

# Arnott's

# Famous

# Biscuits

## Letters to the Editor.

(Continued from page 3.)

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

### Storms in Tanganyika.

#### Damage at Dodoma and Mvumi.

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

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

### ORDERED TO SEA.

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

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



## The Tiger Spirit.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued.)

## Hymns for Sundays and Holy Days.

### From the Hymnal Companion.

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

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

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

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

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

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

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

# The AUSTRALIAN CHURCH RECORD

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C.M.S. Birthday in Victoria.

Jubilee, Holy Trinity, Erskineville.

Leader.—The Lambeth Conference.

Modern Evangelicalism.—Rev. F. W. Pyke.

Quiet Moments.—The Fear of the Lord.

Trip Round the World.—Guy Halcombe.

## '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 Bishops at Lambeth.

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

### Floods in N.S.W.

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

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

### The Church and People in Need.

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

### An Avalanche of Literature.

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

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

### A Shifting of Ground.

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

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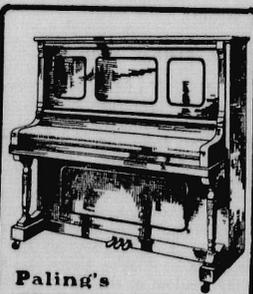
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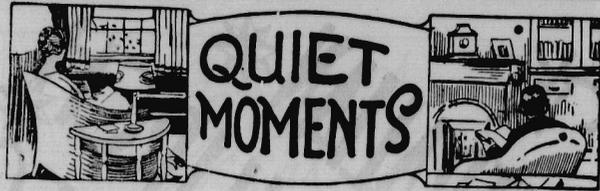
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**"Fear of the Lord."**

THE expression "Fear of God" generally conveys to men, when they think about it, the idea of punishment for disobeying God's commandments. This meaning of the expression in our day is too often lost sight of, and if only people would stop to consider the imperative of God and what disobedience must entail, surely they could not be content to go on disregarding Him, but would have to return to Him because of a wholesome fear. "The climax of human wickedness is the loss of any dread of God's judgments."

The "fear of the Lord" in the Old Testament is frequently a definition of piety, and the New Testament takes up the term and fills it with higher moral and spiritual content.

This "fear of the Lord" might well be to us an incentive to living on a high plane. An inward glance into our lives will reveal to us whether there is found there any reality corresponding to this form of words. If such a characteristic is there, what further thing might it mean in addition to what has already been noted? Surely it should mean at least this—our fear of God will be not merely another name for piety in a general sense; it will mean for us not merely that we shall be driven to obedience to escape punishment, but it will mean something more positive, more aggressive, more joyous than either of these. Those who are actuated by a Godly fear will, it is true, fear to do evil; they will also fear to fail the Master.

How many of the Lord's servants have failed Him through fear of man! How wonderful if a new kind of fear could supplant this fear of man—the fear of the Lord that would be so potent as to strengthen the possessor to resist every temptation to fail the Lord. This will be no craven fear, but a fear born of love. It is a common thing in life for a person to be greatly strengthened because he knows there is someone who thinks well of him and expects much from him. He fears to do what that person does not approve of, whatever may offend, and when the crisis is past he realises that that fear has played an important part in his conduct.

The Lord's mercy is ever on them that fear Him. It may well be a useful exercise for all of us who acknowledge the Lord Jesus as Saviour to ask ourselves how far our loyalty and service goes in the direction of making us shrink from anything, however small, that would be incompatible with His service, and incongruous with His character. Fear such as this is a necessary part of the highest Christian living. Our love for the Master can be so translated into positive living as to bring this factor into prominence. It will not be fear lest we may fall or fail; it will rather be fear of wandering away from the Master's constant touch and thus failing.

So we turn to the Lord and ask Him, Master, keep me ever mindful of Thee. Keep me ever filled with this Godly fear—a fear that fears to do anything

except that which is right and in accordance with Thy Holy will—a fear that will keep me from failing Thee, that will keep me from neglecting Thine impulse in every act of my life.

Thus must our lives, by the very positiveness of their outlook, be used by God for His own glory.

**St. Paul's Cathedral, London**

BRITISHERS the world over and Londoners in particular rejoice that the gravely important work of preserving the foundations and fabric of St. Paul's Cathedral, London, has at last been accomplished. It has been a long and costly piece of toil, watched by loyal and devoted hearts the world over and contributed to very generously by Britons of every clime. As has been truly said, St. Paul's is for all time the Empire's Parish Church. It was fitting therefore that the culmination of the task should be marked by a great service of national thanksgiving. This solemn event took place on Wednesday, June 25, with rich religious fervour, their Majesties the King and Queen being present, as also the Lord Mayor and Councillors, many Archbishops and Bishops, and the Empire's representatives. The Archbishop of Canterbury was the preacher and he paid a tribute to the generosity of all parts of the Empire and America in sharing the cost of restoration.

Sir Christopher Wren's noble fame and all that it stands for have exercised untold blessing on London and the world. This influence for God and righteousness will continue. Hence we join with the utmost heartiness in the rejoicings of our brethren, and pray that rich and abiding blessing will come down on all who minister and worship within its sacred walls.

**Remarkable Figures.**

STRIKING testimony to the success of Evangelical Missions Overseas has recently been given by Pere Bacteman, a Roman Catholic missionary in Abyssinia, and quoted by Professor A. Thiebaud, of Neuchatel, in a recent issue of his "Journal Religieux." "In 1815," writes the missionary, "there were 175 Protestant missionaries; in 1920 there were 20,500; to-day, the number has reached 29,188 members. Women missionaries number 8619 married, and 9125 unmarried workers; the native staff has risen to 151,735, of whom 10,493 are ordained ministers. After dwelling on the enormous increase in the missionary revenue of the Evangelical Churches, the writer goes on: "In 1815 there was no Protestant school. A century later we find 46,580 elementary schools, 1500 secondary or higher schools, 295 industrial institutions, 101 universities, with a total of 24,000 scholars." Figures for China show 6636 Protestant missionaries, against 2440 Roman Catholics; in India, Japan, Corea the comparison yields a no less significant result.

"Such is the truth," says the Roman Priest in conclusion. "An immense

effort in men, in money and in foundations. These facts are indisputable; these figures are undeniable in their formidable eloquence. And if the proportion continues to increase we shall be submerged in twenty or thirty years."

We have quoted these figures with every reserve, and certainly from no desire to see the "submergence" of any Christian effort." History affords sufficient testimony to the heroic pioneer labours of Roman Catholic missionaries in Canada, China, Japan and other lands which lay in heathen darkness. But there is a tendency in some quarters to ignore or undervalue the great work of the Reformed Churches in the foreign field, and it is time that the truth should be known.



**The Intrusion of Seventh Day Adventists.**

The Rev. H. Short, of Hula, New Guinea, writes forwarding the following important resolution, which explains itself. The resolution was passed at Samari on May 13, 1930:—

That we, the Combined Missions Council of Papua, record indignation toward the Organisation of Seventh Day Adventists for breaking the comity of Protestant Missions, which for half a century has helped progress in the Christian Faith and Goodwill among the Papuan people.

While appreciating the right of every religious community to proclaim its convictions, we affirm that the Seventh Day Adventists, in neglecting to help some of the many tribes who have no Christian teaching whatsoever, are refusing an honourable part in evangelising this great country.

And, further, that in entering villages already served by preachers of the Gospel, they are merely undermining faith in the common teaching of Christian Missions.

We would point out that though claiming to be specialists in teaching the Ten Commandments, they pass by innumerable villages where the First Commandment especially is broken, and themselves break the Last Commandment by coveting places which have been lifted to a higher level. They do this, admittedly, to "judge in respect of an holy day," thereby breaking yet another scriptural injunction.

We feel that they are false to the Spirit of Him, who rebuked Apostles for opposing the casting out of evil by those who followed not them.

Also that they challenge the way of Paul, who "strove the preach the Gospel not where Christ was already named lest he should build on another man's foundations."

On abundant evidence from several sources, we are convinced that many of the methods adopted by Seventh Day Adventists, though pitiable, are poisonous to the fruits of the Spirit which have been laboriously cultivated by the several Missions in this land.

Herbert R. Smith, Hon. Sec., Sydney University Evangelical Movement, writes:—

I was pleased to notice, in a recent issue, an article on "The Evangelical Movement in the English Universities." I feel that readers of the A.C.R. will be pleased to know that an Evangelical Union exists in Sydney University, and it is hoped that before long similar movements will be definitely formed in the other Universities of the Commonwealth.

Though having a numerical strength of little over forty members, of whom some have left the University, the S.U.E.U. is slowly growing under the Holy Spirit's guidance and protection.

Approximately six years ago a few students separated themselves from the Students' Christian Movement and formed the nucleus of what was, until this year, known as the Sydney University Bible League.

Believing that uniformity of name has many advantages, and desiring to be in line with the movement which is rapidly becoming world-wide, the name was changed and the motto, "For to me to live is Christ," Phil. 1, 21, adopted.

Conditions of membership are more fully stated than that of the Cambridge I.C.C.U., but in essentials there is no great distinction.

The visit of Dr. Howard Guinness has greatly encouraged and inspired the small yet keen band of Christian workers, and we are convinced that "the God of Heaven, He will prosper us."

The activities of the S.U.E.U. are: Prayer meetings four days a week at lunch hour; Evangelistic addresses by an outside preacher at lunch hour on Wednesday; Bible Study Circles.

A week-end house party was held earlier in the term under the direction of Dr. Guinness. A brief study of Harding Wood's fine book, "God's Way of Life," was very helpful to those who attended. As opportunity permits, it is hoped that such house parties may be repeated.

In addition to the work in the University, many of the members of the S.U.E.U. are individually engaged in the spreading of the Gospel by means of parish work, open-air campaigns, children's special service, mission, etc.

May we feel that the prayers of the readers of the "Church Record" are behind us in the work, and may we all pray for the spreading of the movement to our brother Universities in Australia.

**Women's Page.**

"A Worried Parent" writes:—

You remarked with reference to Miss Amy Johnson and her wonderful achievement has brought up a very interesting question as to the place and possibilities of women in the world to-day. In the "Sydney Morning Herald" this morning I read that several of the Workers' Unions in England are complaining that women are ousting men from their positions on account of the lower wages they receive.

The question of women's work in the world should be seriously faced in view of the difficult economic position we are in to-day in Australia. Our Public Service has a large number of married women employed who are keeping men out of a job and should be at home instead of drawing two salaries.

Is all this talk of "Careers for Women" getting us anywhere? Are our schools and colleges turning out young women who are satisfied with all that their homes can provide.

Too often, in my experience, the higher education totally unfits girls to be the future mothers of our children. They look askance when asked to assist at home and much prefer going into the city where the larger life and interest awaits them. The various organisations for girls' welfare are doing splendid work to instil right ideals into their minds. The Mothers' Union and the Girls' Friendly Society should be supported far more than they are in our own Church.

To my mind, "Home Training" and the quiet influence of the Christian home does far more than this hectic, pleasure-loving life, which I fear most of our girls crave for to-day. Parents very often are "falling down on their job" and allowing their children their freedom too early. This is resulting in their children, who they think can do no wrong, becoming a nuisance to others and a peril to the young men who accept them at their own valuation. The old virtue of modesty is fast becoming old-fashioned and out-of-date to the modern "flapper."

I think the clergy might help more than they do in bringing before our growing youth the need of caution and restraint. We must protect our youth from the spirit of the age, otherwise I see "more trouble ahead."

**AFTER THE PARSON HAD FINISHED.**

A Diocesan Inspector was examining a school and set the boys a paper in which one question was "What is the Te Deum." The answer was as follows: "The Te Deum is often known as the hymn of praise. It is sung after the parson has finished."

We have received the June issue of the A.B.M. Review, which contains the annual report of the Board. Informative and inspiring sections deal with the various missions for which the Board is responsible, both in Australia, the South Seas and the East. Home organisation is briefly detailed.

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LEAGUE.**

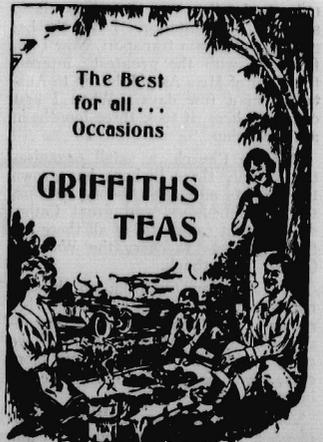
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**GRIFFITHS  
TEAS**

The Right Rev. Bishop J. D. Langley, D.D.

Passes his 94th Milestone.

IT is not given to many men to pass their 94th birthday. Bishop J. D. Langley has just passed his, and it was with no little pleasure that his friends gathered at his home in Melbourne on May 17 to convey to him their felicitations. It is seventy-seven since the Bishop came to Australia as a young man. He was born at Ballyduff, Tipperary, in Ireland, in 1836. Bishop Langley, with his brother Henry, came to Australia in 1853. The departure from Ireland interrupted the scholastic career of both men, who were students of Trinity College, Dublin University.

The two brothers, with their father, settled in Sydney, and later they both were ordained to the ministry of the Church of England. Henry Archdall Langley became Archdeacon of Melbourne, and later first Bishop of Bendigo. John Douse Langley was ordained Deacon, and then Priest, by the Bishop of Sydney in 1873. His first appointment was Incumbent of Berrima, N.S.W., and in the year 1893 he was asked to accept the position of Chaplain to the Archbishop of Sydney. In 1895 he became Archdeacon of Cumberland, and in 1902 he was made a Canon of St. Andrew's Cathedral, Sydney. His great work as Rector of St. Philip's, Sydney, will never be forgotten. Not only his Sunday services, but his midday gatherings on Wednesdays for business men, are an abiding memory.

On the death of his brother Henry he was appointed to the vacant see of Bendigo in 1907, where he spent twelve years; resigning in 1919 he has since that time been living in retirement at East Kew, where at his bungalow, gay with flowers, the birthday celebrations were held. The Bishop rose early, and sitting in his favourite chair received a constant stream of visitors. "It is a long way back to Tipperary," he said whimsically. "Seventy-seven years since I landed in Sydney from a sailing ship on a tiny jetty. I have seen the birth of Australia—all the changes it has gone through, its good times and its bad times," he said to a "Herald" reporter. "From seeing the few head of sheep unloaded in Sydney, and which formed the nucleus of the great flocks that now are, I have lived to travel miles and miles over enormous sheep stations in the interior. I saw the beginnings of steam transport. Now I am following with the greatest interest the flight of Miss Amy Johnson to Australia, in a few days. When I first came out here, it took three months in a sailing ship.

"In the Church, a small organisation of only three Bishops has grown to a mighty one, with twenty Bishops, three Archbishops, and great Cathedrals. Most wonderful of all there are flying parsons to carry the Word of God to the outback.

"I have seen Australia go through many financial crises. I have seen her recover from them. Have no fear to-day about her present state. If we carry on in the spirit of the old pioneers, we shall win through as we did before."

As a great surprise, his little grand-niece, aged five, led him in to see the

birthday cake with ninety-four candles on it.

"He enjoys good health, and takes a keen interest in Church movements. On the occasion of the enthronement of Archbishop Head in December of last year, Bishop Langley took his seat in the chancel at the ceremony. The whole Anglican Church wishes the venerable Bishop many happy returns of the day, and offers him heartiest congratulations on having passed the ninety-fourth milestone," says a contemporary, and in these felicitations we most heartily join.

Melbourne Anglican Church League.

PROPOSED CONSTITUTION OF THE CHURCH.

WHAT Melbourne Churchmen are seeking to learn all that they can, regarding the proposed new Constitution of the Church in Australia, is evident from the splendid attendance at the recent quarterly meeting of the Anglican Church League in the Chapter House, St. Paul's Cathedral.

When the meeting began, the chairman, Dr. Bearham, asked those present to stand as a mark of respect to the late Archbishop of Canterbury. The subject for the evening was the proposed new Constitution for the Church in Australia. This was explained by Rev. Canon Langley, M.A., and Mr. F. L. D. Homan.

Canon Langley's Statement.

Canon Langley stated that the document really had no legal existence. Even if it were adopted it would not establish the Church of England in any new sense. The Church had been carrying on its work here, since Richard Johnson began conducting services according to the Church of England Prayer Book. The constitution would give the Church of the Commonwealth its proper national status, and like the articles of a company, would set out the conditions under which its national work should be done.

Though the Church of England legally existed in the various States, it did not do so as far as the Commonwealth was concerned. General Synod was intended to get over this difficulty, but it had no legislative functions, and no legal standing, as all its decisions had to be referred to the various dioceses for acceptance or refusal.

General Synod had initiated several important pieces of Church legislation, but they need not necessarily be adopted by each diocese, and it is not necessary for the dioceses to indicate what they propose to do with the recommendations of General Synod. It was necessary to have a common constitution. There were really two types of religion under the label of Church of England, viz., North Queensland and Sydney, with a few others in between. He felt that there was a central position which would make for unity, and there was a tendency for men to drop extremes, and to seek that position. This movement for unity made a common constitution even more necessary. Another reason was that the present "legal nexus" bound us to the Church in England, and it might be necessary for us to be able to say what the Church in Australia stood for. Prayer Book revision was a case in point. We should be in a position to say whether we could accept any proposals made. Bishop Long's drastic measure would have enabled almost anything to be done.

At the 1926 Convention there was more or less a common mind. The document evolved was a masterpiece, perhaps not satisfactory; though not in all respects.

Most dioceses were told that they must accept or reject it, although it was "commended to the earnest consideration of the Church."

It contained the assertion of what the Church in Australia stands for. It was stated to be a branch of the Catholic, Apostolic Church, receiving Scripture as the ultimate rule and standard of faith, retaining and approving the Book of Common Prayer.

As to government, the "inherent powers" of the episcopate were mentioned; he, the speaker, questioned what they were. He thought that the one representative to every fifteen clergy would make General Synod too large, but was certain that some such provision would have to be made to prevent the out-back parishes out-voting the larger and more important dioceses like Sydney and Melbourne, etc. He touched on the provision made for the establishment of provinces, the constitution of dioceses, the mat-

ter of tribunals, and Church property. The provision for altering the Prayer Book contained some dangerous provisions.

The Sydney Amendments.

Regarding the Sydney amendments, Canon Langley said that one of the defects in the proposals was the large powers to be given to General Synod, to amend its own constitution. We objected to this, because other parties would not need to be consulted. General Synod may so alter its constitution that twenty years after its adoption, we would not recognise it. Sydney proposed to have stated in the bill a covering enactment that the fundamental declarations meant what they said, that such words as "character" must mean "doctrine." They desired something definite to prevent doctrinal changes being brought in without previous submission to the dioceses. They desired to stipulate what matters may be decided by the supreme tribunal.

Sydney had made itself unpopular in raising these objections, but Sydney was to be congratulated in seeing that the faith of the Church was not endangered. The effect of this action in seeking to undermine these safeguards, however, was to draw the attention of other people to them, and there was a movement to prevent such a situation which may tend to the imposition of safety clauses that may have an evangelical tendency. The Bishops had put forward the suggestion that any revision of the Prayer Book which they stated to be in line with the Church of England would automatically be adopted. They would naturally approve of their own revision.

That attitude was wrong, as, if the constitution were adopted by the whole Church any alterations to either the Prayer Book or the Constitution should be made also by the whole Church.

There were two matters on which he thought there should be a definite understanding, they were the "power of amendment" and the "consent of dioceses" thereto.

A Layman Speaks.

Mr. F. L. D. Homan traced the history of the Church leading up to the establishment of General Synod. Sydney was not satisfied that the provisions of the constitution were unalterable. Many dioceses accepted it as it stood, Sydney only provisionally in 1928. It appeared that only formal acceptance by the dioceses stood between the proposal and its acceptance by Parliament. Melbourne had not yet considered the new proposals of the Bishops.

He, Mr. Homan, once shared the view of Bishop Long that the constitution was safe against "crooks," but his faith in the Bishops had been shattered. The experience in England, where the Bishops had stated that, in the revision of the Prayer Book, no change in doctrine was intended, (when such changes were apparent) was such as to compel churchpeople to realize that the Church at large, as well as the Bishops, must have a say in such matters. What had been done in England may be repeated here.

He emphasised the fact that the laity were mainly opposed to the doctrines that are put forward by the Anglo-Catholics, and he stated that the coming election of Synod representatives, was very important as having a great influence on the future constitution of the Church of England in Australia.

Question and Answer.

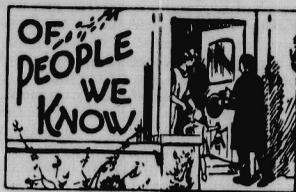
Q: What do we mean when we declare our faith in "one Catholic and Apostolic Church"?

A: (a) By Catholic we mean "that which has been accepted everywhere always and by all" as the teaching of the Church. This cuts out doctrines like Transubstantiation, which was not openly taught in the Church of Rome as a doctrine before the year 1000 A.D.

A: (b) The Church is called "Apostolic" not simply because of any historical succession of Bishops and Clergy, however important that may be; but because it rests upon Apostolic foundations, proclaims Apostolic truth, and is charged with an Apostolic mission." (Canon Odum.)

Q: Why is the word "altar" not found in our Prayer Book?

A: Because upon altars sacrifices are offered by sacrificing priests, and the need of such sacrifices was for ever done away when our Lord suffered death upon the cross for our redemption and made there a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world" (Consecration Prayer in H.C.). See Hebrews ix. 28; x. 10-14 and 20. Our Reformers swept away the stone altars—most of which contained relics of one kind or another.



The 10th annual conference of the Victorian Prohibition League will be held on 22nd July.

The Rev. Dr. A. Law has been elected the Vice-President of the Melbourne University College of Divinity.

The Rev. E. C. Knox, who has been locum tenens at St. George's, Earlwood, has been appointed rector of St. Paul's, Canterbury.

Miss K. Boydell, C.M.S. Missionary in Japan, returned to Sydney by the s.s. Tandra this week. She reports great opportunities for service.

The Rev. Cyril Massey, one-time in the Sydney Diocese, has accepted the parish of Ekibin, Brisbane. Hitherto he had been rector of Cleveburn.

The Rev. S. J. Kirkby will leave Sydney for England on September 20 by the P. and O. steamer, and will journey overland to London from Marseilles.

The late Dr. Fleetwood, of Warrnambool, Victoria, has left a bequest of £250 to the Bush Church Aid Society. He was a generous supporter of the Diocese of St. Arnaud, in that State.

The Rev. W. V. Gurnett was inducted to the charge of St. Paul's Church, Harris Park, Sydney, on June 24, by the Rural Dean. Mr. Gurnett will be remembered in Gippisland for his work at Lakes Entrance.

Nurse Jackson, of Adelaide, who has been working in Tanganyika for the last two years, has come home for her marriage with Rev. S. Viney, curate of St. Paul's, Chatswood, N.S.W.

The Rev. A. R. Raymond, who has done such fine voluntary work at Lake Tyers Aboriginal Mission, Victoria, wants to hear from any church which has some carpet to spare for use in the church.

Miss Simon, B.A., Principal of Mowbray Girls' School, Kandy, Ceylon, and a C.M.S. missionary from Victoria, has returned to Melbourne for her first furlough. Her school is wielding a notable influence in the areas around the tea estates.

We learn that the Rev. R. D. Joynt, formerly C.M.S. missionary at Roper River, Northern Territory, for many years, has decided to remain in England. He was given long furlough. Mr. Joynt did a noble piece of work.

St. John's, Toorak, has two Hymn Boards available for gift to any church, preference being given to those interested in "A.C.R." One board is in oak, the other in blackwood. They have been superseded by a pair of carved oak boards.

His many friends will be glad to hear that the Rev. R. J. Hewitt, Rector of St. Paul's, Wahroonga, and sometime Deputy General Secretary of the N.S.W. C.M.S., is progressing favourably after his operation last week for appendicitis.

Miss De Labilliere, who will be remembered as a van worker under the Bush Church Aid Society, and returned to England a little more than twelve months ago, has gone to Canada in charge of a motor van for work on the prairies.

The Rev. Hugh T. Molesworth, until recently Rector of St. Philip's Church, Brisbane, passed away on June 8. He had been in ill health for the past 18 months, but it was not until two months ago that his condition became serious.

Archbishop Head has duly arrived in England. Prior to departure he wrote a reply which appeared in the R.C. "Advocate" to its objection to his statement that one could be both Protestant and Catholic. Anglo-Catholics in the Church of England will be interested.

The Bishop Coadjutor of Brisbane held his first ordination since his consecration on

Trinity Sunday when he ordained William A. Hardie as deacon. Mr. Hardie will work in the parish of Holy Trinity, Fortitude Valley. He did a splendid course at Queensland University.

The Rev. Stacy Waddy, formerly Head Master of The King's School, Parramatta, and now General Secretary of the S.P.G. in England, has just returned to London after a four months' visit to South Africa. He returned glowing with zeal for the overseas work of the Church.

Two years ago Mr. Keith Langford Smith, son of Rev. Canon Langford Smith, journeyed overland from Sydney to the C.M.S. Roper River Mission, Northern Territory. These two years have been marked by devoted service in that lonely mission station. He has now come south on furlough.

Mrs. Ashton, formerly Head Teacher at Normanhurst, Sydney, has been appointed Principal of Stratford Church School for Girls, at Lawson, N.S.W. Mrs. Ashton was formerly associated with St. Clement's, Marrickville, and Holy Trinity, Dulwich Hill.

Mr. William Behan has died at Homebush, N.S.W., at the ripe age of 92 years. He was born in London and came to Australia 80 years ago. His youngest son, Dr. J. C. V. Behan, was the first Rhodes Scholar of Victoria, and had a distinguished University career at Oxford. At present he is Warden of Trinity College, Melbourne.

The death of Miss Helen Kendall removes not only a member of the well-known pioneer family of Kendall Vale, on the South Coast of N.S.W., but one who for long was a faithful servant of God. Much sympathy goes out to her sister Miss Alice Kendall, the well-known C.M.S. missionary in Foochow, China.

Canon J. A. Cooper, formerly Curate at St. John's, Parramatta, and afterwards an organising secretary for the Bible Society in England, has been appointed Vicar of Darley Abbey, in the Diocese of Derby. Recently Canon Cooper has been Vicar of Belper. Several years ago he paid a visit to Australia, renewing old friendships.

Many friends gathered recently at the A.B.M. rooms, Melbourne, to bid farewell to the Rev. A. J. and Mrs. Thompson, as they returned to their work in New Guinea. Mr. and Mrs. Thompson represent the parish of St. Andrew's, Brighton, in the mission field, and have now had nine years' service.

The Rev. George Gildor, who has done such fine work with the Prohibition League in Victoria, has been appointed for a further term in this service. One of the last acts of Archbishop Head, before leaving Australia to attend the Lambeth Conference, was to write a letter giving his personal endorsement to the extension of Mr. Gilder's term.

The Rev. Alan Whitehorn, M.A., formerly Vice-Principal of Moore College, Sydney, and lately Curate of St. Mark's, Camberwell, South London, has been appointed Organising Secretary for the S.P.C.K. in the South of England. His headquarters will be at Winchester, and he takes up his new post on September 1. Only a few months ago Mr. Whitehorn was on a visit to Sydney renewing many old friendships.

The Church in New Zealand has lost a devoted son in the death of Arthur E. T. Williams, youngest son of the late Bishop Williams. He was born at Parramatta, N.Z., in 1869. After passing through Christ's College, he went to England in 1888, graduating at Jesus College, Cambridge, in 1891, and taking his degree in civil engineering.

He took an active share in all matters concerning the public good, and was zealous in his labours for the Church.

The Rev. Llewellyn Lewis, Rector of Angaston, N.Z., has been elected a member of the Polynesian Society of New Zealand. Mr. Lewis has for several years been a member of the Society for the Promotion of Hellenic Studies, London, and has also lectured in South Australia for the University Tutorial classes under the auspices of the Workers' Educational Association. For several years he was examiner for the Australian College of Theology.

The Rev. T. Law, so well-known in the Southern States as a Victorian C.M.S. missionary in India, was one of the speakers at the B.C.M.S. annual meeting in London in May. "In Benares, India," he said, "a society had been formed, called the Ram Krishna Mission, imitating everything the Christian Church did. Some Christian missions had withdrawn, but the Ram Krishna Mission, without Christ—only the imitation—was going on. Mr. Law regarded that as a tremendous challenge to missions with the message of salvation to deliver."

The Bishop of Rockhampton (Dr. Ash), and a former Governor of Queensland, Sir Matthew Nathan, were the chief speakers at St. Dunstan's-in-the-East, London, on May 6, at the St. George's Day gathering for Empire Settlement. The Bishop of Wangaratta was also present. The 900 guests who were present enjoyed the pipes of the Irish Guards in a garden, in which the troops were assembled before Agincourt, under the trees which Sir Walter Raleigh noted in his diary on return from founding Virginia.

Dr. E. A. Burroughs.

The Church at the Parting of the Ways.

The Bishop of Ripon (Dr. E. A. Burroughs) in welcoming Dr. Lofthouse, the President of the Wesleyan Conference, to Knaresborough, England, said he was glad of the opportunity of doing so, because of the imminence of the Lambeth Conference of 1930 with all it must mean one way or the other for Christian unity. The Church of England was approaching a great parting of the ways. By what was decided this summer, the hands of the clock would either be put forward or put a long way back. At the Lambeth Conference of 1920 very great progress was made in words, but the years following had seen hesitation and hitches over action which were only natural when one recalled conditions within the Church of England herself, which were the conditions of her being the Church of England at all.

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 easter tunes

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.

July 6 (3rd after Trinity).—17, 354, 306; 388, 90, 421, 300.

July 13 (4th after Trinity).—107, 131, 280; 320, 24, 579, 38.

July 20 (5th after Trinity).—1, 564, 308, (427); 95, 165, 295(149), 37.

July 27 (6th after Trinity).—550, 275(7), 377; 529, 329(279), 590, 21.

SEVAC Brushing Lacquer

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"The greatest thing a man can do for His Heavenly Father is to be kind to some of His other children."—Anon.

"Inasmuch . . ." said Christ.

#### JULY.

- 4th—Declaration of U.S.A. Independence. It should be noted that many in England sympathised with the colonists' lot, and that the majority of troops employed against them were aliens hired to fight. Since then England has learnt how to treat her rising nationhood until it has now become a "Company of Nations" in the one Empire.
- 6th—3rd Sunday after Trinity. When we turn to practical duties after Trinity that of Prayer rightly receives notice at an early date. Let us pray. Would that all Evangelicals prayed for the "A.C.R." that it might be a greater power in the Church. But have we really "an hearty desire to pray?" Yes, when the need of the moment presses upon us as it did on the minds of people when this collect was compiled. The need of to-day will bring the nation to Prayer.
- 10th—John Calvin born, 1509. His "Institutes" formed the grandest and most exhaustive "apology" for Protestantism written in his day, and he founded a school of thought as well as stimulating Protestantism from his refuge in Switzerland.
- 12th—Battle of the Boyne, 1690. Let us not forget what our pioneers in Empire and in religion had to endure. We have "not yet resisted unto blood." Had we done so there would be deeper regard for the heroic days gone by.
- 13th—4th Sunday after Trinity. This also is an ancient collect from the Sacramentary of Gregory, and it beautifully contrasts things temporal with things eternal, a contrast which we do well to keep in mind lest we become too immersed in daily affairs.
- 15th—Swithin, Bishop of Winchester, 383 A.D., and termed "father of Kings." Keswick Convention meets in England.
- 17th—Next issue of this paper.



### The Lambeth Conference.

CHURCHMEN the world over will be deeply, and, we trust, prayerfully interested in the Lambeth Conference of Bishops which meets next week in London. Upwards of three hundred bishops will foregather in the very heart of the Anglo-Saxon world, under the presidency of the Archbishop of Canterbury. Not only will they come from every corner of the British Empire, but also from the United States of America, Japan, China, Korea and Persia, the lands of the Koran and the islands of the sea. And they will not all be white! In fact, one of the distinctive contributions to the conference as a whole will be made by the bishops who represent the younger churches of the great mission field. The sessions will cover a period of about six weeks, with many sub-sections under the care of experts, and then the frequent full sessions of all the bishops for the summing up and the sending forth of considered findings and messages to the Anglican Communion dispersed throughout the world. We only need to go back two or three generations to realise how marvellously our Church has spread over the world in these latter days. One hundred years ago our

Church was practically confined to the British Isles. Now she is world-wide, both in membership and episcopal organisation, with influence and power beyond her numbers. We might venture to say that the gathering will be almost ecumenical. It needs to be borne in mind that the conference has no plenary and legislative authority. As Archbishop Longley said at the first Lambeth Conference in 1867: "The Lambeth Conference disclaims any idea of assuming the function of a General Synod of all the Churches in communion with the Church of England." Indeed, at that conference it was resolved that "its decisions only possess the authority which might be derived from the moral weight of such counsels and judgments and from the voluntary acceptance of its conclusions by any of the Churches there represented." Archbishop Tait, at the second Lambeth Conference in 1878, disclaimed any "intention whatever at any such gatherings that questions of doctrine should be submitted for interpretation." While Archbishop Benson, in 1888, again declared that the conference was "in no sense a synod," and that it had not "within its powers to make binding decisions on doctrine and discipline." All this is very illuminating in the light of the South India Reunion proposals, wherein we are told that "Catholic" doctrine and practice are at stake. What will the bishops do in regard to this momentous question, we cannot tell! Shelve it or compromise or send forth some pious platitudes, we will not opine!

However, apart from this, the decisions arrived at this July during the discussions at Lambeth, even though they have no mandatory powers, will undoubtedly carry great weight. More than that, there are great stretches of the Anglican Communion—a sort of great central body of opinion—which will be ready to accept the bishops' decisions and resolutions, simply because they express the wisdom and judgment of our leaders. It will, therefore, be seen that the conference has great moral and spiritual weight. In fact, we make bold to state that Lambeth of 1930 is fraught with tremendous issues for truth and for Anglicanism throughout the world. Well may we pray that the Holy Spirit will give our leaders courage and lead them in all truth—of the faith once delivered to the saints.

From the point of view of immediacy, the most momentous question to be discussed is that of Reunion—in the light of India, and, shall we say, Persia! It needs to be remembered that the movement towards reunion has advanced much further in the mission field than is generally recognised in the homelands. Face to face with heathenism and Mohammedanism, the Christian forces in the various fields feel that they must close their ranks and present a united front. Besides, these young growing national Churches have no experimental knowledge of the rise and growth of the divisions in the Christendom of the West, and they are anxious that these divisive elements should not be perpetuated amongst their nationals. Hence when missions are receding and the idea of the Church is growing, Christians in India and other places are taking practical steps to form United Churches. It stands to reason that the national movements in various lands are anxious to give strength to the desire to have indigenous churches free from the lines of division in Western Christendom. The Non-Episcopal Churches have found little difficulty in joining in these movements. Many of our

Church of England missionaries are also anxious to take their place in these Churches. The question of episcopacy is here as elsewhere the practical obstacle. The native Churches are willing to adopt episcopal government, but not with the implications of the rigid theory of Apostolic Succession held by a section of our Church. If the Bishops at Lambeth are influenced by this section, we may expect to see the reunion movement go forward without the Anglican Church, for already there is in many places great impatience at the long delay. "The result," says the "Churchman," "in a short time will be that there will exist in large portions of the mission field strong Roman Catholic missions, strong United Churches formed by the Protestant Churches, and a remnant of Anglicans without any recognised place, which will be ineffective as a Christian force till it disappears, as it must finally do in the march of events."

Another subject of supreme and ultimate importance is that of the Christian Doctrines of God, what we believe about God, His Being and Character and Purpose. All this in the light of the formidable challenge of modern secular civilisation. The achievements of modern science in the fields of physics, chemistry, and biology obscure from many the thought of God as a living force in the world. Indeed I men say to Christian workers, "The kind of God you have in mind is utterly negligible to me." With this loss of belief in God goes the abandonment of belief in a divine purpose for the world, in the true significance of human life and conduct, in personal immortality, in prayer and worship, and in the providential ordering of the life of individuals and society. It needs but little pondering to realize how immense are the spiritual values which thus disappear from human life. Hence the bishops must face up to conceptions deep in the thinking of men and far-reaching in their influence.

Other matters before the Conference concern living problems, such as the Church's attitude to peace, marriage, education and worship. Then there is the ever-green subject of the ministry and the supply of ordinands, their training and subsidiary aids in the Church's witness. Finally, that much canvassed topic, "Youth and its vocation."

We are far from the scene of action, nevertheless at this distance and so near the date, we plead that the bishops might have in a profound way the guidance of the Holy Spirit. There is the need for the spirit of large-hearted statesmanship and the true catholic outlook. Minds that run in pipes or grooves will not do. Conceptions that are anchored in mediaevalism will never avail in this day. Mere human notions need to be overborne. Great issues are at stake. Hence we commend the Conference and all its members to that Spirit of Truth and Love Who has been with the Church of God from Pentecost to the present day.

#### "CUT IT SHORT, MAN!"

Quaint stories of Rev. Francis Parker, who was curate of Dore a few years after the opening of the nineteenth century, are related by Mr. Gibson. This Mr. Parker lived at Sheffield whilst he was curate of Dore, and came over to do duty at Dore on Sundays, "on which occasion he was often accompanied by his friend Mr. Jeves. They usually dined at the old Hare and Hoards, and it is said that if the sermon happened to be too long Mr. Jeves would go gently to the pulpit steps, pull his gown, and in a stage whisper say, 'Frank, Frank, t'goose is ready; cut it short man!'"

## Church Overseas.

### Great Missionary Societies.

#### Annual Gatherings.

Our English files are full of details regarding the annual gatherings of the great missionary societies, which invariably fall in the month of May. In some ways the Bible Society's gathering holds first place. His Royal Highness the Duke of Gloucester presided and he was given a ready and real welcome as he came upon the platform. It was the 126th annual meeting, and was held in the Queen's Hall. The British Weekly, in writing up the gathering, reports:—

"The Duke said he was very glad, in the unavoidable absence of the society's president (the Duke of Connaught), to preside over the gathering. 'I congratulate you on a year of extraordinary work. The number of the society's friends is large, yet that number is ever increasing. There is a steady growth in the work, and there is a belief that still greater times are to come.' His Royal Highness closed with the personal affirmation that 'This will be a happier and a more peaceful world when, in our personal and public affairs, we all make the Bible our final court of appeal and accept its ruling as the law of life.'

"Sir Anton Bertram (taking the place, at short notice, of Lord Forster of Lepe, absent on account of illness), speaking with the background of the experience of a quarter of a century spent in the service of the Crown in the West Indies, Cyprus, Ceylon, and Palestine, declared that 'the Bible Society is the chief auxiliary of the Church militant and missionary.' Sir Anton recalled that the society, ever since its inception, had enjoyed the unflinching support of the Royal House.

"The Rev. W. J. Noble spoke as an ex-missionary and as a missionary society secretary. His testimony was: 'If your work stops, our work is paralysed; if your work lags, our stagnates. At the very centre of all individual progress and all world-wide international co-operation and brotherhood lies the Bible.'

"Dr. John Wilson affirmed that 'somehow the Authorised Version of the English Bible is in tune with our national genius. No passage of time and no change of circumstances will ever put it out of date. It is our Bible; yet it is for the whole world. The Bible Society not only supports the missionary societies, it is in itself a great missionary society.'

### Church Missionary Society.

"Pressing forward" sums up in two words the note struck at the great C.M.S. 131st anniversary. There was a record attendance. The venue was the Queen's Hall. Rev. Wilson Cash, (General Secretary) presented a masterly report showing progress all along the line. It was written in the light of the approaching Lambeth Conference and reviewed the past ten years. The report emphasised two main points:—

"The first is the contribution that the C.M.S. is making to the Anglican Church the world over. In its history the C.M.S. has been instrumental in the creation of no less than twenty-nine bishoprics. When you realise what that means in the expansion of the Anglican Communion you will see something of what C.M.S. has accomplished. Seventy-three C.M.S. missionaries have been raised to the episcopate, and the Society at the present moment is entirely responsible financially for fourteen overseas bishoprics and is partly responsible for eleven others. Then, again, C.M.S. has led the way in the native episcopate, a subject, I think, that is very close to all our hearts. Seven out of the ten native bishops overseas are in C.M.S. areas. (Applause.)

"The existence of the Anglican Church in countries like the Sudan, Kenya, Uganda, Central Tanganyika, Persia, many parts of India, in four great areas in China, and in parts of Japan, is due to C.M.S. Then in South India, which is before us so prominently at the present time, of the 395,000 Church of England members who are affected by the Reunion Scheme 287,000 are in C.M.S. areas. I put those few bald facts before you first to bring out the contribution of this Society to the Church of England.

### The Burden C.M.S. Carries.

"There arises out of it a second point, that is, that if the Society is making this contribution we must look at the burden which the Society carries to-day. More than half the Indian members of the Church in India owe their Christianity to C.M.S. Let us take that fact in, because it is a staggering fact. (Applause.) In Africa the C.M.S. alone is responsible for missionary work which extends from Nigeria, Uganda, Kenya, parts of Tanganyika, and even right away up North to the Mediterranean. So you see that, looking at the map of Africa, we are carrying 90 per cent. of the missionary work in the Anglican Church for almost half of Africa. That again, is not only a burden but a very grave responsibility in view of the changing African life to-day.

"If you look at the Moslem world, the Moslem world has been almost exclusively a C.M.S. field on the Anglican side in China, and the C.M.S. responsibilities are equal to those of all other Church of England missionary Societies put together."

Notable speeches were made by the Bishops of Uganda and Chekiang, Major Kenyon and others. The popular meeting in the Albert Hall the same evening proved a thrilling occasion. The "C. of E. Newspaper" stating—

"It was a great meeting, worthy of the C.M.S. and of the cause—and the impression left on the hearer throughout the whole anniversary was one of healthy optimism tempered by the solemn and urgent responsibility of 'pressing forward.'"

### The Work of the Col and Con.

#### Bishop Chambers.

A large audience assembled at the 107th anniversary of the Colonial and Continental Church Society in the Central Hall. The call of the annual report presented by Dr. Bate sounded the call for more workers for overseas. Three Bishops spoke, Athabasca (Canada), and the Central Tanganyika, and Nelson, N.Z. Dr. G. A. Chambers, says the "C.E. Newspaper," gave a forceful address marked by practical earnestness, which must have impressed his listeners.

"General Smuts," said the Bishop, "had said recently that Africa was the greatest problem in the world to-day, and he suggested the solution was white settlement. But the whites must be Christian, and the 'Col. and Con.' existed to do just this very vital work. When the speaker first went to Africa, the cry was, 'The Church sends missionaries to the blacks, but she does not seem to care at all about her own white people.' The Bishop then 'invited the C.C.C.S. to step in' and there are now in the district two very live chaplains," details of whose work the Bishop gave. A great need in the diocese was for three motor lorries, to enable the clergy to traverse vast distances, and another pressing need was for churches. In a diocese five times the size of England, there was no church for Europeans. Ten fine sites had been offered by the Government, but they must be used within two years. £5000 would be enough for the ten churches, including a stone Cathedral."

### The Eloquence of Facts.

"No more eloquent pleading could be imagined than that contained in the recital of facts given by the Bishop of Nelson (New Zealand). In 22,000 square miles of diocese, there were only 241 miles of railway. The rest of these great distances had to be covered on foot or by car. In the earthquake disasters of last year, two-thirds of the diocese was ruined. In three weeks there were 400 schools and ten churches, with four vicarages, were put out of use. This was an example of the 'unforeseen circumstances' with which a Colonial bishop always had to reckon, and grapple."

### REGARD FOR ANIMALS.

English regard for animals was shown in a charming episode that recently occurred at Hampstead, says the London "Daily Chronicle." A motorist was astounded to see the traffic, which he did not appear exceptional, suddenly stopped by a man. As he stood in the road with uplifted hand, a squirrel was seen to amble quietly across and make her way to a nest recently built in a neighbouring tree. Not till she was quite safe was the dangerous traffic allowed to proceed by the humanitarian policeman.

## Modern Evangelicalism.

(By Rev. F. W. Pyke, B.D.)

THE late Baron von Hugel has pointed out in one of his recent books three elements in Religion.

The Petrine, corresponding with the traditional, historical and external elements in religion.

The Pauline, the reasoning, speculative.

The Johannine, the experimental, mystical and internal element in religion.

The Church of England, in her wisdom of comprehension, has these three elements corresponding with those mentioned above. The Anglo-Catholic, the Modernist, and the Evangelical. These elements are often not exclusive of each other.

The Evangelical Churchman stands for a belief and-teaching which is centred in the Cross, and in his worship, simplicity. The modern Evangelical stands for (1) a protest and (2) for a witness. He protests against any teaching which obscures the direct access of the soul to Christ, and strongly protests against the Invocation of Saints, Sacramental Confession, Mediaeval conception of the Mass. Hence his strong dislike for Roman Catholicism.

There are two sorts of Evangelicals in the Church to-day.

1. There are a few whose watchword is "Stand by the old paths" and look with suspicion on any development of thought or practice in the Church. They say that there is no need to restate the eternal verities in view of advancing knowledge which would mean a fresh revelation every few years. They believe in the verbal inerrancy of the Bible. It IS the Word of God and does not merely contain it.

Evangelicals are children of the Reformation, and are not ashamed of it. The Reformation was a return to the authority and teaching of the New Testament. They clearly distinguish between essentials and non-essentials, and refuse to regard as essential what is not firmly rooted in the teaching of Christ.

They stand for what is PRIMITIVE and CATHOLIC not what is Mediaeval and Roman.

If Evangelicals were narrowed down to include those only who adopt this rigid theory of inspiration and consider that no adjustment is necessary in order to bring the expression of our faith into closer harmony with the increased knowledge of the day, then there would be many who, against their wills, and with deep sorrow, would be compelled to find a spiritual home elsewhere within the Church.

2. There is, however, a larger body of Evangelical opinion which has a strong conviction that modern criticism and the assured results of science are not contrary to the fundamental beliefs of the gospel. Progress is the law of theology as well as of science. The truth of God is eternal. The mode of apprehending it must vary from age to age, and is conditioned by the ideas and conceptions of the times in which we live.

The traditional view of inspiration, they say, must be discarded. It often leads to Bibliolatry. The touchstone of Truth is not a Book but a Person; the mind and spirit of Christ. Every doctrine and idea must submit to this acid test. Does it agree with the teaching of Christ? We must let historical

(Continued on page 10.)



## NEW SOUTH WALES.

## SYDNEY.

St. John's Ambulance.  
Annual Parade Service.

The annual Parade Service of the St. John Ambulance Brigade, which takes place at St. Andrew's Cathedral, Sydney, is invariably a notable occasion. This year the new Governor, Sir Philip Game, with Lady Game, the Chief Justice, and many leading citizens attended, the preacher being Rev. S. M. Johnstone, Rector of St. John's, Parramatta. Mr. Johnstone took as the basis of his sermon, the parable of the Good Samaritan. Tracing the history of the St. John Ambulance movement, he explained that in the early days it was entirely a men's organisation. The workers, who saw in every sick man the suffering Saviour, devoted their lives to this unselfish work, giving up worldly goods and possessions so that they might minister to those suffering in mind and body.

Referring to the gradual conquest of disease and the lengthening of the span of life, the preacher added that, while on one side disease was being mastered, on the other progress was increasing the chances of accident. The rapidity of transport by rail, by steamer, and by motor was introducing new perils and calamities. Last year alone 20,256 accidents had occurred in the State, in which the Brigade had rendered valuable assistance. The need was money, and Mr. Johnstone urged generous public support.

## The Mothers' Union.

There was a large attendance of the members of the Council of the Mothers' Union, local presidents, secretaries and treasurers at Farmers on Monday, June 23, to welcome Lady Game, the wife of the new Governor.

Mrs. Hey Sharp, acting president, in the absence of Mrs. J. C. Wright, in welcoming Lady Game, recalled the foundation of the N.S.W. branch thirty odd years ago, when the first membership cards of the union were signed at Government House by Lady Hampden. The union now had two thousand members in the diocese of Sydney, and fifty branches. The object of the union is to uplift the whole idea of motherhood. A great field of opportunity awaited the members in assisting the clergy of their parishes. They should also be abreast of modern women's problems.

"We who are mothers of families have much in common," Lady Game said in reply. She had much respect for the work of the union, and a great deal of sympathy

for its aims, she remarked. The Mothers' Union was helpful to mothers in making a point of contact with their children on matters of religion.

## The Bible Society and Miss Amy Johnson.

The Ladies' Branch of the British and Foreign Bible Society to present to Miss Amy Johnson, when in Sydney, a beautifully bound volume of the Bible. There was a very exquisite inscriptive foreword on the first page with hand-painted Australian flowers, and the words, "Under His wings thou shalt trust," Ps. 91, 4. At the same time a Morocco bound volume of the Psalms was handed to Miss Johnson as a gift to her mother. Miss Johnson subsequently sent a note of warm thanks, saying how greatly she (and she was sure her mother too) appreciated the gift.

## St. Stephen's, Willoughby.

A very fine organ costing £2500 was dedicated at St. Stephen's, Willoughby, on Tuesday, June 17. Canon Begbie, the Rector, conducted the service, the special preacher being V. C. Archdeacon Davies, Principal of Moore College. Addressing the large congregation, Archdeacon Davies said that some of the world's best music had been composed and played as acts of worship. Church music should be of the best, and if it were it would convey the best expression of human emotions to God. The Archdeacon then gave some selections on the organ that brought out the beauties of the instrument.

## Petersham Rural Deanery.

The quarterly meeting of the Petersham Rural Deanery was held at All Souls', Leichhardt, on June 19, the Rural Dean, Rev. A. L. Wade, presiding. There was an excellent attendance of members. Matters likely to come forward at the next Session of Synod were brought forward and plans were laid for their presentation in due course. The principal topic for the meeting was an address by Rev. W. C. Coughlan, Assistant Director of the Board of Education, regarding the youth problem. Mr. Coughlan, in an illuminating and provocative address, discussed the child of today and the various forces playing in his make-up. He showed how the religious education of the child was treated in a perfunctory fashion, in fact, in as far as the parishes are concerned, the nurture of the Church's children proved a sort of Cinderella. The speaker outlined the work of the Board of Education and its plans for efficiency and co-operation with the clergy and Sunday School teachers, and stressed the extraordinary opportunities presented to-day if only the Church were alive and up-to-date

in her methods. There followed a splendid discussion, many of those present taking part. The Rector and Mrs. Robinson with their workers entertained those present.

## Sydney Parishes and Soccer Football.

Several parishes in the Western Suburbs are co-operating in a Senior and Junior Lads British Football (Soccer) Competition for the Edwin Sutton Cup. St. John's, Balmain, St. Thomas', Rozelle, St. Bede's, Drumoyne, All Souls', Leichhardt, Christ Church, Gladesville, and St. Clements', Marrickville, have teams in the competition. There is a splendid inter-club spirit, and a most healthy tone. The rectors, with their assistants, are much encouraged with the enthusiasm of the lads, A and B grades, all of whom are genuine church lads. The terms of membership are very strict.

## COULBURN.

## Wagga Home Mission Festival.

The fifth diocesan Home Mission Festival was held at Wagga from June 7 to 17. The H.M.F. party consisted of Archdeacon Bryant, Canon Hirst, the Rev. D. Sherris, the Rev. S. G. Davis, Miss Akehurst and the Registrar. The outstanding feature of the Festival was the careful and systematic preparation made locally for it. Hitherto the local arrangements, propaganda and working parties have been organised by the diocesan team itself during its first week. At Wagga this was all done for us down to minutest detail.

The Festival Sunday was a glorious day and this contributed in no small measure to its success. That an impression was made upon those outside there is evidence in the fact that the "Daily Advertiser" took three columns to record its impressions under five headed heavy headlines with the following paragraph in thick type across the columns:—

"The principal ceremonies in connection with the Wagga Home Mission Festival were conducted yesterday and included special services at all the town, suburban, and country churches. A procession held in the afternoon was an impressive sight, and, together with the crowded attendances at the churches, testified to the fact that there are many who are not ashamed to acknowledge Jesus of Nazareth as the Saviour. The addresses in the church were excellent and were well in keeping with the theme of "Worship, Witness, Work," the slogan of the mission.

The procession of witness was a triumph of faith. There had been a good deal of hesitation locally, some diffidence and shyness, even a little opposition. It left the church 453 strong (71 choir and servers robed), at the first station it grew to 550, and it arrived back at the church with 785. Official estimates of the crowd in the streets place the figure at 2000. Perhaps the most impressive feature of the procession was the recital of the Creed in front of Court House, with the whole assembly turned to the East. The Archdeacon of Wagga gave an address from the text, "Launch out into the deep."

## VICTORIA.

## MELBOURNE.

## St. Oswald's, Clon Iris.

A new branch of the C.E.M.S. has been formed in the parish of St. Oswald, Glen Iris. Some 14 men were admitted. A deputation from C.E.M.S. headquarters, consisting of Mr. G. E. James, Chairman of the Executive Committee—Mr. H. Field (hon. secretary) and Mr. S. H. Robinson (secretary)—attended the meeting, and spoke on the aims and ideals of the C.E.M.S. and the need of mobilising the manpower of the Church. The world-wide nature of the Society was stressed and its usefulness in helping to hold the rising generation.

## A New Missionary for Melanesia.

Miss N. Fagan, of St. Dunstan's parish, Middle Camberwell, an accepted missionary for Melanesia, left Melbourne on June 29 for the A.B.M. Missionary Training Hostel at Epping, N.S.W. She will proceed to Melanesia towards the end of July and undergo a course of training at Siota.

Miss Fagan will be O.O.M. of St. Dunstan's and St. John's, Camberwell.

## C.E.M.S. Coming of Age.

At the annual Corporate Communion and Breakfast of the C.E.M.S. in Melbourne on the King's Birthday, Archdeacon Hancock reminded the members that in 1931 the C.E.M.S. in Melbourne would be twenty-one

years of age. It was in 1910 that the Rev. H. S. Woolcombe visited Australia in the interests of the Society. On seeing a badge for the first time, a member of another denomination remarked, "More power to you!" He was certain that the C.E.M.S. could bring more power into the Church. It must "go on, go on, go on." A man, having built a boat too far from the water's edge, found the task of pushing it to the water more than he could accomplish. A small boy offered his services, and on being asked what he could do, said, "I can push a pound." He, the Archdeacon, was prepared to "push a pound," and asked all those present to do so.

## C.M.S. Women's Missionary Council.

On June 17, the C.M.S. Women's Missionary Council held a very successful annual meeting and at home in the Chapter House, which was artistically decorated for the occasion and looked very attractive. Mrs. J. H. Maddock, senior vice president, was in the chair, and drew attention to special items in the report, which had already been distributed to the guests. She particularly stressed the work of the Medical Mission Auxiliary and invited any who were interested to visit the headquarters of the M.M.A. at the Connibere Hall, Y.W.C.A. Buildings on the first Thursday of the month and see the work that is there carried on. The first speaker was Miss Mabel Simon, B.A., Principal of the C.M.S. Mowbray Girls' School, Kandy, who gave a deeply interesting account of the daily routine of life in the School, and told of the splendid work that is being done among the women and girls. In addition to the spiritual side of the work, which, of course, comes first, the girls are being educated in baby welfare and mothercraft, and the Girl Guide movement takes a prominent place.

Mrs. P. W. Stephenson, wife of the C.M.S. Federal Secretary, interested everyone with her vivid account of missionary work in Peshawar, where she spent some years when her husband was principal of C.M.S. Edwards College there.

Miss Watson, one of the C.M.S. workers in the parish of St. John's, Toorak, sang several songs very beautifully.

At the close of the formal proceedings, afternoon tea was served, after which there was a sale of Oriental needlework.

## QUEENSLAND.

## Missions to Seamen.

Recently the agents for the Aberdeen and Commonwealth Line gave permission to the authorities of the Missions to Seamen to take up a collection on the s.s. Largs Bay, when she was thrown open for public inspection. The result came as a pleasant surprise. No time was lost by the hon. treasurer (Mr. H. M. Robinson) and the chaplain (Rev. W. S. H. Barnes) in making the necessary arrangements, which were so successful that £26 was collected, and one anonymous friend gave £5 to show his appreciation of the manner in which the scheme was carried out, particularly by the ladies, headed by Miss Doris Dalby. The captain and officers of the Largs Bay entertained the workers at afternoon tea on the ship.

## SOUTH AUSTRALIA.

## WILLOCHRA.

## Port Lincoln and Anglo-Romanism.

There has just reached us "The Ensign," that is the official organ and magazine of the parish of Port Lincoln. No wonder faithful and peace-loving Church of England people are outraged and driven from this parish church. The rector is Rev. W. Morgan Davies, and this parish paper of his is saturated with rank Mariolatry, clearly borrowed from Italian sources. There is "Low Mass for the dead," prayers to the Virgin, it is stated that "the first duty of man is the offering to God of a pure worship in the most holy sacrifice of the Mass," and further purely Roman teaching. It does not cause surprise when parents will not send their children to receive this and similar teaching.

## TASMANIA.

## TASMANIA.

The late Miss Caroline Dowling, of Ross, who was an active and beloved church worker there, has left £200 to the C.M.S. and £100 each to the Home of Mercy and Children's Home, Hobart, and to the endowment fund of St. John's Church, Ross. The chairman, Rev. W. Barnett, and the hon. secretary, Rev. R. Simmons, of the

C.M.S., invited members of the committee to afternoon tea at the C.M.S. Room, 29 Murray St., Hobart, to meet Miss Mitchell, on furlough from India. She had addressed meetings at several country centres, giving an interesting account of her work in connection with the C.M.S. in many parts of the world.

The Presbyterian Church at Bothwell celebrated its centenary with much enthusiasm last month. It is interesting to remember that for many years after the opening of the Church of England also held its services in the same building in the strong Presbyterian feeling existing in the Presbyterian community. One of the earliest ministers was the Rev. Mr. Garrett, about whom the following story is told by Mr. Leverthorpe Hall, an old and respected member of the Roman Catholic Church: "A child born to my father (Dr. E. S. Hall) and mother had died. There was no Catholic priest, church or cemetery in the neighbourhood. The child was buried in the garden, and my father was attempting to read the prayers over the grave when he broke down. The Rev. Mr. Garnett, a Presbyterian minister, took the book from my father's hands and finished reading the Catholic prayers over the grave."

## C.M.S. in Victoria.

## 38th BIRTHDAY GATHERING.

A FINE attendance of over five hundred supporters comfortably filled the delightful Central Hall on the occasion of the birthday celebration of the Victorian C.M.S. on Monday, June 16. New to C.M.S. circles, Major-General Sir Brudenell White made an excellent chairman, striking an inspiring note at the outset by his advocacy of missions. He used a pointed illustration concerning a Japanese warship conveying Australian troops in the early days of the war and the Emden was then the Sydney and the Emden was then in progress, its captain headed in that direction and run up a signal, which, translated into simple English, meant, "Me Want Go." "This," said the chairman, "might be our slogan, or better still—Me Want Go or Give."

An unusual feature on such an occasion was the welcoming home of two of our missionaries for their first furloughs. Miss Simon had returned after four years in Ceylon, and Miss Jackson (travelling from Australia) has been for two years at Berea, in Tanganyika. Both spoke at some length concerning the respective works in which they have been engaged. As they described the struggles of the native Christians in both fields it was easy to realise how great is the need for prayer, sympathy and friendship on the part of the Christian people in the home church. Miss Simon, the principal of Mowbray Girls' School at Kandy, made it quite clear that Christian education as carried on in Ceylon is wielding a powerful influence in that island of many races, for it really covers evangelistic and pastoral work as well, which are steadily being carried on among the people on the great tea estates.

The meeting was forcibly reminded by the General Secretary of the present serious financial position. He described the steps being taken to launch the campaign for advance throughout the Melbourne Diocese, and concluded by reciting a few verses worthy of incorporation in this report:—

## The Steady Subscriber.

How dear to our heart is the steady subscriber,  
Who pays in advance at the birth of each year,  
Who lays down the money and does it quite gladly,  
And casts round the office a halo of cheer?  
He never says, "Stop it; I cannot afford it,  
I'm getting more magazines now than I read!"  
But always says, "Send it; our people all like it—  
In fact, we all think it a help and a need."  
How welcome his cheque when it reaches our sanctum:  
How it makes our pulse throb; how it makes our hearts dance!  
We outwardly thank, we inwardly bless him—  
The steady subscriber who pays in advance.

The last speaker was the vigorous Dean of Bendigo, the Very Rev. Dean D. Haultain, formerly a C.M.S. missionary in Kenya. Rousing with the ringing challenge of the Ascension, and trenchant in its indictment of the low spiritual condition of the Church,

his speech fairly bristled with thought-arresting statements, as he sounded out the call from Africa.

More than one speaker, including the chairman, referred in glowing terms to the fine body of young folk present. The C.M.S. League of Youth made a great impression, filing in as a body just at the beginning of the meeting, giving a sparkle of breezy cheerfulness to the gathering.

Two impressive interludes in the programme were the sweet singing of a solo, "The Saviour of the World," set to the Londonedry air by Miss Betty Bedgood, of Heidelberg, and the reading of the Roll Call of our missionaries by the chairman of committees, the Rev. W. T. C. Storr.

The birthday offering amounted to £182 4s. in cash, and £127 2s. in promises, though it is expected that further sums will be forthcoming from the parishes. As £67 6s. had been received beforehand, the grand total amounts to £376 12s.

On going through the promise papers carefully on the following morning, one was found bearing these words written in large capital letters by a young man, "Me Want Go." Evidently the chairman's slogan had gripped, and the Spirit of God, without Whose aid the best of meetings is lifeless, had wrought in this youth's heart a good work. Here already is a known direct result of this memorable birthday meeting. May there be many others who will say in the words of Dean Aickin's hymn with which the meeting began—

"And, therefore, must we send and tell  
The multitudes who know not Thee,  
That Thou their Father art and ours,  
And Jesus will their Saviour be."

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### Parish Bookstall Society.

(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 1927, 280,000 copies have been printed, and £2600 spent. HALF PRICE for cash orders of over 12/ worth.

Archdeacon Hamilton, Gippsland, 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 60 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 factories" 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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### The Australian Church Record. A Trip Round the World.

(Continued from page 7.)

(By Guy W. Halcombe.)

(Continued from our last issue.)

#### The Liquor Question.

Criticism do its work. The C.M.S. was nearly split up over this issue some years ago.

What of the future of Evangelicalism?

Its mission is to teach the Truth, that Christianity is a Religion of Redemption. That man is a sinner and needs salvation. That Salvation is only effected by faith in and identification with the Saviour's atoning Sacrifice on Calvary.

Also emphasis on Personal Holiness. The surrender of the soul to Christ. A Holiness wrought by the indwelling Christ in the heart by the power of the Holy Spirit.

We are passing through a transitional stage to-day. We do not mind where these views lead us so long as they lead us to the Truth. It is a lack of faith to be afraid of the truth, for Truth is of God. We are ready to learn from every quarter; to grapple with the intellectual problems of the day, and to solve them if possible. We will press forward with our Missionary enthusiasm to spread the Gospel throughout the world.

The old Evangelicals were not afraid in their day to make startling innovations. They introduced the Sunday School, the revival of hymn singing in public worship; reform in the practice of confirmation; open-air preaching and the using of the laymen in the Church. These new departures led to the Cathedrals being opened to evening congregations, and the large city churches for evening services and communion.

Great days are in store for us in Australia. We must keep a watchful eye on movements within and without the Church, and ever stand for a big broad-minded charity without which all our doings are nothing worth.

### An Australian Bishop in India.

The Bishop of Willochra, Dr. Thomas, journeyed to Lambeth by way of India. Naturally he has written to his diocesan magazine on incidents and impressions of his tour. Some of the story is of interest, but we venture to think it is the height of bad taste and especially on the part of a Bishop to write as follows:—

"I am loath to criticise the self-sacrificing work of the C.M.S. missionaries, but I wonder if they are wise in their condemnation of everything Hindu. Some of the native Christian priests, while they were good and earnest men, were too obviously mild reproductions of the evangelical clergymen who lived in England during the latter part of the last century, even to the shape of their mustaches. Is it not possible for Hindus to become Christian without being westernised or (what is worse) Anglicised?"

People in glass houses should not throw stones. We have seen the products of Anglo-Catholic training in Africa, Ceylon and even India! We will not say more. There is such a thing as the 'tu quoque' retort. Besides, it is too late in the day to cast reflections on Evangelicals of a generation or two ago. They were the spearheads of the Church's Home and Foreign Missions. They revived the Deaconess Order in the Church. They were in the forefront of every advance movement in our Church. It is a pity that one of our Australian bishops should be so partisan. His references are a disparagement of noble self-sacrificing missionaries.

The annual meeting of the N.S.W. Auxiliary of the Bible Society will be held in the Pitt Street Congregational Church on July 9, at 7.30 p.m. Dr. Boreham will speak.

The liquor question in Canada is an everlasting source of controversy. I was only in U.S.A. for three days, so express no opinion as to whether Prohibition has been a success there or not, but I have a very decided opinion that no sincere effort has been made to enforce it. The corruptibility of officialdom there is appalling. Each of the ten provinces of Canada has different licensing laws. Prince Edward Island, where I am at present staying, is the only one that is officially bone dry. The other provinces all tried prohibition for five or six years and gave it up in despair, because "it made liars of every body." Men who were reputedly quite honest in other walks of life had no scruple in lying to a doctor that they were ill in order to get a certificate. Some unscrupulous doctors coined money by issuing them, whilst honest doctors were agast at their profession becoming demoralized. So by a large majority those provinces voted for Government control, which means that the Government liquor shops are the sole vendors. The liquor is guaranteed to be free from impurities. Before a man can buy, he must get a permit, which costs money, and he must bring that permit, which is a sort of passport, with him every time he makes a subsequent purchase. If his purchases are too frequent the vendor can refuse, and often does in fact refuse, to supply him, and on an adverse report from the police that he is wasting his means his permit will be cancelled altogether. No drinking of the liquor purchased is allowed on the premises, and a man is not served with any higher purchase that he can carry away in his own hands in a brown paper parcel. I watched them doing it. The beauty of this system, as it seems to me, is that it cuts the very root of the Australian public house system, viz., "the motive to sell," which is our curse. I have had long interviews with Police Commissioners, a Police Magistrate, and a Chief Justice, and they all agree that this is the best solution of this thorny difficulty. I have been staying more or less for five weeks in Canadian hotels and I have only seen one man the worse for liquor.

#### The Canadian Prayer Book.

The other interesting book that I have been studying is the Canadian Prayer Book, which I have often longed to see. It would take too long to give an exhaustive analysis. I can only point out some of its leading features. Mattins opens with ten additional sentences, suitable for seasonal occasions. The wording of the two State prayers is slightly different. The prayer for all conditions of men and the General Thanksgivings are incorporated, otherwise there is not a single departure from the 1662 Prayer Book. The Athanasian Creed, instead of being limited to certain parts, "may be said or sung at Morning Prayer on any day in the year." Two new petitions are inserted in the Litany—"to bless and keep the King's forces by sea and land and air, and to shield them in all dangers and adversities. . . to bless and protect all who serve mankind by learning, labour and industry." The Prayers and Thanksgivings upon several occasions have been greatly enriched, and include "at the New Year," For Unity, For Missions, For Missionaries in our own country, For Missionaries in distant lands, For those about to be confirmed, For the parish, For Sunday School, During the vacancy of a See, During the vacancy of a Pastoral Charge, For the Synods of the Church, During Parliamentary and other elections, For workmen and employers and labour, For fruitful seasons, For Rogation Days, for a blessing on Fisheries, For the recovery of a sick person, For those who travel, For the forces of the King, In the time of War, A General Intercession; For Memorial Services, For help to bear bereavement.

Then amongst the Thanksgivings there are ones: For a safe return from sea, For victory. After that the old Bidding Prayer has been revived in modern form, and may be used after the Third Collect and before the Sermon. It runs into two pages and is very beautiful.

Now we come to the Communion Service. After the Ten Commandments our Lord's Summary of the Law is inserted as an alternative. There are three additional offertory sentences. There is not another word that is different, and all the rubrics are literally transcribed. From which it will be seen that the bone of contention, the Communion Service has been left severely alone. The Catechism and Solemnization of Matrimony are left untouched, except that in the latter the

couple are invited to receive the Holy Communion, for which a special Collect, Epistle and Gospel are provided.

At the end of the Office for the Visitation of the Sick there is a prayer to the recovery of a sick person; another for a blessing on the means used for recovery; another for the submission to the will of God; a thanksgiving for the beginning of a recovery; another for a woman after childbirth. In the Burial service additional prayers are inserted to meet the case of baptized children of tender years. The Offices for the Ordaining of Bishops, Priests and Deacons are left untouched.

There are added special forms of service for Dominion Day, for Children, for Missions, Blessings of Harvest, Institution and Induction of an Incumbent, the Laying of a foundation stone, the Consecration of a Church, the like for a Church-yard or Cemetery, and finally, Forms of Prayer to be used in Families, running into several pages, which I heartily recommend as a very beautiful addition.

I hope to cross the Atlantic next week, and after attending several Summer Schools in England will send you some more impressions.

### The Parish Fete

#### An "Alphabet" Sale.

Three years ago a missionary sale was started in an English parish—£50 was realized and the following year £75. This year we determined to make our aim £100.

In July we invited friends who were likely helpers to "Morning Coffee and Talk" in the parochial hall, when the plans for an "Alphabet Sale" in November were fully discussed. It was agreed to have twenty-five tables, each stocked with goods to the value of at least £4, and representing a letter of the alphabet. "A" for aprons, "B" bags and baskets, etc. The letters were drawn for, and a list of suitable articles arranged, care being taken that the tables did not in any way overlap each other, a most important point! Some letters obviously were less attractive than others: "I" was most worrying! "Indian and Foreign Goods" was suggested but turned down. Finally "P" for the things that illumine the night, "Torches and matches and candles to light"

(also electric light shades!) was decided on. It was arranged that in addition to circulating the parish by means of small handbills about three weeks before the sale, a rhyme, calling attention to the particular goods on each table, should also be sent, and no doubt this helped to arouse curiosity and interest, and induced people to come. The large number of stall holders (there were frequently two for each of the twenty-six tables) also made the sale widely known.

The parish working party met for six consecutive Fridays in the autumn, with a different hostess for tea each week, and a box was passed round to provide materials for the (A for) aprons and (U for) undies which were made.

Besides producing much work, the working party helped greatly to foster a happy united spirit, which was a very real feature, and was remarked upon by many who were present on our sale day. There were difficulties and objections in plenty to be overcome beforehand. As in many well-to-do parishes, it is not on a very few here who are at present really keen on God's work overseas, and it was our "bit" to entuse those who were not, and to fight the dismal forebodings of the many. By an unbounded optimism, a knowledge that God's blessing was on us, and that He would not "let us down," we won through, and to our great joy and deep thankfulness the total reached was £130.

## THE KING'S SCHOOL PARRAMATTA.

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### The Jubilee of Holy Trinity Church, Erskineville.

(Contributed.)

IN spite of the incessant rain in Sydney for days the jubilee celebrations of Holy Trinity, Erskineville, Sydney, passed off with enthusiasm. The Rector and a fine band of workers, carried through a thoroughly successful and ambitious programme in connection with this notable event. A "Back to Trinity Week" was inaugurated by special services on Trinity Sunday, which by a happy coincidence also marked the Patronal Festival of the church. The Rector, Rev. H. S. Cocks, gave an inspiring message for the week at the 8 a.m. celebration, and the preacher at the 11 a.m. service was the Ven. Archdeacon Boyce, who had also preached in the first church in the parish some 46 years previously. At Festal Evensong, Rev. Canon Cakebread preached to a large and attentive congregation on lessons drawn from the subject of the Trinity. Anthems, morning and evening, were creditably rendered by the choir, and the collections (about double those of an ordinary Sunday) were devoted to current expenses.

A Social Rally of past and present parishioners was held on Tuesday, June 17, when at 6 p.m. the Parish Hall, most artistically decorated for the occasion, was well filled with friends for a sumptuous knife and fork tea to which all present did full justice. At 7 p.m. Miss Lilian Frost gave a most enjoyable organ recital in her usual masterly and finished style, being assisted in her programme by Masters Burgess and Monday of the Cathedral Choir, Archdeacon Charlton, who presided, together with a number of visiting clergy, and the rector, churchwardens and staff of the church, occupied seats on the platform in the Parish Hall for the public meeting which followed. After the Creed and Prayers, led by the Rural Dean (Rev. Arthur Reeves) the Archdeacon called upon the rector to read the apologies and greetings from a number of past clergy and laity connected with the parish who were unable to be present. This was quite a feature of the proceedings, for greetings were conveyed from his Grace the Archbishop, the Coadjutor Bishop (formerly curate in the parish from 1855 to 1886), Bishop J. Langley (a former trustee for some years) and many others. The programme was further enhanced by stirring messages of goodwill and encouragement from the chairman and clergy present, while the oratorical eloquence of these gentlemen was interspersed with some delightful musical items.

Wednesday, June 18, was officially described as a "musical feast," and such it proved to be in very truth. The choir of St. John's, Campsie, combined with that of Holy Trinity, in presenting an excellent recital of concerted vocal numbers, while other visiting artists added considerable variety to a thoroughly worthy programme. The united choirs sang Kent's "Thine, O Lord, in the Greatness"; Spimney's "Ye that stand in the House"; Ground's "Send out Thy Light," and Handel's "Hallelujah Chorus"; Miss Doreen Douglas and Miss Fensoner gave efficient renderings of violin solos, and Miss Annie Smith (St. John's choir) and Mr. W. Jesse (Cathedral) were heard in soulful interpretations of vocal solos.

The children's day was Thursday, 19th, when, in spite of a wet, cold evening, some 200 children sat down to tables groaning with good things, including hot sausage rolls in abundance. When the effort to clear the tables of their vands was successfully accomplished, the young folk adjourned to the church, where, with the Rev. W. G. Coughlan in charge of the singing and the Rev. H. S. Cocks at the organ, a very nappy time was spent in chorus singing. On returning to the hall, which had been cleared

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In the meantime, a wonderfully attractive programme such as children love, was carried through, culminating in the lighting of 50 candles on a fine jubilee cake, and its cutting by Miss Goddard, the senior teacher in the school who was also a scholar 50 years ago.

Sunday, June 22, was the actual anniversary of the Jubilee proper, and praise and thanksgiving for all God's mercies were the dominant notes throughout the day. Holy Communion was celebrated at 8 a.m., and again at 11 a.m., when the Rev. W. G. Hilliard preached an inspiring sermon appropriate to the occasion on the word "Remember," taken from the Gospel for the day. The Rev. E. Cameron, an erstwhile Sunday School scholar and teacher, addressed a church full of children at 3 p.m., and gave interesting reminiscences of former days linked up with a gospel message on how to live the Christ-like life. At 7.15 p.m. the church was packed for the concluding service of thanksgiving, when a thought-provoking sermon was preached by the Rev. Dr. Micklem on the place and work of the Church in the world to-day. At the close of a most uplifting service the Rector announced the total offerings received to date in aid of the Jubilee Fund for the construction of an organ chamber and other improvement to the church, to amount to the gratifying sum of over £212. The singing of the Doxology and the hymn "Now thank we all our God" terminated a most successful week of happy reunions and recollections in which all who took part were encouraged to "go forward" to still greater exploits in the name of the King of Kings and Lord of Lords.

#### APPARATUS AND AFFLATUS.

It was by a humorous story that Canon Begbie drove home one of his points at the Chatswood Convention. A country journalist, in reporting a sermon, apparently found the word "afflatus" too much for him, and wrote "apparatus" instead. Pointedly the Canon applied it. "Is there not a danger of too much apparatus (organization) in the Church and not enough of the Divine afflatus (the living breath of the Holy Spirit)?"



#### 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 East, Vic., E.3.

Dear Girls and Boys,

I am sorry that there was no letter for you in last issue, but I am sure you didn't mind as you had more of "The Tiger Spirit." I promised to give you the rules for a real Indian game. Just before I give these I want to remind you that the serial and game are being given not only to amuse you, but so that you may learn more about India and her people, and so be more willing to help these people and obey our Lord's last command.

The game I have chosen is called "Gudoo," and here are the rules: Two lines of children face each other a little way apart. A chalk line should be drawn on the floor between them as a boundary marking off the ground of each. The children run across into "enemy's country" calling out "Gudoo." If they can get back across the line without finishing the word or having to draw breath they are safe; if not they are captured and made to join the other side.

I hope you will enjoy this, and, oh! just one more thing I have to tell you: In my next letter I shall tell you the rules for a stamp collecting competition. In the meantime, start collecting any stamps you can except the ordinary red 1½d. ones with King George's head on. Any boy or girl under 16 can enter.

Goodbye till next time.

I am, your own loving,

*Aunt Mat*

#### The Tiger Spirit.

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

It was about twenty-five feet from the ground, but Ramchandar Dass climbed like a monkey, and soon he was swarming upwards, with the other end of the rope slung over his shoulder.

He reached the big branch, and crawled half-way along it; then crawled back, leaving the rope hanging over, the end dangling nearly to the ground.

The boy descended, and still moving with feverish haste, hauled upon the rope-end with all his might, hauled until the body of the goat was swinging in the air, clear of the ground.

But that was not enough; he must haul it up, up; and it was no easy matter to raise that dead weight. Ramchandar Dass was dripping with perspiration and aching in every limb before he had at last succeeded in hauling it up to about fourteen feet from the ground. He measured the distance with his eye—yes, that would do! And he proceeded to secure the end of the rope round the tree-trunk, as high as he could.

The goat's limp body swung high over his head; that part of his plan was completed, and Ramchandar Dass turned feverishly to the next business.

His actions would have appeared very strange to any one watching. For he began to examine the trees round about, to pick up their fallen leaves and look at them carefully and anxiously, to run quickly from one to another, until he found what he sought.

But an outsider who thought that Ramchandar Dass, Head Boy of the Salmana School, was only botanically inclined would have been very much mistaken.

In one respect, he soon discovered what he sought. All about were great trees of the pipal variety, with very thick and tough leaves, perhaps six or eight inches in diameter. Those leaves, yes—they would do, they were the very thing.

And now Ramchandar Dass began to search for another kind of tree, a different species of pipal, the appearance of which he only vaguely remembered! It was a memory of his boyhood which had come to him as that sudden inspiration, and what was that particular tree like?

More by chance than anything else, he discovered it at last. A gash at the trunk with his billhook was followed by a trickle of whitish, milky sap, the sap which he remembered. Presently it was gushing fairly freely into a brass lotah which Ramchandar Dass fastened to the trunk, and excitedly the boy sought about until he discovered another tree of the same kind.

In that direction he could now do no more until a sufficient quantity of the sap had collected, so he set himself to gather together great piles of the big leaves, heaping them under the tree from which the body of the goat hung.

It was now, when there was more time to think, that Ramchandar Dass began to realize fully the great danger of his position, alone there in the jungle, and almost unarmed. It was very likely, more than likely, that the man-eater would return to its kill. He might do so at any moment, and in that case—

"Well, it's no good worrying about it," Ramchandar Dass decided; but he found it exceedingly difficult to think of anything else, with the sounds of the jungle filing his ears, and the fear of the jungle making his spine creep.

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Late Bishop of Newcastle—Right Rev. Dr. Long.

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#### Editorial.

##### A Record for the Bible Society.

ONCE again the British and Foreign Bible Society has eclipsed all previous achievements in the output of Bibles or portions thereof. The report presented at the Annual Meeting in London on May 14 last gave some amazing figures.

For the first time in its history of one hundred and twenty-six years, no fewer than 12,175,292 copies of the Scriptures have been issued, being an increase of 775,752 on last year's output. Further, the Society is selling more than double the number of copies in the languages of Britain than it sold ten years ago.

This year the Society issued over 1,800,000 copies of English and over 66,000 copies of Welsh versions. With the addition of embossed copies for the blind, diglots, and a few in Gaelic and Irish, a total of over 1,872,000 was reached—an increase of about 130,000. Out of this number the Society is sending abroad—chiefly to the British Dominions—840,000 copies, evidencing the extent to which the Dominions treasure their heritage in the English Bible.

Eight millions of the total portions were distributed by the Society's 1000 colporteurs, who between them speak nearly 400 different languages. This does not mean that these millions of

copies were loaded upon missionaries to be distributed as they had time. It means that they were sold hand to hand in various places of the globe, in other words, they were put in the hands of the people. The entrance of God's Word giveth light. May God so speed the work of the Society, that the message of the Gospel may shine into countless hearts, with all that infinitude of blessing which the knowledge of God and His love brings.

##### India—Our Need of Patience.

THE one thing that the British nation needs to-day with regard to India is patience, and yet more patience. We must never forget that Indians are our brethren and gifted brethren at that! We must have faith in them and their good qualities. Long ago great Viceroys, speaking as the mouthpiece of Britain, stated that when India was ready for it she would be granted dominion status and be allowed to govern herself as an integral part of the Empire. That time has not arrived. With her many races, many religions, many languages and castes, she is not ripe for that great step, which means self-government. However, it will come and the proposals of the Simon Commission are an earnest of these good times ahead! Meantime, it is encouraging to feel that in the present Viceroy we have a true Christian man. To know that he is at the helm is a great comfort to all who desire the good of India. Not only that, it needs to be remembered that it is the friendly missionary and not the political talker who is the real friend of Indians. Lawlessness there is, and we deplore it. Those who know state that it is engineered by foreign influence. Be that as it may, India is a land of villages, and it is to the missionary they bring their troubles. Add to this the splendid Indian officials, and a loyal, steadfast native Church, and we have no real cause for misgiving. India is neither a seething hot-bed of anarchy nor a land of cruel despotism. She is steadily working towards the goal, that all true lovers of India desire.

##### Arnheim Land Reserved for Aborigines.

WE note with much pleasure that the Minister for Home Affairs has approved of the recommendation that practically the whole of Arnheim Land, in Northern Territory, be reserved for Aborigines. Those who know the Aborigines best, and have their welfare at heart, have urged for many a long day that this reservation be effected. Already very promising missionary work has been accom-

plished in this territory by the C.M.S. Oenpelli Mission, by the Methodists, and other bodies. It is a virile people who live in these parts. Cut off from contact with whites, they more than hold their own. The land is suitable for various tropical crops, cattle raising is profitable and experience shows that under the benevolent and wise guidance of our missionaries, the desire to work, thrift, usefulness and character-building result. One thing, opportunity will now be afforded to show what the Aboriginal can do. It is gratifying to know that the Minister has decreed that Aborigines in North and Central Australia shall have a definite scale of wages for permanent workers, and shall be paid in cash. Further, that married men will be appointed police inspectors. These are two reforms our missionaries have long desired.

##### The Death of Bishop Long.

AUSTRALIA is immeasurably the poorer and the Church has lost a gifted son in the death of the Bishop of Newcastle—Bishop Long as he was familiarly known! He was an outstanding personality who left the imprint of his magnetic character wherever he went. He was masterful, big visioned, and challenging in the whole of his life, and yet he had the heart of a child! His greatest work was done as Bishop of Bathurst. In the great Western areas of the Mother State he will be remembered as a builder of churches. He reorganised the diocese and put its finances on a sound and permanent basis. Before coming to Bathurst he did a notable work as Headmaster of Trinity Grammar School, Melbourne, and this was crowned by splendid educational achievements in Bathurst.

Endowed by Nature with high mental powers and constructive ability, he made himself felt as an ecclesiastical statesman; the proposed new Constitution of the Church in Australia will be forever a witness to his intellectual calibre. He gave unstintingly of his powers of leadership and eloquence to the service of Christ and His Church. Of late he had not been in the best of health, and just as it was felt that he would make a notable contribution to the Lambeth proceedings, God called him.

We know that the recent Coal Strike and consequent turmoil and poverty in Newcastle and district weighed heavily upon him. Unflatteringly he did his utmost to reveal the mind of Christ through it all. To his widow and family and to the Diocese of Newcastle we tender our heartfelt sympathy.