

Arnott's

Famous

Biscuits

Sydney Clerical Prayer Union.

The Monthly Meeting.

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

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

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



YOUNG RECORDERS.

Aims:

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

"Nelmar," Riversdale Rd., Hawthorn East, E3, Vic.

Dear Girls and Boys,

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

Stamp Collecting Competition.

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

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

Your own loving,

Aunt Mat

The Tiger Spirit.

Summary.

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued.)

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Overseas News—Notable Events.
Protestant Reformation Society.—Dr. Weeks' Address.
Quiet Moments—Jesus and our Cares.
The Late Bishop of Newcastle.—Rev. W. H. Irwin, M.A.
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Editorial.

Speaking Unadvisedly.

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

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

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

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

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

State Aid to Church Schools.

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

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

The Arbitration Bill.

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

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

The Price of Christian Unity.

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

THE CURATE'S PREACHING.

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

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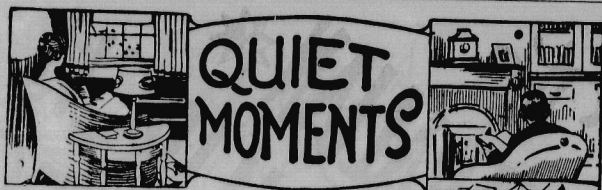
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Jesus and our Cares.

Prefatory Note.

ANOTHER well-known speaker at the Keswick Convention a generation ago was H. C. G. Macgregor. Keswick itself had meant a great deal to him. At the end of his first year's ministry (at Aberdeen) and on his first annual holiday, he went to Keswick. Extracts from his private diary for that week of 1889 were published after his death.

Tuesday, 23.—I cannot speak of the joy of this afternoon. It is like Heaven. The whole city is possessed by people consecrated to God.

Wednesday, 24.—A most blessed day in which I committed myself into God's hands to be kept for Him by Him. I consecrate myself this day to be the Lord's.

Thursday, 25.—In heaven still. Nearer, my God, to Thee. Every avenue of my being is filled with Christ. I desire to rest in Him. What a Saviour He is! . . . It is so striking to see the many beaming faces of those who have found joy in the risen and blessed Christ.

Friday.—I definitely committed myself to God to be filled with the Holy Ghost.

Sunday, 28.—In the morning heard Mr. Moule preach in St. John's Church on Psalm xxxi. 19, 20. "How great is thy goodness." In the evening an after-meeting was conducted by F. B. Meyer and Evan Hopkins. . . . This was a final dedication of ourselves for ever to the service of Christ.

Writing to his sister that same evening he says, "I have committed myself into God's hands and He has taken me, and life can never be the same again."

The following ten years of rich, fruitful service witnessed to the reality and power of this experience. Then suddenly in the midst of his labours, and when he seemed to be one of England's strongest young men, physically, mentally, and spiritually, he contracted meningitis and died on May 3, 1900. His biography was shortly afterwards published. It contained a beautifully written appreciative chapter by Dr. Handley Moule (afterwards Bishop of Durham), under the title, "The recollections of a friend." The following paragraph will be read with interest, especially by those who have visited Keswick: "I was never able to attend Keswick quite regularly. Some of the occasions when Macgregor's power was most markedly felt occurred in my absence. But I was present with him at five Conventions, including his last. And some recollections stand out with special vividness as I review the years. He is before me at this moment as he gave a plain, manly, heart-moving account of his experiences in 1889, at a meeting when it was arranged that two or three of the speakers should explain as an illustration of their message why they were there at all. I still hear his very tone and see his look of pure spiritual happiness as on another occasion be closed a noble

address on the joy of the Lord with the verse—

"I cannot tell the art,
By which such bliss is given;
I know thou hast my heart,
And I have heaven."

After Mr. Macgregor's death a number of his addresses were transcribed from his shorthand notes and published. We give a short extract from one of these as very appropriate for the present time in Australia:—

Reading.

How full of care the world is! One cannot go abroad, one cannot look into the faces of one's fellow-men, without seeing how deeply furrowed they are, how heavily marked by the burden of care.

Care, next to sin, is the greatest foe of man. How full of care the world is! And how full of rest the Word of God is! It breathes peace from beginning to end. Take some of its promises. Isaiah xxvi. 3: "Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee." Deuteronomy xxxiii. 27: "The eternal God is our refuge, and underneath are the everlasting arms." Psalm xli. 1: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." John xiv. 27: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." These, and many others which we might quote, are promises of God; and all the promises of God are Yea and Amen in Christ Jesus. So we find that the Saviour Who claims to be able to save from sin, is a Saviour who claims to be able to save from care also. He who can give pardon, can also give peace; He who can still the tumult of the guilty soul, can quiet the troubled heart and give it rest.

Jesus Christ, then, is able to deal with our cares. But it is important for us to notice how He deals with them. He dealt with them as He deals with our sins—by taking them upon Himself. He bids us cast all our care upon Him. That is the open secret of peace, the open secret of complete and continuous victory over this cruel enemy. When we cast all our sins upon Christ, there is no sin upon us, and so we enjoy pardon; when we cast all our care upon Christ, there is no care upon us, and so we enjoy peace. How simple it is! If we keep the cares we cannot have the peace, if we cast off the cares we cannot help having the peace.

But what does it mean to cast our care on Christ? It means to recognise that Christ has made Himself responsible for the management of our life; and to trust Him with it.

So the Lord deals with our cares. He bids us bring them to Him, cast them upon Him, and in exchange for our cares He gives us His peace. So the secret for overcoming care is two fold. It lies in giving the cares, and taking the peace.

Protestant Reformation Society in England.

REV. DR. WEEKS A SPEAKER!

THE Rev. Dr. Weeks, so well remembered in Sydney as Headmaster of Trinity Grammar School, was one of the speakers at the recent annual meeting of the Protestant Reformation Society in London. He made reference to the clever staging by the Roman Church of the Eucharistic Congress in Sydney, some time since, and to the pomposity, the pagantry and the obsequiousness which marked the proceedings.

Cardinal Manning, speaking as the mouth-piece of the Pope (as quoted in "The Tablet," vol. XXXIV., page 602) put these words into his mouth: "I say that I am liberated from all civil subjection, that my Lord has made me the subject of no one on earth, king or otherwise, and that in His right I am sovereign. I acknowledge no civil superior; I am the subject of no prince. And I claim more than that: I claim to be the supreme judge on earth, and the director of the consciences of men, of the peasant that tills the field, and the prince that sits on the throne, and the household that lives in the shade of privacy, and the legislator that makes the laws for kingdoms. I am the sole, last supreme judge of what is right and wrong." In 1911 the then Pope, Pius X., published a decree in which the following obligations were announced:—"Whatever private individuals summon to a tribunal of laymen any ecclesiastical persons, whatever be the cause, criminal or civil, without any permission from an ecclesiastical authority, and constrain them to attend publicly in those courts of such private individuals, incur excommunication at the hands of the Roman Pontiff." The Pope thus set himself above all monarchs, and placed himself and his clergy as superior to all civil law. That position was certainly not found in the New Testament. In 1870 the City of Rome became the capital of united Italy, and the Pope was given the position of a prince. From that day to this the supreme aim of Rome had been to regain the temporal power lost in 1870, and especially in Great Britain and her Empire. They would recall the words of a cardinal to a conclave of his brother priests: "It is for us to subjugate and subdue, to conquer and to rule an imperial race. Once that end was achieved, there was an end to all liberty of conscience and freedom of thought. Sixty years ago Abraham Lincoln said: 'I do not pretend to be a prophet, but I can see a very dark cloud on our horizon. That cloud is coming from Rome: it is filled with tears of blood.'" And Lord Balfour, surely a philosophic thinker, said: "I am not one of those who think that the days of religious strife are over. Roman Catholics have never abandoned the right, when they think it expedient, of enforcing their doctrine by every means in their power."

Dr. Weeks emphasised in conclusion that their urgent needs were three. The first was fuller knowledge. He appealed to all who had influence in educational life to do their best to inculcate sound historical knowledge. They had nothing whatever to fear from the most intense searchlight of his inquiry. Secondly, they should seek to cultivate a greater courage. They were all too mealy-mouthed, too apologetic. He spoke from the point of view of a parson who had to meet his brother clergy, and who sometimes found himself very much in a minority. He prayed God give them greater courage in witnessing to the truths they believed to be genuine, true, Scriptural, agreeable, therefore, to the mind of God. The third thing was a deeper life. They must never let the other side get the impression that they were merely negative people. They had a positive message, a glorious creed, a vital, living faith.

Professor Harnack.

Professor Adolf von Harnack, the great German theologian and historian of dogma, died on Monday, June 9, in the University Hospital at Heidelberg, Germany. He had gone to Heidelberg to attend the meeting of a learned society. He caught a severe cold, and fatal complications developed. He was in his eightieth year. The son of a professor at Dorpat University, he was born a Russian subject, but by the age of twenty-five was settled at Leipzig as a University teacher. Giessen, Marburg and Berlin were the scenes of his later labours. His great "History of Dogma" occupied his leisure during ten years. His second chief work is "What is Christianity?" which was published at Leipzig in 1900, and has been translated into several languages. He visited London in 1911 and delivered an eloquent address in his own language, revealing himself as an earnest advocate of peace.



Relief of the Needy

Sydney Churchman writes:—

I have been watching carefully church announcements of late, to see if any corporate action is being taken by the Church in Sydney with regard to relieving the many in need. August will be upon us in a day or two, with Spring at our doors, and winter almost over. I should be surprised to think that there were no needy brethren—the Church's own folk—just longing for worthwhile assistance. I notice that Melbourne and Adelaide Dioceses are at work with big, energetic policies of help, and that large sums of money have been raised in response to Church-wide appeals. Where is Sydney? Doubtless, the Ladies Home Mission is working vigorously. But there ought to go out a great stirring appeal to the whole Church through the Home Mission Society and Mission Zone Fund and if the machinery is not there, or impotent, something should be done to get the Church functioning corporately. It is too overwhelming for individual help, good though it be. But I am afraid it will all be so belated.

Raising Church Finance.

Bertha E. Phelps, Mungindi, writes:—

A few months ago in Toowoomba, the rector of — introduced me to the financial organiser of his Church. I had mentioned that a certain clergyman thought of relying on direct giving rather than on sports, balls, or bazaars. "Give him my compliments and tell him from me to forget it," said the organiser. "It's very nice in theory, but it won't work, unfortunately, for only the right-minded people give and the others shirk their duties while they reap the benefits. If we did not have the Church, the Sunday Schools, and the Scripture Lessons in the Public Schools to keep up the morals of the people, it's a certainty we'd have to pay more policemen and build more gaols, so even the non-Christian people reap some of the benefits of Christian teaching, etc."

"Besides, it is wonderful how working for a cause or contributing even a little towards it awakens interest. A year ago our Church carried a big debt and I was put on as organiser and collector. Now that debt is paid off and we have a good sum to go on with. Besides having the usual concerts, etc., I went from door to door, and personally interviewed the Master of each house, because the men control the money. If I found anyone not of our persuasion, I chatted pleasantly for a few minutes and went on. Some men said they got their religion out in the car in the open air on Sundays, and to these I said 'All right, but what about the children? Don't they go to Sunday School or have lessons from the minister at the Public School?' It pays to support the parson, you know." In the end that man would put his name down for a shilling a week, half-a-crown, or perhaps five bob—just what he felt he could spare and in a week or so I'd be sure to find him in the Church, mostly on a Sunday night—just to 'sample the sermons' and incidentally to get something for his money."

That collector had not only magnetism—a pleasing tactful personality—but was a keen business man, and my object in writing this is to suggest that each diocese should employ a few such men, and let them visit country parishes periodically. "The labourer is worthy of his hire," but some forget that clergymen are labourers in the vineyard, and begrudge to them the living wage. Yet if they were to emulate St. Paul and make tents or sails or even boots, the Unions would say: "No you don't. One man's job is the rule in this country." Certainly we cannot expect good sermons from men who are worried financially. "The Lord will provide," but He expects us lay-people to be His instruments—otherwise the dust may be shaken off the shoes of His disciples as testimony against us.

The Bishop of Durham said "The continued shortage of clergy is endangering the moral and spiritual life of the people. Christianity is not being rejected, but allowed to peter out."

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GRIFFITHS
TEAS



Roadside Jottings.

(By The Warfarer.)

"O on, Mr. Wayfarer," said the young man, "What about Canon Storr's complaint that in Judges xx, the figures are unreliable?"

"Well, look at his criticism," said the Wayfarer. "He says it isn't likely that in two days fighting first 26,000 and then 18,000 Israelites were killed, and, he says, apparently not a single Benjamite. But who says that not a single Benjamite was killed? When we read in 1916 that the German attack on Verdun was repulsed with a loss of 5000 men, did Canon Storr conclude that no French lives were lost?"

"As a matter of fact, those ancient wars were far more murderous than modern ones. Each King summoned the whole strength of his kingdom, and if he was a strong leader, and if the war was a popular one, every fighting man came. Like the Scottish Highlanders in Marmion—

"Each on his back, a slender store,
His forty days' provision bore,
As feudal statutes tell."

"But forty days would, in that age, have been a terribly long campaign. The war was very often begun and ended in one day.

"Wellington said that in war, the moral is to the physical as 10 to 1. But in Oriental warfare, the moral is to the physical as 1000 to 1. The practice was for each army to rush at the other, intent only on killing, and the boldest rush usually decided the battle. Or, a leader might fall, or something unusual be seen or heard; and immediately a panic set in; and in half an hour the panic-stricken army was non-existent, and the eager victors only followed to slay the flying. You remember Ahab's battle at Ramoth Gilead. Ahab was shot, and as soon as the Israelites knew it, they scattered. In Biblical words, 'There went a cry throughout the host. Every man to his city and every man to his own country.' It was just 'sauve qui peut'—and the defeated army melted away. Hence these great numbers of the slain—mostly on one side too—although Canon Storr chooses, I don't know why, to consider them unreliable."

"That's intelligible," said one of the party. Now take his next difficulty: What about Samson killing 1000 men with the jawbone of an ass?"

"Well, isn't that equally credible?" asked the Wayfarer. "I can quite believe that when such a redoubtable champion appeared with his extemporized weapon, backed by his superhuman strength, very few Philistines would await his attack, and Samson would just kill all that he could catch. And if any number of them stayed to fight him, why, all the more for Samson to kill. Nothing very improbable there. Why, to-day, in spiritual matters, the faith of even a larger number may be killed with that identical weapon."

"Well, then," said the young man, "What about Jonah and the whale? Is that history or parable or a fable?"

"Why do you call the animal a whale?" asked the Wayfarer.

"Everybody does," said the young man. "Even in the 'A.C. Record' not long ago, I saw some questioning about Jonah and the whale; and didn't our Lord speak of Jonah being in the whale's belly?"

"Our Lord," said the Wayfarer, "used the word 'ketos,' the same word

which is used in Genesis i. 21, and in the Revised Version is there translated 'Sea-monsters'; though in Matt. xii. 40, they somewhat inconsistently retain the word 'Whale.' But whales are not found in the Mediterranean, and the whale's throat is ordinarily too small to allow of its swallowing a man. The fish in question was, no doubt the sea-dog (canis carcharias), a huge shark which once infested the Mediterranean, but is now, I believe, extinct. This creature attained the normal length of 30ft., and the famous French Naturalist, Lacepede, in his History of Fishes, says that they had a semi-circular lower jaw nearly 6ft. in extent, so that they could swallow large animals. Like all the rest of the shark family, they were extremely voracious, and bolted their food without chewing it; so that many naturalists state that sea-dogs have been caught in which were the whole carcasses of large animals. Blumenbach, in his Manual of Natural History, tells of the killing of a sea-dog weighing 5 tons, in the stomach of which was a horse. Another naturalist, Muller, writes of one that had swallowed a large horse without injuring it; and Gunther writes of one that had swallowed a sea-calf as large as an ox."

"Not much difficulty, then, in swallowing Jonah, said the young man, 'especially when you remember that Jonah was only a minor prophet.'"

"And that is not the whole record of these monsters," said the Wayfarer. "Another French naturalist, M. Bruniche, has recorded the catching of one near Marseilles, inside which were not only two tunnies, the normal weight of which would be about half a ton, but also the body of a man, fully dressed. And, finally, Pliny describes the skeleton of a sea-monster 40 feet in length, its ribs being higher than those of the Indian elephant. It was brought from Joppa and exhibited at Rome."

"I suppose then," said one of the party, "that we may accept the whole story as true, and the miracle consisted in Jonah living so long inside it."

"And even that has been paralleled," said the Wayfarer. "There is a record of a man who disappeared while his mates were preparing to cut up a real whale (not a dog-fish), and was not found until the cutting-up was finished; and was then found inside the animal's stomach. He was unconscious, but recovered, though his skin ever after had a bluish tint. He had been inside the whale for a couple of days."

"Well," said the young man, "the last point that I noticed in Canon Storr's little book is that the early history of Genesis—and I suppose he refers specially to the story of the Creation—is unreliable."

"I don't know what reason he can have for saying that about the early chapters in general," said the Wayfarer, "but as to the story of Creation he is absolutely wrong. Every young man has, or ought to have, a hobby; and when I was young my hobby was Geology and Palaeontology. I studied them under Prof. David, with special reference to this first chapter of Genesis; with the result that I can venture to say that no scientific man to-day could compress into such a short space a more accurate summary of the story of Creation in its broad outlines. It is simply marvellous how those two sciences unfold the history of life on this globe, and with what wealth of detail. You can even tell the period when sunlight shone on this world. It was during the Permian

period, after the earth was clothed with foliage, and before the appearance of the reptiles or the mammals. That is to say after the carboniferous and before the triassic periods, and just where the Bible puts it—on the fourth day.

"It would take far too long," continued the Wayfarer, "for us to go into such a vast subject now; but you may rest assured that there is no mistaken or misplaced word in the first chapter of Genesis."

"Do you really think, then," asked the young man, "that there are no mistakes in the Bible?"

"I have never been shown any," said the Wayfarer. "People are always discovering mares' nests; but their discoveries generally prove to be their own mistakes. A few years ago the sceptics were concentrating on the book of the Acts. It was full of inaccuracies, and evidently was written much later than the Apostolic age. Now, it is recognised as one of the most authentic histories in existence. Then they attack St. John—then the book of Daniel; and in every case Time proves their rashness. The Bible is an anvil that has worn out many hammers; and I am not afraid lest the latest critics will have more success than the earlier ones."

The King's Message.

LAMBETH CONFERENCE.

On Thursday, July 23, His Majesty the King, together with the Queen, received 300 Bishops at Buckingham Palace, London. In addressing them, the King said:—

"Looking back upon the beginning of this series of Lambeth Conferences, it must be a source of pride and thankfulness to reflect that testimony they bear to the growth and development of the Anglican communion. A hundred years ago it was little more than the Church of a single kingdom. The present conference is a world-wide gathering of united thought, which has attained the proportions of a general council."

"I remember that 10 years ago the question of the reunion of Christendom was foremost in your thoughts. You put before the world an ideal of unity and a plea for a new endeavour to heal rents in the fabric of the Church. I am most happy to learn that this appeal has not been fruitless. It is my earnest hope and prayer that the work which your last conference began may prosper, and that the deliberations of this present conference may result in some notable advance towards this great and desirable end. The main subjects for your consideration are summed up under a general head, 'The faith and witness of the Church in this generation.' The subject has been well chosen, and with keen insight into the needs of the present day."

"The obvious and material damage of the war is not now so manifest as when you last met. The wounds are to some extent healed over; but men's minds and souls are still troubled by wounds which the war inflicted, and they are perplexed through the shocks dealt by the war to old beliefs and spiritual loyalties. At such a time the fathers of the Church do well to take counsel together how best to bring home to the world to-day, in ways most appropriate, the difficulties which beset the truths of the everlasting Gospel. God reigns, and I pray that His blessings may rest upon your deliberations."

QUALIFICATIONS OF A VICAR!

Here are the qualifications of a vicar outlined by the Rev. S. J. Sharples, vicar of Christ Church, Macclesfield, England.

"The strength of an ox, the tenacity of a bulldog, the daring of a lion, the patience of a donkey, the industry of a beaver, the versatility of a chameleon, the vision of an eagle, the meekness of a lamb, the hide of a rhinoceros, the disposition of an angel, the resignation of an incurable, the loyalty of an apostle, the heroism of a martyr, the faithfulness of a prophet, the tenderness of a shepherd, the fervency of an evangelist and the devotion of a mother."



The Rev. G. A. M. Nell, of Canberra, has been appointed rector of Moruya, diocese of Goulburn.

Mrs. G. A. Chambers, the wife of the Bishop of Central Tanganyika, was the principal speaker at the recent C.M.S. Annual Women's Meeting in Sheffield, England.

The Rev. P. J. Bazeley, rector of All Saints', Petersham, is progressing satisfactorily after his operation at Royal Prince Alfred Hospital, Sydney.

The Rev. H. E. Hyde, organising secretary for Home Missions in the Diocese of Perth, has been made a Canon of St. George's Cathedral, Perth.

Deaconess Lucy Greenwood, a trainee of the Sydney Deaconess House, has taken up work as Matron of the Girls' Grammar School, Lawson, N.S.W.

We regret to hear that the Venerable Archdeacon Martin, M.A., rector of St. Peter's, Neutral Bay, Sydney, has been indisposed. He has been in the country for a brief rest.

Mr. W. A. Hastie, who was for 15 years a warden of St. Andrew's Cathedral, died in the Coast Hospital, Sydney, on 12th July. He was a member of the executive of the Church of England Men's Society.

Mr. Keith Langford Smith, son of Canon Langford Smith, of Summer Hill, who has been engaged in service at the C.M.S. River Mission, Northern Territory, returned by car overland to Sydney last Saturday. He travelled alone from Alice Springs.

The parish of Glenelg, Adelaide, has lost a much loved worker in the death of Miss Skull. The beauty of holiness shone in her life. She took an active part in every phase of the Church's life and helped most earnestly in missionary endeavour.

There is every likelihood that Dr. A. R. Cook, head of the Medical Missions Department of the C.M.S., London, and famous for his work in Mengo Hospital, Uganda, will accompany the Rev. W. Wilson Cash, the General Secretary, on his visit to Australia next year.

A splendid record of faithful service stands to the credit of Miss James, who for 35 years has been secretary of the St. John's, Camberwell, Victoria, Sower's Band. Through all these years she has proved a wonderful worker. Her whole life is devoted to C.M.S. work.

The Rev. Norman Michael, who has been giving Sunday help at St. Mark's, Darling Point, Sydney, during May and June, has so far recovered his health that he has accepted the offer to take charge of the Parish of Bundaberg during the absence of the rector in England.

The Right Rev. Dr. Feetham, Bishop of North Queensland, intends to leave England on 30th August and to arrive in Townsville on 4th November. He hopes by returning a little earlier than he had originally arranged, to have time to hold several Confirmations before the end of the year.

The Rev. Alex Fraser, M.A., Principal of the Prince of Wales College, Ichimota, West Africa, has been made a C.B.E. Principal Fraser's visit to Australia several years ago, in connection with the Student Movement, will be warmly remembered. His work as Principal of Trinity College, Kandy, Ceylon, made his name famous.

Miss Hardcastle and Miss Buscarlet, two representatives of the Colonial and Continental Church Society, arrived in Sydney several weeks ago for the purpose of visiting the back-blocks and gaining some idea of Australian interior conditions. They have just spent a very interesting time with Sister Agnes in the Darling River country and are now in East Gippsland.

The Rev. J. W. Watkinson has appointed the Rev. W. J. Gerrard locum tenens in charge of the parish of Kiama, during his absence for some months from the 1st August. Mr. Gerrard recently retired after 30 years' ministry in the Diocese of Brisbane. He has since been helping clergy in the Sydney Diocese, under license from the Archbishop.

The death of Mr. W. H. Godwin, of Mogriguy, Dubbo, has removed a devoted churchman from the work of the diocese of Bathurst. He was a close friend of the late Bishop Long and of Bishop Wilde. He was present at the laying of the foundation stone of the Brotherhood of the Good Shepherd House 27 years ago, and has stood loyally to the Brotherhood through the years.

The Bishop of Nelson, N.Z., has been visiting Cambridge University, England. He preached in Holy Trinity Church. The "Record" says: "Having just come from a diocese rent and impoverished by an earthquake, registering four hundred quakes in three weeks last year, he put it to us in the course of his stirring sermon, that to be facing crises is the normal life of the Church."

The Rev. John Jones, B.A., formerly vicar of All Saints', St. Kilda, Melbourne, and now at Marlborough, Diocese of Salisbury, England, has been appointed a member of the Standing Committee of the S.P.G. London. Mr. Jones' experience at Thursday Island and his Chairmanship of the A.B.M. will be of real value in the deliberations of this Missionary Society of the Church.

Latest news from Ireland tells of the visit of the Bishop of Central Tanganyika (Dr. G. A. Chambers) Irish comment is strikingly put: "The visit of the Bishop of Tanganyika to Ireland was a revelation of his powers of work and activity, in support of the claims of his Diocese. Those who served with the Anzacs during the war said that 'he had all their go and self-forgetfulness, when work had to be done.'"

The Rev. Percy Hubbard, rector of Innisfail, Queensland, has had the honour of having a paper written by him read before a meeting in Brisbane of the Australasian Association for the Advancement of Science. The subject of the paper was: 'A Survey of the coastal formation of the Johnstone River area. The paper was read by Prof. W. H. Bryan, D.Sc., of the Queensland University. Mr. Hubbard was formerly a missionary of the C.M.S. in China.

Miss Constance Mary Peden, a resident of Neutral Bay, Sydney, for the last 37 years, died on 14th July. Throughout her life she was associated with charitable and other movements in connection with the Church of England, and during the war she devoted much time to work in various ways for the men at the front. She was the sister of Sir John Peden, who was associated with Bishop Long in framing the proposed constitution for the Church in Australia.

The Right Rev. Dr. Harmer has resigned the See of Rochester after 25 years occupancy. He has just recovered from a long and serious illness. For 10 years from 1895 he was Bishop of Adelaide, South Australia. The son of a Gloucestershire vicar, he distinguished himself both at Eton and at King's College, Cambridge. He was a close friend and one of the literary executors of Dr. Lightfoot, Bishop of Durham. In 1905 he was translated to Rochester in succession to Bishop E. S. Talbot.

Under the will of the late Mr. A. E. Turner Williams, the following legacies were bequeathed to the Waiapu Board of Diocesan Trustees (N.Z.): £500 to the capital account of the General Diocesan Fund; £250 to be

invested, and the income paid to the Vestry of the Parish of All Saints', Taradale, for General Parish expenses; £125 to be invested and the income thereof to be paid to the North China Mission; £125 to be invested and the income paid to the Melanesian Mission.

On the occasion of the 30th annual festival of St. Nicholas, Coogee, the parishioners presented a wallet of notes to the rector, Rev. William Greenwood, in appreciation of his work and in celebration of the 50th anniversary of his ordination to the priesthood. When Mr. Greenwood took charge of the parish 33 years ago, it extended from Clovelly to Long Bay, and there was one small wooden church. To-day there are five splendid churches, besides rectories and school buildings.

Canon Langford Smith is back into the arduous work of his large parish of St. Andrew's, Summer Hill, looking well and fit after his six months' rest. Preaching from his pulpit on Sunday, 20th July, on the words "We know in part" (1 Cor. xiii. 9), he said, inter alia: "If some of the time spent in speculation as to man's origin were spent in learning more of Him Who was the way, the truth, and the life, men would have more cubits to add to their spiritual stature. Christ was the only link whereby they could be united to God and become heirs of God and joint-heirs with Christ. Surely it was more important to study the link whereby they might be united to the highest than to speculate about a possible link that might unite them to the lowest."

A cable from Cambridge has been received by Mr. A. L. Ogilvy stating that his daughter, Miss Edele M. Ogilvy, had obtained a First Class in the Classical Tripos, part II., with two distinctions, and has also won the Newnham College Prize for Classics. Miss Ogilvy was a pupil of the Melbourne Church of England Girls' Grammar School and a student of Trinity College. In April, 1927, she obtained her B.A. degree in the University of Melbourne, with Final Honours in Classics, and was awarded an Orient Travelling Scholarship. She proceeded to Newnham College, Cambridge, and after two years' study there gained a First Class in the Classical Tripos, part I. (1929), and now she has achieved this further distinction. She has been appointed Senior Classical Mistress at St. Leonard's School, St. Andrews, and so will have the advantage of experience in one of the most famous schools for girls in Great Britain, before returning to Australia. Miss A. C. Tunnecliff, headmistress of the M.C.E.G.G.S., 1914-15, holds a very responsible position at St. Leonard's, so Miss Ogilvy will find a link with her old school there.

Hymns for Sundays and Holy Days.

From the Hymnal Companion.

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

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

August 3, 7th after Trinity.—255, 233, 202(117); 248, 30, 285, 29(427).

August 10, 8th after Trinity.—5, 389, 535; 305, 235, 244, 22.

August 17, 9th after Trinity.—8, 273, 573 (427); 332, 133, 282(31), 19.

August 24, 10th after Trinity.—10, 400 (255); 582; 178(109), 395, 579, 365(173).

August 31, 11th after Trinity.—404, 147, 371; 92(332), 275(7), 327, 589.

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"He loseth nothing that loseth not God."—Anon.

"All things are yours . . . and ye are Christ's, and Christ is God's."—St. Paul.

AUGUST.

1st—Lammas Day.—A corruption of "Loaf Mass." It was the custom to offer loaves of bread in gratitude for harvest. This day celebrates also the escape of Peter from prison.

7th—Seventh Sunday after Trinity.—God is "the author and giver of all good things." This ancient prayer is most suggestive. It comes from the Sacramentary of Gelasius of Rome, and makes us feel what difference would have ensued had Rome retained her original piety without addition of corrupt teachings. We would verily all have had fuller answer to the prayer to "increase in us true religion."

4th—War declared between Great Britain and Germany. Enduring still the effect of the after-math, let us thank God for peace and use it better to settle our own affairs that there may be less ruthlessness tolerated to destroy our people.

6th—The Transfiguration of our Lord. What loss that this day has not always been in the English Calendar. The Church needs the teaching of Transfiguration when the hidden glory shines through, as it does in times of prayer in quiet.

7th—Festival of the Name of JESUS. The Name of Jesus marks the Humanity. It is the same as Joshua, the Saviour of God's people. Jesus leads us onward to conquests in His Name.

8th—Spanish Armada destroyed, 1588.

10th—Eighth Sunday after Trinity. St. Lawrence. Protestant Sunday in Victoria. This Collect is from the same source as the former. The original of "never-failing" also means "never deceived." God cannot be cheated. What we sow we reap. We are reaping now our own harvest. We may have deceived ourselves, but we have not cheated God. Do we still rob Him in tithes and offerings. Let us pray for national repentance that God may "put away from us all hateful things."

12th—Victorian Protestant Federation Conference, also on 13th. Now there is needed an informed and instructed Protestantism for effective witness to truth.

Miles Coverdale, the translator of the Scriptures, made Bishop of Exeter, 1551.

14th—Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

Evangelicals at the Cross Roads.

ANYONE who takes the trouble to make a survey of Church activity in Australia, must be forced to admit that the Evangelical Cause has not been making the progress that it ought to have in recent years. It has its back against the wall fighting for a recognition of its claims against a growing Anglo-Catholicism.

The situation from an Episcopal and Diocesan point of view in the various Dioceses of the Commonwealth shows that the majority are frankly out of sympathy with the Evangelical cause for which we stand within the Church. In many country Dioceses there are many clergy who because they are in the minority, have had to fall back into a state of passive resistance to Anglo-Catholicism in order to make their life and ministry tolerable at all.

We see our forces scattered up and down the land. Small groups of men are meeting for mutual help and encouragement, but because of their isolation from others, they cannot get the co-operation of many of their brethren in other Dioceses.

The laity, because of their lack of a knowledge of the trend of things, has long given up any attempt to maintain a place in the counsels of the Church in their own Dioceses. They are at present inarticulate and waiting for a lead from others.

In Queensland we see a type of Churchmanship which is aggressive and definitely Anglo-Catholic. The few Evangelicals are fighting for their principles through a "Defence Association" which is much in disfavour with the "Powers that be."

Regarding New South Wales and Victoria, we see Sydney and Melbourne as the strongholds of the Evangelical position, with one or two other Dioceses in full sympathy. In recent years we have seen many country Dioceses gradually won over to the Anglo-Catholic fold very largely through the appointment of Bishops of this particular viewpoint.

The Sydney Diocese has long been faithful to the Evangelical cause, and our brethren from every Diocese in Australia look with affection at the lead which we have been able to give. They expect us to have a broad-minded aggressive policy which will bind together all lovers of the Reformation and its teaching, a cause for which our forefathers fought and died.

Our Need.

But what do we need to-day? Our forces need, first of all, aggressive leadership. A leadership of such a kind that will transcend all sectional differences among our brethren. There are many earnest minded clergy and laity who have this matter very much at heart. They are discontented with things as they are. They are asking for greater freedom and greater unity among Evangelicals as they face together the great issues which are confronting the Church to-day. Questions relating to the new Constitution, and the safeguarding of the Church from a spurious Catholicism. Views concerning the fundamentals of the Faith and the growth of modern heresies. Problems of Religious Education, Sacramentalism, Ritual and Ceremonial in the Church, which want squarely facing. The challenge of modern youth and its revolt against long accepted standards, needs careful treatment.

We see the breaking down of home sanctities, the strong pull of a materialistic and mechanised age, the overwhelming passion for pleasure and the recklessness which is leading many to disaster.

All these things demand a new emphasis on the teaching of the Master. Evangelical truth alone can save the world if rightly understood and accepted.

The policy of Drift must be stayed. We need to awaken to our great opportunity.

The Progressive Spirit.

In the Church to-day we have grown too conservative. The laity are often more conservative than the clergy on this point. The sad story of Rehoboth has been so impressed upon their minds that they feel that the counsel of the older men always points to the safer path. But safety is not the supreme aim of life and least of all in religion.

A Church that plays for safety is fit for nothing but the grave and will soon get there.

To be content with past achievement is gradually to get into a groove. The only difference between a groove and a grave is its depth.

We want courage, audacity, the taking of risks, the readiness to face failure if need be, and these are more common in the young than in the old.

If our Evangelical cause is to recover something of the vital energy and fire of the first days, we must deliberately encourage our younger men to take their share in its life and thought.

It is the only chance of getting from them the aggressive spirit which the movement so much needs to-day.

The Call.

Are we Evangelicals big enough, and have we faith enough to trust God in this matter? There is no doubt that we have been content to huddle the shores of conventionality and rely on accepted pieties which are not understood by the modern world. We have too long adopted the apologetic note which gives our message no power among men.

God is calling us to come out into the open with a ringing challenge to those within our Church to stay their hand from trying to fasten on to us a system of Doctrine and Practice which was alien to the Early Church, and from which we have been delivered for three hundred years.

The call is for a great witness to the faith that is in us. A reassertion of the Gospel of Redemption and the all-prevailing power of Prayer through the Holy Spirit.

The Remedy.

We want to see our leaders planning a big campaign within the next few months. An Evangelical Conference in Sydney is long overdue. Churchmen can there take counsel to see how far they can legitimately go with their brethren in the building up of a big Church life in the future.

There are many new avenues of truth to be explored afresh in the new light and knowledge which Science has given to us.

We all need the bracing ethics of a full gospel for human needs, and Evangelicals stand for all that is vital in the Christian Revelation.

Let us all awaken to the call of a world that has lost its Christ and its deathless faith in man; and to that of a Church which is in danger of losing that balance of Faith and Doctrine which has always been the glory of the Reformers.

Above all, let all Evangelical Churchmen rally to the call and reconsecrate themselves to the tasks that lie ahead.

Dr. Gwynne, Bishop of Egypt and the Sudan, who recently visited Australia, has been in attendance at Lambeth Conference. He is accustomed to broad spaces, long distances, and the clear daylight. Evidently the Bishop's Secret Conclave has set him thinking. Here are his facetious lines:—

Bishops hot, and Bishops cold,
Bishops young, and Bishops old,
Bishops tender, Bishops tough,
'Pon my word, I've had enough!

NATURE'S PROTEST AGAINST IDLENESS.

"It is not necessary for a man to be actively bad in order to make a failure of life; simple inaction will accomplish it. Nature has everywhere written her protest against idleness; everything which ceases to struggle, which remains inactive, rapidly deteriorates. It is the struggle towards an ideal, the constant effort to get higher and further which develops manhood and character."

Church Overseas.

The Church in England.

Anglo-Catholic Congress "Mass."

The Anglo-Catholics in England were busy staging their Congress the week prior to the Lambeth Conference. One element in the proceedings—a great open-air "Mass" on the Stamford Football Ground—did not receive whole-hearted approval. There were strong protests from their friends. However, it was held, and we endorse the "English Record's" comment:—

"We deeply regret the action of the Anglo-Catholic Congress in arranging a great open-air 'Mass' in a football ground on June 29. It is one of the many proofs that Roman Catholic precedents govern the proceedings of the Congress and we confess that we see no difference, except in the language used between the Mass at the Eucharistic Congress of Rome and the service to be held at Stamford Bridge. Much as we regret the preparation to hold the service, we are still more pained by the approval given by the Bishop of London to the service, by his licensing the 'altar,' and by promising to 'look in' on his way from St. Paul's Cathedral, where the service is no more or less 'High Mass'—in his view—than the service in the Football Ground. A few years ago Dr. Winnington Ingram pained many members of his Diocesan Conference by speaking of the English 'Mass,' and now he boldly states that the Communion Service in St. Paul's Cathedral is no more or less High Mass than the demonstration in the open-air. We hope that Church people throughout the Diocese will make their strong disapproval known to his Lordship, and thereby prove that they are hurt and grieved by his open approval of a most disloyal service, organized and carried out for party purposes."

We have to confess that we do not understand the type of mind that will use the term "Mass" in place of the words "Holy Communion" for the Lord's Own Service in the worship of our Church. Indeed we protest against such usage as one of disloyalty to the Reformed Church of England. Hence we endorse the words of the National Church League broadcasted in England last month regarding the Mass which took place as arranged at Stamford Bridge Football Ground in connection with the Anglo-Catholic Congress, 1930.

"The Committee of the National Church League would point out that the service of the Mass not only has no place in the worship of the Church of England, but is distinctly and strongly condemned by her authorized formularies; and this episcopal license for its performance is therefore a plain and open violation of the laws of the Church by the Officer who is responsible for seeing that they are obeyed, and who has himself solemnly sworn to obey them."

"Quite apart from the unscriptural and illegal character of the service itself, this public exploitation of what is intended to represent the sacred rite instituted by our Blessed Lord will greatly shock the consciences of thousands of devout Church people not only in the Diocese of London, but throughout the English Church."

The human mind is a queer make-up, and it is only in this way that we can account for the obsession which grips certain people and ties them body and soul to mediaeval terms and usages. Departure from the beautiful and suggestive Scriptural terms for this holy service is to us pitiable in the extreme.

The Education Bill.

The Education Bill before the House of Commons has had a mixed reception. The majority of sober-minded people are in favour of the Bill, but Romanists, many Anglo-Catholics, and certain doughty Free Churchmen are opposed. As usual, Rome wants all or nothing. The Archbishop of Canterbury favours the proposals, and a number of leading Free Churchmen have

signed an appeal urging support. The "British Weekly" comments:—

"On the main principle of extending the school age to fifteen there is little difference of opinion among enlightened men. The nation is resolved that its children shall have the best possible chance in life. The Bill will also have the important effect of reducing the competition of children in the labour market. Of the 400,000 children who leave school at the age of 14, about 250,000 obtain employment during the year. Eliminate this rivalry and it may be expected that something like 100,000, or 150,000 older people will be employed in place of children who will be at school."

Regarding the more debatable religious Concordat and the efforts made to effect a compromise it further states:—

"Sir Charles Trevelyan has been impressed by the 'extraordinarily cordial efforts' that have been made on all sides to help him. 'I could not imagine greater good will,' he said, 'than has been shown by the Cardinal.' Yet Cardinal Bourne rejects the compromise, and his spokesmen in the House threaten a hostile vote on the third reading. The leaders of Nonconformity and the teachers have shown the greatest anxiety to come to a settlement. This is true as far as it goes, but the way is not yet clear for an agreed measure. Though the spokesmen of Nonconformity have scarcely yet been heard in the discussions on the Bill, the resolutions carried by the great Free Church bodies must surely outweigh the courteous generalities of private intercourse."

Birmingham Crusade.

All denominations in Birmingham (except Roman Catholics) have been engaged in a mighty crusade for Christ and Christian principles. The Bishop, Dr. Barnes, has been leader and wherever he has gone he has received tumultuous receptions. The Industrial Christian Fellowship has been helping. The "Record" says:—

"At a closing meeting of clergy and ministers many speakers testified to the pleasure that has been found in working side by side. 'It was strongly impressed on all sides that the Churches must continue to go out in the open-air and preach to the people, and it was urged that nothing but the best must be used by this work, carefully prepared messages by suitable and acceptable speakers, the best music and soloists and the most careful organization.'

"Bishop Woods, of Croydon, expressed the opinion that doors of opportunity were open and pleaded for leaders who will do some hard thinking. A resolution was passed that in view of the opportunities presented by the Crusade, and the many new links formed between the Anglicans and the Free Churches a continuation committee should be formed to conserve the results and consider further action."

The Archbishop of Canterbury. Need for Complete Rest.

Just a month or so before the Lambeth Conference began the Archbishop of Canterbury was compelled to rest. English files announced:—

"Although the general health of the Archbishop of Canterbury is good, there are some symptoms of the recrudescence of a duodenal ulcer which was the underlying cause of his illness last year. His medical advisers therefore insist on the necessity of a complete rest from public and official work during the month of June in order that he may be fitted to undertake with confidence the duties and responsibilities of the forthcoming Lambeth Conference."

General Items.

Members of the Anglican Evangelical Group Movement were looking forward to the Cromer Convention on June 21 and following days. Apparently very efficient plans had been laid for the Conference. The new Warrington Church of England Training College has been opened at a cost of £160,000. The Bishop of Chelmsford has received an anonymous gift of £1000 for the building of the Mothers' Union Church of St. Elizabeth Dagenham. The British and Foreign Bible Society, through the generosity of a friend, has obtained for its library at



ROBERT RAIKES, Founder of the Sunday School Movement in Gloucester, England, in 1780, the third jubilee of which will be celebrated in October next. Great preparations for this celebration are being made in Great Britain.

the Bible House a magnificent copy of the oldest Latin Bible, printed about 1480 in Strasburg. The death of Mr. W. Barbroke Grubb, the famous pioneer explorer, and missionary of the Chaco, South America, is announced; as also that of Bishop G. Forrest Browne, at 96 years, formerly Bishop of Bristol and noted historian.

Indian Churches and Reunion.

Christian bodies in India are anxiously waiting the outcome of Lambeth, with regard to the Bishops' attitude to the South India Reunion proposals. Early in June the London "Times" published a striking manifesto by 170 representative Indian Christians, in favour of the scheme. Many of the signatories were clergy and professional men. Some doubt has been expressed in certain quarters as to whether Indian Christians really desired such union, but the language of the manifesto removes all uncertainty. We quote these words:—

"The divisions of Christendom have been a great stumbling-block to many. They have stood in the way of the effective spread of the Gospel. In the providence of God, South India has been called to lead in the matter of Church union. Already some earnest men have spent much time and toil in thinking over the problem, and we pray and hope that as a result of this toil a definite step forward may be taken. As all over India in all fields of life there is a marked longing to compose the differences such as those between the different communities, it is felt by all that the attainment of unity is fundamental for India's progress."

"We have further to remember that the United Church of South India must form an integral part of the universal Church, and whatever is of abiding value in her must be conserved here. In the absence of any other scheme, and in view of the fact that the present scheme provides ample room for development, and also the possibility of union with other Churches, we urge our fellow-Christians in South India to accept the present scheme as early as possible. The present scheme, whether perfect or not, certainly affords a working basis for further negotiation, and such changes as are felt to be absolutely necessary can be introduced."

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NEW SOUTH WALES.

SYDNEY.

St. John's, Campsie. Foundation Day.

St. John's, Campsie, celebrated the first foundation commemoration service since its restoration after a disastrous fire, on Sunday, 20th July. Sir Philip Game, the Governor of N.S.W., accompanied by his sons, attended the service, which was crowded.

In an address, Prof. Tasman Lovell, of Sydney University, dealt with character building. He said that those who said the home was not important in the development of character were dealing with a one-sided view of the greatest blows that could be dealt it. The home, school, and church were the three great training grounds for character and personality.

St. George's, Matraville. Free of Debt.

Thanksgiving services to mark the freedom from debt of St. George's Church, Matraville, were held on July 20th. The incumbent, the Rev. P. R. Westley, conducted the service and Canon Cakebread, Rural Dean, preached the sermon.

Choosing as his text, "Then the people rejoiced because they offered willingly" (1 Chron. xxix. 8), the preacher said they had assembled to give thanks for a great achievement. He was there to declare the building free of debt. More than £1500 had been raised. The "diggers" of Matraville, led by their enthusiastic padre, had shown the same spirit in building their church and freeing it from debt. As in the war, leadership was needed, and the Rev. P. R. Westley had flung himself into the work with faith and enthusiasm.

Missions to Seamen.

49th Annual Meeting.

The Bishop Coadjutor of Sydney presided at the Annual Meeting of the Sydney Missions to Seamen on Monday, 14th July. He welcomed the Governor, Sir Philip Game (who was present to move the adoption of the annual report), as a distinguished personage in the aviation world. The Bishop referred to the splendid work of the Mission and to the arrival of the new chaplain, the Rev. T. Hardy.

The Governor said that the Mission to Seamen was well known wherever seamen went, and that was everywhere. "After all, you people are an island race, just the same as we are at home," he continued. "You may be a bit bigger, but just the same you have the sea all round you. We all need the

merchant navy as well as the Royal Navy. It was the high efficiency of the navy and the merchant navy that made victory possible during the war. The Royal Navy had its genesis in the merchant navy, and during the war hardly old skippers services, such as mine laying and mine sweeping in the North Sea. That was real heroism. The North Sea is a cold, wintry place, and serving there day in and day out was heroism apart from any dangers added by the mines. The work of the merchant navy in the war undoubtedly kept up the blood and life flow of Britain."

Sir Philip added that he was quite sure that the Missions to Seamen was on the right road, and working in the right way. A man could not feel more alone than when even in these bad times, and I hope that you will soon be in a position to provide a recreation ground and extend your work," his Excellency concluded.

Rev. T. Hardy, chaplain of the institution, also spoke.

Ladies Home Mission Union.

It is good to know of the activities of the municipalities of various suburbs in relief work for distressed residents. Such activities are not possible to our mission zone areas, which are entirely dependent upon the generosity of other places. Their need for monetary aid and clothing is still pressing. Some parishes have given generous amounts of clothes to L.H.M.U. to be passed on, but we want twenty sacks full soon if we are to meet the present calls. If you have not already given, will you help us to back up the hard worked clergy and deaconesses in this way? We should be glad of wool too—scraps or larger lots.—L. Young.

GOULBURN.

Quarterly Meetings.

The quarterly meetings of the various diocesan bodies were all held on the 15th and 16th July, the Administrator, Archdeacon Pike, presiding throughout.

The Board of Education confirmed its decision to make application to the Equity Court for an amendment of the Declaration of Trust of the Fred Campbell Endowment. If this is successful the difficulty that has

arisen through the decline in its income will be overcome. The Diocesan Council, faced with the growing overdrafts on the Church Society, Superannuation and Clergy Widows Fund group of accounts, determined, while exercising all possible economies to maintain its present rate of assistance to parishes and persons for this year. It has issued a warning, however, of reductions to take effect from the 1st January next year, more especially as regards the Clergy Widows and Orphans Fund. This has little to do with the present depression, but is a contingency that has been foreseen for some years. Our Superannuation Fund, with a Capital Fund of £14,274, meets without much strain the demands upon it. The C.W.O. Fund cannot meet liabilities of £1,200 per annum, on a capital of £2,500, and its income has to be raised by annual subscriptions. For some time there has been a growing deficiency which now amounts to £1000 on this one fund. The Churchwomen's Diocesan Council has undertaken an appeal to the women of the diocese to liquidate this debt. The Rev. K. L. McKeown was appointed to a vacancy on the Patronage Board. The Council placed on record its appreciation of the life and work of the late Canon Howell and also sent a letter of sympathy to Archdeacon Bryant in his illness. Four Ordinances were presented. One providing for the sale of a piece of land at Yass was postponed. One rectifying certain titles and trusts was passed, as was one providing for the application of the proceeds of the sale of certain lands at South Goulburn. Another providing for the sale of certain lands at North Goulburn was passed.

GRAFTON.

Bishop Ashton's Letter.

The Bishop, writing in the last issue of the "North Coast Churchman," speaks of a voyage to England last two months. He writes interestingly of the pleasures of life on board ship. Nothing of great interest happened. The vessel called at Aden, "and this," says the Bishop, "was an interesting experience after 15 or 16 days crossing the Indian Ocean, even though we did not go on shore. We steamed out again about a quarter to one on Easter morning, and as my wife and I wished each other a happy Easter, we could not help remarking that it was the queerest Easter we had ever spent."

"The weather in the Red Sea was quite good. We had one hot day, but we did not feel it very much. Right out in the middle of the Red Sea, a number of locusts flew on board, followed by a flock of hawks, which were hunting them. Some of the officers shot a good many of these, and big birds they were too; one of them measured quite five feet, from tip to tip, when his wings were stretched out."

"At Port Said we went on shore and explored the shops and bought a few odds and ends, and quite enjoyed the real touch of Eastern life. It seems strange now that we are looking back on the voyage to think that we only got on land once during the whole journey between Freemantle and Dunkirk."

"Soon after we left Port Said we discovered from English papers we had bought that the new Governor of New South Wales was in that part of the Mediterranean on the Moldavia, on his way out to Sydney. I sent him a wireless message offering respectful greetings on behalf of ourselves and the other New South Wales passengers, and wishing him well during his term of office. About a week later I got a reply tendering his thanks for the kind message, which was passed on to us by a following ship."

Rev. J. S. Needham's Visit to Diocese.

The visit of the Rev. J. S. Needham, chairman of the A.B.M., to the Diocese will be long remembered. He has left behind him the inspiration of facts so well set forth that they have impressed upon us the need of doing more for missions, and I have little doubt that there will be quite a number more who will send along their pound to the registrar or to me and so become enrolled in the noble 100,000 and so make his dream come true.

VICTORIA.

MELBOURNE.

Archbishop Head's Tribute.

The Late Bishop Long.

Speaking in London on July 10, the Archbishop of Melbourne, Dr. F. W. Head, said: "The deepest regret is felt by his Australian colleagues at Bishop Long's death, especially as it came almost without warning after his vigorous and enthusiastic participa-

tion in the Lambeth Conference. His collapse occurred at his lodgings on Tuesday night, and few of the bishops were aware of the seriousness of his condition till the midday adjournment yesterday."

Archbishop Head, in an appreciation of Dr. Long, said: "One of the greatest interests of my new ecclesiastical life in Australia was to learn the work and character of Dr. Long, who appears to have left an indelible record of unselfish efficiency. My real intimacy with him began at Lambeth, where I had opportunities of learning something of his great worth. We were necessarily limited to occasions of work together in England, but that was sufficient to enable me to realise his greatness of character, purity of purpose, and unflagging enthusiasm for the well-being of his fellow men within and without the Church."

Anglican Church League.

Annual Essay Competition.

The subject of this year's Essay was the Life of one of the Heroes of the Reformation. Some very creditable essays were sent in.

The winner of the first prize is Dorothy Dow, of 49 Almond Street, Caulfield, Melbourne, pupil of St. Michael's C.E.G.S.S., Windsor, Melbourne, prize, £1 ls. and a book; winner of second prize, Geoffrey Charlton, of 18 Kendall Street, Essendon, Melbourne, pupil of St. Thomas' Grammar School, Essendon, Melbourne, prize, 15/- and a book; winners of third and fourth prizes, Marjorie McCreddie and Royale Watson, both of North Carlton, Melbourne, prizes of books.

In the columns of this issue of the "Church Record" we publish the winning essay.

The prizes will be presented at the annual meeting of the League, to be held in the Chapter House, St. Paul's Cathedral, Melbourne, on Monday, August 25.

The Secretary of the League is Mr. J. A. Thiback, 3 Chaucer Avenue, East Malvern, Melbourne, S.E. 5, from whom any further information as to the objects and doings of the Anglican Church League may be obtained.

St. John's, Camberwell.

Sowers' Band.

The 35th Birthday Sale of Work of the St. John's Parish, Camberwell, Sowers' Band will take place in the parish hall on Saturday, August 9, at 8 p.m. The Rev. P. W. Stephenson, Federal Secretary of the C.M.S., will open the Sale and the Rev. Roscoe Wilson will preside. At 7.45 p.m. Mr. Valentine Soul, Vice-President of the Y.P.U., will give an address and Mrs. Warner, General Secretary of the Victoria Young People's Union, will distribute the prizes awarded to successful sowers.

BENDIGO.

Central and Southern Rural Deaneries.

The Vicar-General (Archdeacon N. D. Herring) called together for conference and fellowship the members of the Central and Southern Rural Deaneries. About twenty clergy and readers met at Castlemaine on Tuesday, July 1. The programme for the day consisted of a celebration of Holy Communion, with Canon Vanston as celebrant, and at which the Dean gave an address on "Things that encourage us in our ministerial life"; a discussion (opened by the Vicar-General) on "The Anglican Church of the future in the light of the Lambeth Conference"; a conference on "Boys' Work," led by Dr. E. Griffith, and a paper on "Difficulties in a parish priest's life," by the Rev. A. J. Bamford. There was an excellent and helpful discussion on all the papers. A sumptuous tea was provided by the ladies of Christ Church for the visitors. Archdeacon Lambie was also invited to attend the conference, and addressed the members concerning the need for greater provincial interest in, and support of, the Mission of St. James and St. John.

QUEENSLAND.

BRISBANE.

Million Shillings Fund.

One decision of the recent Synod was the inauguration of a "Million Shillings Fund" throughout the Diocese, 50 per cent. to be for clergy superannuation, 25 per cent. for clergy sustentation, and 25 per cent. endowment for St. John's College, which is £6000 in debt. The advisability of including St. John's College in the appeal was questioned; and this drew from Canon Stevenson and others warm protests on the ground that St. John's College was vitally necessary for the

training of the clergy. The scheme was adopted and the appeal is now being launched.

Cleanings from Recent Synod.

Commenting on the recent Synod of the Diocese, the Brisbane "Church Chronicle" notes that it was presided over by the Right Rev. Bishop Batty, Bishop Coadjutor, and it then goes on to remark:—

"The Second Session of the 22nd Synod is over and one now has leisure to record one's impressions. First, a word of gratitude for the happy tone of the proceedings throughout. The Bishop's indefatigable courtesy and tact no doubt contributed to this result, but members of Synod, as a whole, both lay and clerical, were evidently joined in a cordial conspiracy to render the President's novitiate as agreeable as possible. And they perfectly succeeded. Moderation and restraint marked the progress of all the debates; good feeling made smooth and easy-flowing the current of the discussions. It was significantly symptomatic that this good humour was always ready to rise and overflow its banks in laughter; indeed Synod's readiness to enjoy a joke was a noticeable feature of this session of 1930."

"Synod has made a discovery in Archdeacon Dixon. The Archdeacon, when headmaster of the Southport School, seldom attended the sessions. Now Synod will see more of him, and what it has already seen it likes. It was apparent that he had the ear of the House. When he rose to speak we sat up expectant. His slow, measured manner of speech is arresting. And we found that he always had something worth while to say. This would be conceded even by those who disagreed with him, as probably some did when he opposed the Constitution of the Board of Education. He is a valuable addition to the debating talent in the House."

TOWNSVILLE.

Bishop Feetham's Letter.

In the last issue of the "Northern Churchman" the Bishop of North Queensland, Dr. Feetham, refers to his visit to South Africa, where he stayed on his way to Lambeth. He says:—

"On arrival in Durban a friend, formerly of Ladysmith, met me and next morning motored me to a suburb north of the Umgeni River, where I was to stay with an old school fellow, Bishop Ferguson Davis. He and I first met at school, at Marlborough in 1886, and we were afterwards together at Cambridge. He became Bishop of Singapore in 1909, and held the See for eighteen years, which is, I think, a record for that part of the world. I visited him there in 1914 on my way home. I remember hearing five separate Chinese Evensongs in different dialects from the Chapel near the Bishop's House. He resigned the See of Singapore in 1927, and has lately accepted his present Durban parish, since his knowledge of India and the Hindustani language enabled him to help in the solution of the very difficult problems arising out of the presence of 150,000 Indians in Natal."

"We had naturally many reminiscences extending over nearly half a century."

"On March 31st we reached Capetown. I went to stay with Archbishop and Mrs. Carter at the beautiful old house, five miles from the Town, where the Bishops and Archbishops have lived since the forties. It has, what I believe to be, the most wonderful garden in the world. When I first saw it in 1907 in Archbishop Jones' time, it was of very great beauty, and Mrs. Carter has added to its glories."

"Archbishop Carter has been thirty-nine years in South Africa. He went out as Bishop of Zululand in 1891. He will be eighty in July, and intends to resign after the Lambeth Conference. South Africa will find it very hard to part with him, and he with them. The stately new Gothic Cathedral of St. George has been slowly growing under his care, towards the spacious splendour designed for it by Sir Herbert Baker, the great architect. A few weeks ago, since there was enough money in hand, the building of the North transept was begun. I saw its two foundation stones; one had been laid by the Archbishop and the other by Lord Athlone, the Governor-General of South Africa. It will cost £20,000. The completion of the Cathedral, with its great central tower, will cost £300,000 or more."

SOUTH AUSTRALIA.

ADELAIDE.

Church Relief Fund.

The Diocese has been doing its utmost to meet the claims of the needy. About £90 a

month is being spent on milk, wood, and other commodities for families. Fresh vegetables are distributed at the depot in Moore Street, Adelaide, every Monday; 900 meal tickets have been given to single unemployed men, but, as adequate meals are now being provided by the Government and the Salvation Army, this distribution has been suspended. We have now established in the city a hostel for single men on the lines of the Port Adelaide Hostel. Two houses have been obtained (157 Franklin Street) and placed under the management of the Church of England Men's Society, who have run the Hostel at Port Adelaide for the past year.

During the period ending June 30, £1029 had been specially subscribed for the purpose of relief.

TASMANIA.

The death of the Rev. Sydney Armon, rector of St. Luke's, Richmond, Tasmania, after a short illness, occurred on 4th July, and caused much regret among a large circle of friends. Mr. Armon left the British Army when in India to take up missionary work there, and when, for health reasons, he had to leave that country, he settled in Tasmania and entered the Ministry, being ordained by Bishop Mercer in 1912. He was rector of several country parishes till he left for the War in 1916, and in France was chaplain to the 12th and 45th Battalions. He was a member of the C.M.S. Committee, and his death will cause a gap in our Evangelical ranks. He leaves a widow but no family.

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Parish Bookstall Society.

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

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

The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917, 280,000 copies have been printed, and £200 spent. HALF PRICE for cash orders of over 125 worth.

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

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

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

"Our Wedding Day" is a chaste little book of 50 pages, exquisitely printed. The subject of marriage needs plain speech, combined with the utmost reverence. This is characteristic of the eleven chapters.

"I can imagine only feelings of gratitude from those 'about to take the holy estate of matrimony' upon them, for the wise counsels and advice."

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

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

The King at once sent for him, and, noticing his talents, commanded him to write a book to convince people of the illegality of the King's marriage. To enable him to write his book without being disturbed, in the year 1529, the King placed him in the house of the Earl of Wiltshire, father of Anne Boleyn, whom Henry wished to marry after he had been separated from Catherine.

When the book was finished, Henry sent Archbishop Cranmer to show it to the leading professors at Cambridge. By his ingenious writing he persuaded them to come to a decision that Henry's marriage with Catherine was illegal.

This decision pleased Henry so greatly that he very soon placed Cranmer at the head of a party which accompanied the Earl of Wiltshire on a visit to Rome, Paris, and Brussels, to convince the leading members of those cities of the illegality of Henry's divorce. Cranmer boldly showed his book to the Pope, but it was civilly declined.

Archbishop Cranmer must have had the whole of the King's confidence concerning his affairs in Germany, as he conferred with the Emperor, and the Elector of Saxony, and other German princes, about all the important happenings in England, which concerned them.

While he was in Germany he met a beautiful woman, whom he secretly married. They had two children, a boy and a girl.

On his return to England, Archbishop Cranmer found that Warham, the Archbishop of Canterbury, had died, and that he was to be appointed to that position, the highest in the country. He did not wish to accept the position as he had to be appointed by the Pope, and must swear allegiance to the Pope, but he was convinced by his friends that he could afterwards fight against the Papal errors, and so he accepted it, and in the year 1543 he was consecrated Archbishop of Canterbury and Primate of England.

After his consecration his first act was to annul the marriage of Henry with Catherine of Aragon, and his second act was to marry Henry to Anne Boleyn.

Archbishop Cranmer had a hard struggle to carry through the Reformation movement in England. Very few of his contemporary prelates were sincere reformers. Gardiner, the Bishop of Winchester, and Bonner, the Bishop of London, were his bitterest enemies.

At their secret instigation, a number of his own clergy brought up a long list of

Victorian Anglican Church League.

FIRST PRIZE ESSAY.

(By Dorothy Dow.)

The Life and Work of Archbishop Cranmer.

ARCHBISHOP Cranmer played a great part in the Reformation, and one historical states that a history of the Reformation is practically the story of Archbishop Cranmer's public life.

The parents of Cranmer are unknown, but it is said that he was of respectable birth, and that he was born at Aslacton, in the year 1489.

When he was fourteen years of age, he went to Jesus College, at Cambridge, where he received a classical education, and was speedily successful in obtaining the degree of Master of Arts.

Not very long after this he married, and for a time severed his connection with the University, but when, a year later, his wife died, he decided to return. In 1523 he obtained the degree of Doctor of Divinity, and he was made the Reader of Theological Lectures, and the examiner of candidates qualifying for divinity degrees in his college. He remained at the University until 1529.

At the time of the Great Plague, in 1528, Cranmer took refuge at Waltham Abbey, with Mr. Cressy, whose two sons at the University were pupils of Cranmer. While he was staying there Mr. Edward Fox, almoner to King Henry VIII., and the celebrated Stephen Gardiner, visited Mr. Cressy, and the main topic of conversation was the legality of the King's marriage with Catherine of Aragon. Among the rest, Cranmer was asked to express his views, and he said that he thought that the reference to the Holy See was totally unnecessary, and that the safest thing to do was to lay the whole question before the most learned Divines of the two Universities, and to abide by their decision.

Fox and Gardiner, anxious to serve the King, hastened to London to lay before him Cranmer's views on the matter of his marriage and at the same time they mentioned his name.

The King at once sent for him, and, noticing his talents, commanded him to write a book to convince people of the illegality of the King's marriage. To enable him to write his book without being disturbed, in the year 1529, the King placed him in the house of the Earl of Wiltshire, father of Anne Boleyn, whom Henry wished to marry after he had been separated from Catherine.

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At their secret instigation, a number of his own clergy brought up a long list of

frivolous articles, for irreligious practices, against him. This accusation ended in the utter shame and ruin of his accusers.

Soon afterwards, in the House of Commons, he was accused of heresy against the Holy Communion. This accusation was also proved to be false.

A party in the Privy Council, no doubt having a majority, impeached him to the King on the charge of endangering the safety of the King, and that of the realm, by dividing the people into a variety of heretical sects. The King sent for him secretly, and gave him a ring as a token of pardon. The next day when Archbishop Cranmer was brought before the Council again, he produced the ring, and they greatly astonished, were forced to release him.

At the death of Henry, he was not specially mentioned in the will. He was one of the sixteen men appointed to guard the new king, Edward, who was only a small child, but it would have been strange for one of so high a position not to have been one of these guardians. The Earl of Somerset was appointed Regent.

The imprisonment of Bonner, Gardiner, Day of Chichester, and Tunstall of Durham afforded him great triumph, but it was marked by mildness and humanity.

When Edward died, Archbishop Cranmer, owing to his high position, had to take an active interest in the question of the succession. He argued with boldness and acuteness in the Council in support of Mary, and Edward, in a personal conference with Mary, was convinced by his eloquence, and he made his will in favour of Mary, instead of Lady Jane Grey.

When Mary came to the throne she included Archbishop Cranmer in the act of attainder of the adherents of Jane, and in the year 1553 he was adjudged guilty of high treason.

He was granted a temporary pardon, and he was sent from the Tower of London to Oxford to hold a public disputation with a select number of Romanists from the two Universities, on the matter of Faith. In the year 1554, on the twentieth of April, he was brought before a court consisting of these Romanists, and he was asked to recant all which he had preached to the people. He refused to do so, and was condemned as a heretic.

He was sent to prison, and the members of the court wrote and asked the Pope to confirm his sentence, instead of which he ordered a new trial. In the September of the following year he appeared before the commissioners at the head of whom was Brooks, Bishop of Gloucester, in St. Mary's Church, Oxford, where he was again asked to recant. Again he refused, and was told to appear in Rome in eighty days, which he agreed to do.

The Pope wrote to the King and Queen demanding that Archbishop Cranmer should be condemned immediately, and that Bonner, Bishop of London, and Thirleby, Bishop of Ely, should degrade him publicly, which they did to the utmost of their ability.

Cranmer's courageous maintenance of the Faith was the one weapon which his enemies could not wrest from him, but he allowed it to fall from his grasp. In a moment of weakness, he signed a document recanting all his doctrines. Then an order was secretly issued for his execution.

He was taken to St. Mary's Church, and he was placed very close to the pulpit. The minister told him that he was to be killed that day. At that moment he almost regained all that he had lost. He delivered an excellent speech, telling the people of the doctrines of the Reformation, and he repeated the principal heads of his Faith, and he said that the Pope was Anti-Christ.

He was then led away to the stake and tied to it. When the fire was lit, he lifted up his left hand to Heaven, and the hand with which he had signed the recantation he held in the fire until it was burned away. He then said, "Lord, receive my spirit," and stood motionless until the torture had killed him.

Archbishop Cranmer wrote many wonderful books, including the book concerning the illegality of King Henry VIII.'s marriage, The Eudition of a Christian Man, Queries in order to the correcting of several abuses in religion, Queries concerning the Reformation (with answers), A Resolution of Seventeen Questions concerning the Sacraments, A Collection of Passages out of the Canon Law to show the necessity of Reforming it, and many others.

Archbishop Cranmer had considerable talents, he was candid and truthful, humble and pliant to all temporal affairs, but steadfastly, and almost obstinately attached to the Doctrines of the Reformation.

The late Bishop of Newcastle.

(By Rev. W. H. Irwin, M.A.)

CHURCHPEOPLE, especially those who take an interest in the wider affairs of the Church, will have heard with great regret of the death of the Bishop of Newcastle just at the beginning of the Lambeth Conference. Dr. Long was the type of man who was at his best in such gatherings, for he had the conciliar mind. The Bishop had impressed deeply the ecclesiastical authorities in England. Brigadier Heane told me in 1919 that the late Archbishop Lord Davidson had expressed to him the opinion that Bishop Long and Bishop Donaldson were the two outstanding men in the Australian Church. Mr. Brigidon's remark in his "Escape to Prosperity," that Australian financial conditions are better known in London than in Canberra, may very likely be applicable also in the ecclesiastical sphere. We can only lament that death has prevented so outstanding an Australian from making his contributions to the discussion of his brother bishops.

George Merrick Long first came into prominence as the successful headmaster of Trinity Grammar School, Kew, Victoria, of which he was practically the founder. Canon Long, as he then was, proved an example of the success of the policy of appointing able men as headmasters of schools, although they have had no previous experience as school-masters. He consequently had none of the narrowness which so often besets the man whose life has been spent in teaching boys, and his mind was soon able to grasp the broad, general principles of educational theory. In addition, he was endowed with an executive ability to apply those principles in the smooth running of his school. The influence he exercised over his students has been well portrayed by one of them in his Australian novel, "The Montforts."

Outside Trinity Grammar School Canon Long engaged in general educational matters, in debates of the Melbourne Synod and in diocesan affairs generally. During those years he was invited to Adelaide to speak at a students' conference, and some time ago one of the leading Methodist ministers in this State told me that the finest influence upon him during his university days was the series of addresses Canon Long gave on that occasion. The Canon's appointment to the bishopric of Bathurst in 1911 was widely recognised as a well-deserved promotion. Of his career as a diocesan bishop I have no intimate knowledge.

Bishop Long made no pretensions to great scholarship, and though eminently capable of mastering learned works he never became a book-worm buried in his study. He was, however, a stimulating conversationalist, who encouraged others to express their ideas freely and was an adept at "picking other people's brains." This method of study kept him in touch with life and with the living thoughts of the men around him. The Bishop was often criticised for taking up rather the attitude of Gallio towards party affairs in the Church. He cared for none of those things. But there were some things upon which he was no Gallio. He was a great Australian, proud of the land of his birth, and having a very sure touch when giving expression to Australian ideas and sentiments. His work with the A.I.F., especially in connection with the Educational Service, won him golden

opinions from many well qualified to judge "on the other side."

Though a strict disciplinarian—he never endured fools gladly—one of his deepest instincts was a generous hatred of tyranny of all kinds. He was all for a large liberty, and certainly as a school-master he sought rather to develop the personalities of boys along their own lines than at producing replicas of himself. In theology his sympathies were mostly with the liberal school of Inge, Bethune, Baker and Hastings Rashdall, and he never felt at home with either Low Churchmen or Anglo-Catholics, for he thought they both desired to limit freedom of thought and research. He claimed that his position was the old Anglican one and it must be admitted that here he was historically correct.

The Australian Church has not yet implemented the proposed Church Constitution, but it must do so in some form or other in the near future. That constitution owed much in its creation to the genius of Bishop Long, and when it is established it will also serve as a lasting memorial to his memory, a memorial such as he himself would have wished, as it will be for the good of the Church he loved so well.

Opinions on Books.

Memories and Hopes.—By Dr. Rutherford Waddell, M.A., of Dunedin, New Zealand.

This latest book from the pen of Dr. Waddell will be warmly received. Dr. Waddell has written many accessible books, and in his long New Zealand ministry of over fifty years he has figured largely both in the pulpit and the press.

"Memories and Hopes" contains seven addresses, some of which were first published in N.Z. papers, and the others preached in his church at Dunedin. The writer combines a ripe scholarship with a deep spirituality, and his wonderful range of reading is manifest throughout.

The gem of this book is his sermon, "After Fifty Years," preached on the occasion of his jubilee in connection with St. Andrew's, Dunedin. It is the secret of the doctor's own spiritual life, "Abiding in Christ." "Abide" it was St. John's farewell words to his beloved converts. He had made trial of life and faith, and this is his final word to them, "Abide in Him." May I appropriate it as true to you? It is fifty years to-day since I preached my first sermon here as your minister. This may probably be my last to you. How brief and better can I give its message to you? "Abide in Him."

We heartily recommend the book and hope it will have a large sale.

Our copy from Messrs. Angus and Robertson, Castlereagh Street, Sydney, price 4/-.

HELPFUL BOOKS BY FAIRELIE THORNTON.

"Sunset Cleams" (2/6). Prose and poetry published in London Magazines.

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"Heart Cheer" (1/6). Introduction by Rev. C. Irving Benson.

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"The Other Side." Things we may, concerning the next life (1/6).

The five books sent, post free, for 10/-, from Angus & Robertson, 89 Castlereagh Street, Sydney.

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Church of England Homes.

CLEBE POINT AND CARLINGFORD
The Annual General Meeting of the above will be held

In the Vestibule of the Town Hall, Sydney, On Thursday, August 14th, at 3 p.m.

The Rt. Rev. the Bishop-Coadjutor will preside.

His Excellency the Governor, Sir Philip Game, will move the adoption of the Report and Balance Sheet.

Special Business:

To receive the Annual Report and Balance Sheet.

To elect a Committee for the ensuing year. To consider and, if thought fit, to pass the following resolutions:

- (1) That this meeting, being of opinion that the work or objects of this Society being of a similar nature to that of the Church of England Homes could be carried on to greater advantage by one body or Society, hereby resolves that an amalgamation of such Societies under a common Constitution is desirable, and hereby affirms the proposals for the amalgamation of such respective Institutions or Societies; and
- (2) That if the lastly before mentioned resolution be passed, then this meeting hereby adopts the common Constitution for the future management of such amalgamated bodies, such common Constitution being in the form as produced to this meeting, and signed on the first and last pages thereof by the Chairman, subject to the same being also adopted by the Committee of the Church of England Homes and Hostels.

To transact General Business.
R. ROOK,
Hon. Clerical Secretary.

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Church Life in England.

A well-known Sydney Clergyman, now in England, writes—

Easter seems to have been well observed in England. Large congregations and a large number of young people. At All Saints', Eastbourne (one of the many Evangelical Churches in the town), where I was helping, one good woman could only find a place in the porch after vainly seeking admission in two other churches.

In spite of diversity of opinion in the Church re Ritual, news of which makes such good "copy" for, and therefore is eagerly seized upon by, the newspapers, the Church is forging ahead.

Lincoln Cathedral the other day was filled with 4,000 Mothers belonging to the Mothers' Union. Another Church had a congregation of mothers numbering 1,400.

About two Sundays ago 10,000 men marched from Kennington to Southwark Cathedral with the Bishop at their head to keep the Jubilee of the Diocese, and there was an "overflow" congregation of 15,000. In the same week the doors of the Cathedral had to be shut one hour before the time of service and another "overflow" was held at mid-day in a working-class neighbourhood. St. Paul's Cathedral was recently re-opened and was attended by the King and Queen.

This week I went to the Evangelical Conference in Oxford. The feeling seemed to be that Dissenters had more right to be in the Church of England than High Churchmen. The Rev. C. M. Chavasse said "An Evangelical Church is an expensive article," and "Any man can make a Priest and turn them all out to a pattern, but few can make a Pastor." A non-party man seems to be "rare" in England.

Holy Trinity, Eastbourne, where the Rev. Bassett Kerry is Vicar (a keen C.M.S. man), contains excellent devoted people, who are willing to make sacrifices for their church. The services are reverently, and in some cases beautifully rendered. The singing of the boys is a great treat to hear.

The Evangelical Churchman's Ordination Council is making a big appeal throughout England for funds. It represents nine different Societies in a determined effort of Evangelicals to secure an adequate and able ministry in the Church of England. At the present time 3,000 more clergy are needed to fill up the gaps created since 1914.



"Nelmar," Riversdale-rd., Hawthorn East, E3, Victoria.
Dear Girls and Boys,

I wonder how many of you have started to work on the stamps. If any boy or girl has not got many, and does not know where to get them, just let me know, and I think I might be able to help. And now for the remainder of the rules.

Stamp Collecting Competition. (Continued.)

4. Sort out the stamps and put all the penny green ones in an envelope, and so on.

5. Write on each envelope the number of stamps inside.

6. Each collection of stamps must have the total number of stamps and the sender's name and address written very clearly on the envelope or box containing stamps.

7. Any very old stamps can be sent on their envelopes and need not be torn off or washed.

8. The stamps are to be sent in by September 30, 1930, to—

Rev. J. B. Montgomerie,
St. James' Rectory,
Orbost, Victoria.

I do hope you will enter for this competition, as there is a prize, and also the money raised from these stamps is devoted to missionary work.

Well, good-bye for two weeks.

Your own loving

Clara Mott

The Tiger Spirit.

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

It was now that the tiger seemed to realize their presence. He growled, and tried to rub them off, catlike, against his head. One of the big leaves stuck to his face, half covering his eyes, and, with his other paw, he tried to wipe it away, but only succeeded in adding another.

"Oh, good—good! It works—the plan works!" Ramchandar Dass was shivering with excitement, as he watched the tiger, exasperated now, rubbing its head against the ground, trying to rid it of the leaves, and gathering more and more on head and body and paws each moment.

Then the brute rolled upon the ground and sprang up, snarling and roaring, with both eyes covered completely now with overlapping leaves, so that it was blinded, and blundered to and fro, thudding against the tree-trunks, and furious at its own helplessness.

It was a strange sight to see the great brute which had been the terror of the jungle so harmless, so power-

less, so covered now with the limed leaves that its shape was almost hidden. The huge beast gave a howl of rage, bounded up and struck full against a tree-trunk, falling back stunned; and next moment Ramchandar Dass acted.

He dared not run the risk of the tiger escaping into the jungle; he saw that his chance had come. He swung himself down from the machan, bill-hook in hand. Without pausing to think, he approached the tiger and struck it again and again. Stung to consciousness, the wounded beast lashed out blindly. Ramchandar Dass dodged swiftly; he struck again with all his might—struck, until he realized that the mighty brute was really dead.

It was as Ramchandar Dass stood there, staring, hardly daring to believe the truth, that the sound of chanting, of drums and of horns, came to him, growing louder and louder.

Listening, he knew what it meant. The villagers and the schoolboys were going in procession to perform rites and sacrifices to propitiate the tiger-god. To reach the jungle shrine of which they had spoken, they must pass near by; Ramchandar Dass roused himself and began to run towards the sounds.

He broke out from the fringe of the jungle just as the head of the procession began to pass, a strange, wild figure, dusty, earth-stained, half-naked, with the billhook still in his hand.

The leading group, with a wild-looking swami, and Emerat Mull amongst them, came to a standstill, staring, Ramchandar Dass spoke, loudly and commandingly. "Come with me! Come and see this great and wonderful tiger-god of yours!"

A puzzled murmur rose, a babble of questions.

"Where? What is it? What does he mean?"

"Come, and you shall see!" Ramchandar Dass repeated, and as he turned aside once more into the jungle, all followed him, whispering and wondering.

And there, in the clearing, he showed them the dead tiger, its hideous head, its huge paws and mighty body all plastered with leaves, the deformed and unmistakable foot still plainly visible.

"The spirit-tiger! Dead! Killed!" Cries of surprise rose from the crowd. "Who has done this?"

"I did it!" Ramchandar Dass cried. "With this billhook, which you see here, I killed the tiger after I had trapped him, as a bird is snared. . . . This great tiger-god of yours was caught with bird-lime; he had no power to save himself, he was snared like a sparrow. THAT is all his wonderful magic was worth!"

"He is dead—certainly he is dead—he will trouble us and our children no more!" It was a woman's voice which spoke, with a little sob of relief, and others joined in.

(To be continued.)

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These Ten Years.—Brief account of the B.C.A.

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Editorial.

The Imperial Conference.

IT is all to the good that representative statesmen of the various parts of the British Empire should meet together in London for what has come to be known as the Imperial Conference. The British Commonwealth of Nations the world over is not only bound up with inseparable ties, but is called upon to face problems which can only be solved by round table conference, corporate understanding and combined action. Evidently Mr. Ramsay MacDonald, Britain's Prime Minister, and those conferring with him, are making very full arrangements for the approaching conference, with a most comprehensive agenda. It is clear that Empire trade relations, the peculiar condition of the financial world, India and its proposed constitution, unemployment and migration are exercising our statesmen's minds and will therefore receive careful and wise handling. We agree with the London "Times":—

"There is a great opportunity to make a beginning with the work of creating a new unity in the Empire, based on the free co-operation of its constituent nations, to replace the old unity based on the legislative supremacy of the Imperial Parliament, and the administrative supremacy of the Imperial Government. These supremacies have disappeared as a result of a long period of constitutional development, in which the dominions have grown from infancy to manhood, independently administering their own affairs, but associated with one another and with Great Britain in a free Commonwealth of Nations. Dissolution of the old formal bonds, though inevitable, would be a calamity to the world if it resulted in a drifting

asunder of the different parts of the Empire. It is not enough that all possible machinery should be created to enable them to consult and agree together. Real unity can only come through engaging in a common task for the common good. What greater task can there be than development of the resources of the Empire. What the Empire expects from the conference is a beginning with a task which would constitute a definite step towards economic unity. This should be the ultimate goal. There can be no future in an age of organisation, co-operation, and mass production for those who will not get together and pool efforts and resources."

Moslem Women in Revolt.

THERE is no doubt that one of the vast world movements of the last twenty years has been the disintegration of the Moslem World. Hide-bound and enslaved to the laws of the Koran as Islam has been, bankrupt of any worthy conceptions of life, and unable to produce any progressive developments to meet the changing conditions of different ages, she has succumbed to the disintegrating forces of the modern scientific spirit and to-day is in revolution. Not least is this seen in her woman-kind. It is therefore not surprising to read of the great mass congress of Eastern women, attended by delegates of every Moslem country, held in Jerusalem during the last week in July, deciding to escape from the bondage of Islamic custom by demanding the abolition of the veil, whereby women will be able to appear bare-faced in the streets. Not only so, the congress decided that a bride and bridegroom should be permitted to see each other before marriage, and that 18 years should be the legal minimum age for marriage. Fortunately for their women, educated Moslem men have already begun to take a much more liberal view of life, and to-day are ready to acknowledge the wrongs of their womenkind. However, the most potent force at work in the Islamic world has been that of the Christian Gospel. Through Christ there have come to vast thousands of Mohammedan women altogether new hopes and new aspirations. In Him these women have had visions of a higher and fuller life. With this, of course, the heroic and self-sacrificing witness of Christ's name of Christian doctors, nurses and teachers, has had no little to do. Truly, the Christ-like task, the emancipation of millions of Moslem women.

High Cost of Government.

IT is clear to most people that the cost of Government in Australia is altogether too great. With a population of slightly over six millions, we are over-governed and over-staffed. Somehow or other there seems to have grown up imperceptibly, a huge host of people who are part of the govern-

mental machine. The governments of the land have become so paternal, that huge departments have been set on foot to initiate and administer Acts of Parliament with the result that colossal administrative costs have become the order of the day. A country that primarily gathers its wealth from the soil and is sparsely populated, cannot carry the load. Indeed the growth of expenditure in the public services of this Commonwealth has been over-liberal. Allowances for one thing and another seem to easily mount up. There is the lack of personal cost. It is the State that has to pay; and when costs do not mean anything to individuals' pockets, it is extraordinarily easy to incur expenditure.

We have no desire to embarrass anyone or to reduce anyone. We are trying to see things merely as a whole, and to indicate that governments' costs in Australia and her adjuncts, are beyond reason, and those in power will need to devise something very effective to bring about a less crushing system of government of the people of the land.

Allied to this is the now huge burden of taxation. The country must be carried on. The heavy and mounting costs must be paid. A vast army of dependents looks to the Government Treasury. Hence the fearful burden of taxation and the ever-increasing burden of living. We sometimes think that this land of ours, only in its infancy of development, has been over-loaded with too many politicians and too many officials, and far too many government departments. The remedy lies with the people. There seems to be this inherent weakness in democracy and democratic forms of government.

Lambeth Conference Concludes!

THE Lambeth Conference of 1930 has closed. Although the Bishops have been in conference five or six weeks, we do not know much about the discussions. Unfortunately, the Conference was held in camera. We have not much sympathy with episcopal conclaves, especially when matters of such vital moment to the Church and the world are under consideration. Somehow or another, our episcopal leaders seem to build around themselves a very sacrosanct barrier and conferences behind barred doors, such as Lambeth, only add to their aloofness from the people, current of peoples' lives and world movements. However, a morsel of encouragement is afforded us in that an encyclical letter will be issued embodying the Bishops' conclusions. We trust that expediency and weak compromise will not have prevailed, but strong and indubitable action.