

C.M.S. Centenary Celebrations September 4th to 14th

The Church Record

A Federal Paper issued fortnightly in connection with the Church of England
in Australia and New Zealand

With which is incorporated "The Victorian Churchman."

Standing for the Evangelical principles of the Church as expressed in the Book of Common Prayer

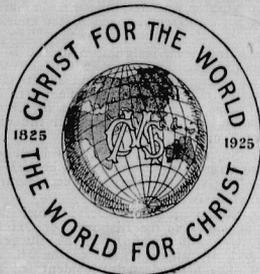
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Current Topics.

The great Centenary Celebrations begin to-day. Both in Sydney and Melbourne "a feast of fat things" has been provided for old and young. The arrangements are such that Anglican Churchpeople, and

C. M. S. sympathisers, should more than fill the largest halls that have been taken. It will be a great privilege to hear Bishop Taylor-Smith, himself a missionary veteran, and possessed of a splendid record of war service as Chaplain-General of the British Forces. The Great C.M.S. Exhibition will be of high educational value and as most of the secondary schools are in vacation, it is to be hoped that the parents and friends of the young people will encourage them to visit the Exhibition and gain a clearer knowledge of the manners and customs of the non-Christian races amongst whom we are working, and as well learn by "eye gate" the various methods by which our missionary brethren seek on approach, and the confidence of those to whom they go as ambassadors of Christ.

Many will be the prayers of missionary-hearted Christians that a fresh vision, a new consecration and an impelling inspiration will result to the Church from the great meetings that are to be held. May the Divine Spirit preside over all our gatherings. May He inspire and lead the Church of the Living God in fresh ventures for the furtherance of the Kingdom of our Lord and His Christ.

The great "Handmaid of Missionary Societies" has had a record year of progress. Over 10 millions of bibles and portions have been circulated and several new languages have been added to the already long list. It is good to see how general is the recognition of the Society's work and the desire to assist it. The Archbishop of Brisbane is a zealous advocate, and now, from the other side of the Commonwealth, the Bishop of Kal-

goorie, in his monthly letter to his diocese says, "I feel that I ought to urge our people to do all in their power to support a Society whose one aim and object is to translate the Scriptures into every known language and dialect, and to supply them at a cost which is within reach of would-be-purchasers, however poor. Missionaries in all parts of the world testify to the invaluable aid which the Society has given them in their work, and whatever help we give to the Society is a definite contribution to the work of Evangelisation."

Dean Inge has recently returned to England after a visit to America, and has been giving some of his impressions of American life, Ecclesiastical and otherwise. His remarks on the aggressiveness of the Roman hierarchy sound strangely familiar. America is evidently suffering,

Roman Aggression.



REV. F. B. PHILLIP, M.A.,
Head of the C.M.S. Mission, Hyderabad.

even more than Australia, from that relentless policy with which we are, unfortunately, too familiar. The Dean writes:—

"The aggressive policy of the Roman Catholic Church is spoken of as a national danger. The number of conversions is not great, but the French Canadians, who are swarming over into Maine, the Italians, who have populous settlements all over New England, the Poles and Rumanians, who have lately come over in large numbers, and the Southern Irish, are all very prolific, and being cheap labourers they are pushing out the Anglo-Saxon Americans. All Catholics are strong in organisations and political intrigue; the Irish especially have captured the administration in half the great cities of America. They support themselves by corruption, and their priests exercise a great and sinister influence upon American life and politics. I was amazed to hear from a New York editor that if he tried to print anything unfavourable to the Roman Church, or friendly to England, his Irish compositors would alter or omit it. Above all, the Roman Catholics are carrying on a violent campaign against national education. They say openly that the State has nothing to do with the training of children, and that it is better for the younger generation to grow up illiterate than to be taught by non-Catholics."

When will a complacent and spineless Protestantism wake up from its fatal lethargy?

Two extracts from the current issue of the "Rockhampton Gazette" make interesting and suggestive reading. They show the trend of things in those dioceses where Anglo-Romanism has free play. Here they are:—

(1) **The Sung Eucharist.**—I am glad to see an increasing attendance at Emerald, especially among the younger generation. There is a larger number of very young people which is good to see. Many parents fear to send their very young children because they say they are not old enough to understand it. Going to Mass is like going to school. We go to school because we want to understand, not because we do understand. We can never grasp the principles of Christian worship unless we bring ourselves under the influence of that worship. Without any wish to appear peevish, it is only right to enquire why parents who say children are not old enough to understand are not present themselves. They surely cannot be too old to understand. So long as we live on this earth we shall never understand what is the meaning of life itself. Yet we never dream of giving up living unless it be through our own insanity. Christian worship cannot be established among us by neglect to assemble together as Holy Scripture enjoins us. (Heb. x. 25.)
E.J.P.

(2) (From Longreach).—
"One does not wonder as much as one would if the mornings were not so cold at the establishment of Sung Eucharist with Sermon at 7.30 a.m., as the chief service of the Lord's Day. Yesterday's attendance totalled 27 including Priest, Server, Organist, and Choir, which consisted of two ladies, and if my son had not happened to have been home for a few days holiday, there would have been no server. I have been forced to adopt this 7.30 a.m. service as the chief one owing to the fact that during the three Sundays on which I continued the 10.30 Eucharist the first Sunday saw one adult present, none at the next and two at the third, one of whom was a visitor to the town. Last evening, in common with all Sunday evenings, found what is called a good congregation, the Church which should be far too small for so large a town being three-quarters filled. The course of sermons now being delivered on the Holy Sacrifice of the Altar on Sunday evenings will, I hope, be the beginning of increased attendances for worship as well as communion."

And going further North, we are interested to learn from "The Church Times" (July 3rd) that "North Queensland is one of the most active of Catholic outposts." It would not do for us to sav such a thing—but "The Church Times" is a privileged party.

Bishop Chavasse, late Bishop of Liverpool, was one of the speakers at a meeting in Oxford in furtherance of the protest against a Romeward Revision of the Prayer Book. Toward the close of a very fine address the aged bishop, whose name at one time was almost a household name in Oxford, made the following stirring appeal. He said that:—

He would make an appeal to those present, as one who loved the Church of England, and who for 55 years had tried to serve her in the Ministry of the Word and Sacraments. They were on the edge of a

The Bible Society.

great storm—the fiercest that had burst upon them for many years. Their enemies were saying that they were on the rocks and in 20 years would go to pieces. They were not yet on the rocks, but they were near them. Even if they did go on the rocks he believed, with the blessing of God, they would float at the next tide. Their safety depended on God, on the crew, especially on his younger members. He urged them to be loyal to their Church and to hold together. It was a pitiful English failing to belittle what is English and to admire and imitate what is un-English. The adoption of Roman names, the introduction of Roman rites, the teaching of Roman doctrines, now so popular in certain quarters, were unworthy of high-minded Englishmen, disloyal to a great historic Church, and were fast alienating, and even exasperating, the great mass of Christian laity. They must not be bitter, but they must be true to their great past and to their formularies. They must hold fast to the teaching of the English Bible, and to the Book of Common Prayer—two of the greatest fruits of the English Reformation. They must live near to God and strengthen their spiritual life by constant communion with Him. They must speak out and not let truth be buried in the grave of a false charity. So they would hand on their great heritage unimpaired, unweakened and undefiled to generations yet unborn.

Jericho in the diocese of Rockhampton, and not the Palestinian town of that name, is responsible for an item of news that from Jericho, augurs well for a return of the Church to ways and means that consist with her lofty, spiritual calling. Here is the item of news we refer to:—

Jericho.—Please remember the Bazaar, early in September. The Committee will need your help, for, like Aram, they have boldly taken the plunge and cut out all raffles, guessing competitions and dances. And this, in spite of marked activity among our Roman brethren in the raffle line. I do not wish in the very least to condemn them. They honestly feel that it's right to get money by almost any means so long as it's for the Church, and they do it with a clear conscience. I'm sorry though, because I feel they are making a mistake and will, in the long run, do harm to the Church and the Cause which we both have at heart.

O si sic omnes!

Only this month in another quarter of our great continent a Bishop is proclaimed over the money raised for the Cathedral organ and a parish church by two big "fancy dress balls"!!

Christianity and the Race Problem.

(Sermon preached by the Rev. C. W. T. Rogers, at St. Peter's, Cathedral, Adelaide, Sunday, 16th August.

"And hath made of one blood all nations of man to dwell on the face of the earth." Acts 17, 26.

This great truth which St. Paul, strange representative of an exclusive race, is heard proclaiming to a cultured and philosophical audience, is one that to-day might well be shouted from the house-tops.

Causes social, political and economic have produced to-day the Race-problem. The Upas-tree of colour-prejudice, whose seed was germinated by Race-pride, has been nourished by industrial exploitation and social discrimination, and is now being forced by the artificial manure of Bolshevism.

We have been reminded by the previous speaker that the coloured peoples outnumber the whites by two to one. We do well to remember also that the improving economic and hygienic conditions under which the coloured peoples now live, on the one hand, and the practice of birth-control among white people on the other hand, will rapidly increase the proportion of coloured people. The "Rising Tide of colour" threatens to engulf the world. What can be done to avert the catastrophe?

The standards of morality of the white races must be raised. "God is no respecter of persons." "He putteth down one and setteth up another." White dominance will persist just so long as it makes for the welfare of humanity. And here let it be said that, if only the tide of colour is sufficiently delayed in its rising, there will be no catastrophe to avert, for there is no essential reason why the

Eastern races should not be fitted for world leadership.

We must rid our minds of the idea that there is something inherently inferior in the coloured races. A South Australian, who has spent many years in an official position in China, believes that any dozen boys taken at random from that country would hold their own with a similar number picked from one of Australia's best schools, and would outclass them.

We have taught the coloured races to admire freedom, democracy and self-determination. They have proved apt pupils, and are now engaged upon expression work. Justice demands that however clumsy and even dangerous their experiments—they should meet with fullest sympathy from us.

2. Wherever possible we should co-operate with them, particularly in regard to the development of their own countries for their own good. It has been the happy lot of Britain to render signal service in this way, not alone by the gigantic irrigation works of India and Egypt, but by the fostering of native industries in Africa. In the seven years preceding the Great War, the native production in British West Africa increased sevenfold, raising from £336,000 in 1906 to £2,490,000 in 1913. A policy of development is required for those vast territories of Asiatic soil which lie at the back doors of India, China and Japan.

3. We must make fuller use of our own lands. We have heard with satisfaction that the North-South Railway is to be completed. New areas of pastoral and agricultural country will thus be made available for settlement, and their ability to support a larger population increased. This leads us to the question of immigration.

4. While there is nothing in the White Australia Policy that is necessarily un-Christian in its application, it can be utterly crude and barbarous. Philanthropy itself demands that this policy should be maintained. Let us insist that it be exercised in accordance with the Christian principles of sympathy and brotherhood. Furthermore, we should prepare for the time when an increased stream of coloured immigration must be permitted, a stream that must be regulated by the numerical strength of the white population.

Meanwhile our first concern is to absorb the surplus population of Great Britain, which is much greater per square mile than that of India, China, or Japan.

5. Above all things, we must keep in view the vision of the world-commonwealth, the Kingdom of God. "God has made of one blood all nations of men to dwell on the face of the earth," and by one Blood He has redeemed them unto Himself. We must away with all jingoism and Rule Britannia patriotism and remember that we are citizens of the world, yea, of the Kingdom of heaven, "Where there is neither Greek nor Jew . . . barbarian, Scythian, bond or free, but Christ is all and in all."

If, as Kipling declares, "There is neither East nor West, border nor breed, nor birth, when two strong men stand face to face, tho' they come from the ends of the earth," we can declare emphatically that in Christ Jesus the differences of race and colour are harmonised by the influence of Divine grace. Man's real worth is found in his relation to God. Christianity is the religion of enthusiasm for humanity, because Christianity is the Gospel that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

6. And so we are borne to the inevitable conclusion that it is our bounden duty and privilege to increase our efforts to publish that Gospel to every creature. It is only as the God of love unspeakable is revealed as incarnated in the coloured Man Christ Jesus that racial differences will be transcended. Only thus can men be brought to realise their destined unity. Only thus can the Divine purpose be fulfilled to gather together all things in Christ. Only thus can each kingdom and nation and tribe make its own peculiar and necessary contribution to the commonwealth of the Kingdom of God.

What the grace of God can accomplish, through faith which is in Christ Jesus, can be seen in such institutions as the C.M.S. College at Kandy, and the Syrian College at Beirut where young men of almost all colours mingle in true comradeship and labour and play with entire esprit de corps. Is it any wonder that this should be so when we remember that these young men have been brought to recognize their common brotherhood, having been taught that they are sons of a common Father through faith in a common Saviour? Is it any wonder that they are fired with a common purpose, the advance of the Divine Kingdom of love and truth, inspired as they are with the one Holy Spirit of Christ and of God?

If the rising typhoon of colour should drive us into land-locked harbours of race-segregation, we are lost; but if we boldly steer for the open sea of Christian ideals, we shall find safety on the broad ocean of world-wide philanthropy, "for this commandment have we from Him that He who loveth God love his brother also."

The Church Overseas.

Varia.

The Council of Wycliffe Hall, Oxford, have appointed the Rev. G. F. Graham Brown, the Vice-Principal of the Hall, to the post of Principal, which is being vacated on September 29 by the Rev. H. B. Gooding, who for family and health reasons is returning to Barbadoes. Mr. Graham Brown, who has had experience at both Universities, has been associated with the work of the Hall for some years in addition to doing tutorial work at Wadham, where he has also been a most successful coach of the college eight.

Canon Hockley's resignation of the Rectory of Liverpool has come as a great surprise to his congregation and other citizens. He is leaving, after nine years at St. Nicholas, the Parish Church of Liverpool, to take up special work in the diocese of Truro.

Rev. Stuart G. Cox, B.A., has been appointed Organising Secretary of the C.M.S. Medical Mission Auxiliary in succession to the Rev. E. A. Miller.

The Bishop of Ripon, Dr. Strong, has been appointed to the Bishopric of Oxford, vacant by the death of Dr. H. M. Burgess. Rev. J. H. Ritson, D.D., of the B. & F.B.S., has been elected President of the Methodist Conference. He has been secretary of the Bible Society for some 25 years. Dr. C. F. Harford, the founder and first Principal of Livingstone College, Leyton, died suddenly on July 4th. The "Record," speaking of a memorial service at the Missionary Training College, said:—

"A very simple service in memory of the late Dr. C. F. Harford was held in the lecture room of Livingstone College, Leyton, on Tuesday afternoon. It was a Livingstone College tribute, and those present were mostly, if not wholly, men and women who had been associated with the College in its early days when Dr. Harford was its first principal. To those who remembered Dr. Harford during the many years of his principalship in that place it seemed difficult not to hear his quick step about the rooms. The gardens in which he had delighted looked their loveliest on this July day.

The Bishop of Barking presided, and read Psalm cxxi, which was the favourite passage of the doctor. The Bishop said that they were met to pay a little tribute of respect and admiration to Dr. Harford, the founder and first principal of that college. Harford was a man who made many friends, of whom the Bishop was glad to have been one, and there was much that he could say in reminiscence, but he preferred that others should speak on that occasion.

Dr. Tom Jays, the present principal, read a short account, written by Mrs. Harford, of the last day on earth of the man they all loved. During the last five years, wrote Mrs. Harford, her husband had been

One Hundred Years of Missionary Activity by Australian Churchmen.

In 1825

An Auxiliary of C.M.S. was formed in Sydney, with the primary object of evangelising the Aborigines, and also to carry on the work in the wider non-Christian world.

In 1925

The Centenary of the Australian C.M.S. is being celebrated, and a new station for Aboriginal work at Oenpelli, in the Northern Territory is being opened.

Every Churchman in Australia should make his contribution to the great CENTENARY THANKOFFERING

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restful, happy and optimistic. He delighted especially in his new house and garden at Harpenden. He had seemed lately to be in radiant health of mind, body and spirit. On the day previous to his death (July 3) he came home in the early afternoon and enjoyed his tea in the garden. Next morning at six o'clock he made his early tea and read the allotted Scripture portion, and then went to his usual morning passage-to-day." Afterwards he went to his dressing-room and when he was called for breakfast there was no answer. Entering the room she found him lying on the floor; he was able to say that he had been attacked by giddiness. Doctors were called in and a nurse, but despite their attention he had passed away by midday. He died of cerebral hemorrhage. It was stated that his heart was such that his end must have come in that way sooner or later, but his widow rejoiced that he had died as he would have wished, with no apparent failing in his powers, eager, enthusiastic and full of hearty courage to the last. Dr. Jays added by his own part that the foundations laid down by Dr. Harford and those who worked with him in the early days of the college had been proved to be true foundations, showing how well he had planned."

The Roman Primacy.

At the annual meeting of the E.C.U., Ltd. Halifax dilated in the subject of Reunion with Rome. He is singularly optimistic in his outlook, and seems to overlook the rather essential question of unscriptural doctrines of the Roman Church. In closing his speech, Lord Halifax said:—

"It must be remembered that reconciliation with Rome does not imply any denial of the historic claims of the see of Canterbury, nor involve the absorption of the Church of England into the Church of Rome, but rather the union of the two Churches, and the primacy of the successor of St. Peter, which is quite another thing.

Let me add this, I would ask you to consider what an immeasurable gain it would be to the Church of England, in carrying on her warfare on behalf of Catholic truth against the forces of unbelief which surround us on every side—not only in this island only, but in every corner of the world where Anglican and Roman missions meet together—if she were once more in full communion with the greatest and most potent of Christian churches. What an accession of strength would be given her. What hidden springs of grace would be revealed." The Bishop of London made a characteristic and revealing speech in the course of which he said:—

"I tell you frankly that my presence tonight is due to the 'Call to Action.' I was going to spare myself the pleasure of another visit to you this year, but I always stand by my friends when they are attacked. I thought it was most unfair to seem to imply that the great bulk of the Anglo-Catholics were disloyal to the Church of England. I come, therefore, this evening to show my belief for what it is worth in your loyalty, and I will go further, and say that the really loyal and instructed Anglo-Catholic is the best Churchman, because he follows out all the directions of this Church. And therefore you need not be apprehensive of any appeal about anything to-night, because that appeal has been made by arrangement to another body, the Federation of Catholic Priests, and is being most sympathetically considered.

"I have come here simply to say three things. First—and it is a special pleasure to say it in the presence of your distinguished chairman—to congratulate you on the marvellous progress that your Movement has made, especially in the last twenty-five years. I can remember almost with amusement my fellow-curate and I, forty years ago, discussing whether Archbishop Benson would or would not allow the mixed chalice! When you compare those days with these, I will venture to say that in London at any rate, every single soul can find every single provision in the Church of England that he can possibly want, and you ought to thank God. I am all for reunion with all Christendom, but I will say this, until that union comes, not a single member of the Anglo-Catholic party should go over to Rome unless he is convinced that our Orders are invalid. Before he makes up his mind about that he had better consult the Greek Patriarchs! . . . (My third object is to press you to go on with the educational work you do through your literature. You remember that last year I compared myself to an old rabbit eating cabbage leaves because I had read all the forty-eight Green Books? I wonder if anyone else read them and survived? I have got a fresh set now. But this year I will compare myself to an old fish, because the books look like black nets. Well, I know myself what a black net will do for

the trout. I do believe in these little books put out to educate the world. We have to educate the nation. We are only a small minority, and what I want you to do is not to dictate here or there but to prove and persuade. We must teach by pleading and by persuasive argument.

"I will sum up all I want to say in these last few words. Go back, my friends, to all over the country—wherever you come from—and first of all go down on your knees to thank God what He has done for you in the last five and twenty and fifty years. To think that you can have a daily Eucharist all over the country! To think that you can make your confessions when you want to in the churches! To think that you can have some of the loveliest choral Eucharists in the world! To think that you can have, anyhow, in this diocese, Divine Unction for the sick if you want it! All these things ought to make you thank God and take courage."

So the Bishop of London is coming out in his true colours as an Anglo-Catholic.

Personal.

Mrs. J. C. Wright laid the foundation stone of the Reginald Noake Memorial School Church at Canterbury, N.S.W., on Saturday week.

Minor Canon Patrick is severing his long connection with St. George's Cathedral, having accepted the Rectory of St. Hilda's, North Perth.

We understand that the Rev. M. G. Hinsby, General Secretary of the N.S.W. C.M.S. committee, has accepted nomination to the Parish of Hunter's Hill, N.S.W.

We regret to learn that Canon Charlton, general secretary of the H.M.S., Sydney, was taken ill yesterday at Woodvich. The latest news reports that he is slowly getting better.

The Rev. Charles S. Mills has arrived from England to take up work in the Brisbane Diocese. He is relieving for a time at St. Luke's, Toowoomba, whilst Canon Oakeley has a few weeks' holiday.

At the Holy Trinity Church, Erskineville (Sydney) on Sunday week, a stained-glass window, "The Sower," was unveiled by Archdeacon Martin in memory of the late Mr. Cyril Lonsdale, who was a life-long worker in the church.

The Bishop of Nelson has accepted the invitation of the Colonial and Continental Church Society to do deputational work for them from beginning of October to end of March, and will be leaving New Zealand about the middle of August.

At a full meeting of the Presentation Board, including the nominators of St. Mark's, Albion, the Rev. C. J. Armstrong was nominated as rector of that newly-created parish. He was formerly provincial secretary for Queensland to the Australian Board of Missions.

A large number of parishioners and friends assembled in the parish hall, St. Jude's, Carlton (Vic.), to tender a social evening to Miss Moira Good, second daughter of the vicar. The chairman made her a presentation of a handsome canteen of cutlery. On Saturday, July 18, she was married to Rev. F. L. Oliver, M.A., R.A.N., by the Archbishop. The bride was given away by her father. The guests assembled in the parish hall and were received by Mrs. Good and Mrs. Lees. His Grace presided at the breakfast, and a special vote of thanks was given to him with great heartiness.

Rev. F. S. and Mrs. Rogers, of the C.M.S. Uganda Mission, returned to Sydney by the Euripides. They will take part in the centenary celebrations of the C.M.S., which commence on September 4 and end on September 14.

The Superintendent of Yarrabah Mission, near Cairns, desires to establish a citrus orchard on the Mission ground, where there is reason to believe that it would do well. He asks if there is any nurseryman or other friend of the Mission who would help with a present of 100 young citrus trees suitable for planting this season.

Notes on Books.

British Preachers, 1925.—Edited by Sir James Marchant, K.B.E., LL.D. (Published by Putnam's, London and New York: Our copy from Messrs. Angus & Robertson, Sydney, price 6/-.) This, we are informed, is "the first of an annual volume" which it is proposed to publish of sermons by outstanding preachers of all sections of the Church of Christ. It is a veritable "chapel of pearls," and will be sure of a welcome from thoughtful Christians. The selection contains sermons by such well-known preachers as the Bishop of Birmingham, Dean Inge, Dr. F. B. Meyer, Rev. J. C. Carlile, James Reid, Norman MacLeod, Dean Burroughs and Bishop Henson. Such names are a guarantee of high merit for the volume. We suppose it was only natural that Sir James Marchant, a literary man of high standing himself, would be guided in his choice by literary merit and charm. That is at once the strength and weakness of the present selection. Taking the sermons as a whole we miss the preacher of distinctive evangelical flavour. Of the 21 preachers of this volume sixteen are doctors of divinity or literature. Miss Maude Royden contributes a sermon or discourse on middle-age, in which she deals out a great deal of sane thinking in a very unusual kind of sermon. Here is one of her closing paragraphs: "Middle-age should bring a deep kindness of view, and a deeper understanding of ourself and a deeper understanding of other people. Listen, be silent, pray because your time is shorter than it was twenty years ago, it is all the more necessary that you should direct it rightly now. Life and death are to you greater adventures than when you were young. You had more time then to make your mistakes. Now you have less time, more knowledge. Go directly on your path, and remember that death is not the end. It is only the beginning of something else."

"East and West" Exhibition and Sale of Work. Souvenir, C.M.S. Centenary, 1925-1926. The handbook of the great Centenary Celebration is well printed and illustrated, giving all necessary details of the arrangements for meetings and information concerning the various lands ministered to by our C.M.S. Missionaries. There are excellent plates of the Primate and Bishop Taylor-Smith. The illustration of "Troubled China" has a distinct touch of humour, as also has "Young Africa."

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

TO PARENTS.

For some time past we have inserted a paragraph in this paper asking if you have realised the importance of sex instruction for your children in a clean wholesome manner. The response has been to a certain extent satisfactory, but we feel we have a sacred duty to try and reach thousands of other parents for the sake of the rising generation. You can by sending 1/- in stamps or P.N. obtain a 34 page instructive Report for 1923/4 and eight more booklets to help parents, boys, girls, youths and maidens.

The Australasian White Cross League, 56 ELIZABETH STREET, SYDNEY. W. E. WILSON, Hon. Secretary.

Melbourne Notes.

(From our own Correspondent.)

Sunday School Anniversaries.

Canon Langley writes with enthusiasm about the anniversary services at St. Margaret's, in the parish of St. Mary's, Caulfield.

Good congregations to hear Rev. R. C. M. Long and Canon Lambie, and the afternoon children's services filled the building with happy worshippers. Mr. Long and Mrs. Warner gave the children's addresses on successive Sunday afternoons. Mr. Stride received many congratulations on the excellence of the Children's Choir. Their singing of "Nazareth" and other special music was the best thing of the kind we have had. The regular choir should lay hold of this excellent material. On Tuesday, July 21, the Scholars' Concert, given entirely by the children, gave great pleasure to parents and visitors alike. The Vicar, on behalf of the Sunday School, presented special prizes for those successful in the Diocesan examination last year, and for the best writers of letters of invitation to the Anniversary.

At St. Hilary's, East Kew, there has been a successful anniversary.

A large scholars' choir was carefully trained by Miss Wall and Mr. A. Neil, and a small orchestra by Miss Nelson, did excellent service. The special prayer at morning prayer was the Rev. Bicton Green, who gave a forceful and helpful sermon on the fifth commandment, and in the afternoon the Rev. F. Bramwell held the attention of the scholars and parents admirably. Large congregations attended all three services.

This was on August 23rd. On the previous Sunday, the annual offering of violets and oranges was made at the same church. The violets were taken by motor to the Children's Hospital, the Carlton Refuge, and the sick folk of Collingwood; the 400 oranges were given to the Children's Home at Brighton.

History in Tableaux.

The Tableaux which were given by the Girls' Guild last month at the Camberwell Town Hall formed an original entertainment, which was greatly enjoyed by all who were present. The idea of representing a continuous story of early Christian times in the form of tableaux was a good one, and it was well worked out. The story of the life and martyrdom of Dorothy was most vividly portrayed, and the incidental music by the choir fitted in wonderfully. The music helped the scenes and the scenes enhanced the music. The other two series of tableaux, "Nearer, My God, to Thee," and "Samuel," were also finely staged.

The Message of Hope.

The Tableaux play, "The Message of Hope," by Rev. A. Law, D.D., after being presented three times, by request of the Archbishop is to be produced again at the Playhouse, Melbourne, at 8 p.m., on Tuesday, September 8. The profits are to go to the Church of England Free Kindergarten. In this case the cost of admission is half what it was at previous productions, being 2/-, and 1/- for booking. There are 15 moving tableaux of Eastern life, with electric lantern effects, interpreted by characters in dialogue. The previous productions were enthusiastically received by crowded houses, and the press notices most complimentary.

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Forbes Street, Darlinghurst

Under a Council appointed by Synod. Founded July, 1895.

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William Andrews Printing Company Limited

The effect is both entertaining and educational, whilst the knowledge that such a deserving cause is to benefit should make the demand for tickets sufficient to crowd the house. A schools' night will be given on the previous night, Monday, 7th prox., when scholars and teachers from any school will be admitted half price. So deservedly popular has the play been in Melbourne, that most likely it will be produced in Sydney at a later date.

A New Church.

Seating accommodation at the new Church of St. Paul, Kingsville, was severely taxed on Sunday evening, August 23rd. The occasion was the dedication of the edifice by the Archbishop of Melbourne, Dr. Harrington C. Lees. The congregation numbered over 350. The building has recently been considerably enlarged at a cost of £400; and the district served by the church constituted a parish by the Archbishop-in-Council and its boundaries defined. Though the Church will still serve also as a hall for functions connected with the parish, the end containing the chancel will, since the dedication, not be used other than for Church services.

An Interesting Visitor.

Mr. Geo. Allan, the founder and field director of the Bolivian Indian Mission, South America, is to be in Melbourne during the last two weeks of September.

Mr. Allan, assisted by a native Christian was the translator of the whole of the New Testament into the Quechua tongue, spoken in Bolivia by the descendants of the Inca Empire. The translation has been published jointly by the British and Foreign Bible Society and the American Bible Society, and has been found of great value, not only by the missionaries of the Bolivian Indian Mission, but by other workers among these needy and neglected people.

A point of special note is that about eighteen months ago Mr. Allan, accompanied by another missionary, undertook an exploration journey along the course of the river Beni, in northern Bolivia, towards the Amazon region, with the object of ascertaining the possibilities of opening up Gospel work among the untouched tribes there. Both men returned seriously ill. Mr. Allan remained at La Paz and was at death's door for some time. His companion pushed on to the coast and embarked. Three days later he died.

It is possible that, as the result of the information obtained, work will be commenced in the region visited.

Meetings are being arranged in Melbourne and suburbs at which Mr. Allan will speak. Any communications for Mr. Allan may be sent care of the British and Foreign Bible Society, 241 Flinders Lane, Melbourne.

From Kiato to Killarney.

The Girls' Friendly Society (St. Paul's, East Kew), president, the vicar's wife (Mrs. W. T. Reeve), held the first of a series of socials in the church hall, Balfour Road, on Monday evening, August 17. The object in view being to raise funds for fencing in the church grounds. In spite of various other attractions being held in the neighbourhood, a fair number of people attended, and an evening's treat of musical items and lantern slides was much appreciated; the vicar, the Rev. W. T. Reeves, showed lantern slides on places of interest in Japan, and wound up with views of Killarney, which, when being shown, were accompanied by the members of the G.F.S. singing the well-known song "Killarney." Musical items rendered by Dr. Alban Best were so much enjoyed that he was heartily encored. A stall with various articles for sale was well patronised, and it is believed the fencing fund will be assisted to the extent of £10.

"Come ye yourselves apart."

By the kind invitation of Mr. and Mrs. John Griffith, twelve clergy of Melbourne diocese were enabled recently to spend four days in retreat, at their beautiful country home, Forest Park, Upwey. The days from August 18 to 21 were spent in meditation, intercessory prayer, and in the study of Dr. Griffith Thomas' book, "The Work of the Ministry," and the Rev. F. S. Webster's "Spiritual Churchmanship." Those present returned to their parishes with a sense of renewed strength and greatly refreshed in every sense.

C.E.M.S. Activities.

A mass meeting of all members of the Society is to be held in the Chapter House on Monday next, 31st inst. Every member has been invited to attend, and if the invitation is accepted a fine gathering is assured.

During the evening a portrait of the late Mr. Edwin Phillips, for some time treasurer, will be unveiled by Canon Snodgrass, who was chairman of the Executive in 1911.

The Annual Meeting of the Cathedral Branch was held on June 30, when the annual report and balance sheet were read and adopted. New officers were elected for the ensuing year. The following were elected: Secretary, Bro. F. Traine; Asst. Sec. and Treasurer, Bro. P. Maybrick; Correspondent and Representative to Council, Bro. C. Simmonds. There was a good attendance. The retiring officers were accorded a hearty vote of thanks for past services. The meeting then drew up a syllabus for the first three months.

On July 28th the Cathedral Branch met at 8 p.m., when those present, including some ladies and gentlemen visitors by invitation, went on a tour through the Cathedral, under the supervision of Bro. Edwards, who made the evening interesting by explaining the history and use of the furniture, ornaments, etc., in the interior. Another tour will be arranged later, for a study of the stained glass windows by daylight. Those present enjoyed the evening and thanked Bro. Edwards for his kindness. The members then retired for ordinary business till 10 p.m.

Correspondence.

(To the Editor, "Church Record.")

Dear Sir,—In view of the fact that there are some of our Church people who do not appear satisfied with the present Book of Communion Prayer, the following article copied from "The Sunday Magazine," published in England in 1880 may be of interest to your readers. It would be worth our while that an Eastern Archbishop, after "more careful searching of the Scriptures" had his eyes opened to error and corruption that had crept into his Church, and subsequently hailed with delight a Turkish translation of the Church of England Prayer Book. The article reads:—

A Reform in the Armenian Church.

"A movement of reform within the Armenian Church, at present upon a small scale, but full of interest and promise, has lately been brought under the notice of the Christian public of this country, by the visit of Archbishop Migherditch. The conversion of the Archbishop and his present position as a reformer are traceable to the influence and teaching of the American missionaries, who for some forty years have laboured with great faithfulness in Asia Minor. About thirteen years ago the Archbishop, at that time holding the second official position in the Armenian Church, a position of wealth and influence, was appealed to for guidance and instruction by some of his flock who had been awakened by the preaching of the American missionaries at Aintab. The circumstance led him to a more careful searching of the Scriptures, and soon he became fully conscious of the error and corruption which had crept into the Armenian Church and permeated its entire system. Under an anxious mental struggle the Archbishop felt it his duty to abandon his ecclesiastical dignity, and thus to exchange worldly honour and comparative wealth for contempt, persecution, and poverty. In this new phase of his career the Archbishop, owing no doubt to the influence of early training and life-long association, felt unable to accept with complete satisfaction the Congregational system of Church life to which the American missionaries are attached. Accidentally, as it would seem, a copy of a Turkish translation of the English Book of Common Prayer came into his hands; the liturgy afforded him great delight, and he determined that "The Archbishop of Canterbury should be his patriarch" in other words, that he would connect any work which he might be able to do

among his countrymen with the organization of the Church of England. About three hundred people in Aintab have given their adherence to the Archbishop's enterprise, but poverty and the intolerant system of the Turkish Government have stood in the way. The Archbishop has come to this country especially to raise funds (only about £1,300 are needed) for the erection of a Church in which to prosecute his ministry. He has been most cordially received by the Archbishop of Canterbury, and by many other persons of great influence and distinction, and there ought to be no difficulty whatever in supplying all financial necessities of the case."

Yours faithfully, C.M.B.

Cross-Word Puzzle and Bible Study.

(The Editor, "Church Record.")

Sir,—Notwithstanding the perpetual turmoil and unrest by which the people of the World are confronted, it will be generally admitted that Bible teaching and the practice of the ennobling ideals embodied in that great collection of writings by God-serving authors are directly responsible for the progressive development and improved conditions of the masses from age to age. The passing of Serfdom, Feudalism, and Slavery and the institution of constitutional government are striking examples of the accomplishments of men who were inspired by a desire to fulfil the will of the Almighty as revealed in the sacred scriptures. Read and studied by the most prominent men of their day the Bible became a popular and regularly read book in every home and a large number of the older members of the present generation are not ashamed to admit that the Bible retains its proud position as Monarch of the Library.

It must, however, be conceded that its fascination for the rising generation is not nearly so strong as it was. Is it that parental control is weaker now than formerly, or that the Church has lost much of her power? Or is it partly due to the insidious propaganda of political communists who say there is no God and that religion is "onium for the people?" Whatever may be the precise reason, the fact remains that numerous Churches formerly well attended are now half empty Sunday by Sunday. Sunday Schools also are affected in a similar manner. New conditions have undoubtedly arisen and they require to be met by new treatment. No reasonable inducement that might cause the Bible to be more frequently consulted in the homes of the people should be neglected and as the Cross-Word Puzzle Competition has proved so attractive I suggest that the Churches should unite and promote a series of Cross-Word competitions based entirely on Bible records and characters.

If the idea commends itself to the clergy, a representative Committee could be formed to arrange details, raise funds for prizes and take charge of the campaign. Such a Committee would not, I feel, experience much difficulty in raising adequate funds for the purpose as there are surely thousands of people in New South Wales who still believe that the Bible is an inspired book and would gladly contribute their quota in an endeavour to bring about a revival of its study. From time immemorial prize-giving to Sunday School children has been a recognised feature of such work which, in principle, is not dissimilar to the suggestion now being made. I trust, therefore, it will receive favourable consideration by leaders of the Church irrespective of Sect, in which case I shall be pleased to do my part to give the experiment a trial.

Yours truly, W. SCOTT-FELL.

August 19th, 1925.

(Continued on p. 10.)

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The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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Will our Subscribers please note that our new office is at 54 Commonwealth Bank Chambers, and our Telephone No. B306.

The Church Record.

SEPTEMBER 3, 1925.

Party and Party Spirit.

Some people have principles; some have not. Some put interest before principle. We are assuming that many have principles which are dear to them and which they wish to see pursued and propagated, and it has been found by experience that the only way to do this is for persons of like views and principles of faith and thought and practice to co-operate together for this purpose.

Parties have for long been recognised as a practical necessity, not only in the State, but in the Church. There are a large number, indeed a large majority, of Anglicans who hold Evangelical views, who have Evangelical principles, and there has long been an Evangelical Party. It is true that this party has been very lax in its organisation and should in this respect have long ago learned a lesson from another party to combine more effectively to preserve and propagate its principles.

Its easy going toleration in the past has been responsible for much in our Church life that is to be deplored.

Evangelicals have seldom made their real strength felt and this toleration has been mistaken for indifference and has been taken advantage of in many ways. When Evangelicals have been roused by some particularly flagrant case, or occasion, and have made their influence felt by their votes in our Synods, their action has been described in some quarters as "party spirit." As if a party should not have such a thing as a spirit—or at least the Evangelical party. The spirit of the "Anglo-Catholic party" is, of course, commendable. When they combine and organise and work to preserve and propagate their principles it is a mark of their piety and zeal for God and His Church.

Why is there so much of this one-sided cant talked about "party spirit"? Are our leaders ever going to face the facts, or are they content to let the Church continue to drift Romewards?

Why is there so much deference to one party?

Are the "Anglo-Catholics" more loyal to our Anglican authorities? It does not appear to be so. The progress that has been made by this party has been mostly in opposition to the rules and regulations and formularies of our Church. They have never been noted for loyalty to the duly appointed officials of the Church.

Indeed, in case after case they have not hesitated to defy the Bishops. They have in parish after parish made it impossible for many loyal Evangelical people to worship in their parish Church. They have in diocese after diocese made it almost impossible for any self-respecting Evangelical clergyman to hold office.

They have changed the whole character of the Church of England in some places so that many earnest clergymen of proved character and capacity feel that it is not the Church that they made sacrifices in order to enter its ministry.

All this has been done by means of co-operation and organisation by means of tireless zeal in preserving and propagating their principles. Yet when Evangelicals attempt to combine and organise, it is described, even by some who are known as Evangelicals, as "party spirit."

There is still need of an Evangelical party, indeed, more need than ever. There is need, too, for Evangelical party spirit of the right kind. A broad and liberal Evangelicalism has a great appeal and a great future.

Truth is many-sided, we know, and no person or no party can see it all, or all at once. But we must be faithful to the truth as we see it, though always keeping our eyes and ears and minds open for fresh light and new learning.

But while we love the breadth let us love the depth also. If we keep the breadth as well as the depth it will be well for us and for the whole Church. We must consolidate and we must advance.

In all charity, honesty, sincerity and truth; in all earnestness, energy and zeal, let us work together in the communion of our beloved Church in full accordance with the Evangelical principles which are so dear to us.

Chinese Missions.

Very grave anxiety is felt concerning the news that reached Australia by cable that Chinese brigands had carried off some of our C.M.S. missionaries in Szechwan. Bishop and Mrs. Mowell, Miss M. Armfield, of the Victorian C.M.S., and an English Clergyman and his wife are the victims of this outrage. A statement is made that the prisoners are being well treated. The prayers of the Christian Church may well be requested on their behalf, and also for the anxious relations and friends.

In view of the grave situation in China the following appeal has been published by the two English Archbishops:—

"So grave, so anxious, and so complicated is the situation in China that we feel it to be incumbent upon us to urge that, in our churches and at home, prayer should be offered on behalf of the Christians engaged in missionary, and especially in educational, work throughout China, and of any of our fellow-countrymen who may be in danger, and also for the statement of different nationalities on whom responsibility rests at this crisis. For them we ask wisdom and

power of vision which shall lead to a firm, considerate, and generous handling of a situation of extraordinary difficulty. The urgency of the question renders impossible adequate communication with the other leaders of religious thought in England, but we have every reason to anticipate concurrence of all in this serious appeal.

RANDALL CANTUAR.

COSMO EBOR.

Lambeth, July 6.

The Adelaide Synod.

The Third Session of the 12th Synod, held on Tuesday, in the Cathedral, when the Bishop delivered his Pastoral Address. After reviewing the various activities of the diocese, Dr. Thomas stressed the "Call to Service." His Lordship said:—

I return now to the point from which I started to review the service of the Church and its members during the year past. The point from which I started was this—God calls every man to service; Good deeds is every man's response to the call.

And I ask you, my brethren of the clergy and of the laity, with myself to face the call to-day. We are Everyman. And Everyman, called to give his account, be it of all other aid, calls upon his Good-deeds:—

"My Good-deeds, where be you?"
to which Good-deeds makes response:

"Here I lie, cold in the ground,

"Thy sins have me so sore bound

"That I cannot stir."

Now I would ask you to remember that I speak this afternoon not only to those who are gathered in this Cathedral, but I speak through the clergy to our people, and I speak through the lay representatives to the congregations whom you represent; and it is the duty of the lay representatives not merely to represent to Synod the opinions and desires of his congregation, but also to carry back to them the information—and the inspiration—which he has himself received in his representative capacity. And so I speak to-day to the Diocese, to the members of the Church of England scattered far and wide through city, township, and bush, and while thankful to God for devoted servants and devoted service in the past, I call you to-day to higher and more devoted service. What obscures the call? For some do not hear. What hinders the response? For some do not answer. What does service involve? And what will help us to serve better? These are the questions I would ask you, in love for your Church and Diocese, to face.

What Obscures the Call?

1. And, first, what obscures the call? The growth of luxury, the increasing love of pleasure, the claims of society. So great are the demands of these tyrants upon the time and the physical energy of our youth, and of our elders too, that they have neither time nor energy for serious service, even if they have the inclination or desire. Bridge, golf, motoring, tennis, and many other games and amusements, harmless and innocent in moderation become harmful and demoralizing in excess. They sap the very vigour they should re-create. The call to service is seldom heard at all, except by accident, amid these surroundings.

What Hinders the Response?

2. And when the call is heard, as indeed it is by many, what hinders the response? It may be the same love of pleasure, the same love of enjoyment, and of fresh air. To put it another way, it may be the indulgence of self, the inability to hold self in check, the lack of self-control or self-discipline—in one word, selfishness. Or it may be that the man is too tired with his day's work, or the woman with her duties in the home, to do other service. Sometimes the spirit is willing but the flesh is weak.

What Does Service Involve?

3. For the call to service makes great demands; and here we begin to come to grips with our subject. It demands humility; that we should be willing to do what we are asked to do, content to play the less conspicuous part, satisfied to take the lowest seat, or to do the humblest job. We cannot all do the big things in life, but we can all take to heart the counsel which Lord Forsyth gave to a crowded hall on the last night of the Melbourne Church Congress:—

"Do what you can, being what you are; Shine like a glow-worm, if you can't like a star;

Act as a pulley, if you can't be the chain; Grease the wheels thoroughly, if you can't drive the train."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

C.M.S. Notes.

The chief event in the life of the Church during September, 1925, will be the Centenary Celebrations of the Church Missionary Society. This Society is the oldest missionary society connected with the Church of England in Australia, and it is fitting that its one hundredth anniversary should be celebrated in a great way.

There is to be a great Public Meeting in the Sydney Town Hall to-night (4th September), when His Grace the Archbishop of Sydney will occupy the chair, and the Rt. Rev. Bishop Taylor-Smith, K.C.B., C.V.O., D.D. (ex-Chaplain-General of the British Forces) will be the chief speaker. Missionaries from the field will also speak, and a big combined choir will lead the singing.

6th September is "Centenary Sunday," when it is hoped the churches will be crowded, and special missionary addresses will be given.

On 8th September the great "East and West" Exhibition will be opened in the Sydney Town Hall at 3 p.m., by His Excellency the State Governor, and the Exhibition will continue each afternoon and evening until Friday, 11th. Great preparations are being carried out for this Exhibition, and there will be special features, as, for example, Chinese and Indian Streets, Japanese house and garden, Chinese guest room, and a host of other attractions. Each Court will have missionaries right from the various fields, to tell of the countries, and the missionary work being done.

On Saturday, 12th September, the Young People's Union Demonstration will be held in the afternoon for the children and repeated at night for adults. This year the demonstration promises to eclipse anything yet held by the Y.P.U.

On Monday, 14th September, at St. Andrew's Cathedral, a Great Thanksgiving Service will be held, when Bishop Taylor-Smith will be the preacher.

These celebrations will long be remembered, and we trust will bring many to take a keener interest in the C.M.S.

Homes and Hostels.

The Archbishop presided last week at the annual meeting of the Church of England Committee for Homes and Hostels for children. The report showed a decided forward movement in the committee's work, and it was stated that the wider interest taken in all directions was very gratifying. Country homes and hostels were proving their value every day, and were increasing in number. "Havilah" had been supported since the last financial year by the Northern Suburbs committee, which was congratulated on the success of its efforts. A bungalow, known as "Quipoli," at Leura, was made available, partly furnished, as a mountain home for girls, and would prove a great boon, as the older girls from "Havilah" would be able to continue their training there in all womanly ways. A hostel had recently been opened at Parkes. Hostels at Goulburn and Mudgee had been assisted, the Sisters' home at Nyngan received monthly grants to help support some little orphans, and an appeal from Lismore for assistance had been met. An aggregate income of some £10,000 was received for the year.

The Archbishop spoke of the good work being done, not only with orphans, but also in Church of England hostels in the country centres, where they had been established. These helped to keep the atmosphere of the church alive among the inmates.

Office bearers for the ensuing year were appointed as follows:—President, the Archbishop of Sydney; Vice-Presidents, Mr. Albert Littlejohn and Dr. A. J. Brady; hon. treasurers, Messrs. H. Evans and A. W. Green; hon. secretary, Miss Rose M. Merivale; executive committee, Messrs. C. E. Friend, G. Merivale, Stuart Osborne, Ernest Watt, Rev. R. Rock, Mr. T. F. Rutledge, M.L.A., and Mr. J. B. Clapp; hon. auditors, Messrs. Yarwood, Vane and Co.; hon. architect, Mr. J. Burcham (Clamp); and hon. solicitor, Mr. H. Stuart Osborne. The Ladies' Committee, of 29 members, was also elected.

During the meeting Mr. H. M. Margrie, Country Commissioner, gave particulars of work done during his tours in Riverina, Bathurst, Newcastle, and other dioceses, in furtherance of the aims of the committee, and reported that everywhere he had been assisted and encouraged by the residents and parish rectors.

Headfort School.

The Chief Justice (Mr. Justice Street) presented the prizes to successful pupils of Headfort School, Killara, at the Killara Soldiers' Memorial Hall, on August 26. Addressing the students, the Chief Justice said that while it was a commendable ambition to win prizes, it was of greater importance that due regard should be paid to moral character and civic spirit. He congratulated the headmaster (the Rev. R. T. Wade) on the efficiency of the school, and the high standard attained by the pupils.

Mr. E. J. Loxton, K.C., presided, and the visitors included Canon E. C. Beck.

Deaconess Institution.

An appeal to women who have a desire for Christian service to take up deaconess work was made by the Archbishop at the annual meeting of the Church of England Deaconess Institution. "There are many women," said the Archbishop, "cultured Christian women, who are looking for some purpose in life. There is no fuller purpose than that which lies in the work of a deaconess."

Other members of the clergy supported the appeal, and short addresses were given on the different phases of the work of a deaconess.

The Rev. S. J. Kirkby, who spoke on "Women's Work in the Bush," declared that there was an inadequacy about the work of a man. What was needed "outback" by isolated mothers, who did not even have the calls of the butcher or the baker to relieve the monotony was the companionship, and in some cases the sympathy, of a consecrated Christian woman.

"Women's Work in England" was the subject chosen by the Rev. S. H. Denman, who referred to the wonderful services rendered by women, not only as deaconesses, but also in the wide field of education and the realm of administration. The Rev. A. E. Reeves spoke on "Deaconess Work in the Parish."

Comprehensive reports on the various activities of the institution were read by Miss Pallister, Deaconess Superintendent. Miss Pallister said that women with education, refinement, and ability were needed to "help those women who at our very door are living unchristian lives."

The balance sheet read by Canon Charlton, showed the following credit balances: Deaconess House, £165 1s. 7d.; the Home of Peace for the Dying, £1217 13s. 11d.; Children's Home (Marrickville), £205 7s. 5d.

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GRAFTON.

A review of the missionary position of the diocese shows improvement nearly all round. Interest deepens and widens, and financial increase stands at well over £100 better than the year before. It is hoped that that year's contribution will be about doubled in the coming year.

VICTORIA.

MELBOURNE.

Toorak "O.O.M."

Professor Canon P. W. Stephenson, now of Winnipeg, Canada, and formerly C.M.S. Missionary in Peshawar, N.W. India, during a brief visit to Melbourne, gave an account, in St. John's, Toorak, of his past work, while acting as O.O.M. for St. John's. The Edwards College was my first responsibility. This is a first grade arts college, affiliated to the Punjab University, and its course of four years leads to the B.A. degree. At a function we had recently an educated Mohammedan, who himself is a university man, said, "Of all the forces making for the good of India, the foremost is that of the missionary movement." With regard to the general influence of our own college in particular, an evangelistic missionary, whom I always thought was not very keen on our higher educational institutions, said, "wherever I go about the villages in the district I meet graduates of this college. They are always friendly and willing to help and they create an atmosphere which is favourable to the preaching of the Word." A military friend assured me that the best A military friend assured me that the best men he met as he went about the Province proved to be men trained in our educational institutions and a high Civil Official assured me more than once that Government valued the contribution we were able to make to character, and would always welcome our men as Government Officials.

In a more definite way, however, the influence of the College is seen when one considers the effect of the daily Scripture teaching on the lives of the men. This regular instruction gives an opportunity for systematic covering of the ground; it leads often to a discussion of points of interest that have been missed and best of all it leads to individual opportunity. Quite a number of the brightest men we had used to come to the study to ask questions, to discuss the person of Christ, and the possibility of His being of help to them. This gave one a more direct opportunity of a personal testimony and a chance to face men with the challenge of Christ to them. One of our very best students was discussing the Master. He showed how he was drawn to Him. Towards the end he said, "well, he was a very great teacher, anyway. I replied, "so and so, you know very well, he is more than that." To which, with a wistful smile, he said, "I wish I knew Him better."

Further, the personal friendships made in College make men anxious to know the secret of life. Several of the men used to go to Church on Sunday night—all non-Christians, remember—and I know that the service there often helps them further on the road to Christ. One cannot doubt that work like this in school and college is work that is repeated in hundreds of other places in C.M.S. institutions throughout the world—will some day bear abundant fruit in a great "landslide" in the Christian Church.

Another side of the work was the Evangelistic outside of institutions. In Peshawar City we have a preaching hall, and as long as the staff was adequate we had an evening a week of preaching. One of the difficulties of the work there was the fact that just when the preacher was in the midst of his talk a not infrequent occurrence was for a voice from the door to call to all the "faithful" to leave the hall. The "faithful" (Mohammedans) would immediately obey, and the preacher would be left with empty benches.

In the district, too, Evangelistic work goes on. For many years one brave woman has carried this burden alone, but now, in the Rev. C. B. G. Chambers, of Ridley College, Melbourne (O.O.M. of Gippsland diocese), we have a man who is wholly set apart for this branch of the work, and we can now look for progress.

On July 1, 1922, we had 8 baptisms. I would single out two of them. One had been a mental servant in the C.M.S. School for many years, and at last had yielded to baptism. He took a name which means the victory of Christ for, as he himself said, "Christ has at last obtained the victory." The other was a soldier in Mesopotamia, but who previously had heard the Gospel in the C.M.S. Hospital at Peshawar. After his baptism he remarked that he was now a

permanent soldier. In his Empire service he was liable to demobilisation. Now he is in Christ's army for ever.

The pastoral work, too, is an important part of the charge. Again one side of it is all one can notice. At the mouth of the Khyber a small community lives—a few years ago low caste people—now a loveable, effective, Christian witness. When the gifts sent from Toorak were distributed, and again when we went to say good-bye, the shout that rang out to the Khyber Hills was "Victory to the Lord Jesus Christ." The Gospel is invading the territory of Islam. Those who look for the reign of Christ will take courage and go forward.

BALLARAT.

The Synod.

(From a Correspondent.)

The celebration of the Jubilee of the Diocese coupled with the proposal to create a new diocese by the severance of the Archdiocese of Maryborough—consisting chiefly of the Northern Mallee country—men failed to attend this session. Proceedings began with a Jubilee Service in Christ Church Pro-Cathedral, which was filled with a congregation consisting of the Bishop and Clergy (in robes), lay members of Synod, and other churchpeople. The Ven. Archdeacon James, of Ballarat, preached an appropriate sermon, picturing scenes of the past, from the arrival and installation of the first bishop, Samuel Thornton, on August 10th, 1875, until now—concluding with the call of the present time to advance. The jubilee offerings were presented by a lay member for each parish, the total amounting to some £7000. Suitable prayers and thanksgivings were offered and the members of Synod, clerical and lay, partook of the Holy Eucharist, the Bishop being the celebrant.

The Presidential Address followed in the Chapter House, which was nicely warmed by gas-heaters for the occasion. The Bishop gave a careful retrospect, tracing the development of the church in the diocese through the Episcopates of Bishops Thornton and Green to the present time. The day of small things had ended. Bishop Thornton had been the apostle of the Mallee, and Bishop Green the apostle of the Mallee. Population had spread Northwards until now in the Northern area there was a population of some 51,000, which was steadily increasing by soldier settlement and immigration. To cope with the spiritual needs of the Northern portion of this huge diocese, there seemed no alternative but division, and he hoped Synod would find a way to do this to the honor and glory of God.

At the afternoon sitting, among the various reports, that of the Board of Finance was presented. It showed that instead of this diocesan fund receiving £10,000 from the parishes, £8,500 was contributed. That was the usual response, and the necessary amount had hitherto been made up by generous benefactors who had been approached by the Bishop. That could not be done this year, as the church's friends had already given liberally to the jubilee fund. Hence it was resolved to advise the Board of Finance to reduce stipend grants by 15 per cent., and request managing bodies to make up the full amount of stipend locally.

On Wednesday, August 12th, the "Enfant Terrible" of the Synod was dealt with, when a Bill to create a new diocese was introduced by the Chancellor, Mr. H. Nevitt. He said the thing ought, could, and should be done. The capital considered necessary was well within sight—these were two gifts totalling £15,000; £10,000 from the Superannuation Fund; a possible £5,000 from English Societies; £7000 from Jubilee offerings; and grants from the Home Mission and Clergy Endowment Funds. After discussion, during which the claims of Maryborough and Mildura were urged, it was agreed to found the new diocese, and that its name and see town be St. Arnaud—the first Bishop to be elected by the Bishop of Ballarat with the Dean, Chancellor, and official principal (Mr. Herring).

An official luncheon was given in Christ Church hall—kindly provided by ladies of the Ballarat parishes—at which the Chancellor, Mr. H. Nevitt, the "father of the Synod" gave a most interesting address reminiscent of early days.

Later the Bishop reminded Synod of the important step taken. It was fitting that the Jubilee should be marked by such a forward movement as the creation of a new diocese. But that was only the beginning—they were all responsible to tend and care for their child as a loving mother should. It would have a hard time before it, and must be helped as a missionary

diocese, just as we helped foreign missions. At a conference of clergy on Thursday, the Bishop pointed out that in consequence of the jubilee offering having fallen short of the £10,000 expected, an earnest endeavour should be made by all the parishes to collect £1000 more. The clergy promised to endeavour to do this wherever possible, so that the new see may be founded at an early date.

BENDIGO.

Kyneton Deanery.

On August 12th the Kyneton Rural Deanery met at the vicarage at the invitation of Canon Vanston.

The session opened with the celebration of Holy Communion in Christ Church, Canon Vanston officiating. During the absence of Canon Poultain Canon Vanston was acting Rural Dean.

Rev. C. H. Patmore was appointed chapter clerk in place of Rev. Hilliard, who has gone to Africa on missionary work as Bendigo Diocese own missionary. The question of holding a clergy retreat was raised by Rev. Haultain, of Kyneton. The report of the Hymn Book Committee was read by Canon Yeo, of Dalesford, which dealt with the question of having a universal Book throughout the diocese.

Rev. C. L. Myers, of Moldon, raised the question of having a diocesan missionary box.

The question of a Cathedral in Bendigo was discussed at length and it was decided that this Chapter note that the time was not yet come for a Cathedral.

Revs. When, of Malmesbury, and Manly, of Trentham, were both cordially welcomed to this Chapter by Canon Vanston.

A letter of prayerful remembrance was sent to Rev. Hilliard.

After passing a hearty vote of thanks to Canon and Mrs. Vanston for their kind hospitality, the meeting closed.

WANGARATTA.

Synod Proceedings.

Synod met at the parish hall, Wangaratta, on Tuesday, the 4th August, nearly all the clergy of the diocese were present. The Bishop delivered a very inspiring address which embraced a very wide range of current events, both in the Church and outside it.

The usual routine business was next proceeded with and Archdeacon Carter introduced a Bill to amend the Trustees and Vestries Act, to give women the right to sit on vestries. This provoked considerable discussion. The Bill, however, was lost in the House of the Laity.

Dr. Behan, of Trinity College, Melbourne, was introduced to Synod and presented the report of the college and intimating the hopes he entertained for the future of raising sufficient money to establish a Provincial Training ground at Trinity for the clergy.

The H.M.F. assessments for 1925 were agreed to and it was intimated that Organisers were to visit each parish to enable the clergy to raise their quota and also an additional sum of £325 to wipe out the overdraft on last year's account. The Organising Secretary, Canon Herring, was complimented for the manner in which he had discharged his duties as secretary.

The Rev. E. Finnie presented the report of the Diocesan Missionary Committee and pointed out that £803 had been contributed within the Diocese for the year ending 1924.

The Rev. R. Morrison presented the report of the Diocesan Board of Education and showed steady progress and increased interest in the work of the Board.

The Warden of St. Columb's Hall desired the co-operation of Synod in effecting some necessary alterations to the Hall and extra accommodation for the use of the Warden. Synod was very sympathetic and wished the Warden every success.

The Bishop intimated to Synod that his retirement was near at hand, but added that he did not desire to create the impres-

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Sept. 13—14th Sunday after Trinity.
M.: Pss. 75, 76; Ezra. i. 1-8 and iii., or Zeph. i.; Luke vii. 36 or 1 Cor. xiii. E.: Pss. 73, 77; Neh. i. 1-ii. 8, or Dan. i., or Zeph. iii.; Matt. xxi. 23, or Eph. iv. 1-24.

Sept. 20—15th Sunday after Trinity.
M.: Pss. 84, 85; Dan. iii.; Luke ix. 57-x. 24, or 2 Tim. i. E.: Ps. 89; Dan. v., or vi.; Matt. xxviii., or Eph. iv. 25-v. 21.

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A Letter from the Front.

(By Mrs. J. H. Briggs, nee Barling.)

Mvumi, Dodoma,
Dar-es-Salaam,
Tanganyika Territory,
27th June, 1925.

Dear Friends,—For some considerable time we have been hoping to get a letter off to you. The will has been there but the opportunity has been lacking. But when we suddenly realised that we have been back here for over two months and no letter has gone to our friends at home, we felt that we simply had to make time for writing, so here we are.

We had a good journey back, and were just over seven weeks travelling from Sydney to Dar-es-Salaam, which is a fair average time.

We arrived back in the Mission to find our Secretary and Archdeacon and his wife (Rev. and Mrs. E. W. Doulton), about to leave for England. Their son is very ill, and they were going home on his account. It is a serious loss to our Mission, as they will not be returning.

We got back to our Station just in time for Easter. It was a great joy to be with our people for that great Festival after our year's absence. The Easter Day services were well attended, the Church being quite full each time.

The first few days after returning from furlough are rather tiring. The people come in in large numbers, and at all hours of the day to welcome one back, and one's arms get quite tired with so much hand-shaking.

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It is very nice to see them though, and we feel that they are really glad to see us back. In their greetings they always say, "and how are the people in your country?" and show great satisfaction on hearing that you are all well!

Within about a week after our return we had to take a long journey by road, to Kiboriani, for our annual Missionary Conference. We were away over a fortnight, as there was a great deal of business to do and many meetings to attend. It was like returning after another furlough when we finally got back here again! We were able then to begin to unpack and to get settled in a bit.

Now we are quite by ourselves here at Mvumi. Miss Forsythe left for furlough from Kiboriani, and Miss Jackson left about three weeks later from here. Both were overdue, as they had waited for us to return before going. There is of course a good deal of extra work to do now, and we are kept busy. Dispensary, school, classes, and all the hundred and one duties which cannot be tabulated, all are on us two, in addition to the care of Buigiri Station since the Doultons left.

Perhaps you would like to know something about the Dispensary. As you perhaps know, we have no Doctor in this Mission. Sick people needing medical attention come to the Mission Dispensary on each Station. As many as thirty or forty people come in a day to our Dispensary, and with all sorts of ailments, from simple coughs and fevers, which yield to a few doses of medicine, to pleurisy, pneumonia, and broken limbs. All have to be dealt with as best we can, and in most cases we are able to help them. Bad ulcers, ophthalmia, and boils are some of the commonest of the cases which come to be treated. Sometimes we get queer surprises. One day a big girl brought her little brother, saying that he had grubs in his ear. Some olive oil was poured into his ear to satisfy her, for we couldn't believe that what she said was right, when to our astonishment two grubs, each about an inch long, floated out of his ear. In a day or two he was quite well again. They had been in a whole day. What must it have felt like? And yet the child seemed fairly happy, and quite sane. They were woolly grubs too! So you see our medical work is of some use to these people.

We do need a Doctor so badly in the Mission. Some of the sick folk want so much more than we can do for them. For instance, a man died here during the week who had been suffering from septic pneumonia. We tried everything we could think of in an effort to save him. He had been poulticed several times with Antiphlogistine, and had various kinds of medicines, but we feel sure that if he could have had qualified medical attention from the beginning, that he would have recovered. His case is only one of many who needed, and still need, a skilled physician's care.

We have quite a big Sunday School here. All the services are held in the morning on Sunday, and in the afternoon we have classes. There is a very big class for women, attended by both married women and grown up girls, another class for the men, and then the Sunday School, which is attended by over a hundred children. These are divided into two classes, one for boys, and one for girls. When they sing, all together, a favourite hymn such as "We are but little children weak," or "There is a happy Land," they nearly lift the roof. These children are very fond of pictures, and will always listen more attentively to the lesson if a picture is shown, illustrating it. The trouble is that our supply of Scripture pictures soon becomes exhausted, but one can show the same picture over and over again without wearying them, especially if they take a fancy to any particular picture.

The day School is very well attended too as a rule. Some seasons of the year, as at present, the boys come in greater numbers than the girls. The reason for this is, that now is harvesting time, and every woman and girl big enough to work are hard at it, carrying in the ears of grain and threshing them. Boys do not seem to do this work so much, but they work hard at planting and weeding times. Soon we will have large numbers coming to school again when the hard work is finished.

We had our Harvest Thanksgiving about a week ago. It was held on a Sunday, and on the Saturday afternoon before, the people brought their offerings. Nearly all brought baskets of "wuhemba" (millet), which is their staple food. A few brought cobs of corn tied up in bundles, and a few brought eggs and fowls. It was not nearly as much as previous years, but that is accounted for by the fact that the crops have been a partial failure this year.

However, about fifty bushels in all was brought, which when sold brought in quite a good sum, and the Church funds will benefit very considerably.

Harvest Thanksgiving collection is the one big effort in the year, and always arouses a good deal of interest amongst the Christians. Even the outcasts, where there are perhaps only half a dozen Christians besides the teacher and his wife, bring in their offerings, sometimes in grain, sometimes in money. All take their part, and do not leave everything in the way of giving for God's work, to the central Station.

In the beginning of this letter it was mentioned that Archdeacon and Mrs. Doulton have retired. Last year, just before we went home, Archdeacon Rees, Principal of our training College for teachers, died of pneumonia. The year before that another of our veteran workers, Rev. D. Deekes, and his wife retired. These were three of the oldest workers in this Mission, and we have had not one single recruit to take their places.

This means that two stations are without a resident man in charge, and one of them has no European worker living there at all. The College is still closed, and we are needing trained teachers more and more urgently.

We have heard lately of the location of one ordained man, and one lady to this Mission, but we need more of both, and at once.

Perhaps some of you who read this letter will hear the call, and will respond by offering your services to God, in the Mission field. You will never regret it if you do.

You will continue to pray for us and our work out here, won't you? With sincerest greetings to you all, from us both.

Yours in the Master's Service,
ANNIE BRIGGS.

Correspondence.

(Continued from p. 5.)

Essentials and Accidentals.

(The Editor, "Church Record.")

Sir,—I am interested in Mr. C. M. Boughton's reply to 'Nemo' concerning the controversy 'Essentials and Accidentals.'

The 'Eastward position' is rather distasteful to Mr. Boughton's evangelical churchmanship. He favours the north end because the celebrant is complying with the rubrical directions of our book of Common Prayer.

Will Mr. Boughton, or 'Nemo,' enlighten my mind upon the following points:—

(1) What is the correct interpretation of the third rubric in the order of Holy Communion? I shall be greatly obliged if he will weigh very carefully the meaning of each word in that rubric, and if he will please to remember that I am not concerned with the traditional intention of the Church of England.

(2) What clearly is the meaning of the term "Anglo Catholic?"

(3) Do Evangelical clergymen strictly observe the rubrical directions of the order of Holy Communion? By Evangelical clergymen I mean men who are absolutely opposed to any form of ritual in the conducting of Divine Service, and whose teaching is that of the pure Gospel.

Yours faithfully,

W. B. SIDWELL.

An Open Letter to Chinese Members in all Christian Institutions.

For many days our attention has been focussed upon the Shanghai Student-Police riot. No sensitive Chinese would wilfully ignore this disgraceful bloodshed by giving no expression of his or her sympathetic support. We, as Christian Chinese, co-operate with the missionaries on the ground that they come, as their ultimate motive, to help China with Christ's spirit of love, sacrifice and service. Yet in recent years, missionaries and their Chinese associates are condemned by public as fore-runners of Western Imperial domination in China. It is evidently true that, in spite of the visible mutilation on the part of the British, peace, a majority of the missionaries, through ignorance of fact or otherwise, support their mother country for no reason other than that it is a lawful action of the Western people. We, as co-operating members in mission institutions, will find no way whereby we can face