpose.

May I mention one other practical matter? I hope to make myself as fully available as possible to those, both of the clergy and the laity, who wish to see me. But it will be a great help if those who seek interviews will, as far as possible, make appointments beforehand. It will make it easier for me to deal effectively with correspondence and other routine work if I know in advance what other demands are to be made upon my time.

VICTORIA.

MELBOURNE.

The Cathedral and the Parishes.

The Archbishop commends to his diocese the scheme of a rota of parishes for special remembrance at the daily Evening Prayer in St. Paul's Cathedral. He states:—

"In some of the English dioceses this scheme has been found to work well. A list of parishes will be published in the 'Messenger' with dates in order that on the days allotted to each one of them the Vicar and some of the representatives of the parish may be able to attend the Cathedral Evening-song. That will draw closer together the Cathedral as the mother-Church of the Diocese and the various parishes which make up the diocese. Those particular parishes will be remembered by name in the prayers during the service. The Vicar, if he comes, will be asked to join the procession and to read a Lesson, and the people who attend from the parish will be given good seats in the nave. We hope that as far as possible the parishes will accept this invitation to come to their mother-Church, and a new link will be formed between it and them. The country parishes, which may find it difficult to come to the Cathedral, will be specially remembered on Thursdays, when the service is broadcast, so that they can hear it at home. When a country Vicar cannot attend, it is suggested that he ask a brother clergyman in town to represent him. The scheme will be in abeyance at such times in the year as the Choir is away, in order that when the visit is made there may be full Choral Evensong."

Convention and General Synod.

The Archbishop writes:—

I will take this opportunity for letting the diocese know that the Primate of Australia, with the advice of his Standing Committee, has decided to postpone the Constitutional Convention for the consideration of the Constitution of the Church in Australia, and the General Synod, until 1932. It had been arranged that both these bodies should meet at Sydney in October this year, but owing to the difficulties connected with sending members to Sydney and maintaining them there in this time of financial stress, and because in particular a number of laymen would be unable to attend, it was felt better to postpone the meeting until next year. In consequence of this the special gathering of our Diocesan Synod, which had been planned for June 16, will not take place. There will be the usual Diocesan Synod later on in the year. We shall be able to consider the problem of the Constitution in due course.

Mothers' Union Quiet Day.

Address by the Archbishop.

Large congregations gathered in St. Paul's Cathedral on March 25 for the Mothers' Union Quiet Day. Dean Aickin was the preacher.

"The Appeal to Youth" was the title of the Archbishop's lunch-hour address. "We realised at Lambeth," he said, "that if only we could catch the spirit of youth to-day; we could capture the world for Christ." Speaking of the manifold temptations and perplexities which assailed young people at the present time, in literature which furnished all ideals of beauty and holiness in love and marriage; in newspapers which flaunted the sordid side of life; in economic conditions which made the religious life increasingly difficult; and in a freedom devoid of those "sanctions once thought immutable," the Archbishop said that the urgent question confronting the church was how to give that lead which alone could inspire and capture the heart of youth. There were first of all many fine organisations—Boy Scouts, Girl Guides, church and lay societies—each of which was of inestimable service in maintaining ideals and standards, but it had to be remembered that the greatest witness for Christianity lay in a personal belief and a personal influence. Youth at some time had to "face up to Christianity," and either to accept or to reject it. Often by the faultiness in the lives of church people the case for Christianity was put so badly that youth turned away sad and disillusioned. Certain great truths were essential to belief. First

was a living faith in the personality of God. Then youth must be taught the truth about itself. Modern psychology was often misinterpreted to mean that the triumph of the higher over the lower senses was impossible owing to hidden "complexes." Jesus Christ was the unifying force able to bring all such warring elements in our nature into submission and discipline.

BENDIGO.

St. Paul's, Bendigo.

Problem of Unemployment.

The Rector, Dr. Griffith, writes:—

The prevailing thought in many of our minds is the growing number of the unemployed. To-day I heard that of the 25 members of the Municipal Band, who played at the recent Choral Festival, 15 were out of work. The economic situation is indeed serious. In the lives of thousands of people it is a grim, bread and butter reality. And here let it be said the Kingdom of God cannot obtain where worry and fear are rampant.

What can we do as we face the situation? The word "unemployment" never emerged into the English vocabulary until the last decade of the nineteenth century. The tragedy we face is comparatively new; the very word for it is new. No agricultural civilization ever faced it. Unemployment as we meet it to-day is a modern disease of the new machine system. The need is for the successors of the men of science and business, who created this machine system, to use the best brains they possess, not simply to make money out of the system, but to solve the social and economic problems that underlie it.

Many of us must do without all luxuries in order that others may have bare necessities. As Christians we cannot be devoid of practical sympathy and be selfish enough to take life easy whilst others suffer.

If all, who can create part time jobs, will make a point of doing so, something will be done to alleviate the situation.

WANGARATTA.

The Diocesan Magazine.

The organ of the diocese is called "The Living Church." It has been reduced in size, so much so, that the Bishop writes:—

The small size of the "Living Church" this month is an expression of our poverty. We owe money to our printer and you owe money to us, which you are slow in paying. On all sides I am told that ours is among the best of Diocesan papers, but for two reasons we cannot make it pay. First, business people are cutting down their advertisements, and that we cannot help. Secondly, we have no one in the parishes to look after our interests. Where the clergyman does it, as at Wodonga and Myrtleford, everything goes well. Where the Vestry undertake the responsibility, as at Benalla and Shepparton, we have nothing to complain of. But the paper cannot keep going unless in every parish there is one person who will push the circulation, get in the subscriptions, and keep our manager informed as to names and addresses. It is not really a large job of a difficult one. Who volunteers?

It must be done now. For unless there is an immediate response we shall be to close down in July. Send along your offer to make the paper a great success. It will be a very acceptable Easter offering to me, I can assure you. I make this my personal appeal to you, because I am really interested in the matter.

SOUTH AUSTRALIA.

ADELAIDE.

C.M.S. Day of Prayer.

Friends of C.M.S. in South Australia gathered for the "Day of Prayer," held in Holy Trinity Church, North Terrace, Adelaide, on March 23.

Commencing at 10 a.m., sessions were held throughout the day, alternating with periods for Silent Prayer. During the morning Holy Communion was celebrated by kind permission of the Rector of Holy Trinity, Rev. R. M. Fulford. Afternoon sessions were conducted by the Revs. J. A. Rowell and C. W. T. Rogers, respectively, each giving short, but helpful addresses, stressing the need for prayer, both individually and collectively. Evening service was conducted by the Rev. R. M. Fulford, with an address by the Rev. W. H. Irwin, M.A., based upon the text, "They that wait unto the Lord," and referring particularly to the privilege which is ours, in that we may wait upon God, and

the beauty of the promise given to those who do so, for surely as we wait upon Him, so is our strength renewed.

The Rev. H. Wallace Bird was the preacher at the final session, taking his text from 2 Cor. 3, 17, "Where the Spirit of the Lord is, there is liberty." By his sermon, but even more by his prayers, Mr. Bird brought most vividly to all who heard him, the very real need of the world to-day, both at home and abroad, to know Jesus Christ as Saviour and Friend; to those who know, a fresh vision is needed, and others who have not heard, should be given the opportunity to learn of Him.

The results of such a day of combined prayer and thought may possibly not be revealed in a definite way, for some time, but those taking part feel a deeper sense of unity, and the bonds of friendship and service in the interests of our beloved Society, and the extension of God's Kingdom, have been strengthened.

WEST AUSTRALIA.

PERTH.

The Church Moves Forward.

The Archbishop, in writing to his diocese, states that:—

"In spite of our 'depression' the Church seems to be moving forward in certain

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directions, mostly, as it happens, in the matter of 'bricks and mortar.' On Sunday, the 22nd, we had the formal opening of St. Hilda's School, Cottlesloe, on Palm Sunday, the laying of the foundation stone of the new church at Maylands; while in the month of April we are to have the Dedication and official opening of St. George's College at the end of April, the opening of the Missions to Seamen Institute, Fremantle and on the first Sunday in May, the laying of the foundation stone of the new Church of St. Mary, South Perth. In these functions we have had the happiness of the ever-ready help of His Excellency the Governor. He is a wonderful example to us of willing service."

Bishop Hale's School.

On Friday evening, March 27, a tablet in commemoration of Bishop Hale's School was unveiled at the Cloisters, St. George's Cathedral, Perth, where the school was held. The tablet was unveiled by Sir E. Wittenoom, who was a pupil at the school, on behalf of the Historical Society of Western Australia.

St. Hilda's School.

On Sunday afternoon, March 22, this new school was dedicated by the Archbishop of Perth, and immediately afterwards was formally opened by His Excellency the Governor. As the successor to the Girls' High School at Claremont, it is not exactly a new school, but has a tradition behind it. It stands on site overlooking Mosman's Bay, and although it begins its new life in a time of depression, we are confident that it will have a great future.

BUNBURY.

S.P.C. Grants.

The Bishop writes:—

We have had warning that the grants we receive from S.P.C. for the Margaret River Group Settlements Mission will cease to come any more after the end of this year. They were promised for only five years, and they will expire with 1931. Those for the wheatbelt parishes, Lake Grace and Konindin, will last two years longer, because

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we began work in those districts a year later.

I don't know what we can do in order to carry on what has been so well begun. England is in a bad way, and there are many parts of the world in which the Church needs help from the societies at Home beside Australia. We cannot expect the generous help we have had for five years to first that it was given until the new work on the groups and the wheatbelt was firmly established, and then it would stop. Those who know the situation in both these places know that owing to the financial losses of our farmers and settlers there is no hope whatever of financial independence. If the grants have to be withdrawn, it is impossible to see how funds are to be raised locally to take their place.

KALGOORLIE.

The Bishop's Movements.

The Bishop, writing of his recent movements, states:—

The past month in Kalgoorlie has not been marked by any event of outstanding importance. The Diocesan Council has met and heard my report of my visit to England, and I have been delivering a course of sermons on Sunday nights at the Cathedral, and on Wednesday nights at St. Matthew's, Boulder. The wonderfully cool weather has continued, and on no occasion since I returned to Kalgoorlie has the thermometer risen to 100 deg. But at the end of last month the Archbishop summoned the Bishops of the Province to Perth to confer with him on certain questions on which it seemed good that we should take counsel together. In addition to our conference together, while I was in the A.B.M. committee, on which I am glad to say our old friend, Mr. H. F. Prior, has consented to become our diocesan representative; I also spoke at a missionary gathering of the G.F.S. at Fremantle on the evening before their beloved Secretary, Miss May Edwards, was called so suddenly to her rest, and in company with the other Bishops, visited St. George's College at Crawley and St. Hilda's School.

Ridley College, Melbourne.

Need of Spiritual Leadership.

THERE was a large gathering of friends and supporters of Ridley College, Melbourne at the commencement day function and annual meeting, which were held on Saturday afternoon in the quadrangle of the college. The Archbishop presided.

In his report, the principal (Rev. E. V. Wade) said that since the last meeting death had removed four valued members of the council in Rev. A. C. Kellaway, Bishop Armstrong, of Wanganui; Bishop Langley, and Mr. J. Byatt. Mr. Clements Langford, though not a member of the council, had been a generous supporter of the college, and he had not forgotten the institution in his will, the college receiving a tenth of that portion of the estate left for charitable objects. The college had now been established 21 years, and it had more men in residence than ever before—40—as compared with 35 last year. Of these nineteen were students other than theological. Twenty-four of the total number were University students. The college had been built and maintained by the free-will offerings of those who valued its work, and its evangelical foundation had been interpreted in the most liberal fashion. Students of whatever school of thought had been welcomed, and had been able to pursue their studies without in any way compromising their particular point of view. Though it had always been the ambition of the various bishops to obtain a supply of men with University training, that ideal had so far proved impracticable. However, some of the most fruitful ministries in the Anglican Church in Australia were those of men whose call came at a late stage in their lives, and which precluded the possibility of their reading for their degrees. It would have been a tragic mistake to have debarred such men from ordination. Land for the erection of a chapel had been acquired at a cost of £2100, and about £200 was in hand for the building.

In his address the Archbishop said that he was between Charybdis and Scylla, as the principal had made him promise to speak for half an hour, whilst his wife had asked him to limit his speech to three minutes as he was suffering from a severe cold. Those men who were married knew whom he was going to obey. (Laughter.) Many happenings had occurred since their last meeting. Australia had gone through a period of very great difficulty, financially, industrially and politically. The tendency to-day was to find a solution of our troubles in material wealth and comforts that pertain to the body.

What was wanted—even more than was the case a few years ago—was spiritual leadership if Australia was to steer clear of her difficulties. If he understood Ridley aright, it stood for spiritual leadership. To provide that leadership they had certain resources at their command which they wanted to correlate better than they had done.

Rev. H. A. Wittenbach, an old collegian, now on missionary service in China, said he was there as a representative of 400,000,000 souls. It was a disgrace to Christianity that to-day one-third of the population of the world had not heard the words of Jesus Christ. There was a lack of missionary enthusiasm, but he hoped that the spirit of brotherhood as taught at Ridley would eventually extend throughout that land.

Dean Aicken, in moving a vote of thanks to the Archbishop for presiding at the gathering, said the men trained at Ridley compared well with those trained at Trinity College. The latter had done more than any other college to provide the church with spiritual leadership, but there was no reason why some of the biggest and best men should not be provided by Ridley. The results achieved in 21 years justified the sacrifices of those who had built up this college.

The guide of a char-a-banc party of visitors to St. Paul's Cathedral gathered his flock around him just inside the West door, and said: "Now, this is St. Paul's Cathedral—built by Sir Christopher Wren; the architecture is Wren's own style, called 'Wrenaissance.'"



Church of England Council of Empire Settlement, Westminster, London.

The Bishop of London and Earl Jellicoe write:—

As presidents of the Church of England Council of Empire Settlement, which has now been working for some years, we wish to make a special appeal to you. The Council are well aware that world-wide unemployment and trade depression throw gloom over all schemes for migration from this country to the Dominions. They are confident, however, that this transient phase will be succeeded by an era of new prosperity and the return of that desire to seek betterment overseas, which is ever the mark of "good times." A change of psychology, from the spirit of defeatism to one of conquering effort, is a necessary first step towards remedying those economic troubles of which diminution in emigration is one result. We conceive it to be a first duty of the Church in preaching its Gospel of Hope to rouse the attention of our people, and particularly of the rising generation, to the "call of the open spaces" in the Dominions, and to the prospects of a new and full life there; and, secondly, to strengthen the work of the Church overseas by encouraging the migration of those who are good Churchmen as well as good Britons.

The Church of England, with its 16,800 parishes in the Home Land, and its 10,000 parishes in the Dominions, has a unique organization ready made and eminently adapted for such a purpose. It can spread sound information and interest from its pulpits and schools. It can commend intending settlers to welcoming friends in Australia, Canada, South Africa and New Zealand. It can keep young people in touch with their parents and secure sympathetic oversight and guidance for them in the difficult early years. It can, through its committees in Dominion capitals, keep the Central Committee in London informed of openings and secure despatch of the right type of settler. The Council regard this as real missionary work, and work of a kind which no department of the State can equally well undertake.

The message can be made more emphatic if it is concentrated on one date. It has been decided by meetings at Fulham Palace, Lambeth Palace, and by the Bishops assembled last June for the Pan-Anglican Conference) that St. George's Day, April 23, or the Sunday nearest, is a fitting date to choose for such a purpose; and for two years now that festival has been used in an increasing number of Churches.

We ask, therefore, for your support in urging that all churches should, once a year at least, and preferably near St. George's Day, devote a sermon and a collection in furtherance of these aims. We must prepare the ground for a forward move when clouds lift. So only can we be certain of securing true quality in our Dominions; and the readiness of our Dominions to receive workers from the Mother Land is measured by our success in just this particular. The Church will be judged by its ability to face this task, which in times past it has largely left to sectional societies and other bodies.

25th February, 1931.

Evangelical Unity.

The Rev. W. J. Siddens, Rector of Penrhyn, and the Rev. Ernest Cameron, of Hornsby, write:—

We have read your leader of March 12, and also the letter of the Rev. L. Gabbott in support thereof, published in your issue of March 26, and note with interest the urgent plea for unity expressed in those communications.

We are surprised to learn that there is a lamentable lack of unity within the ranks of those who claim, perhaps presumptuously, the name Evangelical. As lately as October, 1930, the Evangelical group in the Sydney Diocesan Synod demonstrated their solidarity in a most conclusive manner, when without exception candidates chosen in caucus were successful as the poll.

We would venture to suggest that the growing cleavage which is causing concern is due to a reaction on the part of an increasing number of Clergy who are alarmed at the attack which is being made on those who hold that liberty of thought and expression is the inalienable right accorded to members of a Church embracing Reformation principles. This is the crux of the problem.

Evangelicalism to be true to its name must be as progressive as the Reformation fathers. Unless the controlling juntas of the Evangelical group in Sydney and elsewhere purge themselves of the spirit of Romish intolerance which has crept into their councils as a deadly miasma they will sigh in vain for unity with men of true Evangelical fervor, who insist upon thinking for themselves.

April 6th, 1931.

Healing in the Church.

Bertha E. Phelps, of Mungindi, writes:—

There is one example set by our Saviour which some of us find almost impossible to follow: To say and mean His petition, "Father, forgive them, for they know not what they do." We are finding it hard to forgive the Bishops who attended Lambeth Conference and on whom we pinned our hopes regarding several matters, one of which concerned the healing by the laying on of hands, which we are told they rejected because certain people "outside the pale" made a travesty of it in their mountebank way and were guilty of Simony.

To us it seems that those bishops took too much on themselves in substituting anointing with holy oil, for the laying on of hands by one with the "gift of healing"—a gift from God and surely as holy as any oil could be made.

"And why call ye me, Lord, Lord, and do not the things which I say?" And Christ said, "Heal the sick." There were false prophets in olden days, yet Christ did not tell His disciples to deny healing to His people because of them. I was healed at the Mission of Spiritual Healing in Armidale, but now must endure the grief of seeing my sister dying by inches and suffering agony. I am absolutely convinced that it is not God's will that one of the beautiful temples He created should be defiled by disease, and one would alter Martha's words, "Lord, if Thou hadst been here, my brother had not died," to "Lord, if an agent of Thine, like James Hickson, had been here, my sister would have been healed." We Christians are not afraid of death—that swift flight across the Valley to where the Master is ready with a welcome, but we need against needless suffering, which we feel our loving Father does not wish us to endure, and the suffering of those who watch, helplessly, by the bedside of a loved one in agony is almost unendurable.

Perhaps it is necessary to make us see that God's way—the use of the divine gift of healing—is better than the knives and radium of surgeons. Mr. Hickson reminded us that others had that gift and should consecrate it and make use of it. He told us to search out such people and have the work of healing carried on, but we have not done this. We have looked to our leaders, the Bishops, and they have failed us. Almost it would seem as if some were more concerned with chasubles, stoles and such things.

The Dutch East Indies.

(Written by Rev. Dr. Micklem, at the request of the Joint Consultative Missionary Council of the A.B.M. and C.M.S.)

IN the Dutch East Indies lies an as yet untouched field of Australian Missionary enterprise. Yet, geographically, this string of populous islands, reaching from Sumatra in the West to New Guinea in the East, represents a clamant call second only to that which is sounded by our own Aborigines and the islands of the South Pacific.

Official figures give a return of nearly fifty millions as the population of these islands; and of this total Java, with the small contiguous island of Madura, account for over 35 million; indeed, Central Java is perhaps the most thickly populated area on the face of the globe.

The vast majority of the population of these islands is Mohammedan. In Java the Mohammedan population is as high as 98 per cent. of the whole. It was some 600 years ago that Islam made its decisive advance and conquest in this area, expelling the previous well-entrenched Hindu-Buddhist civilisation of which striking monuments still remain.

Islam's victory in this sphere was absolute and complete. It was largely aided by the positive support accorded to Islam, by the early European trading interests, Portuguese, Dutch and English. The old Dutch East India Company entirely prohibited Christian Missionary enterprise among the Mohammedan population; and when, after the brief interlude of British rule from 1811 to 1816, the Dutch Government took control, severe restrictions were still placed on the form of missionary work, restrictions which, however, have more recently been almost wholly removed.

As things are, no Mohammedan area offers a more favourable opening for Christian Missionary work. It has been well called the "exposed flank" of the world of Islam, and the converts already won, more numerous than in any other part of the Moslem world, are evidence of the weakness of its defences in this sphere. Perhaps for the very reason that the victory of Islam was so sudden and complete, its influence has not sunk so deep as, e.g., with the Semitic peoples which embraced it. Much of the primitive Animism of the Javanese remains. They have refused to substitute the Arabic written character for their own Javanese script, and the women of Java have retained a freedom unknown in other Moslem lands, except those which have thrown off traditional restrictions under the spur of modern movements.

The Dutch Reformed Church has been at work in Central Java since the third quarter of the last century. Schools and hospitals are generously subsidised by the government, and particularly in the medical sphere much enterprise has been shown, both by Dutch and American missionary bodies. Yet here, as elsewhere, experience has shown that evangelistic work amongst Moslems demands a very high standard of equipment in those that undertake it; and steps have been taken by the Dutch Reformed Church to furnish its workers in this area with a knowledge of Islam, the Arabic language, and of Moslem literature.

It must not be supposed that, promising as is this field for Christian missionary enterprise, the citadel will quickly or easily fall. Mass movements, such as those in India, are hardly to be expected. Here, as elsewhere, the solidarity of Islam is strong, and particularly in the form of newspapers, periodicals and other literature every effort is being made to strengthen Islamic influence in resistance to Christian propaganda. Yet for one filled with a determination to press on until, whether soon or late, it pleases God to give the victory, the Dutch East Indies offer a most unique opportunity for the investment of a whole life.

It is much to be desired that this great field of missionary work should be kept in view by the Australian Church; and even if its immediate resources render it impracticable to undertake work there for some time to come, it is none too soon for one or more amongst us, men of university standing and ready to dedicate their lives to this service, to begin the task of acquiring that special equipment which would fit them for this enterprise.

"Add this up, Frank. You've got to fetch 6 eggs at 1d. each, 3 cabbages at 6d. each, 1 lb. butter at 1/6. How much would you have to pay?"

"Nothing," replied Frank.

"Nothing?"

"Yes; we keep a grocer's shop."

A STORY OF THE LATE LORD ASQUITH

An interesting story is told of the late Lord Asquith. A certain school teacher had in his class a boy who was not blessed with much of this world's goods. One day he asked the boy, "What are you going to be when you become a man?" The boy replied, "I don't know which, either Prime Minister or Lord Chancellor." The man was astounded at so ambitious a reply. But the boy was quite serious, for he had high aims, and the man in whose charge he was encouraged him. The boy won scholarships at school, and with them proceeded to the University, where he won other scholarships and became a notable student. Called to the Bar, he later took up political interests and became a Member of Parliament, where he took a prominent place. Then one day he became Prime Minister, and later had the opportunity to fill the post of Lord Chancellor. That boy's name was Henry Herbert Asquith.

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242 Pitt Street, Sydney,
April 23, 1931.

Dear Boys and Girls,

There was once a poor boy whose father died when he was young, but his mother strained every nerve to give him the best chances in life that she could. A small tradesman who lived in the village saw that the boy showed some promise, and he helped him by giving him a good education. He succeeded in life, and grew clever and famous and wealthy. When he came up to London he remembered his little country home, and used to send his mother money and presents, and she would treasure up his letters, and feel what a clever man her laddie had grown. One day she was told that she must leave the little cottage where she had lived for so long and she decided that she would go up to London, and live with her son. So she packed up her things, and got into the train, and soon she arrived at his magnificent house. The servant opened the door and she asked if she could see the doctor, but she was told that his consulting hours were over for that day. However, she was so persistent that at last the servant went and told the doctor, and she was allowed in. The doctor drew her in and kissed her, and then asked her why she had come. Out of her simple heart, she said, "I have come to live with you now, laddie." He did not know what to say, but at last he said, "Well, you know, mother, I do not think London would suit you. I will buy you a little house in the suburbs, and I will come and see you."

Mother's Love.

She understood what he meant, although she did not say anything. When she went up to bed she asked him where his room was, and he told her. The doctor had not been in bed very long, when the door opened, and a little figure came in. "What is the matter?" he asked. "Are you ill?" "No," she said, "I have only come to tuck you up as I used to do when you were a little boy." And she tucked him up, and then slipped quietly away. The next morning she did not come down to breakfast, and when he went to her room, he found she had gone. For a whole year that great surgeon searched through London broken-hearted for his mother, and he found

her at last in a hospital, for she had met with an accident. And he was able to minister to her, and to obtain her forgiveness before she passed away.

In a sonnet by Rossetti there is this line, "Look into my face, my name is 'Might have been.'" This "might have been" is a great foe to our happiness. How it haunts us when we lose a loved one. If only we had done, or left undone, this or that, we might have had them with us still. You cannot love mother too much, so while you have her do all that you can to make her happy, for, remember, you will not always have her; and if you honour your mother now, then in that day you will have no regrets.

A PRAYER FOR COURAGE.

O God, Who doest often call us to do hard things, give us Thy Spirit to make us ashamed to turn from the things which are right and true. Help us not to care what others say, but at all times to fight nobly, as did Thy knights of old, to the glory of Thy great Name; through Jesus Christ our Lord. Amen.

WHAT IS IT?

(The initials and final letters of the answers spell the name of a country inhabited by 350,000,000 people.)

1. A title sometimes given to the writer of Ecclesiastes.
2. A prophetess.
3. The Gittite who promised to remain by King David whether in life or in death.
4. A prophet.
5. One whom St. Paul called beloved.

THE GIRLS.

God wants the girls.
The loving girls, the best of girls,
The worst of girls.
God wants the happy-hearted girls.

God wants to make the girls His pearls,
And so reflect His holy face
And bring to mind His wondrous grace:
That beautiful the world may be,
And filled with love and purity.

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Editorial.

N.S.W. State Savings Bank.

THE rush upon and subsequent closing of the doors of the Government Savings Bank of New South Wales, have given citizens of the Mother State what we might call a rude shock. We are not concerned with the political side of the matter nor with any policy the leaders of the Bank might have, but the fears engendered in a large section of the public and their panicky condition have given us furiously to think! No doubt the wave of unemployment during the last few months and the consequent dwindling of people's financial resources have greatly undermined the morale of the people. We had hoped, however, that there was latent in our midst a greater confidence in the country's stability and credit. The ins and outs in parliamentary life ought not to undermine people's goodwill in the way it seems to have done! However, it only reveals where we are. There is no question that the State (in other words, the whole of the people) is sound; and the State is behind its Savings Bank. Only too well do we realise that forces are at work (and they are not of one kind) which make for instability and weakened morale. Fear is being engendered and those responsible will have a lot to answer!

Nevertheless, there is a much deeper trouble. The soul of this people is away from God. Faith in Him and His over-ruling Providence is at a discount. The material outlook has been everything, with the result that when Nemesis comes as it does, people are bewildered and without hope. It is a pitiable commentary on our boast—a Christian people! One think the whole position is a challenge to the Christian Church. We need the Spirit of God to come in fullness to the dry bones of our life and quicken us. We wait another Pentecost.

Lord Irwin.

FROM His Majesty the King downwards, striking testimony has been borne to Lord Irwin for his great services as Viceroy of India. He has served India through a momentous period in her history. Lord Irwin is the son of that famous Churchman, Lord Halifax, and though he may not be of our churchmanship, yet we, with unstinted commendation, applaud him for his inestimable services to the Empire and the Indian peoples. We re-echo the words of a great English daily when we say that he will be remembered in India, not because he came there as the representative of a great Power, but because, in the discharge of his duties as Viceroy, he exemplified all that was best in the civilisation to which he belonged, and in the religion he followed. It is all a striking testimony to his Christian faith and witness. Lord Irwin has been conciliatory, yet courageous; he has laboured for appeasement, combined with a readiness to understand and meet the legitimate aspirations of India. He has not balked at obstacles, nor has he heeded the cries of mere partisans. He has had a policy with regard to India's self-government and the grit to carry it through. He has now left India with a name high among those of the greatest Viceroys and having earned the gratitude of millions, both living and unborn.

The So-Called Religious.

THERE is no doubt whatever that one of the gravest needs of the Church to-day is a deepening of the spiritual life. To bring this about, there is every need to adopt New Testament methods and to pray for an outpouring of the Holy Spirit. We have, however, very little sympathy with the prayer of a far northern Australian diocese "that a Community of Religious may undertake work in the particular diocese." It is our considered opinion that the establishment of these so-called "religious," will do

very little for the real spiritual life of the people in our land. These religious communities are alien to the spirit and mind of the Reformed Church of England, they are an exotic accretion to our church's life and present a false antithesis between the secular and religious. A religion, to be of any value, is one that can stand up to the hurly-burly of the outside world. The New Testament Christian has a spiritual life that can be lived at the wash-tub, in the work-room, and the office. It is to be of supreme value to him in his every-day contacts. It is no hot house religion, fit only for recluses and such like. The so-called "religious" which is finding its way into our church, bodes no real good to healthy, open-minded spirituality. It is a product of sacerdotalism. It is a religion of pure works. The "religious" do it for you. It savours of the doctrine of human merit, which purports to avail for the ordinary rank and file. It means the creation of a caste, whereas if any man be in Christ Jesus he is a new creation, old things have passed away, all things have become new.

The Parishes and Finance.

THE position regarding parochial finance for the ensuing financial year is bound to be a very perplexing one. That the faithful in Christ will do and give of their best, we have not the least doubt. So many of them during the past months have been wonderful. However, the giving power of many is declining, so that contributions are falling and pinch is being felt. All the more reason for those who possess to give of their very utmost to God's work. Times such as these really test the worth of our Christianity—how much it means to us. There will be no greater piece of evidential Christian witness in these parlous times, than the way in which Christian men and women stand up to the obligations and calls of the day and show what is in them. Such Godly sacrificial witness is going to be of inestimable benefit to the work of God and to the community at large. We have reason to know that the clergy are very hard pressed. Calls for help and sustenance are being made upon them, of which few are aware. Great inroads are being made upon their slender incomes. Therefore, no dramatic public gesture on the debatable question of wage-reduction should be expected of them. They will play their part and play it well. They will not be found unwilling to bear their fair share of the general decline. They have borne it for long. Very many of them live sacrificial lives and could not do what they do, were it not that they live simply and frugally.