

# Arnott's

# Famous

# Biscuits

## 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. Basset 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 reverent, 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

*Claret 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, billhook 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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**Lambeth Conference.**—By Rev. L. Gabbott.

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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 barefaced 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 richer 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 overloaded 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.

**WILLIAM TYAS**  
Town Hall Book Arcade

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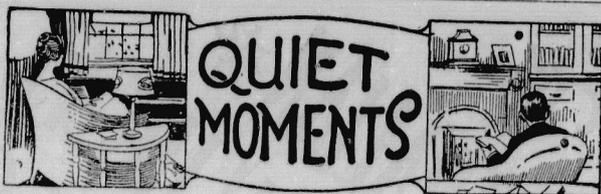
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**In the Spirit.**

THE pressure of the world and all it means is very great. The world, even in the ordinary use of the term, turns out to be in our day Society organized apart from God, issuing in a practical, if not philosophic materialism. This life on the secularistic plane is the very antithesis of life in the Spirit. Yet it has a subtle attraction. It is superficial, it is irresponsible, it is a fine-weather philosophy. A common sight in some of our cities on a Saturday afternoon is large groups of apparently intelligent men standing on street corners waiting to hear the name of each horse as it wins its race. This and the standing around liquor bars, waiting to drink with others, seem to be two of the most irrational of pastimes in which men can engage. Life not lived in the Spirit of God means more often, let us gratefully acknowledge, things not as aimless as these, but nevertheless it always means a missing of the deepest meaning of life.

Christ can redeem life from all aimlessness, however it may express itself. His remedy is Himself. His presence is assured to those who will allow Him to take possession. His presence means living in the Spirit. Living in the Spirit is a condition that bears fruit in all life, whether it be in worship or in conduct. In fact all living that is in continual conscious fellowship is worship. The promptings of the Spirit must be responded to if we are so living and so worshipping. He is the Spirit of Truth. If He is absent I err. While He is present He will guide me into truth, whether it be in worship or in living. He is the Spirit of Liberty. If He is absent I fall a victim to whatever enslaves. While He is present I am kept free from what is devaluing to the soul and crushing and numbing to life.

The world's greatest need is men and women who have dared to start with Christ and to allow the Spirit to take possession of them day by day. But some of us are content to live on the outskirts of the faith; while He is continually reminding us that there is only one place of peace and strength and that is at the centre with Him. It is there He vouchsafes to us His Spirit. There can be no question but that the Spirit of God dwells in one in proportion to the place that is given to Him. When one is prepared to dwell with Him and give Him time to inform the life, to cleanse and control and direct the heart, one is conscious without any doubt of His presence and His power. The wonder is that we are not always incurably dissatisfied in any other state. But we are not. Let us cultivate a divine discontent with any kind of Christian living less than the highest. Thus shall we learn to wait more for His endowment, to strive to be quiet, and to allow His wonderful balm and enabling power to flood our lives.

Thus let us learn to live that as we go out day by day to represent our Master in the bustling life of the world it may be said of each one of us, "He went out in the power of the Spirit."

**QUIET MOMENTS****Self.**

HOW hard this word is to understand! Short and familiar (constantly on lip and mind and heart) yet no word in the whole dictionary puzzles us so much. Let us briefly examine this word in the light of two great passages of Scripture; one from the Old Testament and one from the New.

We wonder how many of our readers have thought out the meaning of the words, "Thou shalt have none other Gods but Me." The subject of the first commandment is God Himself and His place in our life. It is the second commandment that deals with worship and the use of idols. Now, what is likely to shut out God from His rightful place in our lives? What is likely to take God's place in the heart and to keep it. Is it not SELF? Money, fame, pleasure, are also worshipped; but they are lesser divinities esteemed because they minister to the great central deity SELF. Who contests the throne of life with God? Let each reader examine his own heart and see if it is not self. On the great ocean liners there is one Captain. The Captain is not always on the bridge but he sets the course. The navigating officer must call the captain if the course is to be altered. That is why the Captain's cabin is usually just under the bridge. The theory of navigation is one Captain on one ship—and that Captain is Captain all the time. And is not that the true theory of life? "No man can serve two masters." No man can be a slave to two persons. He obviously could not at the same time be a personal slave to two men. Yet many enslaved to self are trying to serve God.

Jesus said, "If any man will come after me let him deny himself and take up his cross daily and follow me." Christian discipleship as here defined, contains three elements; it combines three great principles. (A careful reading in the first three gospels of the place where the words occur will help greatly to make their meaning clear.) Now, as we understand those words they mean that the first step in Christian discipleship is to deny self. This does not mean self-denial in the ordinary sense, but the denial of self—saying "no" to self. We cannot enthroned Christ in the life till we de-throne self. "Come near put your feet upon the necks of these kings." In every heart there is a cross and there is a throne. If Christ be on the throne, then self is on the cross. If self is on the throne then Christ must be on the cross.

**NOT GOOD LOOKING ENOUGH.**

A Birmingham vicar, whilst engaged in house-to-house visiting, called at a house, the tenant of which answered the knock. When asked if she attended our church, she replied, "Yes; I was there three Sundays ago." Thinking this was well worth following up, the vicar innocently enquired who was the preacher, "Was it I?" "No," replied the woman, looking at him, "it was a good-looking minister."

**The Individual Cup.**

"Perplexed" writes:—

"Discipulus" misses the "spirit" through looking too closely at the "letter." St. Paul wrote, "Who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life," 2 Cor. 3: 6. The writer has experienced very joyful fellowship at family reunions round the tea table; where, according to present English custom, individual cups were used. Does "Discipulus" really think that the communion would have been greater if one cup had been used for all present? That would have hindered fellowship somewhat, for the family fellowship did not come out of "a cup." Neither does our spiritual fellowship in Christ come out of "a cup," but, as we draw near to Christ with heart and mind, we draw near to each other. We need to get right to the heart and spirit of such a solemn Service, and the heart of the Service is the remembrance that Christ was crucified for us, in order to win us back to God and to plant within us the likeness of Himself.

As "Discipulus" has gone to the Greek text he should know that "Poterion" metonymically means "the liquor contained in a cup." "And He took the cup (poterion) and gave thanks, and said, Take this, and divide it among yourselves," Luke 22: 17. "The cup (to poterion) which my Father hath given me shall I not drink it?" John 18: 11. Our Lord instituted the Sacrament of the Lord's Supper at the close of the Passover Feast which He had just kept with His disciples. At the Passover Feast, three times "a cup" was handed round, and the Hallel was recited. Neither of these items was part of the original ceremony, yet their introduction did not spoil the spirit of that Feast. In our Lord's time it was not uncommon for people to drink from one cup. Does "Discipulus" really desire a facsimile of the original for our present-day observance of the Sacrament of the Lord's Supper? If so, he will have to go outside the Church of England to find it, and possibly outside the English people. The writer was once present at a largely-attended Communion Service in one of our cathedrals at which four cups were used simultaneously. Also he has been present at several parish churches where two cups were used simultaneously.

Again, it frequently happens that the wine is not sufficient for all, and the clergyman has to consecrate another cup of wine. According to the limited view of "Discipulus" this breaks the unity and fellowship. No, Christ is not received out of "a cup." He is the Bread of Life, and it matters not whether use is made of one or many cups (except from the point of view of cleanliness), provided that those participating "show the Lord's death" "till He come." "Discipulus" surely must think that a request for a "well authenticated case" of infection is a safe one to make.

**Church and Youth.**

Young Churchman writes:—

Several days ago I came across a copy of "The Australian Churchman," the monthly paper of the C.E.M.S., and noticed therein where the Church of England Boys' Society in Victoria organises winter competitions in basket ball in various parishes. There are senior and junior competitions. I understand that both in Victoria and Tasmania, Badminton constitutes a great competitive indoor game amongst Church teams during winter. Would it not be possible for some body in Sydney to organize like competitions? Youth needs an outlet for its vigor. Besides, Church competitions will encourage the corporate spirit and create a fine church esprit de corps. I understand that already there are cricket and football competitions for junior and senior church lads organised by the clergy of Balmain, Drummoyne, Gladesville, Leichhardt, Haberfield and Marrickville for the Gray and Wilson Cups, and now a basket ball competition is being planned to compete for the Wyatt Cup. Could not the competitions be extended and something big undertaken? The same applies to competitions for girls. I am confident that the youth power in this direction has not

been half or quarter explored. What clergy will get together to organise the matter?

**Selling Candles for Missions.**

Matt Smith, Hassall Street, Parramatta, writes:—

Through your esteemed paper, of which I am a subscriber and reader for some time past, I would like to ask, when did the Church of England enter into the Sale of Candles and the proceeds from the sale of such given to the "Australian Board of Missions"?

To-day I visited one of our city churches, close to the Sydney Railway Station, and saw a number of lighted candles burning before a picture and on one of the Standards one being on each side of the Church, the price of the said candle was marked at 3d. each, and in addition, there was a box on each marked, for the Australian Board of Missions. I would like to ask by whose permission these things are introduced into the Church of England and has a faculty been granted for the same?

**A Bush Eucharist.**

(By M. M. A.)

THE day was hot and stifling, not a leaf stirred on the trees, every thing was veiled in a sultry haze. At 2 o'clock the door of the chief homestead opened, and through it came a Eucharistic procession. It was led by the Granny, and general moral supervisor of the district. She carried the Table of the Lord, known at other times as "the little Gipsy Table," "The fair white linen cloth" was cotton, yellow with age and many washings. Next came the priest in ordinary clothes, travel-stained, bearing the elements, the bread stale and coarse; what was "usually eaten" was lying on a white plate with a pink rim which just showed at the edge of Granny's best crocheted mat. The wine in a thick glass tumbler had been squeezed from bunches of black grapes which the minister had gathered from a vine growing over an old shed near the house.

As Granny had been about to marshal the procession, "Aunty," next in command of the settlement, entered the room carrying a dish of cooked dark plums, and suggested to the minister that a couple of spoonfuls would make the wine look more real and go further.

She was invited to fall into line but declined; in early youth she had married a Highlander, who had a strong Puritan strain in him. As she loved her man, she became a member of the Church of Scotland; she could not abide fal-lals in services, or anywhere else.

I brought up the rear and carried the Prayer-books, also making one of "a convenient number."

Slowly and reverently we made our way to a miner's tiny cottage. On reaching it, Granny pushed open the door with her foot, and led us into a little intensely hot room; the blind was drawn to about two inches from the bottom, the window was open about the same space, and the hot air came into the room. Granny placed the Holy Table at the foot of a bed on which lay a girl of 18 years, whose feet were nearing the Valley of the Shadows. Nell and Dad lived together in this little cabin. Both were great optimists—to-morrow Nell would be better—to-morrow Dad would strike gold, and they would live happily for ever afterwards.

Every morning Dad went away with a hope, that maketh not ashamed, and in the evening returned empty-handed to find Nell sometimes better, some-

times worse, but they cheered each other on with the thought that there was a good to-morrow coming.

Nell's face sparkled as we entered—she had been longing for such a service.

The Table was spread for the banquet, and the procession knelt round it. There were no aids to worship. If the soul had not the spiritual faculty to soar upward, leaving the things of sense behind, well, it must remain grovelling.

There was no artistic or emotional appeal in the room; it only contained the barest necessities, and the heavy atmosphere spoke of disease and decay.

Yet the things of sense were soon lost, the Unseen and Eternal gripped us, we were kneeling in the Real Presence (not before it). He is closer than breathing, hands or feet.

How beautiful the Comfortable Words sounded, "Come unto me and I will refresh you."

Nell needed this refreshment, for though she realized it not, the final strife, the last weariness, were close at hand.

Her voice was clear and even strong as she joined in the Gloria in Excelsis. I think hope must have been born again in Granny's heart.

The service over, the procession quietly left Nell to prolong the feast by feeding in her heart by faith with thanksgiving.

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Roadside Jottings.

(By The Warfarer.)

"SO Sir Arthur Conan Doyle is dead," said the young man; "and I see by the newspapers that 6000 spiritualists were present at the Memorial Service at the Albert Hall in London; and that they had a medium and some clairvoyants present, and I believe that they received some kind of message from him. In fact, I think the medium declared that he was present, sitting in his chair. What do you think of it all, Mr. Wayfarer?"

"Don't ask what I think," said the Wayfarer. "Ask what God has said about it in His Word! All this dangerous tampering with the spiritual world around us isn't new. It has been practised in all ages; and is strictly forbidden in the Bible."

"Why," said a young lady, "what's the harm of it? I have a great friend who always goes to these spiritualist meetings; and she says she gets most wonderful and helpful messages from people who have died. There can't be any deception; for she says they often speak of things that nobody knew except herself and those people. I've never been myself to any of the meetings, because our Minister always says they are wicked; but I often feel inclined to go just once—just to see what really goes on."

"That was the earliest recorded temptation that came to our race, wasn't it?" said the Wayfarer, "a desire for unlawful knowledge—to become wise and to know good and evil."

"Yes," said the young lady, thoughtfully, "I suppose it was, and I suppose Mother Eve wasn't the only one that has yielded to it. Plenty of men and women have sinned in the same way. Certainly if it's forbidden knowledge, I don't want to follow Eve. But I didn't know that there was anything in the Bible to forbid Spiritualism. My friend always says that all the prophets were just mediums, and that Christ was the greatest medium of all."

"Look at Deuteronomy 18: 10," said the Wayfarer. "There shall not be found among you one that useth divination (fortune telling) or a witch or a consulter with familiar spirits, or a necromancer (etc.); for all that do these things are an abomination to the Lord; and because of these abominations the Lord doth drive out these nations before thee. Or look at Leviticus 19: 6, 'The soul that turneth after them that have familiar spirits, and to the wizards, I will even set my face against that man, and will cut him off from Israel.' And again in the same chapter, v. 27, 'A man or a woman that hath a familiar spirit shall surely be put to death.' So again in Isaiah 8: 19, 'And when they say to you, seek to them that have familiar spirits, should not a people seek to their God? On behalf of the living should they seek to the dead?' In I Chron. 10: 13, we read that Saul died because he asked counsel of one that had a familiar spirit; and twice, at the end of the Book of the Revelation it is said that sorcerers are to be shut out from Heaven, and to have their portion in the Lake of Fire."

"But do you mean to say," asked the young man, "that having familiar spirits is the same thing as Spiritualism?"

"What else?" asked the Wayfarer. "Haven't all these mediums got some spirit that they call? Hadn't the late

Mr. Stead, the great London editor, a favourite spook that he called Betsy, or some such name? The word 'necromancer,' Deut. 18: 11, means one who prophesies or divines by the help of the dead."

"What about the Witch of Endor?" asked the young lady, "was she a necromancer? or a medium? And did she or didn't she call up the dead Samuel?"

"She was no doubt a woman that had a familiar spirit," said the Wayfarer; "but she didn't call up Samuel. The spirits of the holy dead are in Paradise with Christ their Redeemer; and are not liable to be called up by witches or necromancers. Besides, we may know by the words spoken that it was not Samuel. Samuel loved Saul, and would have held out to him some hope, if he would but repent. There is always hope for even the chief of sinners if he will repent. But that evil spirit cut off all hope from Saul, and reduced him to despair. No, we may be sure that the spirits of the holy dead are not so to be tampered with. If any medium or necromancer ever professes to call them up—be sure that it is an evil spirit personating them, as in the case of Samuel. Nor do I believe that the spirits that come are ever the spirits of the dead; but always evil spirits personating them for evil purposes."

"Then you admit that spirits do come!" said the young lady.

"Yes, certainly," said the Wayfarer, "the facts of Spiritualism are undoubted. Messages are received and conversations carried on, to the unspeakable danger of those who seek such communications. But none of the communications are such as Christian people would send. They uniformly deny the Divinity of Christ. They deny His Atonement. Prayers are offered at Spiritualistic meetings, but not in the Name of Christ. A prayer offered in the Name of Christ at a Spiritualistic meeting would break up the seance. Cases are on record where the mere presence of a Christian has prevented the manifestations. The medium has sometimes said, 'There is someone here who is hindering us—will that one please go out!' Sometimes the medium has named the person. 'I can't do anything: Mrs. A. is hindering me.' 'Why does she hinder you?' 'Because of Mr. Machonochie' (a well-known London clergyman who always warned his people against Spiritualism.)"

"Anyway," said the young man, "it isn't condemned and punished to-day as it was in Old Testament times."

"I'm not so sure," said the Wayfarer. "Could you have any punishment worse than losing your reason? A terrible lot of people become insane through meddling with Spiritualism; and demoniacal possession from the same cause isn't unknown. God's laws have a terrible way of executing themselves; and wilful breaches of them generally bring their own punishment. I heard lately that in one American Lunatic Asylum there were 1100 cases where the cause was Spiritualism. Besides, many people who have been led into this sin, have asserted that the chief aim of the spirits seems to be to deceive you; and you are helpless against their deceit."

"Why so?" asked the lady. "I read in the newspapers that Sir Arthur and Lady Doyle arranged for a secret password, so that they might know each other's genuine communications. And my friend says that the messages that she gets often mention things that no one knew except herself and the dead people."

"Can't the evil spirits read your thoughts?" asked the Wayfarer. "Hasn't it ever struck you how exactly your daily temptations are fitted to your weak points? Do you think the evil ones know nothing about that secret pass-word. I wonder at such simplicity. No, our only safety is to keep as far as possible from this terrible temptation and sin—this terrible worship of demons—which in every country is spreading so alarmingly through modern ungodly society. Why, in last Saturday's 'Herald' I saw advertisements of more than twenty Spiritualistic services in Sydney alone."

"Well," said the young lady, "after what you have told us, I for one no longer desire to have anything to do with it."

"No I," said several others. "Pray God that He may keep us from it," said the Wayfarer. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the rulers of the darkness of this world, against spiritual hosts of wickedness in the heavenly places. Wherefore, let us take up and use the whole armour of God that we may be able to resist in the evil day; and having overcome all to be found still standing" (Ephesians vi. 12).

Music Sunday in New South Wales.

(Communicated.)

It is proposed by interested parties to celebrate Sunday, August 31, as Music Sunday throughout the whole of the State of New South Wales.

Though the idea of a Music Sunday is new to Australia, it is established very firmly in the churches of the United States of America. On Music Sunday there, every minister preaches a sermon at one or both services on the spiritual and moral value of good music. Every choir and organist makes a special feature of music in the services of the day. All churches capable of so doing, arrange a special musical service on the afternoon of Music Sunday.

For some time musicians have felt that the vast majority of mankind has been in the grip of music that is debasing and worthless. The craze of jazz and ragtime which swept the world like a plague during the war and after, has been, it is felt, responsible for nothing good and much evil. Musicians feel that the churches will agree to help them in their common aim of trying to lead the people to higher ideals.

Music Week Committee in N.S.W. is representative of the best musicians, professional and amateur, of the State. The Premier (Mr. Bavin), is president, Mr. Frank Hutchens is Chairman, G. Faunce Allman is Deputy-Chairman, and the personnel of the committee includes such well-known people as Roland Foster, William Asprey (President of the Musical Association), Dr. Keith Barry, Miss Lillian Frost, and many others. The Minister for Education (Mr. Drummond) has given his official approval of the idea and "Music in Australia" (which suggested it in the first place) is giving all possible publicity.

The Committee appeals very earnestly for the co-operation of every Minister in the observance of Music Sunday. They realize that the churches, through their choirs, organists, and congregations, play a very important part in the musical life of the community. They realize that in some towns the churches and their choirs have, at times, stood valiantly and alone in the fight against debasing music. Because they realise these self-evident truths, they feel that their appeal for help and mutual co-operation will not pass unheeded.

The official secretary of Music Week is Mr. R. McCall, Music Week Offices, 103 York Street, Sydney. He will be pleased to answer all enquiries from clergymen, organists or choirmasters, in connection with Music Sunday.

The new Bishop of Crofton, Dr. E. S. Woods, does not wish to be addressed as "My Lord," as he "finds it extraordinarily difficult to reconcile the use of high-sounding ecclesiastical titles with the very plain injunctions which we find in the Gospels."



The Dean of Sydney is back at St. Andrew's Cathedral again after a severe attack of pleurisy. His first sermon in the Cathedral after his return bore reference to the Church's activity on behalf of the needy.

Mr. and Mrs. Naylor and family, of the C.M.S., Central Tanganyika, returned to Sydney by the P. and O. steamer Mooltan on August 7. Mrs. Naylor has had to come home on account of ill-health.

Mr. W. F. Wentworth-Shields, son of Dr. Wentworth-Shields, formerly Bishop of Armidale, and now Librarian of St. Denzil's Library, Hawarden, England, has secured second-class honours in philosophy and political economy at Oxford University.

The Hon. F. S. Boyce, M.L.C., K.C., Attorney-General of N.S.W., unveiled, in the Supreme Court, Sydney, a portrait in oils of Sir William Cullen, formerly Chief Justice, on July 28. There was a notable gathering of the judiciary and legal world.

Rev. C. H. Nash, M.A., of the Melbourne Bible Institute, who has been on a visit to the Roper River Mission Station, returned overland by car and rail. He has since presented some valuable recommendations to the Victorian C.M.S. on the work up north.

The Most Rev. the Archbishop of Melbourne and Mrs. Head will leave London for Australia by the steamer Barrabool on September 29. His Grace has been appointed to the Australian Board of Missions in place of the late Bishop Long.

The Rev. W. E. Godson, M.A., formerly C.M.S. missionary in China, and sometime Superintendent of the Chinese Mission in Sydney and Rector of Dapto, N.S.W., has been appointed by the Lord Chancellor as Vicar of Lougham with Wendling, England.

The Bishop of Adelaide, Dr. A. Nutter Thomas, was the only Diocesan present at the quarterly meeting of the Australian Board of Missions in Sydney on July 30. Bishop Gilbert White was present, but Lambeth precluded other episcopal members from attending.

Miss Mitchell, a C.M.S. missionary in India, who has been visiting Australia and strengthening C.M.S. work in N.S.W., Victoria and Tasmania, is now in New Zealand prior to her return to England. She made a most helpful contribution to the Society's interests while in Australia.

After eighteen years' continuous service standing to his credit, Mr. T. W. Gardiner, of Brisbane, has resigned his post as Queensland State Secretary for the C.E.M.S. He has a notable record and is held in high esteem throughout the Commonwealth for his work.

The Rev. E. R. Gribble, lately Superintendent of the Forrest River Mission, W.A., has been appointed visiting chaplain to the Palm Island Aboriginal Settlement, Queensland. Mr. Gribble recently brought out a most interesting volume on the Aborigines in Australia and work amongst them.

Miss Sutton, who is acting as organizing secretary of the Women's Auxiliary of the Australian Board of Missions, has completed a successful month's work in Victoria during July. She is now in Adelaide, and plans going to Western Australia for the same purpose.

The Rev. T. Quigley, Rector of St. George's, Hobart, who is now in England, has been preaching in the interests of the work of the Colonial and Continental Church Society. Recently he was at St. Nicholas' Church, Bathampton, where in the churchyard lie the remains of Governor Phillip, the first Governor of N.S.W.

We note with interest that the Rev. Frank Hartly has been appointed Editor of our contemporary, "The Church Standard." Mr. Hartly is now Rector of Longreach, Queensland, and was formerly Rector of an important parish in New Zealand and later tem-

porarily attached to the staff of Christ Church St. Lawrence, Sydney.

The Rev. J. W. Ferrier has signified his intention of resigning from his post as General Secretary of the C.M.S. N.S.W. Branch as from March 31st next. Mr. Ferrier plans to make an extended visit to England by way of India returning via America. He has rendered notable service during his occupancy of the position. The announcement has come as a great shock to the C.M.S.

The Rev. Jas. H. Ikin has returned to Melbourne from America, accompanied by his wife. Mr. Ikin was vicar of Elmore, in the Bendigo Diocese, when his eyesight, following a period of intensive study, became seriously affected. He travelled to Boston, U.S.A., where he underwent a dangerous operation. The result was completely successful, and his trouble has been entirely removed.

Sir Edward Mitchell, K.C., for many years the leader of the Victorian bar, and Chancellor of the Diocese of Melbourne, since 1910, was 75 on July 21. His father was the late Sir William Mitchell, a former President of the Legislative Council of Victoria. Sir Edward is an "old boy" of Melbourne Grammar School, and was called to the bar at the Inner Temple, London, in 1881. He returned forthwith to Melbourne, and has been practising here ever since. He was created a K.C.M.G. in 1918.

Miss Nora Dillon has been accepted by the C.M.S. for missionary service in China and hope to go forward about the end of September. Miss Dillon is a daughter of the late Rev. D. H. Dillon of the Diocese of Sydney. Miss Annie Jones, who has been on extended furlough in N.S.W., will be returning to her work in the C.M.S. field, Western China. Miss F. Broughton, a qualified nurse, is going out at her own charges for missionary service in South China. Miss Bakewell, a missionary of the C.M.S., London, in South China, and who has been on deputation work in Australia, returns to her field in September.

Miss Emmie Alexandria Kemmis, a well-known church worker, and youngest daughter of the late Canon Kemmis, who was incumbent of St. Mark's, Darling Point, Sydney, from 1862 to 1897, died recently at her home in Lindfield, after a short illness. Miss Kemmis took great interest in the Bush Brotherhood. During the war she was an indefatigable worker on behalf of the V.A.D. After the death of Canon Kemmis, Miss Kemmis and her mother, who died two years ago, went to reside at Mosman, but subsequently went to live at Lindfield, of which Miss Kemmis had been a resident for 10 years.

Mr. Hamilton C. Byrne, for sixteen years Provincial Secretary of New South Wales, has asked to be relieved of the position which he has occupied with such distinction for so long. Mr. Byrne acted also as National Secretary for some years. In addition to his duties in the wider sphere, he was an active member of the Ashfield branch, and has been a synodman and lay reader also. The Society will regret to learn of Mr. Byrne's relinquishment of an office which he has filled with such gain to the movement. Mr. A. Hope, of 32 Woodside Avenue, Strathfield, Sydney, has been appointed to succeed him. Mr. Hope has for a long time been an active member of the New South Wales Executive, and, we are certain, will receive the loyal support of members of the Society in his State.

The sudden death of the Rev. B. F. Brazier, Rector of Wilston, Queensland, has removed a faithful and devoted clergyman from Brisbane's clergy ranks. He had just returned from the bedside of a dying parishioner when his end came. Mr. Brazier came to Australia from Wolverhampton, England, and commenced work in N.S.W. He arrived in Brisbane in 1911 as curate of St. Andrew's, South Brisbane, from whence he

went as chaplain to Norfolk Island. He returned to Brisbane in 1918, and became curate at All Saints'. He next went as rector to Gatton, and later took over the parish of Windsor-cum Wilston, until Wilston became a full parish, when he took over the duties as Rector. The Church of St. Alban the Martyr, at Wilston, stands as a memorial to his tireless zeal in the service of his Church.

The Rev. T. Hardy, recently appointed chaplain of the Sydney Missions to Seamen, is throwing himself with zeal into his new work. He preached for the first time in St. Andrew's Cathedral on July 27, and stated that it was friendship that seamen soiled needed, and this the Mission sought to supply. There were hosts of so-called friends in every big city who were always ready to lead our sailors astray. It was real friendship, these men desired. They were separated from the one voice that could influence them more than anything else. "I have been for 27 years at mission work," said the preacher. "I have been amongst all classes of men—'hard cases' as they are often called, rough and ready—but even the hardest heart is found to have a bright spot which has been the result of the care and love of a Christian mother. A prize was once given for the best definition of the word 'friend.' The winning answer was, 'A friend is the first person who comes in when the world goes out.'"

Canon Cakebread, of St. Jude's, Randwick, is well into harness again after his extended trip abroad. He is full of optimism with regard to the Church's work. He says: "The opportunity of to-day is equal to that of other days. We are deeply interested in cricket just now, and there is no harm in that; but it seems to point a moral. On a former tour the Australians were playing England, and the home side wanted about 50 runs to win. The Australian captain walked towards a bowler and handed him the ball. 'Jack,' he said, 'it is not the people in the stands or around the arena you want to bother about; it is the people of Australia, who are waiting for news of our victory or defeat.' The bowler threw down his cap and bowled as he had never bowled before, and his side achieved a brilliant victory. So we, in our place, in this time of depression and unbelief, should think not of those about us, but of the saints and martyrs who are watching from above to see if we avail ourselves of the opportunities which came our way to make this a better world. The Church is doing her share and doing it well."

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

August 24, 10th after Trinity.—10, 400 (255), 582, 178(100), 395, 579, 365(173).

August 31, 11th after Trinity.—404, 147, 371; 92(332), 275(7), 327, 580.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mr. P. R. Allen, Sydney, 11/.

Advertisement for SEVAC Brushing Lacquer. Text includes: 'SEVAC Brushing Lacquer', 'There are so many articles about the Home that can be made more attractive by giving them a coat of Sevac—Furniture, Floors, Stoves, Shoes, Bags, etc. It is so easy to brush on that brightening up the Home becomes a pleasure. It dries so quickly that there is no inconvenience', 'Buy a Tin To-day Stocked by City and Suburban Stores STERLING VARNISH CO.'



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

## AUGUST.

15th—Sir Walter Scott born, 1771. Panama Canal opened, 1914.

16th—British Expeditionary Force landed in France, 1914.

17th—9th Sunday after Trinity. This Collect is from the Sacramentary of Leo. If we could only think always such things as be rightful, we should do more things that be good to God and to our fellow-man. If we would banish bad or indifferent thoughts we should fill our minds with good thoughts.

19th—Liverpool Cathedral consecrated, 1924.

24th—10th Sunday after Trinity, St. Bartholomew. Massacre of 70,000 Protestants in France, 1572.

This Sunday tells of successful prayer, and the tragedy of the day tells us of the mysterious providence behind which God so often hides His Face. We can only believe that eventually it will be shown how even evil happenings work out the righteousness of God, however inexplicable it may appear now.

27th—Peace Pact signed in Paris, 1928.

28th—St. Augustine, Bp. of Hippo, has been called the Paul of the Western world. He is hailed as the greatest teacher next to St. Paul himself.

Next issue of this paper.



## The Church and Youth.

ANY thoughtful person who is alive to the trend of things in our modern life will admit that there is cause for deep concern with regard to our youth within and without the Church. Statistics from every Church and denomination admit there has been a steady decline in the young people who are actively engaged in Christian work or are even attached to any Church.

There is no doubt that a new inspiration needs to be created for work in this particular sphere. We have within the Church organizations which are attempting to regiment the forces available among our Sunday Schools, Young People's Societies, etc. Our Boards of Education are doing splendid work in our Sunday Schools and Public Schools, but their influence is only felt within a very limited sphere.

## The Spirit We Have Failed to Capture.

There is no denying it. There are thousands of our very best types of intelligent young manhood and womanhood who at present "won't have religion at any price," who in future will look askance at religion unless it grips the main streams of their life. They want something more than a religion which only brings them soothing and comfort; they want a religion that will meet their new-found possibilities. A gospel of life that is adequate to meet the modern situation in which they find themselves.

This modern mania for pleasure is not foreign to this. It is not all wickedness, this rushing to picture palaces and flying about in motor cars. It is a part of the "joie-de-vivre" (some-

times called joy-riding). The Church has yet to grapple with this and meet it, not with frowns, but with something that captures it for higher purposes.

The call to-day is for the mystic spirit, which will see God in everything except a selfish soul. The crusading spirit which will fire them with an enthusiasm for the Kingdom of God. The spirit of adventure and heroism which desires to win back what we have lost in the Church and in life.

## The Situation.

What is wanted to-day is something more than a gesture, but the planning by the leaders of our Church of a big campaign on behalf of our growing youth. If there is to be a new orientation of Church life and activity, issuing in a high standard of morality and public service, the youth of the present generation must be won and held for Christ.

There are two worlds facing our youth to-day. The world of gaiety and pleasure, and the real world with all its needs and dangers and splendid opportunities. If the Christian impulse to service took hold of our youth, it could find many attractive avenues of helpfulness and a new and happier period would dawn.

The situation has greatly changed during the last twenty years. Our youth are the product of the War Period. They demand careful treatment and much sympathy. Youth to-day may seem unmannerly, noisy, selfish, opinionated, but we must cultivate the good that may lie beneath their frivolity and irreverence, which reveals itself in their quieter moments. We must remember that youth was never gracious, and the Church has a great part to play in bringing out in our youth all those qualities of friendship, courage, energy and unsentimental beneficence which will last through the ages.

## Our Need.

The Church needs to-day both men and women to train themselves as LEADERS and to come forward and offer their services freely and with determination.

The State believes it to be wise economy to spend lavishly on the training of its future citizens and PUTS ITS BELIEF INTO PRACTICE. We, as a Church profess the same belief, but it is faith without works. "Here is a great opportunity for big-hearted Christian laymen to give large sums of money for this purpose.

Like everything else, Christianity must find expression in action, for genuine spiritual life produces activity and makes sacrifices. There is very little Christianity about any of us unless it is moving our wills to action and is making us DO something for Christ and His Church.

Our methods in our work among the young needs revising. Our youth need within the Church the fullest opportunity of expressing themselves not only with regard to their religious emotions, but also in matters of social and physical well-being.

## The New Outlook.

The only religion which our Australian youth will be attracted to is one with a touch of romance in it. Religion emancipated from the trammels of traditionalism, a religion that can speak for Christ without considering it necessary to adopt a tone of phonographic monotony. How we have libelled the Christ in the past! How we have battened down the fresh flush of

life into the deep holds of conventionality! The mass of youth has been missed because it refuses to be tied down.

Let us be honest. We have thought it was original sin or human perversity that made them refuse our message. We must make religion LIVE! The whole world is dying for the want of it.

We have to interpret Christianity afresh in the terms of the young, vigorous manhood and womanhood who will not have a religion on the old lines. They need a religion that flies up to meet the life that is coursing in them. A Christianity with a touch of romance in it.

## Our Opportunity.

How can we face the fact that a large proportion of our young people are practically still untouched by the agencies of the Church. We need to give them every opportunity to express and not repress their youthful instincts of self-respect, enthusiasm, happiness and loyalty. The Church must direct these tendencies. In a few years our young people will be managing everything. They will be taking over our Parliaments, Churches, Schools, Councils. The future destiny of humanity is in their hands. We must pay them attention NOW.

The greatest problem is the HALF-HEARTED PARENTS. Our work among the young would be much more effective if "the Home" was behind the Church.

## Our Synods.

If we are to recover the ground and go out after this splendid raw material which lies waiting to be exploited for Christ and His Church, our diocesan authorities should give first place on their agenda papers to vital questions affecting the spiritual welfare of the Church in the future, and spend a minimum of time on legal enactments and routine work.

## These Ten Years.

IT was a happy suggestion that prompted the Rev. S. J. Kirkby, Organizing Missioner of the Bush Church Aid Society, to give to the public of Australia and Tasmania his brochure entitled "These Ten Years"! The little handbook is a record of the work of this splendid Home Mission Society of the Church in the back-blocks and hinterland of this our Australian continent. The story is set forth in a series of vignettes written in the author's inimitable style. It comes hot from the press in time for the Tenth Anniversary of the Society in the Chapter House, Sydney, August 19th, 1930. The book is delightfully illustrated with views taken by the author's camera, and we give it a most cordial welcome.

Naturally, the volume begins with the Society's origins. There in the Lower Hall of Sydney's Chapter House, Bishop Parn, formerly of Gippsland, a few clergy—twenty-six people all told—in the name of God and by the power of the Holy Spirit inaugurated the work—and it has gone on! To-day the income totals upwards of £6000 per annum, and there are representatives of the Society at work along the coast line of the Great Australian Bight, Eyre's Peninsula, the far western and northern parts of N.S.W., the bush of East Gippsland, we know not where else! with hospitals, hostels, aeroplane and motor van work, of which any body of people might be proud. Indeed, those who know of the beginnings and

## Church Overseas

## The Cromer Convention.

The Cromer Convention of the Anglican Evangelical Group Movement, which was held towards the end of June, has proved for another year a marked success. Over 1000 members enrolled. We notice that the Bishops of Gippsland and Dornakal (India) were amongst those present. Not only were there the combined meetings but also sectional gatherings Bible Readings, Worship, Evangelicals' share in the Church's Life were important features of the discussions. Bishop E. S. Woods, of Croydon, was a moving spirit in the Convention. He made a first-rate chairman. He gave the final messages on "What Christ wants the Church to do." They were singularly inspiring. The unique and concluding feature of the proceedings was the great congregational Holy Communion at 8.15 p.m. The "Record" says:—

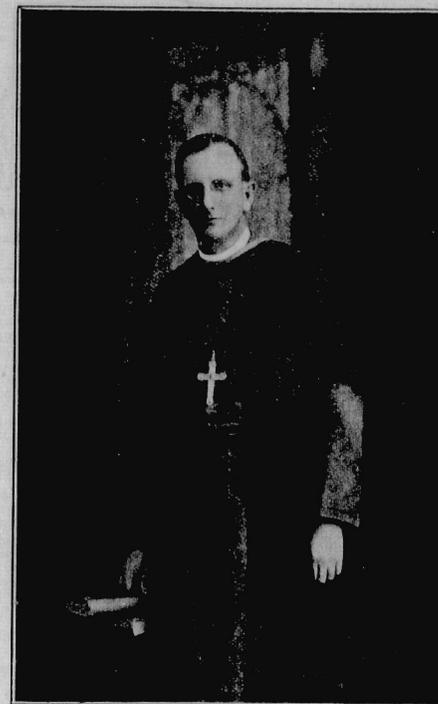
"The Bishop of Bradford was the celebrant at the great evening Communion service, and Bishop Azariah was one of the other bishops and clergy assisting him. The church was quite full and the very large number of communicants were enabled, under the direction of about forty stewards, to share in the participation without any inconvenience or undue delay. The choral parts of the office were beautifully rendered and the mixed choir of adults at the west end of the church gave just the assistance which was necessary without distraction or over-assertion. In this and in all other musical affairs the Rev. H. McGowan, of Southport, was a host in himself and his smiling persistence stirred everyone without exception to lift up their voices unto the Lord in cheerful song. His setting of the service is based on Bach and it proved to be splendidly congregational in character."

The very notable week closed with the singing of the Te Deum.

## Festival of English Church Music.

Much is being done in England to raise the standard of church music. Some minds which are for ever looking backwards, seem to think that mediæval music is the only worthy kind. We doubt it. What is needed is to get congregations singing. The English Church Music Festival was held at the Albert Hall on June 27. The "Church Times" says:—

"The festival is the outcome of an offer made by the 'Daily Mail' last autumn to do some big thing in support of the new School of English Church Music (St. Nicolas College). It was decided to organize a great festival service in which choirs affiliated to the school, from all parts of Great Britain and Ireland, could be gathered together in London. Months of work have gone to the preparation of the unique gathering, which demonstrated the wonderful material that exists in that characteristically British institution, the church choir of boys and men, and the extent to which this form of music is interwoven in the national life. No fewer than 183 choirs were represented in the festival choir, drawn from



THE RIGHT REV. F. de WITT BATTY, M.A.

formerly Sub-Dean of St. John's, Cathedral, Brisbane, and recently consecrated Bishop Coadjutor of that Diocese. He presided the other day at the Synod of the Diocese with marked acceptance.

cathedrals, town churches, and country villages.

## In a Sentence.

The Norman Church of St. Mary Arches, Exeter, has just kept its eighth centenary, having been consecrated by Bishop Warlewast in 1130 A.D. The well-known Sion College, London, celebrated the tercentenary of the reception of its Charter from Charles 1st on July 3. The Bishop of Guildford has announced that following the precedent of Liverpool, there would be an open competition for the selection of an architect for the proposed cathedral of the diocese of Guildford. The site selected is Stag Hill.

London Diocesan authorities have launched a Forty-five Churches' Appeal to cope with the need of the rising population in western and north-western London.

There was a crowded congregation on Whit-Sunday at the ancient church of St. Mary, Redcliff, Bristol, when, in accordance with a custom dating back to the year 1494, the Lord Mayor and members of the Corporation attended the Rush Sunday service, the floor of the church being strewn with rushes. The civic dignitaries were met at the West door by the vicar and churchwardens. The service was symbolical of a great city's faith in the eternal realities of God.—Wychiffe Hall, Oxford, has secured valuable extensions and freehold for future developments. In the training of Evangelical ordinands Wychiffe is making great headway.

## "BE 'APPY."

The "Church News" of St. Luke's, West Norwood, prints this saying which is attributed to Rev. H. R. L. Shepard, now Dean of Canterbury: "What I say is, life ain't all you want, but it's all you 'ave; so 'ave it; stick a geranium in yer 'at, an' be 'appy."



## NEW SOUTH WALES.

## SYDNEY.

Bush Church Aid Society.  
Annual Rally.

The Annual Rally of the Bush Church Aid Society will take place in the Chapter House, Sydney, on Tuesday, August 19, at 7.45 p.m. The Hon. Sir Philip Whistler Street, K.C.M.G., Chief Justice of N.S.W., will preside. Tea will be served in the Lower Hall of the Chapter House at 6 p.m. (tickets 1/3), the public meeting following. The speakers will include the Acropolis Missioner, Rev. L. Daniels, of Wilcannia; Sister Kathleen, Van Missioner; and the Organizing Missioner, Rev. S. J. Kirkby. Church-people and well-wishers of the Society's noble work are urged to attend. Come early, as the hall is bound to be filled. It will be a thrilling meeting. A handsome collection is anticipated.

## St. Bede's, Drummoynie.

The Rector and Parish Church have accepted a tender for the erection of St. Bede's new parish church, on a site opposite the present church property, namely, the corner of College and Church Streets, Drummoynie. It is a fine position, and the church will be easily seen from the Parramatta River and from Rozelle and Leichhardt. The cost of the building is to be close upon £10,000. The work was commenced, and the foundation stone will be laid by Sir Philip Street, Chief Justice, on Saturday, September 13, at 3 p.m.

## All Saints', Woolahra.

The Rector, Canon Langley, recently received a gift of £500 to be used in connection with All Saints' Church, Woolahra. Other amounts have come in, with the result that a handsome stone wall with iron railings has been erected along the front facing Ocean Street. Concrete paths have been placed around the church and garden plots laid out, with choice shrubs. These additions will improve the lay-out of one of the finest edifices in Sydney Diocese.

## The Church and Distress.

In response to an appeal by the Bishop Coadjutor, some 70 clergy met in the Chapter House on Tuesday, August 5, to see what corporate action should be taken to help parishes in meeting the demands of their needy church folk. There was a long discussion, in which many interesting facts were elicited, revealing the extent of the Government's provision for all in need. No decision was come to other than the calling of another meeting of both clergy and laity for the evening of August 12. The two outstanding facts of the meeting were the wonderful amount of relief work which parishes are accomplishing and the manner in which clergy were co-operating with Citizen Relief Committees.

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At the close of the ceremony the Vicar-General delivered an impressive address, congratulating the rector, Rev. E. T. Pearce, and the people of the district on their splendid achievement in erecting such a handsome edifice.

## NEWCASTLE.

## The Diocesan Churchman.

The August issue of the Diocesan Churchman is replete with references to the late Bishop of Newcastle. Eloquent testimony is borne therein as to "an outstanding leader of Australian national life. As a Bishop he was also an administrator and organiser of remarkable ability, wisdom and energy. He had extraordinary business acumen, and a legal mind which enabled him to render most valuable service in the drafting of the new Constitution of the Church in Australia, as well as in the drafting of many ordinances which made for the more efficient working of the Church in the dioceses of Bathurst and Newcastle.

"Many have borne testimony to these facts as the outstanding features of his life and work, and every paper, religious and secular, in speaking of his death has deplored the great loss to Australia of a national leader, and to the Church of a great administrator and constitution builder."

## Bulladellah.

The Rev. C. C. Edwards, rector of Bulladellah for the last three years, has been transferred to Woy Woy. A week of farewell functions throughout the parish culminated in a large and representative gathering in the Bulladellah School of Arts. Representatives of all denominations were present. Rev. A. Moore, the previous rector, revisited his old parish to participate in the event. Mr. Edwards will be succeeded by Rev. A. G. Kelly, of West Wallsend.

## GOULBURN.

## Illness of Archdeacon Bryant.

The Administrator of the Diocese, writing on August 1, writes:—"I grieve to say that my old friend and colleague, Archdeacon Bryant, is very unwell. He has gone to St. Luke's Hospital, Darlinghurst, for special treatment; and I am sure all who know him will earnestly pray for his speedy and complete recovery. The Archdeacon has been feeling much out of sorts for some months.

## Wagga Parish.

## Soup Kitchen.

It is with much satisfaction that the parochial authorities record the fact that a great deal of relief has been afforded during the winter to poor families in the town by the last activity of the Mothers' Union, splendidly assisted by members of the Red Cross Society. This has been through the running of a soup kitchen at St. John's Hall. Regularly every Tuesday and Friday morning, about midday, several of these self-sacrificing women have been in attendance at the hall to dispense hot, nourishing soup to any that asked for it. On each occasion large numbers of persons availed themselves of the free distribution, and the work of the women that prepared and served the soup must, we feel sure, have been greatly appreciated.

## A Memorial.

The memory of Rita Constance Jennings, who died a little more than a year ago, is to be perpetuated in St. John's Church, where she worshipped regularly for so many years, by a credence table. Miss Jennings was a faithful and tireless church worker who endeared herself mainly by kindly, gentle and unassuming manner, allied to a keen business capacity and practical common-sense, and churchpeople will rejoice that this memorial to her is to be erected. The new credence, the gift of Miss Jennings' mother, was purchased at a cost of more than £70. It is in oak and is a most handsome piece of furniture.

## DRAFTON.

## The Cathedral.

The annual meeting of the Cathedral parish shows that the income for the year amounted to £1087 and expenditure £947. Messrs. W. C. Sheather, W. B. King and B. Barnes have been elected churchwardens.

## St. Andrew's, Lismore.

## Memorial Windows.

A large congregation attended a service at St. Andrew's Church on July 27, when two memorial windows were unveiled and dedicated. One window was in memory of

the late Mr. and Mrs. J. McKenzie, and the other of a pioneer churchman, the late Mr. Edmund Coleman, who for 50 years had been a worker for St. Andrew's. This memorial was unveiled by another pioneer churchman, Mr. C. B. Balzer, sen. Canon A. G. Moore unveiled the McKenzie window and dedicated both memorials.

## VICTORIA.

## MELBOURNE.

## The Archbishop's Journey to England.

The Archbishop has written most interestingly of his journey to England for the Lambeth Conference. He has enjoyed a splendid voyage and evidently is a good sailor. Writing of his visit to Colombo, he remarks: "The Church of England is fighting a difficult battle there, and we must remember the needs and the temptations of our fellow Christians there. I was, for the moment, conscious of the difference between a heathen and a Christian atmosphere."

He goes on:—"Then we came across to the Red Sea and passed up the Suez Canal, reaching Port Said on June 4. Again we were conscious of the heathen countries on either side of us. Africa to the West, with all its memories of heathenism and the slave trade, and the growth of modern missionary work since Livingstone's journey in 1856. On the East we passed Arabia, the Holy City of Mohammedanism, with Mecca, its heart and all that that religion has meant for the world. It was sad to remember that North Africa was once Christian till the Church there was swept away by the Arabs in the seventh century. May God use us in our time to restore Christianity to Africa. At Port Said we were conscious of the power of Mohammedanism. During the morning we went into three different buildings, a Mohammedan Mosque, a Coptic Church, and the local English Church. The Coptic is the old Egyptian Church which survived the Mohammedan invasion, but is not very active and not at all missionary. The Mosque was very interesting and we saw some of the people at prayer. The English Church was a little gem and made me proud of my fellow Anglicans."

## The Archbishop's Unemployment Committee.

For more than three months the Archbishop's Unemployment Committee has been working arduously and effectively. Into the fund there has been a splendid flow of contributions from parishes, Sunday Schools, and individuals. The committee has been able to give much help in consequence.

## QUEENSLAND.

## Diocesan Theological Colleges.

There are two student colleges in the Diocese, St. Francis, Nundah, and St. John's within the University of Queensland. The reports on these colleges presented to the recent session of Synod proved of paramount importance.

"Canon Stevenson, Principal of St. Francis', expressed dismay at the prospect for next year as regards new students from the Brisbane Diocese. At the present date it seemed that in the College next year there would be only one theological student in training from the Brisbane Diocese, a poor contribution from 120 parishes. Other dioceses were well represented at St. Francis', and enquiries were being made from Adelaide and Melbourne. There were indications that the College was becoming famous throughout the Commonwealth. Canon Stevenson might have added that that was only to be expected after its extraordinarily fine record of late, especially in the last examination when besides other honors it carried off four first classes. The Principal also strongly appealed for books for the College Library.

Canon Robin, who leaves shortly for England, and then for the new college in Western Australia, was heard in Synod for the last time as warden of St. John's. He uttered the hope that one day Queenslanders would have the vision to do for St. John's what a generous benefactor had done for the Western Australian Church, namely, endow a Theological College with £200,000."

## NORTH QUEENSLAND.

## Bishop Feetham's Letter.

The Bishop of North Queensland arrived in England in ample time for Lambeth. He has since been renewing old acquaintances. "The welcome I have experienced in England has been wonderful, and the programme

provided for me by the always resourceful Miss Gibson is a magnificent one. I have been to visit a number of former Bush Brothers. I had two days with Wilfred Belcher, who is now Canon Missioner of St. Alban's. He took me to a beautiful 12th century church which he serves at times. All round the choir were memorial tablets to the men who had sung there in their boyhood and had been killed in the Great War. Memorials of that kind are everywhere. The Book of Remembrance in St. Alban's Abbey contains 13,000 names. Our Book of Remembrance, which is to be kept in the Cathedral at Townsville has not yet been made, but we must hope to do this soon. I had two days with Horace Boulbee and his wife and three children at Ombersley, and preached to a church packed full—nave, gallery and all—at Eveson. I had been to Worcester Cathedral that morning. Mr. Boulbee is now moving to a better parish called Havington, about 20 miles away. I have stayed with Harold Hodson and his wife and two children at Northleach. He has a beautiful 13th century church. I have also visited Rex Hodson and his wife and four children at Minchinhampton. I learn that the Bishop of Gloucester is very glad indeed to have our gallant and adventurous twins in his diocese. I need not say they are producing fine results in their parishes. At St. Peter's, London Docks, I found Frank Pond, who is proving a worthy successor to the late Father Dawnright. I have been to Ernest Dawson at St. Peter and St. Paul, Enfield. I found their congregations most attractive to talk to. To-night I have been lecturing to Tom Mortimer's people in Bristol. I have many more friends and old workers to visit. Whatever may be the failures of religion in England, all the old North Queensland priests at any rate have full churches.

"I have been to the Universities and enjoyed immensely my talks to a number of undergraduates in college meetings and in their rooms. I have been also to seven theological colleges. From several quarters there are young men who hope to come and help us in North Queensland later on. I go to my old school, Marlborough, to-morrow, and must leave that to describe to you in my next letter."

## SOUTH AUSTRALIA.

## ADELAIDE.

## Relief of Unemployed.

In all churches in South Australia on Sunday, July 27, services of intercession for Divine guidance and help amid prevalent national anxiety and suffering on account of unemployment and financial depression were held, and largely attended.

The Bishop of Adelaide (Dr. Thomas), speaking at St. Peter's Cathedral, said Australia had forgotten God. Australians had allowed themselves to become infected with the microbes of secularism, and had abandoned themselves to luxury, extravagance, sport, and pleasure, without a saving sense or proportion.

## The Cathedral Organ.

Five years ago, in April, 1925, the Cathedral authorities' appeal was made for £25,000. The objects appealed for have now been attained: a maintenance and endowment fund has been established (£8,425); electric light has been installed (£500); the old hall has been removed and re-erected, and the grounds laid out (£1,600); needed repairs have been effected; the Bishop's throne, chapter and choir stalls, and pulpit canopy have been given; many minor works have been carried out; and the new organ, the work of Messrs. Hill, Norman & Beard, has now been completed, at a cost of £9,000.

## TASMANIA.

## Prayer in Parliament.

The praiseworthy custom of opening each daily session of Parliament with prayers, which had fallen into disuse for many years, has again been revived. The Speaker, Sir John Evans, read a simple invocation for guidance and help, which was followed by the Lord's Prayer said by all members present.

## Church Hospital.

The work of collecting funds to enable the Church of England to take over the Homeopathic Hospital, Hobart, and run it as an Intermediate Hospital is progressing slowly, and the payment of the first deposit has been made. It will need, however, a very determined effort to raise the larger sums required in the next few months. The Homeopathic Hospital has always been noted for its excellent nursing and care of patients.

## The Sydney Clerical Prayer Union.

That this old-established union is "worth while" in the eyes of the clergy is seen by the good attendance of late. In these days of meetings many, this is all to the good. We all believe in the mighty power of prayer. It is good too to see the growing spirit of true comradeship between the older members and the younger clergy. Time was when, maybe, the latter felt somewhat out of place among the old and reverend seigniors. "Tis not so now. The older members are manifestly doing all they can to welcome and give their younger brethren of the clergy the opportunity of expressing themselves. This the writer, who has not been a member of this old Evangelical Society for many years, welcomes heartily as he feels that the older members have something to learn from the younger and their outlook, and the younger will benefit by the ripper experience of the older.

The last meeting was held at that old strong Evangelical center, All Souls', Leichhardt, by the invitation of the present active Rector, Rev. R. B. Robinson. The devotional address was vigorous, spiritual and practical, as we expect an address from Rev. S. J. Kirkby always to be. He based his remarks on the vision of Isaiah and applied it to the lives and work of the clergy. This was followed by petitions, prayer being, of course, the very "raison d'être" of the Union. A splendid lunch was much enjoyed.

The Rev. Canon Langford Smith gave a very thoughtful, earnest and convincing paper upon the inspiration of the Bible and the verities of the Christian faith as gathered from his own reading and practical personal experience.

The younger clergy were specially asked to speak and several contributed most helpfully to the discussion.

We came away from the meeting thankful for it, and with great hopes that it will become an ever-increasing power for spiritual good and will bind the younger and older clergy together in that true spirit of love and zeal which should ever be the characteristic of those who love the old Church.

## ON THE BLUE MOUNTAINS.

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## Reformation Observance Committee.

### Sydney Activities.

The Reformation Observance Committee in Sydney is a very active body.

So effective and useful were the celebrations and work of the Four-hundredth Anniversary of the Diet of Spire last year, that it was felt wise to continue the constructive work. The Rev. L. Gabbott, rector of Rockdale, and Mr. Hugh A. Corish are the zealous secretaries, and with a purposeful committee, much activity is in evidence. During this month, August, and on into September and October, exchange of pulpits is taking place, with lantern lectures on Reformation history and teaching during the week days. The Catholic, Apostolic, Reformed, Protestant nature of the Church of England is emphasised, together with strong vital reference and definite teaching on the challenge of these days. There is an excellent supply of literature, and this is being distributed at the meetings and may be obtained at the "Church Record" Office, 242 Pitt Street, Sydney.

## The Re-opening of St. Paul's Cathedral, London.

The following description of the service of the re-opening of St. Paul's Cathedral, London (written by Mr. George Allen, of Haberfield, Sydney, who is on a visit to England) has been sent to us by a friend.

"We had the good fortune to get into good seats near the main aisle. After five years, during which the dome area and the east end have been out of use and boarded off, during repairs, the building was held in readiness for a service of thanksgiving was re-opened and the choir mack down a side aisle. We saw the organ, which had been taken down and placed in the nave during alterations, and which had been rebuilt with electric action and some other alterations, was playing beautifully. I never heard such fine bass notes. There is an article in to-day's "Times" relating what has been done, and drawing notice especially to the bass and pedal music. Overhead, outside, we could hear the bells pealing, but they didn't drown the organ. Before the King and Queen had begun to walk up the aisle, the Prince of Wales and Duke of York, with a couple of other men, walked quietly up and took their places. Then came the main procession. The Lord Mayor, carrying the pearl handled sword, marched in front of the King, accompanied by the Bishop of London and the Queen with the Dean of St. Paul's. After them there was a distinguished looking lady with a light brown costume and black hat with black feathers over snowy-white hair. I heard some say she was Princess Beatrice. We, of course, saw everyone quite well. There were many notabilities, including the ministers, admirals, generals, etc., but they came in before the main procession and we didn't know who was who. We did recog-

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nise Sir George and Lady Fuller, however. Amongst the Bishops I noticed the Archbishop of Sydney and Bishops Long, Crotty and Crick. We heard the latter at Westminster Abbey the previous Sunday."

## The Lambeth Conference.

### A LEADING CHURCHMAN ON REUNION.

THE 1930 Lambeth Conference has now ended. How far has reunion advanced since the 1920 Lambeth? What the Anglican Church thought of the prospect of reunion is contained in their "Appeal to All Christian People," an appeal that received, almost unanimously, the approval of the 252 Bishops then assembled.

"In the Call for Christian Unity," a volume of essays contributed at the request of the Anglican Evangelical Group Movement in February of this year, there is a very interesting essay by Dr. P. Carnegie Simpson, the well-known Presbyterian Professor, dealing with this subject.

The writer refers to the meetings held in 1921-3 as a result of the Lambeth Appeal between certain Anglican Bishops and officially appointed representatives of the Free Churches, under the able chairmanship of the present Archbishop of Canterbury, such meetings being marked by unbroken friendliness and entire frankness.

### "Agreement on Fundamental Verities."

It is splendid to note that there "was complete agreement on the verities of faith."

"Let us be Christians first and then episcopalians or whatever else afterwards," pleads this convinced Presbyterian, and "Presbyterian can be stiff enough at times." Church polity should take a subordinate place compared "with a oneness in the faith." "Proportion is as essential to truth as it is to architecture."

### Advances Made Too in Church Polity.

"It was accepted that for reasons of history an essential place should be given to episcopacy." The original Lambeth "Appeal" claimed that Episcopacy would be the means of providing a universally acknowledged ministry, though not calling into question the spiritual reality of the non-episcopal ministries "which have been manifestly blessed."

### The Crucial Issue.

To clarify the position the Free Church representatives asked for a more explicit statement than that expressed in the original Lambeth appeal with regard to what may be called the "churchly character" of non-episcopal ministries. They formulated what they would desire to know, thus "Whether Anglicanism is prepared to recognise non-episcopal communions (or any of them) as corporate parts of the Church of Christ; and their ministers as ministers of Christ's Word and Sacraments."

To this question the Anglicans gave a frank reply, the crucial statement of which was, "It seems to us in accordance with the Lambeth appeal to say, as we are prepared to say, that the ministries we have in view in this memorandum—ministries which imply a sincere intention to preach Christ's word and administer the Sacraments as Christ has ordained, and to which authority to do so has been solemnly given by the Churches concerned are real ministries of Christ's Word and Sacraments in the Universal Church." The last words of this most important declaration are to be specially noted. If "acted upon" this pronouncement would be not less than epoch-making for reunion.

### Reordination.

Was this pronouncement accepted by the Anglican Church? Has it been acted upon? Later it was intimated that the preface to the Ordinal of the Prayer Book required that those in "these real ministries" must still be episcopally reordained before Anglicanism could regard them as "authorized."

"Impracticable, illogical and inappropriate."

In these three words Dr. Carnegie Simpson sums up the attitude of Anglicanism in demanding reordination. He borrows the word (1) "Impracticable" from Dr. Headlam, Bishop of Gloucester, who dissociated himself from reordination, (2) it is illogical too, as the "Times" in a leader has described as unreasonable "to ordain to the ministry of Word and Sacrament a man of whom you have just said that he is in that very ministry, and that reordination under such circumstances 'could have no solemn reality.'"

And it is (3) inappropriate, says Dr. Simpson, because ordination is one thing and it is universal, whilst authorization is another and is particular (denominational). To the Free Church view the impasse to reunion does not lie in episcopacy, but to an episcopacy which insists on reordaining those whom they have already described as exercising "real ministries!"

This is the critical situation which the Lambeth Conference now in session must face. Dr. Carnegie Simpson believes that the issue is really more critical for Anglicanism than for the Free Churches.

### "Comprehensiveness May Be a Grave Danger."

Towards the end of his essay, Dr. Simpson strikes a note of warning concerning the Anglican claim of "comprehensiveness" (that nothing must be done to close the door to further relations with the East or even with Rome).

"It is true," he says, "that an appeal for reunion addressed at once to reformed and to unreformed Christendom has its interest, but if carried beyond a certain point means that nothing can actually be done in either direction. The Lambeth Vision would thus end in a grandiose omnipotence." May God the Holy Spirit guide aright the Bishops to be true to their ordination vows and high office. Brethren, pray for them.



The Parables of Jesus.—By Dr. G. A. Buttrick, published by Hodder and Stoughton. Our copy from Angus and Robertson, price 8/6.

This is a most useful volume, clear, cogent and helpful in its presentation of our Lord's teaching on The Parables. The author gives an inspiring introduction on What is a parable? The Parable as a story—the interpretation of the Parables and their arrangement. Then there follow chapters on the Parables of the Early Ministry; Parables of the later Ministry; Parables of the Passion Week. There is a most complete index of Scripture references with the index of subjects. The outlook is modern. Dr. Buttrick has read widely, and no point is missed. His treatment is illuminating, exegetical and hortatory. We warmly commend the volume, to deaconesses, Sunday School teachers, and the clergy.

What Shall Australia's Religion Be? A pamphlet comprising a lecture given by Rev. Dr. Law, in Melbourne, as one of the series of Winter Lectures arranged by the Victorian Protestant Federation. Price 2d.

This is a timely brochure, calculated to open people's minds as to Rome's machinations and to give enlightenment to those who would seek Australia's highest good. Dr. Law marshals an illuminating array of facts, which should be known. He shows that there "has been committed to our charge as fair a prospect in the up-building of a grand national ideal as ever a people had," which, however, may be easily lost, if Australians are not seized with Rome's intrusions and are not alive to their responsibilities. We recommend it. The pamphlet may be obtained from Dr. Law, St. John's, Toorak, or from our office, Bible House, 242 Pitt Street, Sydney.

The Speaker's Bible—The Minor Prophets.—Edited by Rev. Edward Hastings; published by "The Speaker's Bible" Office, Aberdeen, Scotland. Our copy from Angus and Robertson, Sydney. Price 12/.

This series of treatment of the Books of the Bible, in an expository and hortatory way, is now well known. The volume under review, we consider is one of the best and most helpful. Each of the Minor Prophets is treated historically, as in the introduction, with guidance on parallel references, and a synopsis of the teaching of the prophecy. Outstanding texts in each are then taken and dealt with in a way that will be most illuminating to Bible Students, teachers and others. The critical standpoint is modernist—though conservative and balanced. We commend the volume to preachers. It is full of good things and will be found a mine of helpful thoughts and suggestions.

The Real Australian.—Issue of June 24. We should not be surprised if this bright and attractive quarterly of the Bush Church Aid Society has a tremendous circulation. It is cleverly edited and scintillates with informative and inspiring news of B.C.A. doings. Then, too, it has the personal reference and touch, which, of course, is bound to draw admirers and supporters! We commend this publication to our readers.

## For the Women.

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

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

### "A Worried Parent."

(By a Wife.)

"The Australian Church Record" of July 3, 1930, publishes in its correspondence columns, a letter from "A Worried Parent." This letter questions, inter alia, whether our schools and colleges for girls are turning out a wholly satisfactory product. If she may be allowed to do so, the writer would like to re-assure "A Worried Parent" via the columns of the Women's Page in the A.C.R.

We are, all of us, of course, free to have and to hold our own opinions. And upon occasion, we are ready to voice the same. This is all to the good, as it enables us to see the other fellow's point of view. And—seen from a fresh angle—light is frequently thrown upon a difficult problem.

It would appear that "A Worried Parent" holds the opinion that our girls of to-day, are not only less domesticated than those of yesterday, but that they are likely to continue so when married and in their own homes.

Well, the business girl who works in warehouse, office, or factory, all day and every day, is certainly less domesticated than her sister at the same age, of years ago. But this is inevitable and could scarcely be otherwise. Yet we all need to remember that "times change in many ways, and we with them."

Years ago, the doors of our Universities were closed to women students. When eventually opened to them, girls began to enter the medical school. Brave, young pioneers they were, for they had to work hard to break down a thick wall of prejudice. Friends looked askance. Society politely and rather coldly wondered. Even within the walls of the University itself, the girl medical student was at times subject to adverse criticism. But she persevered in the face of obstacles; she held her own; she made good; and she triumphed over difficulties which not a single man student was called upon to overcome. And she established her right.

Subsequently, whether she continued her medical work, or discontinued it, to enter the marriage state, in either case her calm common sense and practical hard work proved alike her worth and her adaptability.

The business girl of to-day, be she typist or saleswoman, generally marries, and marries fairly young. She then has to start at the beginning perhaps, to learn domesticity. But "where there's a will there's a way." And the time of the business girl has not been wasted. Far from it. The secretary, the typist, the saleswoman, the mannequin, the usher, the factory worker, have been learning, during their busy city years, habits of industry, obedience, punctuality and self-reliance. These qualities will serve them in good stead, when they start in their own homes, to lay the solid foundations of good housewifery.

Times are different! Yes, of course they are. To-day's times differ from yesterday's as yesterday's from a previous generation.

And thus, in all humility, and with all due respect to "A Worried Parent," do I venture to voice the opinion that our excessive fear for the future, may happily prove to be groundless.

Individual cases, perhaps, there have always been of sorrow and trouble, caused by too much luxury and too large an amount of freedom. But in the far greater amount of cases, our business and other girls, take up their end of the log, and continue to carry it bravely and brightly, when they enter the matrimonial pathway.

So let us not worry too much, nor give way to despair, because the times are changed, and the outlook different.

There is so much of blessing in to-day; so much of earnest endeavour; and so much of the spirit of brotherhood abroad, that it behoves us all, young and old alike, to "be strong" and to "take courage" and to go forward in a spirit of faith and hope and love.

## Melbourne Churchman's Bequests.

The late Mr. Clements Langford.

The Will of Mr. Clements Langford, a leading churchman of Melbourne, has been lodged for probate. The amount of the estate is £18,632. During his lifetime the testator was a liberal supporter of his church and various charities. Besides legacies to his widow and children and other relatives and employees, he has bequeathed his property known as Netley, Richmond, to the vicar for the time being and the churchwardens and vestry of St. Stephen's Church, Richmond, and expressed a desire that the house should be used as a hostel for men and/or women. If at any time the vicar, churchwardens, and vestry decided that it was inadvisable to carry on a hostel, the property should be either let and the rental paid into the funds of St. Stephen's Church, or sold and the proceeds invested in securities, and the income paid into the funds of St. Stephen's Church.

In addition, a number of Melbourne charities will benefit, including certain hospitals and homes, together with Ridley College, St. Stephen's Sunday School, Richmond; Church of England Home Mission Fund; Church Missionary Society.

Mr. Langford directed that the share in his estate provided to be paid over to the Clements Langford Trust be paid to the diocesan trustees of the Church of England for the diocese of Melbourne, who are to use the income in making allowances or supplementing allowances to retired clergy of the Church of England in the diocese of Melbourne.

### INCONGRUOUS.

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## "Be Ready."

Be Ready for what? A story will answer that question. A minister was walking along the street one day when he was met by three small boys. They were playing at soldiers. They were marching along in single file along the gutter, with head erect and eyes front. Each was armed with a wooden sword. Each had a shoulder badge bearing the letters R.F.A. The minister was interested. He stopped them. "I did not know," he said, "That the Royal Field Artillery carried swords." "We're not Royal Field Artillery," was the reply. "What are you then?" asked the minister. "Look at our badges," said the youngster; they should tell you. We're 'Ready for Anything.'" That is the spirit to meet life. March breast forward ready for anything.

Now, if you do that you will be ready to make the most of your chances.

It often happens that many people are not ready. Two professors read in a book catalogue that a certain bookseller had a copy of a rare book for sale. One of them made up his mind that he would go to the bookseller the first thing after breakfast and buy it. After breakfast he went to the shop, and found that the other professor had been there and bought the book before he took his breakfast. The one was ready to take his chance when it came. The other was not ready, so lost his chance.

Be ready to welcome Christ when He comes to YOU. Do not let Him pass by. Welcome Him into your heart. For as many as so receive Him, to them gives He power to become the sons and daughters of God.

So be ready.



YOUNG RECORDERS.

## The Tiger Spirit.

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 Road, Hawthorn East, E3, Victoria.

Dear Girls and Boys.

Are you all saving lots of stamps and asking Fathers, Uncles and Friends to save them in their offices?

There are some stamps in use just now that will be valuable, so look out for them—they are the ordinary 1½d. ones which have been altered to 2d. ones by having 2d. stamped across them in black.

You may wonder how all this helps missionary work, so I will tell you how it acts. The uncommon stamps you send in will be sold and the common ones will be exchanged with people in foreign countries for some of their own stamps, and as those will be uncommon here they can be sold to stamp collectors in Australia and the money taken is used for missionary work, so you can see that in this way you assist in raising money to help spread the Good News of our Lord Jesus Christ to far-away lands where the people have not even heard of Him.

You will see that our continued story is finished now. Would you like to do something for the Indian children in the villages you have been reading about? You can't kill a man-eating tiger in the clever way Ramchandar Dass did, but here is a little thing you might be able to do—make a Friendship Book to be sent to a boy or girl in India.

A Friendship Book is a book all about yourself, your home, school, parish, country. Pictures of homes (insides and outsides) can be cut out of catalogues, magazines, etc., and a separate page made for each subject.

Here are a few headings for pages: Our clothes, flowers, furniture, scenery, boys and girls, games we play, churches, animals, photo of myself, my school, church, family, etc.

A friendly message can be written on the first page, and a few words to explain that you are a Christian, because they might think you are a Mohammedan. An ordinary drawing book could be used to paste the pictures in. Well, it is time I said good-bye now.

Your own loving

*Aunt Mat*

"Hullo, Bill, sweeping out the shop?"  
"No, Dick, sweeping out the dirt and leaving the shop."

(Concluded.)

"A true word, mother: he will trouble the village no more. Did I not speak truth? The great God you have learnt to serve has saved you!" Ramchandar Dass spoke clearly and loudly. "You were forgetting Him in your fear; you were going with your prayers and offerings to the jungle—the dumb, blind jungle. But He never forsakes His children; I prayed to Him, and He showed me the way. Is He not the good God, the God of strength? 'Prove it!' said ye. . . . See what has been wrought!"

There was silence for a moment, and then a louder murmur rose.

"Yes! He is certainly great—we know it now. We have seen; the Christian's God is strong. We will tread His way. . . ."

The swami's protesting voice was drowned, and the party that came out to worship jungle gods went back through the gathering dusk to the Mission. The schoolboys led the way; carrying Ramchandar Dass on their shoulders, they swarmed into the compound, laughing and crying and shouting with excited happiness.

The news was brought to Mr. Graham; Ramchandar himself told the story.

"Help me out, lad," he said to his Head boy, and would not be withstood. The tense weariness had gone from his face as he faced his people in the starlight and gave thanks to God.

Ramchandar Dass was beside him—Ramchandar Dass, with the great weight gone from his shoulders. He had kept his word; his faith in the truth and strength of God had stood the test. All was well!

## An Anglo-Catholic Remonstrance.

What "The Church Times" calls "A carefully phrased remonstrance against episcopal policy as it affects Anglo-Catholics" has been drawn up in the form of an Open Letter and signed by more than eleven hundred priests of the Provinces of Canterbury and York, outside the diocese of London. The amazing thing about the remonstrance is its tone of "pained innocence" and "feeling of great humiliation endured for some years past." The signatories call themselves "devoted sons of the Church of England," "living men with religious minds," and make other lugubrious statements. It is a surprising document, and it should make the Bishops face their responsibilities to the Church of the Reformation, whose leaders they are! Too long have Anglo-Catholics posed in the way their Open Letter would have its readers believe.

# The AUSTRALIAN CHURCH RECORD

For Church of England People  
CATHOLIC—APOSTOLIC  
PROTESTANT &  
REFORMED

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## "THE AUSTRALIAN CHURCH RECORD"

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## Editorial.

### Music Week in N.S.W.

WE give our unstinted commendation to the celebration of Music Week in N.S.W. during the first week in September. There is no doubt that really good music exercises a distinct spiritual ministry if used aright! Well might the Psalmist say that praise is comely, and this whether it is instrumental or vocal or both. Instrumental music has proved a mighty agent in awakening, endowing and enriching the emotions. It should be skilfully done, with the set purpose of interpretation, and the desire to arouse holy and reverent sentiments. As regards vocal music, that is, the melodious and highly trained human voice, in perfect accord with the eternal laws of harmony, it exercises an extraordinary power over the soul. The merest scrutiny of the Bible shows that music is the special art that God has ever consecrated to Himself. The foundations of the world, we read, were laid to the strains of choral harmony. "When the morning stars sang together, and all the Angels shouted for joy." When the revelation of the Christ dawned upon the world's darkness the Divine Humanity Himself came amidst the Angelic songs. And when Christ instituted the Sacrament of our Redemption, He, with His disciples, sang a hymn—the refrain of the Hallel, "O give thanks unto the Lord, for He is good, for His mercy endureth for

ever." From that day to this no human art has preached to the soul of men with half the power of music. All we hope is that Music Week in N.S.W. will be consecrated to holiest and best.

### To the Women of Australia.

WE earnestly endorse Lady Stonehaven's farewell message to the women of Australia. She and Lord Stonehaven are leaving us after five years' occupancy of the Federal Government House, and well and truly have they added lustre to their exalted positions in our land. Lady Stonehaven's felicitous references to the pioneering women of this land, their noble qualities and self-sacrificing lives, are happily phrased. Well does she plead that "the old noble traditions and ideals must be firmly upheld and maintained. The same spirit with which the women of Australia gave their husbands, brothers, and sons for the war, animates the women of Australia today. The spirit to endure hardships and sorrows with a brave face, to overcome difficulties with a smile, to give up much and to help their men-kind to face adversities with bravery and perseverance, patience, and courage, will be needed even more in the future, for the trials of peace make as great demands as do the stress and tribulation of war."

We are confident that all true Australians will lay to heart these words and will endeavour to play their part right nobly in these days that call for courage, patience and Godly living. For our part, we believe that the Australian Commonwealth will have no more ardent advocates in the Old Land than our latest Governor-General and his good lady. We wish them as they have wished us, from the bottom of our hearts, God's richest blessings.

### Archbishop Duhig's Outburst.

WE notice that the Romanist Archbishop Duhig of Brisbane, has much to say derogatory of the Anglican Church and her leaders consequent upon the cabled summaries of the Lambeth Findings. He prophesies an exodus from our Church. We are convinced, however, that in this, the wish is father to the thought. It is certainly bad taste on his part and evidence of his prejudiced mind to indulge in the orgy of cheap abuse that has fallen from his lips, and especially when the full text of the Bishops' Encyclical is not to hand.

Everyone knows that it is by a constant cracking of the whip that the Roman Church leaders keep their people segregated. The Arch-

bishop's remarks come ill from him, when it is remembered how easily, through the centuries and even in this modern day, princelings and other wealthy personages have secured divorce by the Roman Rota, under the euphonious title of annulment. It is a series of stories that will not bear the light of day. The famous Bishop Ryle, of Liverpool, England, once said, "Roman Catholicism is the finest religion in the world—for the natural man." Lots of things can be accomplished for worth-while financial considerations!

### Right Use of Leisure.

THE Dean of Melbourne spoke wisely at the annual meeting of the Victorian Mothers' Union the other day when he remarked—"Mothers and sisters, I beg of you to urge all young people under your care to be players and not spectators. The spirit of the game is so often spoiled by the people who gather outside the playing-fields—people who often have a stake on the issue, and because of that stake tend to lose their tempers and become dangerous neighbours. There are far too many idle young men and women looking on at Saturday afternoon matches, instead of exercising their own muscles and improving their own physical fitness."

If this were realized there would not be the vast army of men and women at the too frequent race meetings. It is a perilous situation in a community when we find horse-racing on five days in a week and hosts of patrons thereat. The country may be on the verge of bankruptcy; poverty and distress might stalk through the land, still the horse-racing and its concomitant evils go on. It is high time the Government did something in this respect; not merely by repressive measures, but by a policy of sound education in thrift, and in the best use of our leisure. Education means drawing out the best in our young life. Let us see that all their amusements develop noble manhood and womanhood and strengthen and maintain the noblest things in life.

### The Test Matches.

AUSTRALIA has won the Ashes! Better still, a splendid spirit of goodwill has been built up and our men have proved themselves ideal Empire Builders. To us, the most significant feature about the Australians, is the fact that seventy-five per cent. of them began their cricket in Church teams. Therein lies their strength and their character and their tone. They should receive a royal welcome home!