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Sydney.

Hymns for Sundays and Holy Days.

Hymnal Companion.

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

June 26, 5th S. aft. Trinity.—Morning:
1, 360, 398(427), 319. Evening: 95, 165,
295(149), 35.

July 3, 6th S. aft. Trinity.—Morning:
550, 275(7), 329(279), 334. Evening: 529,
377, 590, 21.

A. & M.

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

June 26, 5th S. aft. Trinity.—Morning:
160, 240, 545, 200. Evening: 288, 252, 373,
223.

July 3, 6th S. aft. Trinity.—Morning:
166, 242, 175, 277. Evening: 439, 254, 370,
24.



Australian Church Record,
Diocesan Church House,
Sydney, 16th June, 1932.

Dear Boys and Girls,

Just fancy, we have entered the sixth month of this year, so time passes! One thing, we cannot stay the hours of the clock. I wonder how are you getting on at school? I always think that when June comes round that the examinations which come towards the close of the year, begin to loom in sight and boys and girls get anxious. How is your school work faring? It is an important question. What you do and learn now affects your whole life.

When I sat down to write this I wondered what I was going to write about, when suddenly I heard a clock strike. Indeed it was 6 o'clock in the morning and quite dark. I remembered that before clocks were invented men had no way of measuring time except by the position of the sun in the heavens. Alfred the Great never saw a clock; he had some special candles made, which took a certain time to burn away, and by that means he knew how the time was passing. The ancient Babylonians were the first to measure time by means of sundials: but they were only useful while the sun was shining. Then a clock was invented by the Egyptians and later copied by the Greeks and Romans; it was known as the clepsydra, or water clock, because it marked off the hours by the dripping of water through a tiny hole in the bottom of a jar. As the surface of the water lowered, marks came into sight which told the hours. In the Middle Ages the hour-glass or sand-glass came into use. Sand ran from one hollow glass to another through a tiny hole in the centre. Hour-glasses were frequently used in churches during the seventeenth and eighteenth centuries to mark the length of the sermon.

There are all kinds of clocks. There are those little clocks, that make so much noise as they tick, you would think they were doing all the work. And there are what are called grandfather clocks, a very majestic kind of clock! it ticks very slowly, but it does just as much work as the noisy little clocks. In olden times the grandfather clocks were made with one hand only, and the face was marked in four divisions, and even by means of the one hour hand, our forefathers were able to tell whether it was the quarter, half or three-quarters of an hour. I have heard of some wonderful clocks, but they not only tell the time, but they tell the day of the week, the month of the year, and the position of the moon and planets. But the important thing is that if you wanted the clock to tell you all these wonderful things, you had to keep it right about the time of the day. If it got wrong about the time of the day, it got wrong about all the other things too. It would say it was Monday when it was Wednesday; it would say it was October when it was only May. It would say it was a full moon when there was no moon at all.

A missionary was travelling in Africa and his watch was a great mystery to the natives, who had never before seen one. Unfortunately, he died, and the natives soon found that his watch had stopped. While it was going it seemed to them like a thing alive, but these men knew so little about a watch, that they thought when it stopped that it was dead, and so they buried it. Samuel Johnson had a wonderful watch. On its dial were printed the words, "The night cometh." He wanted to remind himself that time would not wait. When we are young we seem to have a lot of time, and we get careless, and drift into slack habits. Time is the stuff that life is made of, and if we waste time we waste life. "Redeeming the time"—"buying up the opportunity"—were apostolic injunctions. When you look at a clock or a watch let them remind you of the value of time, of the responsibility of it, and of the folly of wasting and trifling with it.

Your loving friend,

THE EDITOR.

SEE IF YOU CAN ANSWER!

Word Square.

1. A King of Israel whom Eljah reproved.
2. What Nazareth was to the Little Lord Jesus.
3. The Herdsman of Tekoa.
4. The adjective that should apply to everything we do.

Hidden Trees in the Bible.

1. Pin Ellen's badge on properly.
2. O! Live in this beautiful spot
3. That coat is so ill-fitting.
4. That opal may be unlucky.
5. Figuratively speaking, that is how it stands.
6. The-faced Aretas, King of Damascus.
7. This cuff irritates my skin.

COMBINED WORDS.

1. Combine "a boy's name," "to wedge in," and a "preposition," and get "the youngest son of Jacob."
2. Combine "a vowel" and "a place where water is stored" and get "the name of the first man."
3. Combine "a vowel" and "an entrance" and get "a stone mentioned in Ex. 28."
4. Combine "an intoxicating drink" and "A Benjaminite mentioned in 2 Sam. 20" and get "A city south of Canaan."
5. Combine "a preposition" and "domestic birds" and get a town visited by St. Paul.
6. Combine "a vowel" and "to prevent from speaking" and get the name of "a King of Amalek."
7. Combine an "article" and "pull-ed," and get the name of a disciple.
8. Combine "a boy's name" and "an Edomite" (1 Kings 11) and get "a King of Syria."

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Brisbane Synod.

C.M.S. Report.—Details.

Leader.—Right Emphasis.

The Oxford Movement.—A Criticism.

Rev. H. G. J. Howe.—An Appreciation.

Overseas.—Important Items.

The Reformation.

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EDITORIAL.

The Oxford Movement.

OUR contemporary, the "Church Standard," has become very truculent of late—Sydney Diocese and its supposed enormities coming in once again for harsh and ill-judged words. Maybe its "the last kick of the dying horse," for on page two of its issue of June 24 this Church paper sends out a frenzied S.O.S., even fearing early extinction if subscribers don't pay up. Perhaps there is a reason for this position—however, that is not our concern. We are, though, concerned with the true Catholic Apostolic Reformed and Protestant position of the Church of England, and so too, incidentally, are hosts of leaders in the Sydney Diocese. If we had been a supine lot, easily bulldozed, and had allowed Anglo-Catholic propaganda and piece-meal penetration full sway, we should have been "so tolerant and brotherly" and thus the recipients of the highest encomiums, but we are not! The Church Record and the Sydney Diocese hold certain deep convictions, and these will be maintained at all costs. We don't mind if others have deep convictions too; it is their right, but we are not to be sidetracked by either honeyed phrases or warring words. Our correspondent who wrote on "Women and the Oxford Movement," is well able to look after herself. Doubtless we shall hear from her in due course. The

Counter-Reformation of this Oxford Movement is no mere Church revival, for, not content with introducing a gorgeous ceremonial into our churches in imitation of Rome, its leaders have set up what is practically the Roman mass, and withal, sacramental confession and priestly absolution, as necessary to its right conception. As the great Bishop Elliott has said, "It is, therefore, no use disguising the fact, what is or rather has been, called the ritualistic movement has now passed into a distinctly counter-Reformation movement, and will, whenever sufficiently sustained by numbers and perfected in organisation, reveal its ultimate aims with clearness and decision!" Never were truer words spoken—witness the Anglo-Catholic movement to-day.

The Ottawa Conference.

ALL eyes are just now turned towards the Ottawa Conference. Imperial and Dominion leaders are journeying thither in high hopes that a way out may be found to the many commercial, financial and industrial problems which now confront the British Empire. It is inspiring to note that our statesmen will enter upon their deliberations absolutely free and unfettered, each with an open mind, prepared to examine on its merits every question which may come forward. There is a wide range of subjects, many of which are of burning interest. The questions of tariffs, Imperial preference, secondary industries, monetary, financial and currency problems bristle with difficulties.

A solution of these must be found. It is becoming increasingly clear from the world's economic situation that if the Motherland and Dominions do not come together and find a working basis in trade and finance, dangers of the first order lie ahead. In other words, it seems as if there must be a closer economic union between the component parts of the Empire. Our Australian delegates have sailed for the conference in a spirit of happy buoyancy. As Mr. Bruce said, on the eve of his departure, they are not going to the Ottawa Conference in any bargaining spirit. History had shown that to pursue such a course was tragically wrong, and could lead only to failure. The only way was to approach the conference in a spirit of mutual help. He was confident that the conference would be the prelude to something even bigger. These sentiments were reiterated by Mr. Tout, representative of Australia's primary industries, when he said, "We are going to achieve something which will be of real value, not only to the people of

the British Empire, but to the whole of the world; that is the spirit in which the delegates from the Commonwealth are proceeding to this great Empire gathering."

Lausanne.

CHURCHMEN ought to be very much in prayer for the Lausanne Conference on Reparations. Never has the world faced so ominous an economic crisis as to-day. With nearly 25 millions of workless people in the civilised world, and the situation daily growing worse for the bootless and ill clothed, no one can but be deeply concerned! It is a world tragedy. It is not the concern of one nation, but of all. Mankind is involved. The world system has broken down and vast masses are sinking into the abyss of ruin and despair. Therefore no one can stay out of the work of restoration and world reconstruction, otherwise man will be overwhelmed. There is no doubt that war reparations have very greatly brought about this position. So in this connection some relief must be secured. The creation of little nations in Europe, each with its high tariff walls and bargaining attitude, has greatly accentuated the crisis. Great Britain, America, France, Italy and Germany, must find a way out. The spirit of sacrifice must work. The sense of world brotherhood must be realised, the Spirit of God must prevail, otherwise the word "Icabod," the glory is departed, will be written across the modern world.

A Notable Centenary.

THERE has just been celebrated in China and Great Britain, a notable centenary, that of the birth of Hudson Taylor, the founder of the China Inland Mission. Hudson Taylor was a man who dared to trust God and his name stands high in the missionary annals of the nineteenth century. He began the China Inland Mission on faith lines. He made no public appeal for funds or workers, nor has there been in the Society's history—a method which God has abundantly blessed. That does not mean that the Call and the needs of China have not been told and stressed. They have—but with the telling of the story, the voice or pen have stopped—and the answer left with God. To-day, C.I.M. has 1200 missionaries with 275 central stations, and 2000 out stations in China. It has baptised more than 120,000 converts, and organised more than 1200 churches. It is a marvellous record and Hudson Taylor's best memorial. Certainly his works do follow him.

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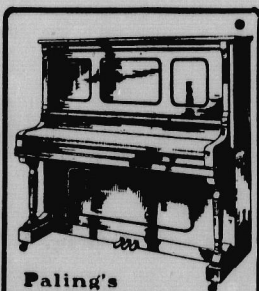
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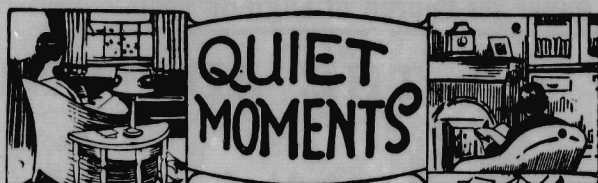
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Spiritual Reckoning.

HOW many are spending much time
just now making serious reckon-
ings? They are doing some hard
thinking about their debts, about what
others owe them, or about their pros-
pects. Anxious thought is revealed
on many a face. Our liabilities stare
us in the face, and our assets seem
very nebulous. What time and ear-
nest thought we have given to face the
account we must make.

Have we given any serious thought
to a much more important matter—
our spiritual reckonings? Better face
them now than be called upon sud-
denly to give an account of our steward-
ship. A hurried preparation! How
impossible! How utterly unsatisfac-
tory, at any rate! There are some
people who think things can be set
right in their wills. God surely must
take very little account of our wills,
for what do they involve of sacrifice to
ourselves? Wills are poor things with
which to get right towards God or our
neighbours. The Epistle to the Romans
is largely concerned with spiritual
reckonings—spiritual accounts. From
this Epistle we may learn that spiritual
reckoning is largely concerned with
contrasts and an ultimate object. Let
us try and follow this suggestion.

Take, for instance, Rom. iv 5, "But
to him that worketh not, but believ-
eth on Him that justifieth the ungodly,
his faith is reckoned for righteousness."
The ultimate object here is
righteousness, which every man needs
if he is to stand accepted by God. The
contrast is between works and faith.
Works is an effort to establish your
own righteousness and it will fail.
Nothing but absolute perfection will
avail before God. But faith introduces
us to a righteousness not our own,
but the very righteousness of God,
a righteousness in which God can find
no flaws. Make this reckoning. Re-
pudiate your own righteousness for the
righteousness of God, which is by faith
in Jesus Christ.

Look again at the previous verse—
"But to him that worketh the reward
is not reckoned as of grace, but as of
debt." Here the ultimate object is
reward. The contrast is between Debt
and Grace. The spiritual reckoning is
true when it acknowledges that reward
is of grace and not of debt.

Reward we may look for. Jesus did,
"Who for the joy that was set before
Him endured the Cross." But we
shall always take the attitude ex-
pressed in those words, "When ye
have done your duty, say, we are un-
profitable servants." We shall through
eternity acknowledge all we enjoy is
not of debt, but grace, and grace is
free favour.

Take again Romans VI.11 "Even so
reckon ye yourselves to be dead unto
sin but alive unto God in Christ Jesus."
Here the contrast is between sin and
God. How shall I make the best out
of myself, how have the most true joy
and the most blessed service. 'Be alive
unto God,' is the answer. Sin—the
wages of sin is death. But alive un-
to God means fruit which brings no
shame.

Finally, look at Romans viii, 18. "I
reckon that the sufferings of this pre-
sent time are not worthy to be com-
pared with the glory which shall be
revealed in us. Notice, the sufferings
now—glory hereafter. Such is the
contrast. As we reckon up the suffer-
ings let us be sure, as Paul was, that
they are not worthy to be compared
with the glory which shall be. Few
have suffered like Paul, yet here is his
assured judgement. The glory of the
future far outweighs the sufferings of
the present. Let us then endure as
seeing Him Who is invisible.

God, too, has His reckonings. He
reckoned the Lord Jesus among trans-
gressors that he might not reckon our
trespasses to us. What wondrous gra-
ce! The wrongs we have done, the
spiritual debts we have incurred, He
has reckoned to the account of His
Son. And the Son has paid the debt
in full. Believe it, accept it, rejoice
in it. Rejoice in Him!

Nicodemus—A Good Man!

WHAT an estimable man Nicode-
mus was—a good man, an
exemplary character! He stood
high in religious circles. The Lord
addresses him as the teacher in Israel.
He was a ruler of the Jews, placed
in a position of authority and responsi-
bility. He belonged to the sect of the
Pharisees, which represented the real-
ly devout and orthodox side of the
Jewish Church. We must not think of
him as a hypocrite, as some of the
Pharisees were. He was looking for
the Messiah, he believed the prophets.
He was a candid man, humble, teach-
able, unprejudiced, willing to learn,
open to impressions and conviction, im-
pressed by the miracles of Jesus.
He is generous in his confession of
what he recognises in Jesus. There is
no suggestion that he is leading a
double life, like the woman of Sam-
aria. And yet the Lord says, "he
must be born again." We naturally
ask, "why is this?" Some would
claim that there is no ground to say
of this man that he was dead in tres-
passes and sins, doing the desires of
the flesh and mind, alienated in his
mind. Yet this is just what St. Paul
says of himself, for in describing this
state to the Ephesians, he speaks of
himself, for he says, "We." He was
a partaker in the Fall, by nature a
child of wrath. We do not insist
enough on this, and so moral men like
Nicodemus persuade themselves they
can get along without a new birth, a
conversion, a crisis. Jesus speaks of
Nicodemus as blind; he cannot see the
kingdom of God, and so cannot enter.

We ask, how shall this new birth be
ours? We must remember it is by
a creative act on God's part—born
from above—born of the Spirit. The
wind bloweth where it listeth, so is
everyone that is born of the Spirit.
There is, too, an act on your part, a
condition—Faith. Believing in a Scrip-
tural sense is receiving, taking. At
the back of all this is a great fact—
that Jesus was lifted up—lifted up on
the Cross that He might be a sacrifice
for our sins. The New Birth begins

at the Cross, with that look of Faith,
just as life came to those who looked
upon the serpent of brass. But this
New Birth has its evidences. The spirit
of sonship, which drives out fear, also
brings power, love and a sound mind.
He that is born of the Spirit does not
live in sin, he does not practise it. He
that is born of the Spirit loves the
Brethren. He overcomes the world.
The New Birth introduces us to a
kingdom in which nothing that defileth,
that worketh abomination or maketh
a lie, can find a place. There are
many who are hindered from entering
this kingdom by their riches, their
trust in uncertain riches. All that
engenders selfishness, or unfits for the
bearing of the Cross of Christ after
Him, is not consistent with the spirit
of that kingdom. See that you make
your calling and election sure, that
you may have an abundant entrance
into the eternal kingdom of our Lord
and Saviour, Jesus Christ.

The Late Rev. H. G. J. Howe.

IN the "Call Home" of the Rev. H.
G. J. Howe, Rector of Gladesville,
N.S.W., the Church militant has
lost a doughty warrior. He was no
skirmisher in Christ's army, but a
valiant soldier with trusty weapons,
and ever in the vanguard in the fight
against wrong and evil of every kind.
More than that, he was a zealous and
constructive builder of the Kingdom of
God among men. His fostering of the
claims of foreign missions, his
chairmanship of the Katoomba, Chats-
wood and other conventions, his pen
and platform work in the behalf of
our Lord's Second Coming, his evan-
gelistic zeal, his fervent, prayerful life
and his championship of the truth of
God's Holy Word, all characterise him
as a man ever on "the King's Busi-
ness."

Little did his friends think that his
earthly service was so near the close,
for on the Sunday prior to his death
he preached an outspoken sermon in
St. Andrew's Cathedral, and dealt
trenchantly with the late Government,
at the same time commending the
ministry now in power to God for the
richest blessing. Harry Howe, as he
was affectionately termed by his
friends, was born in New Zealand—
coming to New South Wales at an
early age. In his young manhood he
became a foreman printer—and then,
hearing the call to the ministry, en-
tered Moore College, and was ordained
in 1900, securing his Licentiate in
Theology of the University of Durham
in 1910. His only curacy was in the
parish of Castle Hill with Rouse Hill
and Dural. In 1902 he was appointed
to Chatswood, where he built the pre-
sent church building and established a
parish on sound spiritual lines and laid
the foundations of its missionary zeal.
The great and populous parish of All
Souls, Leichhardt, followed, where
Mr. Howe served for nine years—all
through the war period and the after-
math. He was fervently patriotic,
deeply solicitous of the men who served
and their dear ones at home. In this
connection the prayer meetings he
carried on at that time were ever at-
tended by many hundreds, and consti-
tuted a veritable power-house in dark
and fateful days. He became Rector
of Christ Church, Gladesville, in 1923,
where a deep and lasting work has
been effected. It was during these
days that parishioners and outsiders
felt his ripe and mellowed ministry—
sure and powerful as it was in experi-

ence, and the potency of evangelical
witness. He was a many-sided man,
with a mind alert to usefulness. On
his first visit overseas he took occa-
sion to be present at the Lake Moh-
hawk Conference near New York,
U.S.A., and there represented the
Australian missionary forces, while on
his last visit he put in a week at
Swanwick, England, in a missionary
convention, all with a view to effi-
ciency and service. His membership
of the C.M.S. Federal Council and
Committees, his years of service on the
Standing Committee of the Diocese of
Sydney, his chaplaincies of Govern-
ment institutions, his constant advoca-
cy of Christian unity, of prayer and
evangelical witness, were typical of
the man, and ever marked by earnest-
ness, devotion and staccato speech.
He was deeply conscious of the perils
of this age, as evidenced in his wide-
ly read booklet, "The Dawning of
that Day." Wherever he laboured, he
proved a devoted man of God, practi-
cal to a degree, spiritually minded—
a humble follower of the Lord Jesus
Christ, and endowed with much sanc-
tified common sense. No one loved his
Bible more or preached more faithfully
the simple doctrines of Divine Grace
in Christ. He was essentially a man
of prayer, rich in faith and zealous in
service. Sometimes we did not always
agree with his viewpoint—but he was
such a brave fighter and manly to a
degree. His works do follow him; his
record is on high. Many in that day
will rise up and bless him for what he
did for their souls' salvation. He
leaves behind an honoured and treas-
ured name. To Mrs. Howe, her daugh-
ters and three sons, we extend our
heartfelt and prayerful sympathy. To
live in hearts made better for our pre-
sence is not to die. But even better.
Harry Howe has entered into the
King's presence and has heard the
"Well done," from his Lord, Whom he
loved and served so faithfully.

Canon and Mrs. Burns' Farewell.

The Chapter House, Sydney, was crowded
on Tuesday, June 28, when farewell
was taken of Canon and Mrs. Burns, who left
three days later for Nairobi, Kenya Colony.
The Archbishop of Sydney presided, and
the spoke helpful and inspiring words to the
two C.M.S. stalwarts, as well as to C.M.S.
supporters. Archdeacon Charlton referred
to the days when Canon Burns, then a lay-
man, offered for service abroad, and went
out to Africa. Great things have happened
during the 33 years which have intervened.
Mr. C. R. Walsh made brief reference to
the Krapf Memorial, which is being erect-
ed at Mombasa, after which Mrs. Burns
and then Canon Burns gave their parting
messages. Hearts burned and wills re-
sponded as these two greatly used servants
of God spoke to the packed assemblage.
Their words were full of hope and confi-
dence, and revealed a royal faith in our
great and enabling God. C.M.S. friends
were challenged to richer and more self-
denying service—and we doubt not that a
goodly harvest will be reaped in due time.

NOT GOOD IF DETACHED.

This saying is found on the coupon of
railroad tickets. The value of the coupon
is determined by its relationship to the whole
ticket. "Not good if detached" is equally
true of Church members as well as railroad
tickets. Detached from active relationship
with the Church, the individual loses touch
with its work, and is in grave danger of
losing the consciousness of Christ's pre-
sence and of losing all interest in Christian
service and falling into doubts and decay.
If you are a "detached" Church member,
apply for Church Membership.

Sin is a serpent which moralists cannot
tame, charm they never so wisely.

C.M.S.

Annual Report.

The annual report of the C.M.S. has just
reached us; and our readers will be pleased
to see how widely, even in these difficult
times, interest in C.M.S. work has been sus-
tained. We append the following abstract
of contributions from the various parishes.

Diocese of Sydney.

Amounts of £50 and Over.

Willoughby (St. Stephen's and St. John's)
£225; St. Paul's, Chatswood, £242; Sum-
mer Hill, £331; Croydon, £323; St. John's,
Parramatta, £300; Enfield, £263; Glades-
ville, £260; Roseville, £237; Wentworth
Falls, £216; St. Clement's, Marrickville,
£201; Dulwich Hill, £200; St. Clement's,
Mosman, £197; Vauluse, £196; St. An-
drew's, Wahroonga, £192; Drummoyle,
£189; St. Luke's, Mosman, £183; Leich-
hardt, £142; Newtown, £136; St. Andrew's,
Strathfield, £132; Hunter's Hill, £116; Bel-
more, £101; Manly, £98; Beecroft, £98;
Eastwood, £90; St. Augustine's, Neutral
Bay, £87; Cobitty, £85; Penrith, £82;
Austinsmer, £80; Milson's Pt., £80; St.
Anne's, Ryde, £76; St. Barnabas, Sydney,
£69; Wollongong, £63; Bondi, £60; Sans
Souci, £58; Woollahra, £58; St. Paul's,
Wahroonga, £57; Rockdale, £57; Haber-
field, £54; Sans Souci, £53; Lidcombe, £51;
St. Luke's, Concord, £53; Lidcombe, £51;
Concord West, £50; Campsie, £50.

Among the contributions from other Dio-
ceses we note Diocese of Armidale, £20 (largest
amounts), Inverell, £16; Emmaville,
£14/10/0; Tenterfield, £13/10/0; Diocese of
Bathurst, £76/12/2 (largest amounts), Blay-
ney, £20/12/0; Carcoar, £25; Cathedral,
£61/9/0.

Diocese of Goulburn, £168; principal con-
tributions, Albury, £34/3/9; June, £24/2/1;
Kameruka, £12/10/0; Marulan, £12/10/0;
Tumut, £12/10/6; Cootamundra, £9/14/8;
Wagga, £9/5/4; Cathedral, £7/18/4; Bega,
£7/2/7; Gundagai, £7/5/1; Young, £7/10/0;
Koorawatha, £6/8/4; Bombala, £6/6/0;
Boorowa, £5/14/4.

Diocese of Grafton, £82/13/4. Principal
Contributions, Ballina, £12/7/4; Coramba,
Nana Glen, £10/10/0; Nimbin, £8/12/0;
Bangalow, £7/17/0; Cathedral, £6/10/0;
Bellingen, £5/10/0; Mid-Clarence, £5/16/8;
Eureka, £5/12/0; Burringbar, Upper Tweed,
£5.

Diocese of Newcastle, £393. Principal
contributions, Edward Peter Capper and
Family, for St. Paul's, West Maitland,
O.O.M., £110; St. Mary's, West Maitland,
£60/5/4; East Maitland, £50/10/0; Mere-
weather, £43/5/3; Gresford, £39/2/9; Ham-
ilton, £15; Wyong, £12/1/0; Singleton,
£10/0/0; Gloucester, £9/14/9; Brotherhood
meeting, per Dr. Shellspear, £9/3/6; Scone,
£7/19/9; Cathedral, £6; Gosford, £6; South
Maitland, £5/3/3.

Diocese of Riverina: Hay, £10.

Diocese of Brisbane, £415. Principal con-
tributions, Diocese of Brisbane, £287/0/4;
South Brisbane, £58/2/0; Warwick, £12;
Toowoomba, £10; Wynnum, £8/10/0; How-
ard, £6/2/0; Sherwood, £5/10/0; South
Port, £5/12/0; Albion, £5.

Diocese of North Queensland, £14/13/0.
Contributions, West Townsville, £9/13/0.
Charter's Towers, £5.

Space does not allow us to give the name
of about a hundred and fifty other contrib-
uting towns and parishes, but we are thank-
ful to see that the whole income of the So-
ciety for the past year was nearly £14,000.
We learn, however, that the disaster of
having to recall missionaries, and close
down parts of the work, was only averted
by the closest economy, and by making
serious reductions of salaries, etc. We thank
God for the Report, and pray that more
prosperous times may enable the Society,
next year, to show an advance.

May God make the door of this House
wide enough to receive all who need human
love and fellowship and the Father's care;
and narrow enough to shut out all envy,
pride and hate. May He make its threshold
smooth enough to be no stumbling block to
childhood weakness or straying feet, but
rugged enough and strong enough to turn
back the tempter's power. May God make
the door to this house the gateway to His
eternal Kingdom.

To give, and give again what God has given
to thee.
To spend thyself nor count the cost, to
serve right gloriously
The God who made all worlds that are, and
all that are to be.

WAYSIDE MUSINGS.

(By a Wayfarer.)

Lambeth and False Doctrine,
Ladies for Bishops?

THE discussion was resumed on the next Sunday afternoon. "Here's Brown," said one, "worrying himself about something that he read in the last issue of the A.C. Record. You know, Brown's a very conscientious chap. He always wants things made very clear to him; and he vexes himself for days over anything that looks to him like false doctrine; especially about any attack on Christianity."

"What is he worrying about?" asked another. "I read the A.C.R. right through, but I didn't notice any attack on Christianity."

"It isn't the A.C. Record that's attacking Christianity," said Brown. "But listen to this."

"The doctrine of the Cross has so long been a matter of controversy, and its morality as a transaction been so much questioned, even by Evangelicals, that Lambeth, probably, dared not commit itself upon the subject."

"Why, Lambeth was an assembly of Anglican Bishops, and their Encyclical letter was supposed to be an authoritative statement of English Church teaching. Does that mean that they are afraid to say that Christ died for our sins?"

"It sounds very like it," said another. "But that's nothing very new. I read a little book lately that practically taught that God loves everybody so much that no one can ever be finally lost; and that Christ's death was only a proof of God's love. I'm sorry I can't show you the little book. I was so indignant that I threw it into the kitchen fire. But I'm glad that the A.C.R. has spoken its mind on the matter."

"But what does it mean when it says that the morality of the Atonement has been questioned?" asked another.

"Why," said Brown, "it can only mean that some people in England (I'm afraid it must mean some Ministers of the Gospel, some Higher Critics, probably), have been reasoning it out that Substitution in punishment is immoral, and therefore that God, the Father, couldn't have allowed His Son to suffer for our sins, and therefore, of course, Jesus Christ didn't do anything so immoral as to die for our sins. He probably died for some totally different reason—like any other martyr, very likely. But that, anyway, He didn't 'bear our sins in His Own Body on the Tree.' And whatever the Bible may say in opposition to their reasonings must be just the foolish ideas of St. Paul or of the other Bible writers—ignorant men in an ignorant age!"

"What horrible wickedness," said another. "Surely men who can reason like that must be downright, self-righteous pharisees—men who have never felt the awful burden of their own sins."

"Yes, indeed," said Brown. "I remember the time when I first realised what a sinner I was—how many wrong things I had done, and my duty to God and man so fearfully left undone. I saw myself in the true light, as a lost and condemned sinner! And I had no peace until gradually I learned and realised that Christ had died for my sins; and that if I would only trust and love and serve Him, all would be forgiven for His merits, and I found

a peace and joy that were the beginning of a new life. And now are some English clergymen going to tell me that Christ's substitutionary sufferings and death for me were immoral! Why if all the Bishops and clergy in England told me so, I would tell them they were blind Guides, and advise them to pray for repentance and light."

"Yes, and I'd back you up," said another. "Isn't substitutionary suffering the central teaching of the whole Bible? What did all the Sin-offerings of the Law mean—if they didn't mean just that? And didn't Christ Himself say that He came to give His life a ransom for many? Though, indeed, I fancy that the Higher Critics don't admit that our Lord Himself was infallible, so perhaps they would say that was one of His mistakes."

"But there's another puzzle," said the young lady. "Didn't the newspaper report contain a hint that the bishops at Lambeth were probably afraid (I'm glad it only said 'probably') to commit themselves in opposition to a widespread error. Then what are the bishops for? We always imagined that the bishops were such clear-sighted and courageous men—such valiant soldiers of the Cross—that they would rather die than that its virtue or efficacy should be impugned. And now we are told that they are probably afraid to commit themselves in opposition to widespread teaching that nullifies the whole Christian Faith. You had better have some of us women for bishops. I guarantee we wouldn't be afraid to speak our minds!"

Some of the young men laughed. "I think," said one, "that some of you ladies would make very good bishops; but more's the pity, they won't admit you to the Ministry at all because your hearts (bless all your kind hearts), are always so much stronger than your heads. You'd never condemn a single heretic or law-breaker. Not that our present Bishops do much to restrain law-breakers. Bishop Barnes, more power to his fist, seems to be the only one with the courage of his opinions."

"Most of the other bishops," said the old man, "are law breakers themselves. But the whole matter reminds me of what I read as having happened at Westminster School. Smith minor was fooling about in school-time, as small boys will, and he managed to pull down a curtain that divided the big schoolroom. The headmaster took his cane from his desk, and he was known to have a heavy hand. 'Smith minor,' he thundered, 'come here.' But before Smith minor could obey, Smith major, from another class, had stepped to the front, and was holding out his hand. 'I didn't call you,' said the Headmaster. 'I called Smith minor.' 'Yes sir, I know you did,' said Smith major, 'but he's such a little chap.' So Smith major took his cane, and the whole school, masters and all, applauded, and no one accused Smith major of an immoral act."

"No one would," said another, "except a fool or a pedant, and the Universe isn't ruled, happily, by such. But still I wonder that those learned, sceptical fools are not afraid to set their logic against the whole teaching of God's Word, seeing that both the clergy at their ordination and the Bishops at their consecration, undertook to make God's word the rule of their lives and of their doctrine. If a schoolboy, working at his Euclid, finds that he has come to an evidently false conclusion he goes all over it again, until he finds his fallacy. But when these men find that their philosophy

has brought them into opposition to the whole of the Bible—instead of admitting their error and searching for the fallacy—they conclude that the Bible must be wrong and are not afraid or ashamed to publish their learned folly far and wide. 'If the Bible doesn't agree with our logic,' they say, 'so much the worse for the Bible.' And Lambeth, we hear is (probably) afraid to commit itself in support of the most central and most essential teaching of the whole Bible. It's a bad look-out for the Church in England. May I vary a line of Tennyson and say:—

"O, fallen Episcopate, that overawed,
Can hie in honeyed whispers of a monstrous fraud!"

"Perhaps," said another, "the Bishops are not so timid and unreliable as we think. Let us wait for further information before we quite condemn them and move to put the ladies into their places. Though I quite agree with Miss A that no fear of widespread opinion would ever induce the women to hold their tongues in the face of a great wrong."

Brisbane Synod.

The Constitution.

"It will be remembered," stated the Archbishop of Brisbane, in his recent Synod charge, "that in 1926 a large Convention, composed of all the members of General Synod, drew up a draft Constitution of the Church of England in Australia. This received the assent of General Synod, and, on being submitted to the dioceses, was generally assented to by them. Our Synod assented to it by a vote which registered 232 in favour and five against. We thought all was well, but a number of amendments proposed and passed by the Synod of the Diocese of Sydney sadly confused the issue. This was a surprise and somewhat of a shock to us, who remembered that we had been told that we must accept or reject the draft constitution, but not amend it. The position now became so completely unsatisfactory that the Bishops, along with the Consultative Committee, met in Sydney in November, 1928, to consider of the matter. Certain weak spots in the draft Constitution were discovered by Bishop Long and Sir John Peden, weak spots which, two years before had escaped notice, but which needed amending, and consequently certain amendments were proposed. But it was felt that the only hope of unity and of getting a satisfactory Constitution lay in submitting the whole matter to a Convention and General Synod, similar to the last. This will be done in October, this year. We shall take as the basis of our discussion the draft Constitution as it left General Synod in 1926, together with amendments suggested by the large and representative Constitution Committee appointed in 1926 by General Synod, and reappointed, with a few additional names, by the Primate in November of last year. This Committee met for four days in March. It appointed a Drafting Committee, consisting of eight men, four of whom are the Bishop of Warrarata, the Bishop of Newcastle, Sir John Peden, and Mr. Justice Harvey. It will meet again in July for a final consideration of suggested amendments, all of which must be in the hands of the Bishop of Warrarata, who will be in charge of the Bill in Convention and General Synod, not later than June 20th. It is open to the Synods and Councils of the Dioceses to suggest amendments, and some that have been prepared will be brought before you by Canon Stevenson. I do not think that any good purpose will be served by our spending a long time over this matter. Every amendment of any value or importance is sure to be embodied in the amendments suggested by the Constitution Committee, of which I have spoken, and you may be sure that every conceivable amendment will be considered by the Convention just before General Synod, for the Convention will meet for a week, and if necessary, even longer. The meetings of the Constitution Committee and of the Drafting Committee have been such as to afford hope of a satisfactory issue in October. The Constitution that we may assent to in October will still be a Draft Constitution, for it will have to be submitted to the Dioceses and then to another meeting of General Synod before becoming the Constitution of our Church. My apprehensions about the Constitution have so often been unfulfilled, and my hopes so often disappointed, that I shall prophesy no more, but I shall continue to hope."



Miss Crossley, of the Victorian C.M.S., has been passed by the doctor and will return to India towards the end of August. She is supported by Christ Church, Geelong.

Mrs. R. Murray Buntine and baby girl arrived in Melbourne from Tanganyika on June 13. Ill health has obliged her to ante-date her furlough. Her husband, Dr. Murray Buntine, who is a son of Mr. W. M. Buntine, of Caulfield Grammar School, hopes to come home next year.

We are glad to hear that the Rev. Stephen Taylor, of Wentworth Falls, is making rapid recovery after his operation. Mrs. Taylor has been able to reside near the nursing home on account of the kind hospitality of Mr. and Mrs. Geo. Hall, of "Glyn-Tirion," Drummoyn.

The parishioners of St. Paul's, Bendigo, where Archdeacon Kirkby spent his youth, and was a zealous worker in the Sunday School, are thrilled with his appointment to the important office of Bishop Coadjutor of Sydney. Letters of congratulations and good wishes were sent from the Church and Sunday School and most gracious replies have been received.

The Bishop Coadjutor of Brisbane dedicated a most beautiful reredos as a memorial to Miss Stella Bruce-Nicol, and Communion rails as a memorial to Mrs. Proctor in the Chapel of the Seamen's Institute, Brisbane, on Friday, May 13th; and Saturday, the 14th, being the anniversary of Miss Bruce-Nicol's death, there was an administration of the Holy Communion in the Chapel at 7.30 in the morning.

Rev. G. V. Gerard, M.A., Vicar of Pahiata, Wellington, has been nominated as Vicar of St. Augustine, Petone. Mr. Gerard is a New Zealand man by birth, went to Oxford and obtained his degree, and in the War obtained a M.C. After the War he returned to New Zealand, read for Holy Orders, and was for some time on the staff of St. Mary's, Timaru. He again went to England for further experience, and returned as Vicar of Pahiata.

We stand corrected. Miss K. French, to whom we referred in our last issue, never held office as Hon. Secretary of the N.S.W. C.M.S. Women's Executive, but was Hon. Treasurer of that body for many years prior to going to live in Victoria. On her return to Sydney some years later, she became a member of the Committee and subsequently Hon. Secretary of their Educational Work in Secondary Schools. Through all the years Miss French never flagged in her devotion to and work for C.M.S.

We were glad to see Mr. Edgar Bragg at Canon Burns' farewell in the Sydney Chapter House, but regret to hear that he is still far from well. Organist and Choir-master, he has always served the Church in Sydney with a readiness and devotion unexcelled. Never a C.M.S. or B.C.A. gathering, but Mr. Bragg presides at the piano with a spirit and a tempo that gives verve and warmth to the hymn singing. His work at St. Stephen's, Hurstville Park, Holy Trinity, Dulwich Hill, in earlier days, and in later years at St. James', Croydon, and as a member of the Home Mission Council, has been of the first order and deeply valued. We send him our affectionate regard and earnestly pray for his complete restoration to health.

The Brisbane Diocese Home Mission Rally was held on June 13. The Archbishop wrote "that it should be specially interesting this year by reason of the fact that the Bishop of Tasmania and Captain Cowland, of the Church Army, will both speak at it. Nearly everybody knows something of what the Bishop of Tasmania is like as a speaker and a preacher, and those who have heard Captain Cowland speak will most certainly want to hear him again. He gave to the clergy of Brisbane and neighbourhood a lantern lecture on the work of the Church Army, and on one morning shortly afterwards he spoke to the clergy for half an

hour, and both his addresses were so original and interesting, that one could have listened to him for a very long time."

The Rev. W. A. King, Vicar of Redcliffe, Diocese of Brisbane, recently celebrated the Golden Jubilee of his ordination as deacon. Mr. King was born in London in 1856, and came to Australia when 22 years old. He was ordained deacon in 1882 and priest the following year, thus following in the footsteps of his father and grandfather, who were both clergymen. His early term of service in the ministry was spent in New South Wales and then in Victoria, at Moree and Ballarat. Afterwards he came to the Brisbane Diocese, where he has served ever since—North Ipswich, the Tweed, West End, Childers, Chinchilla, Gatton, and Kelvin Grove. He has been in charge of the Redcliffe parish since 1925. The Golden Jubilee of his marriage with Mrs. King is in two years' time.

Friends of the late Rev. G. W. Harding, of the Diocese of Christchurch, N.Z., will be very pleased to hear of the success achieved by his only daughter, Miss Mary Harding, who at the recent Degree Day of Canterbury College had conferred on her the M.A. diploma with 1st Class Honours in Mathematics and the coveted Sir William Hartley Scholarship which will enable her to do 3 years' post-graduate work at a British University. We understand that this is but the third or fourth time a woman has obtained 1st Class Honours in Mathematics and Miss Harding deserves warmest congratulations. Miss Harding, who received her foundation training in St. Hilda's College, Dunedin, under the Sisters of the Church, has also held a Lohse Scholarship. Mr. Harding's eldest son Harold, we are pleased to say, also completed his B.A. in the last exams, and headed the list of successful Grade III students in preparation for Orders.

The appointment of Mr. F. S. Boyce, K.C., eldest son of the late Archdeacon Boyce, as a Supreme Court Judge has given much pleasure in Sydney Diocese. Mr. Justice Boyce is regarded as a barrister of the greatest erudition and a brilliant advocate. He was born at Pepper's Creek, Jumper's Flat, Rockley, N.S.W., in 1872. He was educated at the King's School, the Sydney Grammar School, Rugby (England), and the University of Sydney, where he took his B.A., LL.B., in 1896. He set up legal practice in Sydney in the following year, when he was admitted to the Bar. The new Judge has taken an ardent interest in church work. Among the various positions he has held are Chancellor of the Diocese of Grafton, advocate to the Diocese of Sydney, chairman of the Barker College, and hon. secretary to the Prisoners' Aid Society. He resides in the parish of Pymble. We offer Mr. Justice Boyce our warmest congratulations.

The appointment of Mr. A. M. Webb as Judge in the N.S.W. Industrial Court has given much satisfaction amongst industrialists. Mr. Webb was educated at the St. Andrew's Cathedral School, Sydney, and entered the Public Service in 1902 as a clerk in the Education Department. He was transferred to the Industrial Registrar's Office in 1912, and advanced through different positions to that of chief clerk in 1918 and that of Industrial Registrar in 1924. He holds a Diploma in Economics and Commerce of the University of Sydney, having passed with distinction in his final examination. He obtained his LL.B. in 1925, and was admitted to the Bar in 1925. While Industrial Registrar, he has been called upon to determine many important applications for registration of industrial unions, adjustment of wages on the basic wage, and fixation of hours following amendments to the standard working week. His judgments have from time to time, received commendation from the Judges of the Industrial Court and Commission. He has also been constantly consulted by employees in general

as to their rights under awards, and has always been willing to place his knowledge of industrial matters at the disposal of members of the public.

The Bishop of Gippsland and Mrs. Cranswick passed through Sydney a fortnight ago on an E. & A. liner, travelling north for warmer climes. The Bishop, in writing to his diocese, relative to Mrs. Cranswick's health, states: "My dear wife has been laid aside now for nearly three months, and is at present in a hospital in Melbourne for special treatment. It is clear that after nearly fifteen years of strenuous work together in Gippsland we are facing one of the major crises of a life-time, and we are striving to meet it with determination and trust in our heavenly Father. My medical advisers insist that Mrs. Cranswick must at all costs be out of Gippsland for this winter, and that for the first four or five weeks of her exile she needs me at her side in her weak state of health. It is an experience in which one feels that things are taken out of one's hands, and that we can but live one day at a time. My going away involves the cancellation of a number of important parochial engagements. But I can only throw myself upon your understanding and sympathy. . . . I am hoping and praying that four or five weeks of complete change of climate and surroundings will establish that healing of body for which we are looking to God, and that then I shall feel free to leave Mrs. Cranswick in the hands of friends and to return to you with a thankful heart. I know you will allow me to say how much we shall value, and indeed rely upon, your 'prayer of faith' in this our time of trial."

Romanism and British Empire.

"TO me," recently said Bishop Welldon (formerly Metropolitan of India), "it seems evident that in the future, whether proximate or remote, the battle between the British Empire and the Church of Rome will and must be fought to the death."

"No greater mistake can be made (says Basil Stewart, in his book 'Foretold and Fulfilled'), than to regard the Papacy simply as an ecclesiastical system ruled by the Pope, and all questions connected with it as purely theological. Many people seem to be quite unaware that it is, and for centuries has been, nothing else but a vast and most formidable political organization, whose one aim and purpose is the acquisition of Power; religion being a mere disguise to hide its real intent."

And, we may add, the chief object of its enmity both religious and political, is the British Throne and Empire. When the great war broke out, the Kaiser, addressing his troops in November, 1914, said: "If we win, as we must win, a new Empire will arise, more splendid than the world has ever yet seen, a new Roman German Empire, which shall rule the world." And it is significant that the Pope made no effort to bring about peace, until Germany and Austria were perceptibly beginning to weaken.

Yet there are people in high position in the Church of England whose great aim is to copy the idolatrous services of the Church of Rome, and who are actually working and hoping for Reunion with that Church.

SEVAG
Brushing Lacquer
HOME BRICHTER—WORK LIGHTER
Makes Your Feel the COMFORT of
Your Home.





"Nor man nor nature satisfy, whom only God created."—E. B. Browning.
 "In Me ye shall have peace."—Jesus Christ.

JULY.

- 10th—7th Sunday after Trinity. The teaching of the collect is dependence on God as the "author and giver of all good things." "The name God is good. God is good, as no other is good. Yet how often this is doubted.
- 11th—John Calvin born, 1509. We are not Calvinists, but we must accept some of the logical and clear teaching of this great Frenchman, who, in his way, did much for the Reformation.
- 12th—Battle of the Boyne, 1690. Has Ireland ceased yet to be influenced by foreign power? This great battle was the turning point of British supremacy.
- 15th—St. Swithun, Bishop of Winchester, 883 A.D., called the "Father of Kings." Almost a theocracy prevailed in his day. When ecclesiastics are worthy of this high trust, it will return.
- 16th—Anne Askew burned, 1546. Protestantism still has its martyrs.
- 17th—8th Sunday after Trinity. The collect is from the ancient Sacramentary of Pope Gelasius. Again we are taught of the never failing providence of God. In these days we need stronger faith in Divine over-ruling of the Nation.
- 17th—Franco-Prussian War begun, 1870.
- 18th—Papal Infallibility proclaimed, 1870. The continuance of superstition in a so-called enlightened age is a marvel. But it must have an end.
- 20th—Defeat of the Spanish Armada, 1588. The last definite military act of Rome to subjugate England.
- 21st—Robert Burns, poet, died, 1796. Next issue of this paper.



Right Emphasis.

WE hope our readers have carefully read the Leader as well as the Report of the Oxford Churchmen's Conference in our last issue. Both contain some very important statements regarding the need of Evangelicals standing firm on the Fundamentals of the Faith, and putting the Right Emphasis on the Central truths of the Gospel.

The Church of England since the Reformation has been true to Apostolic Faith and Practice, and it is only during the last hundred years that there has been any real departure from what we believe to be Primitive and Catholic in teaching and practice by some schools of thought within our Church.

Our readers have been reminded again and again in these columns of the need of constructive thinking and wise use of propaganda in combating the wrong ideas which have developed about the Church, Sacraments, Orders, Confession, and the like.

Our Evangelical clergy and laity should never cease to emphasise the great truth of the world's redemption through faith in the Atonement of our Lord and Saviour Jesus Christ. The root cause of all disharmony, in both individual and social life is Sin.

We believe that the only remedy for selfishness and human frailty is a per-

sonal repentance and an acknowledgment of the Son of God as Saviour, Redeemer, and Friend.

We would urge all the clergy to give this a primary place in "their preaching and living, and to set it forth and show it accordingly." During the preparation for Confirmation, there is a unique opportunity to bring before the young the need of a real definite surrender of their lives to Christ.

Unless this is done there will grow up in our Churches half-converted people who will be tempted to rely on the outward expression of our faith in services and ordinances without any inward change of heart. This is always the danger of Sacramentalism. The challenge comes to all professing Christians to "commend" the Gospel to others by a life of self denial and devotion to the service of God. The worship of God on Sundays must be translated to the daily life. The inconsistency of Christians is very often the greatest stumbling block to others.

There are many in our Churches who have not yet been inspired to loosen their purse strings and to come into line with those faithful souls, who, in season and out of season, give out their best in money and service for the cause of Christ.

Our many Church institutions must also be maintained in these days. Real Christianity is shown by those who take trouble about their giving. The present distress is making strong and peculiar demands upon those who can and should help. Let us curtail our enjoyments and our indulgences of the body that we may meet these calls for charity heard on every side.

Small gifts are of real value to-day. The large number of little offerings show the heart of a people. Great calamities have often been God's heralds of great blessings.

A "Right Emphasis" on the matter of Christian giving is essential to-day. Generosity is expected of those who believe in the Bible and in God.

A Criticism of the Oxford Movement.

GRAVE apprehension regarding the development of certain phases of the teaching and practice of the Oxford Movement was expressed at a "meeting of Evangelical witness," held in the Maundrel Hall, Salisbury, and it was stated that it would be a calamity if these particular aspects gained predominance in the counsels of the Church of England. An appeal was also made for a firm stand by the Thirty-nine Articles, and a refusal to accept anything that pertained to the Church of Rome.

The chairman said they had met at that very important meeting for the purpose of evangelical witness. They belonged to a Church which was Catholic and Apostolic, and the faith they held became their faith at the time of the Reformation, and was sealed with the blood of the martyrs. The ancient parish of Fisherton Anger had a link with the very foundations of their faith, for martyrs laid down their lives at the point where the Wilton Road and Devizes Road met. To the memory of one of them, John Maundrel, that hall had been dedicated.

The Birth of the Movement.

The Rev. S. Nowell-Rostron said that next year they would be asked to commemorate the blessings that had come into the life of the Church

of England as a result of the Oxford Movement. He was quite sure that no one for a moment would wish not to thank God for it, and to acknowledge fully and freely whatever contribution the Oxford Movement had made to the life, the influence and the potency of the Church of England, so far as that contribution had been in accord with the mind and will of Christ; but he was also very sure that there would be a very real danger. The danger was that they should join in an extravagant eulogy of the Movement, for he was convinced that whatever blessings the Oxford Movement might or might not have brought into the life of the Church of England, there were certain aspects of its development and certain phases of its teaching and practice that were gravely open to question, and he personally, would regard it as a calamity if those particular aspects of the Oxford Movement gained predominance in the counsels of the Church of England, or regulated its practice to-day or its course to-morrow.

The First Methodists.

If they went back to 1733, they would be approximately at the time when John Wesley was gathering round him that earnest body of men who commenced that great spiritual movement that brought light and comfort into countless lives, both within the Church and without. He was interested to find that the idea had occurred to other people as well; indeed, it was an idea that those who were in charge of the organisation of the commemoration had taken up, and were, in some measure, at least, trying to bring into the celebrations. In this connection, by the courtesy of Mr. Bradly-Johnson, he was able to pass on a message from the Bishop of the Diocese. The Bishop was anxious, he thought, that that element should not be lost sight of in any commemoration of such a movement as the Oxford Movement. The Bishop's letter said: "The Archbishop's Committee for the Oxford Movement centenary is doing its best to broaden the thing out from any narrow party basis, and in that connection I want you to know, and I should like the meeting to know, that by pamphlets and also by a special meeting at Oxford, we are proposing to emphasise the relation of the Oxford Movement to the Evangelical Revival as a corollary the one to the other. A meeting of some sort is to be arranged at Oxford in July, 1933, as a commemoration of the bicentenary of the 'Holy Club,' in which, as you know, the Wesleys laid the foundation of their work."

The speaker referred to a resolution passed by the Committee, upon which the Bishop is sitting, and said that it was an interesting and encouraging thing that, with the commemoration of the Oxford Movement, the commencement of the great Evangelical Revival would be borne in mind. If they went back four centuries, they found Europe just being raised by the mighty voice of Luther from the sleep that had fallen upon it through the corruption of religion. Cardinal Bourne, according to a Press report, told his congregation in the course of his Easter sermon, that all the troubles of to-day might be traced to the great religious upheaval of the sixteenth century. Cardinal Bourne would tell them if he were there, and he believed, also, that many members of their own Church would agree, that the Reformation had to be repented for as a mischievous and unhappy incident in the spiritual life of Europe in past ages,

which let loose a flood of evil influence into the life of the people of Christendom.

They were at that meeting because they believed that to be false, and because they believed that the greatest blessing they enjoyed to-day could be traced to that movement which brought the clear, simple, practical message of the Gospel, and made it possible for them to have the Christianity of Christ. They were apt to forget what things were like before the Reformation, but when they remembered those conditions, the great substantial gain of the Reformation stood out unmistakable and clear.

Their duty was to stand firm for the great principles of the Christian faith. They took their stand there, and they believed that their Church, as Luther did, took her stand there too. His word to them would be the words of St. Paul to the Corinthians: "Watch ye; stand fast in the faith."

The Thirty-Nine Articles.

Prebendary Murphy spoke of the Thirty-nine Articles, and said they were the foundation and the standard of the Church of England. Most of them they owed to Cranmer, who had a very extraordinary position, because he knew the Roman outlook and feeling; and when he came into the Church of England he learnt with equal thoroughness what the teaching of the Church of England was to be. They should read those Articles and find out for what the Church stood, and when anyone suggested tampering with those Articles he was up against them. The reason suggested for altering the Articles was that they were a hindrance to a man from coming in to the Church, but he would say with out any hesitation, that if a man could not accept in his heart truly and sincerely, he should stay out.

Before the Reformation, they would have found High Mass going on in any of the churches, and they would have been told to pray for the souls of the living and the dead, and if they had asked a Roman priest what took place at Holy Communion he would have said that the consecrated elements contained the whole Body, Soul and Divinity of Christ. The Church of England revolted clean against those doctrines, because they could not be found in Scripture, and broke free from the materialistic side. He went on to speak of the Reservation of the consecrated elements in the Roman Church, said there was no room for Reservation in the Church of England, and added that he thought one of the reasons why the Deposited Prayer Book in 1927 was rejected was because the nation rose as one man and protested against the suggestion of Reservation. The elements used at Holy Communion were not to be saved, carried about, or gazed upon. Evangelicals also believed that the soul had direct access to God, and they were going to stand by the Thirty-nine Articles, which were the foundation of their faith.

WHAT THE CHURCH HAS TO OFFER.

The Church offers to men a solution of the problems of sin.

It gives comfort and strength when trials come and sorrows weigh upon the heart, an enlargement of life's meaning, guidance in life's endeavours, and an assurance of life's outcome.

It offers a message of courage and hope, the gift of wisdom in times of perplexity, the assurance of perfect peace, emancipation from ignorance through the truth which makes all men free, and the power of eternal life.

Church Overseas.

The Church in England.

THE BISHOP OF JARROW.

No religious writer in Great Britain exercised a wider influence than Dr. S. K. Knight, Bishop of Jarrow, who died in Durham on May 9, at the age of sixty-four. For a number of years he had contributed the Saturday religious column to the Times, and through it he became in a real sense a teacher of teachers. It was not only in Anglican pulpits that quotations were constantly made from his articles. They were frequently mentioned with admiration by Free Church leaders, and a united welcome was given to the series when published in book form under the title, "The Christian Year." His "Saturday sermon" must have brought him a very large correspondence, and he replied with prompt courtesy, often writing long letters with his own hand.

Dr. Knight succeeded the late Bishop Pearce, of Worcester, as ecclesiastical adviser to the Times, and he was a frequent contributor also to the Literary Supplement. A keen and diligent student, he had gathered round him the latest and best books in theology and science, yet his extensive reading formed an almost invisible background to his journalistic work. Very seldom was there a personal allusion in his writings, or a new illustration like the flash of a kingfisher's wing over a grey stream. The quotations he made in the course of a year might be counted on the fingers of one hand. He did not need, in fact, to borrow from other men's stores, for he addressed himself directly to the hearts and consciences of his readers, and like his Master, he spoke with authority. He was at his best, no doubt, when the sacred seasons of the Church called forth a wealth of devotional tenderness, yet where shall we find more helpful expositions for the long range of "Sundays after"?

Evangelicals' Forward Movement.

The account of the opening of the New Clifton Theological College, Stoke House, Stoke Bishop, in the West of England, on May 11th last, is just to hand in the "Church Record." This college is founded as a memorial to the Rev. Richard Weston, an Evangelical clergyman, who inspired the founder (Rev. P. E. Warrington), and many others, to take Holy Orders.

The college motto has been well chosen, "The Truth shall make you free," and its definite object, said Mr. Warrington, is the maintenance and furtherance of a sound Scriptural, sane and spiritual Evangelicalism.

The principal is Dr. C. Sydney Carter, late of the B.C.M.S. College. He, speaking at the opening, said they wanted men to go out from that college who knew what they believed, who had experienced what they believed, and who, later on, would be able to deliver to other fellows a message of hope, light and comforting power. They wanted men of faith and prayer, who would not only preach, but also live the Gospel.

They wanted men of the Book, men who believed that the Bible was God's inspired word. They might call him he said, old fashioned, because he believed the Bible was God's Holy Word, but if he wished to be a Churchman, he must be a believer in God's Word, since their Church made its supreme

appeal to the Word of God, and based all its teaching upon it.

That was why our forefathers called themselves Protestants—a word very often misunderstood, because they witnessed for "pro" and not against the great Catholic truth, i.e., the supremacy of the Holy Scripture.

The principal further stated that they wanted men of sound learning, students who would not be afraid to hear what modern scholarship had to say. Coming to Church teaching, the Principal said, "We shall treat that Word (i.e., God's Word), as our Lord regarded it. What was authoritative to Him will be to us; what was history to Him will be to us; what was God's Word to Him will be God's Word to us; and I don't think we shall go far wrong. Our teaching will be definitely Evangelical and not partisan."

Our extracts are from "The (English) Record" of May 27th, and will be read with deep thankfulness by all true Churchmen in Australia. Anglo-Catholicism is not having all its own way in England. Far from it. There is a reward in true Churchmanship (Catholic because Reformed and Protestant).

C.M.S. MEDICAL MISSIONS.

"Hallmark of Christ."

"Shall we not seek to have a greater share in the relief of suffering, for in so doing we shall be following in the footsteps of our Saviour, Who said, 'He hath anointed Me to bind up the broken hearted, and to proclaim liberty to the captives?'" These words were spoken by the Rev. W. Wilson Cash in his sermon on behalf of the C.M.S. Medical Missions Auxiliary in St. Bride's Church, Fleet-street, London, the other day.

Mr. Cash pointed out that the care of the body was an essential element of the Gospel, and part of Christ's commission to His Church, and it followed that if the Church neglected this side of its message it was proclaiming an incomplete Gospel. Evangelism carried with it the implication of social service. The policy that was being worked out by the C.M.S. was that every missionary engaged in evangelistic work should engage in some form of social service, and that the doctors and nurses working in the hospitals and welfare centres should take their full share in the task of evangelism.

Christ sent His disciples forth to preach and to heal; He left them an example that they should follow in His steps. Mr. Cash quoted some words used by Dr. Mott when speaking in Edinburgh in 1930 on Medical Missions. He said, "I know of no work that is more Christlike in its conception, more practical in its working, more economical in its administration, and more highly multiplying in results at once visible than medical service."

Medical work stamped the Church with the very hallmark of Christ. It opened doors for the Gospel message, hitherto closed by prejudice and fanaticism. The C.M.S. had taken a leading part in medical missionary work. Could they but picture the work they would see the blind and the leper, the maimed and the injured, the diseased and the afflicted, seeking relief and health, and had they faith and vision, they would see Christ moving among that suffering crowd, using the skill of the doctors and nurses, to bring to men and women His own healing touch; and they would see Him entering into lives with healing for their souls as well as for their bodies.



NEW SOUTH WALES.

Diocese of Sydney.

ST. BARNABAS' CHURCH, CHATSWOOD.

Copy of resolution of the Standing Committee of the Synod of the Diocese:—

"The Standing Committee, which represents the Synod of the Diocese when not in session, has received with regret and disapprobation a report that the Parish Council of St. Barnabas', Chatswood, moved the Rector out of the chair at a meeting of the Council over which he had the duty to preside, and placed someone else in the chair and, despite the Rector's ruling that such course was irregular and unlawful, as was also a motion which the Council proposed to carry, purporting to fix the stipend of the Rector for six months at the sum of Five Pounds net per annum. The Standing Committee unanimously resolved to condemn the action of the majority of the Parish Council as being wholly at variance with the Ordinances of our Church which govern the actions of Parish Councils throughout the Diocese. The Standing Committee calls upon the members of the Parish Council of St. Barnabas', Chatswood, to make due amendment forthwith.

ST. PAUL'S, RIVERSTONE.

We have received the Annual Report and Statement of Receipts and Expenditure for the year ending March 31, and they disclose in spite of prevailing conditions, a well maintained work. The parish has seven centres and each has its own financial statement. Vigorous and faithful work has been accomplished. A correspondent writes:

"Considering there are only 3 subscribers of £5 and over, and that the rest of the money comes from labouring men, and small poultry farmers, the £252 raised in twelve months (exclusive of balances brought forward and loan for building) is not a bad record for a small country parish in a year of great financial depression."

LADIES' HOME MISSION UNION.

Miss Young, the Secretary, writes:— We are thankful for the clothing that has been given during the last month. It has enabled us to send some to each of the Mission Zone Parishes where it is much needed. We shall be glad of further supplies so that, in some measure at least, we may continue to meet the winter needs. As well as the Mission Zone, there are still the camps to care for, though we hope that as time goes on, these will cease to exist. There have also been requests for help from some distant parts of the Diocese.

A portion of the proceeds of the Birthday Gift Fund has been used to replace a reduction in the very small salaries of some of the Mission Zone workers, and a donation of £10 has been given to the Church's Migration Council. The remainder will be spent on material, etc., for special relief.

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BRANCH SCHOOLS AT BOWRAL AND NORTH SYDNEY

For further information apply to the Principal, Miss D. I. Wilkinson, M.A.

There have been requests from the campers for Bibles. We shall be very grateful for gifts of these, and Prayer and Hymn Books, either new or second hand. Kindly address them to the L.H.M.U. Office, Church House, George Street.

To help raise necessary funds for the year, it has been decided to hold a Market Day in the Chapter House on Friday, 4th November. The Committee hopes for the co-operation of the branches in making it a great success.

Diocese of Bathurst.

SOCIAL PROBLEMS.

The Bishop's Speech.

The Bishop of Bathurst (Dr. Crotty) speaking at a Mayoral Welcome extended to him on his visit to Gulgong, said he believed we were coming back to religion, and were being flung back on the needs of human nature. They must be realistic about Communism. They must not overcome it by throwing people into rivers. That did not provide a permanent solution. The final way to circumvent any danger from Communism was to Christianise society. He had received some very abusive letters in the last few months, and he had been abused by politicians. He knew that many people would like the community to keep its eyes on heaven while they "pinched the earth." The cure for Communism was not politics; it was Christianity.

"Politics can never kill you, and can never save you," he said. "You have to tackle the social roots of life; and they are not in Macquarie-street. They are in your homes and churches."

Diocese of Goulburn.

QUARTERLY MEETINGS.

The quarterly meetings of the Diocesan bodies were held, on a somewhat reduced scale, on 16th and 17th June.

The Commemoration of the Oxford Movement Centenary in the Diocese has been referred to the Chapter. The Patronage Board for the parish of Bega met and approved the Bishop's nomination of the Rev. Rouse Wyjohn, Th.L., The Patronage Board meeting for the parish of Albury was postponed.

The Council of the Diocese had a very full agenda. It completed the arrangements for the reorganisation of the Michelago Mission District. It surveyed the progress of various diocesan economies and refused an application for the remission of a parochial loan. It paid the last two outstanding grants for buildings and confirmed the adoption of two diocesan students. It referred a petition for the attachment of centre in the parish of Bianlong, to Yass to the Rectors of both parishes for report. It welcomed and approved the idea of a forward movement for the extension of Children's Homes in the Diocese under the control of

a recognised Sisterhood. It suggested the immediate removal of St. Christopher's Church House, Young, to the premises formerly occupied by St. John's Nursing Home and the temporary accommodation of the Rector of Young in the old St. Christopher's building during the rebuilding of the rectory.

It had no amendments to suggest to the New Constitution at this stage, but awaits the final draft. It made preparations for a referendum of the parishes as to the sort of amendments they desire in the Parochial Administration Ordinance. It fixed the Diocesan Synod provisionally for October, 1933.

Diocese of Armidale.

THE GOD OF LUCK.

The Bishop's Words.

Addressing the recent session of his Diocesan Synod, the Bishop said:—

"With all my heart I sympathise with any and all who are called upon to govern in such days as these. With you I appreciate the dire straits in which they find themselves in their efforts to finance our needs and provide the hungry with their daily bread. But no more tragic page is ever likely to be written than that in which is told the story of how a government perverted its people and undermined their characters for money. Above all, a government pledged to care for the workers bled the poor, the pensioners, by the subtle lie that through a lottery they might be rich. For the lottery has largely been a tax upon the pockets and credulity of poorer citizens, and has taken from many not only necessities of life, but from some their self-respect.

"Life's success is meant to be won by work, by effort. We should all be willing to be our 'brother's keeper,' but none should be content to be kept by his brother, and to that pass the leadership of to-day has brought too many of our fellows.

"We churchpeople are not without blame in these things in this diocese. Despite principles and the Synod regulations which express them for us in this matter of gambling, more than once I have come across signs of raffling in Church fetes and fairs. I know that churchpeople indulge in card gambling and in betting. My people, we are in Christ not for the sake of escaping hell, we are in Him to help God's will to have its way here and hereafter. If these appeals to chance are hindering the finer life of our people, if they tend to cause degeneration of character, if they degrade sport (as they do), then in the Name of Christ cut your lives clear of these practices for your brethren's sakes, and make your adventure the difficult effort to live the Sermon on the Mount in a world that prefers to live on the plains. Don't be content with a 'pass' goodness, but seek an 'honours' level, which alone can lift our nation's character.

"No! said Jesus, 'thou shalt not tempt the Lord Thy God.'"

WERRIS CREEK.

Alterations to St. Bede's Church, Werris Creek, costing several hundreds of pounds, which make it practically a new building, have been effected largely by volunteer labour, and the new nave has been consecrated by Bishop Moves, of Armidale. There was an attendance of clergy from all over the diocese. It was mentioned that the original small wooden church was brought to Werris Creek on a dray 40 years ago.

VICTORIA.

Diocese of Melbourne.

"JOB AND MR. JOB."

Tableau and Comedy Drama.

At the new Playhouse, Melbourne, on Tuesday, June 14th, a very appreciative audience, including the Archbishop and Mrs. Head, witnessed the production of four original tableaux, from the Book Job, and a three-act comedy, "Mr. Job of Australia," by Rev. Dr. A. Law, of St. John's, Toorak. The tableaux were most impressive, and showed much careful thought, both in their interpretation of Job's life and in their production. Tableau 3, "Job's Comforters," was, if anything, the most effective, aided considerably by the voice, Mr. E. C. Taylor speaking more distinctly, so that his reading from the Book Job could be heard and understood. A male chorus from St. John's, under the direction of Mr. Welsford Smithers, chanted other portions from the book, while their work was good, it lost much of its effect by the dropping of the curtain and instant lighting up of the orchestra, which proved distracting to the audience. Miss

Julia Russell sang "Ad Ana Adonai," (Psalm 13), and "The Hebrew Lament" with telling power.

Atmospheric music arranged by Mr. William Mallinson, conductor of the Malvern Symphony Orchestra, was greatly appreciated and helped much in what must be regarded as a successful presentation.

With the first note of the Chandler Orchestra, which undertook the musical portion of the production of the comedy-drama, the atmosphere changed. The audience immediately realised that it had parted forever with the ancient East, and was now surrounded with the atmosphere of the modern West. Jazz selections were played between each scene. These became monotonous long before Act III began. A little variety of Western music would have proved just as "atmospheric" without being so offensive to the ear.

Dr. A. Laws is to be congratulated upon writing such a splendid modern parallel to the ancient story.

The writer says that it is not a new departure thus to treat Biblical subjects. It has been done from early times, though this manner of treating the Book Job is somewhat novel and he hopes that irreverence will not be evident. His hope is fulfilled. After witnessing the play, no thought of irreverence could possibly find entrance into the mind.

"Mr. Job of Australia" opens with Mr. Job's family, about to enjoy a revel in the form of a Fancy Dress Ball. Discussion takes place as to whether any people are really disinterested. "Doth Job serve God for naught?" Mr. Job is a squatter and land owner. The next scene depicts an old friend dropping in, on Mr. and Mrs. Job's return from church, when this friend supports the theory that Human Experience proves that merit and success are inseparable. Calamities begin to fall on Mr. Job. A bush fire destroys his sheen. This leads to a law suit in which Mr. Job is penalised. Job's three friends then plan to help him, but their proposals are based on selfish regard. Here we see the Box with its mystic lettering, which is in part after the ancient cuneiform inscriptions of Babylon.

Further misfortunes befall Mr. Job, who throughout, declares his integrity.

The hospital scene makes a splendid anticlimax, and the arguments against the taking of the life of a sufferer, while humorous, are most convincing.

Act III shows how "all things come right in the end." Quite unexpectedly the curtain falls. There is a feeling that the play is incomplete, but then we realise that our solution of the problem of suffering in this world is also incomplete, and we must wait until we get "behind the scenes," when our hope is that the Creator will reveal to us His purpose.

To the hundreds present last night, Job will be a new reality, for ancient names, happenings, talk and philosophies, were translated into modern equivalents.

Howard Smith, as Mr. A. D. Job, sustained his part excellently, and excelled particularly in the hospital scene. Edith Appleton, as Mrs. Job, had her opportunity to show her ability. At first she was a little stiff, and addressed the audience, when speaking her thoughts aloud, but later entered into the spirit of the character, and the hospital scene found her at her best.

George Faulkner (co-producer), made a splendid Rev. E. L. I. Hughes (a younger friend of the family). Mr. Faulkner has a voice full of quality, which he used to advantage and there was a naturalness about his work which was sadly lacking in some of the other characters. Mr. H. N. Gregory gave careful thought to the study of Mr. William (called Bill), Dadd, and played his part with great effect.

Other parts were taken by Alan A. Bell, Mrs. Beverley Jackson, Gilbert R. Hillman, Mr. Ray Weeks, Horace A. Smith, Stanley Whitelaw, Richard Ross, Miss Nancie Moodie, Miss Irene Appleton, Miss Noelle Howe, and Miss Marie Balfour.

Diocese of Bendigo.

THE TODDLERS' HOME.

The Bishop's Letter.

The Bishop, in his monthly letter to the Diocese, writes:—"The most outstanding event of the month has been, of course, the opening of the Toddlers' Home, truly a never-to-be-forgotten day, and particularly a proud and happy one for me personally, because for years I have longed to do something of this sort, and now our hopes are most happily fulfilled, and that too, in a bigger and richer way than would have been possible were our plans only diocesan in their scope. Further, it is particularly

valuable as a Provincial activity, making for unity. It has frequently been objected that in Australia our Anglican Church is too much enclosed in separate water-tight compartments. In Victoria we have opportunities for Provincial action which are unique in the Commonwealth. Because owing to our comparatively limited area, combined action is possible and needless to say, is profitable. It is the old truth that unity is strength. Our Toddlers' Home is proof of this, and is, I trust, a kind of first-fruits of wider Provincial co-operation. For, perhaps in the future, there will be in our chain of institutions (of which our Toddlers' Home is now an integral link), a Boys' Home, in Ballarat, a Girls' Home in Sale, and indeed co-ordinated institutions in the other Victorian dioceses. For we are members one of another."

Diocese of Gippsland.

THE BISHOP'S LETTER.

Ordination.

The Bishop writes:—"On May 29 I held an ordination in the Cathedral, when the Rev. Terence Vizard, Th.L., was made a Deacon. It was one of the happiest of the long series of such services that are in my memory. The presbytery that joined me in the laying-on-of-hands in the priest's ordination consisted of the two Archdeacons, the Rev. J. E. Stannage, the Rev. L. Sawtell, and the Rev. W. G. Vizard. The preacher was the Rev. L. Sawtell, and we were all grateful for his thoughtful and suggestive message. Mr. Sawtell also conducted the preordination Quiet Day, when he gave us a most stimulating series of four addresses on "Giving ourselves away," "Learners," "Lovers," "Leaders." The ordination service was fully choral and the Cathedral organist and choir gave us of their delightful best."

The Church Army.

"The English delegation of the Church Army have just completed a series of Crusades, each lasting a week, at Ballarat, Morwell, Moe, Maffra, Traralgon, Lakes Entrance, Warragul, Korumburra, Yarram, and Wonthaggi. This is a great and valuable service that has been rendered to the Church in this Diocese, and I desire to express my sincere gratitude to the evangelists and sisters of the delegation. All the reports of the Crusades have not yet reached me, but those which have come to hand reveal a depth of interest that is very gratifying. It is my earnest hope that the outcome of the delegation's visit to Australia will be the establishment of a Church Army training centre for the Commonwealth. What a great thing it will be for our Church here, as in the Old Country, we can have the help of this useful institution in our social and evangelistic work."

Church Hostels.

St. Anne's Hostel for Girls, Sale, is under the management of St. Paul's Convent Chapter, Sale, the Deaconess Committee being in charge. We notice that parents and guardians may obtain a prospectus from the Rev. Sister May, St. Anne's Hostel, Barkley Street, Sale, Victoria. This title, Rev., is something new for a deaconess in an Australian Diocese.

QUEENSLAND.

Diocese of Brisbane.

DIOCESAN SYNOD.

Archbishop's Address.

Having referred to appointments and changes in the diocese, the Archbishop referred in his Synod Charge to the two Church Colleges, St. Francis' and St. John's, dwelling principally on the financial condition of the latter. He rejoiced at the missionary giving of the diocese and referred to the Home Mission Fund and the Oxford Movement Centenary under the euphonious title of Church Revival Centenary. He then went on to deal with

The Coming Struggle.

"I think the stage is set for a great contest to be waged between the forces of militant atheism on the one hand and Christianity on the other. It is true that atheism seeks to take away their belief in God, not from Christians only, but from all who believe in God at all. It is, however, mainly against the God of the Christians that this war will be waged, for it is not conceivable that the whole world should become Buddhist or Hindu or Mohammedan, but it is

conceivable that the whole world should become Christian. Such was and is the deliberate will of the Founder of our Religion. The movement that began with an attempt to destroy religion in Russia has spread into all parts of the world, and you now have its emissaries working everywhere, not only with relentless vigilance, but with the utmost earnestness. In this war there can be no neutrality. Those who, if asked, would say that they are Christians whilst they maintain entire indifference to all that Jesus Christ demands of them, are not even neutral. A so-called Christian who declines to fight at all on the side of Christ is such a weakness to the cause of Christ that he must be said to be fighting against Him. A very terrible and searching lesson is to be learnt from that reprobation of those who are neither cold nor hot, but lukewarm, that you can read for yourselves in the fifteenth and sixteenth verses of the third Chapter of the Revelation."

The Church's Difficulties.

During the whole past year, on every day of it, the parishes of this Diocese, as those of every Diocese of Australia, have had to face a time of anxiety and distress, perhaps unparalleled. They have stood up to it nobly. No single parish has had to close down, though in some of them it must have seemed at times as though it would be impossible to carry on. But there are in every place some who simply will not let the Church's work come to an end; all honour to them. It is not that people have ceased to go to Church. On the contrary, in most of the parishes you will find that congregations are larger, and that Communicants have notably increased. I wonder if we ever had, for example, such a Good Friday and Easter as this year? I doubt it. And the accounts that come to us from the Old Land tell a similar story. But collections are smaller, so in many cases are subscriptions to the work of the Church, for in a world verging on insolvency, people, with all the good will in the world, simply have not the money to give.

Poverty and Unemployment.

Almost all people are poorer than they were, no matter from what source they get their income, and the volume of unemployment is the direct cause of poverty that has brought many into a state akin to despair. But poverty is not the only trouble that causes trouble. There is a lowering of morale that prolonged unemployment is sure to bring to all but a very few supreme souls who are able to withstand it. No need can be more acute than to provide work for those who are longing for it, but are driven downwards because of the lack of it; no need more acute than to find a remedy for that tragic spectacle, our fine boys leaving school well educated, manly, keen to make the best of their lives, but forced down into a distasteful idleness. It is a strange paradox that the capacity of the world to produce more than it needs of almost everything

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should co-exist with extreme poverty in large areas of population. It has hitherto been beyond the wit of man to devise a remedy for this discordance between consuming and producing power. The efforts that honourable people have made, and the sacrifices they have willingly endured to set to rights our country's finances have been beyond praise. I say honourable people, for there are dishonourable people who will make no effort and endure no sacrifices. But two profound truths, taught by St. Paul, are being forced upon us. One is that "the members should have the same care one for another, and whether one member suffer all the members suffer with it." The other is contained in the words, "Look not every man on his own things, but every man also on the things of others."

SOUTH AUSTRALIA.

Diocese of Adelaide.

C.M.S. ANNUAL DEMONSTRATION.

The Annual Demonstration of the Adelaide C.M.S., proved a very happy function. Members of the League of Youth were particularly busy, assisting in every direction, and later presented a Missionary play, "The Call of India," a simple story, but making its own distinct appeal. Old and new friends, among whom were Mrs. and Miss Watkins, just returned from a trip abroad, and the Rev. and Mrs. J. B. Montgomerie, the new incumbent of St. Luke's Church, and his wife, were welcomed.

The public meeting was presided over by the Rev. W. H. Irwin, M.A. (President of the Branch), who, in speaking of the progress of the Branch during the past year, said it was gratifying to know that interest and zeal were being so well maintained, and that there were still people who are ready to sacrifice their time, energy and money in the cause of sending the message of the Gospel of Jesus Christ abroad.

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The first speaker, Miss Watkins, told of her experiences as a member of the Summer School held in England, and during the time of her training at Kelleway Hall, a C.M.S. Missionary Training College for Women, in North London. In each of these places she had spent very happy days, conscious always of the sense of being part of one great family, which feeling she was delighted to find was just as true of C.M.S. in Australia, as it was of C.M.S. in England.

The Rev. J. B. Montgomerie, in his appeal to old workers that they grow not weary in well-doing, and to new ones to make greater efforts in the wonderful privilege given to us, gave the history of the planting and growth of the Church in Uganda, from the year 1844 to the present day—the early years filled with sorrow, disappointment and difficulty, but the workers struggling on, and to-day there is being reaped the harvest of their sowing, a flourishing Church, with the King and all his cabinet, followers of Christ. The same thing is being done in Kenya, the Upper Nile, and Central Tanganyika, the C.M.S. being responsible for the greater part of the work. The task of carrying on this work is shared by us all, and it is our privilege to carry on that which the pioneers commenced.

Diocese of Tasmania.

COLLEGIATE SCHOOL.

A new wing, which has recently been added to the Collegiate School conducted by the Sisters of the Church, was opened and dedicated by the Bishop of Tasmania in the presence of a large gathering.

It was regretted by many people that the procession was led by a Sister who carried a censer, and that the new rooms were formally censed as part of the dedication ceremony.

C.M.S. in N.S.W.

Annual Conference.

At the invitation of the Rev. W. F. Pike, B.D., the Annual Conference of the C.E.M.S. in New South Wales, was held at St. Luke's, Concord, on Tuesday, June 14th.

Nearly eighty men sat down to tea provided by the St. Luke's Branch and the ladies of the parish.

A short devotional service in the Church followed.

The Chairman of the Society, Rev. Arnold Conolly, in the course of a brief address, pleaded for a spirit of greater unity and goodwill in the community. It was the duty and privilege of the C.E.M.S., he said, to promote such a spirit, and to mobilise the men-power of the Church, and attract to it the many fine men who were not now taking any part in its life.

There was a large gathering of men in the school hall, where the conference was held later. An apology was received from His Grace, the Archbishop, who was taking a Confirmation, and the Chairman of the Council presided in his absence. The secretary read the report of the Council outlining the work of the year, followed by the financial statement read by the Treasurer, Mr. W. E. Saunders, showing a small credit balance.

Mr. Fusedale, the organiser of the Social Service Committee, delivered a stirring address on the work which had been accomplished among returned soldiers, and needy men since its inauguration ten (10) years ago. He said that the value of the work to the Church and the community might be gauged from the fact that up to the present over 1,200,000 meals and 350,000 beds had been supplied by the Committee to men in distress and without work free of charge, and over 12,000 jobs had been provided, apart from gifts of money and clothing. Mr. Fusedale said that the work was unique, and although at times it was difficult to carry on, God had always found the means to maintain it.

A cheering report was read by Mr. Harry Thorpe, the Secretary of the C.E.B.S., and a member of the Haberfield branch of the C.E.M.S., who said that during the past six months the Society had made considerable headway in New South Wales, and that several new branches were about to be formed.

There were over 200 branches throughout the Commonwealth, and the Society aimed at bringing the lads into living fellowship with the life of the Church.

After disposal of the general business of the Conference, two very fine inspirational addresses were listened to with rapt attention, punctuated by applause, by the large

body of men present. Mr. Harry Hibble, one of the members of the Social Service Committee, spoke of the witness of the C.E.M.S. in the home, business, sport, and leisure. The speaker's breezy style and earnest, vigorous personality, made a deep impression.

Mr. Hibble made no apologies for religion taking the first and proper place in his life, and thanked God for a Godly father and mother. He believed in every man being a priest in his own household. There should be no doubt in our business, he said, as to Whose we are and Whom we serve.

While in no way condemning or deprecating sport, Mr. Hibble thought that it occupied too large a share in our national affairs to the detriment of the more serious aims of life.

The address of the Rev. W. F. Pike was an able and earnest exposition of the part which C.E.M.S. should play in the life of the Church and Nation. It was time, he said, to re-state what membership of the Church really entailed; there were too many men in the Church who did not really know where they were. The Apostles did not join or form a Church—they were the Church itself. One of the great hindrances of the Church to-day was the thousands of unconverted men with a second-hand religion, who professed to belong to it.

God's purpose in compassing our salvation entailed definite service for Him. Christianity was social as well as individual. Followers were needed as well as leaders, and there was a place for every man in the Church's army. There were the stirrings of a revival of true religion, and the C.E.M.S. must take its full share in bringing the men in; it was the layman's job to make an impression on the ninety-per cent. of their fellows who did not attend Church.

An important aspect of the Society's work was the formation of Christian character, and the cultivation of the ministry of friendship.

Mr. W. E. Parkes, of the Canberra branch, expressed his appreciation of the conference, and conveyed the greetings of his members to the brethren in New South Wales with the hope that it might be possible to hold a future conference at Canberra.



ST. BARNABAS, CHATSWOOD.

A Study in Origins.

Mr. W. A. Dove, of Lakemba, writes:—Your readers may be interested in certain facts which have an important relationship to the dispute as to the appointment of the new Rector of St. Barnabas' Church, Chatswood. As everyone knows, the Archbishop exercised his right of appointment to the vacant Rectory, and appointed a man to whom a number of the Church officers appear to object. The right to appoint fell to the Archbishop, because the parochial nominators failed to present a candidate to him within the prescribed time. They failed to present because they were unable to obtain the concurrence of the diocesan nominators within the prescribed time as required by the Presentation Ordinance in force in the diocese. This Ordinance provides that a candidate nominated by the majority of the parochial nominators must be approved by the majority of the diocesan nominators before he can be presented to the Archbishop.

This system of interposing the diocesan nominators between the parishioners and the Archbishop has, like all other rules, a historical significance. We must look for its explanation to the system of patronage which obtains in England, and has obtained ever since England became a Christian country.

In England the land was originally acknowledged to belong to the people as a community. They were organised in villages rather than as a nation. The ancient village is the modern parish. When a village became Christian the people naturally wished to provide for the temporalities necessary to support the Church and the Curate. The invariable course was to set aside a certain portion of the village lands (the Glebe), for this purpose. When the cure fell vacant, there were two parties to be

considered. The Bishop had the say as to the spiritualities, i.e., it was his duty to see that the new curate should be canonically fit. The people who provided the use of the land from which the Curate was supported had the right of choice in all other respects. Thus the people, represented by their thegn or squire or lord of the manor, presented their nominee to the Bishop, who had no right to reject him except on the ground of "spiritual" unfitness.

The Bishop's part was, and still is, strictly confined to seeing that the clerk presented to him is canonically fit. This principle has been affirmed in the Courts as recently as 1931, in the famous case of the Trustees of St. Aidan's Small Heath against the Bishop of Birmingham, reported in the Law Reports, 47 T.L.R. 297.

Next we see the old, old story of English history happening again. The village lands came to be regarded as the private property of the squire. The control of the church lands where he resides becomes his in a personal sense instead of a representative sense. He becomes the patron. The people lost in time their rights in the appointment of their curate. The matter comes to rest entirely between the Bishop and the patron, and this has been the position for centuries.

This system is of course, universally recognised as far from perfect, although people do not generally think out its causes and origins. So, when devising a new system in Australia, the patron's "rights" were abolished. But, acting on the analogy of the patronage system, a new body was set up between the people and the Bishop. This body is the Diocesan Nominators, elected by Synod.

How the system can fail is clearly seen in the Chatswood appointment. No one who, like myself, accepts the principles of Henry George can make any mistake about the rights and wrongs of the case.

Although in one sense entirely a Church of England matter, in a broader sense it rises from a defective land system. "The price of liberty is eternal vigilance." And its interest for the Henry George man lies in the relation of the subject to the land. Most abuses spring from monopoly or privilege, and the most deeply seated of all privileges is the privilege of the private ownership of the land which was created by God for the use and benefit of all men.

C.M.S. STAMP DEPARTMENT.

Mr. Alfred McMahon writes:—The stamp department of the Victorian Branch of the C.M.S. has great possibilities and in order that we may carry on more efficiently and grasp opportunities more quickly, we would be very pleased and thankful for the gift of a Gibbon's Stamp Catalogue for the World.

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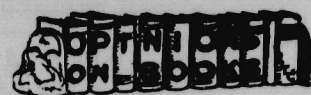
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There are Classical and Modern sides, and all facilities for the preparation of boys for either a profession or mercantile career.



Our Great Asset, a handbook for Australian Sunday Schools, edited by Archdeacon Blackwood, of Tasmania and the Rev. F. A. Walton, Director of Religious Education, Diocese of Sydney. Published by Angus and Robertson, price 3/9.

There is no doubt as to the value of this book of 145 pages. It should be in the hands of all clergy and Sunday School workers. Not only so, it should be carefully read and pondered by churchwardens and parish authorities, for one of the real problems in parochial life is ill equipped buildings. Most of our church halls are out of date, badly planned and not suited for efficient Sunday School work. Here is a helpful guide. Lay authorities need enlightening on Sunday School needs, equipment and co-operation. Your reviewer is convinced that this volume will dispel no end of darkness. The various chapters in this book are written by experts and deal with "The Principle of Grading," the primary grade work, and worship in the Junior Grade, then chapters on the intermediate grade, senior department, the one room school, expression work, school buildings and the supply and training of teachers. The Primate writes a concise and happy preface in which he states that the book "is well written, in clear, simple language, and is well planned, and will, I think be of the greatest service to our work. . . . It is a privilege to be able to commend this wise enterprise." The spiritual note is kept foremost in the subject matter, there are excellent diagrams, and a wise balancing of guiding ideas. We warmly commend this volume. It is calculated to be of real value in Church work amongst the year. Indeed, it is a volume that no lover of the young, their Christian education, and character building, can afford to be without.

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God in the Shadows, by Hugh Redwood, published by Hodder and Stoughton, London, obtainable from Angus and Robertson, paper covers, 1/4. Hugh Redwood is a London journalist and an earnest Christian layman. He has a distinct flair for the kind of writing this volume and his earlier one, "God in the Slums," conveys to their readers. This present volume is really a book about himself—his career from boyhood, when he sang in a church choir, and ultimately went into journalism and saw London in its seamy and tragic life and well as in its public functions and church doings. He tells how he learnt the Scripture well and gained a famous Canon's annual prize for Divinity. He loved to go down into the bad quarters, where Salvation Army sisters worked; he saw what vicars and curates were doing for God in London's dark purlieus, and his many contacts and strange reportings were used of God to bring him into the redeeming experience of Christ's saving power. It is a compelling story, written in clear, incisive English and just another tribute to the working of God, the Holy Spirit, in the life of a man. He closes his volume with the words, "By what strange paths He leads us to Himself. Little I dreamed at the time that the corner of Page Street was a corner in my life. . . . The world of thought is making its pilgrimage to Bethlehem. But for me the cradle of the Christ-child stands on the wet pavement at the corner of the street."

From the St. John's College Press, Morpeth, we have received two useful pamphlets, **Christian Science**—a diagram, by D. A. P. Elkin, price 7d. post free, and **Jesus and God**, by E. H. Burgmann, price 1/6.

Synoptic Tables.

Those who wish to have the result of modern research into the Synoptic problem in a clear, concise and crisp form, can't do better than purchase a copy of the new Synopticon, by Joseph Smith. There is a foreword by the Principal of Overdale College, near Birmingham, on the staff of which modern College the author served from 1929, until his death in 1931.

The Marcan theory of the origin of the Gospels is adopted, and 7 different types are used to distinguish the different sources of the gospels, as held by some modern scholars. The events, sayings and miracles being presented in parallel columns, the student is able to see at a glance where the parallels in the gospels occur. The arrangement is clear and concise, and will be helpful to all students, whatever their views. The price is only 3/6 paper, and 4/6 cloth.

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I MUST keep the LAW OF THE
KINGDOM
and perform my DUTIES to God
to other men and to myself;
I must BELIEVE in God,
REVERENCE God, LOVE God
With all my HEART, with
All my MIND, with all my
SOUL, and with all my STRENGTH.
I MUST join openly in God's WORSHIP.
THANK God for His many blessings,
TRUST God in my daily life,
PRAY to God regularly, and
HONOUR God's Holy Word
As my GUIDE through life.
And I must SERVE God TRULY
All the days of my life,
DOING His Will and KEEPING His
Commandments.



Australian Church Record,
Diocesan Church House,
Sydney.
July 7th, 1932.

Dear Boys and Girls,

There is a verse in the Bible which I like. It is, "Never despise the day of small things, for it is out of the small things that all big things grow." In other words, there is always a way of doing when we are willing to begin small. There are thousands willing to do great things for one willing to do a small thing, but there never was any truly great thing that did not begin small." So says one of our great writers. All big things grow out of little things, and God will not trust us with big things unless we do the little things faithfully. David Livingstone did not do what we should call a great work at the beginning of his life. But he was faithful to the task that was given him, and God said to him, "You have been faithful in that. Now I have got a bigger work for you to do." "He that is faithful in that which is least is faithful also in much."

Little Things.

"What an insignificant thing you are," said a raindrop, as it splashed into a puddle by the side of the road. "Perhaps so," said the puddle, but I reflect as much of the sky as I have room for, and the bosom of the proudest lake can do no more." God is always doing great things with little things. David only had a sling and some stones, and yet with them he did what an army could not do. It is said of Paganini that he was performing before an audience, and he was alarmed and disappointed because his violin strings began to break. One by one they snapped, until at last Paganini had but one string left. The audience were about to leave the hall when Paganini went on to the platform, and raised his hand, saying, "Vait, vait, von string and Paganini. Lifting his bow once more, he played on the solitary string, and harmonious melodies rose and fell and flooded the concert hall. One boy—and God! One girl—and God! Who can tell what music they may make throughout the world.

When the Lord Jesus was in the crowd of five thousand men, beside women and children, and all needing food, the disciples told Him there was a boy there. Jesus wanted the boy just that day, and He wanted to use that which he had to work a great miracle. The world is waiting for you and God is waiting for you because He has a work for you to do. You have perhaps been inclined to think that God's work in the world is only done by clergymen and Sunday school teachers, and other good people, but there are tasks in life which God is expecting boys and girls to perform. Ask God to show you. Say to Him, Lord, what wilt Thou have me to do? and never forget, as Horace Bushnell said, "Every man's life is a plan of God."

Your loving friend,

THE EDITOR.

JUMBLED BEASTS OF THE BIBLE.

1, sas; 2, lcame; 3, neyoc; 4, erha; 5, eniws; 6, xo; 7, speech; 8, tgoa; 9, tarh; 10, buckeor; 11, dree; 12, ypggar; 13, Chsoima; 14, nilo; 15, mar; 16, bmal.

HIDDEN BIRDS OF THE BIBLE.

1. I don't like to leave her on the floor. 2. How long will you be? 3. Amos prayed. 4. I will rave no more, it is better to be quiet. 5. The aster killed the daisy in a battle of flowers. 6. S. W. Anthony won the race. 7. The hawked did not call at our place. 8. After we left the little island of Apelli, Canada was soon reached. 9. Floss, if rag ends tear up some more.

A SONG OF PRAISE.

For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies,
Lord of all, to Thee we raise,
This our grateful hymn of praise.

For the wonder of each hour,
Of the day and of the night,
Hill and vale, and tree and flower,
Sun and moon and stars of light,
Lord of all, to Thee we raise,
This our grateful hymn of praise.

For the joy of human love,
Brother, sister, parent, child,
Friends on earth and friends above,
Pleasure pure and undefiled,
Lord of all, to Thee we raise,
This our grateful hymn of praise.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

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

July 10, 7th S. aft. Trinity.—Morning: 568, 255, 233, 302(117). Evening: 248, 30, 285, 29(427).

July 17th, 8th S. aft. Trinity.—5, 389, 535(115), 329(279). Evening: 305, 235, 244, 22.

July 24, 9th S. aft. Trinity.—Morning: 5, 273, 573(427), 373. Evening: 172, 133, 282(31), 19.

A. & M.

July 3, 6th S. aft. Trinity.—Morning: 166, 242, 175, 277. Evening: 439, 254, 370, 24.
July 10, 7th S. aft. Trinity.—Morning: 3, 175, 201(63), 265. Evening: 223, 246, 257, 207.

July 17, 8th S. aft. Trinity.—Morning: 4, 240, 172, 200. Evening: 204(191), 304, 233, 266.

July 24, 9th S. aft. Trinity.—Morning: 7(79), 183, 224, 274. Evening: 629, 168, 174(370), 23.

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A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Russia To-day.

The Constitution.—Work of Committee.

The National Church League.

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EDITORIAL.

Rome and the Anzac Memorial.

IT was a foregone conclusion that the ultramontane Church of Rome would have nothing whatever to do with the official service for the laying of the foundation stone of the Anzac Memorial in Hyde Park, Sydney, on Tuesday last. This all exclusive Church has never seen fit to share in the combined Citizens' Services on Anzac Day, and therefore it was not likely to take part in this particular service. The statement of the Romanist Archbishop Sheehan in the Sydney Press on Friday last regarding the matter was one of the plainest pieces of sheer bigotry which we have read for a long time. Rome, of course, claims a monopoly in matters of religion and like all monopolies, she will not brook any equals—indeed, to her, Protestants are heretics. Surely this attitude is a pitiable one in the eyes of a gainsaying world. No wonder many say, "see, how these Christians love one another," but the onus is on the Church of Rome. Its action is the very antithesis of the Spirit of Christ. In any case, it will become this Church to act in the way she does when she represents not one quarter of the population. Is it not about time that the Reformed Churches, who are practically three times the number of Romanists, woke up and put these Roman leaders in their proper place! We believe in living and let live, but why this supineness in the face of recurrent Roman Catholic dogmatism and bigotry? It is all in keeping with her policy of segregation, as seen in her schools. Evidently she

is afraid to mix, yet she wants more than her share of the State's good things. We are thankful to the Sydney Morning Herald for its leader of July 16, wherein the un-Christian attitude of this Church is castigated in no uncertain terms. The best thing is that if Rome cannot join in on equal terms, she had better keep away. One thing, the public are being awakened to Rome and her disruptive tactics.

A Cause for Thanksgiving.

IN our last issue we urged that unceasing and importunate prayer should ascend to the Throne of Grace on behalf of the responsible leaders of the several nations sitting in conference at Lausanne. Now that the deliberations are over, with the result that finality has been reached regarding war reparations and with a vastly happier understanding amongst the debtor nations, we call upon our readers to lift their hearts in humble praise to our Heavenly Father. Undoubtedly prayers have been answered, for it seems now, at last, after thirteen years of the sad economic consequences of the Peace Treaty, that Europe has reached a real state of mutual trust and understanding. It has been a bitter road for the vanquished—and certainly for some of the victors! Mistrust, suspicion and even hatred have dogged the steps of the healers of war and repeatedly clouded vision and counsel. Lausanne has now cleared the way—and in this, our own British Prime Minister, Mr. Ramsay MacDonald, has played a noble part. Lausanne is his own achievement. It means that reparation payments as between victors and vanquished in the war are now ended. The road is open to world rehabilitation. However, there is a caution, in the words of Mr. MacDonald himself, "The agreements signed at Lausanne must have a response elsewhere—that is of helping to create a new order and to promote the establishment and development of confidence between nations in a mutual spirit of reconciliation and justice."

Finding of German Airmen.

AFTER forty-five days of wandering up and down in the cheerless and forbidding north-west coast of Australia, the two German fliers were rescued. The story of their terrible privations, coupled with a desperate hoping against hope that some signs of human life would be found, will never be fully told. Strangers in a strange land, starving in their search for food, broken and battered in mind and body during the awful days of suspense and waiting, they lay down to

die. Meantime, the searches by the blacks of two missions were rewarded—the men were found—and they, in turn, to become delirious with joy. To us the touching word is seen in the cabled message to the leader's parents in Germany, "Rescued, well, greetings everybody, God lives." Clearly the young airman is a man of faith and prayer—and these did not go unrewarded. The work of the aborigines affords a striking testimony to the power of Christian missions. Instead of being eaten, as might reasonably be expected in earlier days, these two men are searched for and shepherded and fed until authorities arrived to bring them to hospital in Wyndham. Time brings its rewards. The work of God amongst the most primitive of peoples is not in vain. The super-natural and transforming power of the Gospel is soon felt, to bear fruit in due season. We hardly know which to applaud most, the grit and faith of the young airman, or the touching solicitude of mission aborigines. Two things this episode tends to throw into relief, the magnitude of our Australian continent and the rich, yet strange diversity of its topographical conditions.

Back to Work.

THE firm resolve of the Australian Premiers in Conference to get the people back to work has already given buoyancy to our land. Owing to the cutting off of loan funds from overseas, hundreds once employed on government undertakings have been idle. Coupled with these are the vast numbers who have been without employment through industries closing down or because the people's purchasing power has reached the lowest possible condition. People who have money hoarded, or are waiting investment, should now let go the leash, because the easy flow of capital makes all the difference in the community. The people are here, needing sustenance, clothing, and so forth. Road-work, renovations on a large scale cry out for repair. Men of all trades are eagerly awaiting a start. Our land has vast potential wealth. It can stand internal loans. There only is needed the spirit and the will, cheaper money, confidence, and an easy resiliency in the commercial mind, and work must come back. We know that there are problems of high finance affecting the economic position. There are subtle nuances affecting all the questions of price levels, exchange, tariffs and currency. Be those problems what they may, a field of work opens in our midst if there is the will and the sweet reasonableness on the part of employers and employed.