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Letters to the Editor.

(Continued from page 3.)

Traditions of the British Empire. Again, it counteracts the good work which many of our Municipal and Shire Councils are endeavouring to do in regard to the suppression of Sunday sport. It is entirely contrary to the teachings of the Christian Church. For instance, the Roman Catholic Bishop of Bathurst has declared that "Sunday football is becoming intolerable in parts of the Western Districts." Finally, it is opposed to the principles and spirit of the Word of God.

When Mr. Cleary says he is not concerned as to whether Sunday football is right or wrong, but that his only concern is to make the Railways pay, one is reminded of the words, "What shall it profit a man if he gain the whole world and lose his own soul. Or what shall a man give in exchange for his soul?" The point is, "Will the N.S.W. Government Railways give its soul in exchange for revenue?" The Word of God, which endureth for ever, declares, "Them that honour Me I will honour," and conversely, "Them that dishonour Me I will dishonour." We would appeal to Mr. Cleary to sit down and count the cost, in regard to the dishonour of Australia, his promise would entail. I have not mentioned the fact that if the promise is carried into effect, Mr. Cleary will be instrumental in encouraging thousands of citizens to become law-breakers. (See Police Offences Act, section 63.) We earnestly appeal to those who value the sanctity of the Lord's Day to write letters of protest to Mr. Cleary, the Minister for Railways, and the local Member of Parliament.



YOUNG RECORDERS.

Aims:

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

"Nelmar," Riversdale Rd., Hawthorn, E3, Victoria, June 5, 1930.

Dear Sigir dan Soby,—

Isn't hist a yunfn retlet? I nowder fi yuo nca dare it. I ohpe you lwil raed all het restle chihw I teriw to uoy, as recayfull as oyu rea eidgarn itsh one seubace I veba msoc ryve rsnegtintie hings of letl oyu dna oyu ithng sims mteh.

Teh xent meit I rewit I hsal etlt yuo who ot layp a lare ldnai mega os eb resu to klooo tuo ofr ti, nowt you?

You evre ingov,

Aunt Mat

P.S.—I wonder how many of you can read this letter! Do you know Aunt Mat's pen is so bad that it won't spell the words properly? Will you write out what you think I would have said if my pen had been a good one, and send your solution to me?

The Tiger Spirit.

Summary of Previous Chapters.

Ramchandar Dass, the head boy of an Indian Christian School is trying with the help of a Forest Officer, to trap and kill a man-eating tiger.

spirit—the terrible creature which might, even now, be lurking close at hand in the darkness of the jungle. . . .

And suddenly, without warning, the thing for which they were waiting, happened. There was a mighty crashing in the bamboo thicket, a swoop of a great arched yellowish body, and a terrified bleat from the goat.

Ramchandar Dass gave a little gasp. There, on the back of the tethered animal, was a huge, cat-like shape, one paw on the goat's neck, the other beneath the jaw. The neck cracked, and the unfortunate goat fell in a huddled heap—just as Mr. Cadman fired twice in rapid succession.

There was a hideous snarl from the tiger, and Ramchandar Dass saw the great head raised, the eyes glaring with green phosphorescent light. Then, with one shattering roar, he was gone—gone, with a single great bound, back into the cover of the jungle.



The Forest Officer gave an exclamation of fierce disgust.

"Missed—missed entirely!" he cried. "I should not have thought it possible, at that range—it almost makes me think that the brute is bewitched."

Ramchandar Dass did not answer. He felt too desperately disappointed for words, too thoroughly certain that the villagers would be more convinced than ever that the big tiger was indeed a magic creature—a forest god.

For the remainder of the night, the pair remained in the machan, faintly hoping that the tiger might return to its kill. But there was no sign of the brute; and at daybreak, they returned to the Mission in gloomy silence, only to be met with bad news. The tiger had tried to seize another victim, a girl from one of the huts on the edge of the jungle; he had mauled her severely, but had been driven off by the sudden arrival of several armed police sepoy.

(To be continued.)

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For Church of England People
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A Trip Round the World.—Guy Halcombe.

Leader.—The Doctrine of the Trinity.

Lambeth Conference—Subjects for Discussion.

Missionary Mission.—St. John's, Parramatta.

Overseas News.—Interesting Sidelights.

Quiet Moments.—God's Surprises.

Some Women and a Contrast.—Rev. S. J. Kirkby.

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Editorial.

C.M.S. Annual Medical Appeal.

THE Church Missionary Society is now making its annual appeal on behalf of its world-wide Medical Missions, dispensaries and welfare clinics. We trust that there will be a generous response. "God had an only Son, and He was a missionary and a physician." It was in this terse and telling way that David Livingstone explained his intention of giving his life to the service of God and Africa. Not only that, he revealed his grasp of the vital relationship between the Gospel and the art of healing. Medical missions are a living and vital part of the Church's message to mankind. The Gospel of healing manifests Christ as the perfect Way of love, and the Revealer of truth; it also enables Him now, whether in the ward of a hospital in India or at a baby welfare centre in Africa, or in a dispensary in China, to bring new life to the bodies of men, women and children as surely as once He did in the courtyards of Capernaum or by the pool of Siloam. It is still true now as then that through His servants "the power of the Lord is present for healing." This healing for the whole man can never be fully given unless it is given in the Spirit of Christ, and as well for the soul as for the body. This is what Christ's missionary servants are doing in every land. Moved

with His compassion they have gone forth, and now ask the generous and whole-hearted support of God's people here in the homeland. It needs to be remembered that the power to go forward depends upon the response of the Christian Church.

Malta and Papal Intrigues.

IT is an age-long story the intermeddling of Roman priests with the politics of a country. Malta is the present-day scene of action and once again this great politico-religio institution is using the confessional as its line of action. The Papal See is not backward in using every avenue in the furtherance of its designs to reduce any and every nation to subservency. And the amazing thing is, that whilst the Romanist is pressing his claims in season and out of season, the Protestant is dubbed a fanatic and a bigot if he ventilates his position and asserts his rights. We trust that the British Government will hold firm to the rights of Britain's subjects in Malta. We as a nation, stand and have always stood for civil liberty in the State. At this time of the day we don't want ecclesiastical intrigue. As the London "Times" says: "It is not permissible that a foreign influence shall dictate who is or is not to be the head of a British dependency. Let us put a little backbone into our transactions with Rome. She is making a rather bold bid for power and support in the world to-day—rather too bold!"

Evangelical Progress.

THE Dean of St. Paul's, London, in a leading article in the "Church of England Newspaper," sums up in confident language the results of recent Evangelical conferences in Great Britain. He has in mind Dr. Barnes' stand as Bishop of Birmingham, and the demonstrations of sympathy which he is receiving from all sides, as he seeks to maintain the law of Church and Realm.

"We believe," says Dr. Inge, "that those who would drive us out of the National Church have greatly overestimated their strength. We are confident that we can maintain our position. It is because we understand each other better that we can now trust each other. We find common ground in what for both of us is the one thing needful—personal religion based on communion with the glorified and indwelling Christ, the gift of the Holy Spirit promised unconditionally to all who truly seek it. We believe that our blessed Lord gave His life to bring to an end that kind of religion which some

are trying to restore in His name, and we intend to stand or fall together in defence of the liberty wherewith Christ has made us free."

The Dean notes with satisfaction that all the four evangelical colleges are full to overflowing, and that Ripon Hall is also flourishing. "There is a new life stirring among those who treasure our heritage as a Reformed branch of the Holy Catholic Church, and who hope that the Church of England may again be, as it ought to be, the Church of the English people."

Evangelicals have no cause for despondency. Their leadership in constructive policies for Re-union in South India and Persia, their output of balanced and scriptural literature, their up-to-date and adventurous leadership in missionary enterprise betoken the guidance of the Holy Spirit and give, if we may be permitted to say, immediate assurance of the presence with them and compelling power of the Almighty.

Women in the Vanguard.

THE remarkable achievement of the lone fier, Miss Amy Johnson, has meant another step in the upward and onward march of woman into the realms of national and international influence. It is extraordinary how our womenfolk, during the last decade or two, have leaped into the forefront of every-day and many-sided achievement. It only seems the other day that they were behind the scenes, wielding as they have always done, their untold and silent family influence. But now they are out in the world of big things winning honours and gaining powers of leadership undreamt of by our fathers. Truly the emancipation of women is having far-reaching effect. The altered status of woman wrought in this generation, has been, we venture to state, of incalculable good to mankind as a whole. That it is destined to gain still greater powers and influences we have not the slightest doubt. It is too late in the day to allow the idea of "feminism" to loom up as a sort of ogre, frightening mere man off the scene. Indeed, there are a hundred and one urgent social and national problems presenting compelling cries to us for attack and solution and only women can adequately meet these. Human welfare is too precious to leave only in man's hands and anything that can help by the efforts of brave and adventurous woman-kind ought to be warmly welcomed. Pluck and resolution have been evidenced in Miss Johnson's great flight, and these characteristics on the part of women, with the blessing of God, will yet do great things for our land.

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God's Surprises.

HOW glorious are God's surprises! Few lives go on undisturbed without the heights and the depths. Sometimes it may be that God allows the disappointments, that His gifts to us may stand out in more vivid contrast. There is not one of us but can recall how in some such period of depression God has sprung upon us one of His surprises. At the time it may not have been recognised as such, but if we can but look back at it in the light of what we know of God's love and character and concern for us, we cannot but see His gracious gift in the cheer that He has brought us on such an occasion.

And we may ask Him in times such as these for one of His surprises to us. These are days and weeks when we know we have failed. We have failed because we have not waited earnestly enough for His leading or for some other cause. This failure is mental and spiritual torture to us. Perhaps we have not failed as much as we have imagined, and yet unless we are assured of it the torture continues. And then one whom we love and trust: one whom perhaps we felt we had disappointed comes to us with such a message of cheer that the torture is gone. Is not this fairly one of God's surprises? Surely this is the means God uses to put our feet once more upon the rock and establish our spirits.

It must have been a disappointing night when the fishermen had struggled all night and in the morning they found only more toil and no reward for their toil. But it was just at that time that Jesus appeared. His very presence would serve to turn their thoughts from their disappointment and His words would bring balm to their souls. But this did not exhaust the relief He was to bring, for His command to Peter to let down their nets showed that He was promising them relief along the immediate lines of their disappointment. And here came one of God's surprises, for we read that the nets were so full that they were on the point of breaking (Luke viii.). And that is God's way with His surprises. When the need is greatest we can reckon that He will make it up to us with one of His surprises; and we can be further assured that His gift to us will be in full measure, well pressed down and running over. Surely we should be better men and women if we learnt to wait and look for His surprises to us.

It was with very sore hearts that three women set out for a tomb with their love gifts for the body of their Friend. (Mark xvi.) But the problem was the stone at the mouth of the cave. Who ever would roll it away? One of God's surprises met them. It was rolled away already. It is with sad hearts that we so often face the future. We think we know the obstacles and problems that will be there the day after to-morrow when we reach it, when all the time God is going ahead and we usually find that He has been there before us and has rolled away the stone.

The responsive expectant soul, whose life is hidden with Christ, is the

one who meets God's surprises. In many a forlorn hope it has been God's delight to cheer His own. It will be so again.

May the Lord ever find us responsive, immediately, ungrudgingly, and thus cheered by His goodness and by the surprises that He puts upon us.

Guidance.

FEW men have sought with purer purpose to honour God than George Muller, of Bristol. And God wonderfully honoured him. It was not only the work Mr. Muller did in founding and carrying on the Orphan Homes at Ashley Down, but the spirit of faith, the spirit of simple trust in God, that characterized all that was done. On his tombstone in the quiet cemetery of Arno's Vale there are inscribed these words—

"He trusted in God with Whom
"Nothing shall be impossible."
And in His beloved Son Jesus Christ
our Lord,

Who said, 'I go unto my Father,
And whatsoever ye shall ask the
Father in my name that will I do
that the Father may be glorified in
the Son.'

And in his inspired word which
declares that 'All things are possible
to him that believeth.'
And God fulfilled these declarations
in the experience of His servant
by enabling him to provide
and care for about ten thousand
orphans."

Mr. Muller passed quietly to his rest in the early morning of Thursday, March 10th, 1898, at the ripe age of ninety-three years. On the previous evening he had conducted the mid-week prayer meeting at the Homes and preached on the previous Sunday, so that he died in harness. The following words written by him are of deep interest as expressing his own experience:—

**"How to Ascertain the Will of God.
Surrender Your Own Will.**

"I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

Do not Depend on Feelings.

Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

Seek the Spirit's Will Through God's Word.

I seek the will of the Spirit of God through, or in connection with, the Word of God.

The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy

Ghost guides us at all, He will do it according to the Scriptures, and never contrary to them.

Note Providential Circumstances.

Next, I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

Pray.

I ask God in prayer to reveal His will to me aright.

Wait.

Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective."



"New Light on Genesis."

Rev. A. R. Shaw, Sutherland, writes:—

As I walked through the wilderness of this worldly, overgrown city, I came to an oasis of green pastures, and found fruits of the soul-satisfying tree of life, in the Christian Workers' Depot, 242 Commonwealth Street, Sydney. Amongst the gems of heroes to a practice which, while quite unnecessary to the proper administration of the Sacrament, endangers the health of those participating in the Communion.

The Rector agrees with most of the thoughts expressed by "Wayfarer," and is concerned that the Church of England adhere to a practice which, while quite unnecessary to the proper administration of the Sacrament, endangers the health of those participating in the Communion.

Both the direction given in the "Service for the Communion of the Sick," and also the practice prevailing in leper asylums and other such-like places, show conclusively that the use of the common cup is recognised as a source of danger. Now, that being so, there must be, and is, the same danger at any ordinary service where the common cup is used, when persons attend that service suffering from serious infectious diseases or even such minor complaints as influenza, pyorrhoea, etc.

If this is a fact, what right has the Church of England to continue such an unhealthy and dangerous practice? Should not our bishops and leading clergy be the first to advocate some change when there is danger in the practice? Even the Roman Catholic Church is not guilty of this practice, although that Church believes in, and teaches, the doctrine of transubstantiation. We teach that a sacrament is an outward visible sign of an inward spiritual grace. Milk would not be suitable for use in Baptism, for milk is a food; but water which is used for cleansing is a suitable sign of the cleansing of the heart, through the quantity of which the Sacrament of the Lord's Supper is contained, has any real bearing on the due administration of the Sacrament of Baptism.

In the Sacrament of the Lord's Supper, the bread and wine, which as food will nourish the body, represent to us the crucified Saviour, who is Spiritual Bread to all who seek Him, and He feeds their souls. It is not necessary for each communicant to tear a piece of bread from a loaf held by the clergyman, for neither the size nor the shape of the pieces is important. In the Church of England alone, each Lord's Day, ten thousand congregations participate in the Sacrament of the Lord's Supper; and the bread used comes from ten thousand different sources; and the wine is sipped from ten thousand different cups. This does not affect the nature of the Sacrament, for the number of cups used has no bearing upon the essential nature of that Sacrament. Why then should there not be the individual cup for each communicant? This would be clean, which the present system is not, and it would in no way hinder the spiritual part of the Sacrament.

Fasting Communion.

Chas. M. Boughton, "Kloof," Croaydon, writes:—

The answers given in your issue of 5th inst., in reply to the Rev. E. Walker, are very clear and to the point. They will be of great help to laymen living in parishes where strange practices are rampant in the Church of England, and the clergy are pouring unscriptural ideas into young minds.

On one occasion I pointed out to a clergyman that the "Supper of the Lord" was instituted in the evening, but to suit his argument, he strained things so far that he said he was of the opinion, "that Jesus sat so late in the supper room that it would be after midnight (therefore early morning) before He broke the bread." Such people would give anything to have the Bible altered to suit their own purpose. The Lord's Supper is the only distinct name for the institution found in the New Testament. This also is the name given in our Church Service and Catechism. It would take a great wrench of the English language to make "supper" mean "breakfast."

In reference to the administering the H.C. to ANY Christian, will you please allow me to quote this little incident.—During the late Canon Bellingham's ministry at St. Clement's Church, Marrickville, a Methodist lady offended an Anglican lady, but subsequently repented and wrote asking forgiveness, also stating that she would like to attend a Church Service and partake of the Lord's Supper with the Anglican, if her rector would administer it to her. I was deputed to interview Canon Belling-

ham; he asked if the Methodist was a believer in Christ; I replied that she was like myself, very human, but a believer in the saving power of Christ. In his decided typical style the Canon said, "Right, old man, let them both come along next Sunday evening, I'll ask no further questions."

Canon Cranswick, father of the Bishop of Gippsland, preached a sermon at St. Nicholas' Church, Enfield, a little over two years ago, dealing with the Lord's Supper, in the course of which he said, "It should be administered to ANY Christian," also adding that "he was not forgetting the rubric at the end of the Order of Confirmation, but other branches of the Christian Church had their equivalent to our Confirmation and any such Christians should not be denied the Sacrament." Again we have the story of the Presbyterian Minister's reply to General Washington, who was an Episcopalian, and when out with his soldiers asked to be allowed to partake of the Holy Communion at the Presbyterian Service. The minister readily consented, remarking that it was the Lord's Table, not the Presbyterian Table.

With regard to Auricular Confession. This is a comparatively modern priestly usurpation. More than 1200 years from the birth of Christ, Pope Innocent III decreed that all Christians must confess to the priest once every year. The New Testament says nothing about confessing to a priest, and St. Augustine (about 600 A.D.) had no time for it. He is quoted as having said, "What have I to do with men that they should hear my confessions? Some are very curious to know other person's lives, but are very lazy to correct their own."

The Individual Cup.

"Still Perplexed" writes:—

"Perplexed" thanks "Wayfarer" for his very courteous and lucid reply anent the subject of the administration of the Sacrament of the Lord's Supper. The identity of "Wayfarer" is not known to the writer, but in previous articles written by "Wayfarer," such a breadth of vision and so much sound sense was shown, the writer felt he could reasonably expect that the same sound sense would be available in discussing the matters causing concern.

The Rector agrees with most of the thoughts expressed by "Wayfarer," and is concerned that the Church of England adhere to a practice which, while quite unnecessary to the proper administration of the Sacrament, endangers the health of those participating in the Communion.

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(Continued on page 12.)

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Roadside Jottings.

(By The Wayfarer.)

Suffering and Love.

"HAVE you read about the Famine in China?" asked one of the young men. "I read in the 'S.M. Herald' that, in one province alone, millions of people have perished. It said that the Missionaries had been feeding 50,000 people, but that that only touched the fringe of the distress; that that in one night 500 people were frozen to death. They seem to be always having these awful troubles in China. How can we reconcile such things with the doctrine of the Love of God? If God can't stop these things He can't be Almighty; and if He can and doesn't, how can He be called Loving?"

"There is a terrible lot of suffering just now, in China," replied the Wayfarer, "chiefly due to the brigandage that is devastating so much of the country, and that again is largely due to the Bolshevik efforts to stir up discontent and rebellion. Their motto is that it is good to fish in muddy waters, and the more misery the more chance for Bolshevism. One outcome of their activity is the civil war. Two or three military chiefs—each hoping to gain the supreme power, force the peasants into their armies, and think nothing of burning villages and destroying crops. Starvation and the ruin of the country are only the natural results."

"That's true enough," said the young man; "but it doesn't explain how such suffering is consistent with the rule of a God of Love."

"Perhaps neither the Love of God, nor the Wisdom of God would be shown by breaking God's own natural laws," said the Wayfarer; "China is normally capable of producing all that its people need, and beyond that, of exporting vast quantities of rice; but as long as Civil War and Brigandage destroy crops and prevent farming, so long will there be famine and pestilence. I'm not sure whether that isn't really a part of the Love of God, expressed in that great fundamental law, that as men sow, so they must reap. A miraculous suspension of natural law—granting harvests without sowing—might not, in the long run, be the truest kindness. Men would soon learn to look for miraculous support and neglect the duty of preparation."

"But just think," said the young man, "of the terrible suffering to so many thousand people."

"It seems more terrible," said the Wayfarer, "because it has happened on such a big scale. The pains of hunger are, no doubt, terrible; especially when men try to satisfy them by eating roots and other indigestible substances. But men must die, and hunger and cold are not the worst forms of death. When Captain Allen Gardiner and all his missionary party died of starvation and exposure after their shipwreck on the desolate coast of Patagonia, they kept up their diary to the last; and in it they recorded how little they were suffering. All hunger vanished after the first few days, and they only suffered from weakness; until one by one they just lay down and died as peacefully as you, every night, lie down and sleep. Death from cold is even easier. Alpine travellers speak of experiencing an almost overwhelming desire to lie down for a few minutes' sleep. If they give way to that desire they never wake again. They die perfectly painless deaths."

"I admit that," said the young man. "I know that people who go in for the Fasting cure, go for 10 or 20 or 30 days without food, and they say that they have no hunger after the first couple of days. But I was not thinking only of China; I was questioning how suffering of any kind is consistent with the loving rule of God."

"I might say something about that," said a young medical student. "Our Professors teach us that pain is most useful and necessary as a danger signal. It warns people that some serious danger is setting in, or that they must stop doing some something injurious. And as to death, we don't find in the hospitals that death is a very distressing occurrence, nor one that is greatly to be dreaded. It generally means a cessation of pain and a quiet falling asleep. As a member of the Students' Christian Union, I must say that I don't think that deaths, even on a big scale, raise any question of the love of God."

"That may be true," said the young man, "but it doesn't reach my point. In a world governed by a God of Love why should there be either pain or sickness or any other evil?"

"Because men have got Free-will," retorted the medical student, "and because they have chosen to break every Law of God—moral and physical. And not only every physician, but every thinking man knows that breach of law always means suffering."

"And you may go a little farther than that," said the Wayfarer; "and recognise that suffering has even its beneficent side. Did you ever notice those two wonderful texts—Hebrews ii. 10, which tells us that even Christ was made perfect through suffering; and Hebrews v. 8, which tells us that by suffering He learned to submit to the Father's will. Do any of us imagine, I wonder, that when He made the world, the Creator had no nobler aim than just to make everybody comfortable, without any higher moral purpose? May we not, rather, be sure that He had in view the moral education and training of His creatures; and doesn't moral education always imply restraint and suffering?"

"Yes," said the young man, "I admit that. Those two texts certainly throw a wonderful light upon the mystery of all human suffering."

"Well, then," said the Wayfarer, "won't your faith carry you a bit farther still; and can't you believe that all suffering—even the result of a railway accident, or a famine, has its educational side, and is somehow included in the far-reaching plans of an All-wise Creator?"

"I find that easier to believe," said the young man, "when the trouble comes to somebody else, than when it happens to me."

"Yes," said the Wayfarer, "not many of us have the Faith of Job, to say, 'though He slay me yet will I trust Him; and when He has finished trying me I shall come forth as gold.'"

"But wait a minute," interrupted the medical student, "quite apart from famines and accidents, doesn't that Faith of yours open up a glorious prospect for the great final future? If all God's purposes are educational and all in Love, is there any room left anywhere for despair? I'm thinking of those millions who die and have never heard of Christ, and of those other millions who have heard of Christ, but have never accepted Him—who die, as we say, unsaved. As far as they are concerned, have all God's purposes of

Love failed? Can we only speak of them as lost?"

"'Lost' means 'not yet found,' doesn't it?" said the Wayfarer. "We can't be wise beyond what is written; and the Bible speaks clearly about the destruction of those who finally refuse the Gospel. Neither in this world nor in the next, will God force men's wills; nor compel their submission. But I have lately been reading Origen—perhaps the greatest and best of all Bible students and Christian teachers—and Origen always hoped that after, it may be even ages of fatherly discipline and chastisement, every soul may come at last to surrender itself to the Love of God, and be received among the trophies of Christ's victory. This at least we are sure of, that the end of all must be God's final glory—when God shall be 'all in all.'"

"I believe that," said the Student, "and that God does not will the death of a sinner. Perhaps we might close our enquiries with that greatest of all truths that GOD IS LOVE; and that all things, suffering and pain included, not only work for good to them that love God, but are all part of the working of His infinitely wise plans. Browning was right when he said, 'God's in His Heaven; all's right with the world.'"

This is the thing thou shalt repeat
To every man that thou dost meet
In town or country, field or street;
That he and we and all men move
Beneath a canopy of love
Wide as the broad blue sky above.

The Martyrs of the Soviet.

World Crusade Organised.

A fervid mass meeting, which filled the Albert Hall, London, applauded the condemnation of Russia's anti-religious activities, and unanimously agreed to Lord Brentford's motion vehemently protesting against the cruel persecution of fellow-worshippers in Russia.

The resolutions called upon all believers in God and lovers of liberty to pray and work unceasingly for the religious freedom of the Russians, and urged the British Government to make the strongest representation to the Soviet to terminate the persecution.

The meeting ordered copies of the resolution to be despatched to the heads of all civilised Governments.

The Earl of Glasgow presided, and the Rev. Archibald Fleming opened the meeting with prayer, which was followed by a minute's silence in remembrance of the Russian sufferers for the faith; and by the singing of the "Old Hundredth."

The Earl of Glasgow declared that the meeting was the inception of a world-wide crusade against a savage attempt to stamp out Christianity.

Lord Brentford asserted that the persecution of Christians in Russia was the most bitter since the days of the Roman Empire. Twenty-six archbishops and bishops and 6775 priests were martyred from 1918 to 1920, and thousands of lay men and women suffered death. The Soviet was trying to crush religion and blot out the name of God with devilish ingenuity and cruelty; but, he said, the Commissar of the Interior, who had declared war on the Bible, could not succeed where Voltaire and all previous persecutors had failed.

M. Theodore Aubert, a speaker from Geneva, described the reinforcement of Red terrorism, resulting in 5000 executions from October 1 to November 15. The Solovetsky concentration camp on the White Sea, guarded by 2000 Chekists, was more crowded than ever, he said. The wretched captives arrested for their faith included 300 clergy.

The resolutions were carried with acclamation by the 6000 people present; and were forwarded to the British Representatives in Moscow, to be presented to the Soviet Government.—Exchange.

HIS NERVE.

"I can speak from experience," said the druggist. "This is the best tonic for nerves. I take it myself, sir; nine shillings a bottle." "It's done you good, anyway, if you've the nerve to ask that price for it!" replied the customer.



We are delighted to print in this issue a travel-talk from Mr. Guy W. Halcombe, B.A., Stipendiary Magistrate and leading churchman of Adelaide. We can expect further informative communications from our friend.

We note with sincere pleasure that Miss Pallister has so far recovered as to be able to leave the Scottish Hospital. She is now on the Blue Mountains recuperating—where she hopes to spend at least a month.

The death is announced of Miss Gertrude Clare Bromby, founder of the Society of the Incarnation, Birmingham, England. Miss Bromby was the only surviving daughter of the late Bishop Bromby, of Tasmania.

We note that the Right Rev. Golding Bird, D.D., lately Bishop of Mauritius, has become assistant Bishop in the Diocese of Guildford, England. Few will forget Dr. Golding Bird's eloquence when Dean of Newcastle, N.S.W. He then became Bishop of Kalgoorlie.

Miss Edith Anderson, B.A., C.M.S. Missionary in Persia, and for so long connected with Christ Church, Enmore, Sydney, is going on furlough to England in July and will travel by way of Russia. Journeying via India has for the present been stopped.

The Rev. S. J. Kirkby, Organizing Missioner of the Bush Church Aid Society, is going to England as the Australian Deputation for the Colonial and Continental Church Society. He will leave Sydney for London towards the end of August.

On Tuesday, April 22nd, the Right Rev. Bishop Goldsmith and Mrs. Goldsmith, of Hampstead, London, celebrated their golden wedding. Dr. Goldsmith will be remembered as Bishop of Bunbury, Western Australia.

The Rev. N. Haviland returned to Sydney last week after an absence of two years in England. He will be remembered for his work at Ceduna, and along the Great Australian Bight. During the Rev. S. J. Kirkby's absence he will have the oversight of the Bush Church Aid Society.

We want to add our word of congratulation to Mr. F. L. D. Homan on his appointment as Chief Examiner of Titles for Victoria. Not only is he devoted to the work in his own parish, but he is a leader in C.M.S. and Hon. Treasurer of the Melbourne Executive of the C.E.M.S.

The Council of the Royal Australian Historical Society has awarded the T. E. Rofe prize for the best essay on "The Influence of Captain Sturt's Discoveries" to Una Fitzhardinge, of the Sydney Church of England Grammar School for Girls, Darlinghurst. The prize is valued at six guineas.

The Church Missionary Society in Melbourne owes many debts to Mr. E. Lee Neil, C.B.E., who, amongst other good works, places his beautiful grounds at the disposal of the Missionary Service League for its annual uplift. We are delighted to note that Mr. Lee Neil has been appointed a Lay Canon of St. Paul's Cathedral in that city.

The death of Mr. R. H. Bulkeley removes a keen churchman and prominent citizen from the life of Walkersway, N.S.W. He was for years churchwarden of St. John's Church in that town, and actively and liberally supported all movements that made for the progress and uplift of the community.

The death of the late Frederick W. Webster removes a devoted worker of St. Luke's Church, Liverpool, N.S.W. It is 40 years since he began work as a teacher in the Sunday School. He was a Lay Reader and Synodman. On several occasions he was Mayor of Liverpool, and was an Alderman of long standing.

Miss Adeney, Secretary of the G.F.S., has been on an extended tour in the interests of the work in the Dioceses of Armidale and Grafton. Much interest was shown in G.F.S. enterprises and she has returned

feeling that branches of the movement are more closely linked together in the Society's great fellowship of friendship and service among girls.

The death of Lady Poynter, at Wahroonga, Sydney, removes a versatile and cultured lady always ready to aid in good works. She was a lover of the Bible and of a deeply spiritual nature. We tender our prayerful sympathy to her husband, Sir Hugh Poynter, Bart., who represents Messrs. Baldwin's Limited in Australia. He is a cousin of Mr. Stanley Baldwin and of Rudyard Kipling.

Mr. and Mrs. H. M. Henderson received many tokens of good will as they removed from Coff's Harbour, Diocese of Grafton, to Sydney. Mrs. Henderson was the founder of the Girls' Club in the parish, and for some years superintendent of the Sunday School. Mr. Henderson has been promoted to the managementship of the Bank of N.S.W., Edgecliff.

The Rev. Alan Pain, B.A., will resume his work immediately as rector of Cobbitz, N.S.W. For a period of six months he has been at his old post in charge of the Seamen's Mission, Sydney, pending the arrival of the new Chaplain. We have been delighted to know that the Rev. J. H. Wilcoxon, after his long illness, was able to act so efficiently and acceptably as locum tenens for Rev. Alan Pain at Cobbitz.

Rev. F. Cash, B.D., Rector of Christ Church, North Sydney, has caught the public eye with his remarkable photographs of the various stages in the construction of Sydney's great bridge. Mr. Cash's book entitled *The Bridge Book*, containing 540 pages inclusive of 120 photographs, is now available. A foreword has been written by the Director of Messrs. Dorman, Long & Co., the builders.

Sydney churchmen of twenty to thirty years ago will recall a stalwart Evangelical and Protestant in the person of Mr. Charles I. K. Uhr, Secretary of the then Church of England Association, and editor of the old "Church of England Intelligencer." Several years ago he suffered a break-down and has been of late quiet out of harness. He has just passed away. He was a sturdy champion of the Reformed faith in his day.

Mrs. K. Hamblin, B.A., has been appointed Principal of Marshall Mount School for Girls, Sydney. Her late husband, Charles Hamblin, B.Sc. Agric., was a keen worker at St. Clement's, Marrickville. His promising career as an agricultural scientist was cut short by his untimely death through pneumonia. Mrs. Hamblin, in her university days was a devoted member of the Student Christian Movement.

Among the Knighthoods conferred by His Majesty the King on the occasion of his birthday, is that given to the Hon. Alexander Gordon, until his recent retirement, Senior Puisne Judge in N.S.W. Sir Alexander Gordon was born in Sydney and educated at Repton, England. He is a Councillor of Cranbrook School and St. Luke's Hospital, Sydney, both Church institutions. The conferring of the Knighthood has given widespread pleasure.

The Right Rev. Bishop Azariah, of Dornakal Diocese, India, whose visit to Australia several years ago will be happily recalled, has gone to London for the Lambeth Conference. The Bishop is accompanied by his wife and their eldest daughter. Mrs. Azariah is a delegate to the Mothers' Union Conference, while the daughter on her way will stop in Switzerland to attend a Y.W.C.A. Conference. One of the Bishop's sons is at present studying in England.

The Misses A. and S. Molster, well known church workers, are expected to arrive in Sydney by the s.s. Aorangi on the 21st inst., from a tour which has included most of the

principal cities of England, as well as Rome, Florence, Venice, Strassburg, Berlin, Paris, Brussels, New York, Chicago, Niagara, Omaha, Lincoln and Detroit. They will be welcomed home at St. Alban's, Belmore, on June 24, and by many of the churchpeople of Kogarah (their earlier sphere of work) on the 28th.

We extend our congratulations to Rev. W. Greenwood, rector of Coogee, Sydney, on the attainment of the jubilee of his ordination, at York Minster, by the then Archbishop of York 28 years. He is a devoted parish clergyman, a well informed Evangelical, a clear and logical speaker. We thank God for his and Mrs. Greenwood's long and splendid work. His brethren in the Randwick Rural Deanery made him a presentation last week.

Rev. Canon Edward Glanville Cranswick.

(This was received just too late for our last issue.)

LAST week, the Rev. Canon Edward Glanville Cranswick celebrated the 50th anniversary of his ordination. During that long period of service he has occupied the following posts:—Curate of St. Paul's, Sheffield, Diocese of York, 1879-1883; Curate of St. John's, Darlington, 1883-85; Rector of Springwood, with Lawson, 1886-90; Rural Dean of the Blue Mountains, 1894-1899; Rector of St. Paul's, Castle Hill with Rouse Hill and Dural, 1899-1910; Rector of St. John's, Bishopsthorpe, Glebe, 1910-23. He was made an Honorary Canon of St. Andrew's Cathedral in 1911.

The Canon is now living in retirement at South Street, Marrickville. He has lately been in a poor state of health, but he still retains his old vigour of intellect, and discusses, with great interest, all the current topics of church life. He has ever been an enthusiast for the Reunion Movement and daily makes this movement a subject of earnest prayer. The Canon will long be remembered for his earnestness and faithfulness as a Parish Priest. The writer of this article can bear personal testimony to the fact that very few parishes could boast of a parish register such as he in his faithful and painstaking way compiled. It was not only a record of his own flock, but, as far as he could get it, of every soul in the parish.

The Canon has ever been a missionary-hearted man, and it was no doubt largely due to the inspiration of the rectory that two of his three splendid sons went out into the mission field of India. On his return from India, his eldest son was appointed Bishop of Gippsland, in succession to the late Right Rev. Bishop Pain. The other missionary son, Geoffrey, is still in India. The family of Cranswick has, however, been associated in another way with the Church of Australia, as the Canon's sister was the first wife of the late Most Rev. Harrington Lees, Archbishop of Melbourne.

On the occasion of the anniversary, a number of his former curates and several friends assembled at his house for a celebration of the Holy Communion. It was a great privilege, at the close of the service, to listen to the clear and measured words of this faithful priest of God as he gave expression to the joy which had marked his ministry of 50 years.

The Canon has had a great helpmeet in his wife, and he is fond of emphasising the important part which she has taken in all his ministerial life. It is impossible to estimate the great debt which the Church owes to the good wife of a clergyman, but all who know Mrs. Cranswick acknowledge that a very special debt of gratitude is due to her.

Our heartiest congratulations go out to the Canon and Mrs. Cranswick, and we wish them deep joy in this important celebration of the 50th anniversary of the good Canon's Ministry.—F.W.T.

SEVAC Brushing Lacquer

There are so many articles about the Home that can be made more attractive by giving them a coat of Sevac—Furniture, Floors, Stoves, Shoes, Bags, etc. It is so easy to brush on that brightening up the Home becomes a pleasure. It dries so quickly that there is no inconvenience

Buy a Tin To-day Stocked by City and Suburban Stores
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Buying up the opportunity.—N.T.

JUNE.

20th—Hume, the Australian Explorer, died, 1873.

22nd—1st Sunday after Trinity. The Christian Faith in its practical aspect now comes before us. God is our strength in weakness, and in the Collect for the day we pray for grace, whereby we may keep His Commandments.

23rd—Prince of Wales' Birthday, born 1894.

24th—St. John Baptist's Day. Festival of his birth.

25th—Famous Gundagai Flood, 1852.

29th—2nd Sunday after Trinity. In the Collect for the day, we pray for the protection of God's providence in our outward life, and the growth of our inner life in the fear and love of God.

29th—Festival of the Apostle St. Peter. His character is full of appeal.

JULY.

1st—Dominion Day in Canada.

3rd—Our next issue.



The Doctrine of the Trinity.

ITS PRACTICAL VALUE.

THE revelation of Father, Son and Holy Spirit, in other words, the doctrine of the Trinity, is not intended to satisfy mere intellectual curiosity, but rather it is meant to meet religious necessity. When our Lord made known the Father, He did it in such a way as to bring help and comfort to the souls of men. He revealed God's nearness. He used the kindest, homeliest, most gracious language about God. He called God Father. He bade men think of the infinite and eternal existence manifest in, but supreme over all—as Love. But not merely in words only did He make known God as Father; His revelation of God was given in His own experience. He always thought about and trusted in God as Father. Amid all the difficulties, struggles, burdens, sorrows and sufferings, and desolation of life, His faith never wavered, that in all, and through all, and over all were a fatherly hand and heart. In other words, a study of our Lord's life in the Gospels leads us to affirm the great truth that the infinite and eternal, absolute and supreme God is Father.

The facts of Christian experience go further. He Who so revealed God must Himself be God. God's perfect Fatherhood was revealed because perfect Sonship was realised in Christ. Our Lord's filial consciousness, experience, character, mission, message must needs be regarded as Divine. His relation to God was so immediate and intimate, constant and perfect, that it was impossible to doubt or to deny His claim that He alone knew the Father and could reveal Him. It was only as coming from the bosom of God that He could live. By bringing God near and making Him known to men, and in saving and blessing them as children of God, He both justified and necessitated the

Apostolic interpretation of His person as the Son of the Father—the Word made flesh—the second person of the Godhead.

There follows, however, another consideration. When Jesus was about to be withdrawn from the sight of His disciples, He promised that, in the loss of His visible presence, they should not lose the comfort and help from God that in Him had been theirs. That same Presence should be with them in another form. He would pray the Father and the Father would send them another Comforter or Paraclete, another Divine Counsellor and Comrade, Helper and Guardian. Christ's promise was fulfilled. The Christian Church in its early days was conscious of the Presence and Power of God in His Spirit. The early Christian Church had to face great dangers, bear heavy burdens, undertake lofty tasks, and it found itself sufficient for these things only because He Who had ascended had received gifts from men in the Holy Spirit dwelling and working in all who believe. And as the Church grew and waxed strong, its experience and life showed so clearly that such gifts and empowerment were the outcome of its faith in the Triune God. Hence they came to feel that their belief in the doctrine was not only justified but necessary as the interpretation of the facts of Christian experience. To them God was ultimate cause and final purpose, that in Christ He is revealed as Son, and that in the saved and renewed and consecrated life of believers He is communicated as Spirit.

There is no doubt that from the data given in the New Testament the doctrine of the Trinity is primarily intended to exhibit and explain God's relation to man. The love of God is the greatest fact and highest truth for mankind. There is much in the world around to bewilder and surprise, grieve and embitter men.

Nature and history may give some indications of God's wisdom, power and righteousness; but they afford no decisive evidence of love as absolute and supreme in the universe. The love of God is manifested in Christ and His Cross, that is, the love of God approaches us, and reveals itself in the grace of Jesus Christ our Lord. The measure of that grace is the Cross, whereby alone salvation is wrought out for sinful men. But the realisation of this grace on man's part is by the fellowship of the Spirit. God Himself dwelling and working in us by His Spirit, awakens the sense of need, the desire for good, which the grace of Christ meets. And when the Christian life is begun it is not maintained and completed by human resources. The mind is enlightened to understand God's truth, the heart quickened to welcome and return God's love, the will renewed to do God's service by God Himself by the indwelling and inworking of His Spirit. That is, the Christian life is a life from, in, and with God. The Father's love is the source, the Son's grace is the current, and the Spirit's fellowship is the channel of fullness of blessing for the life of man. Long ago Martensen said: "Christian worship calls men away from the altars of polytheism, and elevates their souls to the one God, but does it in a three-fold direction; for we know by faith that eternal life streams down to us out of three personal fountains of love; from God the Father Who created us; from God the Son Who has redeemed us; from God the Holy Ghost Who sanctifies us and makes us children of God. In the Trinity alone we possess the whole Love."

Lambeth Conference.

Summary of Subjects to be Discussed.

THE Bishops of the Anglican Communion throughout the world will be meeting almost at once at Lambeth Palace, London, under the presidency of the Primate of All England, the Most Rev. the Archbishop of Canterbury. Below we give a summary of the subjects to be discussed. It will be seen how pertinent to present day needs the various subjects are; and how that wise and statesmanlike decisions thereupon will re-act with lasting good to the whole Church. The subjects are—

1. The Christian Doctrine of God.
 - (a) in relation to modern thought;
 - (b) in relation to non-Christian religions and ideals;
 - (c) as determining the character of Christian worship;
 - (d) to be realised throughout the Church by teaching and study.
2. The Life and Witness of the Christian Community, with special reference to questions of marriage, sex, race, education and government, peace and war.
3. The Unity of the Church.
 - (a) Schemes and proposals of union;
 - (b) Relation of the Anglican Communion with particular Churches.
4. The Anglican Communion.
 - (a) Its ideal and future;
 - (b) Its organisation and authority;
 - (c) Questions of Church Order with regard to Forms of Worship and Rules of Marriage.
5. The Ministry.
 - (a) Supply of men for Holy Orders;
 - (b) The Training of Clergy before and after Ordination;
 - (c) Supplementary ministries (Deaconesses, Voluntary Clergy).
6. Youth and its Vocation

Under the heading No. 1, we may expect amplification of our credal statements in view of some modern philosophical tendencies to rule God out of His Universe, or to regard Him more as an idea than as a Real Being.

Subject No. 2 leads us to hope that our Lambeth Fathers will deal courageously and faithfully with the welter of loose notions, which arose from the War. Novels and newspapers give distressing witness to the prevalence of a moral anarchy. Society is out of bounds and does not know where it is. A strong work, enlightened, sturdy and even strict is needed.

Nothing more fateful to the future history of the Church of England will be the decisions made under heading No. 3. The chickens bred by the Lambeth Conference of 1920 relative to the Reunion question are now coming home to roost. We shall wait to see what sort of a welcome will be given by Lambeth, 1930. The famous South India Church Union proposals will be under discussion. May God give the Bishops "a right judgment in all things."

Heading No. 4 is not unimportant. The principle of National Churches established at the Reformation, a principle which has been formative in effect upon the doctrine and practice of our Church of England, is now being challenged. Folk who affect to talk in terms of "Catholic" Christianity now despise the idea of a Church of England. "The law of this Church and Realm" is alleged to be superseded or transcended by some vague body of

canon law of pre-Reformation days. The chief feature of these newly-discovered rules is their general mustiness. It is about time that our Bishops dealt with this subject.

Practical issues are involved in the subjects of Headings 5 and 6. The three-fold order of ministry is good but the New Testament clearly suggests that there were other modes of ministerial expression besides Bishops, Priests and Deacons. In fact, this challenging age of ours has made room for and demands these other modes. Will the Bishops give us a lead?

Church Overseas.

CREAT BRITAIN.

May Meetings.

THE earliest of London's great May Meetings this year has been that of the Religious Tract Society. We note that Dr. Chambers, Bishop of Central Tanganyika, was one of the speakers. He emphasised the vital need of Christian literature in the vernacular tongues of Africa. As an erstwhile reader of the Boy's Own Paper, he went so far as to suggest that an African B.O.P. would be a tremendous help.

"The Annual Report says that the Society's 139th year has proved one of the most notable in history. From China alone come the news that the circulation of books and tracts has risen from over 7,000,000 to over 11,000,000. Japan and Korea report similar advances."

Memorial to Archbishop Lees.

THE late Dr. Harrington Lees, Archbishop of Melbourne, had a large circle of friends at Christ Church, Beckenham, where he had been vicar for 11½ years. They have decided to erect a memorial to him and to the late Mrs. Lees in the form of a "chime" of eight bells. A brass memorial tablet is to be placed in the church.

Generous Giving.

ONE noticeable feature of diocesan leadership in England in these post-war years has been the will to plan and raise money for extension work in various dioceses. Liverpool, Newcastle, Bradford were in the van, and now Lichfield has an objective of £250,000 for new churches and schools. Six months have gone by since the appeal was launched, the financial results so far being encouraging. We read that—

"A sum of £24,846 has been received and there are promises outstanding which amount to £21,111. In addition about £25,000 has been raised locally for many church and school projects which are included in the scheme. In these days of pessimism in regard to the religion of the masses it is hopeful and significant that the total amount in hand, viz., £71,000, has been given by over 1000 individual subscribers, and of course, there are very many more who have given through Church and other collections."

Women's Church Work.

AN important work has been done in England since the 1908 Lambeth Conference, when the Central Council for Women's Church Work held its first meeting. A new Central Council has been formed recently, bringing three hitherto independent but allied bodies into one. We learn that this new body will

"Seek to survey the field of women's work for the Church, to follow up new openings, to study the problems presented by the status, the conditions of employment and the superannuation of the paid church worker, and to collect a

body of accurate and up-to-date information which should be of great value to the Church Assembly and Diocesan Conferences when questions relating to lay work are under discussion.

"Not least in importance will be the carrying out of the task which it inherits from the Inter-Diocesan Council for Women's work, in testing and training women who desire to offer their services to the Church, and in seeking to increase the number of well equipped and competent candidates for the posts, which yearly increase in number and importance."

Appointments.

WE note that Canon Mitchell, vicar of St. Michael, Chester Sq., London, has been appointed Dean of Lincoln in place of the late Dr. Fry. Dr. S. M. Stewart, the devoted and heroic missionary for many years amongst the Eskimo of Labrador, has been appointed vicar of Ugley, Essex. The Ven. Archdeacon McElheran, whose rectorship of St. Matthew's, Winnipeg, has been really great, has been appointed Principal of Wycliffe College, Toronto.

INDIA.

THE C.M.S. is justly proud of its St. George's High School at Hyderabad, Deccan. We read the following from "C.M.S. Gleaner":—

"We have now heard the results of the Cambridge examinations, five out of six successful candidates in the Senior, two of which obtained school honours, and seven out of eight in the Junior. Two of these senior students are proceeding straight away to England to continue their studies in various colleges. Both are sons of Nawabs."

PALESTINE.

IT is well known that one great need in Palestine is that of harmony between Jew and Arab. Side by side with Jews making Palestine their national home per the Balfour Declaration, we have the growth of strong national feeling amongst the Arabs who by far outnumber the Jews. To meet this and relevant situations, the Y.W.C.A. authorities have issued an appeal for further support.

"In the Y.W.C.A. girls and women of all nationalities and of differing creeds can, and do, meet in perfect friendliness, sharing together in club activities of all kinds, Moslems and Jewesses, together with Christians of Palestinian, Greek, Russian, Armenian, and other nationalities—these are some of the many for whom our clubs provide opportunities of fellowship, which are rarely found elsewhere once school days are over.

"The Holy Land is ultimately Everyman's land, made sacred and hallowed to millions by reason of its associations with the spiritual history of mankind. It is possible that in the providence of God the destinies of the human race may yet be bound up with the future of Palestine. Be that as it may, in order that our great opportunities may not be neglected, we launch this appeal for the work of Christ in Christ's Own Land. The time of crisis is itself a challenge."

Trinity.

A FURTHER ASPECT.

A GOOD deal of doubt and uncertainty exists in the minds of many thoughtful people about Trinity Sunday. It arises from a misunderstanding. It is not a commemoration of some formal doctrine of the Church for which man has had to invent a meaning and a term. Its position at



MISS A. M. L. GILLESPIE, M.A. (Cantab.).

Head of Deaconess Institution, Sydney.

Several weeks ago Miss Gillespie arrived from England to undertake the oversight of the Deaconess Institution, Sydney. She succeeds Miss Pallister, who for some nineteen years has done a remarkable work in that important position. Miss Gillespie comes to her post with a notable list of achievements, and we look forward to further expansion in the Deaconess Institution under her leadership.

the end of the great Festival gives us a clue as to its meaning.

It gathers up all we have been taught of God by sage, psalmist, prophet, teacher, and Jesus Himself. It is a commemoration of the Fullness of God. The completeness of His work for us. His Presence in us and with us. We praise Him for His revelation of Himself to us, as Father, Creator and Preserver. As Son the Saviour, the Friend Who so loved us that He laid down His life for us on Calvary. As the Eternal Spirit who is the Loving and Strengthening Companion in all our life, the secret of power, light and joy.

The old idea of God was inadequate. The Greeks worshipped beauty and made beautiful statues of their gods. The sturdy Romans worshipped the altar of Power, glorying in the splendid triumphs of their race. The Jews rose higher than them all. They conceived God as Righteousness. They determined to make themselves righteous by law. All these ideas were inadequate.

In the last hundred years there have been changes in every department of human knowledge. Many traditional ideas of God have also changed. We do not think of God so exclusively as Mighty Monarch and Creator of the world. The change began with Darwin, Tennyson, Browning. We make it our constant theme to find God within, rather than without. We now put our emphasis on such qualities as love, fellowship, forgiveness, patience, purity and respect for human personality, rather than on the omniscience, or majesty of God. Throughout the New Testament there are three leading ideas of God which are worth emphasising. God is Spirit, God is Light, God is Love. These three ideas have been the inspiration of thousands. Love was the centre of St. John's life. He watched it unfolding in the personal character of Jesus Christ Himself.

Trinity Sunday is a special Sunday of worship, as taught in the Epistle and Gospel for the day. We all need the capacity and power for worship. Our normal Christian worship should be pitched in the key of praise and exaltation. Too often we let the Miserere overpower the Jubilate, the Magnificat and the Gloria in Excelsis.

Our praise and prayer must be quickened into adoration. May the message of Trinity Sunday find an echo in all our hearts, renewing our Faith in God, and awakening in us a newness of life.

Those who bring sunshine to the lives of others cannot keep it from themselves.—J. M. Barrie.



NEW SOUTH WALES.

SYDNEY.

The Missions to Seamen.

A fine gathering of friends and helpers in the Sydney Missions to Seamen was held in the Rawson Institute on Friday, June 13, when Rev. Thomas and Mrs. Hardy were welcomed to the mission. Mr. Hardy comes to take charge. Happy and encouraging speeches were made. Mr. Hardy has a splendid record of service at Valparaiso, in Chile, South America.

Election of Synodsmen.

The election of two lay representatives from each parish for the Twenty-second Synod of the Diocese of Sydney is taking place this month. A good deal of interest is displayed, because at the first session of the triennial period the elections to the various committees and boards will be held. Sydney is fortunate in having so many leading men in her diocesan councils.

St. Alban's, Belmore.

The foundation stone of the new rectory of St. Alban's, Belmore (Rev. L. S. Dudley), will be laid, D.V., on the afternoon of June 21, by the Dean of Sydney.

Ladies' Home Mission Union.

Members and friends have responded generously to our appeal for new and used garments, and the committee of L.H.M.U. is very grateful to them. The need this year, however, is quite exceptional, and we must still ask for second-hand clothes. Material has been purchased by the Union, and the General Secretary will be glad to know of any ladies who will give Friday afternoon, from 2 to 4 p.m. each week to come to Church House and help make it up.

The Late Head Mistress of Stratford.

The death of Miss E. T. Wiles, Head Mistress of Stratford Church School for Girls at Lawson, N.S.W., removes an educationalist of wide influence and inspiring service. For 23 years she has exercised her great teaching abilities on the Blue Mountains. The following resolution has been passed by the School Council:—

"This Council in offering its deep sympathy to the family of the late Head Mistress, desires to place on record its sense of personal loss in her sudden 'Home Call,' and its sincere appreciation of the sterling Christian character of the late Miss Wiles and of the high ideals that have always actuated her in the fulfilment of what was to her a sacred charge in the training in Christian character of the children who attended 'Stratford' throughout the years of her tenancy of the position of Principal and later of Head Mistress under the Council. The Council recognizes that the important position attained by 'Stratford' as an educational establishment of the highest grade is

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largely due to the self-sacrificing character of the late Miss Wiles."

Convention at Chatswood.

St. Paul's Church, Chatswood, N.S.W., Birthday Holiday, June 9th (King's annual convention).

It was fitting that the "father" of this convention should preside, the Rev. H. J. Howe, for he it was who started it 24 years ago during his rectorship of Chatswood.

As usual it was a happy, helpful meeting of God's own people, who gathered together prayerfully, expectantly, with one accord. The Holy Spirit was manifestly present in the speaker's words, in the quietude, in the whole atmosphere.

The first speaker was the Rev. R. J. Hewett. Appropriately he started with the old question (Acts xix. 2) "Have ye received the Holy Ghost since ye believed?"

He emphasized the fact that great truths may be lost as well as missed, instancing the lack of practical faith in God the Holy Ghost, as a living person, who alone can build up a Christ-like race with Christ-like characters.

The Rev. E. Lewis Neilson (Bourke St. Methodist Mission and for 30 years an agent of the South African General Mission) gave a clear, helpful message founded on the story (John iv.) of our Lord's dealings with the woman of Samaria. He pointed out that this unlovely, unloved and unlovable Samaritan woman was (1) sought out, (2) saved, (3) sent forth to witness. We, too, as we are spirit-filled, must seek out, amongst others, those whom we like least (our Samaritans).

At the afternoon session Canon H. S. Begbie as usual was roused and arousing. Two tests he linked together, (1) Acts ii. 4, They were all filled with the Holy Ghost and began to speak; (2) Be ye filled with the Spirit; speaking, etc. He expressed a belief that there was a growing desire in many hearts to be so "filled." There was need, too, of churches thus being on fire, driving home the point from the words of an agnostic who, watching a weatherboard church being burnt to the ground, said, "I have never seen a church on fire before."

God's will is that every Christian should be filled with the spirit and witness personally, not by proxy through their ministers or others. He warned us again the insidious spiritual blight of soul manifested in many a backsliding Christian who thus "had lost their song."

Mr. Ledgard (C.I.M.) who has given 30 years' service in China, voiced the call of China. He read first Acts xxvi. 19, "whereupon I was not disobedient to the heavenly vision," and showed that obedience was God's unalterable condition of faithful service. He spoke solemnly of lives marred through disobedience to God's call. He emphasized that to-day there was from China the call (1) of the open door, (2) of the adversary.

The closing session was taken by the Rev. H. E. Hercus, who gave a quiet, helpful meditation on the life and work of Joseph, as typical of the work of the Lord Jesus Christ.

Votes of thanks were passed very heartily during lunch to Rev. D. J. and Mrs. Knox and the ladies of Chatswood.

The writer came away with a vision of a Spirit-led Church; church-people on fire with a practical working personal belief in God the Holy Ghost. What could not such a Church do?

NEWCASTLE.

C.E.M.S.

At the recent annual meeting of the C.E.M.S. of this diocese the officers were elected for the ensuing twelve months:— Clerical President, Rev. K. S. Single; Associate Lay President, Mr. D. W. Reed, P.M.; Lay Vice-Presidents, Messrs. Seward, Randall and F. Treasure; Clerical Vice-President, Rev. C. W. Gumbley, B.A.; Secretary, Mr. H. J. S. Brook, B.A.; Treasurer, Mr. W. J. Smith; Job Masters, (St. Paul's) Mr. L. R. Burgess, (St. Luke's) Mr. W. E. Barr, (St. Mary's) no appointment at present, (St. James') Mr. Johnson, (St. Peter's) Mr. W. Beatty; Social Committee, Messrs. H. J. S. Brook, B.A., R. Faunce, F. Treasure, and F. A. Elgar, M.A.

BATHURST.

The Bishop's Tardy Journey.

The Bishop of the Diocese has written interestingly of his journey to England for Lambeth. He started well but never bargained for five weeks on Australian shores. He writes from near Aden:—

"We were to have left Sydney on February 11 by the 'Port Fairy,' and making a great rush to Europe, reach England in about the third week in March. This foolish ship, however, broke her crankshaft—I think that it what they called it—and was taken off the running. We were all pushed on to the 'Port Gisborne,' which apparently was the first of the fruit boats, and which therefore has taken us for a prolonged month in Australian waters, spending my arrival in England by 4 or 5 weeks. That was a bad start, and a most annoying one. But we are all trying to face it in the spirit of the Boy Scouts, which I understand is to smile in the face of all adversities. It is philosophic calm when one sees one's time in England, already far from long, thus curtailed. Still, I have had plenty of time for reading and writing, and the rest, I have no doubt, has done me good."

GOULBURN.

Ordination at the House of the Ascension.

On Ascension Day, in the Chapel of the Ascension, Goulburn, Bishop Gilbert White, under commission from the Bishop of Goulburn, ordained to the diaconate Mr. Alan Matheson, Th.L., on a title as "Deacon-Novice" of the Community of the Ascension. The candidate was presented by Rev. F. Homersham, the Superior of the Community. Rev. T. Barnes acted as Clerk.

CRAFTON.

The Bishop's Journey to England.

The current number of "The North-Coast Churchman" has a most interesting and informative letter by the Bishop (Dr. Ashton) regarding his voyage experiences to England for Lambeth. He writes glowingly of his visit to the famous Church Grammar School at Guildford, Western Australia.

"We were driven," he says, "to Guildford, about eight miles out of Perth, to see the big boys' school there, and the extremely beautiful school chapel. The latter is the outstanding feature of this establishment. It was built during the headmastership of Mr. Henn, and was the gift of a wealthy Englishman, who wished to do something for Australia.

"When I tell you that this chapel cost at least £40,000, you will realise what a magnificent gift it is. It is a stone building of Gothic architecture, lofty and dignified, and gorgeously (yes, that is the word) decorated. The Holy Table and reredos was panelled with overlaid gold and it gleamed in glorious richness at the east end. The walls are panelled with oak, most delicately carved, and the seats are all of oak, too, with carved ends. Over each seat there is a candle with a shade, which reminded us of the chapel at King's College, Cambridge, which is lighted in a similar fashion. In fact, I thought that this chapel is modelled

on the famous Cambridge College Chapel. There is a fine organ in the west gallery. The other school buildings are good, all of brick. We had not time to go over them and inflict ourselves upon the headmaster and his staff, but we saw enough to make us somewhat envious, and could not help thinking that if a fairy English Godfather could be found to do something for Australia through Grafton as his medium, how fortunate we should deem ourselves. Mr. Henn is no longer headmaster, he has resigned and works now in England, but his memory is still kept green, for one of the school houses is named after him—the Henn House. (There is evidently a bit of humour in the West.)

VICTORIA.

MELBOURNE.

Mission Sunday.

Sunday, June 1st, was observed as Mission Sunday in the Victorian Dioceses. The message from the Bishops appointing the day said:—

"In order to keep up a custom which stretches back for 59 years, we wish to link together on this Sunday after Ascension Day the missionary work of the Christian Church and the Ascension into Heaven of the Church's Lord and Master.

"The last recorded picture of Jesus Christ on this earth shows Him with hands uplifted blessing His disciples and commanding them to go into all the world and preach the Gospel to every creature.

"Why? Because 'all authority hath been given unto Me in Heaven and on earth. Go ye therefore.'"

"The Church of England here in Australia is striving to carry out that command through the media of the Australian Board of Missions and the Church Missionary Society. The various fields in which this missionary work is being carried on today include the Aborigines of our own land, the people of Papua, and those within the New Guinea Mission, Melanesia and Polynesia, Africa (including the new Australian Diocese of Central Tanganyika), and the great tracts of Asia, such as China, India, Japan and Palestine."

QUEENSLAND.

BRISBANE.

Personal.

The Rev. W. E. C. Barrett has signified his acceptance of the Wardenship of St. John's College, Brisbane, and of the Canonry of the Cathedral, which will be vacant in August by the resignation of Canon Robin. The appointment will meet with the approval of everyone, except perhaps the parishioners of Sherwood, amongst whom Mr. Barrett has worked so faithfully and with such marked success during the past seven years.

The Rev. L. Dawson Thomas has resigned the parish of Ekibin. He is taking up work in England.

The sudden death of Miss Stella Brunnicol came as a shock to all who knew her. She will always be remembered for her great organizing ability. As secretary of the St. Martin's Hospital Building Fund, she did more than any other individual to raise the large sum of money required for that great scheme, and in connection with the Missions to Seamen and other efforts, she has laid the diocese under a great obligation for her zealous and successful work.

Missionary Mission at Parramatta.

WITH great thankfulness we record the work of "World-wide Witness" conducted in St. John's, Parramatta, by the C.M.S. from May 11 to 19. A short account of the various steps which led to the culmination may be helpful to those who prepare for similar efforts elsewhere.

Earlier in the year the Rev. C. C. Short approached the Rector with reference to some movement of the kind, and as a result of their consultation the latter appointed a committee of suitable men who, he felt, might be trusted to do much of the hard preliminary work locally in the way of advertising and creating a spirit of expectation. On this committee he had the happiness of placing, as keen missionary enthusiasts, the superintendents of the three Sunday Schools in the parish, St. John's, St. Peter's, and St. Barnabas'. Thus the inter-

est of the Sunday School children was assured. It was next determined that during "The Week" the C.M.S. should be put in possession of all the weekly classes usually taken by the parochial clergy at the Primary and High Schools. The local committee, for several weeks, met on Saturday evenings for business; and weekly special meetings for prayer were arranged in the three central parts of the parish. There were special musical practices on Sunday, and at other times, for the children, to make them acquainted with the hymns and choruses which would be sung during the mission. Preparatory addresses to adults were also given at the Sunday services by the clergy and lay readers; and the same policy was pursued in the High School—where there are about 300 Church of England students. Everything possible was done in the way of preparation, as it was felt that not only as a matter of duty and privilege, but also in fairness to the C.M.S. and missionaries, the people of the parish should make their own contribution to the hard work involved. We planned, the Society watered, and we waited on God to give the increase—we waited on God to

As one who took part in the first C.M.S. Missionary Mission held in N.S.W. (St. Clement's, Marrickville, 1905), and in others at later periods, the present writer can say that probably never before has the C.M.S. presented the case for Missions with such force and fulness as at Parramatta last month. The whole staff, from the Federal Secretary down, took the keenest interest in the movement; and as they attended the meetings, three or four of them at a time, accompanied by missionaries from the field—men and women who had hazarded their health, if not their lives, in the Great Cause—parishioners could not but be impressed with the fact that here were people vitally in earnest about the task to which they had set their hand.

It was a feature of the Mission that as the days passed by the attendances increased, and this marked the evening meetings for adults as well as the afternoon meetings for children. Who could not but be moved at the sight of some 350 persons present in the church on a week-night, and that a very cold one, to obtain further knowledge about the state and needs of the heathen world! If the attendances on the first Sunday and Monday were the outcome of the local preparation, the solid increases from day to day spoke volumes for the manner in which the Missioners presented their subject, and the real grip which they established on their audiences.

And scarcely a word was said about money! The condition of heathendom—its sorrow, its sickness, its superstition, its sin—were all faithfully, moderately, and convincingly portrayed; but there was no wordy appeal to compassion and pity. An inner depth was made; but it was to the inner depths of the individual spirit to take Jesus Christ, really and effectively, as Saviour of the soul and Lord of the conscience.

Herein lay the power of the Mission; and herein lay its value as a contribution to the spiritual life of the parish. Those who know the history of the Parent Society in England, and the history of the work done in Australia by Dr. Stock and Mr. Stuart, will at once detect the fact that the Mission in Parramatta demonstrates that the Master's work possessed of the secret, which, from the beginning, made the C.M.S. a power for good in the non-Christian world and equally a power for good in the Home Church. We in Parramatta are their debtors.

The speakers included the Rev. P. W. Stephenson, Rev. J. W. Ferrier, Rev. C. C. Short, Rev. S. H. Denman, Rev. H. S. Cocks, Rev. R. B. Robinson, Rev. S. Wicks, Miss M. Harper, Miss Searle and Miss Beaver. And apart from their addresses the delightful fellowship of their company made the week one of great happiness. The parish organist, Mr. Hopkins, at much inconvenience to himself, presided at the organ at all the week-night services.

The local committee consisted of Messrs. W. Shaleton, A. S. Davies, L. Amos, L. A. Wickham, H. E. Young and W. Goswell. And we must not forget Mabel Young, who so willingly and effectively did her part in accompanying the music at the children's meetings. The bookstall was constantly attended by Miss Olive Noller.

And what are the results? The Word of Life will not return void unto the Sower.—S.M.J.

WAS SOME BETTER.

Doctor: "Well, Matthew, and how are you now?"
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(By the Rev. A. Law, Th.Schol., D.D.)

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Archdeacon Hamilton, Gippsland, wrote—"I consider the Confirmation Booklet 'From Baptism to Communion' (6s.) the best thing published. I have used it for years. It is so thorough and covers all the ground."

The Rev. Canon H. T. Langley, M.A., of St. Mary's, Caulfield, Melbourne, desires to express to clergy and laity his impressions of this new publication. He writes—

"The clergy have long needed a book of this kind. It has come to some of us in answer to a felt need in our parish work."

"Our Wedding Day" is a chaste little book of 60 pages, exquisitely printed. The subject of marriage needs plain speech, combined with the utmost reverence. This is characteristic of the eleven chapters. It can imagine only feelings of gratitude for those 'about to take the holy estate of matrimony' upon them, for the wise counsels and advice.

"Clergy can obtain this book at such a reasonable cost, that they may use it freely as a Gift at Weddings. Also they will find it a font of suggestions for those 'fatherly' talks which any true pastor gives to his people entering on matrimony, and passages might well be taken from this book for the address."

It is suggested that the Bride and Bridegroom use the copy, which can then be suitably inscribed. The smaller editions contain useful material regarding the conduct at weddings, and may be lent to make the service more hearty and congregational."

The Rev. A. R. Ebbs, of Manly, N.S.W., having ordered several times, writes—

"I am delighted with Doctor Law's booklets, 'In the Valley of the Shadow,' words of comfort in sorrow for the bereaved, and 'Our Wedding Day.' I consider that the whole Church is indebted to him for their publication. I am using them freely. Those who have received them have expressed their deep appreciation of their contents. I gladly commend them for use by my brother clergy throughout Australia."

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A Trip Round the World.

(By Guy W. Halcombe.)

I LEFT Adelaide on February 27, called in at Sydney and saw some of the "saints," which in N.T. language means true-blue believers, at the C.M.S. The "Aorangi" proved a fast and very comfortable motor ship doing nearly 400 miles per day across the Pacific. At Auckland I went ashore and found a wooden Anglican Cathedral. But there were three very beautiful stained windows to the memories of Bishop Patterson, Bishop Nelligen, and Samuel Marsden, whose title I was delighted to see stated as "The Apostle of New Zealand."

Archbishop Averill joined us as far as Honolulu on his way to Lambeth. Suva is overrun with Indians, two to one, whilst Honolulu is submerged by Japanese four to one. Both great mistakes. Vancouver as a harbour is ever so much more glorious than Sydney. From Victoria, which is on Vancouver Island, you travel in land-locked waters for 83 miles. It is partly a sound and partly a fiord, and you could still go travelling another 100 miles in the same deep still waters. Snow-capped mountains, heavily timbered, slope down to the water's edge. Vancouver's Cathedral looks like a second-rate wooden parish church.

The Church in Canada.

There are twenty-three dioceses in the Dominion Church. Although you would naturally expect to find men of all shades of thought, I gather after five weeks travelling across it, that the average shade is Evangelical. The churches are no better filled than ours. All the denominations agree that they are up against a stone wall of materialism and indifference. No one can see any sign of a coming revival. The average stipend in a country living is £200 and a house. The country clergy do heroic work in travelling through snow and over ice to reach the straggling faithful. The Rev. P. W. Stephenson once told me that for five months in the year at Winnipeg he never saw the ground. I quite believe it. It is now 23rd April and it is snowing as I write. And this has been going on since last November.

The Canadian Hymn Book.

I have been studying two very interesting books—the Canadian Hymn Book and the Canadian Prayer Book. When I was a member of the General Synod just 20 years ago discussion favoured coming to terms with the compilers of the Canadian Hymn Book, especially in the matter of the copyright of the tunes, with the view of issuing an Australian Hymn Book. But nothing serious was done in the matter. I have played over 100 tunes, but as I still have another 695 tunes to play, I prefer not to express a final opinion yet. The tunes not included in A. and M. are too numerous to mention, but I will just mention two favourites. F. C. Maker's "Rest" to the words of "Dear Lord and Father of Mankind," and Purday's "Sandton" to "Lead Kindly Light." As the compilation was made in 1909, it does not of course include modern tunes like Vaughan Williams' to "For all the Saints," which in my view is one of the most majestic tunes ever composed.

Things that Impress.

Talking of music, I visited the R.C. Cathedral at Montreal, Notre Dame, which is a truly magnificent structure on both inside and out. The stained windows, the wood and stone carvings were of a high order. In the tower they were ringing a carillon of 53 bells. It was Holy Week: the effect was magical. The Cathedral owns several acres of land in the vicinity, all of which is built upon, including some skyscrapers, on 99 years' leases, so that in about 30 years' time these valuable buildings in the heart of the town become the property of the Cathedral. One can't object, I suppose, but it struck me that that is one way of laying up treasures on earth.

I was transported with joy when I attended the visitors' gallery of the Dominion House of Commons at Ottawa. The buildings cost over two million pounds. A very high tower in the centre contains a carillon of 50 bells, which first played a majestic anthem, then after a pause the National Anthem, then the Westminster Chimes, followed by three strokes of the clock. The doors were suddenly opened, and in we went to listen to the Prime Minister, McKenzie King. He was followed by a Canadian Frenchman, who spoke French so fast and with such acrobatic gesture that I could only follow bits of his speech. French is only spoken by one-tenth of the 290 members of the House.

I was greatly impressed by Toronto, with its atmosphere of culture. The buildings of its University are spaciouly distributed

amidst lawns and gardens. They have over 6000 students (twice as many as Oxford), who came from all over the world to study chiefly medicine and music. I attended one lecture; the title was "The Wonder of the World." The Professor for an hour without a note held his audience spell-bound whilst he turned physics and astronomy into a romance. At the close he asked his hearers, numbering about 2000, if they still believed that this wondrous order, beauty and harmony came into existence by accident, or through the guiding brain of the Great Architect of the Universe?

The union of the Congregationalists, Methodists, and majority of Presbyterians, has proved a great success. A small minority of the last named would not come in. A Union Minister told me that he had previously been a Methodist minister, and that there was far more harmony in the united body than ever he had experienced in the separate body. Their churches are big. In one suburban Union church a huge organ has been installed which cost £1000 more than the organ built by Norman Baird which we have just put into St. Peter's Cathedral, Adelaide.

(To be continued.)

Some Women and a Contrast.

(By Rev. S. J. Kirkby, Organizing Missioner, B.C.A. Society.)

WHILST the Great General Public (usually swayed by our "stunt-artists" press) is working itself into a state of froth and frenzy over the undoubtedly brave exploit of a visitor, it would be well to remember that all the time in our own Australia there are women who are giving courageous and magnificent service, and for whom there is no notice and no reward. I desire to bring them before your readers, and inasmuch as a correspondent in your issue of June 5th, 1930, suggested the opening of a sort of "Honor Roll of Good Women," I would nominate the following for a place thereon. The cases can be vouched for (and multiplied too); they came under notice of our Bush Church Aid workers in recent times—

Good Woman No. 1.—The widow of a struggling selector. After illness, accentuated by worry over and loss through three years' drought, her husband died, leaving nothing except the clothes in which the mother and the three children stood. The selection held on a lease reverted to the Government. The widow and family had to make shift for themselves. Perhaps she could have drifted to the capital city 500 miles away or more. There she could have foisted herself and children upon the Church and charitable organizations. Possibly she could have put her little ones "on the State" and broken their hearts in a separation from each other. But did she? Here is the answer. "Record" readers could have journeyed out last month to that B.C.A. Mission area, and after search would have found that that same mother in her need had hired herself out to a neighbouring selector as a farm hand, and was engaged in trudging up and down the rough furrows of an immense wheat-field following a lumbering seeding or wheat-sowing machine and driving a team of horses wihal. Hers was a passionate consuming desire to earn an honest living for herself and her little children; and neither on God's earth or in the skies has a truer bravery been shown.

Good Woman No. 2.—Drought is upon the land and back and water is the dire need. One selector on his "block" cannot sit by and watch his sheep die. Water must be found, an underground supply if possible. The man selects a site which by the "lay of the country" offers hope of success if a well is dug. Who knows how far down he must go? Resolutely he sets to work. For the first few feet the toil is not so heavy but afterwards a windlass and rope and bucket must be installed for hauling the dirt. The husband does the digging—foot after foot through the hard dry soil. Who works the windlass with its wearying succession of heavy loads? A B.C.A. worker visiting that selection by chance gives the answer. Noticing the activities across the paddock the worker draws nigh and to her amazement finds the Mother at the windlass, the Mother who lets her husband down the deep shaft each morning and hauls him up at the end of day, and in the meantime keeps on winding up the bucket with its load of earth. Never a murmur of complaint—never a curse or a cry, only a stolid courage and hope that water will soon be found.

Good Woman No. 3.—Once again King Drought drove a family, husband, wife and children out of their holding. Their possessions consisted chiefly of a decrepit sulky and a much more decrepit horse. They had travelled down from Queensland to the Far-

West; the drought had broken in the latter place, and at least there was feed for the "nags." The husband vainly sought for work and found no more than a couple of odd days in three months. Sickenng fear upon them as they tramp the tracks. A B.C.A. Bush Sister meets them. Needed clothes and food are given; the children are attended to. For a few days the tired, dispirited family rests by the river. Then they must push on. Nothing will separate that party; the family spirit is strong. What is before them? In these days of depression God alone knows. Only we know this, that the little woman facing exposure and weariness, is a brave creature; she must enter a maternity hospital in three months.

Good Woman No. 4.—Away nearly 40 miles from the lonely mail track that runs into the farthest corner of N.S.W. lives a family, boys and girls. Just for the present we think chiefly of the girls, fine, strapping, modest "real Australian" girls, daughters of a mother whose husband runs a "block." No pampered comfort would you find in that house—life is hard and grim at times up in those remote and arid areas. But the home is a Home; the mother is a Christian and a Churchwoman. The family of girls is growing up and she is anxious about their spiritual welfare. The Church can occasionally visit them. Services in the home are nigh impossible. In that immense district the Missioner does his heroic best. But the Mother hears of an approaching visit of the Bishop. She desires Confirmation for her children. Can they be instructed? Missioner and Sister at a distance can give some direction. But the Mother sets to work. She teaches her family, instructs them in the things of the Faith and the ways of our Church, and then when the Bishop comes that Mother has the supreme joy of seeing her family make confession of the Lord in that beautiful rite of Confirmation. Is not there a prophetic word somewhere that has relevance. "Behold I and the children whom the Lord hath given me." Recently one evening in a tiny township the writer held a Communion Service, and to him was the privilege of ministering the Sacrament of our Master's love to that little mother, her daughters, and her son. A beautiful sight and service was that.

And then one comes back to Sydney to see people rushing around in feverish endeavour to make themselves seen, to hear them quabbling for precedence at expensive luncheons and banquets where the rich are fed and the hungry are forgotten; to find the Press carrying on its "catch-penny" policy of "Boost or Bust." Where is our sense of true values of our life? Where our ideas of justness? The women enumerated above live gloriously and die gloriously—but only in silence. As one of our own poets put it:—

"For them no trumpet sounds the call, no post plies his arts—
They only hear the beating of their galled, loving hearts,
But they have sung with silent lives the song all songs above,
The holiness of sacrifice, the dignity of love."

Prayer for the Lambeth Conference.

O Lord God Almighty, Father of Lights and Fountain of all Wisdom; we humbly beseech Thee that Thy Holy Spirit may lead into all truth Thy servants the Bishops from all parts of the world, who are about to gather together in Thy Name. Grant them grace to think and do such things as shall tend most to Thy Glory and the good of Thy Holy Church in all ages, and further Thee, all their consultations, and further them with Thy continual help, that the true Catholic and Apostolic Faith once delivered to the Saints being maintained, Thy Church may serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

"DENOMINATIONAL SOUP."

"Religious Soup" is the heading of a paragraph in the "Sydney Morning Herald" of June, 1930. It appears that the various denominations in the town of Lithgow, N.S.W. are providing helpers on different days at the local soup kitchen for the unemployed and needy. At the last meeting of the Citizens' Unemployment Committee, when the above plans were announced, the Rev. R. A. Pollard, Rector of the parish, humorously suggested that the soup might be too thin on the Baptist day, since too much water might be added.

Pastor A. F. Whale (Baptist) replied that the Anglican broth might be too thick should the rector insist on the inclusion of the 39 Articles.

A Chinese General's Letter to the Bible Society.

THE writer of this letter is General Chang Chih Chiang, an earnest Christian man. At the time he wrote it he was the head of the Opium Suppression Bureau in the Nanking Government; but we understand that he has now resigned that office because of the impossibility of achieving any real suppression of the opium business. When sending General Chiang's original letter (which covers six pages of beautiful writing) and the translation, the Rev. G. W. Sheppard's committee is not possible, but I have followed the original closely, and my translation has been endorsed fully by English-speaking Chinese friends.

General Chang writes:—

The wonderful thing in the Bible is that it is a full, broad and deep revelation of the mystery of God. Its solemn teachings and stern admonitions are the expression of moral principle which link together the divine and the human, producing in man repentance, regeneration, a return to first principles and truth. With grace and majesty good is encouraged, evil is repressed, and nothing is left apart from God. His unfathomable wisdom and power embrace all mankind in the redemption by our Lord Jesus Christ, that all men may obtain forgiveness, newness of life, completeness of love and the citizenship of Heaven. This Book is the Great Book in all the world.

The humble writer of this letter, since his conversion, has seriously and reverently read the Bible, gaining a small knowledge of its main principles as expressed in the words, Faith, Hope and Love. With this as a foundation in the heart love expresses itself in the outward things of life, and other divergent ways are clearly differentiated.

Jesus said, "He that loveth father or mother, son or daughter more than Me is not worthy of me." The application of this teaching for me is, "He that loveth his own fatherland more than he loves Christ is not a worthy Christian." This is not to say that one must not be patriotic, but that patriotism should be subject to the principles for which Christ stands. Applying those principles one should love other men's fatherlands as he loves his own. If he loves and protects his own nation, but wrongs and exploits others, this shows that he rejects the law of love which says, "Love others as thyself." If he enriches himself at the expense of others, storing up for himself and plundering others, grasping territory or power by means of war—such things bring unpeppable ruin to the world. To love others as oneself, to love other fatherlands as we love our own fatherland, this is to love in truth. The true Christian should follow the example of our Lord, Who was not limited to national or racial barriers, but preached to the Samaritans, healed the servant of the Syrophenician woman, thus carrying out God's purpose of universal salvation for all the world, without differentiating East or West, yellow or white, this nation or that race.

Your honourable Society is this year celebrating 125 years of service. During that period through your service an innumerable multitude of my fellow-countrymen have been influenced and saved, enabled to become citizens of Heaven. Speaking as representing 120,000 of them I thank you for your sacrificial service of benevolence which truly exemplifies the law of love. I bear you constantly in my heart and remember you daily in my prayers. Moreover I pray for all friends called to this work in all the world. May we and they together through the redemption which is in Christ Jesus become completely united in the name of God, as His sons and daughters, together as His heirs manifesting the law of love, each nation and all people continuing in mutual love and helpful intercourse, in courtesy and forbearance, transforming military armaments into real wealth, enmity into brotherhood, each in his place doing his part. Thus the whole world may truly become one great harmony, and thus will be fulfilled the prophecy of Isaiah, "They shall not hurt nor destroy in all my holy mountain, for the earth will be full of the knowledge of the Lord as the waters cover the sea." Then shall we with all mankind sing with one heart and voice:—

O praise the Lord, all ye nations; praise Him, all ye people. For His merciful kindness is great towards us; and the truth of the Lord endureth for ever.

May the friends who form your honourable Society be bright and shining lights for the

Gospel in all the world, bearing fruit a thousand, yea, ten thousand fold. May love, wisdom, strength, courage and steadfastness be given you from God our Father, and may the abundant riches which are in our Lord Jesus Christ be multiplied in you all. Amen.

With the respectful congratulations of
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Letters to the Editor.

(Continued from page 3.)

The Rector does not agree with "Wayfarer" when he suggests that those suffering from dangerous diseases should be asked to wait until last. This seems quite impracticable, for it is seldom that anyone, apart from the patient's doctor, has any "official" knowledge of the disease. Some imagine they are cured, and that hope is very helpful to them; others would refuse to see the danger. How could a clergyman say to a parishioner, "I have heard of good authority that you are suffering from a dangerous disease"? Then again if the clergyman foolishly braved all possible mistakes and misunderstandings and indignations, and asked several parishioners to communicate last, he would need to hold a conference, introduce them to each other, and discuss the relative dangers of their diseases, so that the most dangerous could be selected for the last place. No, Mr. Wayfarer, this part of your advice does not seem sound.

Storms in Tanganyika.

Damage at Dodoma and Mvumi.

The Federal Secretary C.M.S. writes:—In January last a severe storm broke over Dodoma and unroofed several of the Mission buildings. These have since been repaired and the cost was about £40.

We now hear of another storm, this time a cyclone, which has done £300 worth of damage to the Mvumi Girls' School, which has just recently been completed. The cost of the replacing of the damaged portions of our buildings in both Dodoma and Mvumi will have to be met from the budget sanctioned for 1929. It is imperative that our friends rally to the support of this work and see that the full amount promised is available. Some friends might like to make good the damage, and in this way help us to make up our obligations to this splendid piece of work. Contributions will be gratefully received by any of the C.M.S. offices or at the Headquarters, 242 Castlereagh-st., Sydney.

ORDERED TO SEA.

Doctor: "H'm! You are run down, sir. You need an ocean voyage. What is your business?"

Patient: "Second mate of the Anna Maria, just in from Hong Kong."



The Tiger Spirit.

Summary.—Ramchandar Dass, the head boy of an Indian Christian School, is trying with the help of a Forest Officer, to trap and kill a man-eating tiger.

Crowds of people surrounded the Mission, speaking angrily, even threateningly. The Head Master, white and shaking with malaria, was trying in vain to soothe them. The people were far too angry and terrified to listen, and amongst them could be seen Emerat Mull, shouting and gesticulating.

"We'll go to the sacred tree tonight!" he cried. The swamis he told us that we must do poojah to the tiger-god, and offer sacrifices, to pray it to spare us. If we do not, we shall all be destroyed—yes, every one! The Mission people are evil; they let us die, their god cannot help us; we have proved that he cannot!"

"No no, back to the swami! Back to our old poojah!" came the answering cry.

Mr. Graham, in a final, supreme effort, tried again to make his voice heard; the shouts grew louder and more threatening, accompanied by showers of stones and other missiles. At this crucial moment the Forest Officer and Ramchandar Dass arrived; between them they managed to drag the Head Master into the bungalow, where he sank down upon a chair.

"Poor beggars!" he gasped faintly. "Ramchandar Dass, this awful business must be stopped. Can't you get the school boys to rally round? They've been taught to stand firm against the old fears; they're not going to fail the village, are they?" He closed his eyes as the ague shook him again.

"Sir, you must stay in bed." Ramchandar Dass was desperately worried by the condition of his Head. "We won't fail, sir. Something shall be done!"

And as Mr. Cadman half carried the Head to his bed, Ramchandar Dass ran out upon the veranda again. His voice rose, shrill and loud, over the murmurs of the crowd. "Listen, all of you!" he shouted. "Before to-night, the tiger shall be dead! Remember that the God you have learnt to serve is stronger than any jungle beast, any creature which He Himself made! We will prove it!"

Laughter answered the boy's words, laughter and the mocking voice of Emerat Mull. "Aye, you prove it!" he shouted back. "And, if you do not kill or capture the tiger-god before to-night, not one of us will ever enter the School again. You will be the only pupil left, Ramchandar Dass, take pride in that!"

"I will prove it!" Ramchandar Dass shouted again, and stood on the veranda, erect and resolute, as the villagers departed, still mocking and jeering.

The boy found that Mr. Cadman was rather amused and almost annoyed that the lad should think himself cap-

able of succeeding where he himself had failed; the Head Master, utterly spent with sickness and distress, could hardly take in the new situation. But the dark eyes of Ramchandar Dass were alight; even as he spoke to the crowd, by a kind of inspiration he had seen a possible way—a way which might succeed, however absurd it sounded. And it did sound absurd, even to the boy himself, so absurd that he said nothing of it, either to the Forest Officer or Mr. Graham; so absurd that he scarcely dared to wait to think about it himself, for he had the feeling that if this wild plan was too much considered it would break at a touch like a bubble. Still, it was a plan, and he must just carry it through, as fast as he could, and anyhow, the quicker the better. Something might have happened out there in the jungle which would spoil everything, if he did not hurry.

In the first place, Ramchandar Dass went to the shed where the gardener's tools were kept. From it the boy emerged a few minutes later, carrying a short, curved billhook in his hand, and a large basket over his shoulder, which contained a coil of rope, a deck-shi, or cooking-pot, a couple of brass lotahs, or small vessels, and certain other things which he needed.

And so, heavily loaded enough but at a quick trot, Ramchandar Dass made his way along the red, sandy paths into the jungle.

In a very short time he had reached the place where the machan was erected, and as he came in sight of the spot, gave a long gasp of relief.

For what he had so feared had not happened; the dead goat lay there still, at the foot of the big tree. The tiger, cheated of his midday meal, might perhaps return at dusk to last night's kill.

Quickly, Ramchandar Dass cut the tether which still fastened the goat's body, and then tied round it the end of the long rope which he had brought with him. This done, the boy glanced up at the tree, at the foot of which it lay. This was not suited to his purpose, but the next tree had a great overhanging bough, which would serve very well.

(To be continued.)

Hymns for Sundays and Holy Days.

From the Hymnal Companion.

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Suggestions and criticisms with regard to this list will be gladly received. Please address, "Hymns," A.C.R. Office, Bible House, 242 Pitt Street, Sydney.

June 22 (1st Sunday after Trinity).—360, 299, 277(7); 324, 189, 422, 20.

June 29 (2nd Sunday after Trinity).—12(871), 75, 424; 122(41), 151, 118, 37.

July 6 (3rd after Trinity).—17, 354, 306; 383, 30, 421, 300.

July 13 (4th after Trinity).—107, 131, 289; 320, 24, 579, 38.

July 20 (5th after Trinity).—1, 564, 393, 427; 95, 165, 295(149), 37.

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Editorial.

The Bishops at Lambeth.

THE Lambeth Conference of the Bishops of the Anglican Communion begins on July 7 and will conclude on August 9. The Conference is a voluntary meeting of Bishops, who come together to take counsel regarding the well-being of the Church, and to give the Church the opportunity of knowing their collective mind on matters of world-wide and grave import. The Conference has no lack of influence, and that, just because it is made up of a body of men who seriously give themselves to the duty of prayerfully determining what the mind of God is, and, as men placed by Him in positions of great responsibility, their united pronouncements must carry grave moral weight. They appeal to the spiritual and moral sense not only of the Anglican communion but to Christendom at large. Scholarship, spiritual acumen, religious devotion and balanced judgment will find full play in the conference, for it is composed of men endowed with many gifts. To these human attainments the burden of many a heart will be that there may descend on all the sevenfold gifts of the Spirit.

Floods in N.S.W.

MUCH sympathy has gone out to the residents of Newcastle and surrounding districts, on account of the heavy losses occasioned by

the almost unprecedented floods which have occurred in the Hunter River Valley. Hundreds of residences, railway lines, and farm lands have been submerged, in many instances to several feet, with the consequent damage to household and landed property. Business has been at a standstill, trains have been unable to run, and there has been a general dislocation. It needs to be borne in mind that this valley has been noted for its periodical floods. So severe have these been that the river has cut, not once, new channels to the sea. The unexpected invariably happens. From time immemorial men have lived and farmed in river valleys, for the simple reasons of fertility and proximity to water. But there is a price to pay. Deep alluvial soils can never exist without floods, and therein we see their untold blessing. Just as dwellers on the slopes of volcanoes will go back and rebuild after an eruption, so will men continue to live in river valleys, even though they are subject to flood. God has implanted in man qualities which accept the challenges of nature. Difficulties and set-backs are the drill ground of character. Therein lies the hope of the future.

The Church and People in Need.

ON all sides we hear of parishes straining every nerve to cope with the demand of their needy brethren in these days of unemployment and want. Indeed, if the story were written up of what is being done, it would prove a document of profound inspiration. Food and clothes and money are being garnered and distributed to the everlasting credit of God's people. Not only is this being done in individual parishes, but also through the Church's institutions and organisations. It was particularly gratifying to learn that one of the last actions of the Archbishop of Melbourne before he left for Lambeth, was to gather his clergy together to take counsel and organise diocesan action. Sydney is endeavouring to do likewise. Bear ye one another's burdens and so fulfil the Law of Christ" is an apostolic injunction which, we are happy to say, is finding fruitful expression in these days in many directions.

An Avalanche of Literature.

ONE of the notable features anticipatory of the approaching Lambeth Conference has been the perfect plethora of loaded literature with which the bishops have been inundated by our Anglo-Catholic friends. There is no doubt that it has been planned with long-sighted, deliberate intention. We don't blame these ad-

vocates of a cause. We only hope that the bishops will not be stamped into ill-judged action, and that the Lambeth prayer "that the bishops might maintain the Catholic and Apostolic faith once delivered to the saints," will be sustained. Reactionary elements in the Church of England have never quite reconciled themselves to the Church's share in and the possible outcome of gatherings like Lausanne. In fact the challenge has been thrown down "that if Nonconformists seriously seek to unite with Anglicans" in the matter of Reunion, "they have need carefully to reckon with, and, therefore, adequately understand, the Anglo-Catholic position." Further, it is stated by Anglo-Catholics, as an essential for Reunion, that the so-called ancient sacramentalism of the Church should be accepted "both doctrinally and practically as a vital element in the Christian system." They insist, as a fact not open to any compromise, "that the consecrated species, in a mysterious, but not less real way and vital sense, are the Body and Blood of Christ." One thing, we know where they stand!

A Shifting of Ground.

A SCRUTINY of this recent Anglo-Catholic literature clearly shows that the ground of appeal has been shifted from the Holy Communion to the Episcopate. Doubtless this is considered fundamental. Having built up the edifice of Episcopacy on the basis of Apostolical Succession and the mechanical transmission of grace, then the rest of the dogmas fall into their place. Maybe there is some worldly wisdom in the move. Bishops are human—Peace the appeal that is made. Nor can we forget that there is such a thing as the episcopal mind and will—even with the best intentioned men! The tendency is a very real one to give to the united voice of the episcopate an authority not theirs. We stand second to none in our loyalty to constituted authority, but when it comes to clothing our episcopal leaders with sacerdotal and other so-called inherent powers, then we must raise our voice. Evidence thrown upon the office of the Christian ministry (with which we include the episcopacy) by such great English theologians as Lightfoot, Hatch, Hort and Gwatkin, is too clear and indubitable, so much so that we cannot hold that the Church is a visible organised sacerdotal and hierarchical society. Nor do we believe that the ministry is from God to Christ, from Christ to the Apostles, from the Apostles to the Bishops, their successors in unbroken line, heirs of their authority and powers and privileges.