

# Arnott's

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"Nelmar," Riversdale Rd.,  
Hawthorn East, E. 3.,  
Sept. 25, 1930.

Dear Girls and Boys,

Just a weeny letter this time. All entries for the Stamp Collecting Competition must reach the Rev. J. B. Montgomerie by September 30, and will you please enclose a note saying you read about it in the "Australian Church Record."

Address:—

The Rev. J. B. Montgomerie,  
Orbost, Gippsland.

Has anyone started on the competition in our last issue, about pets? Ever so many of you, I hope!

Good-bye till next issue.

Your own loving,

*Quint Pot*

## A Beautiful House of Some-day.

(By E. L. Coulter.)

the business paper or bunched up with innumerable motions of greater or less importance, generally passed in the last hours of a dying session, during which the few remaining members keep one anxious eye cocked on the gallery clock and the other on their rail or tram time tables. It is no answer to tell us that Synod is concerned with legislation. Such a statement proves the case of the critics; namely, that Synod is not functioning as it should.

Other considerations could be offered, but the foregoing are sufficient for the present.

The animadversions of Mr. Thomas James against clergy (described as showing an attitude savouring of cynicism and humbug) who strive their utmost to get a seat in Synod to the exclusion of "legitimate laymen" (beg pardon, Mr. Editor, are there really any laymen who may not be described as "legitimate"?), breathes that fine spirit of charity so helpful in discussions of this character. He is altogether too lenient; he should have these base fellows, who had the temerity to accept the suffrages of layfolk, boiled in some sort of holy or unholy oil and their bodies made to swing over the door of entrance to the Chapter House. Nothing else meets the case.

Mr. Basil Mathews, the famous writer of "The Yarn Series" of missionary books, has recently rejoined the group of workers at Edinburgh House, London, the headquarters of the International Missionary Council, the Conference of British Missionary Societies, the United Council for Missionary Education, etc. He will not be a member of any of the existing staffs there, but will be formally related to Dr. Mott's personal staff and will continue to be in touch with the World's Y.M.C.A. Youth Work centred in Geneva. By special arrangement he has been set apart without executive duties for literary work, with youth, especially in view. He will not, therefore, be able to undertake speaking engagements for some time.

The Lord Chancellor (Lord Sankey), in a speech in the House of Lords recently, said, "What is wanted is a great ethical revival, not only in the coal industry, but throughout Society. There is an old motto which runs, 'Plenty of work and a heart to do it.' That is the secret of success and the source of happiness."

In the twilight a little boy was walking with his mother in a large garden in front of a cottage. The boy gave his mother's hand a press. Then looking up he said, "Mother, I love you very much. When I grow up I'm going to build you a lovely house. It will be the nicest house anywhere about. And when it is all finished, I'm going to say, Mother, it's for you."

The words her boy spoke made his mother happy. "Oh, Dave," she laughed, "big houses cost a lot of money. But I am so glad you thought of giving it to me, even if the lovely house should never be built."

"I will build it though," said little Dave.

Next morning, after he had his breakfast, his mother said, "Dave, I'd like you to pull the weeds out of the rose-bed in the garden before you go to school." "It's a bit late, mother," said the boy. "If I do it now I won't be in time."

His mother looked a little disappointed, but she said kindly, "Oh, very well. I don't want you to be late for school."

And with that the boy took up his bag and ran off. As he ran along Dave felt rather mean about those weeds. He felt still meaner when he found that he had time for a good long game of marbles before the school bell rang. There really had been time for him to pull a few weeds if he had gone straight at it at once, and he knew his mother loved the garden to look nice.

But whenever he thought of the weeds in the rose-bed he comforted himself by saying, "Never mind; I'm going to build mother a beautiful house some day."

He meant it too—for he had a loving little heart. But somehow he forgot to clear the weeds that afternoon. The

next day it was the same. And the third afternoon, when he went into the garden, he saw that his busy mother had made time to weed the rose-bed herself. At this Dave was quite ashamed, but again he told himself that he was going to make it all up to his mother by building her a lovely house when he was grown up.

After lunch on Saturday, some weeks later, Dave's mother asked him to do another little job for her. "Just get the rake," she said, "and clean up the leaves that have blown about. They make the place look so untidy."

And little Dave said, "Yes, all right, mother." But he did not do his work just then. For the boy next door called out about the football match on the common—and off the two boys went together. It was a fine game, and Dave had very much enjoyed watching it; but on the way home he thought of the work he should have done. He made up his mind that he would do it at once. But when he got on the rake and the garden brook, he found that someone else had already gathered up the leaves. "Well," he said to himself, "Mother must think that I am a young good-for-nothing. Never mind though, I'm going to build her a fine big house one of these days."

But that house was never built. Perhaps it would have been—for the boy really loved his mother very dearly—only his mother died while her son was still a boy at school.

And in the after-days, whenever Dave walked in his mother's old garden, he felt sad.

"Ah," he used to sigh to himself, "it would have been better if I had helped her all I could—every time I had the chance—while I was just a boy. That would have been better than talking about the beautiful house I meant to build for my mother when I became a man."

## The Land of Pretty Soon.

I know a land, where the streets are paved  
With the things we meant to achieve;  
It is walled with the money we meant to  
have saved,  
And the pleasures for which we grieve.  
The kind word unspoken, the promises  
broken,  
And many a coveted boon  
Are stowed away there, in that land some-  
where,  
The Land of Pretty Soon.

There are uncut jewels of possible fame,  
Lying about in the dust;  
And many a noble and lofty aim,  
Covered with mould and rust,  
And oh! this place, while it seems so near,  
Is farther away than the moon;  
Though our purpose is fair, yet we never  
get there,  
To the Land of Pretty Soon.

The road that leads to that mystic land  
Is strewn with pitiful wrecks,  
And the ships that have sailed for its shining  
strand,  
Bear skeletons on their decks.  
It is further at noon, than it was at dawn,  
And further at night than at noon;  
Oh! let us beware of that land down there,  
The Land of Pretty Soon.

Keep in mind our AUSTRALIAN HOME FETE, Tuesday, 11th November.

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Leader.—The Seventh Lambeth Conference.  
Quiet Moments.—The Gifts of the Holy Spirit.

Roadside Jottings.—More Mistakes (some-where).

Round the World.—Guy Halcorn, B.A.  
Some Resolutions of the Lambeth Conference.  
Some Sayings Attributed to some of the Reformers.

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## Editorial.

### The Bishops and Lambeth.

IT is well known that when a convolve of cardinals and bishops of the Church of Rome promulgate their concerted mind and send it abroad, even though as individuals, they may entirely disagree with the document, once it goes forth they all toe the line and stifle their deepest convictions. Not so with the Bishops of the Anglican Church. They not only have liberty of thought, but liberty of expression and action. Anglicanism is no centralised system of cast-iron rigidity. Hence we note that Bishops of our Church are already expressing their disagreement with some of the Lambeth findings. There is no disloyalty to the whole in this. Writing in the Church Press overseas, Dr. Walter Carey, Bishop of Bloemfontein, states, "I wish to say, in order to clear my soul, that there are statements in it (the Lambeth Report) from which I conscientiously and vehemently dissociate myself." The Bishops are as free to hold their convictions, as they were before the Conference began. And they cannot be forced. We give them credit for this. There are issues in the report from which we entirely disagree—take only one pronouncement on the sex question. Any giving way in the slightest degree to the laxity of mankind in morals and in conjugal

life demands not only our abhorrence but our unceasing rebuttal. Open the flood-gates to lust and sexual sin and at once the edifice of humanity totters to its doom and men and women reduce themselves to the level of non-moral beings.

### Liberalism for Missions.

THERE is one aspect of the Church's life and activity that needs the generous attention of her people, and that is their liberal giving in support of her missionary work overseas. We cannot stress this too often. There is an extreme urgency of need in this direction today, so much so that it behoves all God's people to give with the utmost generosity to the missionary boards. We live in a day when humanitarianism lifts its head and the claims of our own land and her poor and needy are met on mere human grounds. But missionary work is so pre-eminently spiritual, and comes under so different a category, that only those whose hearts are aflame with the love of God, will be constrained to give to its world-wide dissemination. The call to the enlargement of our giving has never been so strong and compelling as to-day. The missionary finances are straitened; our missionary leaders are consequently sore perplexed; while abroad there is soul-deadness and spiritual apathy. Hence the loud and insistent call to God's own people to give as never before. He waits to be gracious. Needy souls in the non-Christian world long for the light of the blessed Gospel. Men and women want to go forth. It is therefore incumbent on Christian people to respond with readiness and large-heartedness to the missionary appeal as it comes from our missionary workers.

### N.S.W. State Elections.

NEW SOUTH WALES is once more in the turmoil of a State election, and the usual battle of words is proceeding apace. It is not for us to take sides, we leave that to those of our readers who reside in the Mother State. No doubt the issues of the election will have far-reaching consequences which ever way they go. Nowadays with so many dependent upon the State in one way or the other, elections frequently develop into a "Bread and Butter" contest—the side which promises the most security, commanding the votes of the electorate. That such an attitude will find play on this occasion seems very palpable, in view of the vast numbers out of work, on short time, or expecting a maternal Government to do much for them. If ever a time in our national history called for the inculcation of high

ideals, that time is now. Surely we shall hope that the enunciation of noble ideals of rectitude and an honourable dealing in the affairs of public life will find strong and unflinching support on the part of those who elect our politicians. With the party ticket so evident, there is the temptation to make all sorts of promises, with the result that no matter how empty those promises may be of their being carried out, the party of super-abounding promises will go in. Financially and industrially we as a State are in serious conditions, so much so that it behoves all voters to go the poll with one resolve, and that to place in power those men who will best serve the State as a whole and no sectional interest. The call to-day is for care and sacrifice, so that our economic well-being may be restored. We earnestly pray that voters will go to the poll as the fulfilling of a duty as in the sight of God, realizing the grave and tremendous issues at stake.

### The Imperial Conference.

THE arrival in London of Dominion Prime Ministers and overseas delegates to the Imperial Conference not only envisages the extent of our far-flung Empire but reveals to all thoughtful Britishers the similarity of our problems and, behind apparent differences, the oneness of our aims. No doubt our leaders will address themselves not merely to the surface relationships with the Mother Country and her peoples overseas, but to inter-Imperial economics, inter-Empire trade, together with finance. The present world-wide wave of depression, the reaction of home markets and Empire producers, the repercussions of fiscal war in the world must come under review. Whether men see it or not, we are all bound up in the common life of our Empire and therefore various adjustments of our inter-Imperial life must come about if the pulse of our nation is to beat strong and with purpose. All sorts of palliatives will doubtless be set forth for the healing of the present chaotic trade position, but what we must have are bigger markets, and a speedily restored financial equilibrium. Even then the house will not be in order. We need a saner and stronger sense of Empire oneness, a more hearty spirit of co-operation and readiness to help in the varied activities and life of the Empire, and above all a heightened sense of our God-given place in the affairs of men. The inculcation of the sense of partnership of the Mother-land, the Dominions and Dependencies in a God-given task in the world is greatly needed. Loftiness of aim, the sense of high destiny for our nation will do much to lift us out of the doldrums.



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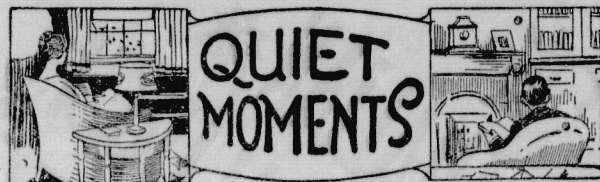
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**QUIET  
MOMENTS****A Meditation.****The Gifts of the Holy Spirit.**

NO subject is more apt and suitable for meditation than that which directs our thoughts to the seven-fold gifts of the Holy Spirit. Those attributes are mentioned in the Book of the Revelation.

What those attributes are, may be learned from the prophetic description of the special endowment of the Messiah as the branch of the house of David. "The Spirit of the Lord shall rest upon Him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; he shall be of a quick understanding in the fear of the Lord," Isa. ii, 2, 3.

There are seven distinct words and phrases which together make a wonderful whole.

"Wisdom," that wide generic qualification used in the book connected with Solomon's life and period. The word is used earlier in the sacred records, describing the wisdom given to those skilled artificers who were appointed to work out the designs and decorations of the tent of witness for the people of Israel; and that given to Joshua to enable him to carry on the leadership after the death of Moses. The wisdom for which Solomon prayed and received in such full measure which marked the early part of his reign. The Greek equivalent is applied to the child Jesus, "Who increased in wisdom," Luke 2. 40.

"Understanding"; a word representing what might be called "insight." It is used in connection with the members of the tribe of Issachar, who joined up with David to instal him as king in the place of Saul. They were "men that had understanding of the times to know what Israel ought to do," 1 Chron. 12. 32. Later it is used by Isaiah to indicate people of no understanding; and in contrast to describe the special gift possessed by Daniel and his companions over all the young men that were being prepared for the court of Nebuchadnezzar. That special spiritual insight which enabled him to interpret the dreams and visions given to the king as well as to himself. The Greek equivalent is used to express the understanding of Jesus in the presence of the doctors. Luke 2. 47.

"Counsel"; the word used suggests firmness and backbone; like a forest of trees that an invading army would cut down, so as to build fortresses against an ancient city. Thus the son of Solomon rejected the counsel of the old men of his father's court, and chose the policy of the men brought up with him. The officer in charge of the embassy sent to Hezekiah from the King of Assyria scoffed at Hezekiah, "thou sayest I have counsel and strength for the war," 2 Kings 18. 20. But the psalmist had stated years before, "the counsel of the Lord standeth for ever." In every age there has been the need for men firm enough to stand for what is right. The Greek equivalent is used to speak of the

people who rejected the "counsel of God" by the rejection of John Baptist's ministry.

"Might"; contains the idea of force and strength that is demonstrated by mighty deeds. Before the flood there was a generation of mighty men, and in every generation there have been those who performed valiant and mighty deeds in war and in government. Benaiah the son of Jehoiada gained a place among the chief mighty men in the army of David because among valiant deeds he "killed a lion in a pit in the time of snow." Among the attributes enumerated by the psalmist of the God of Israel is, "the Lord strong and mighty, the Lord mighty in battle." The New Testament equivalent is used by our Lord to express "the love with all the strength" which is a part of the duty towards God.

"Knowledge"; again a distinct word which suggests the knowledge of experience. The early ancestors of the human race in disobeying the Divine command learned by the sad lesson of experience, "the knowledge of good and evil." Throughout the section of the Old Testament that includes the books of Job, Proverbs and Ecclesiastes, the word occupies a prominent place. According to the Psalmist, "He that planteth the ear, and formed the eye, and disciplines the nations, even He teacheth man knowledge," the knowledge that comes of experience; and the writer of the book of Ecclesiastes admitted that if he had gained wisdom beyond all men of his generation, it was the "knowledge of experience." In the New Testament Zacharias in the Benedictus declares that the Child John would be used to "give knowledge of salvation to the people," Luke 1. 77.

"The fear of the Lord"; that attitude towards God which is contained in surrender to God. A remarkable demand closely connected with this phrase is found in Ps. 2. 11, 12, "Serve the Lord with fear, make friends with the king's son by surrender, lest ye perish." That fear of God which is "the beginning of wisdom," which "hates evil," which "endureth for ever," but which cannot be learned nor known unless there is first the receptive spirit, which is the first step to humble and reverent surrender to do the will of God. The New Testament equivalent is the godliness of the pastoral epistles; but the practical following of Him "who came not to do His own will, but the will of Him that sent Him."

Finally, "quick of understanding"; or possessing a fragrant graciousness. When Noah offered the first sacrifice after the flood it is stated that it was a fragrant savour; and when Jacob went in to his father with the first-born's clothing which the mother had kept preserved in spices, Isaac said, "the savour of my son is as of a field which the Lord hath blessed." The phrase occurs through the Pentateuch to express the fragrance of an accepted sacrifice. Thus surrender is ever the most acceptable sacrifice that the soul of man can give. There is no New Testament equivalent, but the Greek

phrase suggests the idea of abounding fullness.

Summed up, the spirit-filled and endowed person will be endowed with wisdom, insight, firmness, active force, experience, surrender and graciousness, a wonderful and complete combination of character that was only found in completeness in Jesus Christ, "to whom the Spirit was not given by measure," and in "Whom dwelt the fullness of the Godhead."

**Round the World.**

(By Guy S. Halcombe, B.A.)

**The C.M.S. Summer School.**

I AM writing now from the C.M.S. Summer School which is being held this year at Great Malvern, England. I am not quite sure which county we are in because this afternoon we were conducted to the top of a high mountain, known as The Beacon, from which we were shown thirteen different countries. There are 480 attending, and about 150 of us are located in the Malvern Girls' College, which used to be the Railway Hotel. The chairman is Rev. S. Garrett, the Home Secretary of C.M.S. He is clear, positive, and genial. I cannot distinguish who all the parsons are, because there is not a single dog collar to be seen, but of course every one wears a badge, signifying that he is either a scholar, or a missionary, or a member of the headquarters staff, or a speaker.

The first address was given by the Rev. E. Shillito, a Congregationalist, and the Editorial Secretary of the United Council for Missionary Education. He said that writers of books, especially on theology, were always emphasizing our sectarian differences, but the people who really did the work of missions, viz., those in the front trenches, were not obsessed by the distinctions. The School has been very fortunate in securing for its leader each morning for the Bible Reading no less a person than Rev. J. P. Gibson, the Principal of Ridley Hall, Cambridge. What he does not know about the Scriptures is certainly not worth knowing, and what has amazed me is not merely his extraordinary memory of the facts in the Bible, but his psychic penetration into the mind of Christ. It is almost uncanny. He speaks as if he had inside knowledge, such as was possessed only by the inner circle on the Mount of Transfiguration. He analysed Christ's dialogue with Nicodemus: He made the repartee vivid: Christ's scorn contained in the question, "art thou a ruler in Israel, and yet . . ." was withering.

Some one once said that there are three kinds of preachers—some you can't listen to, some you can, and some you can't help listening to. We have had all these types, but one of the most amazing testimonies I have ever heard from the mission field was from Miss Shaw, a L.M.S. missionary from Northern Rhodesia. She works among the Bantu tribes. Amongst the native girls religion is such a real thing that they dramatize it in their own way, e.g., on Christmas morn they go from house to house shouting, "Unto us a Son is born"; on Easter morn they shout with equal glee, "He is risen"; and at the conclusion of each prayer, instead of saying "Amen," signifying "So be it," they clasp their hands to express approval of what has just been prayed. Miss Shaw has been working there for fifteen years, and is of opinion that a stereotyped, austere, Anglo-Saxon form of service is not suitable to the highly imaginative mind of the child races.

The Rev. E. F. E. Wigram, lately C.M.S. Secretary for India, and whose father was Hon. Sec. of the C.M.S. years ago, spoke on "The Healing of the Nations—The Acceptable Year" taking as his text Christ's reading from Isaiah in the Synagogue. A remarkable speaker was the S.P.G. missionary from Poona, Rev. J. C. Winslow. He appeared in an adapted Indian dress. Incarnations do not satisfy the modern educated Hindoo: they are unhistorical and degrading; moreover, it is no satisfaction to a living man to be told that he is being punished for sins committed by his soul in a former state, or in a succession of former states, because he has no memory of what his former state was, or of the conditions under which he sinned. The Oriental mind was intensely capable of communing with the unseen: it prayed to be delivered from darkness to light, from lies to truth, from death to immortality.

Another speaker was the Rev. J. S. Thomson, who from next month will be the Presbyterian Professor of Theology in Nova Scotia. He is very optimistic about the

Youth movement. Young people are out to get life, and abandon conventionalities. Germany's remarkable post-war recovery is due to the fact that its youth has taken hold of the country. Youth will not tolerate the inevitableness of gradualness. It is intensely nationalistic, as witness India, Russia, Germany, Italy. But nationalism is not going to be the solution of all hopes and dreams. Youth will have to study the Aristotelian art of how to live together, and learn to study sacrifice.

**Sunday—A Feast of Good Things.**

On the Sunday we had the choice of going to hear first-class speakers in nine churches. At the early Celebration at Christ Church there must have been over 600 present. At the Priory Church in the morning the Rev. Canon W. R. Hares told us lots of things about India that we did not already know, e.g., that there are less than half as many C.M.S. missionaries in India than when he went out there 25 years ago! But the chairman of the School afterwards told me that during that period the native teachers have troubled, and on the whole more money is being spent on Indian missions than ever now. Your readers can well understand that what with the Simon Report, the trouble with Gandhi, and the endless uprisings in that country, the whole subject of India has got on everyone's nerves. Yet the handling of the vast subject requires infinite patience. I have made a great friend of a pure Indian at this School, who is the Professor of English Constitutional History at the University of Lahore. He is a very lovable character. He says you can't prevent the Indians reaching out for more and more reforms when they have studied the evolution of English History; and he solemnly assures me that his countrymen are fit for Dominion Government, even though they may make some costly experiments to start with, and although Gandhi is in gaol he still holds India in the hollow of his hand.

At the Priory Church in the evening the Rev. J. C. Mann told us about Japan, chiefly about the work of that wonderful prophet Kagawa, who is an ordained native Presbyterian. He has organized a movement to win 1,000,000 souls in three years, on the catch-my-pal system. He advocates Labour politics without violence, has wretched health, only one eye, and preaches for three hours at a stretch to packed congregations, besides taking four other services in a day. His books are all bought before they are printed. He instanced a dying Japanese convert who, when took weak to speak, crossed his forefingers and pointed to Heaven.

The third and last Bible Reading by Rev. J. P. Gibson was a gem. He stated that sacrifice would be perfectly natural if we were animated by the love of Christ. Compare a mother's sacrifice for her child. She would be miserable if she did not do it. Suffering is not necessarily due to sin. Christ said, "Neither this man sinned nor I." All I can say about this wonderful teacher is that Ridley College ought to be profoundly happy in having such a magnetic personality, and so ripe a scholar to mould the characters of its students. He explained that it was fatal to preach about a subject you could not feel. For two years after his ordination he never preached on the Atonement: after intense study and prayer it became real, then he preached it.

Another interesting speaker was Mrs. Underhill, formerly Mrs. Starr, whose husband was a doctor and was murdered on the N.W. Frontier. Some years later she searched for and found Miss Ellis, who had been kidnapped. In India the education of the girls is far behind that of boys. Women are bound by fear, fate and superstition—shackles of their own creation. There are only 500 welfare workers, as against 40,000 in England, so that progress is slow.

**Dr. Cook and Rev. W. Wilson Cash.**

Another interesting personality is Dr. Cook, who is in charge of Uganda C.M.S. Hospital for many years, and his son is now opening up a new hospital in Northern Nigeria. Dr. Cook will accompany Mr. Cash to Australia next year. He is anxious to visit our best hospitals and some of the medical fraternity. I promised to do that for him in Adelaide. Will C.M.S. please do likewise for him in Melbourne and Sydney? He gave us a very interesting lantern lecture on all the C.M.S. hospitals in the foreign field. They are a splendid record of sacrifice in the Master's service.

On the fifth evening of the School the General Secretary, Rev. Wilson Cash, came down from London to speak about Islam. His experience in Egypt and Persia specially qualified him. With the exception of Miss Shaw's, I think his was the finest speech of the week. He is a huge man both in body and mind, and both perfectly poised; he would be a striking personality on any

platform in the world. The Moslem University at Cairo has been in existence for 1000 years; it has 12,000 students, who formerly were taught nothing but the Koran, and religious education, but now are also taught science. Their opinions are being modified under the impact of literature and Western culture; they are feeling that their doctors of Islam have failed to answer Western criticism. In Central Asia the Russians are Bolshevizing Islam. Yet between Alexandria and the Straits of Gibraltar, once a stronghold of the Christian Church, there are less than 500 Christians, and every year about 500 Copts go over to Islam. If a Moslem becomes converted to Christianity his wife automatically becomes divorced and he loses his children. In 29 years not a single convert has been made in the Sudan. The disestablishment of the State religion in Turkey and the abolition of the Caliphate are supremely important. Islam's greatest enemy to-day is materialism.

St. Michael's, Limsfield, Surrey, is the School which for 40 years has educated at least three-quarters of the children of C.M.S. missionaries on active service. It now has 50 boys and 60 girls; the former are only kept till they are 14, the latter till 18. The Rev. H. Summerhayes has just resigned from the headmastership.

Miss Thorpe, the Secretary of the Candidates' Committee, told me that quite half of the candidates who are ultimately accepted were won over to the missionary cause as the result of attending Summer Schools.

The chairman throughout the School has been Rev. S. Garrett, who is the Home Secretary. He has been tasteful, pungent and humorous in turn, and occasionally serious. In framing their budget for the ensuing year C.M.S. has made known its wants, 112 in all, for whom financial provision has to be made. It is as follows:—

China and Japan:—Doctors, 5; Nurses, 3; Ordained Men, 11; Evangelists, 12; Educationalists, 4.

India and Persia:—Doctors, 6; Nurses, 3; Ordained Men, 9; Evangelists, 5; Educationalists, 11; Welfare Worker, 1.

Africa:—Doctors, 2; Nurses, 2; Ordained Men, 8; Educationalists, 25; Builder, 1; Accountant, 1; Technical Men, 3.

The Thanksgiving Service was held in Christ Church. The sermon was preached by Rev. H. McGowan, who is a leading authority on Church Hymns. The thank-offering amounted to £384.

Thus ended a memorable Summer School.

**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.

October 12, 17th S. after Trinity.—568, 426, 159; 131, 573 (427), 61, 224.

October 19, 18th S. after Trinity.—424, 135, 401; 308, 417 (427), 136, 21.

October 26, 19th S. after Trinity.—107, 205 (149), 350; 354, 303, 126 (496), 19.

November 2, 20th S. after Trinity.—382, 344, 287 (309); 247, 147, 151, 39 (44).

November 9, 21st S. after Trinity.—8, 285, 513; 302, 129 (49), 305, 223.





## Roadside Jottings.

## More Mistakes! (Somewhere).

"WELL," said the Wayfarer, "you look a bit puzzled. 'What's worrying you now?'"

"It's about the Bible again," said the young man. "Here's Brown has come across some more statements by Canon V. F. Storr, pointing out mistakes in Genesis, and he's such a conscientious chap that he can't read his Bible in peace until he knows whether they are true or not."

"Good man, Brown," said the Wayfarer. "The Bible is our only guide from Earth to Heaven, and if it contains mistakes, we don't know where we stand. Brown is perfectly right in wanting certainty in such matters."

"But," said the young man, "isn't the New Testament all we need to know for Salvation? Does it matter much if there are mistakes in Genesis? That's just what Canon Storr asks. He says, 'Why should our faith in God and Jesus Christ be weakened because the Old Testament contains some folklore?' (That means, some unreliable traditions.) He asks, 'Are we required to believe Bible statements when they contradict the facts of Science?'"

"No!" said the Wayfarer. "God doesn't require us to believe untruths. But I haven't yet found any untruths. The New Testament may be, even a single Gospel may be, all that is needed for a bare Salvation. But our Faith would be vastly poorer and less intelligent if we had not the Old Testament too. And my faith in the whole Bible would be shaken if I were shown mistakes in any part of it. What mistakes has Canon Storr discovered?"

"He quotes Genesis iv., 22," said the young man, "that Tubal Cain is there said to have been the forger of every cutting instrument of brass (or copper) and iron; or (margin) 'an instructor of every artificer in brass and iron.' He says that isn't true; for we know that a bronze age preceded the iron age, and a stone age the bronze age, and both these ages extended back into an immense antiquity. It is not true (he says), that one man discovered both how to smelt and to forge; nor is it true (he says) that cities were built so soon after man's appearance on the earth. Primitive man was a wanderer or dwelt in caves."

"A little knowledge is a dangerous thing," said the Wayfarer, "and that applies equally to Canons and to Cooks. Canon Storr is a highly placed teacher of God's Word, and, from such a one, we might at least expect that if he thinks he finds mistakes in the Bible, he would at least search every avenue of knowledge in an earnest endeavour to justify its statements rather than rush in glibly with his shallow criticism, and shake the faith perhaps of thousands. Who was it said that fools rush in where angels fear to tread? Every schoolboy knows that the ages of bronze and iron were preceded by immensely long stone ages; and that the earliest forms of man—Pithecanthropus (ape-man) the Piltodon man, the Neanderthal and others—whose skulls are frequently found—date as far back as the Pleistocene period, untold ages ago. They were true man, inasmuch as they used tools and weapons; which no animal ever did. The Neanderthal man, for instance, was very like a Gorilla; for he was not more than 5 foot 5 inches in height, had a massive body, and walked with a slouching gait; the legs below the knees and the arms below the elbows were very short. The head

was large and man-like; but the protruding chinless jaw, and the low, retreating forehead (or absence of forehead) strongly resembled those of the anthropoid apes. However, he made fires and lived in caves, and used stone implements and buried his dead; so we may reckon him Man; very probably, among our physical ancestors. He disappeared when the Ice age came to an end—perhaps about 17,000 years ago.

"He was followed by other races, each an advance on the preceding one; all commonly grouped together as 'Homo recus.' These pre-Adamite races all dwelt in caves, made fires, used stone tools and weapons, and buried their dead in the same way as the Neanderthal and Piltodon men. But of the later races the brain was nearly equal in size, but not in intelligence, to that of a modern European. They used the saw, the spoke-shave, and the drill; they made bone needles, awls and harpoons. Beside that, they were artists; we find their drawings paintings and sculptures. Their representations of themselves are generally disgusting; hairy and unclothed; but they have left many good hunting scenes.

These are probably the races that Canon Storr mistakes for our race, when he speaks of the earliest men being cave-dwellers and hunters. But the last of these pre-Adamite men passed away when the Ice-Age came to an end—probably eighty or ninety centuries ago.

Then, about 6,000 years ago, Homo Sapiens, the Adamite race, made in the very image of God, appeared, with newly created faculties and qualities implanted in the inherited physical frame; a spiritual as well as an animal being, beautiful in form, capable of knowing and loving and serving his Creator; the corner-stone of the age-long edifice of Creation. He did, from the first, build cities, although Canon Storr denies it, probably confounding the Neolithic races with ours. He was neither a wanderer nor a cave-dweller (as Canon Storr says he was), he built houses, temples and tombs; which the pre-Adamite races never did; and I see no reason whatever to doubt the Bible statement that Tubal Cain, seventh from Adam, was the forger of every cutting instrument of brass (copper) and iron. The Bible does not even say that he was the first, as Canon Storr gratuitously implies, but he was, no doubt, one who rose to great excellence in his trade.

"Canon Storr's first and greatest mistake is a failure to recognise that the Bible has nothing to say about primeval man. It deals only with the Adamite Race (homo Sapiens), and the things that concern our salvation. It does not even mention the creation of man. He is silently included among the mammals of the sixth day. Perhaps Canon Storr thinks that those immensely long stone ages have all to be got in after the creation of Adam. He probably thinks that those Paleolithic and Neolithic men were Adam's descendants.

"If so, no wonder that with so little knowledge, he is puzzled, and thinks there are mistakes in the Bible. He needs to study Geology, Palaeontology; even a knowledge of Anthropology might be useful to him. A wider knowledge would save Canon Storr and other such shallow critics from doing a great deal of harm."

"Then, do you think," said the young man, "that there are no mistakes in the Bible?"

"I haven't come across one," said the Wayfarer. "What shallow critics take to be mistakes generally turn out, on further study, to be marvels

of depth and wisdom; and, even, what seem to be chance words are chosen with wonderful accuracy; even though a faulty translation sometimes obscures them."

"Give us an example," said one of the party.

"Well, then," said the Wayfarer, "take the two similar words 'formed' and 'created,' in the first two chapters of Genesis. The word 'formed' is from a verb whose participle means 'a potter.' Wherever it is used it applies to the moulding process whereby earth's thousand different genera were produced in wonderful succession, from the earliest forms of life; each step perfect in its kind, and each an advance on what preceded. But the word 'Created' signifies the special act of Divine interposition, by which a new species was directly made, or else by which new faculties, new powers, not previously possessed, were bestowed on some individual, raising it above its fellows, and making it the first of a new race. So Adam was 'formed' from the dust of the earth; but God created Adam in His own image. Adam was a new Creation, in that in him were implanted powers and faculties hitherto unknown. His physical descent may be from the Neanderthal man, or from other more recent forms of man. But the likeness of his Maker, his capacity for Eternal Life, his inventive brain, even his improved body, his beauty of form, his nobility of thought, his faculties for Prayer and Praise were a special Act of Creation, distinguishing him from all that went before."

"I suppose," said the young man, "that that is what we mean by Evolution?"

"Not a bit of it," said the Wayfarer. "No Geologist or Palaeontologist believes in Evolution in that wide sense. We believe in the evolution, perhaps, of all sheep from one original sheep, under Man's careful guidance, or similarly of all dogs or horses from one original dog or horse. But not of one race from another. Species are fixed. The badger of the Pleistocene is the same badger to-day. Every variation in race was a new Creative act. Adam was a created variation from all his ancestors—the last and highest act of all God's creation."

"From harmony to harmony, this universal frame began, From harmony to harmony through all the compass of the notes it ran, The Diapason closing full in Man."

"Then," said the young man, "I suppose that we of the Caucasian Race, with all our faults, may flatter ourselves on being the highest creatures in God's universe."

"Not quite," said the Wayfarer. "Adam at his best was made a little lower than the angels; but even they are not the highest. The Crown of all Creation will be the manifestation of the children of God. Not Adam, even in his best days, but Redeemed Man, conqueror over sin, sharing the very life of Christ, and entering in with Christ to share for all eternity in His Kingdom—this will be the highest point of Creation—the great end to which from the beginning God looked forward, and for whose sake the world itself exists."

O day for which Creation with all its tribes was made, O joy for all our former woes a thousand-fold repaid.

"Thank you," said the young man, "that gives us something to think about!"

"Yes," said another, "and to pray about, lest we fail of God's purpose in our Creation."

"Amen," said the Wayfarer.



The engagement is announced of the Rt. Rev. L. B. Radford, D.D., Bishop of Goulburn, and Miss Enid Mary Haselden, formerly of Queanbeyan, N.S.W.

The death is announced of the Rev. S. G. Fielding, lately rector of St. Matthias Church, Sydney. Mr. Fielding had been 50 years in the ministry. In earlier years he had served before the mast.

The Rev. Cecil Short, C.M.S. missionary, Kenya, East Africa, and at present home on furlough, assumed duties as locum tenens to the Rev. Canon Begbie, at St. Stephen's, Willoughby, Sydney, on October 1.

The Bishop of Ballarat and Mrs. Crick will sail from England on October 11, arriving in Melbourne on November 28. Preparations are being made for a cordial reception of the Bishop and his wife.

The Rev. Ernest Cameron, of Northbridge, Sydney, has accepted nomination to the parish of Hornsby, N.S.W. Mr. Cameron is an old St. Andrew's Cathedral chorister and has engaged in a forward work in the district of Northbridge.

The Rev. W. T. Reeve, formerly on the home staff of the C.M.S., Victoria, and lately vicar of St. Paul's, East Kew, has accepted the rectory of St. John the Baptist, Hobart. He will be followed at East Kew by the Rev. E. J. Durance, of Bacchus Marsh.

We notice that among the speakers at the Swansea Diocesan Missionary Festival, held at Brecon, Wales, on August 21, were the Archbishop of Brisbane and Mr. Guy W. Holcombe, a much-valued correspondent in our pages, and sometime Chancellor of the Diocese of Adelaide.

At the advanced age of 89 years, the Hon. J. McIntyre, formerly Judge of the Supreme Court, Tasmania, has passed to his rest. For over thirty years he was a member of the synod of the diocese, and for many years president of the Tasmanian Branch of the British and Foreign Bible Society.

The death has occurred in Hobart of the Rev. E. C. Spink, at the age of 75 years. Mr. Spink was trained at Hatfield Hall, Durham, and was ordained in 1883. He served several curacies in England and then came to Tasmania in 1891, and was rector successively of four parishes. He retired from active work some three years ago.

Mr. E. S. Lambert, a former worker at St. Mark's, West Marrickville, and subsequently Catechist in the parish of Seven Hills Prospect, has been accepted by the China Inland Mission for service in China. He will be farewelled in Sydney on October 15, proceeding immediately afterwards to Shanghai.

Miss Nora Dillon and Nurse F. Broughton have sailed for China as new C.M.S. missionary recruits. They are accompanied by Miss A. M. Bakewell, an English missionary, who had been deputising in N.S.W., and Miss Annie Jones, who returns to her station in West China after extended furlough.

The death has occurred at Darling Point, Sydney, of Mrs. Merivale, wife of Mr. G. M. Merivale, a Lay Canon of St. Andrew's Cathedral and Synodman. For many years Mrs. Merivale has taken a keen interest in charitable movements and was one of the founders of the Women's Hospital, Crown Street, Sydney.

The Rev. Colin and Mrs. Chittleborough, of Adelaide diocese, passed through Sydney last week on their return to New Guinea, where they are engaged in missionary service. Several months ago Mrs. Chittleborough was obliged to come south on account of ill-health. We are glad to know that she has been completely restored and that they are now able to return to their work at Mukawa, British New Guinea.

Bishop Green, formerly Bishop of Ballarat, and now residing in Melbourne, is considering the publication of a second series of "Australian Sermons." A first series was

published shortly before the war at the request of the council of the diocese of Ballarat. The projected work will contain sermons suitable for special occasions in Australia such as Anzac Day, Hospital Sunday, mission appeals and parish festivals.

Speaking at a reception at the Newcastle Cathedral on September 25, the Governor of N.S.W., Sir Philip Game, remarked apropos of a figure of a former Archbishop of Canterbury (Archbishop Temple) represented in one of the Cathedral stained glass windows, that he was at school with the Archbishop's son, and on various occasions had found it necessary to punch the son's head. The son referred to is the present Archbishop of York (Dr. Temple).

It appears that recently Dr. Crotty, Bishop of Bathurst, was engaged to preach at the evening service of a London Church. The service was very late in starting, much to the surmises of the worshippers. The Bishop had arrived safely, but on opening his bag, found to his consternation that he had, in his hurry, brought the case and episcopal robes of the Bishop of St. David's, Wales, a somewhat lean person. Bishop Crotty had to hasten back to his club for his own robes. Those who know Bishop Crotty and his proportions will appreciate the Bishop's amusing references later on!

Since the Lambeth Conference, the Archbishop of Melbourne has been holidaying at King's Lynn, in Norfolk. In an interview with the press, he chatted about Lambeth and its work and told a representative of the Australian Press Association that the Christian doctrine of God had been reverently and adequately reaffirmed in the face of new truths from natural science and modern philosophy. "The Bishops, in an era of much loose thinking about sex and purity," he said, "once more insisted on the glory of Christian marriage as a life vocation. The conference faced its great task with a spirit of faith and courage. May God make our work worthy of His call to us to service."

Archdeacon Hancock, of Melbourne, has received from the Rev. C. W. Wood, incumbent of Christ Church, Essendon, who is on a visit to Britain, a letter in which he writes of the high regard in which the Archbishop of Melbourne is held by those associated with Liverpool Cathedral, which he describes as "huge and magnificent." He states that the clergy whom he saw were unstinted in their affection for the Archbishop, and the warmth of their praise for his ability, tact and worth. In contact with unknown people in trains, trams, buses and shops it was a similar story. Mr. Wood, who, with Mrs. Wood, went to England on a health trip, has fully recovered, and is anxious to be back in his parish again.

Miss Crick, sister of the Bishop of Ballarat, who went to Lambeth with her brother, is not returning to Australia. The Vicar-General of the Diocese of Ballarat writes thus: "Miss Crick in the short time she dwelt among us, won a great place in the heart and mind of the diocese. We valued her fine gifts of governance, of arrangement, of leadership in those activities of the Church that belong especially to women; we recognise the earnestness with which she fulfilled the duties that came to her as the Bishop's sister; and we were helped by her friendliness, and her interest in what was of interest to us. She will be remembered with high esteem; and if, as we may hope, it shall be possible for her to visit, some day, the old city and the old diocese, she will receive many pleasant proofs that she has not been forgotten."

Speaking in London, at the burial service of Sir Neville Howse, V.C., the Bishop of New Guinea, the Rt. Rev. Dr. Newton, paid a notable tribute to him as a distinguished Australian Surgeon, Soldier, and Statesman. Courage and determination, he said, were his outstanding characteristics. He was always ready to sacrifice his personal career for his country. His South African service could be

summed up thus: "He won the Victoria Cross." Possessing a dynamic personality, he was a great gentleman. So long as Australia produced men like Sir Neville Howse she would be preserved. The Bishop recalled that Sir Neville Howse and himself as youngsters on a meagre Kensington allotment, surrounded by corrugated iron, played cricket. Sir Neville Howse's enthusiasm and fair play radiated, inspiring all. Thus through his life he played cricket always.

The Most Rev. Dr. Averill, of Auckland, and the Archbishop of New Zealand, recently paid a visit to Bobbingworth Church, Essex, whose Rector, the Rev. E. H. Gallop, formerly worked under Dr. Averill in the Diocese of Auckland, New Zealand. By permission of the Bishop of Chelmsford, his Grace administered the rite of confirmation and preached. From the school a procession marched to the Church; behind the Cross-bearer came the confirmation candidates, and after them an escort of some thirty men, old and young, preceding the Archbishop, who was attended by an acolyte, and the rector. A shortened form of even-song was sung, the rector officiating. Confirmation followed, and the Archbishop preached from the text, "Fear God, and keep His Commandments." The marked attention of all who were in church, and the stillness that prevailed during the laying-on of hands, and while the Archbishop preached, added to the impressiveness of the service which will long be a memorable occasion in the life of a little country parish.

## Some Sayings Attributed to Some of the Reformers.

"The white robed army of martyrs praise Thee."

As in many parishes in Sydney, sermons and lectures were given on the Reformation during August and September, we give the following words of some of the Great Reformers.

John Huss (1369-1415) the Bohemian Reformer, who learned much from the writings of our English "Morning Star" of the Reformation (John Wyclif).

After the formal sentence to burn him, as well as his books, listen to him praying: "Lord Jesus Christ! pardon all my enemies, I pray Thee, for the sake of thy great mercy."

When his formal degradation and "un-frocking" from the priesthood, by the Archbishop of Milan and six other Bishops took place, and he was handed over by them to the secular arm for execution by burning at the stake with the words: "We commit thy soul of the devil!" "And I commit it to the Lord Jesus Christ," answered brave John Huss.

Bishop Hooper of Gloucester (1495-1555).

On the day before his martyrdom at Gloucester, one (Sir A. Kingston) whom he had helped spiritually, pleaded with him: "Oh, consider! life is sweet and death is bitter." "True it is, Master Kingston, that death is bitter and life is sweet; but consider that eternal death is more bitter and eternal life more sweet." "Well, my Lord," said Kingston, "then there is no remedy, and I will take my leave; and I thank God that ever I knew you, for God did appoint you to call me, bring a lost child—I was both an adulterer and a fornicator, but God, by your ministry, hath brought me to the detesting and forsaking of the same." So they parted, the tears on both faces.

Prebendary Bradford.

As he came to the stake he held up his hands and prayed: "O England, England, repent thee of thy sins! Beware of idolatry; beware of false Anti-Christians! Take heed they (Continued on p. 10.)

## SEVAC Brushing Lacquer

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"Thou hast not failed. Where holy love and truth contend with evil, failure cannot be."—Thompson.

"We are more than conquerors through him who loved us."—Paul.

## OCTOBER.

- 9th—St. Denis, Bishop and Martyr. The national saint of France.  
 10th—Panama Canal opened, 1913.  
 11th—Transvaal War begun, 1899.  
 12th—17th Sunday after Trinity. The topic of this day is Good Works. The Collect is taken from the Sacramentary of Pope Gregory. It must be noted that the word prevent has changed its meaning. It used to mean going before to stop something evil, hence the modern meaning, to check. Good Works should be practised the more we rely in faith upon our Lord and Redeemer. But how few church-goers put their faith into practice in church work.  
 16th—Latimer and Ridley burned at Oxford, 1555. The beautiful Martyrs Cross in Oxford reminds the students of the origin of true knowledge.  
 17th—Etherea of England. From her name comes the word tawdry. She founded Ely Convent; and died in A.D. 679.  
 18th—St. Luke, the beloved physician and writer of the Gospel and the Acts. Edict of Nantes, which conferred certain freedom to Protestants in France, revoked, 1685. 400,000 of the best of France left their country in consequence, much to the advantage of England.  
 19th—18th Sunday after Trinity. Venite in Psalms for the day. This Sunday tells us of the incessant fight to which the Christian is committed. The threefold temptations of the world the flesh and the devil are ever with us. The grace of God will enable us with pure hearts and minds to follow Him Who overcame the Devil in conflict.  
 21st—Battle of Trafalgar 1805. Nelson Day.  
 23rd—Massacre of 40,000 Protestants in Ireland, 1641. Rome is still a persecuting church, history old and new reminds us.

Next issue of this paper.



## TO AUSTRALIAN CHURCHMEN

### The Seventh Lambeth Conference.

THE findings of the recent Lambeth Conference in no less than 75 resolutions, prefaced by an Encyclical Letter, together with six long Reports, are now in the hands of thousands of readers throughout the world. Unfortunately from one point of view, the discussions of the 308 Bishops were in camera, so that we know nothing of what went on behind the scenes. But the subjects considered and the issues decided upon were so vast and complex, that we doubt not that there were many a keenly contested debate. Indeed, one bishop has since compared the debating hall of Lambeth Library to the "Battle-area in France." There is nothing wrong in difference of opinion, even among bishops, "who would be very dull if they never differed. We differ,—not because we are not Christian, but because we are human." One thing, however, can be said of Lambeth 1930, critical issues were not shirked; and it is to the credit of the Conference that on the whole—though not in every instance—they have been dealt with unevasively.

For example, the references to peace and war are far more trenchant and practical than those of the 1920 Report. The Bishops now unequivocally state that "the Christian Church in every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation." Such a statement, we are convinced, must range the Anglican Church amongst the great peace-making forces of the world.

The question of the South Indian Church Union proposals has not been so resolutely faced. Perhaps it has been met in the best Anglican fashion of facing and yet not facing it! It needs to be borne in mind that the Bishops had been inundated with an avalanche of pointed literature against the proposals from the Anglo-Catholics, while on the other side Evangelicals were strongly in favor. Hence the widespread fear of serious cleavage. However, the Bishops having in mind their much-coveted desire to keep the Anglican Communion a comprehensive Church came to unanimous agreement. What they have practically said to the Church in India is "Go on, and God bless you; but you do it on your own, and in entering the United Church you will cease to be part of the Anglican Church, though we feel you must of necessity be part of the Church Catholic." In other words the combined Episcopate does not take the responsibility for it. The Indian Christians, with their leaders, are urgent that Union should come about in the interests of the Kingdom of God. Well, let it come about. "We do not veto the action you suggest, in fact we encourage it, but we leave the responsibility to you!" What this course will ultimately mean to the Anglican Church remains to be seen, nevertheless a significant feature of the policy of the Bishops arises. It is this. If the policy suggested with regard to South India is carried through and we believe it will, then it will be a beginning of Churches, which, even when they retain episcopacy, will be distinct from the Anglican family dispersed throughout the world.

Further in that section of the report on Unity it is clear that the Bishops have had marked leaning towards the Eastern Orthodox and old Catholic Churches, that is, they look for reunion in those directions, rather than in the direction of the Evangelical Churches of Great Britain and elsewhere. Frankly and positively we do not like this, in view of dogmas and practices which mark these unreformed "Catholics." However, history writes its own story and we shall see what we shall see!

But there is from another angle a disappointing feature about the Report on Unity. For four years conferences have been held at Lambeth at the instances of the Archbishops of Canterbury and York, between representatives of the English Episcopate and the Free Churches. These conferences were unprecedented and showed a marked "advance toward agreement" and "a spirit of brotherly love." The agreements were not specified, but that is neither here nor there just now! Not only so, the Free Church Ministries were termed "real ministries of Christ's Word and Sacraments in the Universal Church." And yet, in the Report now sent forth, nothing is said with reference to all this. There is an ominous silence. Is the omission deliberate? It seems so, in view of Anglo-Catholic assertions and the East-

ern Orthodox pourparlers. Doubtless we shall hear more of this later.

The other Report of the Conference which has caught the popular mind to our sorrow and caused sad misgiving in the minds of vast numbers of loyal Christian people is the pronouncement on Birth Control. The subject came within the ambit of the topic, "The Life and Witness of the Christian Community"—Marriage and Sex—and we should like our readers to know that the resolution thereupon was carried by 193 votes to 67. It will be seen that there was a grave difference of opinion. It is the only resolution of which the figures of the voting are published. We agree with the Bishops that the subject of sex should be rescued from degradation by being brought to the illuminating standards of Eternal Truth. We agree that the primary purpose for which marriage exists is the procreation of children, and that married life should ever have this in view and coupled with this as becometh Christians, the Christian principle of deliberate and thoughtful self-control should ever be exercised.

But when the Conference admits by a majority resolution "that circumstances may arise in which it is justifiable for Christians, not on the grounds of selfishness or luxury, but for serious moral reasons, to practise methods of what is commonly known as birth prevention," then we take strong exception and assert with no mincing of words that the Bishops are no true guides. Not only is it a deplorable concession to the spirit of this modern world, but it is tantamount to saying, to an age all too ready to go its own way, "Well, go ahead!" Only too well do we recall how Australian Bishops gave the loop-hole to Sunday sport, with the result that it has come in with an avalanche. So will it be in this case. No wonder that the action of the Bishops has already occasioned profound concern. It is on their part the admission of the principle of artificial control of conception and thus it constitutes a departure from accepted Christian moral standards and opens the way to very grave practical dangers. "Pious hopes" and "regulation by Christian principles" are very futile in a day when people, grown selfish, unspiritual and high minded, are only too ready to find subterfuges for their inordinate desires and unholy ways. We have already written at too great length, and therefore will reserve further comment on the Lambeth Reports to subsequent issues.

## St. John The Evangelist, Toorak, Melbourne.

### Its Story of Seventy Years.

We congratulate the Rev. Dr. A. Law, vicar of St. John's, Toorak, on the publication of a handsomely illustrated brochure, which deals with the story of his parish during the years 1860-1930. The inscription on the title page remarks: "In commemoration of the jubilee; and in gratitude to God for many blessings in Church and State during the years. Dedicated to

"All the Saints that ever  
In these Courts have stood."

The author briefly states what the Parish Church stands for and then he goes on to give the life story of St. John's. The brief note on each of the various vicars of the parish is given, followed by illuminating sections dealing with Our Soldiers' Memorial, St. John's Spire, St. John's Chimes, The Church Exterior, The Porch, The Nave, The Baptistry, The Organ, The Pulpit, The Lectern, The Chancel and Sanctuary, and, finally, the many and beautiful windows in the Church. The format is excellent, the illustrations rich and expressive. We are sure many will desire to possess the souvenir. It is a store house of information and the record of a great parish.

## The Lambeth Conference.

### Resolutions Passed by the Bishops.

#### The South India Proposals.

40. (a) The Conference has heard with the deepest interest of the proposals for Church union in South India now under consideration between the Church of India, Burma, and Ceylon, the South India United Church and the Wesleyan Methodist Church of South India, and expresses its high appreciation of the spirit in which the representatives of these Churches have pursued the long and careful negotiations.

(b) The Conference notes with warm sympathy that the project embodied in the Proposed Scheme for Church Union in South India is not the formation of any fresh Church or Province of the Anglican Communion under new conditions, but seeks rather to bring together the distinctive elements of different Christian Communions, on a basis of sound doctrine and episcopal order, in a distinct Province of the Universal Church, in such a way as to give the Indian expression of the spirit, the thought and the life of the Church Universal.

(c) We observe, further, as a novel feature in the South Indian Scheme, that a complete agreement between the uniting Churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the union; but the promoters of the Scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the united Church upon one another. It is only when the unification resulting from that interaction is complete, that a final judgment can be pronounced on the effect of the present proposals. Without attempting, therefore, to pronounce such judgment now, we express to our brethren in India our strong desire that, as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the Churches of our Communion to stand by our brethren in India, while they make this experiment, with generous good will.

(d) The Conference thinks it wise to point out that, after the union in South India has been inaugurated, both ministers and lay people of the united Church, when they are outside the jurisdiction of that Church, will be amenable to the regulations of the Province and Diocese in which they desire to officiate or to worship, and it must be assumed that those regulations will be applied to individuals in the same manner as they would now be applied to similarly circumstanced individuals, unless any Province takes formal action to change its regulations.

(e) The Conference, fully assured in the light of the Resolutions of the General Council of the Church of India, Burma, and Ceylon adopted in February, 1930, that nothing will be done to break the fellowship of the Churches of the Anglican Communion, confidently leaves in the hands of the Bishops of that Church the task of working out in detail the principles which are embodied in the Proposed Scheme.

(f) The Conference gives its general approval to the suggestions contained in the Report of its Committee with regard to the Proposed Scheme for

Church Union in South India, and commends the Report to the attention of the Episcopal Synod and General Council of the Church of India, Burma and Ceylon.

#### The Church in Persia.

41. The Conference has heard with deep sympathy of the steps towards union which have been proposed in Persia; it desires to express its sincere appreciation of the missionary zeal of the Church in Persia, and it generally approves the sections in the Report of its Committee dealing with this subject.

#### Special Areas.

42. The Conference, maintaining as a general principle that intercommunion should be the goal of, rather than a means to, the restoration of union, and bearing in mind the general rule of the Anglican Churches that "members of the Anglican Churches should receive the Holy Communion, only from ministers of their own Church," holds, nevertheless, that the administration of such a rule falls under the discretion of the Bishop, who should exercise his dispensing power in accordance with any principles that may be set forth by the national, regional or provincial authority of the Church in the area concerned. The Bishops of the Anglican Communion will not question the action of any Bishop who may, in his discretion so exercised, sanction an exception to the general rule in special areas, where the ministrations of an Anglican Church are not available for long periods of time or without traveling great distances, or may give permission that baptized communicant members of Churches, not in communion with our own, should be encouraged to communicate in Anglican Churches, when the ministrations of their own Church are not available, or in other special or temporary circumstances.

The Conference adopted the following explanatory note.—In view of the dangers of misconception, we think it desirable to say that in recognizing that a Bishop of the Anglican Communion may, under very strict regulations and in very special circumstances, permit individual communicants to join with members of other Christian bodies in their services of the administration of the Lord's Supper, we felt bound to consider the difficulties created by present conditions, especially in some parts of the mission-field. But we would point out that the very special circumstances and the very strict regulations specified in this Resolution of themselves show that we are not departing from the rule of our Church, that the minister of the Sacrament of Holy Communion should be a priest episcopally ordained.

#### Peace and War.

25. The Conference affirms that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.

26. The Conference believes that peace will never be achieved till international relations are controlled by religious and ethical standards, and that the moral judgment of humanity needs to be enlisted on the side of peace. It therefore appeals to the religious leaders of all nations to give their support to the effort to promote those ideals of peace, brotherhood, and justice for which the League of Nations stands.

The Conference welcomes the agreement made by leading statesmen of the world in the names of their respective

peoples, in which they condemn recourse to war for the solution of international controversies, renounce it as an instrument of national policy in their relations with one another, and agree that the settlement of all disputes which may arise among them shall never be sought except by pacific means; and appeals to all Christian people to support this agreement to the utmost of their power and to help actively, by prayer and effort, agencies (such as the League of Nations Union and the World Alliance for Promoting International Friendship through the Churches) which are working to promote goodwill among the nations.

27. When nations have solemnly bound themselves by Treaty, Covenant or Pact for the pacific settlement of international disputes, the Conference holds that the Christian Church in every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation.

28. The Conference believes that the existence of armaments on the present scale amongst the nations of the world endangers the maintenance of peace, and appeals for a determined effort to secure further reduction by international agreement.

29. Believing that peace within the nation and among the nations is bound up with the acceptance of Christian principles in the ordering of social and industrial life, the Conference reaffirms the resolutions (73-80) of the Lambeth Conference of 1920, which deal with that subject. While there is in many countries an increasing desire for justice and therefore a growing will to peace, the world is still faced with grave social and economic evils which are an offence to the Christian conscience, and a menace to peace. All these evils call for the best scientific treatment on international lines, and also for a practical application of the principle of united service and self-sacrifice on the part of all Christian people.

30. The Conference recognizes with thankfulness the efforts made by the League of Nations to control the drug traffic, and calls upon all Christian people to pray and to labour, as they have opportunity, that measures may soon be devised, both by national and international action, which will effectively limit the production, manufacture, and sale of dangerous drugs, particularly opium, cocaine, and their derivatives, to the amounts required for scientific and medical purposes.

## The Home of Peace.

### New Wing.

The grounds of the beautifully situated Home of Peace, Sydney, were thronged with friends and visitors on Thursday, October 2, for the dedication and opening of the new wing. The Bishop Coadjutor performed the dedication and Lady Game, in gracious manner, declared the building open. It is very evident that the work of the Home has caught the imagination of people generally and much support by way of donations and legacies has been consistently forthcoming. Among the speakers on the occasion were Mrs. Guy Menzies, Hon. Secretary, Rev. P. J. Bazeley, Chaplain, and Mr. Russell, the Hon. Treasurer. It was a distinguished gathering and liberal offerings were made in the collection. A huge marquee had been requisitioned to house the gathering, which was inspiring and encouraging under the stimulus of happy speeches and co-operation in a noble work. The gathering concluded with the National Anthem, after which came an inspection of the Home and the serving of afternoon tea. Sydney is justly proud of the Home of Peace and its able management. It is one of the church's finest pieces of evidential work.





## NEW SOUTH WALES.

## SYDNEY.

## The 22nd Diocesan Synod.

The first ordinary session of the 22nd Synod of the diocese will begin on Monday, 13th October. The preacher at the service of Holy Communion in the Cathedral at 11.30 a.m. will be Rev. W. Greenwood, rector of Coogee. The President, the Bishop Coadjutor, will deliver his charge at 4 p.m. The usual reports and statements will be presented and elections to the various committees will take place during the session. Several districts are to be declared parishes and areas carved out of large parishes will be made into districts. Archdeacon Boyce has a motion on the business paper relative to the devotion of Thomas Moore, who died in 1840, and the endowments which he made to the Church. It is hoped that a motion will be passed resolving that the stipend of new parishes whenever created, will be £400 per annum, instead of £300 per annum. An important consolidating Ordinance to come before the Synod concerns St. Philip's Glebe and its remainder. It is a very long document and doubtless will cause a good deal of interest, as well as debate. Other matters concern a Board of Exchange of clergy and limitation of tenure, and re Parochial Church School Property and its use in case a Parochial School cannot be carried on in the parish.

## St. Matthew's Church, Manly.

The fine new church of St. Matthew's, Manly, erected at a cost of £18,000, was dedicated on Saturday, September 19, by the Bishop Coadjutor of Sydney, the Rt. Rev. G. A. D'Arcy-Irvine. There was a large assemblage and much earnest interest displayed.

The new building is of brick, internal features being stately arches with massive tie-beams supporting the high roof. Incorporated in the structure are stones from Canterbury, St. Paul's, Jerusalem, and Calcutta Cathedrals. The foundations and stonework of the outside walls, for a few feet, are taken from the church recently demolished.

The length of the building is approximately 116ft., width of nave 49ft., width across baptistry 56ft. Internally the height from floor to apex is about 45ft., and the tower rises to a total height of approximately 78ft., surmounted by a flagpole, the top of which is over 100ft. above the pavement. It was originally intended that the tower should be surmounted by a graceful spire rising to a total height of 125ft., but this portion of the work, owing to the necessity for economy, has been postponed for the present. This postponement necessitated minor alterations to the summit of the tower, so as to leave the scheme complete, with graceful proportion. In planning the church much consideration was given to the question of access and egress. Two large entrance doors are provided, one from the Corso direct into the narthex, and the other through the tower on

the corner of the Corso and Darley Road. In addition, large exit doors are provided on the east side of the nave. The plan of seating accommodation allows for three main aisles, the central aisle being 5ft. wide and the side aisles 4ft. Between 500 and 600 worshippers can be comfortably accommodated, but on special occasions this number could easily be augmented to 800.

The main west door (Corso end) gives access direct into the large narthex, 25ft. long and 13ft. wide, with large octagonal baptistry.

At the south-west point of the nave is arranged the chapel, which is 27ft. long and 12ft. wide.

The arrangement and position of this chapel are such as to allow of worshippers sitting there to join in the general service, the congregation all facing the sanctuary. This chapel when complete will have its own holy table, and above this will appear a large arched opening, accommodating an ornamental casing containing organ pipes. Consideration has been given to the ample space provided for the accommodation of the magnificent new organ donated to the church by Sir William McPherson, ex-Premier of Victoria. This organ front is being built in Melbourne to the design of the architects of the building, and when erected and completed should form one of the most imposing features of the interior furnishing of the Church. From an acoustic point of view, the position of the organ should be satisfactory, since there are large arched openings both to the chancel and nave. The church is provided with a large roomy chancel, 31ft. long by 25ft. 6in. wide.

The east end is apsidal in form, with three large tracery windows, the centre one of three lights and the two side ones of two lights each.

Five memorial windows were dedicated in the new church of St. Matthew's, Manly, at a recent service, by Rev. Canon Langley, who also preached the dedication sermon. One of the new windows is the great eastern window, which consists of three lights. It has been erected by Mr. and Mrs. J. H. Johnson, in memory of the parents of Mrs. Johnson, and the subject is the Ascension. Another was given by Mrs. Augusta Anderson, in memory of her husband, the subject being St. Matthew. Mr. George Wheeler, of Dee Why, is the donor of a third window, which is in memory of his wife. The subject is St. John. The fourth window, for the erection of which Mr. W. H. Edgar, of Melbourne, was responsible, is "in grateful memory of the ministry of Rev. R. S. Willis." A window in the baptistry has been erected by Mrs. Denwood, in memory of her mother, Mr. Ellen Rogers, the subject being Christ blessing little children.

## St. Anne's, Strathfield.

The large and beautiful church of St. Anne's, Strathfield, was crowded on October 2, for the induction of the new rector, the Rev. W. G. Nisbet, by the Bishop Coadjutor of Sydney. It is 44 years since the last and only rector, the late Rev. H. G. Rose, had been inducted to the cure. There was an

extraordinarily fine muster of brother clergy. The service was carried out with perfection. The Bishop gave a strong and effective address, based on the words: "I was glad when they said unto me, we will go into the House of the Lord. It was altogether an inspiring service and clearly indicated great things for the future."

## St. Andrew's Cathedral.

## Choir Boys' Fete.

The Chapter House, Sydney, was en fete on September 26, the occasion being a Sale of Work, organised by the Choir Boys of St. Andrew's Cathedral, with the help of their friends. The Lady Mayoress opened the Sale and the Dean, in thanking the Lady Mayoress, said that the Town Hall people had always been friendly neighbours to the Cathedral. The choir boys school, conducted by the Cathedral, had fifty pupils, and it was to help with their sports that the fete, the first of its kind, had been organised by the boys, he said.

The Rev. L. N. Sutton, precentor of the Cathedral, spoke of the work of the boys' school.

The boys had their stalls, and in addition the ladies of the Cathedral Guild and Cathedral Association had a stall, as did the members of the Cathedral Ladies' Club. During the afternoon the boys sang several anthems and choruses.

## St. Stephen's, Penrith.

Solid progress marks the life of the Church in Penrith. At the Lambridge and Cranebrook portion of the parish, a new Church building is about to be erected to meet the needs of worshippers. The Parish Messenger states:—

"At a meeting held on Friday, 19th September, it was decided to accept various separate tenders for the supply of building material, and also to proceed with the erection of the building forthwith. At last our dream is about to be realised. On Monday, 22nd September, the rector and Messrs. Fowler, Sheridan, and Townsend marked out the foundations on the site for the building. During the next two months the block of land belonging to the Church of England, on the corner of Richmond Road and Nepean Street, will be the scene of building activity. We have just sufficient in hand to erect the building without ceiling or plastering or platform. Funds are needed for the following necessary furnishings, apart from the above: Seats, table, piano, and lighting."

## NEWCASTLE.

## Memorial to Bishop Long.

The Dean of Newcastle suggests the following ideas with regard to a Memorial to Bishop Long:—

(1) First, there should be a memorial established by the whole diocese. What more suitable form could such a memorial take than that of a Bishop Long Memorial Fund for the endowment of the Children's Homes in the diocese? Everyone knows how interested the Bishop was in the homes, and how persistent he was in his endeavours to encourage the parishes to support them. (2) There should be a second memorial in the form of a window similar to those of Bishops Tyrrell, Pearson, Stanton and Stretch in the Tyrrell Chapel. (3) Then, thirdly, that the Cathedral congregation should give a memorial in the form of a new Holy Table, Reredos, Screen, Panelling, Carpet and Rails for the Children's Chapel.

The ideas are put forward because it is thought that nothing would bring more joy to our beloved Bishop, who was ever the children's friend, than to know that, in his memory, there was to be inaugurated a fund for the endowment of the Children's Homes, and that the Children's Chapel in the Cathedral was to be properly and beautifully furnished.

## GOULBURN.

## St. Saviour's Cathedral.

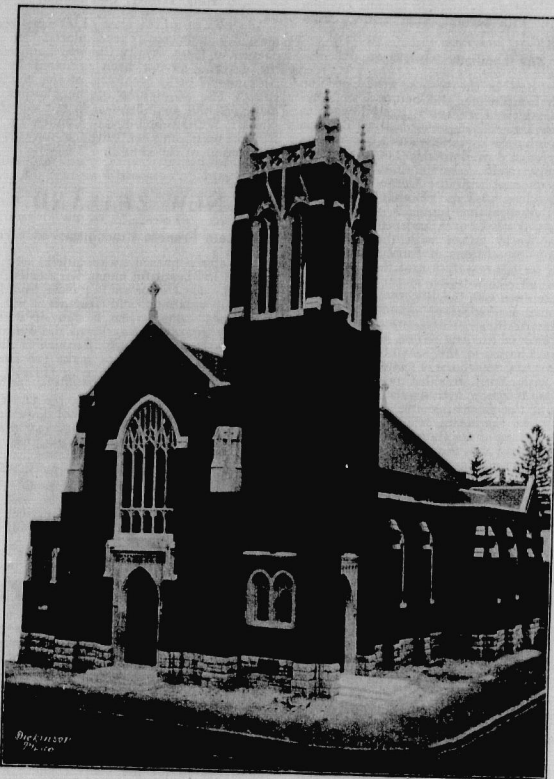
## Visit of Right Rev. Bishop Gilbert White.

Wonderful services characterised the observance of the anniversary of the consecration of St. Saviour's Cathedral on Sunday, September 28. At 8 a.m. the Church was thronged with a crowd of devout communicants, and there was a large attendance again at 11 a.m., for the Solemn Eucharist, and at night for the First Evensong of St. Michael and All Angels.

At 11 a.m. the Vice-Dean celebrated, Bishop White being the preacher.

## The Omnipotence of God.

The Bishop took as his text Rev. xix., 16: "The Lord God omnipotent reigneth." He said that the Lambeth Conference had placed



ST. MATTHEW'S CHURCH, MANLY.

first on its agenda "The Christian Doctrine of God." It recognised a drifting away from the Church of God. Yet there was encouragement in that, whereas in the early 19th Century it was believed that science had destroyed the foundations of the Faith—now scientists bear testimony in a widespread and emphatic way to the spiritual element that lies behind the world and the whole universe.

Mr. H. G. Wells has given us a God who is not omnipotent. Christians can not accept this. Omnipotence does not mean that God can do anything. God cannot contradict Himself or act contrary to His own nature. Having given man free will, He cannot force man to do His will. The omnipotence of God means that the love of God is equal to all contingencies that can arise. The primary purpose of God can never be defeated. The secondary purposes of God can be thwarted by man, e.g., Christian missions can be starved. Good may come out of evil. Evil can never arise from good.

In the afternoon the children of the parish had a combined rally in the Cathedral, which included an imposing procession. The Bishop presided and, after expressing his pleasure at seeing so great a number of young folk present, pointed out that indifference to good and evil was the most dangerous of all sins.

Festal Evensong, the first of the Festival of St. Michael and All Angels, was sung at 7.15 p.m. There was a solemn procession. The Bishop preached on St. Michael and war in heaven. The late Lambeth Conference had definitely laid it down that war was contrary to the Christian spirit, but the spirit of the warrior hosts of God was an essential element in Christianity. St. Paul constantly quoted the Roman soldier, his arms and disciplined courage as an example to Christians. We need that spirit to combat the flabby toleration of evil which was characteristic of so many Christians to-day. The Collect for St. Michael's Day was an inspiration to us all to serve God on earth as the holy angels ever served Him in heaven.

## VICTORIA.

## MELBOURNE.

## The Archbishop at Lambeth.

Writing to his diocese towards the close of Lambeth, the Archbishop of Melbourne remarks:—

"We are nearing the end of the Lambeth Conference now, and next Sunday (August 10) we hope to end all our meetings with a big service in Westminster Abbey. Your prayers have been wonderfully answered in the spirit in which all our discussions have been carried on, and in the way in which we have realised our unity and our common purpose. So far we have finished all our work 'according to plan,' and I believe that when you see them, you will find the reports on the various subjects are helpful in guiding Christian opinion on various important matters. God has given us some great leaders for the difficult times in which we live. The Archbishop of Canterbury is a very fine Chairman, and the Conference owes much to the guidance of men like the Archbishop of York, the Bishop of Chichester, the Bishop of Gloucester, the Metropolitan of India, and the Archbishop of Armagh. In the intervals we walk about the beautiful garden at Lambeth or sit in the fine old crypt with its memories of centuries ago. We do not easily escape from the raids of the photographers, but the results of their attentions will become very pleasant reminders of these weeks when their work hangs upon the walls of some three hundred Bishop's homes all over the world."

## Welcome to the Archbishop and Mrs. Head.

The public welcome to the Archbishop on his return from Lambeth, and to Mrs. Head will take place in the Exhibition Building on October 29. The gathering will be held in conjunction with the annual home mission festival of the diocese. A tea gathering, for which provision will be made for 2,000 persons, will be followed by a public meeting, when it is expected that the attendance will be 10,000 persons. The vicar-general of the diocese (Dean Aikin) states that Archbishop and Mrs. Head were returning on the Barrabool, which would arrive in Melbourne on October 27.

Dean Aikin will act as chairman of the public welcome. Admittance to the meeting will be by ticket, which will be issued to the vicars of the parishes.

## Provincial Conference of C.E.M.S.

A conference of members of the C.E.M.S. of Victoria met in Melbourne on September 24. The subjects discussed were:—"Provincial Organisation," opened by the Rev. A. A. Bennett, of Yallourn; "Youth Welfare," the Rev. P. W. Robinson, Geelong; and "What Should be the Objective of the Average Churchman?" Mr. G. E. James,

## The Church Record.

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Melbourne. In the evening there was a rally, similar to the one organised last year, also in the Chapter House, at 8 o'clock. Ten minutes' speeches were delivered by Archdeacon Morgan-Payton on "The Baptismal Privilege and Obligation"; Mr. F. C. Purbrick, on "Witness"; Mr. J. M. Bridges on "Fellowship"; Dr. Griffiths on "Service"; Mr. Walter Hall on "Vision and Organisation"; and the Rev. W. J. T. Pay on "The Challenge to Courage and Action."

#### All Saints', Preston.

The new church of All Saints', Preston, was dedicated on September 6 by the Very Rev. the Dean of Melbourne. There was a large attendance of clergy and neighbouring ministers.

The vicar read the Petition to dedicate the Church. The Church was packed, over 400 being present. The Dean read a list of gifts with the names of donors and inscriptions, and then dwelt on the spiritual significance of the various articles of church furniture. A welcome was given to the Dean and former parishioners in the parish hall. The vicar welcomed them. The Dean expressed his pleasure and congratulated the vicar and parishioners. Rev. A. J. Stewart, on behalf of the Ministers' Fraternal, conveyed their hearty congratulations.

#### C.M.S. Medical Mission Auxiliary.

Are you interested in medical missions? If so, come to our first public annual demonstration and sale of work on Tuesday, October 21, at Cornhill Hall, Y.V.C.A. Building, Melbourne. The Missionary Service League is joining in by having a Tanganyika gift stall for medical goods for Dr. Buntine. Dr. Walter Symons will open the meeting in the afternoon. The Rev. C. H. Nash will give an address at the evening meeting. Please note the date, and keep it free and come.

#### BALLARAT.

##### Bishop Crick in England.

Dr. Crick writes:—

A longer time than usual has elapsed between the writing of this and my last letter, because the intervening period has been largely occupied in a holiday journey, with not much that would be of general interest to our Churchpeople. I could easily fill many columns of the "Chronicle" with an appreciative account of the scenic and architectural beauties of South-West England, but consideration for the feelings of the Editor and your own, makes me forbear! During the latter part of June I was preaching in Norwich Cathedral at a special Children's Service, and on another Sunday to the Evening Congregation in Westminster Abbey. On the last Sunday in the month, St. Peter's Day, June 29, I ordained to the Diaconate Mr. Arthur Bennett, the son of our beloved Archdeacon Bennett, in St. John's Church, Bethnal Green, East London, where he has been working as a layman and where he is now beginning his ministerial life. It was a wonderful and inspiring service, and I am speaking the simple truth when I say that we were conscious all the time of the spiritual nearness of very many of our Ballarat people, who have been praying so faithfully for God's blessing upon him and his work. The following week my sister and I spent as the guests of the Bishop of London at Fulham

Palace, where we shared the famous Fulham hospitality with several other visitors from overseas.

#### The Lambeth Conference.

We are now in the second week of the Lambeth Conference, and before I say anything about the Conference itself I want to tell you how deeply impressed all we Bishops and the citizens of England in thanksgiving God for the restoration of the Cathedral. The first official occasion in connection with the Conference was the Reception Service in Canterbury Cathedral on Sunday, July 5, when the Archbishop of Canterbury, seated in the chair of St. Augustine, welcomed and gave his Charge to the assembled Bishops. This visit to Canterbury is customary in connection with each Lambeth Conference, but it was vested this time with a peculiar solemnity in view of the recent passing away of Archbishop Lord Davidson, whose grave in the beautiful peace of the Cathedral cloisters was throughout the day the object of very many visits of reverence and remembrance.

The opening service in St. Paul's Cathedral on the following day, July 6, was most inspiring, and memorable by reason of the magnificent sermon of the Archbishop of York.

As I have said, the Conference has now been meeting for nearly a fortnight. With regard to our proceedings you know that they are by long-established custom entirely secret, until the publication of the Official Report. But I may be allowed to say that as the days of the Conference go by one is increasingly led to thank God for the spirit of devotion and mutual understanding that animates all that is being said and done. We hope great things, and doubt not that God will in His mercy answer our prayers and grant our desires as seems best to His sovereign will.

#### GIPPSLAND.

##### The Diocesan Synod.

The Administrator of the Diocese, writing to Gippsland Churchmen, says:—

"We must get busy now with our preparations for the Synod that is to meet shortly after he returns, and for the Diocesan Festival that will be Gippsland's welcome to him. Almost every parish was represented at the Farewell Service in St. Paul's, Melbourne. We hope that every parish, without exception, will be well represented, by both clergy and laity at our great family gathering, the Diocesan Festival on 18th November, and if possible, for the services in the Cathedral on the following Sunday."

#### TASMANIA.

##### Obituary.

Dr. Alfred Withers Green, M.R.C.S., L.R.C.P.

The news of the death of Dr. Withers Green, which took place yesterday at his son's residence, Sandy Bay, Hobart, at the age of 77 years, will be received with much regret. He had been in indifferent health for the past 12 months. Death was due to heart trouble. Dr. Green was a son of Surgeon-General W. A. Green, of the Indian Army Headquarters, Calcutta, where he was born in 1853. He was educated at Bedford Grammar School, England, and studied medicine at Guy's Hospital, London. He practised in that city for over 40 years. He was a lay reader in the Church of England and a keen student of theology.

An active worker in St. George's Parish, Hobart, his fine reading of the Lessons Sunday by Sunday will be regretfully missed. He was a member of the C.M.S. Committee and generous supporter of missionary enterprise.

#### Church Hospital Trust.

Progress has so far been made with regard to the Church Hospital Movement that when the first £1000 is paid, the Church will assume complete control of the hospital on account of which negotiations have been in hand.

The first instalment of £250 has been paid, and the second is due by November 10th. Local authorities remind intending donors that a gift of £1,000 will secure the right to the donor to name the hospital, subject to veto by the committee of an obviously unsuitable name. By September 1st the sum of £340 had been contributed by donors.

#### Holy Trinity, Launceston.

At a cost of a little over £1,000, two sectile mosaic panels have been placed in the chancel of Holy Trinity Church, Launceston, the designs having been prepared by Mr. Alexander North, architect, of the Northern city. The acquisition of the mosaics was made possible by a bequest in the will of the late Mr. William Stepney, of Launceston, and it represents another advance towards the completion of the church.

#### NEW ZEALAND.

##### The Late Frances Hutchinson—91st Year.

The above passed away quietly and suddenly at his beautiful home, Rissington, New Zealand. He will be sadly missed by a large circle of relations and friends. He was sometimes called "The Father of Rissington," so interested was he in the welfare of even the smallest child. He always did all that lay in his power to make the lives of those who lived in the district bright and happy.

Mr. Hutchinson came from the Old Country many years ago, and settled down at Rissington, where he lived till his call came to join his wife, who had predeceased him some seven years ago.

Originally he belonged to the Society of Friends, but although he was unable to attend their meetings out here, he was a devout worshipper at the church services regularly held in his large dining room for many years.

#### Australian Home Fete.

The Management and Supporters of our "Australian Church Record" are organising an Australian Home Fete, to be held in the Chapter House, Sydney, on Tuesday, 11th November. The official opening will be at 2.45 p.m. It is hoped that churchpeople and friends of "The Record" will make a point of attending the Fete. There should be a large attendance. Needlework of various kinds, fancy goods, provisions, cakes, etc., are required for the stalls. These may be sent to Mrs. Bragg, C.M.S. Rooms, at 242 Castlereagh Street, or to our office, 242 Pitt Street, or brought to the Chapter House before noon on the day of the Fete. Monetary contributions will be gratefully received.

#### Some Sayings Attributed to Some of the Reformers.

(Continued from p. 5.)

do not deceive thee." Listen to him as he speaks to a fellow sufferer, a young man named Leaf: "Be of good comfort, brother, for we shall have a merry supper with the Lord this night," and then hear him "Straight is the gate and narrow is the way, that leadeth to eternal life and few there be that find it."

#### Ridley and Latimer, Martyred 1555.

Ridley arrived at the stake first and ran to kiss sturdy old Hugh Latimer (80 years of age) and said: "Be of good heart, brother; for God will either assume the fury of the flame, or else strengthen us to abide it."

Latimer's last words are classic: "Be of good comfort, Master Ridley, and play the man; we shall this day, by God's grace, light such a candle in England as I trust shall never be put out."

#### Rowland Taylor (a Suffolk Rector) Martyred 1555.

He was brought to his own parish to be burned. "I have preached to you God's word and truth and am come this day to seal it with my blood."

#### William Tyndale, Martyred in 1536 in Belgium.

England owes as much to Tyndale as any man. He it was who translated and published the first printed English New Testament. He died at the stake with the prayer on his lips: "Lord, open the eyes of the King of England." The prayer was answered, for within a few months after his death the Bible was printed in English by "royal authority."

#### Archbishop Cranmer, Martyred 1556.

When led in triumph by his enemies, as they thought, publicly to testify that he had been wrong in denouncing the doctrines of the unreformed church, he confounded them utterly at St. Mary's, Oxford. Like St. Peter, he had denied his Master, like St. Peter, he repented.

What a dramatic scene it was that day, St. Mary's Church was crowded, peers and

commoners, doctors, students, priests and citizens. After heartfelt prayer the degraded primacy was asked to express the true and undoubted profession of his faith, said: "I will do it." After a lengthy discourse, the long waited for announcement was made, but it was so unexpected and contrary that it aroused the fury of his foes: "As for the Pope, I utterly refuse him... with all his false doctrine; and as for the sacrament, I believe as I taught in my book against the Bishop of Winchester" (see below).

Shouts of anger arose: "Pull him down!" "Stop his mouth!" "Away with him." And so Cranmer, to whom we owe our English Prayer Book, with its Scriptural basis, as set forth in the 39 Articles, etc., our liberty of conscience, joined the noble army of martyrs.

(N.B.—Those who wish to refresh their memories or to have booklets dealing with the glorious Reformation and present day doctrines can get a good assortment of literature at very cheap rates at the office of this paper, 242 Pitt Street, 2nd floor, in the Bible House, Sydney.)

#### What Cranmer wrote about the "Real Presence."

"They (the Papists) say that Christ is corporally under or in the form of bread and wine. We say that Christ is not there, neither corporally nor spiritually; but in them that worthily eat and drink the bread and wine. He is spiritually; and corporally in heaven." ("Cranmer of the Lord's Supper," Parker Society Edition, p. 54.)

Let us not forget that it was in protest against the doctrines of Transubstantiation that the Reformers died at the stake and yet some would reintroduce "the Mass" again into our Church!

Let us watch, pray, study God's word, study history and play the man.

#### The Value of Synods.

Cleric writes:—

With reference to the question of Synods and their value, I believe there are many churchmen who are feeling that Synods, as they are at present constituted and worked, are becoming very unsatisfactory and in need of reform.

The majority of the members are often ignorant of the procedure and the business in hand. The most important questions are often relegated to the end of a "tired" house and the vigour and fulness of debate is lost.

Too often we see the whole discussion taken up by half a dozen men and the majority lose interest and leave it to them.

I believe Synods will not attract the best laymen unless there is more reality put into them. Vital questions concerning the future of the Church's work are far more important than purely legal and formal business.

We are living in a day when the efficacy of institutional religion is being seriously challenged. There is a good deal of reform necessary within our Church. She is often found giving her weight to "vested interests" and bargaining with the very powers that crucified Christ.

In these days we ought to see our Church leading in a crusade of spiritual endeavour to bring all her forces to bear on the membership of the Church within the Diocese. We need men in our Synods of courage and imagination who will be willing to scrap old methods and machinery which suited the old days, and who will bring new life into our discussions and strike a higher spiritual note. It is only in this way, to my mind, the Church will convince a sceptical world that she is in earnest about her real work and prepared to carry it out at all costs.

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#### "A New Spirit in Politics."

(Extract from the Policy Speech of the Hon. T. R. Bayne, delivered at Killara, 18th September, 1930.)

The following has been sent by a correspondent:—

In the policy I have placed before you to-night I have consciously and deliberately made a heavy demand on the confidence of the people of this State. I have appealed, not to their selfishness, but to their patriotism. I have stressed, not their rights, but their obligations. I have deluded them with no false hopes, and galled them with no flattering promises, but have tried to tell them the truth as I see it.

I have, moreover, offered them no mere party programme. The policy I have outlined is not a National Party Policy, not a Country Party Policy, but an Australian Policy. For the first time in our political history—I am sorry it is the first time, and I hope it will not be the last time—I take my stand, side by side, shoulder to shoulder with the Labour Prime Minister, the Federal Labour Government and the Labour Governments in Victoria and South Australia—in asking the electors to endorse a policy to which all the Governments of Australia, Labour and non-Labour alike, are solemnly committed—a policy which they have all agreed is the only policy to save us from grave and immediate disaster—a policy from which none of them can recede, without a grave breach of faith, and without the most serious consequences.

Finally, it is not a policy of despair, nor of panic. It is a policy of reasonable optimism. It paints a somewhat dark, but true picture of our present position—it hides none of our present difficulties—but it also points to the road out of those difficulties. It shows the cloud, but it also shows the silver lining. It leaves no room for doubt that if we take that road, rough and uphill as its early stages may be, we shall soon emerge from the valley of the shadow in which Australia finds herself to-day, and with God's help, enjoy again the sunshine of prosperity and the restored confidence of the nations.

Trouble and perplexity drive us to prayer and prayer driveth away trouble and perplexity.—Melancthon.

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"His father (the Rev. John B. Gribble) was a pioneer missionary to the aborigines in Western Australia, where he suffered much obloquy for his advocacy of the cause of the natives, and later he commenced the mission station at Yarrabah, under the authority of the Church, with the clear understanding that he was to undertake all financial responsibility." Here he broke down in health and died later of poverty and over-work. It is small wonder that his son, Ernest, vowed that nothing would induce him to undertake aboriginal work. Nevertheless, his repugnance disappeared at the appeal of his dying father, and he devoted his life to following in his steps.

"Forty Years with the Aborigines" deals with three main sections in the author's life—the starting of the Yarrabah Mission, the three journeys to the Mitchell River for the founding of an Aborigines' mission station there, and then the story of the Forrest River Mission—the two former in Queensland and the latter in Western Australia. While there is much that is interesting in these sections, we should have liked to have seen more about actual Christian missionary work. There is much that is both grave and gay, much that is informative and exceedingly useful in the volume—but the note we expected is not sounded as we would have wished. Maybe, this is reserved for a future volume. The book is well illustrated.

If Mr. Gribble could get into the company of Basil Matthews or W. P. Livingstone, and let their wealth of imagination play on his magnificent subject matter, a "best seller" would undoubtedly be the result. The volume, however, is a rich mine and we advise our readers to secure it.



## 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, E.3,  
October 9, 1930.

Dear Girls and Boys,

Last time we had a story of a little boy who kept on going to do something for his mother till it was too late. Here is the story of a little girl who was always putting off till to-morrow the things she did not want to do to-day.

If her mother said "Will you fetch my purse?" she would say, "Yes, presently, Mother," and, of course, presently would have been too late, and so mother had to fetch it herself. That sort of thing happened so often, that one day her mother said, "If you don't cure yourself of putting things off, you will never do anything worth while." The little girl was sitting in an arm-chair, and she did not hear the rest of the sentence, for she suddenly found herself miles and miles away in a strange town.

Then she met an old man, who was very dirty and was clothed in rags and she said to him, "Where am I?" "Why, don't you know?" he said, in a wheezy voice, "you are in 'Putting-off Town.' You know who I am, don't you?" "No, I don't," she said. "Why, you and I are old friends," he replied, and she gave a shudder, for he wasn't a bit nice to look at. "I am old man 'Wait-a-Minute,' I will show you round our town." And the old man hobbled off and Betty meekly followed. She could not help noticing how tumbled-down the houses were and how untidy they were, too. "Don't any of the people ever mend their clothes?" she asked. "Not if they can help it; we always say we will do it to-morrow."

"I would like to go home, now," said Betty. "I don't like your town very much." "Don't you? Wait-a-Minute," said the old man, "you so often come along one of the roads that lead to it." "What are the roads that lead to it?" she asked. "There is 'Putting Off Highway'" said the old man, "and that is the most direct, and there is 'Lazy Lane,' and 'Shirking Street.'" "Oh, please tell me some of the roads that lead from it, pleaded Betty. "Let me see," he said, "there's 'Willing Street,' and 'Punctuality Pathway.'" "I will try one of those roads then," she said; and she did. And Betty has never visited "Putting Off Town" again. Her mother says she is the most willing daughter any mother ever had, for she never puts off things when she is asked to do them, but she always does them straight away.

Your own loving,

*Aunt Mat*

## A STORY YOU CAN HELP TO WRITE

All you need to know in order to fill in the blank spaces will be easily found in Acts 16.

Send in the completed story to Aunt Mat, and the names of those whose story is correct will be printed on this page.

### Prisoners of the Lord.

The great Apostle Paul spoke of himself as the Prisoner of the Lord.

He was very often arrested and imprisoned as he went about in heathen cities, telling of the Saviour's love. At ..... which is the chief city of ..... he and his companion ..... were beaten and thrust into ..... with their feet .....

At midnight these two prisoners ..... very much to the surprise of the other prisoners. Suddenly something startling happened. A ..... shook the prison and immediately .....

The jailor was very frightened and he ..... because he thought that all his prisoners had escaped. But Paul called out to him saying that they were all safe, though he could not see them in the pitch darkness. Then the jailor called for ..... and came trembling and fell down before ..... and brought them out of the dungeon. He asked them a most important question, for he felt he was not ready to meet God. "What .....?" he said. Their short answer is the one true answer to everyone who asks that question. "Believe ....." they replied.

Then the jailor treated them kindly and washed their wounds. He brought them into ..... and ..... He and his household were full of joy and praise that early morning, because they had found the Saviour, and as long as their prisoner friends stayed with them they listened to the story of Jesus and His love. But the next day Paul and ..... received their order of release and went to the house of ..... where their Christian friends were eagerly waiting to welcome them.

### THE HELPFUL FIVE.

A father, a mother, and children, I'll show,  
A nice little, glad little band,  
All five standing up side by side in a row,  
See, here they all are—on my hand.

The thumb is the father, so sturdy and strong,  
This finger is mother, you see,  
They help all the others through every day long,  
And all of them help you and me.

Now this is Big Brother, he stands up so tall,  
And Sister is here by his side;  
And this is the Wee One, yet he helps them all.

And we could help more, if we tried!

Keep in mind our AUSTRALIAN HOME FETE, Tuesday, 11th November.

# The AUSTRALIAN CHURCH RECORD

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CATHOLIC - APOSTOLIC  
PROTESTANT & REFORMED

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An Ideal Family—By "Laicus."

Lambeth Conference.—Further Resolutions. Leader.—Some Implications of the Lambeth Conference.

Quiet Moments.—Commonplaces.—By Rev. H. T. Rush.

Requiem Masses.—The Bishop Coadjutor of Sydney.

The Sydney Synod.—President's Address.

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## Editorial.

### Conference on Indian Affairs.

THE announcement of the personnel of the round-table conference on Indian Affairs should allay any misgivings, for the membership is one that at once inspires confidence. Some, no doubt, will deeply regret the non-inclusion of the name of Sir John Simon, but then it is his great report, his commission, and the findings thereon, which will be taken as the basis of the Conference's consultations. Some think it was a blunder of the first magnitude not to have put Indians on that Commission. Be that as it may, the presence of Sir John at the round-table conference might prejudice the discussions, hence doubtless, his omission. We cannot but opine that Sir John will be always at hand for guidance and comment as the conference proceeds. Unfortunately, there is a body of Indian thought which looks upon Britain's motive and action towards India as Satanic and, therefore, can see no good in anything Britain may or will do for India. Such non-possessum attitude only tends to put off the day when India will be self-governing. On the other hand, however, there is a remarkable body of Indian opinions in complete harmony with Britain's hopes and ideals for India. We think, for instance, of the Nizam, who rules from Hyderabad, and is the most powerful prince in India. He is a warm supporter of

Britain and her aspirations for the King Emperor's Indian peoples. Men who know India best, and love her peoples, plead that Britain should do all in her power to convince Indians that Dominion status will not be withheld a moment longer than is inevitable. They hope that agreement will come about whereby home rule for India, with certain specified safeguards, will come about automatically at the end of a period of time, without further enquiries or commissions. Whatever happens, the next ten years are fraught with grave issues and all lovers of missionary work in this populous land must, of necessity, be prayerfully and constructively interested.

### Visit of the Dutch Fleet.

THE visit of the vessels of the Dutch East India Fleet serves to remind us of the many contacts that we and our forebears have had with the people of Holland. The Dutch were amongst the early explorers of our Australian coasts. Their homeland, Holland, afforded an asylum for the Pilgrim Fathers in their early venture to seek a hospitable environment. William the Silent was one of the great heroic leaders in the struggle of Protestantism on the Continent; and we are mindful of the part played by William, Prince of Orange, in those eventful days of Stuart misrule in Great Britain, out of which came that far-reaching constitutional enactment, the Bill of Rights. We therefore cordially welcome the officers and crews of the three war vessels, not only for their own sakes, but also as an acknowledgement of the nation they represent. We have always felt that Australia has been backward in her contacts with the Dutch East Indies. With the growth of civilisation in those islands and the adoption of Western customs, an increasingly favorable market should present itself there for our Australian products and manufactures. From quite another standpoint our missionary leaders have always felt it a reproach on the Christian Church in this land, that greater efforts have not been made from Australia to evangelise the millions of Javanese, Malays and Sumatrans who people these parts. May be the visit of the fleet will stimulate Australian interest and awaken us to possibilities which lie at our doors to further the Kingdom of God in these rich and favoured lands.

### Requiem Masses.

THE refreshingly outspoken remarks of the Bishop Coadjutor of Sydney in his Presidential Address to the Sydney Diocesan Synod last week on Requiem Masses, were all to the point and will do much good. Many church-

men have been much troubled of late with the use of this term by certain Churches of Anglo-Catholic practice. As the Bishop so clearly states, "Requiem Masses have no place in the formularies of the Church of England." It is our considered opinion that anyone advertising or purporting to conduct such illegal services are disloyal to the Church they profess to serve, and really ought not to be ministering in it. No amount of specious argument will find authority for the practice in revised (albeit unauthorised) Prayer Book. The Rev. F. G. Lee, D.C.L., F.S.A., Vicar of All Saints', Lambeth, and member of the Order for Corporate Re-union, in his book entitled "A Glossary of Liturgical and Ecclesiastical Terms," defines Requiem as "An office for the repose of a Christian Soul departed in the faith and fear of God," and Requiem Mass, "A Mass offered for the repose of a Christian soul departed in the faith and fear of God." From this it is clear what Requiem Masses mean. They stand for the doctrine of Purgatory, which our Church declares to be "a fond thing vainly invented and founded upon no warranty of Scripture, but rather repugnant to the Word of God." We need to beware of the subtle method Romanisers have of confusing the issue. It is the favourite ruse of Roman controversialists. They try to make out that because the 1928 revised Prayer Book has prayers for the dead, therefore it provides for Requiem Masses. It is a miserable sophistry and they know it! Requiem Masses virtually deny the sufficiency of Christ's Atonement and the efficacy of the blood that cleanses from all sin. Besides, the advocates of this erroneous practice try to win supporters by playing upon the feelings of the bereaved. The whole thing calls for the clearest refutation and consequent condemnation in the strongest language.

### Generous Bequests to Church Schools.

There died recently in London, Mr. J. W. Jagger, a merchant prince of Cape Town, of the highest probity and industry. Under his will be left large legacies to Church Schools in the province of South Africa.

"To St. Andrew's, Bloemfontein, and for the foundation of Church schools at Windhoek, two sums of £15,000 are assigned; to St. Winifred's Diocesan School for Girls, at George, to the Diocesan College, Rondebosch (Bishop's), to Herschel School, Claremont, and to Kingswood College, Grahamstown, £10,000 each; and to St. George's Grammar School, Cape Town, and the Diocesan School for Girls at Grahamstown, £5000 each. Mr. Jagger also left a trust fund of £20,000, of which the interest is to be spent in the purchase of English books and publications for school libraries; and another trust fund of £5000 for promoting and maintaining pure standard English." The total amounting to £105,000.