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July 2, 1931.

My Dear Boys and Girls,

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

**Thoughts Photographed.**

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

**Bright Faces.**

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

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

Your loving friend,  
The Editor.

**SOMEBODY.**

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

**THE EAGLE AND THE JACKDAW.**

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

**NO EXIT.**

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

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**A Challenge and Call from the East.**

**Baptismal Regeneration.**—Rev. C. Allen,  
B.A., Hobart, Tasmania.

**Church Missionary Society.**—The Delegation  
in Sydney.

**Leader.**—Evangelical Witness.

**Orthodox Churches.**—Which, One!

**Wayside Musings.**—Short, Bright Services.

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**EDITORIAL.**

**The C.M.S. Delegation.**

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

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

**The Conversion Loan.**

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

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

**St. Aidan's, Birmingham.**

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

**The Archbishop's Plea.**

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

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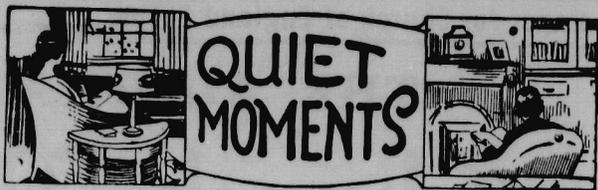
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**THE AUSTRALIAN WHITE CROSS LEAGUE.**56 ELIZABETH STREET, SYDNEY.  
W. E. WILSON, Hon. Secretary.**C.M.S.****DELEGATION****IMPORTANT MEETINGS IN SYDNEY**

July 18th—Young People's Demonstration, Sydney Town Hall, 2 p.m.

July 21st—Youth Rally, Presbyterian Hall, Jamieson Street, 7.45 p.m.

July 28th—Women's Rally, Chapter House, 2.30 p.m.

**Where are you Looking?**

HOW many are like the boy who puts two pennies before his eyes and can see nothing else in consequence. Some there are whose eyes are covered with the obstacle of their riches, like the rich young ruler, and go away sad when they are bid remove the obstruction to their following the Lord fully. And there are not a few such, even in these days of depression. To make money and keep it is the great hindrance to their becoming decided Christians, seeking first the Kingdom of God. Others there are who have the good so in view—in the shape of a beautiful morality—that they lose the vision of the best, the most beautiful; forsaking all and following Him. They can say with the rich young man—"All these have I kept from my youth"—(in their ignorance and yet sincerity)—but are blind to the fact that Jesus is the only good, for He is the best. If they only saw Him, as Jesus desired that young man to see Him, they would leave all—their own righteousness as standing before God included—and follow Jesus. They would find in Jesus all a sinner needs and all a saint needs—even wisdom, righteousness, sanctification, and redemption. To others the obstruction to

the glorious sight of Jesus is some perfectly innocent thing in itself. It may be some form of sport—cricket, football, golf, bridge. These things, in themselves desirable, become the one thing in life. They are obsessed with them, until there is neither time nor inclination to think of the things of God. The beauty of worship has no beauty to them. The excitement in which they live leaves all really holy and eternal things insipid and even irksome. Others there are who are blinded by the desire to please, to stand well with every man and forget the warning of Jesus—"Woe unto you when all men speak well of you." They could not possibly hear the injunction given by the Apostle—"Reprove, rebuke, exhort." Their principles are so flabby that they would compromise with Peter according to the company or Church they are in, or at least according to the dominating tendency of the times or Church.

Let us pray for such a vision of the best in Jesus that we may be ready to forsake all that stands in the way of following Him fully!

"Turn your eyes upon Jesus,  
Look full in His wonderful face,  
And the things of earth will grow  
strangely dim  
In the light of His glory and grace."

**C.M.S Delegation in Sydney.****Clergy Luncheon.**

IN spite of the terrific rain squalls which swept Sydney all day Monday, July 6, nearly 100 clergy assembled in the lower hall of the Chapter House at the luncheon tendered to the Rev. W. Wilson Cash, Dr. J. H. Cook, the C.M.S. Delegation, together with the Bishop of Central Tanganyika. The Archbishop presided, having the guests of honour by his side, together with the Hon. C. Makin, Speaker of the House of Representatives who, that morning, had addressed the clergy. After an excellent luncheon, provided by the ladies of the C.M.S., the Archbishop welcomed the Delegation in the name of the clergy, and spoke in felicitous terms of their work in our midst. His Grace emphasised the great value of their presence from a missionary education point of view, and urged his brethren to think through and then pass on to their people the valuable and inspiring facts of worldwide missionary endeavour which these C.M.S. leaders were imparting to the Church. He then called upon Mr. Cash to address the gathering and this he did with telling effect. The speaker stressed first of all the wonderful spirit of co-operation which actuated the various missionary societies of the Church in England. They looked upon one another as brothers in the Church's great overseas cause, each agency contributing its own particular aspect of truth to the common whole and each feeling that the Church's witness would be impaired if such corporate work and advocacy were not maintained.

Mr. Cash explained what had been done in England to co-ordinate the work of the various missionary societies. These bodies, he said, had been listed and classified, 10 of them placed in class A, and the remainder in classes B and C. The C.M.S. had its place in the first and was thrown into entirely new fellowship with the Church. There were new understandings on both sides, so far as the Anglo-Catholics and the Evangelicals were concerned; and it all made for the best possible service in the missionary field and for a living force in the life of the whole Church.

One immediate outcome of this co-operation was the presentation to the whole Church in Great Britain, through the Missionary Council, of what is termed The World Call.

**What C.M.S. has Done.**

A masterly survey of the Church Missionary Society at work was then outlined. The C.M.S. has founded 29 dioceses overseas, he continued, and 73 bishops had been appointed from its ranks. It had now reached out to Tanganyika, Uganda, Kenya, Belgian Congo, Nigeria, Sierra Leone, Egypt, Sudan, Palestine, and Persia. Half of Persia was the responsibility of the society; in China here were six dioceses which were worked by it, and in Japan six others, whilst of the 14 dioceses of India 12 were within the sphere of the operations of the C.M.S.

"The financial side of the problem is today greater than ever," said Mr. Cash. "The rate of exchange alone in the last 10 years has cost us £400,000. In one year the society lost £50,000 in this way. Yet it is comforting to say that the Kingdom of God is growing in all the places in which our agencies are at work, despite the depression in Great Britain and Australia." Japan, he continued, had launched a nation-wide campaign, which it called "the kingdom of God campaign," by which it was hoped to gather in 1,000,000 converts in five years. China had started on a similar campaign, whilst in various countries there was to be seen a swing from Mohammedanism. There was, however, in some of the foreign countries, a tendency on the part of the young men to take up a position of unbelief. The religions of the Eastern world were breaking up, and there was a challenge to Christianity to-day.

In all this one notable fact emerged, namely, that C.M.S. had proved through the years a splendid agency in the spread of the Church. The Anglican communion would be vastly poorer in the world to-day were it not for what the C.M.S. had accomplished. The speaker's arresting array of facts revealed C.M.S. not only as a mighty factor in the spread of the order and form of the Anglican Church in the world, but the very handmaid of the Kingdom of God on earth.

**Two Conflicting Forces.**

The menace of secularism was then portrayed in all its deadening influence and a vivid picture drawn between the contending forces of Christian truth and righteousness and those of the soul-destroying influence of materialism. It was a desperate struggle for mastery in this modern world, and it behoved Christ's followers to take up the challenge in all seriousness and wage in Christ's name and by His power, a relentless warfare.

"Two movements are asserting themselves," he said. "One, the spirit of God, the influence of which can be seen in the Church of God expanding across the world, and proving itself one of the mightiest things of life to-day, and the other an insidious movement, that of the world spirit, pure naturalism, that challenges the whole spiritual life of the day. We are faced with a Titanic struggle, and a call is made upon us to show that the faith that is in us is real, that our religion is real. If we do this we can hope to go out and capture the world for Jesus Christ."

The speaker concluded his masterly and very telling address on a high spiritual note and piled up on his hearers a serious lot of irresistible challenges. There is no doubt that the address will be productive of lasting good. It was received with sustained applause. The Archbishop then movingly thanked Mr. Cash and the gathering, after prayer, moved away.

**C.M.S. Demonstration.****In Sydney Town Hall.**

THE beautiful weather which marked the arrival of the C.M.S. Delegation was destined not to continue very long. Within a few days a cyclone swept the seaboard with a deluge of rain and howling gales. Yet in spite of this the Sydney Town Hall held a great audience on Tuesday, July 7, for the public welcome to the distinguished C.M.S. visitors. It was a most inspiring occasion, the spirit of the meeting being wonderful, the singing of the hymns most inspiring. Everything went with verve and spirit.

The Primate presided, and with him on the platform were many leading citizens, foremost among them the Governor, Sir Philip Game. His Excellency had the honour of welcoming the guests, and in doing so said he had a simple and pleasant duty this evening and that is to support, as the King's representative, his Grace the Archbishop, and extend a warm and "real Australian" welcome to the London delegates of the Church Missionary Society and the Bishop of Tanganyika. It was an urgent and important duty to get to know each other. The days of isolation had passed. The affairs of nations were now woven together. Missionary work in essence is international. Australia, geographically, is isolated, but modern science has annihilated that. The demand of to-day is for personal contact, so that we can find out what other nations are doing and they what we. We extend to the three a sincere and hearty welcome.

**The Chairman's Address.**

In brief, but telling phrases, the Archbishop, as chairman, sounded a supremely optimistic note. He said they had been told that they had done wrong to invite such a distinguished delegation to Australia at a time of such severe crisis; but they were not like the pessimist, who had been described as a man who always found a difficulty with every opportunity. The Christian optimist was the one who always found an opportunity in every difficulty. That was following the tradition and precedent of the C.M.S. which was begun in those dark days of the Napoleonic era. Britain was experiencing the sequel of War, namely, commercial depression. Yet it was during such a period the first great development of C.M.S. occurred. The leaders of that day looked to God from temporary troubles and discovered a great opportunity. Again, it was after those distressed days of the Crimean War and the Indian Mutiny that the first jubilee of the Society was celebrated, yet we read during that decade 14 new missions were begun. In these difficulties they found a great opportunity. Let us lift our eyes to the hills and the vision of God's eternal purpose. His blessing still stands. It is no time to talk of difficulty, but thank God for golden opportunity. His hand is with us, and we are just to follow."

**Medical Missions.**

Dr. J. Howard Cook, Secretary of the Medical Missions Department of C.M.S. was the first of the Delegation to speak. He said that the medical side of C.M.S. work is an essential part of its missionary message. There was the closest possible connection between the Spiritual, Educational and Medical sides of the work, that is, Church, School and Hospital constitute one unit. The hospital work stood for the prevention and cure of disease, the building up of an indigenous medical and nursing profession, and the inculcation of native Christian responsibility to their sick. There were 52 mission hospitals in Africa, Palestine,

Persia, India, China, and Japan, and there were 5502 workers at present engaged in the splendid service attached to them. In the different institutions last year 61,000 in-patients, and more than 1,500,000 out-patients, were attended to. In other words, we might visualise a great hospital, eight times larger than the largest hospital in London, with 100 fresh in-patients daily and 4,000 fresh out-patients every day. The doctor instance that had been done in Africa for smallpox, sleeping sickness, and leprosy, and in maternity and infant welfare work. For example, in Uganda, infant mortality stood at between 600 to 700 per 1,000. Now, through the work of the C.M.S. training centres, infant mortality in outer parts had been reduced to 130, and in places where the trained nurses reside, to 60 per 1,000. The story of social service and reclamation through missionary hospitals is a remarkable one, especially at Hang Chow, China, and amongst blind people in India. The story of cataract and glaucoma cures at Shikarpur is altogether thrilling, the doctor displaying to the audience a string of 124 human cataracts which had been removed in one day at the great eye hospital at Shikarpur. Everywhere both endemic and epidemic sicknesses are stemmed and prevented by the mission hospitals. They form a veritable chain of blockhouses against the ravages of disease. But after all, all these preventive remedial and social activities, good in themselves, are but a means of bringing the sufferers of other lands into contact with our Lord Jesus Christ and into the Kingdom of Heaven.

**Central Tanganyika.**

"Thank you for your welcome," said Bishop Chambers, of Central Tanganyika. He was smiling, and evidently at home, as he once again faced an audience in his home city. "Words fail me," he said, "to tell the wonderful story of the triumph of the Gospel in Central Tanganyika." The Bishop spoke of the dangers and difficulties of his far-flung diocese and testified to the keeping power of God in answer to the prayers of faithful prayer-helpers in the homeland. His note was one of gratitude to God for service given in Tanganyika during the past three years. "This is the victory that overcometh the world, even our faith. By this sign conquer." Christ risen and coming again is the one hope for the wide world. The Diocese of Central Tanganyika is the response of the Church in Australia to the call of God to give of its best to those of the child races in Eastern Africa. A two-fold responsibility rested on all Christians, (1) they are bound to be transmitters of the grace of God; (2) and channels of divine life. It is for us to see that all is clear and unimpeded for God's using. Noble and magnificent work is being done by the 80 men and women who had gone from Australia to start the diocese. In addition, there were those noble women who went out before the diocese was formed, who deserved special mention for their heroic work and of whom Australia could be proud.

New Churches are being built; hospitals founded, schools organised, and leper refuges erected, for the Gospel is one of a full redemption. Nine nurses and two doctors treated 100,000 patients last year and they are depending upon you to-day for medical supplies. Freely ye have received, freely give. It should be a case of the strong standing by the weak, the exercising of a strong family spirit. His request is one for continued prayer. It is most vital for the success of God's work in East Africa. A three-fold foe—the no-God movement, paganism, and Mohammedanism, confronts the Church. Pray for us, work for us. Let God have every life as absolute controller and there will follow the fulfilment of his divine purpose—the Kingdoms of this world will become the Kingdoms of our Lord and His Christ and He will reign for ever and ever.

The collection was then taken up by ever-ready, C.E.M.S. men; a stalwart body they were.

Mrs. Douglas Thornton followed with a brief message, wherein she stressed the important share women have in missionary enterprise. Men and women engage together in this task, for it is a co-operative work. The greatest contribution women have made overseas has been in the initiation of education for girls. They pioneered it. Thank God there is to-day a small but increasing band of educated womanhood in the great non-Christian lands. At the All India Women's Conference this year, dealing with education of Indian women, the Hindu president said: "I would be failing in my duty to my sex if I did not say that most missionaries were the pioneers in women's education." "The responsibility is ours," continued Mrs. Thornton, "to help the women in the Church and those outside the Church as they break away from their old faiths. We must be faithful to our trust and hand on to succeeding generations not

only unimpaired, but enriched, what has been handed on to us. May God teach us how to respond to the call.

**The Rev. Wilson Cash.**

Shall we forget Mr. Cash's illuminating and moving address? It was shot through with telling facts and challenging in its thrilling appeal. "Thank you," he began, "for the wonderful welcome to the Delegation. I bring you the warmest greetings from C.M.S. in London. We can never forget what Australia has done for C.M.S. There are 100 missionaries from Australia working in C.M.S. fields. C.M.S. is great because she is loved. Everywhere there is a wonderful affection and loyalty shown by people to C.M.S. and her work. Mr. Cash then took his hearers in a fast aeroplane flight over the world-wide fields in which C.M.S. labours. "We take flight over the Mediterranean and look down upon Malta where, in 1815, C.M.S. founded a base and centre for the dissemination of Christian literature. In not many hours we are over Egypt, and the great hospital in Old Cairo, with its 1000 in-patients, and the boys' and girls' boarding schools—great institutions for character building. We fly south along the Nile and reach Khartoum with its big hospital and operations going on—a hospital to which the Government recently gave £4,000 for enlargements and expansion in the medical work. In a few hours come the Sud Country and missionary stations among untamed, unlettered, naked men and women, among whom a little heroic band sets about laying the foundations of a Church. Uganda is our next scene from the plane. At once the Cathedral on Namirembe Hill looms in view, and the famous Mengo Hospital. Signs of change are clearly seen in the 50 years since missionary work began, not least are evident the 7,000 schools—and self-supporting—scattered over the land. Nairobi is soon in sight, where Canon Burns holds his wonderful service of 2,000 men Sunday after Sunday, while looking away north-east is the Diocese of the Upper Nile; due east, that of Mombasa, and South, that of Central Tanganyika. Across the continent westward we reach Zaria and Kano, in Nigeria, where the great Nigerian Church is growing and where the Christians contribute £10,000 per annum for the work of the Church. Fourah Bay College looms up on the Atlantic Coast, and thence we fly north and east across the Sahara, touching Egypt and reaching Palestine, where Miss Hassall labours among Mohammedan people in the hills and where C.M.S. has five hospitals and a network of schools. Mesopotamia is soon reached and Persia. Here in the ancient city of Isfahan, school and hospital work constitutes a big factor in Christian upbuilding and provides a centre for social service. Continuing east, come Baluchistan and the chain of hospitals on the frontier, and thence India, with 12 dioceses in which C.M.S. is at work. South India then appears in sight, with its great reunion scheme and a truly marvellous work in the thousands of villages. Not long afterwards we are over China, with C.M.S. at work in six Provinces, then Japan, in which the old Society is at work in six dioceses. Away South we fly, and see the flag of C.M.S. flying at Oenpelli and Roper, in North Australia, with Langford Smith and his aeroplane, amongst the Aborigines. What have we seen in this rapid flight? The extensiveness of C.M.S. activities—a work we are doing together.

Two things stand out:—

(1) This is a day of unequalled and un-



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exampled opportunity. 50 years ago doors were barred and closed, Japan warning her people that if they became Christian, it meant sure death; China's great wall to keep out foreigners; while Henry Martyn was unable to sail to India, because no missionary was allowed to sail for or allowed to land in that country. East Africa and its interior were unknown. The Mohammedan world was barred and closed to all missionary enterprise. Now the doors are wide open, Christianity is proving a vital force. The old placards against Christianity are now only interesting mementoes. India has a Christian Church of five millions; Africa is explored, opened up and penetrated by Christian workers. The Mohammedan world is marked by a changed attitude and outlook. Turkey's once closed doors are wide open. The world over, there are constant appeals for an increase in the number of missionaries. On all sides are opportunities for evangelism and church building.

(2) A veritable avalanche of results. In 1900 the Upper Nile diocese was first opened up, no converts, no churches. In 1910 there were 50 Christians scattered about; in 1930, there are 60,000 Christians. In 1910 there were 34 little bush churches, now, 1200. In 1910 36 baptisms, in 1930 there were 10,000. All of which is a great tonic and a challenge. We do not want an illiterate Church, nor semi-pagan Christians. We want thoroughly trained, shepherded native Christians, able to stand upon their feet and to propagate their faith. In South India, the outcasts are coming in their tens of thousands into the Church. It is a remarkable movement. A people who have lived for centuries without hope, no idea of a God of love—and then the missionary comes with the message of Divine Love to these outcasts, with the result that there are new homes, new home life, new villages, purified, redeemed, and ransomed. So wonderful is the change that caste people have come to the missionaries asking to be baptized because they have seen the Christ-like lives of the outcasts. What the power of Christ has done for them it will do for us too. There are to-day, caste and outcaste Christians, kneeling together at the communion rails. In one instance there were twelve of them kneeling together at the one service, nine of whom belonged to nine different castes, while three were outcasts. THERE, is India's centre of unity—the solution of India's great problem of communal strife!

#### A Day of Grave Responsibility.

Two great movements struggle for the mastery to-day. The non-Christian religions are crumbling before the impact of Western civilization. Secular teaching is breaking up the eastern faiths. Shall Christ and the Christian faith lay hold of these great nations or barren secularism? The Christian Church is the only body putting up a real fight against Bolshevism and materialism in the world. The challenge facing our Christianity demands something vital, something real. The missionary is not for the material way of life, the secular, but for the spiritual basis of life. He is out for Christ in the hearts and lives of people the world over.

Surely this is a day of dedication to the unfinished task! Look back along the great line of men and women who laid down their lives for the gospel. The Uganda lads, burnt at the stake, young men of Persia, disinherited when baptized, the two ladies butchered by the Bolsheviks in China—a great line of heroes of the Gospel. We are surrounded by a great cloud of witnesses. They have handed on the torch to you and me, and they ask us to do our bit for the cause. Mr. Cash then gave a telling war story—urging his hearers to carry on, to carry through—in these days of difficulty and economic stress. See it through!

### C.M.S. Delegation in Sydney.

#### Civic Reception.

SYDNEY was at its best for the arrival of the members of the Delegation from C.M.S., London. There was a sharp nip in the air, but beautiful sunshine pervaded everything. Cars were waiting at the railway station and off went the Rev. Wilson Cash and Dr. J. H. Cook to Government House, and Mrs. Douglas Thornton to Bishops Court, where generous hospitality had been provided. The next day found them and local C.M.S. leaders, under the guidance of the Primate, at the great Sydney Town Hall, where a civic reception was given. The Lord Mayor, Alderman Jackson, M.P., in words of cordial welcome, spoke of the achievements of the Church Missionary Society throughout the world, and suggested that the spread of the Gospel by missionaries had earned the admiration

and encouragement of the whole community. The Archbishop briefly responded and introduced the leader of the delegation, the Rev. W. Wilson Cash, D.S.O., O.B.E., who remarked that the date of the founding of the society coincided roughly with the date of the arrival of the first settlers in Australia. The spirit of adventure was the motive force. It had led members of the society to all parts of the world. He had been impressed with the optimism of Australians, and the way they looked to the future. They were not building for to-day, but for years ahead. Similarly the Church Missionary Society looked ahead, and for the extension of the Kingdom of God.

Dr. Cook, Mrs. Thornton, and the Bishop of Central Tanganyika, the Right Rev. G. A. Chambers, also spoke briefly, after which came the inevitable photograph.

### WAYSIDE MUSINGS.

(By the Wayfarer.)

#### SHORT, BRIGHT SERVICES.

THE last to come down from the Upper Room in the house of Theophilus were a dozen or so of happy-faced young Christians. Marcus, the young presbyter, was among the last, and Julianus and the younger Onesimus, and Titus and Miriam and Daphne and Chloe and Lydia, and a dozen others.

"You are out early," said an elderly man, who met them at the outer gate.

"Yes," said Marcus, "we are out nice and early, congregations now-a-days don't want long services, and I knew that some of the young people want to go this afternoon to the Garden-party at the Praetor's house. So I gave them only one chapter from the Law, and as the Psalms for the day were rather long, I gave them only half a Psalm and a ten-minute address. It was short, certainly, but it was a nice bright service."

The old man looked grave. "Was that following the rules that the Elders have laid down for the conduct of Divine Worship?"

"Why, no," said the young man, rather shamefacedly. "I know that Paul and Apollos and the Elders always urged us to use the full Psalms and two chapters of Scripture. Indeed I know that Paul says we learn more practical Godliness from the Psalms than from the Law. He used to recommend the use of a regular rotation of Psalms at each service, so that our people might come to know them by heart. I have heard him ask, 'What could he and Silas have done in the prison that night when, after being beaten, they were put in the stocks,—how could they have consoled themselves, if they hadn't had so many of the Psalms of David stored up in their memories?' Luke used to say that the Psalms are the Christian's Prayer-book and Hymn-book combined; and he used to urge Christian parents to sing them with their children."

"Well," said the old man, "if you know that, why don't you follow the instructions?"

"But," pleaded the young presbyter, "don't you think times have changed? Don't you think Paul and Luke and all those, are a bit old-fashioned? We have a lot of young people in the Church to-day, and they want short, bright services. One lesson, half a psalm, and a ten-minute sermon are all that they care for. Several remarked to me this morning how nice it was to have such a short, bright service. But look, who are these coming along?"

"Why, its Epaphras," exclaimed the other, "and a lot of our people with him. I understood that they were go-

ing to preach somewhere near the harbour. I wonder what brings them back so soon! Hallo, Epaphras,—anything wrong?—What kind of a service have you had? What's the matter with your face?"

"We've had a glorious time," answered Epaphras. "Several men came to the meeting and told us that they believe in Christ, and are determined to be Christians. They believe in Christ as their Saviour, and they are asking for Baptism, and I think about a dozen others are coming to my house to-night to make further enquiries. A mob of Jews and heathen cut our open-air service short, but while it lasted we had a very bright, happy time. My face! O, that's where a stone hit me, but that's nothing."

"But tell us what happened!"—cried several, "tell us, quickly."

"Nothing much to tell," said Epaphras. "We met as usual at the house of Gaius, and it was there that the new converts declared themselves. Baptise them? No, of course not;—they must have their time of probation. But they went with us to the street-preaching, and we were speaking to a small crowd when a priest of Jupiter shouted something about Jews and Atheists, and a mob of men from the temple rushed at us and knocked a lot of us down and trampled on us; and as we tried to recover ourselves and to move away, they followed us with a shower of stones. But that's nothing. Then we went back to the house of Gaius, and refreshed ourselves by singing some of those glorious Psalms of David. We sang 'Why do the heathen rage?' and 'In the Lord put I my trust,' and 'God is our refuge and strength,' and several others. I don't know how we should express ourselves in times of either trouble or gladness, if we hadn't those glorious, inspired hymns just meeting all our experiences."

"But if they rushed you, and stoned you," asked one of the party, "where was the brightness?"

"In what do you think the brightness of a Christian meeting consists?" asked Epaphras. "Was there no joy in seeing men decide for Christ, and hear others enquiring about Him, and seeking the way of life. Stones! Yes; but it was splendid to see how the young converts endured them, as good soldiers of Jesus Christ, rejoicing to be allowed to suffer for His Name! And was it no joy to hear how simply and yet how forcibly some of our younger people addressed the crowd on the great subjects of Righteousness, Temperance and Judgment to come; with Christ as the one Way of Salvation. Yes, we had a short, bright service. Pray God we may have many more like it."

The Wayfarer rubbed his eyes, picked up his book that had fallen, and looked at the clock. "Nearly tea-time—why, I must have slept for over an hour,—dreaming away this beautiful Sunday afternoon. I dreamed that I was in Ephesus or somewhere in the early days of Christianity; and I thought that there was a talk about short, bright services. I wonder what put those ideas into my head! O, I know,—it must have been this hand-bill that was left at the house; that I had been glancing at. Yes,—here it is:—

Come to St. Valentine's Church  
Special Music  
Massed Choirs  
Up-to-date Preaching  
Short, Bright Services.

Well, it's nearly tea-time, and after that I must get ready for Church; but I don't think I shall go to St. Valentine's. Special music! Yes, I like good music; but the best of all music is when the whole congregation sing from their hearts, those glorious Psalms of David that have been, during all the centuries, the solace and the inspiration of the Church of God; and next to them those more modern hymns, the direct praises of our Lord Jesus Christ;—never mind if the time isn't always quite correct, or even if someone sings a bit out of harmony.

"Bright services! Yes, I like bright services; and we have them when our hearts are warmed, and our prayers are earnest, and the preacher tells us of Salvation from sin through the atoning Sacrifice and the prevailing merits of that same Saviour; and there is not a dull minute from the time the Service begins until it closes.

And Short Services! Yes, we shall have them too; for no service seems long when the hearts of the people are stirred, and the things of Eternity become as real as the things of time—when we join with one voice in Psalms and Hymns; and in Confession and Petition; and listen to the words of Prophets and Apostles; yes, and of our Lord Jesus Christ Himself; and when the preacher applies those truths faithfully to the hearts of his people.

Yes,—such a service would be all too short. But I am not going to St. Valentine's!

### C.M.S. Delegation.

Churchpeople in Sydney will be well advised to note that the visit of the English Delegation to the C.M.S. will soon be a thing of the past.

Three great gatherings that should not be missed are the Young People's Demonstration in the Sydney Town Hall on Saturday, 18th July; the Youth Rally, in the Presbyterian Assembly Hall, Jamieson Street, on 21st; and the Women's Rally in the Chapter House on 28th.

It has happened in other places that people after the departure of the visitors have wakened up to the fact of having not made the most of the opportunity while it lasted. This will probably also happen in Sydney, but we trust our readers will be alert to the privilege that is theirs, and be at every possible meeting.

### Hymns for Sundays and Holy Days.

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

#### Hymnal Companion.

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

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

August 2 (9th after Trinity).—Morning: 8, 273, 573, (427), 373. Evening: 172, 133, 282(31), 19.

August 9 (10th after Trinity).—Morning: 10, 582, 400, 149. Evening: 178(169), 365 (173), 579, 395.

#### A. & M.

July 19 (7th after Trinity).—Morning: 3, 175, 201(63), 265. Evening: 229, 246, 257, 207.

July 26 (8th after Trinity).—Morning: 4, 240, 172, 200. Evening: 204(101), 304, 233, 266.

August 2 (9th after Trinity).—Morning: 7(70), 183, 224, 274. Evening: 629, 168, 174(370), 23.

August 9 (10th after Trinity).—Morning: 233, 292, 221, 238. Evening: 634, 198, 235, 31.



We are glad to learn from overseas correspondents that Miss Pallister, lately Head of Deaconess House, Sydney, has arrived in London, much improved in health.

The Rev. G. Wilder Clarke, rector of Holy Trinity, Millers Point, Sydney, has made an exchange of parishes with the Rev. A. J. B. King, rector of Clovelly, with which the Diocesan authorities have concurred.

The Bishop of Gippsland and the Bishop of Armidale will be in Perth towards the end of this month. The purpose of their visit to W.A. is to conduct a mission at St. George's Cathedral.

Mr. L. L. Dobson has been appointed a Trustee of the C.M.S., Tasmania, in place of Mr. W. Cripps, who has resigned, while Mr. E. Lee Neill has been appointed Trustee of the C.M.S., Victoria, in place of the late Mr. Thos. Woodward.

Miss M. E. Haslam, missionary of the China Inland Mission, arrived in Sydney on June 26th, having returned to Australia by way of Great Britain. Miss Haslam was formerly deaconess in the parish of St. David, Surry Hills, and went to China many years ago, where she has done a noble work.

The Rev. George Edmondson, vicar of St. George's, Earlwood, has accepted nomination to the rectoryship of St. Thomas', Rozelle, while the Rev. F. J. Dillon, rector of Richmond, has announced his early retirement from the active ministry—both in the Diocese of Sydney.

The death, in England, of the Rev. N. L. Parkin is announced, on June 17. Mr. Parkin will be remembered as Dean and Vicar of Christ Church Cathedral, Ballarat, from 1897 to 1914. He was a frequent visitor to Melbourne, and is remembered throughout Victoria as a much sought after preacher.

The Rev. J. and Mrs. Bird, of the C.M.S., Chao-Shing, China, arrived in Sydney last week, intending to take portion of their furlough in N.S.W. before proceeding to London. Mrs. Bird will be remembered as Deaconess Maud McIntosh prior to her leaving for China as a missionary in 1915.

The Rev. Robert Collick arrived in Sydney on July 2, on the Orient mail steamer "Orama," and went straight to Gilgandra for the purpose of engaging in work under the Brotherhood of the Good Shepherd. Before leaving England he stayed with the Rev. A. L. Bird, at North Ormsby, who hopes to join the Brotherhood in September next.

Dr. and Mrs. H. D. Matthews have sailed for Hong Kong, where Dr. Matthews has an important appointment with a large British Company, with the right of private practice. It will be remembered that Dr. Matthews rendered magnificent medical missionary service in Fuhkien, China, from which he retired a couple of years ago and settled at Bondi, Sydney. Mrs. Matthews is a daughter of the late Bishop Pain.

Widespread regret has been occasioned in the Moree District, N.S.W., owing to the death of Mrs. Hunter, wife of Dr. R. J. Hunter, and daughter of Mr. L. Manchee, a well-known grazier. Though only 28 years of age, Mrs. Hunter served her district well and was ever to the fore in Christian acts. She was a devoted member of All Saints' Church. Much sympathy has gone out to the bereaved family.

Church. Much sympathy has gone out to the bereaved family.

Mr. Burcham Clump, Diocesan Building Surveyor, Diocese of Sydney, and well-known Architect of that city, passed away on Tuesday, July 7, after an illness of three weeks. He was closely associated with St. Mark's Church, Darling Point, for many years. He designed several churches, among them are St. Matthew's, Manly; and St. George's, Matraville. He was a founder and Councillor of the Church School known as Cranbrook.

On Tuesday and Wednesday, July 7 and 8, the Archbishop and Bishops of the Province of Victoria met at Bendigo for prayer and counsel. In referring to the meetings, the Archbishop of Melbourne asked that prayers might be offered "that the Holy Spirit may guide all our consultations for the glory of God and the welfare of the Church. It is important that in these difficult days we Bishops should lead our people in the right way."

We felicitate Mr. and Mrs. William Hutchinson, of Gordon, N.S.W., on the attainment of their Golden Wedding. It was on July 12, 1881, at St. John's Church, Melbourne, by Bishop Moorhouse, assisted by Rev. Dr. Bromley, that William Hutchinson, C.E., younger son of the Rev. W. Hutchinson, B.A., was married to Sophie Louisa, youngest daughter of the Rev. Canon Chase, M.A. Mr. Hutchinson is a well-known Churchman in the Diocese of Sydney, a member of the Standing and Lands Committee, and foremost in Church activities.

There recently passed away in Dunedin, New Zealand, Mrs. Southey, widow of the late Mr. John Southey, sometime Home Director of the China Inland Mission in Australia and N.Z. It will be remembered that the late Mr. Southey was an ordained clergyman of the Church of England, served in Victoria, and was a great friend of the late Canon Jones, frequently staying at Macroe College in the Canon's principalship. Mrs. Southey was greatly esteemed for her piety, benevolence and active interest in Christian work.

A greatly loved clergyman has passed to "Higher Service" in the death of the Rev. Ainslie A. Yeates, which took place in Sydney after an illness extending over four years. Mr. Yeates graduated from Sydney University, gaining his M.A. degree in 1900. In the following year he was appointed curate at Wickham, Diocese of Newcastle. He was rector of Wallsend from 1903 to 1910, and from 1911 to 1913 was curate at St. James', Sydney. For the next four years he was organising secretary of the Home Mission Society in the Diocese of Sydney. From 1917 to 1921 he was rector of St. Stephen's, Willoughby. After a period spent as head of St. James' Mission, Melbourne, Mr. Yeates returned to Sydney, and was appointed rector of Woolwich, subsequently in 1927 becoming rector of St. John's, Ashfield. He is survived by a widow and five children, to whom our deepest sympathy is extended.

The Rev. T. C. Kerneke together with Mrs. Kerneke and their infant daughter, left Yarrabah Mission on June 1st to take up residence for a while in Innisfail. Mr. Kerneke's hobby is carpentering, at which he is a first-class craftsman. During his stay at Chaplain at Yarrabah he made several useful and beautiful additions to the ornaments of the Church. The Sedilia, made as a memorial to the late Mr. Reeves (brother-in-law of the Rev. E. R. B. Gribble) who gave many years of faithful service to the Mission, was dedicated by the Bishop of the Diocese on Easter Eve. The Bishop's Chair, dedicated by the Bishop on March 18th, is a memorial to John Barlow, the first Christian King of Yarrabah. The re-dedication, consisting of three main panels, and canopies is a memorial to the late Rev. John Brown Gribble, founder of the Mission. While Mr. Kerneke was the designer of these ornaments, the actual work was done by aboriginals. The hymn board, the gift of Miss Hahn, and the lectern, the gift of Miss Birch, were made by Mr. Kerneke.

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"As a man thinketh in his heart, so is he."—Book of Proverbs.

#### JULY.

- 17th—Franco-Prussian War began, 1870.  
 18th—Papal Infallibility proclaimed, 1870. It is well said the Pope is only infallible (as we all are), when he is right.  
 19th—7th Sunday after Trinity.—God is "the author and giver of all good things." May we all have fuller answer to our prayer for the increase in us of true religion.  
 20th—Defeat of Spanish Armada, 1588. One of the eras when the Empire upturned another Empire.  
 St. Margaret, Virgin and Martyr of Antioch, 278.  
 21st—Robert Burns died, 1796.  
 24th—Gibraltar taken by English, 1704. Another of "the gates of the enemy" so wonderfully held by Britain throughout the world, as no other Empire ever possessed such strategic hold.  
 25th—St. James. Day of Intercession for New Guinea Mission.  
 26th—8th Sunday after Trinity. This Collect is from the same source as the former. The original of "never-failing" also means "never deceived." God cannot be cheated. What we sow we reap. We are reaping now our own harvest. We may have deceived ourselves, but we have not cheated God. Do we still rob Him in tithes and offerings?  
 28th—Austria declared War on Serbia, 1914. First newspaper printed in England, 1588.  
 30th—Relief of Derry, 1689. Let us not forget that still in Ireland there is much unremarked persecution taking place. Next issue of this paper.



#### Evangelical Witness.

THE Report of the National Church League in our last issue should be pondered over by all Churchmen who are in sympathy with the Evangelical School of thought. The position of our brethren in the Old Country is very similar to our own in Australia.

Our Episcopal Bench, with a few exceptions, are frankly in sympathy with the Anglo-Catholic movement, and is gradually allowing their Dioceses to be permeated with their own school of thought. This makes the Anglican Church League and Church Defence Associations more necessary than some Churchmen suppose.

We should all feel happier if the Protestants of our Church were more thoroughly grounded in the faith than they are; and there is need of a big educational policy which will make Churchmen appreciate the issues that are at stake.

We do not wish to say unkind things about our Roman brethren, but it must be patent to all observers that wherever Roman Catholicism has sway the elements of vigour and independence are lacking. It is, therefore, in the interests of religious freedom and the purity of the faith that we plead for a fuller understanding of the essentials of Protestantism.

The influence of Evangelical truth is much wider than some people realise. When a religious Revival does come, as surely it must, to awaken the Church to her great task, we believe the whole Church will be transformed into a living unity within our own fold and a larger sympathy with our Evangelical brethren of other Churches.

One of the big failures of the Lambeth Report, we think, is that very scant consideration is given to a closer union with the Free Churches of England, while much enthusiasm is shown towards the Eastern Churches, whose Doctrine, in some instances, is very near, if not quite that of the Roman Church.

Regarding ourselves, there is much to be done to weld our forces more closely together. Our younger Evangelical brethren are asking for a deeper and broader view of the fundamentals of our Evangelical faith than the 16th century gave. The great doctrines of the Incarnation and the Atonement need to be expressed in terms understandable and life-breathing to this age, and thus come into line with the considered opinions of the great Biblical scholars of this generation. Old phrases and party catch-words merely as such, must go, and we must not be afraid to face the criticism which is often levelled against us that we live and think in the past and are out of sympathy with modern scientific thought.

The plea for Reality in the Report of the League mentioned above is our greatest need. After all, we have no ultimate standard of Truth except God Himself. Therefore we make bold to say that if only our people accepted and followed the revelation of Truth given to us in the Bible our Evangelical witness would be rich and convincing. The Thirty-nine Articles were a brave and masterly attempt to establish a final Court of Interpretation of the Doctrine of the Church. But there is scarcely a clergyman in the Anglican communion who is altogether satisfied with everything contained in them. They certainly do form a substantial basis, and as such should be accepted. "The letter killeth, but the spirit giveth life." This applies also to the question of the Inspiration of the Holy Scriptures. The Church of England has never defined Inspiration, and the Evangelical school of thought has always believed in the leading of the Holy Spirit in all ages and by divers means.

We need a greater reality regarding our Church herself. We are committed to a system of worship and Church government which should be loyally followed.

We do not need to spend so much time in mere idle controversy regarding methods of interpretation of the Prayer Book or the Scriptures. The right of Private Judgment has always been held dear by those who follow the Reformers. But freedom of conscience must take into consideration the history and experience of Churchmen greater than ourselves. We need never be afraid for the Truth, for the Truth can take care of itself—it needs no defending. "We can do nothing against the Truth, but for the Truth," says St. Paul. And Truth is many-sided and therefore a broad Christian tolerance is necessary amongst us. This is essential among our Christian laymen, who are not trained theologians and need to be careful in their assumptions. The Prayer Book is not primarily a "legal document," but a handbook of worship.

Evangelicals are a "School of Thought." Let us concentrate on

sound learning. Let us be experts in Bible knowledge, in Church History and in the practice of our most Holy Faith. We believe the Anglo-Catholic brethren in our Church are hostile to Protestants. There can be no unity with them while they unashamedly teach views about the Church, the Sacraments, and Church Government, which are not in line with the letter or the spirit of the Reformation settlement, which is the New Testament standard. They view the Reformation as a "tragedy," which is the Roman Catholic view.

Our duty is to bear testimony to the truth in all its implications. We must emphasise the need of every Christian of a personal experience which we call "Conversion"—the conviction of sin and the yielding of the life to God. We believe in a Holiness, not in places or in things, but in men and women. We believe the British people to be still Protestant in their feeling and outlook.

The future of the Church in Australia is in the hands of those who "see the Truth and see it whole." It is vain to speculate, but we believe that if there is to be a new demonstration of the Spirit and of Power in our Church throughout the Commonwealth it will come through those Churchmen who are wholly consecrated to God and who are true to Evangelical truth.

Let us arise in these days of opportunity and gather our forces together for earnest prayer and united effort to reach the great number of those "who are without God and without hope in the world."

The great heathen world around is calling for the Gospel, and is ready for the attack of the Christian soldier. A Church that is not missionary ceases to be the Church. Let us take advantage of the inspiration our C.M.S. friends from England are giving us, and follow in the steps of those who are obeying the command "to go into all the world and preach the Gospel to every creature."

#### Orthodox Churches of the East.

##### WHICH SHALL WE JOIN?

##### A Pertinent Question.

THE BISHOP OF GLOUCESTER, the Right Rev. Dr. Headlam, published recently in England certain reasons why the Church of England should seek closer union with the Orthodox Churches of the East. This document has led that great Christian paper, "The British Weekly," to put to the Bishop a somewhat pertinent question,—with which group of the Orthodox Churches does the Bishop desire such closer union? For the reason that the Orthodox Church of Russia is at present divided into several warring parties.

That notable German weekly "Die Christliche Welt," devotes twelve columns—nearly a fourth of the total issue of May 16—to an article headed "Church Divisions among the Russian Exiles." The editor, Dr. Martin Rade, has realised the great importance for the ecumenical movement of a book published this year in Rome under the title "Evêques Russes en exil—douze ans d'épreuves" ("Russian Bishops in Exile—Twelve Years of Trials"). The authors are the Jesuit Bishop Michel d'Herbigny, head of the Oriental Institute in Rome, and Alexander Deubner, a learned Russian priest. The book appears as an official publication

## Church Overseas.

### THE CHURCH IN ENGLAND.

#### The Jesmond Conference.

The eleventh annual Jesmond Conference of Evangelical Clergy, held under the presidency of the Vicar of Jesmond, Newcastle-on-Tyne, was again a most successful event. The Chairman, the Rev. F. G. Goddard, dealt with Christianity and its struggle with secularism and humanistic philosophy. Canon Lillingston, Sub-Dean of Durham, had allotted to him "The Church of England and the Free Churches." He was illuminating, helpful and encouraging and considered it a privilege to stand side by side with Free Churchmen in the fight against sin and ungodliness.

#### The Church of England and the Church of Rome.

Bishop Weldon first dealt fundamentally with the Roman claim of the Primacy of St. Peter and convincingly rebuffed it by several quotations from Holy Writ, which admitted only of one conclusion, viz., that the New Testament, from first to last, was a repudiation of papal claims. He referred to the forged Decretals and the subject of Apostolic Succession, maintaining that the chain was at least broken, when three Popes claimed the position at one and the same time. The Bishop was strongly of the opinion that the Church of Rome was wrong in spirit and history, though the organisation and the devotion of not a few of her children commanded respect. If ever Rome became dominant in the British Isles, the sunset of the British Empire would be drawing near. That Church was not unnaturally opposed to the British Empire, for whereas the principle of Rome was authority, that of the British Empire was liberty. He could not see how a Pope that was Italian could possibly understand that which was essentially English. He criticised the Roman Church's hostility to freedom and progress and for its uncharitableness in relation to other Churches. The Roman decrees as to nullity of marriage, the Inquisition, the impositions as to matrimonial conversions, exclusive educational policy, also commanded the Bishop's masterly review. The Church of Rome was still actuated by the spirit of the Middle Ages, and the only possible attitude at the present time was one of cold courtesy.

An uninterrupted discussion ensued on some of the many points raised. The Rev. Alfred Thomas claimed that they had a real right to take exception to the arrogance of Roman Priests in these days. They enjoyed many privileges but were inclined to abuse them. He urged his colleagues to keep an eye on the operations of the Catholic Truth Society, that were carried on during the whole year in the market-places and other open spaces in the North of England. Canon Boulton, of the Carlisle diocese, mentioned other instances of this self-assertion on the part of the Italian Mission. The Rev. A. J. Gadd recalled his experiences of the Roman Catholic tyranny and aggression in Canada.

#### "Dick" Sheppard and Communion.

Dr. H. R. L. (Dick) Sheppard, lately Dean of Canterbury, recently joined in the administration of Holy Communion at the Crouch Hill Presbyterian Church, London. "The Church Times" is up in arms, and ventured to look upon the service, not as a valid celebration, but as a love feast, with

the result that the Rev. Dr. Gray, the minister of the Church, called the attention of the Archbishop of Canterbury to this suggestion, and stated that it was a celebration of Holy Communion, adding: "We Presbyterians regard our Sacraments as Sacraments in the fullest sense of the word." The Archbishop who, as himself the son of a Presbyterian Moderator, ought to know the facts as well as anyone, "entirely dissociated" himself from the view that the rite was merely a love feast, and from the notion that such an interpretation of the Presbyterian celebration could be accepted as the view of the Church of England. The "Record" states: "We are glad of this disclaimer, in which everyone must join who knows with what solemn preparation the Presbyterian Church guards the approach to the Holy Table; indeed, in all the essentials of reverence many Churchmen might learn from that Church."

#### General.

The notable Indian student leader and Y.M.C.A. worker, Mr. K. T. Paul, B.A., died in Madras last month. He took part in the recent Round Table Conference in London, whereat India's constitution was discussed. He was the friend of the Bishop of Dornakal and Dr. John R. Mott. He had a genius for co-operation.

The Very Rev. F. Garfield Williams, Dean of Llandaff, Wales, has been appointed Dean of Manchester. Dr. Williams was formerly a C.M.S. Medical Missionary in India, London Secretary of the Student Christian Movement, and C.M.S. Educational Secretary, London.

The Right Rev. W. G. Hardie, Assistant Bishop of Jamaica, has been elected Bishop of Jamaica, in succession to Dr. G. F. C. de Cartaret, resigned. The new Bishop was formerly vicar of St. Luke's, Finchley, London.

## Central Tanganyika.

### THE BISHOP'S LETTER.

#### Agricultural Education.

The Bishop of Central Tanganyika, in his current quarterly letter, refers to important developments in agricultural education in his diocese. He states:—

"Next day we went to Katoke, now recognised by the Department of Education as an Agricultural Central School. Here we have 800 acres and 75 boys in residence, Mr. L. Swindlehurst has been joined by an honorary helper Mr. W. H. Patterson, M.B.E., formerly a Government Entomologist in West Africa. His aim is to make here another "Hawkesbury" in Central Africa! It would be harder to find a more devoted and enthusiastic missionary than Mr. Swindlehurst. As our veteran Archdeacon said to me: "Bakewell and Swindlehurst are like the old missionaries, real pioneers." Mr. Swindlehurst has established the school, built his class room, inspired the boys to build their own five dormitories and has brought the school to such a standard in 12 months that Government recognition and approval have come. It is schools of this kind which are especially needed in this country where farming is so primitive. Twenty-five of the boys have come from Biguu, 100 miles away, walking the whole distance. Very solemn baptismal and confirmation services were held in the main school room, as we set the seal of Christ upon the boys who had become Christians. To make the school self sufficient from the point of view of the food supply the Diocesan Fund has been able to provide for the cultivation and planting of fifty acres with bananas—their staple food. We shall reap the benefit in the future. Tools had to be purchased so that every boy had a jembe or native hoe, and access to other necessary implements. A house had to be built for Mr. Patterson, native teachers' wages had to be found and a bag of flour, costing 13/-, a day is needed for food for the boys. Friends of Tanganyika can feel comforted that their help has enabled this school to be set going with such hopeful prospects."

of the Institute and as Vol. XXI. of the series "Orientalia Christiana." It is documented in the fullest way from Russian, French, and German sources; and the facts disclosed are carefully set out by our Marburg Protestant contemporary. The feud between the Metropolitan Antonius, once the most renowned theologian of Kiev, and Archbishop Eulogius, who took part in the Lausanne Conference, and has identified himself with western reunion efforts, seems to have been more bitter and prolonged than outsiders had realised. Antonius settled in 1920 at Karlowitz in Jugo-Slavia, and has placed himself at the head of a Council which laves down the law for Orthodox believers outside the Soviet borders. Eulogius made his headquarters in Paris, and gathered round him many of the younger exiles whose sympathies are with the Y.M.C.A. and the Student Christian Federation. Between these rival hierarchies a strife has raged for some years, and behind them to-day, as 'tertius gaudens,' stands the Metropolitan Sergius of Moscow, who made his peace with the Bolshevik rulers, and extorted a partial submission from Eulogius. It was he who denied not long ago that the Christian faith was persecuted in Russia.

#### In Western Europe.

We gather from the article that the Russian Church in London receives direction, not from Eulogius, but from the Council at Karlowitz, whose members desire the restoration of the Imperial family. In September of last year the Council had nearly forty churches under its obedience in Western Europe, and the number is growing. Germany forms a separate diocese, under Bishops Tychon and Seraphim Lade. The Karlowitz school is opposed to the slightest alteration in old Slavonic customs, "even to the reform of the calendar, and to cutting the priests' long hair." Many of the exiled clergy must have been placed in a cruel position when Sergius demanded loyal acceptance of the Soviet Government under the penalty of having their names struck off the roll of the priesthood. Karlowitz has condemned the "American international organisations"—Y.M.C.A.s and Students' Federation—as tainted with "freemasonry" and anti-Christian views. The same council deposed Eulogius, and forbade him to exercise the priestly office. Moscow repudiated him also last year, so that this gifted man now occupies an isolated position in the Orthodox world. In Paris there are meeting at present three separate congregations of Russian exiles, each of which is at war with the other two. With which group does the Bishop of Gloucester desire to establish more intimate fraternal relations?

#### The Latin Church.

##### "The Black International."

The Very Rev. W. R. Inge, D.D., Dean of St. Paul's, London, writing in the Church of England Newspaper, on 10th April, following his recent visit to Greece, remarks:—

The Latin Church is now the "Black International," a fanatical organisation like the "Red International," which in its temper and methods closely resembles it. But the spirit of Greece (meaning ancient Greek culture) and the spirit of Galilee are far gentler and more impersonal. They are permanent enrichments of human life, potentially inexhaustible and ever flowing from "the throne of the Godhead" in the human soul."



## NEW SOUTH WALES.

## Diocese of Sydney.

## THE MOTHERS' UNION.

## Annual Meeting.

The annual meeting of the Mothers' Union in the Chapter House, last Friday week, was largely attended. Mrs. J. C. Wright presided and spoke on the world-wide activities of the Union and the power for good that the movement wielded. There are now a quarter of a million members, formed of women of all races. She impressed on members the necessity of realising their responsibility of membership.

Lady Game, wife of the Governor, was present, and spoke on the mother's part in training the children. She had often read that mothercraft was special knowledge which must be acquired by mothers, and she thought the same applied to motherhood, she said. Speaking of the upbringing of children, she remarked that nowadays the old-fashioned idea of breaking the child's spirit as the first essential in its training was regarded with horror and amazement. Punishment as a necessity for children was to be abhorred. The best preventive for naughtiness in children was happiness, and happiness should be brought into their religion, as is everything else, she said.

Discussing the Children's Court work, which is part of the union's activities, Miss Gillespie said that the Deaconess House was endeavouring to establish a House of Hope, where girls from the children's court, who were merely unmanageable and undisciplined, could be cared for. At present, there was no provision made for such girls, who were put into State institutions where they associated with girls convicted of serious offences, and often came out worse than they went in. If the deaconesses could establish such a home, the girls would be given a much better chance in life. Although no appeal had been made for funds, already £110 had been received as a result of answered prayer.

## ST. PETER'S, RICHMOND.

## 90th Anniversary.

To mark its 90th anniversary, special services were held in St. Peter's Church, Richmond, on Sunday, 28th June. The first Church Service at Richmond was held in the old school house in 1810, the Rev. A. D. Cartwright officiating. The first baptism was celebrated in 1814 in the school house by Rev. Henry Fulton, and the first wedding took place in 1815, Rev. Henry Fulton performing the ceremony. When the foundation stone of the present building of St. Peter's was laid is not known, but the church was consecrated on July 15, 1841, by Bishop Broughton.

The large Bible used for Sunday's services was presented to the church by Elizabeth Cox, of Hobartville, in 1854, and is in an

excellent state of preservation. Rev. F. J. Dillon is the present rector. His record is second on the list for length of service. Many old parishioners travelled from Sydney and elsewhere to attend the celebration.

## ST. MARY'S, WAVERLEY.

## Naval Flag Dedicated.

Accompanied by detachments from H.M.A.Ss. Canberra, Australia and Albattross, members of the ex-Naval Men's Association attended service on Sunday, June 28, at St. Mary's Church, Waverley, for the dedication of the flag of the association.

At the service in the church, Commodore L. S. Holbrook (commanding Royal Australian Navy) read the lesson, and the band of H.M.A.S. Australia accompanied the singing.

Taking as his text, "Honour all men; love the brotherhood; fear God; honour the King," the Rev. Frederick Riley applied it to the traditions and training of the navy. He said that fighting was now almost a secondary consideration with the naval man; the arrogance and ruthlessness of the fighting man had been bred-out, and the sailor was now the protector of the people. The White Ensign was encrusted with the gems of service and sacrifice, and no greater misfortune could be imagined than that the White Ensign should cease to fly over our ships.

## Parramatta District Church Festival.

Tuesday, 28th July, has been chosen as the date of the Second Annual Church Festival, which is organised under the auspices of the Parramatta Rural Deanery, with Rev. S. M. Johnstone, M.A. (Rural Dean), as chairman. This function, which is of a three-fold character, public tea, choral service and public meeting, received large patronage last year, when it was estimated that about twelve hundred people were present in the aggregate attendance. Profits are for the Home Mission Society. His Grace the Archbishop of Sydney, has consented to preside over the public meeting in the Town Hall, and other speakers being invited include Sir Mungo MacCallum, K.C.M.G., and Rev. W. G. Hilliard, M.A. Provision is being made for an overflow gathering in the Parish Hall (St. John's) owing to the inadequate accommodation in the Town Hall. The Mayor and local Town Councillors, as well as various public officials, are being invited. Mr. G. F. Hopkins, organist and choromaster of St. John's, has undertaken the responsibility of arranging the choral section. This will include the rendering of a special order of service, in which massed choirs, selected from the Anglican choirs of the rural deanery, together with the choir from the Carlingford Boys' Home, will take part. This was a very popular section of the function last year, and unfortunately a large number of people failed to gain admission into the old church. At the Town Hall selected choirs will render glees; other items will also be contributed. About six

hundred persons attended the tea last year. Tickets, at the price of 1/3 each, are obtainable through parish auxiliaries. Ladies from the local parishes will have the honour of presiding over the tables at the tea. This section of the Festival provides opportunities of fellowship, as folks are attracted from city, suburbs and country, to a gathering of this sort held in a place so central and historic as Parramatta.

## Diocese of Newcastle.

## BISHOP'S LETTER.

## Peace and War.

In referring to the recent Synod of the Diocese, the Bishop remarked:—

"The outstanding debate was that on Canon Portus' motion with regard to next year's Disarmament Conference. The motion was subsequently enlarged so as to include a general condemnation of war as a means of settling international or class disputes. I am glad that Canon Portus anchored us down to a particular and practicable effort in asking us to pray and work for the success of next year's conference. It is easy enough to pass motions condemning war and voicing the aspiration for international peace. But the really important thing is that we should support by our prayers and practical interest and sympathy every honest effort to realise such aspirations. The debate maintained a very high level and successfully avoided the danger of onesidedness which inevitably besets those who speak on the subject of war and peace. The paradox of war is apparent. There is on the one hand its hideousness and futility and its obvious inconsistency with the spirit and teaching of Him Whom we profess to serve. And there is on the other hand the undeniable glory of the heroism and self-sacrifice which it evokes in those who take part in it. And one of the great problems before the world is to discover the moral equivalent of war which will give this glorious spirit of devotion to the public cause a chance to express itself through the institutions of peace as it has previously expressed itself through the institution of war. The spirit of the A.I.F. was the spirit of men who said 'I must serve my country, and it doesn't matter what becomes of me.' If only that spirit were dominant throughout all sections of Australian society we need have no fears for the future of our country. The men whom Australia needs to-day are those, who like the volunteers of 1914-1918, put Australia first, their political party second, and themselves last of all."

## Diocese of Goulburn.

## Death of Rev. A. G. Cutts.

The Rev. A. G. Cutts, rector of Taralga, died in the Goulburn Hospital on 3rd July. He was ordained deacon in 1898 and priest in 1901 by the Archbishop of Perth. After three curacies in Western Australia he came to N.S.W. in 1909, where he was rector of Brewarrina from 1903-7, Sofala, with Hill End from 1907 to 1909. From 1909 to 1921 he was in Tasmania, at Scottsdale, Queens-town, Bothwell and Franklin. He came to the Diocese of Goulburn in 1923, and was successively rector of Berridale, Boorowa, and more recently Taralga.

A thoughtful preacher and a faithful parish priest, he will be affectionately remembered wherever he has laboured.

There was a service in St. Saviour's Cathedral on Saturday morning, the Bishop officiating, and also at the interment at 11 a.m.

## VICTORIA.

## Diocese of Melbourne.

## General Mission in 1932.

Plans are afoot in the diocese for a great Evangelistic mission during 1932, the official organ of the Diocese, writing with reference to the proposal, states:—

"It is evident that the time is ripe for a very definite programme of aggressive evangelism. By that term we do not mean an evangelism that is narrow, conceited and repellent to the ordinary man, but sane, sound, charitable and, withal, ceaseless in effort and individual in aim. The day has passed for playing upon the emotions of large central gatherings, but the time has come when men and women who are looking wisely to the Church for help and guidance in their perplexities, should receive plain and definite teaching as to what the Christian faith is and what are its implications. Many have prayed for a revival. It is here now. Not in the sense that the task has been com-

## Diocese of Wangaratta.

## The Christian Citizen.

The Bishop, writing to his diocese, refers to a lecture he recently gave under the auspices of the C.E.M.S. He states:—

"I want everyone to understand that when I speak on political subjects I have no intention of taking part in party politics. For myself in voting for Parliament I do not make a choice between two evils. I do not think that any of the parties has yet risen to Christian citizenship. What I want to teach is, first, that every man should think, not of how large an income he can get, but of how much service he can do for the community. Secondly, everyone engaged in an industry should obtain from it enough to support an adequate human life, and this must come before large incomes for the few. Both these principles have been asserted by our Church at the Lambeth Conferences of 1920 and 1930."

## SOUTH AUSTRALIA.

## Diocese of Willochra.

## THE BISHOP'S LETTER.

## Australian Politicians.

In writing to his diocese, the Bishop comments on many matters of interest. Referring to affairs in Australia, he states:—

The position is this. An unsound basis of political franchise has resulted in the election of Parliamentaries members who are generally speaking, incompetent for the task of making laws in the best interests of the community as a whole. Some of these men are obviously time-servers and self-seekers, and, if we may judge by their speeches and actions, they give the impression that they are not guided by any high principles.

For some years now these men on behalf of the country have been borrowing money recklessly and spending it foolishly. When we consider that some of the members probably do not possess enough ability to run a store in a small township and make it pay we can hardly wonder at the present financial debt in which Australia is involved. That debt has reached the gigantic sum of one thousand two hundred million pounds. This works out at £200 for every person or about £1000 for each family in Australia. This debt has been incurred very largely in the effort to capture votes and in votes being placed in power men who should not be there.

Even now we might possibly pull through, but there is one very serious obstacle in the way, and that is a lack of confidence. Parliaments in Australia have lost the confidence of other countries, and are fast losing the confidence of people here.

What then can be done? The Parliaments must go, and that should be done without further delay. Then for the next few years a better means for governing Australia should be devised. It should not be impossible to bring this about if we keep our heads and all pull together, having in view the good of the country.

To this matter I have given a fair amount of thought, and I think the best solution is for us to send to England for a man who will come and help us to put things right. He should be given a free hand and allowed to act as a plenipotentiary. I believe such a man could be found, and the man I have in mind now is one who has already proved his capacity to govern, a wise administrator, and a Christian gentleman, and that man is Lord Irwin, who until a few weeks ago was Viceroy of India.

Then with the appointment of three Federal commissaries or deputies and three in each State, and with this the dissolution of all the Parliaments, it would be possible for such a plenipotentiary to seek the best advice and find the right solution of our difficult problem.

By this means I believe confidence would be restored, our credit overseas would rise, fresh courage would be given to the people of this land, and with a clear vision we should find the difficulties disappearing along our arduous way.

## QUEENSLAND.

## Diocese of Brisbane.

## Church of England Defence Association.

The monthly meeting of the Church of England Defence Association was well attended. The President, Mr. A. Exley, was in the chair.

A discussion arose re an announcement broadcast from St. John's Cathedral, announcing a service commemorating the Feast of Corpus Christi. The President stated that a letter had been forwarded to the Dean and Chapter requesting information as to when, and by what authority, the Latin Feast of Corpus Christi had been added to the Calendar of the Church of England.

Some discussion arose re matters which were reported from the recent Synod. A statement made by the Dean was to the effect that some 70 per cent. of pupils attending Secondary Schools, not in communion with the Church of England, were of Church of England parentage.

The Diocesan Treasurer reported that the Million Shillings Fund was a comparative failure, and was now closed, and that several Church Institutions were languishing for lack of funds.

Yet the Synod fails to read the writing on the wall that the Anglo-Latin Services, so prevalent in certain Churches, are driving many people from the Church of England and alienating the sympathy of thousands. A member stated that he had to travel some five miles to find a Church where he could worship under the simple form as set out in the Book of Common Prayer.

The President announced that negotiations were in progress with other Associations in the various States with a view to a union of Evangelical Societies in the Commonwealth and to affiliation with the Church of England League in the Mother Country.

## The Brightest Church Meeting of the Year!

The Annual Rally of The Bush Church Aid Society, Chapter House, St. Andrew's Cathedral, 11th Street, Sydney.

TUESDAY, 11th AUGUST, 1931, 7.45 p.m.

Chairman: Rt. Rev. Bishop of Tanganyika

Speakers: Sister Agnes (Bush Deaconess),

Rev. W. N. Rook (Far West Mission, S.A.), Rev. H. E. Felton (Mungindi, N.S.W.), Rev. S. J. Kirkby (Organizing Missioner).

All are welcome—No Charge for Admission.

You must come early if you want a seat.

£150 as a Thank-offering for Out-Back Missions will be taken up.

B.C.A. Tea in Basement of Chapter House at 6 p.m. Admission by ticket, 1/3, procurable from Society's Office, Church House, or Parish Representative.

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## TASMANIA.

C.M.S. DELEGATION IN HOBART.

The Rev. W. Wilson Cash and Dr. Howard Cook reached Hobart on Wednesday, June 24, and finished their work in the city on the Sunday following, when they preached in different city churches. Mr. Cash started with a devotional meeting in the Cathedral on the Thursday afternoon. He spoke on the subject of Prayer, and pointed out how the success of God's work depends on earnest, persistent, believing prayer. He afterwards led the congregation in intercession. The whole service was most searching, and made a deep impression on those who were present.

The main meeting was a Rally of the Churchpeople in the Town Hall on the Thursday evening. The Town Hall was practically full in spite of it being a bitterly cold, rough night. The Bishop of the Diocese was in the chair, and the Mayor of Hobart was also present, and gave the two distinguished visitors a welcome to the city. Dr. Cook gave some account of the work the C.M.S. is doing throughout the world by its Medical Missions, and he pointed out that the doctor's healing work was entirely dependent on the blessing of God. He also gave instances of restoration to health in answer to prayer. Mr. Cash followed with an eloquent survey of the work the C.M.S. is doing all over the world.

On the Friday morning Mr. Cash met as many of the clergy as were able to gather together. In a most telling address he pointed out that there were anti-religious forces at work within the world to-day that threatened the church's very existence. The Church must attack these forces and overcome them; or they will overcome the Church. The Church would never win its battle by better organisation or by worldly methods, but by the reality of its own spiritual life. God was ready to give the power that would bring victory. But this power must be released by prayer.

In the afternoon Dr. Cook addressed an overflowing meeting in the Mayor's Court Room. He told of case after case of wasted human lives thrown on the scrap-heap, but presently redeemed, made beautiful and useful, by the redeeming love of the Saviour working through Medical Missions. The whole assembly hung on his words as he told in simplest possible language the story of the Grace of God working in human hearts through human lives. It was a story those who were there will never forget. Its outcome will be the founding of a branch of the Medical Missionary Association in Hobart.

In the evening of Friday the two members of the Delegation met the Executive Committee. Dr. Cook gave details of how the M.M.A. might most efficiently organise and carry on its work. Mr. Cash deliberately refrained from mention of all purely business concerns, and spoke of that which alone can make the work of the C.M.S. a success. We must be devoted men and women. Our lives must be surrendered to Christ. We must be men and women of prayer. When Mr. Cash finished speaking, for some time there was silence in the room. Every heart was full.

The impression made by the members of the Delegation, especially on those who came into closest touch with them, was very great. The motto of the C.M.S. is "Spiritual men for Spiritual work." These were men taught of the Spirit of God. And the result of their message will be that the local branch of the C.M.S. will rely more than ever for the success of its work on Spiritual means, on personal consecration, on self-sacrifice, on prayer.

## BOOZE.

If we had a proper educational procedure in our schools everywhere, if the growing generation were taught to respect and love their bodies, there would be no need of prohibition laws. No one with health intelligence would indulge in alcoholic drink.

If you want to possess all your natural faculties, if you want to retain your powers of body and mind on to advanced age, alcoholic drinks of every kind should be barred out absolutely. They do not belong in the dietary of one who is seeking life's richest rewards and who wishes to live resplendently on to old age.

Those who like the effects of drinking, who think it is necessary to give them an appetite, who consider it is a necessary stimulant to the physical organism, may continue its use for many years; but they will always pay with a few years of life for their folly.

—Bernard McFadden, in "Physical Culture."

## A Challenge and Call from the East.

OUR distinguished visitor in Sydney, Rev. Wilson Cash, D.S.O., O.B.E., General Secretary of C.M.S., London, and leader of the C.M.S. Delegation, at the close of his thought-provoking speech at the Clergy Lunch on Monday, 6th July, in the Chapter House, sized up the present situation in the changing East. He showed that forces of Western civilisation are breaking up Eastern religions, and that Christianity is being challenged. Are we facing the situation—a situation which means so much to the world in general, and particularly to us in this outpost of Empire in the centre of the Pacific.

## Two Movements.

There are two great movements that cannot be ignored: (a) the Spirit of God is working, as seen in the Christian mass movements, e.g., in India, etc.

(b) The insidious evil movement challenging all religion, ethics, moralities as we know such—Secularistic and Bolshevistic in influence, e.g., in China and Japan. A very few years ago the young men of the East talked Nationalism, and many are still doing it, but many, too, are now thinking a common thought and asking, "Is God necessary at all? Isn't a scientific, secular basis of life better?" Which movement is to capture the East? A titanic struggle is ahead. There is nothing to fight the battle against the anti-God movement except the Missionary Societies. They are the advance guard of a great army which is fighting out battles as for their own, and above all, 'tis the fight for the Lord against the mighty.

## C.M.S. Story of the Year.

The C.M.S. popular story of the year 1931, "Weapons that Win," emphasises the truth of Mr. Cash's challenging words.

## Japan.

The Rev. A. C. Hutchinson writes, "Japan is in the grip of hard times. The depression in the business world is affecting every part of the national life and drives many to seek relief in violent social theories. The Churches are beginning to realize that Christianity has a dangerous rival in Marxism, and that the desperate efforts of the authorities to make Emperor-worship the foundation of the national ethics are less to be feared than the permeation of the labouring and student classes by anti-social and anti-religious ideas."

As against this we read that many are seeking the consolations of religion, some by adherence to the new Shinto Sect called Tenrikyo, which promises quite material gains to those who embrace it and pay their dues, others in an increased readiness to listen to the Christian message. "The positive preaching of Christ as a personal Saviour and spiritual Leader, coupled with the practical application of Christianity in social service is generally welcomed."

## The Giant Awake.

A few years ago a thoughtful writer called China "the mighty sleeping giant of the East who, when he awoke, would shake the world." Was not this an almost prophetic utterance? The giant is awake. What will he do?—is the vital question!

## The Five-Years Movement.

On January 1st, 1930, Dr. Cheng Ching-yi and the National Christian Council of China launched this movement. It is of tremendous significance, for it should draw together the Christian forces in their great fight against the organised forces which are attacking all religion as superstition. A great trial of strength is in progress in China between the downright anti-God forces of a widely spread Communist propaganda and the Church of the Living God. In numbers the Christians are small, but they are keen as evidenced by each being pledged to pray daily, "O God, revive Thy Church in China and begin with me." Is there not a challenge and call here to the Church in Australia? They are fighting the Lord's battle as well as our own. Dare we refuse them reinforcements? Reinforcements cost; but the cost of defeat will be far greater. Shams and unrealities will have to go.

## A Challenge to Prayer.

"O God, revive Thy Church in Australia and begin with me." Dare we pray this daily? Shall we pray this daily and follow the Lord's leading, wherever that may be? Let us think it out on our knees.

THE REV. C. V. CHAMBERS is free for sundry or other engagements. Address: 3 Cheviot Street, Ashbury.

## Baptismal Regeneration.

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

## II.

NOW we come to **Infant Baptism**. And this is, admittedly, more difficult to understand. For why should unconscious infants be baptised at all? How can a child be regenerate? How can its heart be changed? How can it believe in Christ? Would it not be better to defer its baptism till such times as the child is old enough to understand about these things, old enough to make a definite decision for Christ, to profess its faith in Him, and so receive the blessings that Baptism undoubtedly gives? There is much to be said on that side. But there is also much to be said on the other side too. And I think more to be said on the other side.

## Christ and Children.

The Church of England, in her Articles, says very little about it. But what she does say is very much to the point. She says that the Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ. Not that we read in the New Testament of Christ instituting Baptism of children. But think of Christ's attitude to children, of the way He treated them. "Of such is the Kingdom of Heaven." "He took them up in His arms, laid His hands upon them, and blessed them." Children are members of the Kingdom of Heaven. We have Christ's word for that. They are members of God's invisible Church. Baptism is the form of initiation into God's visible Church. Members of the invisible Church not fit to be members of the visible Church! Those whom Christ called members of His Heavenly Kingdom not worthy to be admitted into membership of His earthly kingdom! It is unthinkable. Besides, infants were admitted into the old Jewish Covenant by the initiatory rite of circumcision. Should not infants be admitted into the new Christian Covenant by the initiatory rite of Baptism? It is true that there are no actual instances in the New Testament of the baptism of children. But in certain circumstances infant baptism was observed by the Jews. When a Gentile was converted into the Jewish religion, and was admitted into the Jewish Church as a proselyte, he was baptized, and his whole family was baptized. The youngest child was baptized. Christ told His disciples to make disciples of all nations and to baptize them. It would be natural for the disciples to baptize the children of converts to the Christian Faith, just as they baptized the children of converts to the Jewish Faith. Again, when the Philippian jailer was converted, he was baptized, "he and all his." The same with Lydia, the seller of purple. On her conversion she was baptized, "and her household." There may not have been children in these families. But probably there were. And if there were, Paul would only have been following Jewish precedent, if he baptized them. These facts are not conclusive in favour of infant baptism. But they argue strongly for it. But the strongest argument in its favour is Christ's attitude towards children, the way He personally treated them.

But what does Baptism actually do for the child? Now I said before that Baptism is three things. First, it is a sign of Regeneration. Secondly, it is a pledge, an assurance, of Regeneration. Thirdly, it is the formal conveying of Regeneration to the one who is baptized. But here comes our great difficulty. For the unconscious child is very different to the adult. In the case of the adult his baptism is God's assurance to him that he has already received the new life that he has already received by faith. It is the formal handing over to him of the new life that he has already experienced in his heart. But the child is very different.

## The Child and Regeneration.

The unconscious child cannot be spiritually regenerate. It cannot repent, and believe in Christ. Its heart cannot be changed. It cannot have new spiritual life. For the new life is not something that God forces on the soul. His grace does not automatically enter the human heart, provided the heart places no "barrier" to its entrance. But man must consciously take what God offers. Man must of his own free will open his heart to the entrance of the divine spirit. Man must co-operate with God in the work of Regeneration. And all this the unconscious child cannot do. When the child is brought to Baptism it is still unregenerate. For it can know nothing of the human side of Regeneration. It can know nothing of Repentance and Faith.

All this is quite true. But the Church has made provision for it. The Church provides sponsors, or god-parents, for the child. And the god-parents do for the child what the

child is not able to do for itself. The god-parents profess repentance and faith on the child's behalf. The god-parents "go bail" for the child. But we must give the full meaning to that expression, "go bail." For its meaning is often quite misunderstood. Many people think that it only means that the man who "goes bail" has only to pay up if the man for whom he "goes bail" absconds. But there is a great deal more to it than that. The man who "goes bail" is personally responsible for the appearance in Court of the man for whom he has "gone bail." He is personally responsible for his being there, for he has personally guaranteed his presence. The forfeiture of his bail money is only the punishment for his failure in duty. So when I say that the god-parents "go bail" for the child who is to be baptized, I mean that they make themselves personally responsible for the child. They make themselves personally responsible for the child's repentance and faith. They make themselves personally responsible for the human side of Regeneration. They give their personal guarantee that when the time comes that the child is able to repent and believe, it shall repent and believe. Of course, they cannot absolutely guarantee this. For what the child is come to years of discretion, it rests with him, and with him alone, whether he will turn to God or not. But in the meantime the god-parents should be doing their best to carry out their guarantee. They should see that the child is being taught the things of God, according as its opening intelligence is able to understand them. They should see that the right influence is being brought to bear on the child, that the child's heart is being drawn to the love of its heavenly Father, that it is being tenderly, but faithfully led along the road that leads to whole-hearted faith in Christ. In a word, the god-parents should be seeking to make a reality in the child's life, that Regeneration of which the child in its baptism receives only the symbol and the sign.

## Baptism—Adult and Infant.

So here we see the difference between the meaning of Baptism in the case of the adult and the case of the infant. In the case of the adult, his baptism is a sign and an assurance of the new life that is already his by faith in Christ. Adult Baptism looks back to the Regeneration that has already been received. But in the case of the child, the Baptism looks forward. It looks forward to the new life that will be given by and by, when the conditions on which the new life is given are present. It looks forward to the time when the child of its own free will turns to Christ in penitence and faith, and receives the new life that God has promised to the believing heart. It anticipates the child's spiritual Regeneration. It is still an effectual sign. It effects something in the hearts of the on-lookers. It gives them the assurance that by and by, when the necessary condition of penitence and faith are present, God will give new life to the child, and by and by it will effect something in the heart of the child itself, when the child is old enough to be affected. The child will look back to his baptism and his heart will be assured that in response to his own personal faith, God has given him the new eternal life that is to be found in Jesus Christ. But only his last is Regeneration. Only the new life that Christ gives in answer to the soul's penitence and faith—only this is spiritual Regeneration, the real thing. Baptism only gives Sacramental Regeneration, a sign and an assurance of the real thing.

## "Awake, Thou that Sleepest."

Some years ago, upon the higher Alps of Switzerland, the guide of a party of mountaineers met with an accident, which almost cost his life. Extricated from a position of utmost peril with the greatest difficulty, a place of safety was reached upon a snowfield below. Once there, again and again the unfortunate sufferer, worn out with fatigue and exhaustion, threw himself upon the snow. "Let me sleep," he muttered, "let me sleep; go on and leave me." But to let him sleep was to let him die. Resist then as he might, the others knew that he must be kept awake. And therefore, disregarding all his cries and struggles, again and again throughout the weary night, they set him on his feet, until at length their patience was rewarded, and the man was saved.

Sinner, we cannot let you sleep. Oppose us as you may, we must awake you, let you sleep the sleep that knows no waking till the trump of doom arouse you. Fellow-believer, we cannot let you sleep.

Let us talk together as did Christian and Hopeful upon Enchanted Ground. Let us keep one another awake.  
—From "The Overcoming Life," by E. W. Moore, p. 108.

## Letters to the Editor.

THE ANGLICAN CATHOLIC MOVEMENT.

Geo. E. Wollaston, of "Ulupa," Murrumbidgee, Victoria, writes:—

I read with much interest the thoughtful and scholarly letter—or paper, rather—written by the Rev. G. H. Harris, M.A., in your issue of June 18. I do not wish to comment on it further, but to dwell on the effect, or one of the chief effects, of the Anglo-Catholic Movement upon the Established Church of England in Australia. There are quite a number of places—suburbs of cities, country towns, etc., where an Anglican Church of one form or another can barely pay its way. When that Church happens to be ministered to by an Anglo-Catholic vicar or "priest," as he delights to be called, some of the adherents who belong to the Evangelical party cease attending and join the congregation at the Presbyterian or the Methodist Church.

If—as does not often happen—the Anglo-Catholic "priest" leaves or is withdrawn, and is succeeded by an Evangelical, some of the old congregation may go back; but some have found a spiritual home which they will not leave, under a man they can honour. But if the "priest" aforesaid owes his allegiance to an Anglo-Catholic bishop, he keeps on even though numbers, tired of barren husks, drift away from his church. In this way many of our people are being lost to us and, unfortunately, the best kind, viz., the thoughtful, the earnest, the devout. Can any blame them, when "Father" Smith issues an injunction from the pulpit, as follows: "My dear people, never allow yourselves to be called 'Protestant,' unless it is clearly understood that you 'protest' against the Pope being called the Head of the Church." Or when "Father" Brown takes his congregation into his confidence (like-wise from the pulpit), and declares: "I made the greatest mistake of my life when I married, for if I had not, I would have become a Roman Catholic priest long ago." (I) These illustrations of mine are not drawn from a vivid imagination; they are "historical facts."

There is a family well-known to me whose ancestry stretches back through centuries of sturdy Anglican clergy, one of whom, to my knowledge, was Bishop of London. The Australian head of this family, who died some ten or twelve years ago, was a pastoralist; and a worthy Methodist minister, circuit-visiting, passing his station, asked permission to hold a short service there. The pastoralist, being a Christian gentleman, cheerfully agreed, remarking that his family belonged to the Church of England, but would join in the service. A couple of months later, the Anglican clergyman came, and getting the usual permission to hold his service in the largest room, was chagrined at having less than half the attendance the Methodist minister had had. Losing his temper, he told the pastoralist he was not a true son of the Church to allow a Methodist to hold a service in his house. The only result of this un-Christian talk was that the pastoralist's wife never entered an Anglican Church again.

That, of course, cannot be defended, though the lady's action was dictated by loyalty to her husband. The eldest son had no cause to leave the old, historic church till well over 50, as he held an Evangelical Bishop's licence; but, on his removal to another part of the country, he could not remain longer than 2 or 3 months at the Anglo-Catholic Church, so he joined the Presbyterians. The eldest daughter, after patiently suffering the antics of the only Anglican Church in her little town for some years, at last broke away, and to-day attends the Presbyterian Church. The second daughter, who was married to an Episcopalian, most unfortunately, decided to become a Unitarian, and in carrying her husband over with her, nearly broke the hearts of the heads of both families. The second son had no temptation to leave the Church of his fathers, and died in it. The third son broke away at his marriage, and joined the Congregational or Independent Church. The fourth son died before he had time to consider the subject. The fifth son joined the Methodists; and the last of the family, becoming disgusted with the Popish antics in the Church of England in his town, gave up attendance at Divine Service altogether. Now, the third generation, as nearly as I can get at it, numbers six members of the C. of E., nine Congregationalists, four Unitarians, and twelve Methodists. Forty children of the fourth generation are coming on; and at the present shewing, the fifth will wipe out the supporters of the Church of our Fathers.

—Don't be concerned over what people think about you; the chances are they seldom think about you at all.

# THE AUSTRALIAN Church Record

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**Fasting Communion.**  
**Leader.—C.M.S. Delegation and Afterwards.**  
**Sin and the Cinema.—Canon Percy Dearmer.**  
**The "Cook-Bhy" of the Church.—Spermiologos.**  
**The Way Out.—By "X."**  
**The Oxford Movement.—Contributed.**

## EDITORIAL.

### Melbourne's Cope and Mitre.

WE had hoped that the Archbishop of Melbourne would never have appeared in the grotesque dress, which seems now to be so much in favour amongst certain Anglican Bishops. But the unlikely has happened. His Grace evidently was persuaded to don this mediaeval garb at the patronal festival of that "un-Anglican" Church of St. Peter, Eastern Hill, Melbourne, and from his letter to his Diocese, it would appear that he is sorry that he ever was so persuaded. We are confident that the Archbishop has no love for such tawdry millinery. It is alien to his deepest convictions, his up-bringing and his unassuming manner of life. We are sure that he only fell into line out of the goodness of his heart—so that he would not wound the susceptibilities of his brethren who, unfortunately, love these things. Nevertheless, a great shock has been given to sober, devoted Churchmen of Victoria and elsewhere. The Archbishop's action was certainly a departure, as he himself says, from the attitude of previous occupants of the See of Melbourne. In any case, his action will not soon be forgotten, maybe not the last of it has been heard! To our way of thinking the lamentable feature about this dressing up on the part of Bishops is its harking back to mediaevalism, to the dead hand of the days of supreme priestcraft and sacerdotalism. How men can desire to wear, during times of Divine worship, such gaudy and glorified vesture, is beyond our imagination. Is it some mental phase or does it betoken pride of appearance, or love of office? We confess we cannot understand it, for the accustomed habit of our bishops is so quiet and dignified. To say that the wearing of the mitre shows continuity with the Church before the Reformation is to us a fatuous argument altogether. It all savours of an externalism, abhorrent to spiritual and New Testament Christianity. It is all part of the

Counter-Reformation movement, and reveals a quiet, steady, unrelenting move to approximate the Reformed Church of England to Roman Catholicism. Evangelicals of every station in the Church need to be on their guard.

### Sydney's Professor of Philosophy.

IT needed to be said, and the Bishop of Bathurst has said it in his own pungent and striking way. We quote the Bishop's words: "Professor John Anderson has been discussing religion and patriotism from his listening post of philosophic calm and Olympian detachment at Sydney University, and dismissing them as fetishes. But religion and patriotism are not the fetishes that are killing Australians. A larger measure of each is among the prime needs of to-day. If they are fetishes they are peculiarly noble and creative ones. Professor Anderson looks more like a partisan than a philosopher. I am not a doctor. If I were, I should be inclined to send Professor Anderson back to Scotland, where the chastening snow of his native country might chill and mitigate, perhaps, his more jaundiced irritations with life's ultimate decencies and fidelities." Even though we have the assurance of the University Senate that he has maintained due impartiality in lecturing to the students of his classes, nevertheless we know only too well, the hero-worship to which many students are given. Professor Anderson's pupils are bound to be impressed, for to hold the post he does, means that the Professor is no colourless individual. Hence the seriousness of the position.

### World Disarmament.

EVERY Britisher, the world over, is proud that his nation has been true to the treaty entered into several years ago, whereby they shall set about disarmament. Britain, true to her word, has undertaken this task, in a drastic and convincing way. Not so other nations. Hence the planning for a world Disarmament-Conference to take place in 1932. Already important meetings of statesmen have been held in London in the desire to create a right atmosphere and sentiment. There is no doubt that Mr. Ramsay MacDonald is right when he refers to the danger of nations seeking their security by arms. He emphasises that security rests not in arms, but in the prevention of the causes, which hitherto had led to war, from developing into war. Disarmament is not the agitation of a coterie, but the aim to which Great Britain, with other nations, was pledged again and again in its international engagements. Therefore, honour engages them to use all their

power so that Great Britain should be at the forefront of those who not merely sought peace, but ensured it. We note with interest the call to prayer sounded by Christian leaders in Great Britain, which we thankfully pass on. The World Disarmament Conference will meet early in 1932, and it is difficult to exaggerate its importance. A great responsibility will lie upon the delegates to of the nations who will attend it. We therefore appeal to the members of all Christian Communities to give themselves in the intervening months to public and private prayer, that the Peoples, Governments and Delegates may seek to be guided by the Will of God and that mutual confidence may lead to such results as will strengthen the foundations of goodwill and peace among the nations of the world.

### The Church Army.

WE note with much interest that a delegation of several captains and sisters from the Church Army, London, has reached Perth, for the carrying out in Australasia of a series of campaigns. The members of the delegation hope that their work will be found of such value that an Australian Church Army will be established. During recent years, similar delegations have visited the United States of America and Canada, with the result that both countries now have their own armies. We trust that the delegation now in Australia will receive every encouragement. The Church Army, under the leadership of Prebendary Carlile, has done so magnificently in England, that we feel Australia should welcome it. There is a breeziness about its agents and methods, a Christ-likeness in its contacts, that it is bound to take on in this land. Far too much Anglican support goes into outside bodies, for work—evangelistic, social and remedial, which we ought to be doing ourselves. We believe that a great field of work awaits consecrated servants of God. Indeed, the visit of the delegation could not be more opportune. In these days of social need, when poverty and unemployment stalk the land and so many people are almost down and out—the Church Army, with its vast experience and helpful ways of working amongst the needy, will be most welcome. Then, too, there is great need for Anglican open-air work. We are convinced that these representatives now in Australia will give us a great lead in this direction. Given more or less a free hand, as their leader in England has had all these years, we have not the slightest doubt that the Church Army will become one of the finest expressions of Anglican Church-life in our land.



Australian Church Record,  
 Church House,  
 George Street, Sydney,  
 July 16th, 1931.

Dear Boys and Girls,

I have just been reading the account of the annual meeting of the Bible Society, held in London last May. What a wonderful meeting it must have been, and what a great story was told of the work of translating, printing and circulating the Bible, or portions of it, in hundreds of languages in the world. As I read the fine speeches which were made at the meeting, my mind ran back to when and how this grand Society began—more than 100 years ago.

In a certain village among the Welsh hills there is a memorial column in memory of a girl who did a certain thing one day which led to the formation of a great Society whose ministry has influenced the whole wide world. The name of that little village contains twenty letters, and it is a Welsh name, and this little girl lived in that village with the long name, and that memorial column was put up in order that that long journey she took one day should never be forgotten.

Her name was Mary Jones, and she lived about 130 years ago. Now in those days Bibles were much scarcer than they are now, and they were much scarcer in Wales than they were in England, because only a very few Bibles had as yet been printed in the Welsh language: and Bibles in those days were very expensive to buy. They were very large and they cost a good deal of money. One good man was instrumental in getting a number of Bibles translated into the Welsh language, but as the Welsh people were very poor they could not afford to buy the Bible for themselves. The Bible used to be chained to the pulpit so that the people could not take it away. But after hearing it read in church many of the people longed to possess a copy to keep in their own homes.

Before Mary learned to read at the age of ten she used to visit a farmhouse twice a week to hear the Bible read, and to commit to memory certain passages; and she longed to have a Bible of her very own. So she began to save up for one, and how long do you think it took her to save up enough to buy a Bible? Six years! The village

in which she lived was miles away from any town, right among the hills, and she knew she would have to go twenty-five miles in order to buy a Welsh Bible. But she was a plucky girl, and she made up her mind to undertake the journey. It took her a long time, but at last she reached the house of a minister. And when she told him what she wanted he disappointed her at first, for he said, "They have all been asked for." But when she told him about her long journey, and the number of years she had been saving up, he said at once, "You shall have one," and he handed her a copy of the Bible, and she hugged it to her heart, and took it back home. And that minister said, "The Bible must be translated into the Welsh language," and afterwards a new society was formed called the British and Foreign Bible Society. And what a wonderful work that society has done and all through that little girl, Mary Jones. Oh, do we prize our Bibles sufficiently?

Yours loving friend,

THE EDITOR.

### Books of the Bible.

My first is in Peter, but not in Jonah,  
 My second is in Ezra, but not in Micah,  
 My third is in Obadiah, but not in Nehemiah,  
 My fourth is in Leviticus, but not in Jeremiah,  
 My fifth is in Ephesians, but not in Galatians,  
 My sixth is in Revelation, but not in Colossians,  
 My seventh is in Hebrews, but not in Haggai,  
 My eighth is in Esther, but not in Malachi.  
 My whole is a book which you all ought to read,  
 For as you grow older its wisdom you'll need.  
 What is the answer?

### ANGINA PECTORIS.

"I don't even like your heart action," said the doctor, applying the stethoscope again. "You have had some trouble with angina pectoris."  
 "You're partly right, doctor," said the young man, sheepishly, only that ain't her name."

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