

# Arnott's

# Famous

# Biscuits

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 against 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 filling his ears, and the fear of the jungle making his spine creep.

# The AUSTRALIAN CHURCH RECORD

For Church of England People  
"CATHOLIC - APOSTOLIC  
PROTESTANT & REFORMED"

Vol. XV. 67. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

JULY 17, 1930.

[Issued fortnightly.]

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



Australian Church News—Various Dioceses.

Church and the Working Man.

Lambeth Conference Begins.

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

Leader—"Pressing Forward."

Overseas News—Interesting Items.

Quiet Moments—"The Glory of the Lord."

## "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.

Please report at once any irregularity in delivery or change of address.

## 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 Viceroy, 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.



Training for  
**Christian Leadership**  
in  
**AFRICA and ASIA**  
is part of the task of the  
**CHURCH MISSIONARY SOCIETY**

Become an annual Subscriber to this inspiring piece of Service.

Addresses of the C.M.S.—  
242 Castlereagh Street, Sydney.  
Cathedral Buildings, Melbourne.  
217 Moorabool Street, Geelong.  
65a Gawler Place, Adelaide.  
92 St. John's Street, Launceston.  
29 Murray Street, Hobart.

**£100** urgently needed for the work  
of  
**THE BUSH CHURCH AID SOCIETY'S**  
**OUT-BACK HOSPITALS**  
and  
**CHILDREN'S HOSTELS**

These activities stand for the Gospel of the Good Samaritan and for the Witness of the Church of England.

Many patients (including maternity cases) come for help. The B.C.A. Sisters are giving unstinted and self-denying service. The Saviour's message is their ideal:

"Whosoever will may come."

Help them in their truly Christian task by sending your gift to:—

Rev. S. J. Kirkby, Organizing Missioner,  
B.C.A. Office, Diocesan Church House,  
St. Andrew's Cathedral,  
George Street, Sydney.

Victorian Office:—  
St. Paul's Cathedral Buildings,  
Flinders Lane, Melbourne, Vic.

**VICTOR  
PIANOS**

ARE NOTED FOR

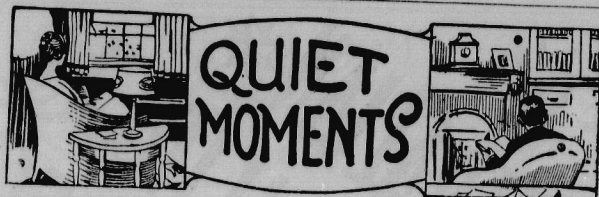
**Glorious  
Tone  
Responsive  
Touch  
Beauty of  
Design**

AND

**Solid  
Construction**

SOLD ON EASY TERMS  
CATALOGUES FREE

*Palings*  
338 GEORGE STREET,  
SYDNEY.



### The Glory of the Lord.

WE wonder how many of our readers have noticed a striking similarity between the experience at the dedication of the Temple and the experience at the rearing up of the Tabernacle in the wilderness many years before. In Exodus xl. 35 we read: And Moses was not able to enter into the tent of meeting, because the cloud abode thereon and the glory of the Lord filled the Tabernacle. And in 1 Kings viii. 11, we read: "So the priests could not stand to minister by reason of the cloud: for the glory of the Lord filled the house of the Lord." Now what does this mean? What is its lesson for us, now at this present time—we, out here in the Pacific, and in the year of grace, 1930.

We believe that that ancient temple, and still more ancient tabernacle, were intended to be read by us as types of the Christian church. The service of those priests long ago in tabernacle and temple, while very real in itself, was yet also typical of our fellowship and service to-day in the body of Christ. Now if that be so, then the meaning of the experience recorded above becomes plain. It is this: The glory of God should be the single aim of all Christian service and where that is so Self, as such, will have no place and no standing. It was a seventeenth century bishop who wrote the prayer:

"Direct control suggest this day,  
All I design or do or say,  
That all my powers with all their might  
In Thy sole glory may unite."

How different the case of those of whom we read "they all seek their own, not the things of Jesus Christ.

Now many of us are trying to combine both. We are trying to find our own advantage as well as the advancement of God's kingdom and honour. And how subtle and how persistent this temptation is.

(We shall be glad to hear from any of our friends who would care to send us something from their own garnered stores of reading and experience.)

### At the Holy Communion.

By Bishop Handley Moule.

THERE were few men more honoured or more loved in the Church a generation ago than Handley C. G. Moule, for many years a leader at Cambridge and afterwards Bishop of Durham.

We envy the students who enjoyed the advantage of attending his classes and the congregations who had the privilege of hearing him preach. And some of our readers will recall the interest with which they listened to his addresses at Keswick. But Dr. Moule also exercised a ministry of wide and lasting influence by means of his pen. His delightful volume on the Epistle to the Romans has had a very large circulation. Some of his smaller books are also packed full of soul-food. We print a few paragraphs from "At the Holy Communion." We recommend that they be read aloud in the home.

What is the Sacrament of the Lord's Supper?

### A Token of Covenant.

It is one of those two "outward and visible signs" which our dear Saviour instituted for His people's use and blessing. In itself it is a most simple thing. It is the breaking of Bread, the outpouring of Wine with blessings and thanksgivings in His name. And then it is the taking of the Bread and eating it, the taking of the Cup and drinking from it. That is all, as to outward actions; all, I mean, that is necessary in the service, all that is directly commanded by the Lord Jesus in His Word. I hear, I see, I take, I eat, I drink.

Yes, it is indeed a simple thing. But it is meant for a use full of wonder, full of blessing, full of God. In all ages you find the Lord God thus using simple, outward things for wonderful purposes in the soul. He appointed the Rainbow to be "a token" to Noah, to assure his soul that there would never again be a flood. He bade the Israelites eat a Lamb's flesh, once a year, in "token" that He had set them free, and would bless them with all blessings in their freedom. He bade Moses make a Serpent of brass, to be seen aloft on its pole, as "a token" of His will and power to heal all who would trust Him and obey. Even so the Lord Jesus took bread from the Passover Table, and broke it, and gave it to His disciples to eat; and he took the "cup of blessing," the last of four cups used at the Passover Supper, and gave it to them to drink; and He said that the bread was His Body given for them, and the wine was His Blood shed for them, and that they were to do this in remembrance of Him.

This was a divine "Token of the Covenant." Like the Rainbow, like the Passover, this blessing, breaking, pouring, eating, drinking, was to speak to our souls, through our bodies, straight from the Lord. It was to say to us, to you, that as surely as you, believing in the Lord Jesus, who died for sinners, eat that Bread and drink that Cup, so surely you, as His believing disciples, have part and lot in His full salvation. So surely are your sins forgiven you for His Name's sake. So surely are you one of His true living "members"; that is, a living limb of Him, as it were a little finger to be used by Him the Head. So surely have you the blessed gift of the Holy Ghost, who makes your poor heart the home of the presence of Jesus Christ. So surely are you an heir of heaven in prospect; He will raise you up again at the last day.

So, when you take the Bread and the Wine, which the Minister of Christ has consecrated (that is to say, set apart for this sacred purpose), what shall you think? What shall you believe? The Bread is in itself just bread still, the Wine is just wine. But because THE LORD has told you to take them "in remembrance of Him," and because you who take them humbly believe in Him, therefore, that simple Bread, that small draught of Wine, speak straight from Him to you. They are like the very sound of His

Voice saying: "All is true, all is yours. It is no dream that I died for you, and that you are saved by Me, any more than your eating and drinking is a dream." They are like the very grasp of His Hand taking hold of your hand, and meaning: "We are one, poor believing sinner. I have joined you, I have clasped you, to Myself. As surely as you touch and taste that Bread and Wine, so surely you, who believe in Me, are one with Me."

### Lambeth Conference Begins.

WITH due solemnity and impressiveness the Lambeth Conference began on Monday, July 7. The procession of over 300 bishops within the precincts of Lambeth Palace must have revealed something of the strength of the Anglican Church dispersed throughout the world. As each Bishop entered the historic Archbishop's Library, he occupied a named chair specially made for the conference, which each may take away in due course as a souvenir for a nominal sum.

There must have been a surge of emotion through many a Bishop present, when the President, Dr. Cosmo Gordon Lang, Archbishop of Canterbury, rose to open the proceedings with an address of welcome. Some were present for their second and even third conference, some for their first, while Nationals of Africa, India, China and Japan were there! But most poignant was the absence in body of Archbishop Lord Davidson, whose death a few weeks ago left a great blank in the episcopate. He had for almost a life-time meant so much for Lambeth. We doubt not that his spirit is near in active interest!

### The Doctrine of God.

Newspaper reporters are not allowed at the conference; it is altogether private. However, each day, as far as possible, communiques will be issued reporting the Bishops' doings. At once, after the opening proceedings, conference got to work and discussed the doctrine of God in relation to modern thought and non-Christian religion and ideals, also as determining the character of Christian worship and its realisation by teaching and study. The matter was referred to a committee for consideration and report. For Australasians, it is interesting to note that the Archbishop of Melbourne, and the Bishops of Goulburn and Christchurch, N.Z., were speakers in the discussion.

### Inaugural Sermon.

On the day prior to the opening of the Conference, the Inaugural Service was held in St. Paul's Cathedral. The Archbishop of York, Dr. Temple, was the preacher. Doubtless with his great knowledge and ability, the sermon was worthy of the occasion. The cables have given us but a snippet of the utterance. This says that Dr. Temple deprecated the undue prominence assigned to controversies within the Church. "The great issue for religion in our day is not to be found in our differences about the sacramental doctrine," he said. "It concerns faith in the Living God. The first duty of the Church is to be sure how to present the truth of God, so as to reveal its adequacy to the needs of the day."



Can we still believe?

"Suburban Parson" writes:—

I notice in the daily press that four clergy of the Diocese of Sydney are exchanging pulpits in rotation, and are endeavouring to give four answers to the question: "Can we still believe?" Their addresses are the product of their united deliberation. Any effort in this way to bring the Christian message to the people is to be commended. However, I doubt the value of presenting the matter in the way of the title. To me the title "Can we still believe?" is a sort of negative one, and at the outset suggests doubt. Would it not have been better to have put the title "Why we believe," "Why we believe in a personal God." These are days when there must be no uncertain sound. Conviction with regard to Divine revelation means so much. My first reading of the leaflet advertising the course of sermons, suggested rationalism and a rationalistic outlook somewhere at work. I may be wrong. In any case, these are my notions.

### The Common Cup in Holy Communion.

"Discipulus" writes:—

Your correspondent, "Still Perplexed," in the last issue of the "A.C.R.," raises the question as to why the Church of England should continue the practice of administering the Sacrament of the Holy Communion by means of a Common Cup. It may interest your correspondent to know that there is nothing said in the New Testament about the Sacrament being administered by means of "Individual" cups, but we are told that our Lord "took the Cup" (literally, "a Cup") and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My Blood of the new testament, which is shed for many for the remission of sins." (Matt. xxvi. 27, 28.) In administering the Sacrament by means of a common cup, the Church of England is simply following the action of the One Who instituted the Sacrament.

Again, there is a potent symbolism in the common cup, which is lacking in the "individual" cup, for as we all drink of the one Cup, we are reminded of our Communion with our Lord and with one another. St. Paul says, "The Cup of Blessing (Gr. 'To potation')—a single cup) which we bless, is it not the communion of the blood of Christ?" thereby implying that as the Christians partake of the one Cup they demonstrate their common union with one another and with their Lord.

As for the use of the Common Cup endangering the health of the community, as your correspondent asserts, can "Still Perplexed" bring forward any well authenticated case in which the partaking of the sacrament has caused the spread of disease?

### The Revised Version.

#### READING IN CHURCH SERVICES.

We are glad to note the reference by "Recorder" in the columns of the English "Record," to the Rev. P. W. Dove, of Lakemba, Sydney. Mr. Dove has been writing to England with regard to the reading of the Revised Version in Divine Worship. "Recorder," is quoting Mr. Dove's remarks, goes on to quote:—

The Revised Version of the Bible is not, in his (Mr. Dove's) opinion, an improved translation. The endeavour of the Revisers to reproduce Greek perfects by English perfects has resulted in many bad translations. For example, John xi. 27: "Yea, Lord, I have believed that thou art the Christ." The translation of 2 Timothy iv. 10, "Demas forsake me . . . and went" should certainly be "Demas has forsaken me . . . and has gone." In John xi. v. 11 and 12, "is fallen asleep" is more correctly rendered in the Authorised Version "sleepeth," as it indicates a continuing action. In the delicate distinctions of English tenses, the Revisers, though great Greek scholars, were not well versed. It would be easy to give many examples. "The Authorised Version is a magnificent classic of beautiful English, and a very faithful translation. The Revised Version reads, in many places, like a school-boy's translation of a classic."

## FOR CHURCH MUSIC

### DIOCESAN BOOK DEPOT MELBOURNE

Which is also the Australasian Depot for

The Original Duplex Movement  
Material

Send Orders. Write for Information

### The Home Mission Society (Sydney Diocese.)

Assists growing Parishes—crowded City Parishes—lonely Bush Parishes. Thinks of the sick and dying by paying towards Chaplains' Stipends.

Helps the Student to pay his fees, and would like to do much more. Make it possible by doing your share in the great work.

F. P. J. GRAY, Esq., Hon. Treasurer.  
VEN. ARCHDEACON CHARLTON,  
Organising Secretary.  
Diocesan Church House, George-st.,  
Sydney.

### Parents or Guardians.

We want you to send to our office and ask for "HELPS TO PARENTS IN EXPLAINING MATTERS OF SEX TO THE YOUNG," issued by the Bishops and General Synod, together with 10 White Cross booklets suitable for parents, boys and girls. You will never regret the expenditure of ONE SHILLING in providing yourself and family with knowledge on the most important subject of sex in the purest style.

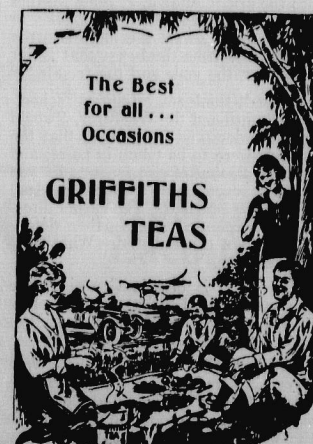
### THE AUSTRALIAN WHITE CROSS LEAGUE.

56 ELIZABETH STREET, SYDNEY.  
W. E. WILSON, Hon. Secretary.

### WILLIAM TYAS

Town Hall Book Arcade,  
558 GEORGE STREET, SYDNEY.  
New Books.

Fullerton, Life of F. B. Meyer, 7/6, posted 6d.; Moffatt, Love in the New Testament, 10/6, posted 8d.; Hay, Life of Charles Inwood, 7/6, posted 6d.; Bound, The Necessity of Prayer, 5/-, posted 4d.; Connor, The Runner, 6/-, posted 6d.; Porter, Frickles Comes Home, 6/-, posted 6d.; Richmond, The Listening Post, 6/-, posted 6d.





## Roadside Jottings.

(By The Wayfarer.)

## Mistakes Somewhere.

"COME in, Mr. Wayfarer," was the exclamation, as the Wayfarer returned from one of his rounds, and entered the sitting room of the little boarding house. "We were just wanting you to help us to settle a lot of questions. And first we want to know—how far is the Bible dependable?"

"Isn't it dependable all through?" asked the Wayfarer. "What's puzzling you just now?"

"Why, Brown has just brought home a little 16-page booklet by a certain Canon Storr, a learned man, a Canon of Westminster and Examining Chaplain to the Archbishop of Canterbury, and in it he distinctly says that there are mistakes in the Bible."

"What a clever man he must be!" said the Wayfarer. "Does he give any examples?"

"Yes," said a young man; "on page 7 he says, 'We read in Genesis vi. 19 that Noah was commanded to take two of every kind of living creature into the ark. But in the next chapter, Gen. vii. 2, he is told to take seven of the clean beasts and two of the unclean. Both statements, he says, can't be true.' Then he goes on, 'In Genesis i. the animals are said to be created before man; but in Genesis ii. 19 they are said to be created after man. That's another discrepancy. Then on the same page he says that in Judges xx. there is a clear exaggeration of numbers; and that it is difficult to believe that Samson killed 1000 men with the jawbone of an ass; and finally he says that the Science of the early chapters of Genesis can't be accepted, as it conflicts with modern science.'"

"Are those all the mistakes he finds?" asked the Wayfarer.

"They are all that I have seen in the little book as yet," replied the young man, "but of course, if he is right the Bible is not perfectly reliable, is it?"

"He's pretty hard up to find discrepancies," said the Wayfarer, "but let's look at his difficulties. The Bible contradicts itself, does it; Gen. vi. 19 says that Noah was to take the animals in pairs, and Gen. vii. 2 he is to take seven of the clean and two of the unclean; and both statements can't be true? Well, now, the exact translation from the Hebrew is—vi. 19, 'And from every living (creature) from all flesh by two from all thou shalt bring into the ark.' And vii. 2, reads, 'From every clean beast thou shalt take to thyself seven seven, the male and the female, and from the beast that is not clean two, the male and the female.'"

"I don't think any intelligent school-boy," continued the Wayfarer, "would fail to understand from vi. 19 that the animals were to be taken in pairs; and from vii. 2, that of clean beasts he was to take seven pairs, and of unclean beasts only one pair. The earlier direction is expanded into further detail, but it is not contradicted. What's his next trouble?"

"His next is that in Genesis i. the animals are said to be created before man; but in Gen. ii. 19 man is said to be created before the animals."

"It is difficult," said the Wayfarer, "to understand how a clergyman, a teacher of the Bible, can write such rubbish. Here is the only Book in the world that tells us how we may

have everlasting life, and a clergyman, who ought to seek above all things to expound and enforce it, searches it with a microscope for trivial errors in order to show his own cleverness in discrediting it. However, here is no Biblical error at all; but only a display of Canon Storr's ignorance. His statement is not only untrue but positively dishonest. Gen. ii. 19 says that out of the ground the Lord God formed every beast of the field, and brought them to the Adamite (correct translation) to see what he would call them. Now, I venture to say that no honest critic—one not one but a man who is anxious to find a discrepancy—would take that verse to mean that man was created before the animals. Both the Adamite and the animals being in existence, the Adamite, by God's appointment, gave names to the animals. The Garden of Eden, that sequestered valley in the Caucasus Mountains, contained, I imagine, very few animals; and the naming was, I presume, a very gradual process. Does Canon Storr really take it to mean that the Lord God brought all the animals in a long procession, and said to Adam, 'Now, then, Adam, what shall we call this? and this? and this? And that Adam answered, 'Cow, Lord; sheep, Lord; rabbit, Lord.' Is it not self-evident that the Adamite race must, in the very nature of things, have given names—first to the animals that they met with in Eden, and afterward, to the larger groups that they met with outside? So I think we need not worry about that.

"But, further, I am afraid that Canon Storr, when he set out to find discrepancies in the Bible, either didn't know, or didn't consult the original Hebrew. So he is guilty of rashness and carelessness, in presuming to criticise God's Word without such careful examination of the original as alone could justify him. Apparently he doesn't know that the creation of man isn't mentioned at all in Genesis. So you can't say from Scripture that it either preceded or followed that of the animals."

"Not mentioned!" cried a young lady. "Why, doesn't it say that at the end of all the other work of creation, God created man in His Own image?"

"Our English Bible says so," said the Wayfarer, "and I'm sorry to say that I'm not a Hebrew scholar. But I understand, on very good authority, that that verse ought to read, 'And God said Let Us make Adam (not Man) in Our image after Our likeness'; and 'so God created the Adamite (not Man) in His image'; and so again in Gen. ii. 19, it was the Adamite, the race, and not Adam, the individual, to whom the naming of the animals was committed. The creation of man, as man, is silently included, without special mention, among the mammals of the sixth day; and a man who presumes to criticise the Bible ought to have a more adequate knowledge of the text."

"If that is so," said the young man, "what a lot of difficulty it clears away about previous races of man—pre-Adamite man, pre-glacial man, and about all those old skulls that scientific people are always finding. Then the Bible doesn't say, after all, that Adam, 6000 years ago, was the first man, as our early teachers taught us. I often wondered how that could be true!"

"No, he wasn't," said the Wayfarer. "Adam was the last of God's creation, not the first. He was the first of the Caucasian race, the highest and most perfect race, the race formed, above all others, in the Image of God. Negroes and Mongols, and

perhaps other still existent races, were in the world before him; while, as you say, races and races of Primeval man, pre-Glacial man, and others, had come and gone, lived their time and died out, before the Caucasian race appeared; and they have left us their habitations, their kitchen-middens, their weapons, their tools, their ornaments and even, sometimes, their drawings, to witness to their existence, and to their possession of at least some degree of civilization."

"What a pity," said the young lady, "that the Bible doesn't tell us more about them. How interesting it would have been!"

"The Bible wasn't given us to satisfy curiosity," said the Wayfarer. "Its one topic is Sin and Salvation, and God's dealings with mankind in view of these. So it gives first a short, but accurate account of the creation; then a brief summary of Adamite history down to Abraham. Then the history narrows down to treat of Abraham and the Chosen Race, down to Christ; and then it ends with the story of Redemption and the future glories of Christ's Kingdom. Nothing is included but what is practical, and nothing omitted that we need to know."

"Go on!" said the young man. "There are only three more of Canon Storr's difficulties to explain. He says the numbers in Judges xx. are unreliable; and he doesn't believe that Samson killed a thousand men with the jawbone of an ass; and then he says that the science of the early chapters of Genesis contradicts modern science. What about those three points?"

"I admit," said the Wayfarer, "that numbers in the Old Testament are liable to error. A dot, inserted or misplaced, seems to make a big difference. However, let's leave the rest till next time. Perhaps, too, by that time somebody else might have found us some questions really worth answering; which Canon Storr's are not. I don't mean, of course," said the Wayfarer, "that a mere amateur like myself can answer all questions about the Bible. But what we can't answer we can always pass on to our friend the Editor of the A.C.R."

## The Bishop of Liverpool and the E.C.U.

Not for the first time has the English Church Union tried to squeeze the Bishops into certain lines of action. They have not found things all their own way with the Bishop of Liverpool, Dr. David. Recently the Bishop attended a meeting organised for certain purposes of protest. He sat in the body of the hall, and when invited to the platform to address the meeting he did so.

"Dr David was cordially received, but his speech was more than once interrupted by expressions of dissent. The Bishop expressed his gratitude for the opportunity of putting his case before the meeting. At the same time, he said, he did not acknowledge the claim of the meeting to sit in judgment upon him. Dr. David said that in the action he took last October he acted with the authority of his brethren in the Diocesan Synod. He waited a year before taking that action, and in the meantime pleaded with the three incumbents concerned. In the end he had no alternative but to take the course he adopted. The Bishop added, amid cries of dissent, that he did not think those who supported the protest were being very well led, and that was at the bottom of all the trouble, and that he would proceed to do as he had done in the policy he had laid down. The resolution was voiced, but there were several dissenting voices."



The Rev. S. Arnson, rector of Richmond, Tasmania, passed away this last week in Melbourne.

The Rev. W. G. Nisbet, rector of Hornsby, N.S.W., has accepted nomination to the rectorship of St. Anne's, Homebush, Diocese of Sydney.

Mrs. C. J. Berg, a very old resident of Surry Hills, Sydney, has passed away at the age of 78 years. She left £50 to St. David's Church, Surry Hills.

The Rev. J. H. Wilcoxson has been appointed locum tenens of St. George's, Earlwood, Sydney, for six months, during the absence of the vicar in Sydney.

The Rev. J. T. Phair, rector of St. Mary's, Balmain, is seriously ill in the Balmain Hospital. Mr. Phair will be remembered for his work in the Dioceses of Bendigo and Adelaide.

The Rev. Canon Begbie has obtained leave from his parish of St. Stephen's, Willoughby, so as to act as diocesan missionary for a period of three, or perhaps six, months in the diocese of Sydney.

Canon Cassian Crotty, of Melbourne, who has been on extended holiday in England, plans to leave London on return to Australia on September 3. He has had delightful days in Oxford and Cambridge.

Bishop Mowll, of West China, is planning to return to his diocese from Lambeth Conference by way of Canada and Australia. His present intention is to leave London as soon as Lambeth is over.

The Rev. W. V. Thompson, who has been assistant minister at St. Mark's, Granville, and scoutmaster of St. Thomas' Boy Scouts for some time, has been appointed curate at St. John's, Parramatta.

The Rev. G. A. Baker, of Armidale, has been appointed vicar of West Tamworth, N.S.W. The Cathedral C.E.M.S., in which Mr. Baker took an active part, gave him a farewell gift.

The death of Mr. R. O. Breden, of Young, N.S.W., manager of the Commercial Bank, removes an active member of St. John's Church in that town. He was a fine townsman and took a deep interest in public movements.

The Rev. J. S. Boardman, rector of St. Peter's, Sydney, returned to his parish for the first Sunday in July, after a refreshing holiday to Cairns and the Queensland tablelands. He writes in his July Parish Notes very interestingly of his journey North.

Miss Winifred Foy, our own missionary of the Parish of St. Thomas', Enfield, Sydney, at Kaloleni, in Kenya, was welcomed home in St. Thomas' School Hall on June 17. The occasion was the medical gift night. Miss Foy spoke most interestingly of her work.

The Rev. H. C. Russell, rector of Woy Woy, has been appointed rector of Cooma, Diocese of Goulburn. Mr. Russell was formerly organising secretary for Missions in the Diocese of Newcastle, and took a very active part in fostering the World Call.

We congratulate the Rev. A. M. Levick, vicar of Balwyn, Melbourne, on the attainment of the silver jubilee of his ordination. Mr. Levick is happily remembered for his good work in N.S.W., both in important parishes and in connection with the A.B.M.

A deputation from the C.M.S., London, will visit Australia in 1931. Most likely the Rev. W. Wilson, General Secretary of C.M.S., will lead the deputation, accompanied by one or more of the home organisation staff.

The death of the late Frank E. Boyden, as the result of an accident, removes an active churchman. He was churchwarden and Sun-

day School Superintendent of St. Clement's, Mosman. The Rev. Canon Begbie and the Rev. Clive Yarrington officiated at the funeral.

The Rev. R. J. Hewitt has so far recovered after his operation as to return to his home at Wahroonga, Sydney. We hear that the Rev. P. J. Bazeley, of All Saints', Petersham, is to enter hospital for an operation. The Rev. A. Dempster, of St. Augustine's, Stanmore, is also very ill.

Dr. Guinness, of London, who hopes to proceed to China on missionary service, under the C.I.M., has been in Sydney for several weeks, visiting Church Secondary Schools and interesting the scholars in Bible Study. We understand that deep and living interest has been created.

Mr. R. C. Atkinson, a keen churchman, and sometime member of the parishes of Hurstville and Enfield, and lately stipendiary magistrate at Broken Hill, has returned to Sydney as Acting Chief Industrial Magistrate. We congratulate him on his promotion.

It is interesting to note that Miss Marion Jellicorse, who is engaged to be married to Dr. Crick, Bishop of Ballarat, has known him from pre-war days. The Bishop was then chaplain at Sandhurst Military Academy, England, and Miss Jellicorse's father, an officer on the staff. The marriage will take place in September.

Professor J. T. Wilson, Professor of Anatomy, Cambridge, and formerly of Sydney University, is an visit to Sydney after ten years' absence. Professor Wilson is staying with his son-in-law, Mr. Lloyd Hutchison, of Pymble, N.S.W., a synodman and son of Mr. Wm. Hutchison, the well-known and devoted Sydney churchman.

The death of Mrs. R. E. Newell, at the age of 82 years, removes a devoted worker of St. Stephen's Church, Penrith, N.S.W. Her great grandfather, Mr. G. M. Woodhouse, was an early pioneer and for a period private secretary to Governor Macquarie. Mr. W. E. Newell, a prominent lay reader, of Sydney Diocese, and C.E.M.S. worker, is a son, to whom we extend our sympathy.

The death of Rev. Canon Alfred Davies, at Leura, N.S.W., and formerly rector of Toowoomba, Queensland, removes a well-known figure from the Diocese of Brisbane. He was deeply interested in the missionary work of the Church and took an active part in all diocesan matters. For sixteen years in succession he had visited the Blue Mountains in N.S.W. for rest and change.

Miss Boydell, missionary in Japan, was welcomed home at the General Committee of the N.S.W. C.M.S. on Monday last. She gave information about her work in Japan and made happy reference to the unbounded kindness shown to her recently by the Rev. Paul Nagano. He has not forgotten Australian hospitality on the occasion of his visit here several years ago.

A notable tribute to the work and character of the late Mr. H. Evans, of Sydney, was paid by the Rev. W. G. Hilliard at the funeral service in St. Augustine's, Stanmore, on 27th June. Mr. Evans was treasurer of the Children's Homes, Carlingford, N.S.W. He was instrumental in building St. Augustine's and furnished it in many ways, providing the fine organ. He was a personal friend of the Most Rev. the Primate, Canon Goddard and Rev. R. Rook assisted at the funeral service, which was largely attended.

A cable announces the death of Rev. Canon Carr Smith, vicar of Forty Hill, Enfield, England. Canon Carr Smith was rector of St. James', Sydney, from 1896 until 1909.

Here he did a notable work, along lines of very advanced churchmanship. During his rectorship he modernised the whole of the interior of the church. He filled the office of chaplain to Earl Beauchamp, then Governor of New South Wales, and was chaplain to Sydney Hospital from 1899 to 1909. From 1897 to 1909 he was a fellow of St. Paul's College.

The death of Rev. Canon Alldis, at the age of 81 years, removes one of the pioneer clergymen of the Diocese of Bathurst. After his ordination he was in charge of the Brewharra parish. Leaving there in 1883, he took charge of the parish of Aramac, in Queensland, until 1887, and then of Molong, where he remained until 1915. He was appointed Rural Dean of Orange in 1894, and Canon of All Saints' Cathedral, Bathurst, in 1903. During his long term at the last-mentioned parish (which is now divided into two parishes) he built five new churches, including the new parish church, and freed all of debt. He retired from active work in 1915 and has lived at Westmead, near Parramatta.

Dr. Heywood, formerly Bishop of Southwell, England, has brought out a very interesting volume on the history of the Lambeth Conference. In referring to personalities at the Conference now sitting in London, he mentions the names of Australian Archbishops as those who will be present and then goes on to say: "One of the most notable of the Australian Bishops—himself Australian born—is Dr. Long, the Bishop of Newcastle, generally considered to be a leading figure in the Australian Church. Among the others, the Bishop of Bathurst, the Rt. Rev. Horace Crotty, is well-known for his interest in the 'World Call' movement; Dr. Cranswick, in connection with the 'World Call' in Australia; Dr. Feetham, formerly Head of a Bush Brotherhood, has done a great work as Bishop of North Queensland."

## Question and Answer.

Q.: Does our Church encourage us to attend the Holy Communion without receiving the Bread and Wine?

A.: No. Non-communicating attendance is strongly condemned in the 2nd Book of Homilies, No. xv.: "Our loving Saviour hath ordained and established the remembrance of His great mercy, expressed in His passion in the institution of His heavenly Supper, where everyone of us must be guests and not gazers; eaters and not lookers."

Q.: Why does the Church thus condemn non-communicating attendance?

A.: Because it is considered by many as too similar to High Mass, and as contrary to the command of our Lord when He said: "Take, eat," "Drink ye all of this," and therefore contrary to the letter, spirit and intention of the Holy Communion Service, which must be in accord with Holy Scriptures to be allowed in the Prayer Book. (See Art. vi.)

## 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.

July 20 (5th after Trinity).—1, 564, 398, (427); 95, 165, 246 (149), 37.

July 27 (6th after Trinity).—550, 275 (7), 377; 529, 329 (270), 500, 21.

## SEVAC Brushing Lacquer

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

Buy a Tin To-day Stocked by City and Suburban Stores  
STERLING VARNISH CO.





"Our habits are our stories, and tell whence we have come and how we came to be what we are."—Moore.

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

## JULY.

- 17th—Franco-Prussian War began, 1870.  
 18th—Papal Infallibility proclaimed, 1870. It is well said the Pope is only infallible (as we all are), when he is right.  
 19th—Sunday after Trinity. "Godly quietness" is much to be desired. But better a good healthy disturbance than to settle down in error. "First purity, then Peace," said the Apostle.  
 20th—Defeat of Spanish Armada, 1588. One of the eras when the Empire overturned another Empire.  
 20th—St. Margaret, Virgin and Martyr of Antioch, 278.  
 21st—Robert Burns died, 1796.  
 24th—Gibraltar taken by English, 1704. Another of "the gates of the enemy," so wonderfully held by Britain throughout the world, as no other Empire ever possessed such strategic hold.  
 25th—St. James. Day of Intercession for New Guinea Mission.  
 26th—Irish Church disestablished, 1800.  
 27th—1st Sunday after Trinity. This is another of the "Love Sundays" of the Calendar. A little more love shown among professing Christians would do more to extend the Church than hundreds of "successful" affairs. Till we love God above all things we cannot reach up to highest blessings.  
 28th—Austria declared War on Serbia, 1914. First newspaper printed in England, 1588.  
 30th—Relief of Derry, 1689. Let us not forget that still in Ireland there is much unmarked persecution taking place.  
 31st—Third Battle of Ypres, 1917.  
 Next issue of this paper.



## "Pressing Forward."

ONCE again the great Church Missionary Society for Africa and the East has presented the annual report of its labours during the past year. The reading of this report is most exhilarating. It sparkles with references to notable achievements in the world fields in which its missionaries labour. The entering in of open doors, the seizing hold of opportunities, the enlargement of its policies and practice have marked the Society's operations during the year—hence we do not wonder that the published popular story of the year is entitled "Pressing Forward." Not only is the record a tribute to the power of the everlasting Gospel and to the fact that Christ the Lord is ever bringing forth things new and old through His consecrated servants, but we venture to affirm that the conquests of the Society overseas constitute the finest piece of evidential witness that we have to the power of the Evangelical principles of the Church of England. Not only that, the most cursory glance at the notable statement made by the General Secretary at the Annual Meeting in London in May, shows how amazingly the C.M.S. has enlarged the territory and furthered the organisation of the

Anglican Church in the world during recent years.

It is worthy of note that in its history the Church Missionary Society has been instrumental in the creation of no less than twenty-nine bishoprics. No fewer than seventy-three C.M.S. missionaries have been raised to the episcopate, and at the present moment the Society is entirely responsible, financially, for fourteen overseas bishoprics and is partly responsible for seven others. Then, again, C.M.S. has led the way in the native episcopate, while seven out of the ten native bishops overseas are in C.M.S. areas.

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, are due to C.M.S. Then in South India, of the 395,000 Church of England members who are affected by the proposed Reunion scheme, 287,000 are in C.M.S. areas. At once it will be seen what a striking contribution this great Evangelical Society has made to the Church of England. More than half the Indian members of the Church in India owe their Christianity to C.M.S. Ninety per cent. of Anglican missionary work in Africa is financed by C.M.S., while in Mohammedan lands C.M.S. responsibilities are equal to those of all other Church Societies put together. Truly a noble part has this Society played in widening and deepening the range of the Anglican Church in the world!

But it is with the impact of the Gospel on individual lives that we are concerned; and herein C.M.S. missionaries ring true to their great forerunners in world evangelisation. By the power of the Holy Spirit they have been able to turn heathen men and women from idols to serve the living and true God. So we read that widespread evangelism is a conspicuous mark of the Society's efforts. New areas in East and Central Africa have come under its missionaries' influence, while, despite serious retrenchments in certain missions, altogether fifty-four new C.M.S. stations in different parts of the world have been opened up within recent years, and the number of Christian congregations connected with its missions has increased by 2296. The story of winning the outcasts of India for Christ is the story of Christianity at its best, and is more thrilling than any romance. Not only so, because of the change wrought in these peoples, a remarkable movement towards Christ has begun among the caste people. We see Christians of the sweeper or scavenger class selling Gospels and speaking of their faith to soldiers, traders, and others, who would formerly have considered them unapproachable. Chinese and Japanese Christians are giving a lead to the Church throughout the world by the splendid faith and courage with which they have initiated evangelistic campaigns to bring thousands of their fellow countrymen into personal allegiance to Jesus Christ. Everywhere there are signs of a growing consciousness that Christian experience and witness must touch the whole of life in all its relationships. Thus it will be seen that all along the line, through the lead of this great Evangelical Society, a perceptible strengthening of native Christians in Church consciousness has eventuated, filling them with the supreme passion to make the Church of their land a living and moulding force. In a word, the Church overseas is pressing forward. That there are problems facing the Society overseas

need hardly be stated. There is the task of shepherding the thousands of young converts; and each year sees remarkable increases in these! The education of the people, equipping them for life and strengthening their Christian conviction and character against the onslaughts of secularism, the struggles against age-long heathen customs, the fight for purity where polygamy abounds, the building up of moral and spiritual character, all cry aloud to the supporters in the home lands to provide men and means. Indeed the great cry is for men recruits—young doctors are needed to fill the gaps in forty-two C.M.S. hospitals. Ordained men and educationalists are needed for posts where, in many cases, funds are in hand. Last, but not least, young men for definitely evangelistic work, men who will ultimately become superintendents of districts, are wanted to lead the young Churches of Africa and the East out in witness for Christ.

Surely there can be no more appropriate title to the report of C.M.S. work than "Pressing Forward." To the servant of God who wants to achieve for Christ, it is attractive and challenging. May the response of the homeland be worthy of so great a cause. And never forget that when Australians support C.M.S. of Australia and Tasmania, they are backing up C.M.S. the world over.

## The Late Bishop of Newcastle.

The Right Rev. C. M. Long, D.D., LL.D.

THE announcement in the cables on Thursday last that Bishop Long had been taken ill at the Lambeth Conference and that he had passed away some hours later in St. Thomas's Hospital, London, not only came as a terrific shock to Australian citizens, but filled the Church with a profound sense of loss. George Merrick Long was a leading figure in the life of this land. He could ill be spared. He had put his hand to many tasks in the Church's work and witness, all of which he discharged with great gain to the work of God and with honour to himself.

Dr. Long was born at Carisbrook, Victoria, in 1875. He became a student of Trinity College, Melbourne, and gained many distinctions through his university course. He was a brilliant student and revealed through these years marked intellectual powers and gifts of leadership. In 1899 he was ordained deacon by Bishop Goe, of Melbourne, and immediately took charge of the large bush district of Foster, Gippsland, where the church and vicarage had recently been destroyed by bush fire. He remained there three years until both were rebuilt and paid for.

In 1900 Dr. Long was raised to the priesthood, and in 1902 became curate of Holy Trinity, Kew. Two years later he accepted the headmastership of Trinity Grammar School, Kew, where he achieved notable results. Here he remained seven years, becoming, in 1910, Canon of St. Paul's Cathedral, Melbourne.

Dr. Long was elected Bishop of Bathurst in 1911 and was consecrated in St. Andrew's Cathedral, Sydney, in November of that year, by the Archbishop of Sydney. At once the strength

## Church Overseas.

## A Multitude of Anniversaries.

Dr. John R. Mott.

During May and even into June, London is surfeited with anniversaries. Britishers love to have organisations for this and that. It is their way of getting things done. Reading between the lines, the reports of these gatherings suggest uplifting and inspiring occasions. Not content with anniversaries, there are the visits each summer of noted American and Canadian preachers, by way of exchange—Britishers going across the Atlantic. Amongst the visitors to London this year is Dr. John R. Mott. He has spent a strenuous two months in England, holding private conferences and talking to groups here and there and at the Universities. He only addressed one public meeting in London, when he spoke on "The rising spiritual tide." He welcomed, he said,

"The criticism of the present day. How much better it is than the old apathy, indifference, numbness and unresponsiveness of non-Christians in the past. 'I have never known a time in all these forty years of travel among the nations, when I have been pressed by so many questions as the last two years—leading questions, questions that lead into the heart.' He spoke of hopeful indications from many quarters, and gave very definite proof that the need of missionaries, of the right kind, is as great to-day as ever."

## Society for the Propagation of the Gospel.

The outbreak of the Great War gave him further opportunity of service. He served as Chaplain of the A.I.F. and held the rank of Brigadier-General, receiving from the King the honour of C.B.E. His great work amongst the Australian soldiers was the work of organizing opportunities for education and civil training on the part of the men. This was an arduous task which he accomplished with splendid results. He returned from overseas in July, 1919, and resumed his duties at Bathurst.

In 1928 he became Bishop of Newcastle, to find himself in the midst of grave industrial troubles and consequent poverty in the great mining areas of his diocese. But bravely and constructively he faced his new responsibilities—albeit feeling the strain and anxiety.

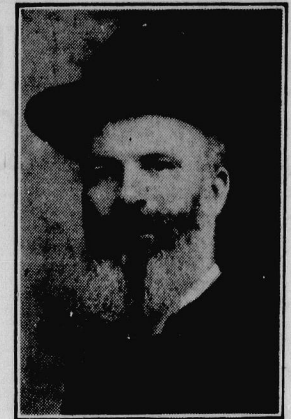
His next step was to go to England for the Lambeth Conference, with Mrs. Long and their two daughters.

One piece of work which marked him out as a man of constructive leadership was the preparation for and initiation in General Synod of a new Constitution of the Church of England in Australia. Though not finally accepted by all the dioceses in Australia, his work in the matter won the greatest admiration.

Dr. Long was a great advocate of the Missionary Cause. He was ever in the vanguard of social reform. Manly, venturesome, of keen intellect, and gifted by God in many ways, he has left an indelible mark on the life of the Australian Church. He would have adorned any position in Church or State.

In 1900 Bishop Long married Miss Alexandra Joyce, of Maryborough, Victoria. There are three sons and three daughters of the marriage.

Memorial services were held in St. Andrew's Cathedral, Sydney, Christ Church Cathedral, Newcastle, and All Saints' Cathedral, Bathurst, on Sunday last, when notable tributes were paid to the late Bishop, and expressions given to the distinguished services which he had rendered to the Christian forces of our land.



THE REV. CANON CARR SMITH, whose death is announced by cable from England. He was Rector of St. James' Church, Sydney, 1896-1909.

Newport, Wales, during the week commencing October 5. The Bishop of Monmouth will preside and the general subject will be "The Mind of Christ in relation to Modern Problems." "Problems of Self," "Problems of the World," "Problems of the Church" are the main headings.

## Modern Churchmen in Conference.

Modern Churchmen every year meet in conference in England to discuss vital questions concerning the Faith and the Church. A Conference is being held in August in England, and the subject of the Conference will be

## Problems of Personal Life.

The Very Rev. the Dean of St. Paul's, London (Dr. W. R. Inge) is the President and will speak on "The Modern Outlook in Ethics." Papers will follow each day by leading Churchmen on the following subjects:—"Birth Control—Its Medical and Social Aspects"; "The Christian Moral Ideal"; "Christian Marriage and Divorce"; "Problems of Christian Stewardship with reference to Money; Gambling and Leisure"; "The Claims of Beauty in Modern Life."

We shall be interested to read the results of this Conference and feel sure that good results will be obtained from a frank discussion on these most important subjects.

## General Items.

The Archbishops of Canterbury and York have appealed to the Church in England to give £50,000 to the now independent Church of India, Burma, and Ceylon. The plan is to raise £75,000 as an endowment; £25,000 has been pledged from India, and Britain will raise the remainder. Already £36,148 has been given. It is hoped to have the full amount so that it may be taken back to India after Lambeth meets.

Congratulations have been given to Dame Henrietta Barnett, widow of Canon Barnett, on reaching her 80th birthday.

The new suffragan Bishop of Crediton is the Ven. Archdeacon Surtees.

The Southwark Diocesan Festival has been kept with remarkable enthusiasm.

The Right Hon. Stanley Baldwin has become Chancellor of Cambridge University.

## Church Congress.

For the first time in its history the Church Congress will be held in





## NEW SOUTH WALES.

## SYDNEY.

## St. Thomas', Enfield.

The debt on the parish hall has been liquidated. The original cost of the hall was £3,700. At the recent quarterly offering to remove the remaining debt £600 was needed, and when the Sunday closed £34 had been contributed. The rector (Rev. H. C. Lepastrier) and his parishioners, were delighted and closed the day with a fervent doxology.

## St. Paul's, Burwood.

Special services to commemorate the 58th anniversary of its dedication were held at St. Paul's Church, Burwood, on Sunday, 6th July. The morning service was conducted by the rector (Rev. G. M. Searcy), who, during the service, unveiled a new two-light stained-glass window in memory of Mr. Compton South Miller, who died on February 26, 1902, and of the late Mr. Charles Miller, who was killed at the age of 20 years while on active service. Rev. Edward Walker, rector of St. Michael's, Wollongong, preached at both morning and evening services.

## St. Alban's, Belmore.

A large gathering of parishioners assembled at St. Alban's Church, Belmore, on Saturday, June 21, for the laying of the foundation stone of a new rectory. The Dean of Sydney laid the stone, assisted by the Rural Dean and the Rector, Rev. L. S. Dudley. The rectory is to cost £1400 and adjoins the church. The district is a growing one and Mr. Dudley and his workers are to be congratulated on much forward work.

## Church Missionary Society.

## Women's Gathering.

The Y.W.C.A. building was crowded with women recently on the occasion of a women's rally, under the auspices of the C.M.S. Miss Gillespie, Head of Deaconess House, presided.

In her opening remarks Miss Gillespie spoke of "the far-flung battle line of the Home and Foreign Missionary Societies, with their open field of opportunity for women workers. The shifting of our responsibility from our little centre of activity to the call of Christian service to humanity the wide world over."

Miss Mitchell, C.M.S., India, told of the awakening spirit of nationality in India. In graphic words, she described the saddened lives of India's young widowhood, tied down by centuries of superstitious beliefs and customs. She appealed for greater interest in the industrial problems of women workers in the factories in India to-day, which contribute a big quota of material wealth to the British Empire.

Miss Bakewell, from China, spoke of the enlightenment of China in the destruction

of many of its idols during the past wars. The appeal of Christ's religion as all sufficient. Now is our day of opportunity, the fields are all white unto harvest, but the labourers are few. She also mentioned the uplifting value of the medical gifts sent annually from the N.S.W. branch of the C.M. Society to China.

Miss Harper pleaded in two graphic words, "Press Forward," for greater help for the missionaries in foreign fields.

In memory of two of our C.M.S. women missionaries in China (Miss E. Barbour and Miss Nellie Smith) a "Nellie Smith Memorial Fund" has been opened. This will be invested as a permanent Memorial Trust Fund, and the interest used solely for the support of a C.M.S. missionary in China.

(Contributions to this fund may be sent to the General Secretary, C.M. Society, 242 Castlereagh Street, Sydney.)

At the close of the meeting, through the courtesy of Mrs. D'Arcy-Irvine, afternoon tea was served to over 250 guests in the Assembly Hall.

## NEWCASTLE.

## Bishop Long's Journeyings.

Letters from the Bishop in England tell of a great week of motor travel in Yorkshire, Cheshire and Wales with old friends. The Bishop and Mrs. Long are well and visited Bishop Wentworth-Shields at Hawarden. Bishop Crotty, who met the Bishop in London, has written to the Dean of Newcastle saying that the Bishop looks better than he has for a long time. After the strain and worry of the last two years, which was aggravated by the industrial depression which affected the Diocese considerably, the Bishop needed a rest, and all will be glad to know that the sea voyage was so beneficial to him. The Bishop has written to the Dean telling him that he and his family made their Easter Communion at Plymouth, and that they then proceeded on their way by train to London. Mrs. Long and the Misses Long found the journey entrancing. Anyone who has been to England knows how perfectly delightful the English country scenery looks to those who come to it after several weeks on the sea. Miss Joyce Long was to be married in London early in June. (We regret to have to record, in another column, the sad news of the sudden death of Bishop Long.)

## Guild of Church and Empire.

The Diocese of Newcastle has perhaps the largest branch of the Guild of Church and Empire in Australia. Its membership has now reached 90. For the sum of five shillings it posts regularly, as issued, from one to three church papers or periodicals. The amount of the annual subscription barely covers one quarter of the price of the papers sent out.

The local secretary, the Rev. J. C. W. Stretch, is at present endeavouring to collect the annual subscription in order that

he may forward the diocesan contribution to the Secretary in England.

## Missionary Giving.

"The recent visit of the Rev. J. W. Ferrier, General Secretary of C.M.S., to the parish of Wyong, was greatly responsible," says the Rector, "for the large amount of £24 being collected for Missions; £11 from Wyong Sunday School, £9 from Tuggerah Sunday School being chief contributors. This amount is to be paid toward the upkeep of our late lay-reader, Mr. Clynno, who is working on the C.M.S. Mission at Oenpelli, North Australia. The personal visit by one in close touch with missionary work helps the parish priest much more than merely sending literature for him to distribute. Rev. Ferrier's lantern lecture on "Missionary Work in Northern Australia," made the subject very real; the singing of the missionary hymns by a full church was very fine. If we can get another visit from an A.B.M. or C.M.S. missionary for the next half-year we shall more than pay our missionary quota of £30.

## BATHURST.

## Bishop Crotty in England.

The Bishop in recent letters tells of a busy round in England. He met Bishop Long and reports how well he looks. Bishop Crotty says, on May 11:—

"I preached in St. Margaret's, Westminster, the Parish Church of the House of Commons. Last week-end I spent, near Chester, with our old friend, Bishop Wentworth-Shields, now warden of S. Deiniol's Library, the Gladstone Foundation for study and research, hard by the ancient Hawarden Parish Church and Hawarden Castle—Gladstone's seat. I celebrated in the old Parish Church, and bade them, in that old shrine, pray for Australia and for you. That night, after Evensong, I talked to 40 ordinands, at the 'Kuntstford' testing school, on the Brotherhood of the Good Shepherd, and the people of the West, and asked for some of them to come out and join us in our great pastorate to you and your children. I made some new friends that night, I think. I have also been to St. Alban's Abbey—and I must not forget that I saw Hampstead Heath on Easter Monday! We have a Brotherhood meeting arranged in London for June 19th, when Bishop Wilde and I will tell them about our work. I spent the night at the Lambeth Palace, and told the Primate something of the people of the West. He seemed thrilled with the story of the trek through the Blue Mountains, and the founding of the City of the Plains. Of course I had to tell him about Orange too—yes, and Dubbo and Bourke and Tilpa down the Darling, and Neverite and Dunedoo, and all the places that have big hearts and funny names, and the people of the Marra Creek who lost their Church and built it up again—and all the rest of you!

"Next Sunday I go to Rochester to stay with the Bishop and Mrs. Harmer. On May 25th, I preach in Surrey, and pay visits to Warwick and York. On June 8th (Sunday) I am at Canterbury, on 15th June at Southampton, on June 22 I go to Antwerp to preach, where three years ago I had the honour of opening the 'Loc H' branch there—one of the first in Europe. On the last Sunday in June I am at Chichester Cathedral. Then comes Lambeth from July 6th-August 10th. We will pray for us, at that great Conference!"

"I have been to Oxford and go to Cambridge on June 3. I am keeping my eyes open for recruits, for Brotherhood and Diocese."

## COULBURN.

## Bishop Radford's Travels.

The Bishop in journeying to the Lambeth Conference, left the boat at Marseilles and spent some time in France and Italy, and then in the Swiss Alps. At Avignon, France, a balcony thief stole into his room and relieved him of his letters of credit, travellers' cheques from Cooks, and his remaining English gold. Happily he was able by wire to London to stop payment of the letters and cheques, and, as he had already paid Cook's for the whole of his tour of the continent, his net losses were covered by his cash reserves for incidentals and emergencies, which travellers know would be no trifle.

The Bishop went to Ober-Ammergau to see the Passion Play, and was due to preach in his old college, St. John's, Cambridge, just prior to the commencement of the Lambeth Conference.

## Canberra University Association.

Mr. F. A. Bland, M.A., LL.B., lecturer in public administration at Sydney University,

and a devoted churchman, has been lecturing at Canberra in connection with the local University Association. He suggests that probably the real reason why Government enterprise had not achieved greater success is due to individual vagaries and political influence.

The ideal form of administration for a large profit-making Government enterprise, such as a railway, he says, would be a council on which the Government itself and various interests and industries concerned would be represented.

## VICTORIA.

## MELBOURNE.

## Girls' Grammar School.

The authorities of the Melbourne Church of England Grammar School for Girls have purchased Yarra House, adjoining the present school property. The school buildings will be improved and the house will be enlarged to take 40 boarders. A new wing is under construction, which will be completed in December. On the ground floor of this new wing is located the new dining room, which will accommodate two hundred people. The two upper floors are boarders' bedrooms with bathing and lavatory accommodation, while the present kitchen wing is being remodelled.

## The Sunday School—Third Jubilee.

To commemorate the 150th anniversary of the founding of the modern Sunday School by Robert Raikes, the Melbourne Sunday School Council is engaged in the preparation of a pageant which will depict the progress of religious education throughout the ages. All denominations will be represented in the performance, the number of children participating being about 200. No date has been fixed for the performance, which will possibly be in October.

## Church Missionary Society.

To meet the estimated expenditure for the year ending December 31, 1930, the Victorian branch of the Church Missionary Society needs £16,800. The share of the Melbourne diocese is £13,500, and strong efforts will be made to meet the obligation. A collection received at the recent "birthday meeting" of the Society, amounted to £380.

The General Secretary (Rev. F. T. Thornburgh) reports that after 38 years' work the Victorian branch had sent out 121 missionaries, and at present it supported 46 missionaries, who were engaged in educational, medical, industrial, and evangelistic work in Africa, India, China and Northern Australia.

## Melbourne City Organist.

Mr. W. N. McKie, Mus. Bac., and son of the Rev. W. McKie, of Kew, Melbourne, has been appointed Melbourne City Organist. He was born in St. Philip's Vicarage, Colingwood. At school he gained the Clarke musical scholarship, which took him to the Royal College of Music, London. He later obtained a Government scholarship in Music. By the courtesy of the Director of Education, this scholarship was made available at Worcester College, Oxford, and Mr. McKie came to Australia in 1919 to pursue his musical studies and to enter upon other University studies at Oxford. Appointments to churches as organist and organmaster immediately followed, and in 1921 he was elected organ scholar of Worcester College, Oxford. Shortly before this he had qualified as an associate of the Royal College of Music.

While continuing his musical and other studies at Oxford, Mr. McKie relieved the organist of Ely Cathedral for a month, and his work led to his selection shortly afterwards as deputy organist of the cathedral. Obtaining the degrees of bachelor of arts and bachelor of music in 1924, Mr. McKie accepted a position as musical master of Radley College, a short distance from Oxford. Two years later he succeeded Dr. Beechcroft as director of music at Clifton College, a position he at present holds.

## BALLARAT.

The Rev. A. Rivett has been granted three months' sick leave from the parish of Swan Marsh. Mr. E. J. Clarke has been temporarily appointed reader-in-charge. A three-roomed cottage, which is later to be incorporated into the vicarage, is being erected for Mr. Clarke's use.

The vestry of St. John's, Digby, have received as a gift a silver trowel from Mrs. Winter-Cooke. This trowel was presented to the Rev. Dr. Russell, on the occasion of the laying of the foundation stone of the church on April 19, 1861.

## BENDIGO.

Two brass vases have been placed in the church at Ravenswood, in memory of the late Rev. C. H. Tilley, who was vicar from 1923 until his death in 1926.

Mr. T. Aldrick has been temporarily placed in charge of the Raywood parish.

## WANCARATTA.

## Bishop Hart's Impressions.

The Bishop in his last letter to the Diocese writes of his impressions so far of English Church life. He says that he has noticed nothing remarkable. The sermons are rather below than above our Australian standard. The Churches are not very well attended in a noticeable way. He attended Anzac Day services at St. Clement's Danes, London, opposite Australia House. He goes on to say:—

"If I seem too little impressed with what is going on in the Church here, you must remember that I have only been in England a fortnight, and that I have been studying the place rather than the people. And what a glorious place it is! We are in the midst of a rather late spring. The countryside is full of beautiful horse chestnuts in full foliage, elms and beeches just coming into leaf, bare oaks, and to set off the young greenness of these evergreen pines and holly and ivy. We drive along roads edged with primroses and violets, amid fields yellow with cowslips and dandelions, or speckled with white daisies. The history of many centuries is reflected in the churches, castles, and gateways of every town we pass through."

"But the most wonderful experience of all has been, I think, Winchester Cathedral, which I saw to-day. Its great size and venerable appearance, well seen in the open graveyard which surrounds it, impress one immediately. But they become overpowering when seen from the interior. There is a graciousness in the proportions of the great nave, the high piers, the groined roof so far above, which seems almost more like Nature than the art of man. One could imagine that it had never been built, but was a living growth. I must see it again in the morning. Evensong was just beginning as we entered, and we would not have been allowed, had we wished it, to walk about. But the quiet evensong—the choir being absent on holidays—seemed to interpret the cathedral in the best way. From our place in the chancel we could see the great roods with its statues of Saints and Bishops and Kings. It was a holy place, consecrated long ago, and continually reconsecrated by the worship of centuries."

"I hope to write further as I enter more fully into the treasure-house which is England—the Empire's heart and sanctuary."

## TASMANIA.

## St. John's, New Town.

## Ninety-second Anniversary.

Special services have been held at St. John's Church, New Town, Hobart, in connection with the 92nd anniversary of the consecration of the church. The rector (Rev. C. H. Corvan) at the morning service gave some particulars concerning St. John's, and pointed out that it was the oldest existing church of the Church of England in Hobart. A meeting was held in 1830 to consider the building of the church, but nothing was done till the appointment of Rev. P. Palmer as chaplain in 1833. Next year the foundation stone was laid, and the building was completed in 1835. On May 29, 1838, the church was consecrated by Bishop Broughton, then Bishop of Australia.

The Vicar-General (Archdeacon F. T. Whittington), preached at the evening service, and stressed the need for the church taking an interest in social matters, especially in regard to the Mayor's action respecting the unemployed, and the Rotary Club's appeal for clothes for the poor. Members of the Church of England Men's Society renewed their vows, standing before the chancel steps, holding their badge of allegiance.

## The Half Castes.

The deplorable state of the half-castes on the Reservation at Cape Barren Island is being dealt with. Government officials again visited there recently, and at the request of the State, representatives of the Australian Board of Missions who have had experience with the Australian aborigines, are to visit the island and make suggestions for the improvement of the present existing conditions.

## BISHOP MANDELL CREIGHTON ON THE MASS.

Bishop Mandell Creighton, D.D., one of the great Bishops of London, and a foremost historian, said in 1900:—

"The fundamental idea of the Reformation was to change the Mass—which by a mechanical system had become a matter for the priest alone, the people only communicating once a year, and that in one kind on Easter Day—into a Communion. The idea of fasting Communion, he said, must be considered in connection with the customs of the time when it prevailed. . . . Applying these principles to the two principal difficulties of our day—the making the English Communion Office the exact counterpart of the Mass and the enforcing of private Confession—his Lordship condemned the use of the word 'Mass' (as having had for years a meaning which could not be dissociated from it) and the use of mediæval and archaeological customs which had been deliberately discarded."

## Our Printing Fund.

## ACKNOWLEDGED WITH THANKS.

Miss Watkins, Marsden St., Parramatta, £1.  
Miss G. Watkins, Marsden St., Parramatta, £1.

## The Church Depot

(Miss M. Corner.)

Commercial Chambers,  
80 Bathurst Street, Sydney.

Cassocks and Surplices for Clergy and Choir.

Church Needlework of all kinds, Materials for sale.  
School and Sports Badges and Regalia.  
Brasses, Silverware, and Furniture to order.  
All Prices moderate. Phone M3479.  
Ask for

## ON THE BLUE MOUNTAINS.

## STRATFORD

A CHURCH OF ENGLAND SCHOOL FOR GIRLS.

## LAWSON.

Chairman of Council:  
DR. E. MORRIS HUMPHREY.  
Hon. Secretary:  
S. RADCLIFFE, Esq.  
Head Mistress:  
MISS WILES.  
Telephone: Lawson 18.

# Brooks, Robinson & Co. Limited

## STAINED GLASS STUDIOS



Memorial  
Stained  
Glass  
Windows  
Opus Sectile  
Mosaic  
Memorial  
Tablets  
and  
Mural  
Decorations

Designs & Prices  
submitted

ELIZABETH ST., MELBOURNE

# Wood, Coffill Ltd. Funeral Directors

SYDNEY AND SUBURBS  
Head Office—810 GEORGE STREET, SYDNEY Phone M4611 (5 lines)

# BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY.  
The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees.  
Every facility is offered for a healthy outdoor life.  
WILKINSON, 10 Bligh Street, Sydney, or to  
Chairman of Council: Hon. F. S. Boyce, K.C. C. G. THOROLD, M.A. (Oxon), Headmaster

# The Liverpool and London and Globe Insurance Company Limited

"KNOWN ROUND THE WORLD."  
This Company transacts all classes of Fire and Accident Insurance. QUOTATIONS GIVEN AND SURVEYS made Free of Charge.

ASSETS EXCEED £23,000,000  
Chief Office - 62 PITT STREET, SYDNEY.



## THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA

Established 1910 and Officially Registered

Public Officer of the Trust and Honorary Treasurer:  
Mr. F. G. HOOKE, C.A. (Aust.),  
31 Queen Street, Melbourne.

Members:  
REV. C. H. BARNES, Camberwell.  
REV. W. T. C. STORRS, M.A., St. Matthew's,  
Melbourne.  
Mr. JOHN GRIFFITHS, c/o Messrs. Griffiths Bros.,  
Melbourne.  
Mr. F. G. HOOKE, 31 Queen St., Melbourne.  
Mr. H. J. HANNAH, c/o E.S. & A. Bank, Melbourne.  
Mr. W. M. BUNTINE, M.A., Honorary Secretary,  
Caulfield Grammar School, Melbourne.

Property left by Will, or Gifts towards Christian Work, may be placed in the hands of the Trust for Administration.

## 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 1917, 280,000 copies have been printed, and £250 spent. HALF PRICE for cash orders of over 12/- worth.

Archdeacon Hamilton, Gippsland, wrote:—"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 over 12/- worth.

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 'fatherly' talks which any true pastor gives to his people entering on matrimony, and passages might well be taken from this book for the address."

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

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

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

## IN THE VALLEY OF THE SHADOW.

Words of Comfort in Sorrow.

Form of Memorials of one departed. Short letter of sympathy for signature. The Burial Service. Words of Comfort: Hope. In Preparation. The Next World. Foundation of Joy. Illustrated, with Antique Cover, 2/6.

## PRAYER AND THE PRAYER BOOK.

An illustrated booklet of the History of the Prayer Book and its Revisions. 3rd Edition, 15,000. Original Diagrams, 4/6.

"Attractively published, with a number of very interesting and exceedingly helpful diagrams. An astonishingly clear and lucid account, and we heartily recommend it to everyone as a splendid text book."—Ridley Collegian.

"An excellent summary, concise and clear... popularly written. This little book should be in the hands of all thoughtful Christians."—Church Record, 1924.

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

**William Andrews  
Printing Co. Ltd.**

WILLIAM ANDREWS 433 PRINTING CO. LTD.

KENT STREET

TOWN HALL  
DRUITT ST  
CLARENCE ST  
VICTORIA ST  
Q.V. BUILDING  
MARKET ST  
GEORGE STREET

Phone - MA5059

## The Church and the Working Man.

AN orator in the Sydney Domain said the other day that the next war will be an economic one. A struggle between the captains of Industry and those who toil for wages.

The grim spectre of Communism is appearing on the horizon and is being tried out in some parts of the world. It has not yet emerged from its evolutionary stage, and it is early to pass judgment upon it. The reports from Russia, however, seem to prove that it is a ghastly failure.

We have moved some way in the direction of Communism as our industrial laws and the imposition of taxes on income indicate.

The whole question of the Church and its relation to Industry wants to be seriously faced by Christian thinkers. There will certainly be no peace for either system until man's personality is properly recognised. The Christian view of man cannot be reconciled with the capitalistic or the communistic theory of life. The Christian requires a society which enables him to be true to his best self and others, and to allow scope for artistic and scientific endeavour.

Our principles are becoming too commercial. We are reducing everything to the money standard. We have become an acquisitive society. A body of competitors for private gain.

A deplorable change of spirit has come over the whole of our modern life. The desire to get as much as possible is the object of every man. Work is no more a channel to express one's best self, but an evil to be avoided and only submitted to because it brings material reward.

Where does the Church come in? She can never be a party to either side in politics, but the sooner she makes up her mind to give a lead and tell men plainly what Christian principles demand, the sooner will she exert her due influence in the modern world.

The common good will never be achieved by the machinations of worldly minded, astute, ambitious politicians. It can only be achieved by a recognition of our common Lord and Master, to Whom every man counts as one and no more than one.

The whole structure of our modern society is built up on selfishness and the glorifying of material wealth.

We hear a good deal to-day about exploitation, revolution, vested interests, agitators and the like. Men are in a bad mood regarding things as they are. Class prejudice has taken an economic turn. Between those who have plenty and to spare, and those who are unemployed and have to scuffle for bread, the separation has become too wide.

Christianity is the World's hope. The Gospel can amend the existing disorders if put into practice in every-day commercial life. There are men who make large sacrifices in an effort to apply Christian principles to their business, but they are far too few! Democracy is at the cross-roads. Unless spiritual forces are going to be paramount in the shaping of our young democracy we may live to see it become a state of things in which the same vicious circle will operate as in the past: First, Materialism, then Mammonism, and finally Militarism.

The class war of Karl Marx may yet prove as fatal to human fellowship as international war.

Much will depend on inspiration and education in the next few years. The Church and the Nation must give far more time to inculcate the right spirit into the minds of our young citizens and inspire them with the Christian ideals of sacrifice and service for the common good.

Whatever their avocations may be in the future—surgeons or scavengers, bakers or bread or managing a bank, distributing milk or presiding over a Cabinet meeting—they may equally serve the Commonwealth if they are inspired to their work "under the Divine Taskmaster's eye." The sense of service can alone give dignity to labour and usher in a new era in our economic life.

## AGE-LONG FRAGRANCE.

Visitors to the mosque of St. Sophia in Constantinople (once a Christian church) always perceive a lovely fragrance pervading the building. The solution of the mystery lies in the fact that, when it was built, a thousand years ago, the stones were laid in mortar mixed with a solution of musk. The people who laid these stones have been long forgotten, but the fragrance of their work remains. If the deeds we do are full of kindness and love, long after we have passed away their fragrance will linger in the world.

## Reformation Observance Committee.

The Reformation Observance Committee, which arranged the successful rally in the Chapter House last year in connection with the commemoration of the 400th anniversary of the Diet of Spires, is organizing a series of addresses, lectures both with and without lantern views, in the Diocese of Sydney during the months of August and September.

A good number of clergy, in response to the circular letter issued, are supporting the movement with enthusiasm, and are arranging for (1) exchanges of pulpits during these two months, (2) for week-night meetings.

The scope of the lectures may be seen from the list of lectures promised by different clergy.

With Lantern and Slides.—(1) Heroes of the Reformation, (2) The English Reformation, (3) Continental Reformers, (4) John Wycliffe and his country, (5) Martin Luther, his life and times, (6) John Wesley and the Evangelical Revival of the 18th Century, (7) Epochs in Church History, (8) How we got our Bible.

Without Lantern.—(9) Evangelicals and Modern Thought, (10) Evangelicals, Ritual and Ceremonial, (11) The Huguenots, (12) Evangelicalism and Social Reform, (13) Evangelicalism and Revival in Missionary Work, (14) Transubstantiation or the Doctrine of the Mass, (15) The Church of England, Catholic, Apostolic, Reformed and Protestant, (16) The Glory of our Evangelicalism, (17) The alleged political aspect of the Reformation, (18) The Tractarian Movement: Its Influence in the Church of England to-day, (19) The Church and the Sacraments, (20) The Sacramental Presence, (21) Reservation and its Difficulties, (22) Ritual and Ceremonial in the Church, (23) Why are we Protestant Churchmen? (24) Anglo-Catholicism and its Teaching. Any communications regarding the above may be sent to the Hon. Secretaries of the Reformation Observance Committee, Box 1858K, G.P.O., Sydney.

Suitable cheap, popular literature, principally pamphlets and booklets, bearing on some of the above subjects, may be obtained from "The Australian Church Record" Office, 242 Pitt Street, Sydney.

## LIST OF PUBLICATIONS.

Prayer Book Teaching Pamphlets, etc.

(To be obtained from the "Church Record" Office, 242 Pitt St., Sydney.)

(Take the lift to Second Floor.)

Price 2d. each.

The Passover, the Communion, and the Mass.—Canon Girdlestone.

The Christian Priesthood.—Rev. Sydney Carter.

Transubstantiation and the Mass.—Archdeacon Thorpe.

Confession according to the Bible and the Prayer Book.—Dr. Denton-Thompson.

Auricular Confession in the Church of England.—Archdeacon Thorpe.

Shall I go to Confession?—Dr. Griffith Thomas.

The Principal Sunday Service.—Rev. Harold Smith, M.A.

The Story of the Prayer Book.—Bishop Moule.

Our Lord's Work in Heaven.—Dr. Griffith Thomas.

The Same Night.—G. F. Whidborne.

The Dawn of the Reformation.—H. E. H. Probyn.

Since the days of the Reformation.—Bishop Guy-Warman.

The English Reformation, Why it was Needed, What it Was, What it Did, and Present-day Attempts to Undo It.—Rev. Sydney Carter.

Incense.—Guy Johnson.

Short Biographies of the Reformers.

Price 1d. each.

Protestant and Catholic: Can We be Both?—Preb. Eardley Wilnot.

Conversion.—Bishop Moule.

The Holy Communion: Its Meaning.—Bishop Chavasse.

Should the Vestments of the Roman Mass be used in the National Church.—Guy Johnson.

Children's Eucharists.—Guy Johnson.

Strongholds of Truth.—Dr. Griffith Thomas.

8d.

Why Were Our English Reformers Burned?—Bishop Ryle. 5d.

Bishops Latimer and Ridley: Their Lives and Times.—Bishop Ryle. 11d.

Do the Doctrine of Transubstantiation Involve a Material Change.—Rev. T. C. Hammond. 7d.

A Candid Examination of the Crisis.—Sir Chas. Martin. 6d.

The Prayer Book Crisis.—Viscount Brentford. 2/9.

The English Church and the Reformation.—Sydney Carter. 5/6.

## For the Women.

(Contributions, especially from Women, will be welcomed by the Editor for this column. Please address: "Editor," "A.C.R.," care of "A.C.R." Office, "Bible House," 242 Pitt Street, Sydney.)

"A perfect Woman, nobly planned  
To warn, to advise and to command;  
And yet a Spirit too, and bright,  
With something of an Angel light."

## THE DRESSED WINDOW.

(By a Wife.)

WHAT a tonic it is, a well-dressed shop window! How we linger over every detail, absorbing the artistic atmosphere. Few women can resist its fascination, and the housewife is amongst the first to yield to the spell.

For the brightness of the dressed window, the variety of the scene, and the ingenuity of the artist, provide a welcome contrast to "the trivial round, the common task." Feet hasten and eyes sparkle when the goal is the newly-dressed window. Time and again we find recreation in this pleasing pastime.

And it is not, necessarily, millinery models or Paris frocks that attract and hold our attention. The eye of the mother and housewife fully appreciates the tasteful display of baby carriages, provisions, furniture, or haberdashery items. All and sundry supply the needed stimulus—the tonic of a fresh viewpoint.

The attraction of the dressed window—no matter what class of goods may be displayed—lives in its completeness.

The artist who paints this picture for our eager eyes is a connoisseur at his job.

His selection of the various items is carefully planned.

Deliberate thought is given to the placing of each article.

The colour scheme is considered throughout.

A touch here, an alteration there, a thought more, a trifle less, and the harmonious whole is evolved.

The result is the charm of a pleasing picture.

Is the dressed window, nevertheless, a merely superficial piece of work?

Is the time wasted, which we spend in admiring its beauty and completeness?

By no means. We cannot all travel afar to view the wonders of Nature, beneficial as this undoubtedly would be. But we are acting sensibly when we take a day off now and again from strenuous housekeeping hours.

The magnetism of the well-dressed shop window provides, for thousands of busy home-workers, just the small but necessary change of outlook required.

Every housewife, studying a window, is not necessarily a buyer of the goods displayed therein.

Many are there, merely to satisfy a, perhaps, unconscious, craving for the environment of beauty. Beauty of scene and surroundings will very often soothe the jangled nerve, and restore the quiet poise.

Life is not always flooded with sunshine. The daily pathway does not invariably present a picture of supreme delight. Trouble, disappointment, and disillusion accompany us at frequent intervals.

Yet One Who is "our Guide" still leads us onward, alike through shadow or sunshine. Day by day, and hour by hour, we receive His countless gifts.

Small and unnoticed, as well as large and wonderful blessings fall to our share. A friendly greeting, a kindly smile, a letter, a flower, a message, any one of these may lighten our load, and brighten our sky, and serve to change our outlook.

Nature herself is a glorious example—in her variety, her colour, and her freshness—of a continually renewed outlook.

Each sweet season in turn, brings its own new and ever attractive aspect.

Radiant Spring, robed in tender green, and gay with flowers of kaleidoscope colour. Glowing Summer, in full beauty of maturity, and dressed in gorgeous rainbow glory. Golden-tinted Autumn, with scarlet berry and crimson leaf; with fruit and grain and pasture in plenty. Winter, and bare branches stand out in delicate tracery against a gray sky.

The trees never look more attractive, viewed at a little distance, than when the symmetry of leafless boughs speak of the great Artist's pencil.

St. Paul tells us that we have not all the same gifts. And we realise this afresh every day of our lives.

The mother performs the necessary task of tending the cradle and guiding the home.

The farmer does the equally necessary work of tilling the ground and growing the wheat for our daily bread.

The city magnate, the sailor on the high seas, the lone backwoods-man, each has his appointed place in the universal scheme. And the window-dresser has his job. It is, of course, to be "the silent salesman." To provide a display so attractive that sales follow in natural sequence.

Yet the dressed window does something more, for it adds a touch of brightness, a note of joy, a hint of melody, to the life of many a wearied housewife. And even though it be but a small spiritual aid, it is not to be despised if it helps to restore equilibrium, and enables us to exercise with fresh resolution the practical graces of faith and hope and love.



F. B. Meyer, Preacher, Teacher, Man of God.—By A. Chester Mann. (Our copy from Angus and Robertson, 6/6.)

We are constantly coming across fresh evidence of the debt which the Christian Church owes to the Evangelist, D. L. Moody. When Moody and Sankey arrived in Liverpool on June 17, 1873, they found themselves at a loose end. The three friends of Mr. Moody who had invited him to England had all been called to be with their Lord. (One of these was the Rev. W. Penfather, the founder of Midmay.) That evening in the hotel at Liverpool, where the party stayed, Mr. Moody found a letter in his pocket that he had carried all the way from America unopened. This letter was from the Y.M.C.A. Secretary at York, and expressed the hope that if Mr. Moody ever came to England he would visit York and speak at the Association. This led to the evangelists going to York immediately, and beginning their campaign there. Now F. B. Meyer was at that time a young Baptist minister of 26 years of age, and in charge of a chapel in York. Within a few days he was drawn into the movement, and then came into his life that which changed its whole current. The wonderful ministry that followed for more than 50 years of this truly wonderful man helps us now to understand what must have seemed an enigma to D. L. Moody on that evening that he spent in Liverpool. But this is not a life of D. L. Moody, but of F. B. Meyer, and is both brightly and sympathetically written. It is a book that not only lovers of Meyer, but the general reader will find interesting.

"Love the Law of Life."—Toyohiko Kagawa. S.C.M., 7/6. Our copy, Methodist Book Depot.

The soul of the writer of this book—it is at that we wonder. And from the soul of the writer our wonder goes out to all human souls—and their possibility. At a modern smelting works how wonderful the great boiling retorts—the power of heat to melt, to purify, to fuse, and so to make new. Love is alone the power that can subdue, purify and unite all the varied and seemingly divergent elements of human life into the harmony of a Divine Force and a Divine Purpose. Theology, philosophy, sociology, industrialism and statecraft are all in this book. We see them, not as they are in themselves, but boiling in the crucible of the writer's own heart. Many will not understand, some will not agree, but we believe all will be profited. We often hear of epoch-making books. We pray that this writer may live to become an epoch-making man. Japan may yet lead the Orient, if Japan herself be led to Christ.

WANTED by fully qualified, experienced DEACONESS, half-time work in a parish. Salary, £50 p.a. Address:—"Deaconess," "Record" Office.

WANTED CANVASSEER for Advertisers and Subscribers for "The Church Record." Commission. Apply, The Manager, The Church Record Ltd., c/o Box 103CC, G.P.O., Sydney.

WANTED TO HIRE OR PURCHASE—Slides illustrating the lives of English Reformers or the Evangelical Revival of the 18th and 19th Century. "Presbyter," c/o Record Office.

## Every Protestant

should subscribe to

## "The Protestant"

The official organ of the Loyal Orange Lodges of Queensland; one of the best Protestant publications in the Empire.

Office:

T. & C. Building, Albert St., Brisbane

Sample Copy sent post free from the Publishers, Brisbane, or

The Manager,

"The Australian Church Record," Sydney.

## Trinity Grammar School

Summer Hill

A Great Public School for Boys.

Headmaster: Rev. W. G. Hilliard, M.A.

The School stands in 13 acres in the highest and breeziest part of the Western Suburbs. The grounds include a full-size Cricket Oval, a Football Field, two other playing fields and Tennis Courts.

Boys are admitted from the age of seven years. There is a special Preparatory Division, directed by trained specialists. The curriculum for the Intermediate and Senior Schools follows the High School Course up to the Honours Leaving Certificate.

Boarders are under the personal supervision of the Headmaster, assisted by a Matron, who is a trained Nurse.

Prospectus may be obtained from the Bursar, at the School.

## Caulfield Grammar School

Melbourne.

DAY AND BOARDING SCHOOL  
FOR BOYS.

Pupils prepared for the University and for Agricultural or Commercial Life.

Illustrated Prospectus will be sent on application to the Head Master.

## A SECOND VOLUME. JUST PUBLISHED Evangelical Sermons

By a Layman  
25 Short Interesting Sermons on vital subjects helpful to all Clergy or Laymen  
1/6 All Booksellers 1/6  
and "The Australian Church Record" Office.



# Arnott's

# Famous

# Biscuits

## Sydney Clerical Prayer Union.

### The Monthly Meeting.

A well attended meeting of the Sydney Clerical Prayer Union was held on Monday last at St. Michael's Church, Sydney. The rector, Rev. A. E. Morris, gave an inspirational talk on the need of an aggressive evangelism in the Church, by the appointment of Diocesan Missionaries for the Diocese. He contended that Parochial Missions (which should be well prepared) would do much to reach the great numbers of indifferent and apathetic people in the parishes.

After formal business in the afternoon, a Paper was read by the Rev. W. F. Pyke, B.D., rector of St. Luke's, Burwood, on "Evangelicalism and Modern Thought." The Speaker appealed for a new outlook on the Modern World by Evangelical Churchmen. The rapid development of scientific thought and its challenge to theological theories was forcing the Church to declare herself. The new wine must be put into new wine skins. Problems of the Historical Criticism of the Old and New Testaments, the Theory of Development, of Christian Thought, Fundamentalism, Ritual and Ceremonial in the Church, etc., were all passed under review. The speaker appealed for a larger sympathy for the younger evangelical clergy, who were trying to meet the challenge. The call to-day was to break forth from the shackles of timidity and unimaginative conservatism and to be prepared to take risks and make experiments that will keep us in touch with the lives, hopes and needs of men. The Reformation gave to the Church intellectual freedom to explore every avenue of truth. The touchstone of the truth was not a Church, nor a Book, but the Mind and Spirit of Christ. The speaker said that there were momentous days ahead for Evangelicals to give to the Church and the world a new vision of the Redeemer and to exhibit a broad-minded charity to all those who differ from them.

There was keen discussion on the various points raised and a vote of thanks was given to the speaker for his clear and helpful address. All present felt there was an underlying unity of thought and conviction of the need of preaching a full Gospel which alone can meet the needs of a restless world. All present urged that a Conference of Evangelical Clergy in the Diocese was requested to write to the Reformation Committee and bring this matter before them.



### 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, E3, Vic.

Dear Girls and Boys,

In this letter I will give you some of the rules for the Stamp Competition I mentioned in my last letter. As there will not be enough room for me to give you all the rules in one letter I will give you just enough so that you can start to work. I think it would be a good idea if you were to cut out these rules and paste them on a piece of cardboard or in a book, and then next time add the rest of them.

### Stamp Collecting Competition.

1. All boys and girls under 16 years of age are eligible.
2. All stamps, except the ordinary 1½d. King George issue, are wanted.
3. Stamps must be perfect; damaged or broken ones not counted.
4. All stamps must have paper removed from backs. Do not peel paper off, but soak in water for about 10 minutes and then remove paper. Lay stamps face downwards on paper and leave to dry.

Now start to work, dears, and don't forget that in doing this you are helping on God's work as well as having lots of fun yourselves.

Your own loving,

*Aunt Mat*

## The Tiger Spirit.

### Summary.

Ramchandar Dass, the head boy of an Indian Christian School, is trying to trap and kill a man-eating tiger that has been the terror of the village.

Overhead the pipal leaves rustled, as aspen trees quiver in English woods—that queer, uncanny rustling, which the natives of India believe is caused by the passing of spirits through the branches. Ramchandar Dass had been taught that in his boyhood, and it was hard to forget it now, hard altogether to disbelieve it. To fear was added anxiety for his plan. If the tiger came too soon, before he was ready, everything would be spoiled, even if he himself chanced to escape from the great brute.

Presently, the boy decided that he had collected enough of the sap to begin his next operations. He made a tiny fire of twigs and leaves, and set the deckshi upon it, adding a little water to the sap, which he had poured into it from the lotahs. And then came a time of waiting more trying than before.

There was nothing which Ramchandar Dass could do for the moment—nothing but watch his queer cooking operations and listen, with every sense feverishly alert, for any faintest sound from the jungle.

At last the boy climbed up into the machan and sat there, where he could at any rate wait in comparative safety, getting down at intervals to replenish the deckshi with sap from the lotahs.

And so, after some hours of such suspense, he had a sufficiency of sticky, semi-liquid paste, prepared by boiling the sap, to go on to the next and almost final stage of his plan.

Hastily Ramchandar Dass began to smear the mixture over the big leaves, to lay them, with the sticky side uppermost, round the base of the tree on which the dead goat hung. It was slow work, but Ramchandar Dass plodded on doggedly, until forced to wait till more of the sap had boiled to the right consistency.

It was late in the afternoon before the ground round the tree was covered closely with the sticky leaves, and Ramchandar Dass knew that he could do no more; he must leave the rest to Fate, or Providence.

Wearily, he climbed again into the machan and lay down, tired out, hungry and thirsty, for he had been working all through the heat of the day, and that heat had been great, even in the jungle shade. The boy felt too tired to be hopeful now; he told himself that it would be no good, that he had worked in vain, that the tiger would not return, and even as the thought formed itself, he came!

There was a crackling in the bamboo thicket, growing louder and louder, then suddenly a low coughing roar. And, with that roar, the great tiger sprang out into the clearing, and stood there, lashing his tail and glaring round. Ramchandar Dass saw him plainly, saw the huge head, with its stiff, greyish whiskers, the glaring yellow-green eyes. Snarling, with a note like a hoarse purr, the tiger began to prowl nearer and nearer to the tree upon which the dead goat hung, with its eyes fixed balefully upon the kill.

Ramchandar Dass watched breathlessly. Would his plan succeed? The tiger paused with one forepaw raised, as though to measure the distance—then, of a sudden, launched itself into the air. The boy who watched gave a gasp. The brute could jump higher than he had reckoned; its paw had actually touched the goat's body and set in swinging.

Down came the tiger on its four feet amongst the leaves strewn round the base of the tree, and as it leaped again, Ramchandar Dass saw, with a thrill of intense excitement, that some of those leaves were sticking to its paws.

The second bound did not carry the man-eater so high, nor the third; and with each thudding drop, more leaves clung, and began to hamper its movements.

(To be continued.)

# The AUSTRALIAN CHURCH RECORD

For Church of England People  
CATHOLIC—APOSTOLIC  
PROTESTANT &  
REFORMED

Vol. XV. 68. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

JULY 31, 1930.

[Issued Fortnightly.] Single copy 3d. 9d. per year, post free



Church Life in England.—From a Correspondent.  
Leader—Evangelicals at the Cross Roads.  
Overseas News—Notable Events.  
Protestant Reformation Society.—Dr. Weeks' Address.  
Quiet Moments—Jesus and our Cares.  
The Late Bishop of Newcastle.—Rev. W. H. Irwin, M.A.  
Victorian Anglican Church League.—Prize Essay.

## "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.

Please report at once any irregularity in delivery or change of address.

## Editorial.

### Speaking Unadvisedly.

CARE headlines in one of Sydney's evening papers several days ago featured a rather perverf address by Canon Wales in Goulburn Cathedral at a "requiem" service for the late Bishop of Newcastle. Incidentally Sydney churchmen were castigated for their constructive opposition to the proposed new constitution for the Church of England, and it was hinted that this opposition caused the Bishop so much worry that it proved a grievous burden to him—and we do not know what else! Clearly Canon Wales does not know much about the discussions and proposals with regard to the constitution, otherwise he would not have spoken so unadvisedly with his lips. As Mr. Mann, the well-known Sydney barrister and member of the constitution committee, has pointed out, "Sydney was the only diocese that really effectively considered the new constitution measure, and, after long inquiry, it proposed amendments, which were all approved by Dr. Long.

"All the other Synods either accepted these amendments, or made provision under which they could be accepted by their Diocesan councils.

"Then followed a further proposal from the constitution promoters, headed by Dr. Long, claiming arbitrary judicial powers for the bishops, and this threw the whole matter back in the melting pot.

There was likely to be opposition to this new proposal, which was very far-reaching, involving the right of the bishops, by a majority, to make legal any prayer-book changes, even though these might violate everything in the constitution."

If the truth were known, Bishop Long was truly gateful for Sydney's splendid and balanced lead in the whole matter. Therefore, the fearsome rhetoric with which Goulburn churchmen were regaled by the ebullient Canon will be taken for what it is worth! Fortunately Sydney can well take care of itself.

## State Aid to Church Schools.

ONCE again the Church of Rome states her case for State aid to her schools and incidentally reveals her "undoubting mind as to the relative spheres of the 'Catholic' Church and the State in the affairs of men." Her attitude is all of a piece, for, all the world over, and especially in Reformed and Protestant countries, she is waging a careful and resolute plan of campaign in this direction. It needs to be borne in mind that when Rome makes her emphatic claims, the arguments are meant to be a bracing-up of her own people. The plants have to be forced. Nevertheless, this is not the sole reason. Rome is still ultramontane. Her methods vary according to the times and conditions. Sometimes in the pressing of her claims she adopts the plan of persuasion, sometimes it is honeyed words and cajolery, frequently it is the method of dictation. The venue just now of her campaign is Great Britain and Australia. Pledges are demanded from candidates for Parliament, parties are blacklisted who decline to give such pledges, the civil services are filled with her sons and daughters—it is an all-in policy!

We only need to turn to the Pope's Encyclical issued at the end of 1929, wherein he states: "First of all, education belongs pre-eminently to the Church," to learn that this Church will leave no stone unturned whereby she will try to gain State-aid. We are convinced that in Australia at least, a majority of the electors will never tolerate State-aid to the schools of any Church.

## The Arbitration Bill.

THE problem of social unity is ever before us; and Governments, as they come and go, are ever passing legislation to deal with it. For the twelfth time the original Federal Arbitration Act has been amended; and now a new Act is under consideration of the

Commonwealth Authorities. Surely it seems to suggest that industrial harmony will never be brought about by Acts of legislation. Every lover of his country will not only have the ideal of peace in industry before him, but will do his utmost to promote the spirit of goodwill in industrial relations. More and more this work-a-day world of ours finds itself interpenetrated with a multitude of cross sections. It behoves all citizens to be actuated by unselfishness, goodwill and fairplay. No doubt legislators are men of good intention, but with party politics as they are, the tendency is to pit one purpose against the other, with the result that industrial war is the order of the day. Whether this proposed new arbitration bill will have the remedial effects the Government hopes, remains to be seen. Every man has the right to live fully, and for this we should all strive. But only by the operation of the Holy Spirit in men's lives will that peace, which we all want, really come about!

## The Price of Christian Unity.

THERE are many throughout the world who will await with no little eagerness the decision of the Bishops assembled at Lambeth, with regard to Re-Union. It is a practical question of extreme urgency in the mission field. Unfortunately, in the various schemes of Re-union which have been enunciated, there has proved one barrier, that is the rigid sacerdotal theory of episcopal ordination. If desire for unity is really genuine, there must be give and take. Our leaders have said that the ministries of the various Protestant churches are God-honoured and God-blessed. The members of these Churches think that to yield to the requirement that their ministers should undergo episcopal ordination, would be an act of impiety, and that such action would offend against the generation of God's children. "I am the Vine, ye are the branches," said our Lord. It must never be forgotten that if one branch is to be grafted on another branch, both sides must consent to something like a wound. The branch is cut into with the pruning knife until it bleeds. If the tree remains hard, bloodless, unwounded, insensitive to the other's touch, how can we ever hope for any true uniting? We do business with God only in deep waters.

## THE CURATE'S PREACHING.

A promising young curate regarded himself as something of a preacher. One Sunday a woman member of the congregation said to him: "Lor' sir, I do like to 'ear's you preach extrumery; your language is that wonderfully fluid!"