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The Home Mission Society and
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Will be held

On Tuesday, 13th May, 1930

4 p.m.—Service in Cathedral. Preacher, Rev. H. S. Cocks, B.A.
5.30 and 6.30 p.m.—Tea in Basement of Town Hall.
6.15 p.m.—Lantern: "The History of Church and State in Canterbury Cathedral," Rev. S. M. Johnstone, M.A., F.R.H.S.
7.30 p.m.—Mr. T. W. Beckett, F.R.C.O., L.R.A.M., A.R.C.M., Cathedral Organist
7.45 p.m.—Public Meeting.

The Hon. Mr. Justice Harvey has kindly consented to preside.
Speakers: The Very Rev. A. E. Talbot, M.A., Dean of Sydney; the Rev. J. F. Chapple.



YOUNG RECORDERS.

Aims:

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

"Nelmar," Riversdale Rd.,
Hawthorn, E.3., Victoria.
May 8, 1930.

Dear Girls and Boys,

I'm just longing to know how you like the changes we are making in this page. Do you like the serial? Keep on reading it, because it's ever so exciting.

There hasn't been time for me to receive any letters from you yet; I have put my address on top of this letter, and I do hope you will set to work straight away and write to me.

Would you learn this prayer? I think it would be so nice if every night Aunt Mat and all her boys and girls said the same prayer, don't you? Here it is—

Into Thy loving care,
Into Thy keeping,
Thou, Who art everywhere,
Take us, we pray.

Goodbye, girls and boys.

Your own loving,

Aunt Mat

The Tiger Spirit.

Summary of last chapter.

Ramchandar Dass, the head boy of an Indian Christian School, has been talking with a school fellow about the terror caused in their village by a man-eating tiger.

But, in spite of his confident words, Ramchandar Dass was very heavy-hearted as he walked towards the School, beyond the clustered houses of the village.

It was quite true that the man-eater had brought about a reign of terror during the past months. The great brute was enormously bold and fearless, actually entering houses, or snatching people from the doorways of their homes. He would prowl about the village in broad daylight, leaving those distinctive tracks, which spread fear everywhere—tracks which showed two claws missing on the left fore-paw.

At sight of those footmarks, children would run home, terror-stricken, and men look round uneasily. Even now, as Ramchandar Dass walked through the village, an ominous quiet hung over it, and there was none of the usual afternoon bustle and chatter. There were other signs, too, which made the boy uneasy and unhappy—indications of heathenism springing up again, conflicting with Christianity everywhere. Brahminy bulls paced unregarded through the bazaar, mon-

keys of all sizes sat in rows on the roof-ridges, or stole, unharmed, from the fruit and vegetable stalls; peacocks roosted in the trees, all symbols of the religion which treated such creatures as sacred. Knots of people, too, were clustered thickly about the little mud-cupolaed temple, with its fluttering red flag, who muttered and gesticulated.

Even in the grounds of the School there was something of the same atmosphere. There was no sound of bat striking cricket-ball, no laughter and cheering from the playing-field. Instead, the pupils stood in groups, like the villagers, talking uneasily, and, as Ramchandar Dass soon discovered, they were all talking in much the same way.



Sher-ka-khuda—the tiger-god and his exploits—that was what they discussed. And all the discussions seemed to reach the same conclusion: that the Christian teachers were helpless, and that it was better to leave them, and trust the Hindu swamis to try to propitiate the tiger-spirit with sacrifices. "Mishun ka jadoo accha nahin," one of the schoolboys scoffed, "the Mission magic isn't any good—we must try something else. That's what every one in the village says now."

In vain Ramchandar Dass protested and argued; they only listened sullenly, or mocked openly like Emerat Mull. And at last he left them, to go and think out the tough problem for himself, sitting on the veranda outside the Head Master's bungalow.

Ramchandar Dass felt responsible for the School and all it stood for, especially at this time. He was Head Boy, and he was leaving school at the end of the term, to go on to his engineering course at Roorkee College, having passed first of the Indian students. But, in the meantime, things weighed upon him more than usual, for Mr. Graham, the Head Master, had been very ill with fever, and the others masters particularly busy in consequence.

(To be continued.)

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Vol. XV. 63. [Registered at the G. P. O., Sydney, for transmission by post as a Newspaper.]

MAY 22, 1930.

[Issued fortnightly.]

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Port Lincoln.—Report of Anglican Church League.

Sydney Home Mission Festival.

The Melbourne and Tasmanian Synods.—Special Reports.

The Rev. Richard Johnson.—An Apostle of Australia.

The South India Church Union Scheme.—A Sydney Meeting.

The Wayfarer Discusses Ghandi and India.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

General Editorial Communications: The Editor of "The Australian Church Record," and all news items: C/o St. John's Vicarage, Toorak, Melbourne, Victoria.

SUBSCRIPTIONS AND ORDERS—

N.S.W.—Sydney, Manager, 242 Pitt St., Sydney. Tel. MA2217.

VICTORIA—Melbourne, Diocesan Book Depot, Miss M. D. Vance, Brookville Road, Toorak, or care of B.C.A. Office, St. Paul's Cathedral, Bendigo, Rev. W. M. Madgwick, Eaglehawk.

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A country rector in England has adopted an original way of raising funds for the British and Foreign Bible Society. All the eggs laid on Sunday by the rector's hens are sold for the benefit of the Society. Last year £3 was raised in this way.

The Bishop of Berlin has had built in the Wallstrasse a cinema, where he is to try out films that are to be used as propaganda abroad and for other educational purposes. This is the only episcopal theatre in Europe. The architecture is quite distinctive, and there is over a mile of pleated grey silk on the walls.

On the eve of the election for the Malta Legislative Assembly an order has been issued to all the churches from Monsignor Conzi, Bishop of Gozo, contrary to the Archbishop of Malta's attitude. It has created profound consternation. The order condemns voting for the Constitutional Party as a mortal sin, and prohibits the party's adherents from approaching the altar.

A Children's Essay Competition, being conducted by the Melbourne branch of the Anglican Church League, offers prizes of £1 1s., 15/-, 10/6 and 5/-. The subject is, "The Life and Work of any Great English Hero of the Reformation." The best ones will be published in this paper. Apply Mr. Thick, 3 Chaucer Avenue, E. Malvern, S.E.5, Victoria.

Cocoa milk instead of champagne was used to name the London Missionary Society's new three-masted schooner John Williams, launched by Lady Carmichael, widow of Lord Carmichael, who was Governor of Victoria from 1908 until 1911. It is the third ship named after John Williams, a pioneer missionary, who was murdered by cannibals in the New Hebrides in 1839.

For several months, the Rev. L. B. Ashby, Rector of Dickleburgh, has contributed a weekly devotional article to the "Morning Post" under the title of "A Plain Man's Sermon." Recently the "Morning Post" announced that the article that day had been reprinted from an earlier issue, the reason being that Mr. Ashby had undergone an operation for the removal of his vocal cords, thus depriving him for ever of speech.

The Church of St. Thomas', Nottingham, having ceased to be used and being no longer required for the purposes of Divine Service, has been closed by Order in Council. The site has been transferred to the Southwell Diocesan Finance Association. The Order in Council authorises the Bishop of Southwell to appropriate the Font, Communion Table, Bells, furniture and other fittings for use in any other church within the diocese.

The Bishop of Kingston said the biggest question facing the Church of England to-day is the shortage of clergy. The Church was losing five hundred clergy every year. Twenty-one years ago they had in England 21,000, to-day they had only 16,000. In Southwark 365 curates were engaged sixteen years ago, now they had only 244. The Church did not realise the seriousness of the situation. "If

I had to choose between new churches and new clergy I should immediately choose clergymen first," said the Bishop.

At Hoddesdon Parish Church, Herts, two families—one consisting of a father, mother, a daughter and three sons, and the other a mother with a son and two daughters, and with these a child who was brought with her guardians—were solemnly re-admitted into the Church of England after having been for some years members of the Roman Catholic Church. The service was conducted by the Rev. C. B. Greaves, vicar of Hoddesdon, who had previously instructed the converts, and he was assisted by the Rev. W. A. Limbrick, vicar of Epping Upland, and the Rev. W. Sullivan, who was himself received into the Church of England from the Roman Church in August last.

Topics of the Day.

Indian Church Reunion.

THIS will no doubt be a warmly-debated point at the Lambeth Conference. The extreme Anglo-Catholics are bitterly opposed to it for two reasons. First, for 30 years the Church is to acknowledge the validity of the ministry of many who have not been episcopally ordained. A bitter pill, that! And then, secondly, when the thirty years are over, by which time it is expected that all clergy in the United Church will have actually been episcopally ordained—it is expressly provided that the United Church will not be committed to any particular theory of Episcopacy. For instance, there might even arise a case where some minister was elected and appointed bishop without due observance of the recognised line of descent from the Apostles. And our Anglo-Catholic friends would find the swallowing of that pill a harder matter than even of the first.

Evangelicals, happily, find no such difficulties. The Church of England, in its 23rd Article, says that lawful ministers are those who are called to the work by men who have had public authority given to them in the congregation to call and send ministers into the Lord's vineyard. Among Methodists that authority has been given to Conference; among Presbyterians, to the Presbytery; among Anglicans, to Bishops; and our Church recognizes all equally. We don't want to see the fulfilment of Christ's Prayer for Unity delayed in order that one particular theory of episcopacy may be maintained.

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Melbourne Synod.

IMPRESSIONS OF A LAY SYNODSMAN.

(By J. A. Thick.)

THE Melbourne Synod, which concluded its final session last week, was of special interest, in view of the fact that it was the first over which Archbishop Head has been called upon to preside. When the Archbishop entered the Chapter House, at the first sitting on Monday evening, it was with the calm dignity of one fully alive to the responsibility of his office. That he was not a mere figurehead was apparent early in the proceedings, for when one clergyman desired to have a motion, regarding women on vestries, which has always been a thorn in the side of many clerical members, removed from the notice paper, the Archbishop objected to that course in the absence of the mover, Dr. Booth, and it was not done.

Looking at the gathering on the floor of the Chapter House, it was apparent that there was a large attendance of members. His Grace has already said that he knows a new Archbishop is a good "draw."

It was noticeable that Dean Aicken and Archdeacons Hancock and Herring, upon whom much of the administrative work of the diocese has fallen for some time, were showing the strain of strenuous work.

One noticed, too, well-known "High" and "Low" Churchmen sitting side by side, and laymen representing large business and financial interests alongside men from factory and shop. Synod was certainly representative of Church life.

The sitting on Monday evening dealt only with formal business, and at 8 p.m. the Archbishop gave his address to Synod in the Cathedral. Here again, there was a large gathering of Synodsmen and others. The Melbourne Diocesan accounts are notoriously involved, from the point of view of examination. There are trust funds, consolidated funds, etc., which few can fully comprehend. It was most enlightening to hear the Archbishop deal with them, as he did at length in his address, with the manner of one who is determined not only to understand them, but to put them in a more favourable position. He touched also on the question of school finance, which is far from satisfactory. One wonders why the schools are not given more advertisement, they are seldom mentioned by clergy in the parishes. The Church, as is usual in most things, is content to wait for children to come to its schools rather than go and get them. The Archbishop indicated that he was fully aware of the work being done by the various institutions; he has already taken 50 services in parishes, and visited the schools, mission homes, etc., in the diocese. Regarding the raising of money he prefers direct giving, though it is obvious that many of his clergy prefer to make themselves amusement promoters and dance hall directors. If he can induce them to concentrate on the work of spiritual direction, it will be a good work. He would like to unite the A.B.M. and the C.M.S., but will no doubt find that oil and water, as represented by the advanced churchmanship of the A.B.M. supporters, and the definite evangelical nature of the C.M.S., will not yet mix.

His Grace gave the clergy something to think over when he quoted a statement to the effect that the "house-going parson will make a church-going people," for house visitation is not a strong point with many of them.

In concluding his address, the Archbishop gave his clergy the following advice, which hardly needs further comment:—"Improve preaching, know the Bible and teach it more, use the laity more, and do more open-air work."

Women on Vestries.

On Wednesday, Dr. Booth's usual motion giving to women the right to sit on vestries was discussed. Usually the clergy manage to pass this out during the afternoon when few laymen are present. It had been hoped that a vote would have been taken at night, but on this occasion the motion was withdrawn, to be brought on in November, when the finding of the Lambeth Conference would be available.

One of the motions passed by Synod was moved by Dean Aicken, to the effect that Synod place on record its appreciation of the late Archbishop Lees' work for the Church and this diocese. A tribute was also paid to Dean Aicken for his work as administrator of the diocese for nearly two years.

Unemployment was discussed in a motion appointing a committee and founding a fund to assist those in need in the various parishes. It was stated that many men who had never before been out of work were now

unemployed, and that the Church of England Men's Society had given meals and beds to 2300 men in 1929.

Home Missions.

The Home Mission Fund has shown a serious drift for several years past, its accumulated deficit amounting to over £8000, due mainly to the fact that the diocese has been over generous, and that many parishes that should stand on their own feet have been allowed to draw from the fund. Archdeacon Herring is attempting to stop that drift, and it is obvious that he is the right man for the job. The Registrar, with a humour almost as dry as his figures, gave some valuable information regarding the various funds.

It is said that speech was given to us that we might conceal our thoughts; and one fears that direct speaking need not be expected of an Anglican Synod, which has often shown that it is afraid to express itself on matters which may be controversial. It was refreshing, therefore, to hear Rev. R. G. Nicholls say what was in his mind. He had evidently Cromwell's idea, "Trust in God but keep your powder dry." "What's the use of saying, 'Trust God,'" he asked, "if you are afraid to go out after the money." He objected to his own people being "bled" when there were thousands of nominal Church of England people who never gave a penny. He would go out after them and show what could be done. He objected to the waste of money on administration, and "class schools" which were not available to the poor of his parish. He was deadly in earnest if somewhat amusing.

No one has received a welcome greater than that extended to Archdeacon Hindley, who was greeted with applause, both when he entered the Chapter House with the Archbishop and when he rose, after the unveiling of his own oil painting. Great tributes were paid to the Archdeacon for his work in the province, and in replying he showed that he had not lost the keen sense of humour for which he was noted. The kindly and courteous way in which the Archbishop personally escorted Archdeacon Hindley from the Chapter House at the conclusion of this ceremony, made a great impression on Synod. It was a moment of great interest when the Letters Patent, appointing Charles Perry first bishop of Melbourne, were presented to the diocese, through the courtesy of Mr. J. B. Merritt, of South Yarra.

Council of the Churches.

Some discussion occurred on a proposal by Dr. Booth that the Church of England should join the Council of Churches. Archdeacon Hancock moved that the motion be withdrawn. Dr. Booth refused to do so and on the voices. It appeared that the voting was a division when, in view of the fact that Archdeacon Hancock had stated that the motion interfered with the prerogative of the Archbishop, his Grace was asked plainly by a well-known evangelical to say what he thought of that aspect. It seems to be a policy of Synod, when in doubt to vote No, and his Grace upheld the usual Church of England attitude, by saying that, as he had not had time to study the work of the Council of Churches, he would prefer to have it postponed until a later date. Synod then took the view of its Archbishop, as it generally does. The amazing thing about this matter, is that, although the clergy talk at length in support of reunion they refuse to take even small practical steps when the opportunity is offered.

The Archbishop's interest in education was shown when the various reports, dealing with the training of clergy, were presented. His Grace emphasises the importance of education, but laymen hope that in addition, he is able to secure men who have deep spiritual conviction also, without which they will not be of much use, either to Christ or His Church.

The Totalisator.

Canon Baglin had charge of a motion opposing the Totalisator. His most interesting point was one regarding Labor policy. Whereas Labor stands for a more even distribution of wealth, the lottery takes from the many to give to the few. There were two opponents, one, Mr. Keon Cohen, had evidently given much thought and examination to the subject, but as Synod was concerned more with the moral aspect, much of his matter was not of particular interest. The other opponent, who moved an amendment, cut such a comical figure that, as no one seemed to know what it was that was moved, he could not secure a seconder for his amendment.

The Governor-Generalship.

The indefiniteness of the Church of England when controversial matters are raised,

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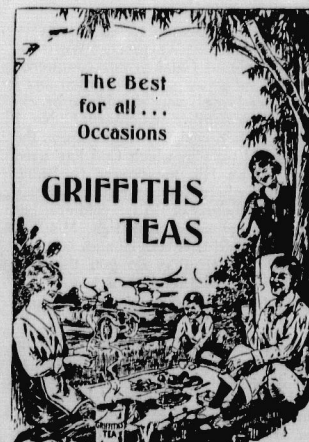
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was again in evidence when Rev. Dr. Law moved his motion objecting to the Federal Government's policy regarding the Governor-General. Mr. E. C. Rigby moved to withdraw the motion, and it was evident from the rough passage he had, that Synod would have passed Dr. Law's motion, had not the Archbishop asked Synod to withdraw it. In spite of this request, one-third of those present refused to vote for its withdrawal. One felt that had his Grace known what lay behind the policy of Labor on this matter, and had he known the true Australian Imperial sentiment, he would have allowed Synod to vote. If any matter arose on which the Church of England had a right to express itself, surely this was one.

Until the Church has the courage to adopt a definite policy on matters concerning itself, it is not likely to impress the public outside, and it is to be hoped that the Lambeth Conference will give a lead in this direction, so that there will be a reasonable amount of uniformity in the conduct of Church of England services.

One's main impression of Synod is an endless presentation of reports, which provide a foundation for lengthy speeches, many of which could, with profit, be considerably abbreviated.

It would be an advantage to the diocese if smaller gatherings, similarly constituted, but without the lengthy procedure of an official Synod, could be held at frequent intervals, as the Clerical Forum is attempting.

In such a conference, which might easily become an advisory body to Synod, one feels sure many proposals would be made which, if adopted, would make for the progress and efficiency of the diocese and the Church.

Anglican Church League.

PORT LINCOLN BRANCH.

ANNUAL GENERAL MEETING, 1930.

Chairman's Report.

(Delivered by Mr. T. F. Gibson.)

IN submitting my annual report to you, I shall endeavour to be as brief as possible. This is our second annual meeting, and during the past year we have not only consolidated our position but extended our activities.

Last May, acting upon numerous requests from parents, we commenced a Sunday School in the District Council Chambers, and whilst I admit that I agreed to this innovation very reluctantly, the result from the beginning has been a source of astonishment to me. Commencing with 24 children, we have now grown to an average attendance of between 50 and 60 children every Sunday. We were to a certain extent troubled about finance as we foresaw heavy expense in connection with books, organ, etc., but you all came to our assistance so cheerfully that we need not have entertained any fears on that score. We have purchased 24 kindergarten chairs, an American organ, and all requisite books and coloured cards for use in Sunday School. Our ladies have done wonders with the children.

At Christmas it was decided to have a Christmas Tree and prize-giving. The ladies of our League organized this and gave the children a wonderful evening on December 18. In fact, we have been told that it was the best of its kind that has been seen in Port Lincoln. An excellent Father Christmas rounded off a perfect evening. Your committee wish to thank you all for the way you rallied with the children. You have made us feel more than ever that we are justified in the stand we have taken.

Our next step was the institution of a children's service once a month, and parents were asked to attend. A number of members divided the service between them, one reading Morning Prayers, and another giving a short address. These services seem, judging by the attendance of parents, to be satisfactory, and we shall, if you wish it, continue them.

League Meetings.—These have been held monthly and have not been so well attended as they might have been, but we cannot have everything we want. In accordance with a resolution carried at one of our monthly meetings, a social has been held once a quarter and this has turned out an unqualified success. Much credit is due to the committees that have had the convening of these socials. Seeing that we are a "schismatic body" we seem to thrive and still enjoy life.

I take this opportunity of thanking the retiring committee for their loyal support

and co-operation during the year, especially our treasurer, Mr. W. B. Randall, and our secretary, Mr. Myles. Bishop, also Mrs. Bishop, for her services at the organ at Whites River and music at the socials.

National Church League, London.—We have been in touch with this body during the year, and Mr. Beaumont, our first secretary, who, with his wife, when on a visit to the Old Country, was good enough to visit Mr. Guy Johnston, the General Secretary, and put the position at Port Lincoln clearly before him. Mr. Beaumont went as our official representative, and our thanks are due to him for what he did. The cheery letters we received from the National Church League and Mr. Beaumont himself, who kept us closely informed as to what was happening as regards Church matters in the Old Country, have been a source of encouragement.

Whites River.—The Communion Services and Evensong at Whites River have been well attended, and our Vicar, Rev. G. E. Dainty, has done all in his power to minister to our needs. We feel deeply indebted to him for looking after us spiritually, as he too might have chosen the easy path and let us go our own way and do the best we could.

Committee Meetings.—These have been held when necessary and all business attended to.

Finance.—I will ask our Treasurer later to worry you with figures.

General.—I will not keep you much longer, but as this will be my last time in the chair there are one or two things I wish to bring under your notice.

Firstly, Synod was held in Port Lincoln last September, and with two bishops, the whole of the visiting clergy and laity, one had a faint hope that something might be done towards trying to heal the breach in our beloved Church, but I am sorry to say that it has tended to widen the breach if that were possible. I, for one, should require something very definite and binding in black and white from the Bishop of the diocese before I would entertain the question of reconciliation; in fact I consider it impossible with the present rector in charge. We did our duty to the Church by assisting financially as regards Synod expenses, but I should hesitate before doing so again. I am given to understand that out of all the parishes only our own vicar, Rev. G. E. Dainty, and the Anglican Church League, met their obligations. I notice that a schismatic body's money is evidently as good as any other.

Confirmation of Elder Children.—I spoke to you about this matter some time ago, and I would like to see some definite project put in hand as regards this matter. It should not be delayed any longer.

Sunday School Premises.—The Council Chamber is becoming too small for us, and we shall soon have to have a larger hall. The Rechabites are building in a central position and your new committee should consider the advisability of renting their hall on Sunday mornings for our Sunday School.

Lambeth Conference is being held this year, and we are hoping that the position as regards Anglo-Catholic and Protestant will be cleared up one way or the other, although opinion seems to be very divided as to what is really going to happen. It would be well for us, I think, to ask Mr. Guy Johnston if he would keep us informed as to anything that would be of interest to us in this matter.

The Rector of St. Thomas' has taken great care lately to point out our position to new-comers to the town. Evidently he is not getting the support he thinks is due to him or he would have no cause for complaint. Seeing that he has taken up this attitude, it would be well for us to consider whether we should not commence some active propaganda work on behalf of the League. I leave it to you to consider later on.

Ladies and gentlemen, on behalf of the retiring committee and myself, I thank you all for the hearty support, both morally and financially, that you have afforded us during the past year, and we hope that you will extend the same to your incoming chairman and committee.

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(By The Wayfarer.)

GHANDI AND INDIA.

"WHAT are they going to do about Ghandi," asked a young man. I think they ought to shoot about a thousand of these natives; then the rest would learn sense."

"That's not our British way of treating our fellow subjects," said the Wayfarer; "not to mention the fact that you would probably precipitate a National crisis all over India. No, the British way is the best; and it is to give a fair hearing to every man with a grievance; and if its a real grievance, try to redress it."

"All the redress that Ghandi wants," said the young man, "is that the British shall clear out of India; and I don't suppose you think we ought to do that."

"No," said the Wayfarer, "I don't think we ought. We are trustees for the people of India; and if we cleared out there would be civil war within a year, and the Soviet coming in to restore order. And I think the native rulers know that quite well, and want us to stay. All the same, I wish that the arrest of Ghandi had been carried out by a native prince and not by the British Government; and you mustn't forget that the present unrest in India is largely our own fault in not keeping our promise."

"What promise?" asked the young man.

"Why, didn't Mr. Lloyd George promise that after the war we would give India Dominion status; and now the war is over and forgotten, we have forgotten our promise too. But India hasn't forgotten it. And that is, I believe, the root of the whole trouble. One thing seems quite certain, that if India as a whole doesn't want us we can't force our Government upon it. Our only chance is to convince their leading men that Britain's chief aim is the welfare of India, and get them to see things from our point of view. England could never fight a united India; nor would English statesmen even contemplate such a thing. We must govern India with her own consent or not at all. And if we lost India it might be the beginning of the breaking up of the British Empire."

"The British Empire will never break up," said an elderly lady. "It's Daniel's Fifth Empire, and will stand for ever; at least until Christ's Kingdom is established. That's why we won the war; and that's why we shall always win every war."

"Did God's people of old win every war?" asked the Wayfarer. "Were not both Israel and Judah in turn conquered and carried away captive for their sins? If we are Israel, why should we be exempt from similar punishment? No, I would rather rest my hopes upon the wonderful way in which God has used England as His messenger to India. If India is held for the Empire, it will not be by means of British soldiers, but through the work of British Missionaries. Would this man Ghandi be making all this trouble, do you think, if he were a Christian?"

"Is he not one?" asked the young man.

"No," said the Wayfarer; "I think he has been influenced by Christian teaching, but he is not a Christian. And if you ask 'Why not?' let us ask ourselves why, after nineteen centuries of Christianity, there are to-day

only about five million Christians in India, including Roman Catholics.

"India has been more or less under British rule since the days of Clive, about 1761 A.D. But Carey, Marshman and Ward, the first English Missionaries to India, sent out by the Baptist Church, in 1793, were not even allowed to settle in territory ruled by England; and Henry Martyn, the first missionary of the Church of England, going out as late as 1806, was not allowed in British Indian territory except as an Army Chaplain.

"Before that, some Danish missionaries, Ziegenbalg and Plutschau, had been subsidized by the English S.P.C.K., and several German missionaries were sent out by the same English Society; but that was about all that England did before 1800 for the evangelization of India.

"Critical times are upon us now, and even from a merely political point of view, we may regret our national coldness in the cause of Christ. The promise holds good from every point of view, 'Them that honour Me will I honour!'

"By the way," continued the Wayfarer, "Isn't there a Missionary organization in this parish—a Gleamer's Union, or Missionary Service League, or something of the kind? Do you people all belong to it?"

"I'm afraid I don't!" said the young man.

"Well," said the Wayfarer, "I wouldn't have you join a Missionary Society for merely political reasons; but you may depend upon it that as the British Empire honours God, so God will honour the British Empire. How much less trouble and unrest would there be in India to-day if England had used rightly her opportunities for giving India the Gospel. Don't you think that as Christians you ought to do something for Christian Missions?"

The whole party was silent for a moment. Then the young man said, "I'm not as good as I ought to be; but I am a Christian; and I know I ought to do something for the extension of our Master's Kingdom. All right, Mr. Wayfarer, I promise you that in future I will be a regular subscriber."

"And so will I," said another.

The Separate Cup.

The Wayfarer replies to "Perplexed":—

The Wayfarer does not know why "Perplexed" should have referred to him his question about the Individual Cup at Holy Communion. Perhaps, however, he cannot better answer the question than by narrating the circumstances under which, to his knowledge, the use of the separate cup came about in the Church which he most often attends when at home.

It was during the great epidemic of 1919 that the wise and saintly Dr. Pain, Bishop of Gippsland, wrote to the newspapers recommending that each Communicant should bring a tea spoon wherewith to take each a little wine from the Chalice. It does not appear that this advice was in detail largely followed; but the principle, thus indicated, was very widely accepted; and at the Church referred to, the churchwardens purchased a large number of small egg-cups, into each of which a little wine could be poured. And it was not long before the principle was carried further by the purchase of a larger number of tiny glass cups, for which an oak tray was made by one of the Parish Council. And the system was completed when, in order to facilitate pouring, the rector had a lip fitted to the Chalice.

That practice thus almost compulsorily introduced, has been maintained at that Church ever since. On Communion Sunday a small table covered with a white cloth, stands in the chancel, and on it the tray. And each communicant, as he comes up, takes a tiny cup; and after communicating replaces it—not on the tray, but on the table. In administering the Cup, there is not the slightest change from the regular

procedure. The words of Administration are repeated as always; only, instead of giving the Cup to everyone's lips, the celebrant pours a few drops of wine into the tiny cup held by the communicant. The Common Chalice is still in use, and each communicant receives from it; although it does not go to anyone's lips; not even to the lips of the celebrant. He, too, after consecrating, pours a little wine into a tiny cup for his own reception.

The advantages are obvious. In this day when we are told that one person in ten dies of cancer, and another big proportion suffer from tuberculosis and other contagious chest and throat troubles, and when so many people suffer from actual or suppressed venereal disease, all risk of infection is absolutely removed.

The Wayfarer knows, of course, that many people will piously assert that no infection can possibly be received at such a sacred ordinance; and will challenge us to show a single authenticated case of disease so communicated. And, further, they will point to the general longevity of the clergy, as disproving any theory of danger from the Cup.

Neither objection is worth anything. During the Middle Ages, many Popes, Cardinals and other priests died from poison put into the Chalice, and the sacredness of the ordinance did not protect them. Nor, the Wayfarer ventures to assert, will it protect anyone to-day; although the cases of infection cannot be tabulated. And as to clerical longevity, let it be remembered that tuberculosis and similar diseases only develop where they find a suitable "nidus"; and the clergy are as a rule healthy men, living active, temperate, well-ordered lives.

General diseases, too, do not kill. In thousands of cases they exist and are transmitted in a suppressed form; not killing, but lowering the vital power, and predisposing to all other diseases, and aggravating them.

An eminent bacteriologist said to a clergyman in the Sydney diocese: "I shouldn't be much afraid to drink wine after an infected person, because the alcohol in the wine would go a long way towards destroying the infection. But I should be very much afraid to drink from that cup, after you have sneezed it round with that piece of cloth, infected with the saliva of a dozen people."

In this particular Church, only one man and his wife have ever objected to use the tiny cups. "Give me the Chalice, please." "Kindly wait, until the last," said the celebrant. They did so, and there was no further difficulty.

As to other points raised by "Perplexed." In leper asylums the celebrant would of course communicate first and then the attendants; and the lepers last. And the celebrant would surely not think himself bound to drink what was left in the Chalice.

A person known to be suffering from tuberculosis or an other infectious disease, must not, of course, be refused confirmation, nor afterwards be refused Holy Communion; but it would be well if such persons were quietly asked to communicate last. It is a fact that men suffering from tuberculosis do commonly grow heavy moustaches (natural respirators), and these must, of course, dip into the wine.

The Wayfarer lately noticed that a communicant took the Chalice, raised it reverently near to his lips, and then returned it to the celebrant. He explained afterwards, "I am a doctor, and I know what a great deal of throat trouble there is in the town just now." Was he wrong that? Our Church recognizes the danger of infection, when, in the Office for the Communion of the Sick, it is directed that the Sick person shall communicate last.

Hymns for Sundays and Holy Days.

From the Hymnal Companion.

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

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

5th S. after Easter.—8, 386(384), 16; 365(173), 304, 535(427), 19.

Ascension Day.—226(211), 229, 233; 427, 244, 235, 234(247).

June 1 (Sunday after Ascension Day).—389, 244, 421; 249, 306, 287(309), 25.

June 8 (Whit Sunday).—258, 254, 287(247); 255, 53, 261, 278.

June 15 (Trinity Sunday).—1, 263, 266; 39(44), 551(366), 577(49), 40(141).

June 22 (1st Sunday after Trinity).—360, 290, 277(7); 324, 159, 422, 20.

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

Tasmanian Synod.

The Diocesan Synod this year was held one week earlier than usual. This was done in order to allow the Bishop to catch a boat leaving at the end of the week, and landing him in England in time for the Lambeth Conference. To give the Bishop a free day or two before sailing, Synod began its deliberations on the Monday night instead of the Tuesday. Also, different fixtures were cut out for the same purpose. The special evening at the Cathedral, the Diocesan Tea and Meeting, the Garden Party at Bishops Court, were all omitted. There was a feeling that business was to be cut down to what was absolutely necessary, that speeches were to be few and short, and that everything was to be conducted with a speed that was consistent with dignity and efficiency.

But, alas! good resolutions were forgotten. Speeches were many, and some of them very long. The Bishop threatened to enforce the time-limit, but he was very lenient. The notice paper at the start was commendably short. But fresh notices of motions poured in at every opportunity. The consequence was that progress at first was very slow. Debates dragged on. Then Synod came to itself. It remembered its vows. And on Wednesday night it put on the spur, and the last motion was cleared off. The usual votes of thanks followed, and Synod was over.

Among the resolutions, first place was given to the memory of the late Archbishop of Hobart (Ven. R. H. Richard). Touching references were made to his earnestness and zeal, to his brotherly spirit, to his pastoral gifts. He will be much missed.

The new Archbishop of Hobart (Ven. D. B. Blackwood) brought forward a motion that future Synod elections should be on the block vote system, instead of the Haire-Clark system. The Haire-Clark system had only just been introduced into the diocese, and had only been used once, but the Archbishop was not satisfied with its working and thought it laid itself open to party voting. However, he did not carry Synod with him, and a committee was appointed to consider the best system of voting, and report in a year's time.

The Archbishop of Launceston procured the passing of a resolution altering the close of the financial year from December 31 to June 30. As things are now, annual meetings have to be held during the month of January, an impossible month for several reasons. The alteration will entail an altering of the date of holding Synod to a date in the early spring—which causes some misgivings to representatives from pastoral districts.

The Church Advocate secured the passage of a resolution congratulating the Dean and Cathedral Board on the progress that had been made in the erection of the Cathedral tower and cloisters. Only another fifteen hundred pounds is required for the completion of the tower portion of the scheme. So far most of the money subscribed had come from members of the Cathedral congregation, and a hope was expressed, that the rest of the diocese would recognise its responsibility and assist in the completion of the Mother Church.

There was a long debate on the subject of Sunday Observance. The Rev. G. Rowe brought forward a motion deploring the increasing desecration of the Lord's Day, and representing the action of State agencies in providing cheap facilities for Sunday excursions. Many of the laity and some of the clergy could see no harm in Sunday amusements, and only the first part of the motion got through.

Another long-debated motion was that on the establishment of a Church Hospital. Some felt that funds would be very hard to raise the necessary funds in these days of financial stringency. However, Synod gave the project its blessing, on the distinct understanding that it was not responsible for its financial obligations.

Mr. Gould secured the passing of a resolution tightening up the regulations that govern the use of lay readers in the conducting of church services. And Archbishop Whittington sponsored a motion in the interests of the S.P.C.K.

Captain Marriott secured the passage of a motion appointing a committee to enquire into the financial assets of the diocese, with a view to their more equitable distribution. It is impossible to say what the effect of this resolution may be.

Archbishop Whittington was appointed to the office of Administration of the diocese, with the Dean as Vice-Administrator, in the event of the Archbishop not being able to act.

During Synod the Bishop made the interesting announcement that he had appointed the Rev. C. W. Wilson, B.A. Rector of St. James', New Town, to be a canon of the Cathedral—a popular and well-deserved appointment.

The B.C.A. Rally in Melbourne.

It was fine to see so large a crowd present at St. Paul's Chapter House, Melbourne, on 7th May last, when the Victorian Rally of the Rush Church Aid Society was held. Clergy, perhaps, not strongly represented; perhaps the Farewell gathering tendered to the Archbishop earlier in the day affected their arrangements. They certainly missed a most inspiring meeting.

Dr. Floyd, Cathedral Organist, gave us a happy half hour preliminary to the meeting and showed us how hymns should be sung; and what is more, he made us sing them. The Rev. E. Panelli then took prayers for us.

In Sir Brudenell White, K.C.M.G., the B.C.A. had found a chairman with presence and a message. This distinguished soldier and citizen lifted the meeting on to a high plane when he linked the spirit of Anzac to the motives of Christian Service. In thoughtful utterance he also showed that the men of the soil were those who moulded the character of a people and reminded his hearers that they had been called unto a fellowship which involved a great responsibility. He commended the work of the Society because it was actuated by sacrifice and because it spent itself in order to meet the spiritual needs of a worthy people.

The Rev. S. J. Kirkby, Organising Missioner, followed with an address surveying the big work now being carried on in various missions of the B.C.A. Ten years of service had now been rendered and manifest had been the blessing of God. He instanced the work of the Society's Aeroplane Mission (Rev. L. Daniels, pilot-padre) as well as the new Hostel recently opened at Mungindi.

At this stage the Thank-offering was taken up during the singing of a hymn. In faith the sum of £50 had been asked for; a splendid response of £65 0s. 7d. was made. No wonder that the audience rose to sing the Doxology as a hymn of praise to God Who giveth more than His people ask or deserve.

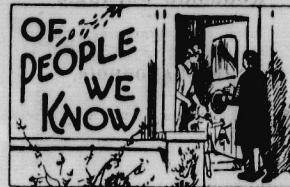
Three B.C.A. workers then stirred the hearts of all present with stories of actual ministry. The Rev. C. Powell, who had served in Eyre's Peninsula, faced the meeting with the issue: Christianity or Paganism for the outback. The responsibility of the Society was tremendous and Church-people in the city must back it up. In his own district many people were pioneers living under conditions of hardship. Worship was held in curious places: kitchens, verandahs, and in the open. Slowly but surely the truth of the Gospel went home.

Sister Bazeley (Matron, Penang Mission Hospital) stood on the platform as the representative of the many women workers of the B.C.A. Her story, with all its pathos and brightness, had singular appeal. Experiences in her Mission Hospital had been varied. Drought had created difficulties, blinding dust storms and lack of water being among the worst.

Rev. V. S. W. Mitchell (now Victorian Deputation Secretary) provided a fine close to this truly great Rally, with a recital of his travels and ministry in the Men's Motor Mission Van. He took his hearers up and down the Darling River, into all sorts of queer places and into all sorts of homes. Sand bags and mud bags, camp-fires and Church Services, all came into a picture which showed that the Word of the Lord had free course and the Name of Christ was being glorified.

An exposition of pictures followed and the Rally closed with the Benediction. A memorable night, indeed!

To-day is not yesterday; we ourselves change; how can our works and thoughts, if they are to be always the fittest, continue always the same? Change indeed is painful yet ever needful; and if memory has its force and worth, so also has hope.—T. Carlyle.



Archdeacon H. H. Dixon was installed last month as Canon Residentiary of St. John's Cathedral, Brisbane, by the Archbishop.

Mr. Justice Harvey, who presided at the annual meeting of the Sydney Home Mission Festival, gave a splendid address on Christianity as a "Spiritual dynamic."

The Rev. H. C. Lepastrier, of Enfield, Sydney, preached at the 50th Anniversary of St. Paul's, Lithgow, N.S.W., on Sunday, 9th May.

The Rev. W. V. Gurnett, Curate of St. John's, Parramatta, N.S.W., has accepted the Curacy in Charge of Harris Park, in succession to the Rev. F. Wilde.

The Bishop of Mauritius (Dr. Golding-Bird) has been appointed Assistant-Bishop of Guildford in England. He was consecrated as Bishop of Kalgoorlie in 1914, and before that was for five years Dean of Newcastle.

The Rev. J. K. Taylor, formerly assistant at St. Columba's, Hawthorn, was inducted on 12th inst., to the charge of Holy Trinity, Port Melbourne, in succession to the Rev. F. Brammall.

The Rev. James Lee Warner, vicar of Chincilla, Queensland, has forwarded his resignation to the Archbishop of Brisbane. Mr. Warner and his family are going to England, but hope to return to Queensland in a year's time.

The Bishop of Wangaratta (Dr. J. S. Hart) and Mrs. Hart, lost all their luggage in the fire on the "Comorin," on which they were travelling to England. Only their cabin luggage was saved. All the Bishop's vestments, including his cope and mitre, were destroyed.

News has been received of the birth of a daughter to Dr. and Mrs. McPherson, in India. Mrs. McPherson is the daughter (Thelma) of Canon and Mrs. Claydon, of Sydney. We offer to them our hearty congratulations.

We congratulate Mr. C. H. S. Walsh on being introduced to the Sydney Full Court as a solicitor by his father, Mr. C. R. Walsh, formerly Prothonotary of the N.S.W. Supreme Court, and now Registrar of the Diocese of Sydney. Mr. Walsh, Jr., is the third generation of the family to enter the legal profession.

ASHAMED TO DIE.

Dr. Stuart Holden, of London, tells a striking story of a young man who was dying, and whom he had the joy of leading to the Saviour. He had lived, not viciously, nor riotously, but just carelessly, for the things of the world. Knowing that he had but a day or two to live, Dr. Holden said to him, "My friend, are you quite certain that Christ has saved you?" He never forgot the answer the dying young man gave him: "Oh, yes," he said, "my soul is saved, but my life is lost. I am not afraid to die, but I confess I am ashamed to die."—The Courier

SEVAC Brushing Lacquer

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

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"Speak the things which become sound doctrine."—Titus ii. 1.

"One doesn't become a Protestant: one discovers oneself to be a Protestant."—George Moore.

MAY.

- 23rd—Savonarola burned, 1498.
 24th—EMPIRE DAY. There is no doubt that God has an important place for the British peoples. This makes it urgent to maintain the life of the Church, for she trains her children in the best ideals of Empire.
 25th—5th Sunday after Easter. Rogation Sunday. As the Great Forty Days draw to their conclusion, we may remember that increasing conviction of the early disciples as the Lord manifested Himself to them. It is a spiritual manifestation which the Church needs today in order that she may address an unbelieving world with force and effectiveness.
 26th—Monday to Wednesday, Rogation Days. Rogation from the Latin word "rogo," I ask, are days of special intercession, originally in order to avert natural disaster by earthquake. Queen Mary born, 1867. Calvin published his momentous "Institutes" as an "apologia" to the King of France in defence of the Protestant faith.
 27th—Venerable Bede, born A.D. 670. Of great learning, he was not free from that narrowness which often besets scholars. He despised the Saxon Church, and turned his attention to the Roman form. Hence his history is defective.
 28th—Ascension Day. Holy Thursday. Restoration of Charles II, 1660. With the return of the Loyalists came in an unfortunate reaction of licence and immorality. From one extreme to another is the swing of the world in general. Holy Thursday, too little observed, though one of the Great Festivals of the Church, would balance our thoughts and actions by centering them in the Ascended Christ.
 30th—Jerome of Prague martyred, 1416.
 31st—Union of South Africa, 1880.

JUNE.

- 1st—Sunday after Ascension. On this day, devoted in some dioceses to an appeal to help missionary work, we may learn that in serving others we rise in heights of Christian character. The Church and people who help others most help themselves best.
 3rd—Kings Birthday (1865). God save the King!
 5th—Boniface, British Bishop and Missionary to Germany, martyred, 754 A.D. Next issue of this paper.



An Australian Governor-General.

MELBOURNE Synod suffered yet another limitation besides the one elsewhere referred to. The discussion taking place in the press regarding the proposed appointment of an Australian as Governor-General was made the subject of a resolution on the notice paper of the Synod at the request of quite a number of people. There was a large number, however, opposed to its discussion by the Synod. Unfortunately, the matter did not come on until the very end of the session, and suffered from the inevitable "slaughter of the innocents" which a thin House alone lingers to effect. It seemed manifestly unfair that

those who opposed its introduction should discuss its inadvisability while the mover was not able to offer his defence for bringing the matter before Synod. It also seemed equally unfair to claim that a public question (allowing for the moment that it was no more than that) should not properly occupy the time of the Synod. For, how many matters far from the ordinary realm of Church management have not been discussed by Synod, particularly by Melbourne? It is highly probable that the "previous question" moved by the opposer would not have carried had not the Archbishop risen to deprecate a rather emphatic outburst from several members which was misunderstood as a protest against the resolution, whereas, from the statements of several who took part in it, it was rather aimed against the opposition to the resolution. In deference to the Archbishop's desire the resolution was defeated on the voices, the mover refusing to withdraw unless requested to do so by the Archbishop, which course was not adopted.

The mover gained part of his purpose, however, in having the resolution read and published. There is more behind the proposal to appoint an Australian as Governor-General than meets the eye. It is not a mere political issue. Neither Labour nor Conservative is involved. And surely any matter of large national concern such as this one very properly forms subject matter for the applied mind of the Church. It is this repeated fear of pronouncing upon any public question, except a few safe ones, that makes the Church of England lag behind other denominations as a directive force in this young community. We must deprecate the Church becoming a political tool, for the work of the ministry is diverse from that. But equally must every right thinking loyal churchman desire his Church to give guidance upon questions of deep moment, which it can be shown this one is. When the appointment has been made it will be too late to frame resolutions and to pass motions. The present is the time for the Church to state her mind on a matter which will be found later on to affect her destinies in a deep and fundamental degree.

Is it forgotten that the Church made the Empire? It would be well to seek out "the hole of the pit whence we were digged" to get a right atmosphere in which to discuss the question. Far down the ages now has come the Church which laid the foundations of British constitutional history. "This Church of England" of to-day is closely related still to the State, despite all the episcopal bench seems to be doing towards separation of Church and State. In Australia the Church of England is one of the strongest links binding us to the Home Land. As such she has right to express herself upon an intimate relationship such as is now being dealt with.

It is no mere question of opposition between an Australian-born and one from Overseas. It is a matter of the conservation of golden ties which ensure character, and of influences which permeate the whole body politic.

There would not be the same objection to the appointment as State Governors of Australian born, because their office is not so great. The Governor-General stands as King's representative to the whole Commonwealth. Now we may have the undesirable anomaly of an Australian-born Governor-General taking precedence over a State Governor appointed by the King.

There is the Irish Free State as a case in point. The independence of the South of Ireland and its opposition to the Empire has been accentuated by the appointment of a native Irishman as Governor-General. The mere formal acceptance of the nominee by the Crown counts for very little in local sentiment, which is really the thing which matters most.

It will be impossible with a Cabinet comprising seven Roman Catholics headed by a Roman Catholic Prime Minister in Australia, to eliminate altogether the "odium theologicum" from the argument. The very natural trend will be that efforts will be made to have eventually a Roman Catholic as Governor-General, to the weakening of the tie of Empire in more ways than one. We also know that the various movements in India and Egypt aim at severance from the Empire, and it is impossible to believe that the enemies of the Empire within our land will not utilise to the full the advantage which a local appointment would undoubtedly give their aims.

We are ready to admit all that can be fairly claimed for economic independence of Australia within her own borders that she should be self-supporting. Politically, also, she should be self-governed with this one restriction, because she can never provide a line of men who will be as versed in Empire ideals, and as conversant with Empire standards, as would be those who are sent from time to time from the very shadow of the British Throne.

Australia in the Pacific is a far-flung portion of the Empire. It is incumbent on us all to see that she worthily maintains those features of dominion which have made the Empire what it is, and the appointment of a Governor-General is no negligible part of the tradition. Let Empire Day teach us again.



Melbourne Synod.

MELBOURNE Synod was for the most part merely a dress parade for the better information of the new Archbishop, who is rightly most anxious to gain a true and firm grasp of affairs. He promises to be strong and independent, without seeking to monopolise all and every activity in himself. As he laughingly said, he considered a bishop's office was not to do things himself, but to get others to set to work. While it is evident he is a most active and energetic worker, the wisdom of the epigram is patent to all who know the impossible task demanded of the modern episcopate. There was one aspect in the recent Synod which the Archbishop had neither part in or knowledge of, which it is to be hoped will not often recur. It is the influencing of Synod elections by certain semi-official suggestion. Where the weight of official nomination is given there is generally but the one result in the certain election of their preference. But however desirable in itself such election may be it cannot be called a Synod election. Officialdom has its set proportion of nominees reserved to it, and this extension is another deprivation of the exercise of free and independent suffrage, which

cannot make for the good of the Diocese, however complaisant that inert constituency may be.

Melbourne Church League.

THERE are real if belated signs of life emanating from the Southern diocese. Prior to the appointment of the new Archbishop of Melbourne, there was formed a branch of the Anglican Church League, which for virility and initiative bids fair to eclipse the former spasmodic efforts to educate and regulate the laity in evangelical expression. There are advisedly a preponderance of laity in management of this new society. The President is fearless, and the Secretary is also alert and active. Dr. Bearham and Mr. Thick make a good pair, and in time we may hope that Melbourne diocese will be less run by officialdom, and give truer expression to the lay mind. The Essay Competition notified in our columns shows that Society is constructive and educative. The various meetings so far arranged by it prove the desire of the Society to deal with up-to-date questions for the benefit of the Church membership in general. All that is lacking is a sufficiency of lay support in attendance and membership to make the Society a real and lasting power in the Church.

The Growth of the Church Missionary Society.

IN this year of the Lambeth Conference it is interesting to note that 29 overseas dioceses have been founded as a result of C.M.S. Missions, and that 10 Nationals of overseas countries have been raised to the episcopate from C.M.S. Missions.

The present conference finds a rapid growth in C.M.S. since that of 1920. The records show that there has been an increase in the ten years of 170 native clergy, 3360 native lay workers, 54 main stations, 2084 out-stations, 78,525 communicants, and the annual adult baptisms have been doubled. This development is very heartening to the supporters of the Society and to the Church at large.

The great Anglican communion today owes much of its expansion to the vigorous policy of world evangelization by the C.M.S.

Our English Prayer Book.

BENEFITS OF THE REFORMATION.

PART I.

(By Mr. Arthur Exley.—A Paper read at Meeting of Queensland Defence Association.)

POSSIBLY the greatest benefit to the Church in Britain, arising from the Reformation, was the publication of the Bible in the vulgar tongue and its circulation throughout the realm of England. Second only in importance to the translation of the Bible was the compilation from various sources of the English Prayer Book, and the holding of the services of the Church in a language intelligible to the people. Both at the period of the Reformation, and at the present day, are some who have a rooted objection to any set form of prayer. To meet these objections at the time of the Reformation, Richard Hooker, a learned divine among the literary giants of the days of Queen Elizabeth, published his Ecclesiastical Polity. In Vol. 5 of that work, writing in defence of the English Liturgy, he states—

"It is alleged that to serve God with any set form of common prayer is superstitious. In reply to this—

(a) God Himself prescribed a set form of blessing for Israel (Num. vi. 23). Our Saviour gave us this prayer, both to remain as a part of the Church Liturgy, and to serve as a pattern to frame all other prayers with efficacy and without superfluity of words.

(b) The Hymn of Moses (Deut. xxxii. 1-44) became a part of the ordinary Jewish Liturgy.

"Their books of common prayer contained hymns from Scripture, and thanksgivings, benedictions and supplications written by rulers of the Synagogue. Their custom of finishing the Passover with certain Psalms (Psa. cxiii.-cxviii.) called the "Great Hallelujah" is alluded to in Matt. xxvi. 30, and the Christian Church of Britain has always used, besides the Psalms, the Magnificat or Song of the Virgin Mary (Luke i. 46-55), the Benedictus or Song of Zachariah (Luke i. 68-79), and the Nunc Dimittis or Song of Simeon (Luke ii. 29-32).

"The Church has from its inception had a prescribed form of Common Prayer, and if all the ancient liturgies in the world be compared, it will be seen that they all had an original mould, and that the prayers in the Church were never extemporal and voluntary." (Hooker: Ecclesiastical Polity.)

The Jews, until the present time, use a set form of prayer attributed to the prophet Ezra, compiled after the return from the captivity of Judah at Babylon; and our Lord, therefore, indirectly sanctioned the use of liturgies by His constant attendance upon the worship of the temple. Ancient liturgies, some attributed to the Apostles Peter, Mark and James, are numerous, and the English Prayer Book agrees in essential points, and at times in minute details with these primitive liturgies.

Previous to the Reformation, several Latin liturgies were in use in England. The Gallican liturgy was used at Canterbury, and a Roman Service Book introduced by Augustine was a cause of great dispute between the adherents of British and Latin forms. These disputes led to the Bishops introducing into their dioceses liturgies of their own, and the one most favoured was the Sarum Use or liturgy of Salisbury. It was upon this Use that the Prayer Book of the Reformation was largely based.

The Use of Salisbury contained the daily services of Morning and Evening Prayer in the Breviary, the Service of the Missal or Holy Communion with set collects, epistles and gospels, the services of baptism and matrimony in the Manual; and in the Pontifical confirmation and ordination, to be administered by the Bishop of the province.

The first Prayer Book of Edward VI. was published in 1549 A.D., and forms a link between the Salisbury Use and our present liturgy. Morning and Evening Services commenced with the Lord's Prayer. The prayers for the State, and for Bishops and Clergy were wanting. The other services of the Church, particularly Baptism, Confirmation and Holy Communion, differed in many respects to those at present in use.

It is of interest to note the vestments prescribed to be worn at Services of the Church as set forth in a rubric at the end of the Communion Service in the Prayer Book of 1549, as these were afterwards adopted for the Elizabethan Prayer Book of 1559, and form the essential directions in the ornaments Rubric of the Prayer Book of 1662, our present Book of Common Prayer. They directed—

(a) The surplice was to be worn in parish churches, and the hood was to be added when preaching.

(b) Bishops were directed to wear the rochet in the Communion Services, together with a surplice or alb, and also with chasuble or cope.

The rochet is a sleeveless garment of white linen which is still worn by a bishop beneath the chasuble of black satin, to which the lawn sleeves are attached. The alb is a sleeved tunic of linen or some richer material, which may be either white or coloured and embroidered.

The vestments as set forth above are the only vestments authorised for the services of the Church of England as by law established.

(Part II. will appear in next issue.)

SLIGHTLY AMBIGUOUS.

The Rector is a very business-like man; and will never go away for his annual holiday, until all parish accounts, etc., are properly audited. But the meaning sounded somewhat doubtful when the curate announced: "All people who have Missionary Boxes are requested to send them in at once; as the Rector wants to go away for his holiday."

It is by loving, and not by being loved, that one can come nearest the soul of another. Where two love, it is the loving of each other, and not the being loved by each other, that originates, perfects, and assures their blessedness.—G. Macdonald.



During the business depression the Bible is a good seller at the B.F.B.S. Sydney Depot, 242 Pitt St.

There was a wonderful demand for Scriptures during last month; 9490 copies were purchased: Bibles, 2144; Testaments, 520; Portions of Scripture, 6640; Foreign Scripture, 186, in no less than 31 translations—people realise the value of the Word of God during depression as well as during prosperity.

An Apostle of Australia.

THE REVEREND RICHARD JOHNSON.

IN an old volume of the "Sunday at Home" (1867) there is a lengthy article on the life of "John Thornton, the Philanthropist," whose life might be summed up in the closing words of one of his closest friends, Rev. Henry Venn, thus, "Few of the followers of the Lamb, it may be very truly said, have ever done more to feed the hungry to clothe the naked, and help all that suffer adversity, and to spread the knowledge of Christ crucified."

In this article is the following account of the Rev. Richard Johnson:—

"In 1788 A.D. Australia, now so mighty and important, received its first English colonists—the convicts sent to Botany Bay in New South Wales. Through Mr. Wilberforce's interest with Mr. Pitt, a Mr. Richard Johnson was appointed chaplain to the settlement, with a salary of £180 per annum. One Sunday of October, 1786, Mr. Thornton introduced the chaplain to two hundred and fifty of his future congregation, on board the hulk at Woolwich. The Archbishop of Canterbury and Sir Charles Middleton (afterwards Lord Barham) much approved of the mission of Mr. Johnson; and sanguine hopes were entertained of much good being done to those apparent outcasts. Most of the eminently pious ministers of that period were great interested in the experiment. 'Those that stole,' said Mr. Venn, 'will steal no more. . . . See what honour God putteth upon them who love him in sincerity! To be the means of sending the gospel to the other side of the globe—what a favour!' Mr. Bull writes to Newton: 'How is Mr. Johnson's Botany Bay scheme likely to end? I have seen an account of his feelings on the occasion; and seemed to feel them all myself. It fills me with a thousand thanks that the Lord did not call me to that cross. A call to be bound to the stake does not seem to me to be more painful. If Johnson goes, I pray the Lord to go with him, and fit his mind for everything that lies before him.'

"Newton replies: 'A minister who should go to Botany Bay without a call from the Lord, and without receiving from Him an Apostolic Spirit, had better run his head against a stone wall. I am strongly inclined to believe Mr. Johnson is thus called, and will be thus qualified. Oh! if Johnson is the man whom the Lord appoints to the honour of being the first to carry the glad tidings into the southern hemisphere, he will be a great and honoured man indeed! Let the world admire Columbus, Drake and Cook; Johnson in my view, will be unspeakably superior to them all. If I am not mistaken, sooner or later, the gospel must be preached in the South Seas. If so, there must be a beginning. We hope this is the time. Perhaps this is the final cause of our attempting a settlement in New Holland.'

How faithfully Richard Johnson fulfilled his work as the Lord's Apostle to Australia, is told annually in the commemoration in Macquarie Place, of the first Christian Service held at Sydney Cove in 1788.

J. MCKERN.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mrs. D'Arcy-Irvine, Edgely, 11/-.
 Rev. L.G., Rockdale, 2/6.
 Mrs. Rowntree, Artamon, 2/-.



NEW SOUTH WALES.

SYDNEY.

Ladies' Home Mission Union.

Considering the weather, the annual meeting and exhibition of gifts on May 2, was very successful. There was not the usual number of members present, but the supply of new clothing sent in is most encouraging, proving that much time and thought has been given for the comfort of the needy by the women of our Church. Deaconess Purcell told of the aims of her work among women, and the Rev. O. V. Abram gave food for thought in speaking of the responsibilities of Church people to the dwellers in the crowded parts of our city. The absence of Miss Pallister was much regretted, but we rejoice to know that she is making good progress towards recovery.

We are now getting many appeals for help. Please send us second-hand clothing, we cannot have too much. Parcels to be sent to Diocesan Church House, George Street.

Memorial Hall.

There was a large attendance at Holy Trinity, Erskineville, on Saturday, May 10, when additions to the church in the form of a wing erected as a memorial to the Rev. Frederick Matthew Dalrymple, the first rector of the parish, and his wife, Mrs. Isabella Dalrymple, were dedicated. The additions include a kindergarten room and vestry for the choir, and complete the first part of the building scheme to celebrate the jubilee of the church, which will be held next month.

The dedication ceremony was performed by Dean Talbot.

No minister or clergyman, said Dean Talbot, could have a better memorial than the extension of a church or church buildings, as it showed that the work which he had started had gone forward. In honouring Mr. Dalrymple they were honouring also the memory of those clergymen who had succeeded him.

Chatswood.

Will our Sydney readers please note that the Annual Convention will be held at St. Paul's Chatswood, on Monday, 9th June, the King's Birthday Holiday. There will be sessions at 11.15 a.m., 2.15 p.m., and 4.15 p.m. Will friends bring picnic baskets. Hot water provided. The Rev. D. J. Knox issues an earnest invitation to all to come. The Rev. H. G. J. Howe will preside and the speakers will be Revs. Canon Begbie, H. G. Hercus, H. J. Hewett, E. L. Neilson and H. L. Ledgard (C.I.M.).

St. Alban's, Belmore.

The Annual Vestry Meeting was held on Tuesday, 29th April, and was well attended. The reports showed that the offertories for the year had amounted to £259, and the District Visitors collections to £118. The Rectory Building Fund amounted to £239, including £92 loans. Contributions to the C.M.S. were £79, and to other outside purposes, £48.

cluding £92 loans. Contributions to the C.M.S. were £79, and to other outside purposes, £48.

St. Andrew's, Lakemba.

The Annual Easter Meeting was held on Tuesday, 29th April, and was well attended. The reports showed that the offertories for the year had amounted to £325 at St. Andrews, and £23 at Belfields. The amount given to C.M.S. was £73; and to A.B.M. £11; to Bush Church Aid Society, £20; to B. & F. Bible Society, £9; to Zenana Mission, £3.

St. Peter's, East Sydney.

The Annual Easter Report showed receipts for the year: offertories, £210; income from rents, £272; from annual bazaar and other special functions, £198; from other sources, £198; total, £1040.

St. Barnabas', Waverley.

The year has closed with a debit balance of £45, which is more than accounted for by the fact that £59 has been spent on renovations and repairs. We look forward with high hopes for an even better year this year, and thank God for His many blessings vouchsafed to us. The Sunday School Account shows £41 donated to Missionary objects.

NEWCASTLE.

(From "Newcastle Diocesan Churchman.")

Letter from Bishop.

s.s. Barrabool, March 27, 1930.

Dear Mr. Editor.—Will you please grant me space in your May issue to express my thanks to all the kind friends in the diocese who expressed their good wishes to Mrs. Long and myself for a happy and interesting visit to England.

We are both very touched and cheered by the presentations that were made to us at the time of our departure. There seemed to be such an evident spirit of good will and confidence that we could not fail to be greatly encouraged.

I am glad to report that we have had a delightful voyage so far. We are now just about the Equator, and the Indian Ocean has has the past week been like Lake Macquarie in its gentlest moods. In fact that has been our experience ever since we left Sydney over three weeks ago, except for about 24 hours tossing in the Bight.

The sprained ankle which so greatly inconvenienced my last three days in Newcastle is now fully recovered. I was not able to get about at any ports, but the Archbishops of Melbourne and Perth and the Bishops of Tasmania and Adelaide very kindly came to see me in my captivity.

We are very comfortable and happy on our ship and are feeling greatly invigorated by the rest of the past three weeks.

BATHURST.

Bishop-in-Council.

The meeting of the Bishop-in-Council was held in the Cathedral buildings, when there were fifteen members present, the Vicar-General (Ven. Archdeacon Howell) presiding. The business mainly comprised matters in preparation for the forthcoming Synod called for May 6. The following reports were submitted and recommended to be presented to Synod:—General Report of the Bishop-in-Council for the past year; the Budget and Quotas for the ensuing year, which stand mostly as in the past; Religious Instruction in Public and other schools; The Brotherhood of the Good Shepherd; The Church of England Property Trust; the Diocesan Missionary Committee, which showed receipts for the A.B.M. at £1242, and for C.M.S. at £148; "Church News," which is now working under a new scheme as regards the parish allowances; certain matters suggested having also been relegated to a sub-committee for consideration and report.

CRAFTON.

The Bishop.

From various letters received from our Bishop we note with pleasure that both he and Mrs. Ashton are having just such a pleasant time as we anticipated for them. Up to Fremantle, from which the last files come, they had been having good weather and the company of ten passengers, were "mixing well," and receiving from the captain, officers and crew every possible attention.

The last letter was received at the Registry from Perth just prior to departure. Both were well and happy, and concluded with very warm remembrances to everyone. —From North Coast Churchman.

VICTORIA.

MELBOURNE.

The Anglican Church League will hold a meeting open to the public on Monday, 26th, in the Chapter House, when the proposed new Constitution of the Church in Australia will be discussed.

BENDIGO.

On Sunday, April 27, there was unveiled in St. Paul's Church a memorial window to the late Dean MacCullagh, who was for 47 years rector of St. Paul's, and the first Dean of Bendigo. The window is a three light, and the picture of the "Good Shepherd" is executed in the finest antique glass. The unveiling was performed by Bishop Baker, in the presence of a very large number of persons, including the Mayor and Mayoress, Dean Hautain, Archdeacon Herring, Dr. Griffith (the present rector) and Canon Vanson, of Castlemaine, a nephew of the late dean.

On Monday, May 5, there was a great and representative gathering at All Saints' Cathedral, at a farewell service on the eve of the departure of Bishop Baker for the Lambeth Conference. There were representatives from nearly every part of the diocese, and combined choirs rendered the service of praise. Bishop Baker preached on the subject of "The Ministry of Reconciliation," in which he referred to the great progress in the reconciliation between religion and services during the last few years; the same process was going on among nations, and the League of Nations was stimulating to that end; also in industry some little in the same direction was being done. This was really an age of reconciliation. The three-nation pact—England, America, Japan—also showed a like process, and the Church was working for the reconciliation of mankind, irrespective of colour. At the close of the service the Ven. Archdeacon Herring was reconstituted Vicar-General during the absence of the Bishop. A public farewell was also tendered the Bishop at the Town Hall, by a very large gathering, presided over by the Archdeacon, and addressed by the Mayor on behalf of the city; Rev. C. H. Patmore, junior clergy; Mr. Palmer, of Kerang, for the laity. A presentation of a cheque to cover the travelling expenses was made to the Bishop.

Including the Bishop of Bendigo (Dr. Baker) and Archdeacon N. D. Herring (now Vicar-General), 24 of the diocesan clergy and seven students spent four days in "retreat" (April 28 to May 2), in Kyabram. The conductor was the Rev. H. W. Downey, M.A., vicar of Holy Trinity Church, Balaclava, who took for his subject "The Person and Work of the Blessed Holy Spirit." All who were present testify to having received a great spiritual uplift and blessing.

TASMANIA.

(From our own Correspondent.)

C.M.S. Office.

It was with very thankful hearts we sang the Doxology when Bishop Hay formally reopened the C.M.S. Office and Tea Room at a new situation, 29 Murray Street, Hobart. For the last four years we have had no office in the city, and no central meeting place, all the secretarial work being done by the Rev. T. Quigley at St. George's Rectory, after the closing down of the previous depot.

A committee of C.M.S. voluntary workers are running the tea room, and with this and the sale of gifts, such as fruit and produce, etc., they hope to cover expenses. The Hon. Secretary, the Rev. R. Simmons, will be at the office every Wednesday and Friday morning, and we will gladly welcome any of our mainland friends there.

Farewell to Bishop's Wife.

At an excellently arranged afternoon tea in the Mayor's Courtroom, Mrs. R. Snowden Hay was given a farewell by the women of the diocese and presented with a travelling rug, and a bag with notes in a pocket.

QUEENSLAND.

Church of England Defence Association.

The monthly meeting of members was held in the School of Arts, Ann Street, on April 16.

The President (Mr. H. St. G. Caulfield) was in the chair.

After the opening with prayer, apologies were received from several members.

Minutes of last monthly meeting were read and confirmed.

A presentation was made to Mr. H. Coutts (late secretary) by the members, who, in reply, and thanking the president and members, remembered that it was his birthday, and would accept the gift as a birthday present.

It was decided to send a radio message to the Bishop of Birmingham, thanking him for his adherence to the principles and usages of the Protestant Reformed Church of England.

A very interesting and informative address was given by the president on "Church and State," for which he was voted the thanks of the members present.

Various items affecting Church practices were discussed and referred to the council for further consideration.

As it was felt that the majority of the laity were in sympathy with the principles of the Association, the Council was urged to take more active steps in advertising its existence and in enrolling members, not only in the Brisbane diocese but in the other dioceses of Queensland.

SOUTH AUSTRALIA.

C.M.S. Annual Meeting.

The annual meeting of the C.M.S. took place in the Adelaide Town Hall on Friday, May 9, and was a gathering of outstanding interest and power.

Some 400 people sat down to tea at 6 o'clock. After tea there was an organ recital.

At the public meeting at which there were over 1200 present, the Bishop of Adelaide presided, and thanks to the Lambeth Conference, the platform was an extraordinary one, the Archbishop of Melbourne, the Bishops of Armidale, Bendigo, Tasmania, and St. Arnaud all taking part. Our C.M.S. friends were tremendously cheered with the success of the gathering. The inspiration of the meeting, it is believed, will be of lasting value.

The Rev. C. H. Irwin, D.D., who has completed more than 33 years of work for the Religious Tract Society, London, has asked to be released from the secretaryship. The date of his retirement has not yet been decided.

WELL MEANT BUT WRONGLY EXPRESSED.

Notice in a Church-porch: "The Rector will be glad to hear of cases of sickness or distress among his people." "M."

Diocesan Festival

OF THE HOME MISSION SOCIETY OF SYDNEY.

(Written for the A.C. Record.)

The Seventy-fourth Annual Meeting of the Diocesan Festival of the Home Mission Society, and the Mission Zone Fund, took place on Tuesday, 19th May, its objective being the extension of Christ's Kingdom in the Homeland throughout the Diocese of Sydney.

Prior to the general meeting in the Town Hall, a well-attended devotional service was held at 4 p.m., in the Cathedral, the Dean of Sydney officiating. The Rev. H. S. Cocks, of Holy Trinity, Erskineville, occupied the pulpit, taking as his subject the feeding of the 4,000. The preacher compared the problems of the disciples and the Master with those which beset the Home Mission Society of Sydney to-day. With Christ beside us, we are all-sufficient for the tasks, if only we unreservedly place our material gifts at His service. It was an excellent sermon.

At 5.30 and 6.15 p.m. tea was served in the Basement of the Town Hall. Every available seat at the various parish tables was speedily filled by the thronging crowd of friends and visitors. The tea was organised by the Ladies' Committee under the leadership of Mrs. E. Bragg and Mrs. F. P. J. Gray.

This was followed by a series of Lantern Views, and an address on the History of the Church and State in the Mother Church of Canterbury Cathedral, England, given by the Rev. S. M. Johnstone, M.A., Parramatta.

The Chairman, the Hon. Mr. Justice Harvey, in an appeal for funds, spoke of the work of the H.M. Society, saying, "Real Christianity was a spiritual dynamic amid the social evils of the day." The H.M.S. was giving its witness. He stressed the value of the co-operative action of individual members within the Church, who, in the Master's Name, by comradeship and sympathy, stood by their less fortunate brethren in their hour of need.

Under the direction of Mr. T. W. Becket (Cathedral Organist) the members of the Cathedral Choir rendered several musical items.

The Rev. J. F. Chapple said that "The Home Mission Society was the Red Cross Society of the Church, and that it had to grapple with the problems of 84 parishes." He also made mention of the good work done by this Society in connection with the Lazarette (Leper Station) at Little Bay.

In response to the S.O.S. appeal made by the Archbishop of Sydney (Dr. Wright), in 1929, the General Secretary (Ven. Archdeacon Charlton) stated that the balance sheet for this year showed a substantial reduction of the deficit on last year's statement.

The Dean of Sydney (Dean Talbot) concluded the appeal with these words: "The Foreign Mission and the Home Mission Society were the responsibility of the whole Church. These are times when we must not be depressed, but fight through to success. It is our duty to advance as a Church from strength to strength, and from victory to victory, by following the footsteps of our Master and so hasten the coming of the Kingdom of Heaven."

The meeting closed with the benediction.

—F.E.T.-H.

"The Golden Stairs."

Last night, in dreams, I saw the stairs of Gold,
The stairs that, in my childhood, I was told
Led straight to God.

Polished and bright they were with feet of those
Who eager press their way to Him who knows
Their every thought.

Great crowds there were, all to the one
goal bent,
No class division now—all were intent
To simply climb.

And, as I looked, I heard a Voice, so sweet
"Brotherly love alone, can lead your feet
Upwards to Me.

No other stairs are fixed to Heaven above,
Each golden step is formed by deeds of love,
And all must climb," "M."

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(By the Rev. A. Law, Th.Schol., D.D.)

Obtainable at the Diocesan Book Depot, St. Paul's Cathedral, Melbourne, and "The Australian Church Record" Office, Sydney.

The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917, 200,000 copies have been printed, and £2500 spent. HALF PRICE for cash orders of over 12/- worth.

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

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

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

"Our Wedding Day" is a chaste little book of 50 pages, exquisitely printed. The subject of marriage needs plain speech, combined with the utmost reverence. This is characteristic of the eleven chapters. "I can imagine only feelings of gratitude from those 'about to take the holy estate of matrimony' upon them, for the wise counsels and advice."

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

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

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

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

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"An excellent summary concise and clear . . . popularly written. This little book should be in the hands of all thoughtful Christians."—Church Record, 1929.

"It has taught me much that I did not know before. I wish every member of the Church of England could read it."—A Churchman in New South Wales writing to a friend.

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Church Union in Sth. India.

MEETING IN SYDNEY.

WITH the object of giving an account of the history, principles and details of the proposed scheme for Church Union in South India, an important meeting was held in the Aeolian Hall, Sydney, on May 12. The Chief Justice of New South Wales (Sir Philip Street) presided, and in a carefully prepared speech revealed his deep interest in the proposals. He said:—

"Any carefully considered scheme which has reunion for its object must command respect, and should command the careful attention of all Christians."

"Unity was Christ's idea. Disunion has been man's work. The rock of Christian truth, Christian faith, upon which a world-wide united Church might have been built, has been split in pieces, and to-day we have the spectacle of separation, with all its attendant evils, and with resulting loss of power and influence. But I think the unity and fraternity of a world-wide triumphant Church is an ideal that every Christian should have at heart."

It had to be borne in mind that the proposals were for the union of three churches in South India, namely, the Anglican, with nearly 40,000 converts; the South India Wesleyan, with over 200,000; and the United Church, with over 100,000 members. The unity, if achieved, would be in South India, but many fervently hoped that it would be the forerunner of an All-Indian United Church. It had to be remembered that the present population of India was 320 millions, while the Christians numbered five millions scattered over the land in more or less small groups, and not a little isolated. If united, they could form a solid and formidable front to Non-Christian India.

The Rev. J. W. Burton, General Secretary of the Methodist Foreign Missions, then outlined the proposals, and showed how the denominational boundaries were a weakness in the Christian impact on India. He emphasised the fact that the scheme was looked upon as an experiment—yet one that is fraught with unimagined possibilities. Certain controversial principles were involved. Hence the world-wide interest.

The Moderator of the Presbyterian Church (the Right Rev. G. R. Reid), just back from India, gave a vivid account of the conditions and needs of that land from the standpoint of unity. He did not minimise the difficulties that the proposals had in them, and agreed with Mr. Burton in his anxiety to have certain terminology in the proposed scheme explained or interpreted. He stressed the fact that the Churches, including the Anglican, stood for certain great truths and interpretations of form and order, and suggested that there must be readiness to sacrifice among all the parties concerned.

The Rev. Dr. Micklem, of St. James' Church, Sydney, admitted that the Anglican Church was not of one mind with regard to the subject of reunion, and therefore made it known that he spoke from a certain viewpoint. In a reasoned and considered statement, he laid bare his objections to the proposals on the ground that they imperilled the so-called doctrine of Apostolic Succession, and the priesthood and sacraments of the "Catholic" Church. Hence he urged Christian Church in India on a foundation that would not last the ages.

The Rev. Dr. Thatcher, Principal of Camden College, next spoke, somewhat briefly. He would have liked to have controverted Dr. Micklem's ideas, but time did not permit. The hour was very late. He stressed the point that Indian Christians had the right to form the kind of Church which they believed best for India.

The only other speaker was the Rev. C. Whyte, for 20 years a missionary in India, and a member of the Committee which drew up the proposals. He spoke from the floor of the house, and in a very illuminating way set forth the pros and cons of the subject from the Indian standpoint. He only wished that the Indian Christians could be left to themselves in the matter, instead of the Western missionaries wanting to set forth their preconceived ideas.

The meeting no doubt served its purpose of enlightening those present with regard to the proposals. A fine spirit pervaded the meeting, with the utmost consideration and goodwill on all sides. The holding of the meeting was a wise one and will do much good.

AN AWFUL SUGGESTION.

In a suburban church we find the notice: "All kneelers are to be hung up at the end of the service."

Church Overseas.

Dr. Weeks.

We are glad to note from the "Record" the following information about Dr. Weeks, late diocesan missionary of Sydney Diocese, and a former headmaster of Trinity Grammar School, Sydney.

"The Rev. G. E. Weeks, who has recently been appointed by Corpus Christi College, Oxford, to the Rectory of Penny Compton was, prior to his departure for New Zealand some fourteen years ago, closely associated with the work of the Protestant Reformation Society. Dr. Weeks has the distinction of being LL.D. of T.C.D., Dublin, M.A., of Cambridge, and B.D. of Durham, and while he ministered at St. Luke's, Redcliffe Square, Kensington, and at St. John's, Lowestoft, he often visited the Universities for the purpose of addressing undergraduates on Evangelical principles, and he was an Examiner under the Society's scheme of instructing ordinands in the differences between Evangelical and Sacramental teachings. On his leaving for New Zealand to become Dean of Nelson and Rector of the Cathedral Church, Dr. Weeks was made a Vice-President of the Society. Now that he has taken up residence at Penny Compton, he has been re-appointed to the Board of Examiners and has resumed his place on the Executive Committee of the Society. The Society contemplates some important literary projects, and it is hoped that Dr. Weeks will be able to give some time in the carrying out of these. One of the first of these projects is a new edition of "The Protestant Dictionary," which is now, temporarily, only available in second-hand copies."

Bishop of Croydon—Canon Edwards Woods Appointed.

When Dr. Pereira resigned the office of Bishop Suffragan of Croydon in 1924, Archbishop Davidson decided not to appoint a successor, in view of his own pending resignation. Dr. Lang has found it necessary to revive the Suffragan Bishopric, particularly in view of the increasing demands on his time and energies at the centre.

It was announced on Friday that the King had been pleased to approve the appointment of the Rev. Edward Sydney Woods, M.A., Honorary Canon of Canterbury, Rural Dean of Croydon, and vicar of Croydon to the position. The selection of "Edward Woods," as he is affectionately called, has met with the cordial approval of clergy and laity in the diocese of Canterbury. While the Bishop-designate is a Liberal Evangelical and one of the leaders of the A.E.G.M., he has a wonderful capacity for co-operating with all schools of thought in the Church. For two years he has been chairman of the Cromer Convention, where his deep spirituality, combined with a spirit of Christian gaiety, made a profound impression. He is a man of wide vision, and great experience and is particularly keen on the things that matter. Canon Woods has been associated with most of the forward movements in the Church during the past twenty years—Life and Liberty, National Mission, Copec, Lausanne, World Call and Renewal. He is a brother of Dr. Woods, Bishop of Winchester, and was born in 1877. —"The Record."

Vicar as Producer of Pantomime.

Produced by the Rev. H. G. Wilks, vicar of Upper Thong, the pantomime "Dick Whittington" finished its "run" at the Valley Theatre, Holmby, on Saturday. Mr. Wilks received a great ovation at the close of the performance. He has had numerous letters from all parts of the country congratulating him on his venture and wishing him every success. He has received many applications from other vicars for help in producing parochial theatrical performances.

At a service held in Upper Thong Church on Sunday evening, all the pantomime players were present, the professionals having delayed their departure in order to attend. The Ballet Master and the Chorus Coach read the lessons—"Church of England Newspaper."

S.P.G. Income for 1929.

The total income of the Society for 1929 amounts to £331,262, consisting of £214,964 for its General Fund, £27,105 for its Medical Missions Fund, and £89,193 for its Special and Affiliated Funds.

There is an increase of £7170 as compared with the total income received for 1928. This large increase is chiefly due to the generous bequest of the late Mrs. Lucy Greene, which was a most exceptional legacy.

Rephidim.

Moses of old entreating arms held up,
That Thou wouldst gracious be,
And to Thy people fighting on the Plain
Would send a victory.

And while his arms were held aloft to Thee
In his beseeching prayer,
Then Joshua in the valley down below
Was conscious of Thy care.

To-day a troubled world with its alarms,
Is filling us with fear;
We need a Moses with uplifted arms
To keep Thee ever near.

We need the will to fix our eyes above
In our great fight to-day,
To know Thy care is still omnipotent,
Where'er Thy children pray.

"M."



Stipends of Clergy.

Mr. A. J. Molison, 408 Toorak Rd., Toorak, Victoria, writes:—

The recent Synod overlooked the fact that many years ago clergymen and other noted Bible students were graciously used by Him to give us a complete set of Scriptures which, if now used forcibly and with enthusiasm backed up with prayer and proper enthusiastic organisation, would bring multitudes of our people back to our churches, thus quickly and quietly ending in the only way possible the evergreen subject of low clerical stipends. The writer could put this plan in detail before a body of our clergy or laity if desired.

Good Friday and the Show.

Archdeacon Boyce writes:—

On Anzac Day in Sydney the Agricultural Show was closed until noon. The Church Service in the Domain was attended by about 100,000 people, and there was a procession. The managers of the Show should be highly commended for closing.

This, surely, is an example for the morning of Good Friday. The sacred and historic character of this wonderful day cannot be forgotten. I have not heard of any Agricultural Show in the Empire having been open upon it. There should not be a rival to make the commemoration of the great event of quite a secondary character. It should never be set aside as though it were nothing, but rather have especial reverence. It has come down to us through the ages with claims that should never be ignored.

I note that recently in the Synod in Hobart the opening of our Show on Good Friday was regarded as a dark blot on Sydney.

The Church of England people and the Roman Catholic, according to the last census, are about 73 per cent. of the population. Some other denominations now observe the day. On the recent Good Friday there was an united service in the morning in the Pitt Street Congregational Church, which seats over 1700. It was packed with people. Rev. Hugh Paton held a service in the leading Presbyterian Church, which is in Phillip Street.

I admit that I believe that the Show should be wholly closed on Good Friday, yet I would value any important concession. It is a fact that it is a public holiday solely because of our Faith in our great Redeemer, and to use the day as a rival is a vital matter. There is now, however, a step in the right direction as to Anzac Day. The committee of the Show has created a precedent that will not be forgotten. If Anzac Day, why not Good Friday? And, why not a little later than noon?

Fasting Communion.

The Rev. Edward Walker, Rector and Rural Dean of Wollongong, writes:—

Will you kindly answer the following questions?

1. When did Christ and the Apostles practise "fasting communion"?
2. Where does the Church of England authorise it?

3. What authority have many of our clergy for teaching that it is "a sin to partake of the Lord's Supper after a meal?"
4. Many Anglo-Catholic men, who exalt "Fasting Communion" into a special virtue, enjoy a pipe or a cigarette before "making their communion." Why do they not insist on making smoking before Communion a sin?

5. What is this authority called "Catholic tradition" which sets itself above the authority of the Church of England?

6. I believe that I am quite right in celebrating the Holy Communion at any hour of the day or night, and that any Christian man or woman may partake of it either before or after a meal. If I am wrong I shall be grateful if you will kindly tell me what law of Christ or of the Church of England I transgress?

7. Where is the Scriptural and Anglican authority for the "irreducible minimum" demanded by the Anglo-Catholics, viz., (1) "Mass every Sunday"; (2) "Confession to a priest at least once a year"; (3) "Fasting Communion"?

These questions are not asked in any controversial or captious spirit, but with a sincere desire to ascertain the truth.



"What if He Came?" by Garfield H. Williams, Dean of Llandaff. (Our copy from Angus and Robertson, 3/6.)

Is it possible to think of the earthly ministry of our Lord as in modern England instead of ancient Palestine. This is the task the writer has set himself. A village in North Wales takes the place of Nazareth and modern London that of ancient Jerusalem. There may be doubt as to the possibility of this task, owing to the lack of historical and prophetic background, but there can be no doubt as to the difficulty of the task. Many will remember a book published long ago with the title, "What Would Jesus Do?" We suggested then and still believe that a better subject of study would be, "What would Jesus have us do?" However, this book is earnestly written, its theme is unique, and it will provoke thought.

Christian Convictions, by George Barclay, M.A. (Our copy from Methodist Book Depot, 3/-.)

We congratulate the Student Christian Movement on the quantity of its literary output if not always on its quality. This is a modern study in some aspects of Christian doctrine. The chapter on the Divinity of Christ is perhaps the most helpful. It is a great pity that some of these writers speak of Holy Scripture in the way that they do. It cannot be helpful either to young or old. In this book the reference is incidental, but in our opinion harmful. But we know that there are many sincere Christians who take quite another view.

The shortness of life is bound up with its fulness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—Phillips Brooks.

FOR SALE—Miniature Communion Set, Sterling Silver, £5. Apply, E. B. Jukes, 8a Castlereagh Street, City.

REV. R. O. TODD will be pleased to accept Sunday Engagements. Phone UJ 3324, 15 Minna Street, Burwood.

ON THE BLUE MOUNTAINS—"Stratford," a Church of England School for Girls (under a Council of the Church of England). Applications are invited for the position of Headmistress of the above School, and will be received up to May 23rd by S. Radcliff, Hon. Secretary, from whom all particulars may be obtained.

WANTED for Parish of Juneau, N.S.W., Goulburn Diocese—An Assistant Priest, £250 per annum and transport; Deacon, £250 per annum and transport. Apply: Rev. H. Staples, Th.L., Rectory.

CLERGYMAN recommends refined lady (widow), for position, preferably in a C. of E. Children's Home, experienced in nursing and sewing. Apply: "Thalassa," c/o "Church Record," 242 Pitt Street, City.

ST. PAUL'S CHURCH, CHATSWOOD.

24th Annual Convention

For the Deepening of the Spiritual Life.

KING'S BIRTHDAY.

MONDAY, 9th JUNE, 1930.

A cordial invitation is extended to all who love our Lord Jesus Christ to join with us. The speakers will include the following: Rev. H. G. J. Howe (Chairman), Rev. Canon Begbie, Rev. H. G. Hercus, Rev. R. J. Hewett, Rev. H. E. Ledgard, Rev. E. Lewis Neilson.

Meetings will be held as under:

1st Session—11.15 a.m. to 12.45 p.m.

Interval for Lunch.

2nd Session—2.15 p.m. to 3.45 p.m.

Interval for Afternoon Tea.

3rd Session—4.15 p.m. to 5.15 p.m.

"Hymns of Consolation and Faith" will be used. Will those who have copies kindly bring them?

It is suggested that friends make up a party and bring their picnic baskets with them. Boiling water will be provided.

Friends are asked to remember the Convention and the Speakers in their prayers, that the Holy Spirit may direct all, that the blessing of God may be given, and that God's glory may be the one object in view.

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YOUNG RECORDERS.

Aims:

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

"Nelmar," Riversdale-rd., Hawthorn, E3, Victoria,
May 22, 1930.

Dear Girls and Boys,

Did you learn the prayer I put in my last letter, and do you say it every night? I hope you do. Perhaps some of you sing this prayer in Sunday School. My class does sometimes.

Do you like singing hymns? Aunt Mat does. I wonder do you know any of those choruses like "Jesus loves the little children," and "Wide, wide as the ocean"? They're just lovely, I think.

Are you still reading the serial? Isn't Ramchander Dass brave? I don't think we'd be as brave, do you?

I hope you'll all write soon. There are a lot of questions to answer in this letter aren't there?

Good-bye till next issue.

Aunt Mat

The Tiger Spirit.

Summary.

Ramchander Dass, the head boy of an Indian Christian School, has been talking with a school-fellow about the terror caused in their village by a man-eating tiger, and he decided to try and kill the beast.

It seemed to the Head Boy, because of all this, that upon him rested a special responsibility for ridding the school, the village, the whole district, of the tiger. But how? Ramchander Dass was no marksman himself; and besides, so many hunters had failed with guns, as completely as the villagers had failed with their traps and spears and heavy sticks. This was certainly the hardest problem which the Head Boy of the Salmana Christian School had ever tried to solve.

As Ramchander Dass sat there desolately, he heard footsteps and a voice behind him. He jumped up hastily, as the Head Master came out on to the veranda, accompanied by another European, a tall, young man, with a brisk, decided manner.

Ramchander Dass was shocked to see how white and ill the Head looked; the brightness of fever shone in his eyes instead of the usual steady serenity, and he was hardly able to stand. Ramchander Dass, who was devoted to him, sprang forward and helped him into a low chair. He spoke with a kindly smile when he saw the boy.

"Ah, Ramchander Dass," the Head's voice was weak, but controlled, "you are just the fellow I wanted! He is quite an authority on the ways of this brute of a tiger, Mr. Cadman, and he will help you to discover the best place to lie in wait for him."

"Good!" The young Forest Officer spoke with cheerful confidence. "I promise you that, with ordinary luck, Mr. Tiger's number will be up to-night."

"That's pleasant hearing, eh, my boy?" the Head Master smiled again at Ramchander Dass. "The creature has been weighing on our minds very badly; it is ghastly to remember how many folk he has destroyed. If only I could get out after him!" (The Head was a noted shot.) "You realize, perhaps, Mr. Cadman, how serious the position is. My village folk are half paralysed with fear, and here I am, helpless, with no one else to rally them. We shall none of us know any peace till the Sher-ka-Khuda, as they call the brute, is dead."

The Forest Officer smiled rather patronizingly, and renewed his promises.

Although doubts still lurked in his mind, the gloom of Ramchander Dass was a good deal lightened. The Head, ill as he was, seemed more bent on the destruction of the tiger than curious about his divine power, and the young Englishman plainly did not believe that the big tiger was in any way a magic beast.

The boy willingly agreed to go with Mr. Cadman, then and there, to point out the man-eater's chief haunts, and begged too, that he might be allowed to sit up with the Forest Officer that night. Their way led into the fringe of the Jungle, and Ramchander Dass pointed out at no great distance from the village the ominous, unmistakable footprints, showing plainly and freshly near a great thicket of bamboo.

"He was there last night," the boy said. "It was here that he dragged the postman; you can see the traces clearly, sir. And—he may come back."

"And he may not," commented the other. "Well, let's hope he does; we'll be ready and waiting for him, my lad." The Forest Officer chuckled. "Here's a good tree for a machan (a rough platform built in a tree to afford the hunter a vantage point), and we'll tie up a goat to this other as bait. Best get all ready now, and we'll take up our places early. I can't afford to waste any time—I've just got the one night here. All the same, one night ought to be enough; this isn't the first tiger I've bagged by a very great many."

(To be continued.)

IN THE SUNDAY SCHOOL.

Teacher: "Why did St. Paul call the High Priest a white sepulchre?"

Scholar: "Because he was all very well to look at, but full of bones inside."

The AUSTRALIAN CHURCH RECORD

For Church of England People
"CATHOLIC—APOSTOLIC
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Vol. XV. 64. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

JUNE 5, 1930.

[Issued Fortnightly.]

Single copy 3d.
9/- per year, post free



Church News.

Editorial Notes.

Illustration.—Sir Philip Game.

Quiet Moments.—Close Up.

Leader.—The Gift of the Holy Spirit.

The Ascension.

The Bishop of Birmingham Stands Firm.

The Holy Communion—An Evangelical Statement.

The Wayfarer discusses Sermons—Useful or the Opposite.

"THE AUSTRALIAN CHURCH RECORD"

Editorial and Business communications to be addressed: c/o The Bible House, 242 Pitt Street, Sydney, N.S.W. Tel. MA 2217.

Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak. Bendigo: Rev. W. M. Madgwick, Eaglehawk.

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

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Editorial.

The Late Archbishop Lord Davidson.

THE world is poorer to-day by the death of a great man—and a great Christian, Lord Randall Thomas Davidson, formerly Archbishop of Canterbury and Primate of all England. Already the announcement of his death has evoked a spontaneous tribute of sorrow and deep sense of loss from every quarter of Christendom. In many ways he was a remarkable man. Sagacious and balanced in judgment, he brought unique gifts of sympathy, insight and unrivalled knowledge and experience to the fulfilment of his life's task. He was an ecclesiastical statesman of the first order, and it is common knowledge that he exercised a very notable influence in the affairs of State as well! His extraordinary store of knowledge was not only put to the highest use, but was at the disposal of others, so much so that the late Archbishop never presided at a Church gathering but he spoke with understanding and breadth of outlook, and with an almost uncanny marshalling of his facts. The latter days of his Primacy gave him no little disappointment on account of the Prayer Book controversy. Be that as it may, he will go down in history as one of the greatest of English Primates, but more than that, as a noble

Christian, lovable in his simplicity, conciliatory in his dealings, frank in his utterances—as one who had the highest esteem and confidence of the whole Christian world.

The Doctrine of Holy Communion.

ELSEWHERE in our columns we publish a careful and balanced statement by foremost leaders of Evangelicalism in England, regarding the Doctrine of Holy Communion. We commend the statement to the considered interest of our readers. In view of the attempts which have been and are being made to fasten on to this solemn service of our Lord's own appointing, ideas and teaching altogether foreign to its purpose, it is good to have so clear and unequivocal a statement. It cannot be too often stated that the Christian feeds by means of faith on our Lord in the Holy Communion. His presence is essentially spiritual. At the Sacred Feast we meet our Lord's gracious loving Person and in our hearts feed on Him. Our communion is real. He dwells in us and we in Him, and He in us does not depend on an externalised presence in the elements. In other words, the sacred elements remain bread and wine, and the reception of our Lord is, in the heart of the faithful believer.

The Church and Unemployment.

EVEN a slight survey of the Church's activities reveals on all sides a sympathetic and helpful interest in the unemployed. In parish after parish we hear of action being taken to give relief and find employment. This is as it should be—and is remedial. But bigger issues are involved. Work is not only a Divine law of life, it is a basic law of man's well-being. It is needed to strengthen moral fibre, to express and develop human character. Hence the Church of God is deeply and vitally concerned in this problem of the out-of-work. One thing Christian civilisation must find, somehow or another, a solution for this dread evil of unemployment. There is no fundamental reason why this cannot be done. It will need the engineering mind, and we think, international concert and scientific planning. Otherwise, the unemployed, besides degenerating, will become the political plaything of communist agitators. Only when Churches, governments, business men, industrial and labor leaders the world over really apply themselves to the problem, will unemployment disappear. Meantime it constitutes one of the most serious hardships which to-day is confronting the working man and his family.

The Governor of N.S.W.

WE join in extending a most cordial welcome to Sir Philip Game, the new Governor of the Mother State—not only for his own sake, but His Majesty the King's representative. New South Wales has been privileged in having had a long line of able and worthy Governors, and we doubt not that the new occupant of this important office will add lustre to the record. The citizens of the Mother State stand second to none in their loyalty to the Throne, and person of our King, and thus we feel that His Majesty has honoured them in sending as Governor, one who has had notable service in the King's Forces. Already Sir Philip Game's urbanity and kindness have won golden opinions, and we wish him and his good lady happy and profitable years in the State.

A Wise Censorship.

WE commend the Acting-Minister for Customs for prohibiting the entry into Australia of a certain novel, even though the book is the work of an Australian. The Minister tells us that the book came within the meaning of "blasphemous, indecent, obscene works or articles," and therefore its importation must be prohibited. Too long has the community been besmirched with a certain type of war novel, which has come into the country without let or hindrance. What our people need is not realism in this realm of literature, but idealism. Not only are there prurient minds about, but hosts of people are suffering from war neuroses and must be protected. Doubtless certain booksellers who calculated to reap good harvests out of the sale of this and similar volumes will be up in arms, stating that they are harassed in legitimate trade, but then these are vested interests. We have no desire to be reactionary and to "willy-nilly place certain literature in an Index," nevertheless minors and unsuspecting readers need protection, and it is the duty of those in authority to exercise whatever powers they possess. By the same token, we wish that similar restrictions on picture films were exercised more rigidly.

Editorial and all business matters for the "Australian Church Record" to be addressed to the Office of the paper, The Bible House, 242 Pitt Street, Sydney.