

THE SOUTH AFRICAN JUDGMENT.

(Continued from page 7.)

holding the great Settlement made at the time of the Reformation, a Settlement signed and sealed in blood. We are standing up against idolatry as our Reformers stood; we are facing not only those in our own Church who, while outwardly Church of England, are Romanists at heart, but also that great Church full of false doctrine and superstition—the Roman Church itself, a Church which to-day is the same menace to the Gospel of Christ as it has ever been. So we are fighting the Battle of the Reformation over again, 6,000 miles away from England, and claiming the right of English Churchmen to hold to its traditions, which are based upon the only foundations of a true Church, namely, the oracles of the living God. It was for this that our forefathers died; it is for this that we strive to-day. And this principle remains intact.

Although the Court has held that the Protestant Trust has failed, and so has felt bound to interpret the Trust through the doctrine of "cy pres," it has carefully laid down that the judgment is not final, and that under certain circumstances arising—among them the obtaining of a Bishop by the Evangelical Congregations, who will more nearly fulfil the objects of the Trust—it is open to any interested party "to move the Court for a variation of the Order." From this it is clear that the Church of the Province only holds the property upon sufferance, and the Court has thereby shown that the Church of the Province has no real claim to the property from the standpoint of the original Trust, and that if our Evangelical Congregations had had a Bishop the judgment would have been different.

The Court has also reiterated that the Church of the Province is a different religious association from the Church of England, also that its Bishops are not Bishops of the Church of England. This is in line with Bishop Gray's words, when he wrote: "We must protest against the Archbishop of Canterbury interfering with the affairs of this Province, with which he has no connection, either ecclesiastical or legal." The words from the will of the Baroness Burdett-Coutts also read strangely, when contrasted with the recent judgment:—

"I hereby expressly declare that such endowments and gifts were not made by me to any community as a spiritual body, or as an independent voluntary association, but to the Protestant Church of England as now by law established under the supremacy of the Crown being Protestant."

And now let me turn to the position as I see it, and as many see it, in regard to the Church of England at home to-day; that Church of which we claim, and shall continue to claim to be an integral part, for it is this position which—if we understand it aright—enables us to perceive the real inwardness of the fight in which we are engaged—the fight for God and His truth.

Much has been made in the judgment of the close communion between the Church at home and the Church of the Province, especially in regard to the "Bishops of either Church being appointed to the other without re-consecration, and clergy being exchanged without re-ordination." It is sufficient for us to say that no Bishop or clergyman from the Church of the Province can be given any position in

the Church in England without returning to the fold, and giving his Oath of Canonical Obedience to Canterbury, just as it would be impossible for me as a clergyman of the Church of England to hold any living under the Church of the Province without signing the Canons and Constitution of that Church. There is, therefore, a clear cleavage between the two Churches.

Further, it has been stated that the Church of the Province "accepts the Standards of Faith and Doctrine of the Church of England." In refuting this we have only to turn to the Church of England to-day, and ask the question, "What, then, are those standards of Faith and Doctrine?" And the answer is plain. They are those Standards of Faith and Doctrine laid down at the Reformation, as they appear in the Book of Common Prayer and the XXXIX Articles. In the Declaration which precedes the Articles, the following words occur:—

"That no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense."

Those, then, who call themselves members of the Church of England must accept the Standards of Faith and Doctrine of the Reformation. It was because he was unable to put his own construction upon the XXXIX Articles that Newman was driven into the Church of Rome, where he became a Cardinal.

The question remains, then—Is the Church of the Province prepared to accept the Standards of Faith and Doctrine of the Church of England as so defined? My answer shall be given by putting before you the position in England to-day. The Church of England is in a chaotic state, civil war is in progress, and the Ecclesiastical Authorities are striving to do away with Parliamentary control in Church matters, and to remove—as Bishop Knox says—"from the purview of Parliament all legislation which is of a purely spiritual character." The rejection of the Revised Prayer Book by the House of Commons—not once, but twice—has made the Bishops more determined than ever to have their own way in regard to this. Accordingly, we have the spectacle of Anglo-Catholics, with the approval in many cases, of their Diocesan Bishops, introducing Roman Doctrines and practices at will and calling them "Catholic usage." On the other hand, we have those who steadfastly uphold the Reformation Settlement with its central doctrine of "Justification by Faith," and there can be no question as to which is right. Our final reference must be—not to fallible Bishops, who are deliberately undermining the Reformation Standards of Faith and Doctrine, but to the approved background of our Church as she reappeared at the Reformation, cleansed from all the impurities and superstitions of Rome.

The Church of the Province is a child of the Tractarian Revival, and so links itself with the lawbreakers in England. The true position is, therefore, summed up by Bishop Knox in no uncertain way, as he deals with the anarchy on the part of many of the English clergy, when he writes:—

"The Tractarian Revival was a claim to exalt the Bishops as successors of the Apostles, and the clergy as their representatives in parishes. What began as a kind of academic claim

was soon found to involve doctrinal and devotional practices of the utmost consequences. The great work of the clergy as priests of the 'Catholic Church' was found to be the revival of the Mass, restoration of the belief that the altar was the throne on which the priest caused the Body and Blood of Christ to descend to be worshipped, and to be presented in sacrifice to God the Father. With this belief revived not only additional services, austerities, and what St. Paul would have called 'works of the law,' but also great pomp in the order of worship. Vestments of splendid hues adorned the priest, the air of the Churches reeked with the fragrance of incense; banners, images, holy water stoups, confessional boxes were introduced, until it became hard to distinguish our Churches from those of the Roman Catholics."

It is for us as Protestants and Evangelical Churchmen to say whether these are the characteristics of the Church of the Province, or not; but if they are, to refuse earnestly and wholeheartedly to have anything to do with a Church which draws its very life-blood, not from the Reformation, but from a movement within our Church which seeks to overthrow it. Well may we say "To the Law and to the Testimony," as we take our stand upon the Church of England, Protestant and Reformed, with its final reference, not to the words of sinful man, but to the Inspired Word of God.

Let me close by quoting Bishop Knox on our Faith as Evangelicals:—

"Evangelicals regard all humanly wrought righteousness as worthless in the sight of God, and put their whole trust in the righteousness of God, which is ours by faith. God, indeed, be it said with all reverence, is not ruled or bounded by our Creeds. Saving Grace is His gift, and He gives it to whom He will."

I will not work my soul to save,
For that my Lord hath done;
But I will work like any slave
From love to God's dear Son.

Diocese of Grafton.

THE BISHOP'S SON RETURNS.

Mr. Marcus Ashton, son of the Bishop of Grafton, who returned to Sydney last week, on the S.S. Rabaul, spent the last two years studying sociology, international politics, and theology in England and on the Continent. He was in Cologne at the time of the march into the Rhineland, and was also in Germany during the last election. His view of the situation in Europe is that, although it is worse than in 1914, he himself does not think there will be war in the next six months.

"I do not think that Germany wants war. I am certain that the ordinary people of Germany do not," he said. "But the trouble is that because of Nazism the younger generation are more eager to fight and die for their country than ever before. They consider themselves so impoverished, and so badly treated since the last war that there is no hope of recovery."

"This has bred a desperation that is very dangerous. But I myself do not think there will be a European war—not yet." Mr. Ashton also said that there was far more dissatisfaction against the regime in Germany than the rest of the world believed. Hitler himself is beyond criticism; but Goebbels and Goering are frequently spoken against. The elections were a complete farce. In one little village the official record was that only four people voted against Hitler. However, one man told Mr. Ashton that all his friends and relatives voted against Hitler, and they themselves told him many more than four.

"But one says that sort of thing with great danger in Germany," he continued. "In this particular case my informant got into trouble with the police for mentioning the matter to me."

"Britain is still the most pacifist country in Europe," Mr. Ashton added, "although the average Englishman has suddenly become very worried about his country's lack of military preparations."

A Paper for Church of England People

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Editorial

Sydney Synod.

THE Synod of the Diocese of Sydney, which is in session this week, is a memorable one. The presence of the Ven. A. E. Sharp, Archdeacon of London, lends distinction to the large gathering. He was to preach the Synod sermon and give an address one evening. The question of increased pensions to the widows of clergy is bound to create considerable discussion, while the matter of church finance is ever a pressing one. The Church must set the highest standard in this regard and allow of no questionable and adventitious means in the raising of parochial finance. The ways of the world in this, as in other matters, spell untold mischief in the spiritual work of the Church. Should Canon Langford Smith's several motions with regard to the Constitution question be carried, Sydney will have nailed its colours to the mast conclusively. The issue is clear and plain, and the Standing Committee's report and the motions in question speak with no uncertain voice. We pray that the session will be fraught with much blessing.

Severe Indictment.

"HOW do children spend their leisure time when they leave school?" was the very pertinent question the Bishop of Willochra asked in his Synod charge last week. He replied by stating that the majority spend it in looking at the illustrations in papers and magazines, and at racing news and accounts of football and cricket matches. They read poor fiction.

Very few do any solid reading. They are to be found at the moving picture shows, betting shops, dance halls, billiard saloons, ice cream shops, watching matches on the sports grounds, attending races and so on. Doubtless the Bishop has in mind his own huge backblock diocese, with its few big towns and a widely scattered population. If what he says is true, and we have no reason whatever to doubt it, his words are a severe indictment of a large section of Australian youth. Not only so; it is a grave reflection on parents and on the school system in vogue. For a long time we have felt that there is some vital thing missing in our State educational system. There is any amount of mathematical and other instruction of that sort in our schools, but as for the inculcation of the basic virtues of life and development in culture, refinement in our schools, much leeway is to be made up. There is something of a radical sort missing from schools.

It is the religious and spiritual atmosphere. The State educational system is, to all intents and purposes, a sort of factory, turning out boys and girls with a certain amount of schooling whereby they may get a living. There are high schools, domestic science course, activity schools, and so on—all most useful in their way—but as for training in the knowledge of God, in His worship and ways, there is practically nothing. There are leagues of bird lovers, League of Nations Unions, nature study and the like, but of definite Christian teaching, the Holy Scriptures, the place and purpose of the Christian Church, there is practically nothing. The Christian Church, its Divine work and witness, do not come within the schools' purview as such, with the result that the world's greatest and noblest institution never gets a solid footing in the mind of the growing child. Where parents are faithful and set a worthy example, there is no difficulty; but in the case of others, and these are in the majority, the situation from the Church's standpoint is lamentable. However, we believe that there is an awakening to this grave weakness in the State's educational policy.

A Sidelight on Spain.

IT is a well-known fact that Madrid the capital city, is the stronghold of the present Government in Spain. The reactionary rebel forces are doing their utmost to bring about its downfall. For many years this great city has held an annual Book Fair. It lasts for many days. It was hardly over the other day, when the military caste, joined by the grandees and the Romish Church leaders, rebelled against the Government in power. At this Book

Fair a total of 15,317 volumes of the Holy Scriptures was sold by the British and Foreign Bible Society. The Fair was opened by the President of the Spanish Republic, Don Manuel Azana, translator into Spanish of "The Bible in Spain." He visited the Society's stand and was presented with a Latin New Testament. Pocket Bibles were given to the President of the Council and the Minister of the Interior, and New Testaments to a number of officials who accompanied them. Fewer Gospels were sold this year than on previous occasions, the emphasis being on the New Testament. The total sales were 835 Bibles, 1,831 Testaments, and 12,651 portions. On "Children's Day," pupils from the Madrid schools were brought by their teachers to see the Book Fair, and the opportunity was taken to distribute among them some Scripture portions, which were paid for by local friends.

All of which is most suggestive and interesting in view of the fact that Roman Catholic leaders would have people believe that wild and woolly Bolshevism is coming into Spain to the utter abandonment of Christianity. However, it is not so. We need beware of Rome's propaganda.

Another Centenary.

NEXT month the four hundredth anniversary of the death of the great Bible translator, William Tyndale, will be commemorated. We trust that it will be a worthy commemoration, coupled with full and clear teaching on the place and power of God's written Word. Moreover, a month later, there will be another centenary, and that the commemoration of the death of Charles Simeon, of Cambridge.

Evangelicals of all schools of thought are at one in their reverence for that great Christian personality. Nor will it be only Evangelicals who will pay glad tribute to the spiritual achievements of this great leader in the spiritual life a little over 100 years ago. Wherein lies the greatness of Charles Simeon? Some will see it in his genius for pastoral work, others in his capacity to capture for God the imaginations of undergraduates, others still in his world-wide vision, so rare in his day, which led him to play so large a part in the development of missionary enterprise. But may it not be claimed that in no one of these alone, nor in all of them together, lies that quality in the man which made him the spiritual force he was in his own day and gave him that prophetic quality which still influences us to-day. Surely the secret of his personality and of his many-

sidedness is only to be found when all these are seen as unified in his lifelong aim of winning individual men and women to Christ. He subordinated all other considerations to this end. With this in view he determined, as the tablet in his Church reminds us, to know nothing but Jesus Christ and Him crucified. That was the dynamic in his own life and the inspiration of his whole ministry. If a man can be said to personify a movement, then Charles Simeon personified the Evangelical revival, and just because that revival is going forward in our own day to fresh achievements for the glory of God, the hearts of many will be thanking God this coming November for the life and witness of His faithful servant, Charles Simeon.

Death-Knell of Sport.

It needed to be said, and we are thankful for the quarter from whence it has come! Mr. A. R. Dransfield, Secretary of the Hunter River District Cricket Umpires' Association, speaking last week in Maitland, New South Wales, issued a warning that gambling would sound the death-knell of sport.

"The greatest bugbear to the encouragement of any clean sport," he said, "is the alarming growth of gambling among our youths. Encouragement of this evil may be laid at the door of broadcasting stations, which broadcast results of races, and a Government too weak and avaricious to curtail this pernicious pandering to a recognised weakness in the Australian complex.

"It is saddening to realise," Mr. Dransfield added, "that the youth of our country more and more prefers to gather in an atmosphere the reverse of healthy, drawn by the elusive will-o'-the-wisp magnet of 'something for nothing.' It is high time the Government realised that the logical outcome of allowing encouragement of this weakness, apparently inherent in human nature, will be a gradual diminution of the national, mental, and physical well-being."

Such vigorous and well-merited denunciation of the mania for gambling so prevalent in Australia, has not come from "kill-joy parsons" as the mob delights to say, but from a gentleman right in the thick of the world of sport and conversant with all its doings. We trust that the words will be productive of much good. In spite of any derogatory remarks, clergy and Sunday School teachers have a grave responsibility in this matter. They must never fail in their teaching and inculcation of high moral and ethical principles in peoples' lives, if only for the ultimate common good.

Unfortunately, in New South Wales the biggest agency for the spread of gambling is Mr. Stevens' Government. They know and admit its demoralising nature. They punish young men and Chinamen for playing games of chance, and they run the biggest gamble in the State because they need money for hospitals, and would rather demoralise the people than risk unpopularity by imposing a small tax. Weak and avaricious, Mr. Dransfield rightly called them.

In the Children's Corner of Manchester Cathedral the following prayer occupies a prominent place:—

Jesus, be Thou in me,
That other souls may find
Not an estranged mind, repelling ruthlessly,
Not a disgruntled spirit, reviling enviously,
Not a depressed soul, infecting cowardly,
But find Thee, Jesus, Thee,
Thee looking in mine eyes,
Tender, benignant, courageous, wise.

Quiet Moments.

The Oxford Group and the World To-day

Broadcast by Dr. Frank Buchman.

(Transatlantic broadcast from the B.B.C. Studios, London, over a nationwide network of the Columbia Broadcasting system, New York, August 9, 1936, to a potential audience of 70,000,000. Reception was perfect on both the East and Pacific coasts.)

I AM speaking to you all from Europe, where, hourly, news of revolution is coming in. During the next fifteen minutes you can, if you like, learn how to take part in a revolution yourself. It takes a passion to cure a passion. And the Oxford Group's answer to revolution is more revolution—the revolution in human nature, which is our only hope...

Now, let me give you a picture of that Oxford Group demonstration in the buildings of the British Industries Fair, Birmingham—largest covered hall in Europe, and industrial showroom of the British Empire. Something happened that week-end. You saw Britain on the move. Thousands came from every part of the Empire, Twenty-one special trains brought crowds from all over the British Isles. Thousands more came by bus, car, bicycle, on foot, and by air. There were contingents from thirty-five different countries—five hundred from Holland alone. The message of the Oxford Group reached millions through Press and newsreel. Millions more took part through a world broadcast which was heard in all five continents, and by ships at sea, and was summarised for that world audience in seven different languages.

Tramping Feet.

Europe to-day echoes to the tramp of marching feet. Picture the response of that vast audience at Birmingham to more than a thousand youth of many nations marching together in a new enlistment.

What is this enlistment of the Oxford Group? Whither are they marching? And why are they marching? In an age of material revolution they have enlisted in a spiritual revolution. They are enlisting in the moral equivalent of war, which may yet prove to be the answer to that August day twenty-two years ago.

I was present at the Disarmament Conference in Washington in 1921. In the face of that post-war chaos there came the conviction that what was needed was God-guided personalities to make God-guided nationalities to make a new world. It is that vision we are beginning to see realised to-day. Nationalism can unite a nation. Supernationalism can unite a world. God-controlled super-nationalism is the only sure foundation for world peace.

What is our real problem? You all know what a drought is. Well, we are suffering to-day from a spiritual drought. Fear and greed are like a dust storm. They spread over nations. They blind and choke people. They set men against men, class against class, nation against nation.

War in Spain.

Take the war in Spain. Whichever side wins, the human factor will remain. War is no answer to suspicion, jealousy, lust and fear. No, the answer

does not lie in a winning side—even in an election campaign—once we have gotten away from the things that really matter.

National and world problems remain the same because the root problem—human nature—remains unsolved. Until we deal with human nature thoroughly and drastically on a national scale, nations must still follow their historic road to violence and destruction. Three thousand miles of ocean do not change this fundamental problem—and will not save us if we fail to solve it. The symptoms may differ in Europe and America. The disease is the same.

Now, what is the disease? Isn't it fear, dishonesty, resentment, selfishness? We talk about freedom and liberty, but we are slaves to ourselves.

There are only two possible alternatives to-day—collapse or God-control—and collapse is simply the selfishness of all of us together. Collapse or God-control. You and I, if we are selfish, are part of the disease; just as you and I, if we are God-controlled, can be part of the cure.

A World-Wide Christian Front.

What we must have is a world-wide Christian front against the oncoming forces of materialism. We read of burning churches. The only answer to burning churches is a church aflame.

The God of efficiency is not enough. Goodwill and good words do not reach the heart of the trouble. Idealism has not succeeded. The truth is that any lasting social and economic recovery can only be built on the foundation of a moral and a spiritual recovery.

When you and I are not 100 per cent. God-guided and God-controlled, we are really helping chaos. All lukewarm people are really helping chaos. The fate of nations depends upon whether you and I are God-controlled.

A new illumination must come to the world. I knew the man who gave us electric light. You can still see his first bulb, which Mr. Ford treasures in his laboratory at Dearborn. Everyone can get light to-day, provided he makes contact with the power station. And it is just as practical to make contact with God. Steinmetz, the great scientist, foresaw this when he said that the next great discoveries would be in the realm of the spiritual.

God has illumination for us, if our contact is good. What we need is a supernatural network of live wires across the world to every last man, in every last place, in every last situation. That is the new philosophy of living we need to develop.

God-control is the answer not only to revolution, but in revolution. In a revolution I went through not long ago, God gave me direct orders to stay in a place which the authorities had said was the most dangerous of all. I stayed. Others, who fled in search of safety, nearly lost their lives. My friend and I were perfectly safe.

The world's safety, America's safety, Canada's safety, your safety, the safety of your home, lies in God-control.

Brains alone are not enough. It is obedience that counts—obedience to God, America, Canada, must learn to obey. The Secretary of State, Mr. Hull, recently said that what America needs is a prophet note—a modern Amos to give a new message to the nation. God spoke to the prophets of old. He may speak to you. God speaks to those who listen. God acts through those who obey.

Suppose to-morrow morning, you get up a bit earlier and try listening to

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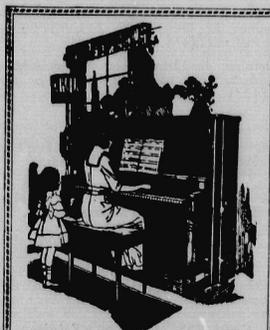
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God. Remember God gave us two ears and one mouth. So why don't you listen twice as much as you talk? Why not get the family to listen, too? Why not a spiritual radiophone in every home?

I plan shortly to return to America and Canada, and hope to meet you all again. Meantime, we can listen-in every day. If we do, and if we obey what we hear, it is conceivable that together we may usher in the greatest revolution of all time, whereby the Cross of Christ will transform the world.

To Whom Shall We Go?

(By the Rev. W. F. Pyke, B.D.)

Dr. B. H. Streeter, in his recent book, "The God Who Speaks," says that the greatest need of mankind to-day—socially and individually—is a true sense of direction. Our world, he says, is like a great Atlantic liner deprived of its rudder, chart and wireless, yet compelled to go "full steam ahead." There is magnificence, comfort and pulsating power in the world, but whither are we going?

Here, I think, Dr. Streeter touches a very vital truth we should think seriously about. Does our life to-day depend solely on the accident of circumstances, and the ever-changing balance of conflicting interests? If so, then we might well despair and leave the world to the survival of the fittest, and that means to-day those who are the best equipped with material things in life's struggle.

We are witnessing to-day a great conflict between practice and ideals. The history of civilisation is largely the story of man's efforts to attain his ideals after many struggles, failures and adjustments to the realities of life.

Then there came into this world Jesus Christ, with His New Ideals of Divine Fatherhood and Human Brotherhood, with the injunction of His teaching to "Bear ye one another's burdens, and so fulfil the Law of Christ."

The modern tendency, both in Science and Religion, is that of isolation, individually and nationally. There is, of course, a certain solitariness in religion. "The journey of the spirit must be made alone. No one can share that with us." At the same time, our greatest need is a "Community of Action." Even the habit of Public Worship and the assembling of ourselves together for fellowship has become less general than it used to be.

Again, applied science has developed so enormously that modern man is so smothered with scientific and mechanical devices, that he has no chance to stop and think. And he has little guidance in choosing for himself between them.

Here, then, is the Church's task. People want guidance. They want certainty and assurance. They want to be told with no uncertain voice just where they stand in relation to the modern world, and where God and the Church comes into it. But does the Church speak with one voice? There are so many different voices. Where can they find a Church that speaks with authority?

There is the Roman Church. Her appeal to historic tradition has always had its response in certain people's lives. Others are being influenced by the modern tendency of Groups. The spread of the Oxford Group Movement is an example of how Group-minded people can capture the imagination of many of our youth.

Both these place a restriction on freedom in thought and action which sooner or later becomes irksome. Belief is the centre of character, and shapes nine-tenths of our conduct.

Has our supposed freedom and independence weakened the authority of the Church in moral and social questions?

How can the Church in these days come into the full stream of enthusiastic energy in our national life? Where is all our energy going to-day? Is it going into moral and ethical ends, or into material and selfish ends? With all our scientific progress and our great social experiments based, as they are, on a practical humanism, our modern world needs some driving force to keep it all going and to give it all meaning.

We should like to see a frank discussion in a conference by all our leading scientists, economists and religious leaders on the ideals and principles of Christianity and to see how and principles of Christianity and to see how to interpret them and use them in our present state of unrest and uncertainty. Such leaders, seriously working together, could, I feel sure, clear up quite a lot of difficulties.

There is no doubt that, if our civilisation is to be saved, then Christian principles must be infused into it. These alone can give men the driving force that is needed in our national life, and to give nobility and vigour to all our ethical and social aims.

The modern State is challenging the Church to do this. If the Church fails to do it, then the State, as in Russia and Germany, will exercise an increasingly restrictive authority over us and rule out God from its decisions, by making religion purely a personal matter.

If we really believe in God and His guidance, then there is available to us all the resources of Heaven. If we really want God to guide us in these days, then we shall need to be cleaned up, straightened out and disciplined. Judgment must begin at the House of God.

Man needs guidance. He needs the recreating Spirit of God. He needs redemption. There are many people dissatisfied with the materialistic view of life and feeling the need of something higher. They are not always certain where to look for guidance. They are left to drift into something that often becomes merely a habit, and never know the joy of an abundant life in Jesus Christ.

Sir E. J. Russell, in his biography, compares life of fifty years ago with the present day. Christian teaching then was absorbed as our daily food, without much thought or questioning. Now everything is questioned. There are so many voices urging us in varying directions.

Where is the united voice of the Christian conscience to be found? The future of the human race may depend upon whether a considerable portion of it will go on holding the Christian Faith.

We believe that man is a being that can be changed. He can be persuaded, and his will influenced from evil to good. This is the faith of the Church.

Have we to wait for some catastrophic event that will frighten people into a belief in God, or do we believe in the transforming power of the Christian ideal? The moral dynamic of the Gospel, in its enthusiasm for humanity and its appeal to the consciences of men, can set going a mighty force of spiritual energy which would "turn the world upside down." How to get the whole professing Christian Church into a spiritual movement which will attack the paganism of to-day. This is our need!

The "outsider" is saying to the Church: "It is your move." Are we moving?

Reading Church Newspapers

Trenchant criticism of some Church people who never read Church newspapers was made by the Rev. C. B. Mortlock, when speaking at the New Green Quarterly luncheon in London. He failed to understand their attitude—and they included some highly placed dignitaries among them—for they boasted of the fact that they never read a Church newspaper. They appeared to have as much cause for congratulation as a member of the medical profession who never read the British Medical Journal or looked inside the Lancet, under the impression that he was thereby conferring some eminence on himself. On the contrary, Mr. Mortlock considered that it was the plain duty of every member of the Church to read a religious newspaper, and said that, if that duty were recognised, the effect would be prodigious. As it was, there could be no doubt of the genuine religious influence of the religious papers.

THE MOTORIST'S PRAYER.

The following was quoted by the Vicar of Eastbourne in a broadcast sermon:—

Grant me a steady hand and watchful eye.
That no man shall be hurt when I pass by.
Thou gavest life. I pray no sin of mine
May take away or mar that gift of Thine.
Shelter those, Lord, who bear me company,
From risks of fire and all calamity.
Teach me to use my car for others' need,
Nor suffer me to miss through love of speed.
The beauties of Thy world; that thus I may
With joy and courtesy go on my way.

Wayside Jottings

(By a Wayfarer.)

PRAYER FOR RAIN.

WE are sure that the readers of the A.C.R., by a very large majority, will agree with the Rev. D. F. Brandt and with the Rev. A. Driver and the Rev. R. J. H. McGowan, rather than with the Rev. W. Mullan, on the subject of Prayer for Rain.

Readers of the S.M. Herald will doubtless remember that in the issue of Monday, September 7, a short paragraph appeared, recording that the Rev. W. Mullan, in a sermon delivered at Crafton on the previous night, had deprecated prayer for rain. He had much sympathy, he said, with those who believed that to pray for rain or for fine weather was a simple act of faith justified by experience; and he would not ask them to give up that belief. But for himself, he would not feel justified in praying that God would arrange the seasons to suit his (Mr. Mullan's) personal convenience; and it seemed to him that prayers for rain were much on the same level as the incantations of the heathen rain-makers.

"Prayer," said Mr. Mullan, "is meant to operate in the field of moral and spiritual things, and not in the physical. Any person with common sense will realise how absurd it is that someone should be praying for fine weather for his missionary garden fete, while the farmer is praying for rain to save his perishing crops. A little more knowledge of climatic phenomena would show both how unwisely they were using a great gift, etc. etc."

Commenting on all this, the Rev. F. D. Brandt, ex-Moderator of the Presbyterian Church, said: "It is our duty to pray for any legitimate thing of which we are in need. God expects us to use our common sense, but with that proviso, it is proper to pray for rain. We are definitely entitled to pray to God for anything we want."

Similarly, the Rev. A. Driver, President of the Baptist Union, said he decidedly believed in praying for rain; for God could hear and grant the prayers of His people. And the Rev. R. J. H. McGowan said that he believed in praying for whatever we need, for that was the Lord's Own teaching.

After such eminent men have spoken, there is not much need for a mere Wayfarer to say anything. But there are so many who have doubts on this matter that it may be as well to add a few words.

Many will remember that Dr. Moorhouse, when Bishop of Melbourne, during a time of severe drought, refused to appoint a day of Prayer for Rain. "God," he said, "gives us plenty of water, but we let it run to waste; and therefore we have no right to pray for more."

Of course, the fallacy of the Bishop's argument is plain to every Australian. It lies in the fact that no amount of water conservation can make up for the want of rain. Let the "man on the land" build up never so many dams, and erect never so many tanks, they may indeed suffice to keep the cattle and sheep alive and to supply human needs; but how are dams and tanks going to water effectively anything up to or beyond 100 square miles of land; or an immense South Australian wheat-growing area.

The Wayfarer was told by a lady who had experienced them, of the trials of a seven-year drought on a sta-

tion in South Australia, some forty miles from Port Augusta, before the railway was built. One by one all the tanks and dams dried up. The last, meant for the use of travelling stock, was taken in charge by the police, and no animal allowed to come near it; and a quart of green, slimy water was given each day to every person applying for it; and that had to do for drinking, cooking and washing. Every day the men would go long distances on foot, looking for stinging-nettles and dock leaves; when they found any they would carefully strip the leaf from the stalk and cover the plant with brushwood, hoping that the leaf would grow again; and the lady told the Wayfarer that a tablespoonful of boiled stinging-nettle seemed the most delicious food she had ever tasted. One wonders whether the Bishop and those who think with him, ever heard of such cases as these (and there are worse cases), that they should disapprove of Prayers for Rain.

But even that doesn't touch the real fallacy of the Bishop's position. Let us suppose that our sufferings from drought, or from any other evil, are, as the Bishop assumed, really and entirely our own fault—the result, let us say, of our own laziness or want of foresight. Will those good and wise people really tell us that we are, therefore, precluded from crying to our Heavenly Father for relief? Do they really manifest such righteous sternness in their dealings with their own children? Because Johnnie was disobedient in climbing the tree, did they really refuse, therefore, to pity his broken arm? Oh, if our Heavenly Father so dealt with us, how limited, how terribly limited, would be the range of our petitions!

The drunkard, the sinner who, in any one of a hundred ways, is suffering for his sins!—will the Bishop forbid them to cry to God for help? Surely not, but just the contrary! Well, then, we have only to carry the principle further; and the liberty that they would urge upon us in spiritual matters, let them not deny to us in temporal matters.

But what about the case urged by the Rev. W. Mullan, when one man prays for fine weather for his missionary garden fete, and his neighbour prays for rain to save his perishing crops, with the wholly wrong implication that both cannot be granted. Shame on us that anyone should so limit to our own narrow range of ideas, the infinite possibilities that lie in the hand of our Heavenly Father to Whom nothing is impossible. No true prayer offered in Christ's all-prevailing Name, is ever unanswered. It may not be granted in the form in which we ask it, but it cannot fail to bring a blessing. Somebody has said that very often, while we are looking for the blessing at the front door, it has already slipped in at the back door, and is already domiciled in the house.

The man who prays for fine weather for his missionary fete—is it the weather that he really cares about, or is it the raising of funds for his Master's work? Well, then, if, during the afternoon it pours with rain, but the money comes in, all the same, for God's work, in God's unforeseen ways, is not that man's prayer answered?

And the farmer; is it really rain that he is praying for? No, it is the money to pay his rent and maintain his family, and to provide his good wife with new hats. And if in God's wonderful providence these are supplied, is not his prayer answered, though not a drop of rain fall for a month? "Ask and it

shall be given you," is Christ's faithful word; but let us thank God that as the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts; and that He doesn't answer our prayers according to the blundering terms in which we ask them, but according to His own love and wisdom.

The Rev. W. Mullan is right in what he says, though perhaps not with the most complete rightness. He is right, for his real intention was to echo and enforce Christ's words when He says, "Seek ye first His Kingdom and righteousness, and all these things shall be added to you." But he is, perhaps, falling a little short of the breadth and height of the promise that is surely implied in the great command, "In everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which passeth all understanding, shall guard and garrison your hearts through Jesus Christ our Lord. But he is surely mistaken in putting prayer on a level with heathen rain-making incantations.

So we will ask first, and with all confidence, for the best blessings; but we will ask, also, with no less confidence, for the rain.

The dear Lord hears and pities all;
He knoweth all our wants;
And what we blind folk ask of Him,
His love withholdeth or grants.

And so I sometimes think our prayers
Might well be merged in one;
And nest and perch and hearth and church,
Repeat "Thy Will be done."

—Whittier.

Hymns for Sundays and Holy Days.

(Numbers in brackets indicate easier tunes. Communion Hymns are not included.)

Hymnal Companion.

September 27, 16th S. aft. Trinity.—Morning: 121(371ii), 422, 233, 151; Evening: 318, 122(41), 306, 35.

October 4, 17th S. aft. Trinity.—Morning: 568, 426, 159, 582; Evening: 131, 573(427), 61, 224.

Hymns, A. & M.

September 27, 16th S. aft. Trinity.—Morning: 633, 437, 290, 184; Evening: 176, 220, 683, 537.

October 4, 17th S. aft. Trinity.—Morning: 242, 629, 255, 292; Evening: 360, 626, 386, 540.

A Romantic Find

Great MSS. of St. Paul's Epistles.

The discovery of a manuscript copy of the epistles of the Apostle Paul of a century earlier than the great codices, is an event of note for all Christian people. It is the oldest MSS. of the New Testament, comprising as it does all the Epistles of Paul save those to Timothy, Titus and Philemon. It includes Hebrews which follows Romans in this MSS., so being placed second in the whole collection. It is said that Sir Frederick Kenyon is preparing an edition of this find. The story of its discovery is another of the romances of Biblical discovery. Mr. A. Chester Beatty, who owned 10 leaves of this MSS., recently bought a quantity of manuscript from an Egyptian dealer. To his delight there were 46 more leaves of the very manuscript of which he owned ten. The University of Michigan had thirty more leaves of the same ancient book. So 86 out of a probable hundred have been found.

With the exception of a few lines, the papyrus on which it is clearly written in ink is in excellent condition. The Greek letters are stated to be easy to decipher. It comes from somewhere in Central Egypt—no one knows just where. The future may hold other surprises which are locked away among sand and ruins.—"Bendigo Church News."



The Rev. Harold Costley-White, D.D., headmaster of Westminster School, London, has been appointed to the Canonry of Westminster, vacant by the death of Dr. Percy Dearmer.

Sir Richard Lodge, Emeritus Professor of History at Edinburgh, and younger brother of Sir Oliver Lodge, died on Sunday, August 2, in a London nursing home, at the age of 81.

Canon P. E. James, M.A., Vicar of St. Paul's pro Cathedral, and Vicar-General of the Diocese of Wellington, New Zealand, and who was in charge of the Diocese until the arrival of Bishop Holland, is on a visit to Australia. He has had a strenuous time since the retirement of Bishop Spritt some twelve months ago.

The Rev. G. P. Birk, recently of St. Thomas', Auburn, was inducted as Rector of St. Matthew's, Windsor, on Sunday, September 13. Members of St. Thomas' Choir, Auburn, shared in the service.

The Rev. John Holland arrives this month in Wellington, N.Z., from England, and will be ordained priest in St. Paul's pro-Cathedral on St. Michael and All Angels' Day, September 29th. He will serve as Assistant Curate at All Saints', Palmerston North. Mr. Holland is no relation to our own Bishop, and it is a remarkable coincidence that at the first Ordination held by him he should be ordaining as priest one who bears his name.

The Rev. Dr. A. P. Elkin, Professor of Anthropology at the University of Sydney, returned last week from Honolulu, where he attended a conference on the education of native races in and around the Pacific. The conference, which was attended by educationists and anthropologists from all the Pacific countries, lasted six weeks. Dr. Elkin is a member of the Australian Board of Missions, and is on the clergy staff of the Diocese of Newcastle.

The Right Rev. Dr. Graham Brown, Bishop in Jerusalem, and the Assistant Bishop of Lahore (the Right Rev. J. S. C. Banerjee), who have been in Australia for the Bishop of Broughton celebrations and subsequent deputation work, sailed for Palestine and India respectively by the "Comorin" last week.

Much interest was taken in the marriage of Archdeacon J. H. A. Chauvel, of Broken Hill, N.S.W., and Miss Joyce Linedale, which took place in St. James' Church, Sydney. Archdeacon Chauvel is the eldest son of Major Chauvel, O.B.E., of Stanthorpe, Qld., and nephew of General Sir Harry Chauvel, of Melbourne. The bride hailed from North Queensland. The Rev. Dr. Micklethwaite was the officiating minister.

Mr. M. D. Davies, who has occupied the position of catechist at St. John's, Campsie, under Rev. W. H. Croft, for over seven years, has resigned, as from 1st September.

The Diocese of Tasmania has lost a truly loyal and devoted layman through the death of Mr. R. W. G. Shoobridge. His record of service in helping to build up the work of the Church in Tasmania must surely be unique. For half a century he was a lay reader, for 40 years a Churchwarden and Synodman, and for 25 years treasurer of the Diocese and a Church trustee. He also took a warm interest in the Church of England Men's Society, as well as in parochial and municipal affairs.

From the T. G. Macarthy Trust in New Zealand, the following grants have been made to Church institutions in the Wellington Diocese:—St. Barnabas' Babies' Homes, £120; Missions to Seamen, £200; St. Mark's Church Primary School, £65; St. Mary's Homes, Karori, £475; the Wellington City Mission, £900; St. Stephen's Parochial Day School, Marton, £35. The distribution of funds this year was a record one, amounting to over £16,000.

The Right Rev. Dr. Azariah, Bishop of Dornakal, India, will visit South Australia during the last quarter of this year for the Church's centenary there. He will visit other States in Australia during his sojourn here.

After over 57 years' work in the Diocese of Bathurst, for 31 of which he was Archdeacon of the Lachlan, Archdeacon and Mr. Neild have now removed to Sydney. For the last four years they have been residing in Parkes, where he occasionally assisted the Rector, and helped in several other parishes. Prior to their departure the Rector of St. George's Church, the Rev. W. J. Conran, on behalf of the congregation, presented him with a handsome rug. In doing so, he bore warm testimony to the long and faithful labours of the Archdeacon, and also the good work of Mrs. Neild. Their 20 years in Parkes in the early days was still remembered by many with affection. On the eve of his departure a representative gathering of townsmen, the Mayor of Parkes in the chair, expressed sincere regret at Mr. and Mrs. Neild's departure. On behalf of the townspeople he spoke highly of the Archdeacon's labours as a clergyman, and the great varied work as a citizen in the early days which he had rendered. A number of speakers supported the Mayor's remarks, and said all classes and creeds had a warm esteem for him. The Mayor presented him with a well-filled wallet of notes on behalf of his friends in all the churches.

The Right Rev. Herbert Tugwell, D.D., who was Bishop of Western Equatorial Africa from 1894 to 1920, died at Brook Cottage, Benson, Oxford, on July 22, at the age of 82. He was the son of the Rev. Frederick Tugwell, at one time Vicar of St. Andrew's, Lambeth. Herbert Tugwell was educated at Corpus Christi College, Cambridge, where he graduated in 1880 and was ordained in the same year. After nine years as curate of Petworth, he went out to Lagos as a missionary of the Church Missionary Society. In 1894 he was consecrated as Bishop in place of Dr. Hill, who had died. He became head of a very large diocese, with a black population of many millions, and a white population of a few thousands. In 1911 the Bishop of London, presiding at a meeting in London of the Native Races and the Liquor Traffic United Committee, presented an illuminated address to Bishop Tugwell as a mark of confidence and esteem, and in recognition of his work for many years in endeavouring to protect the natives of Africa from spirits. After he resigned in 1920 he became Rector of Mayesyn, Ridware, where he remained until he retired in 1927. The Bishop remained staunch and true to his Evangelical principles.

The Church Army in England has lost one of its oldest workers by the death of Miss Mary Burn, who died on July 27th in her seventy-fourth year, after a short illness. Miss Burn has been with the Church Army for forty-three years, during which she endeared herself to thousands of readers in all parts of the world as the Editor of the "Church Army Gazette." In 1916 Miss Burn founded the "Better Britain Brigade," a Church Army youth organisation, which now has over 150 brigades. One of Miss Burn's greatest interests in life was the welfare of the canal-bait people, and many years ago, at Kynnersley, when visiting a barge, she fell into the canal. She quickly scrambled out, however, little the worse for her adventure. Miss Burn will be mourned by many thousands of poor people in the poorest homes, as well as by those with whom she worked for so many years.

The Right Rev. W. G. Hilliard, Bishop of Nelson, N.Z., recently conducted a "Youth for Christ" campaign in St. Matthew's Church, Auckland. It proved a great help and blessing. Thus "Youthful Anglican" writes in the Auckland "Church Gazette":—"I should like to take the opportunity of expressing my appreciation of the wonderful help which my friends and I have received from the services held by Bishop Hilliard during the last week. I am sure all Anglicans are very grateful to the Bishop for his wonderful help and inspiration to us young people, and I am sure he can take back to Nelson the prayers and best wishes of all Aucklanders for his own diocese. Personal-

ly, I found 'Why I go to Holy Communion' particularly illuminating, but the majority say the whole series was excellent, so three cheers for the Bishop of Nelson. I hope that our youth will take up the challenge, and go forward from strength to strength."

The Rt. Rev. G. F. Graham Brown, Bishop in Jerusalem and the East, was the preacher at the evening service in St. Paul's Pro-Cathedral, Wellington, N.Z., on the day of the consecration of Wellington's new Bishop, the Right Rev. Herbert Holland. In the course of his sermon he made the following interesting reference to the first Episcopal act of the great Bishop George Augustus Selwyn. "Among all the Saints, the name of Bishop George Augustus Selwyn is renowned in this Province. Proud of him indeed are we, and it is a fact of deep interest to myself, and one which links Jerusalem to this Province, that the first episcopal act of Bishop Selwyn was to take part in the consecration of the first Anglican Bishop in Jerusalem nearly 100 years ago, and I, the sixth Bishop in Jerusalem, have been privileged to take part to-day in the consecration of your Bishop." The visit of Bishop Graham Brown has been a great inspiration to many parishes throughout New Zealand, says the "Church Chronicle," Wellington, for during his stay in this country he has been unwearingly in preaching and addressing meetings. His visit should be productive of deeper interest in, and we hope also, increased support of, the great missionary work being carried on in Jerusalem and the East.

The death has occurred at Blenheim of Canon William Wollstein, one of the oldest ministers of the Church of England in New Zealand. He had reached the age of 91. Although always devoted to the work of the Church, he had spent the greater part of his life as a school teacher, and was 56 years of age at the time of his ordination. But he enjoyed an active ministry for 25 years, retiring at the age of 81. He was appointed a Canon of Nelson Cathedral in 1916.

The Rev. Philip Nigel Warrington Strong, M.A., of Sunderland, England, has been elected Bishop of New Guinea in succession to the Right Rev. Henry Newton, D.D. He was Curate of St. Mary's, Torquay, 1922-26, Vicar of Christ Church, Meadow Lane, Leeds, 1926-31, and has since been Vicar of St. Ignatius', Sunderland.

Begin Again

Every day is a fresh beginning.

Every morn is the world made new,
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done, and the tears are shed.

Yesterday's errors let yesterday cover,
Yesterday's wounds, which smarted and bled,

Are healed with the healing which night has shed.

Let them go since we cannot retrieve them,
Cannot undo, and cannot atone,
God in His mercy, receive, forgive them,
Grant us through faults to be wiser grown;
To-day is ours and to-day alone.

Every day is a fresh beginning,
Listen, my soul, to the glad refrain;
And, spite of old sorrow and older sinning,

And puzzles forecasted and possible pain,
Take heart with the day and begin again.



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED



Implementing our Religion

THE Church of God can never sound any note of pessimism. Its contacts and expressions in the world of men may appear at times as if in the doldrums, Sunday School attendances may flag, and leaders in parochial work be hard to obtain and the maintenance of the Church prove difficult, nevertheless she is on the side of ultimate victory. She has ever fought rearguard actions. Indeed, it is part of her very being, to fight as it were, a losing battle, but all the time she is on the winning side.

To-day the Church in the world makes a brave show. Whether she is as effective as she might be is another question. Church leaders have their frequent conferences, various pronouncements receive widespread publicity and she appears to be very active—and no doubt is—in a score of ways. But once again, is she really doing her job in the rank and file of the community? Is she really effective? Is she bringing men to Christ?

The merest glance at Fascism and Communism at work in the world, the grave onslaughts of mechanistic philosophy, the soul-deadening effect of the materialistic trend in men's minds, the baneful effect of gambling, worldliness, and a purely humanistic outlook on life, show clearly that a world conflict is upon the Church. Such a state of affairs in the moral and spiritual life of so-called Christian nations is a poor advertisement for Christian witness and activity among the non-Christian races. Thank God the more thoughtful among these latter, have long since learned to differentiate between the teachings of Christ and the practice of many Christians.

Undoubtedly a grave challenge confronts the Church in the homeland. Either her forces, from the leaders downwards, must go out in courageous, open warfare against its subtle modern enemies, or fail utterly. Hungry souls the world over are looking to Christianity to give the remedy for the deadly sickness which has laid low modern mankind, and to point the way out of the fearful tangles into which a purely material civilisation has plunged them.

There is no problem with the Christian Gospel. History and experience both prove its adequacy to meet human needs. From the day when St. Paul wrote, "I am not ashamed of the Gospel of Christ, for it is the Power of God unto Salvation," down to the story of the modern missionary enterprise, every generation has proved that the Gospel of Christ is both a personal and social regenerating power, which from age to age keeps alive in human experience those moral and spiritual forces which alone can and do save the world from corruption.

Not only so, the story of missionary progress during the last hundred years or so, the redemptive power of the Gospel as seen amongst the outcasts of India, the peoples of Uganda and Nigeria, in Africa, not to mention others, show conclusively that the Christian evangel has lost none of its ancient power.

The trouble is in the homeland. That there are bands of faithful men and

women to be found in all churches, is patent to all. It is of the vast mass of nominals we think. The burden is left to the minority. The conscience of vast areas of Church life, the newly-confirmed and so forth, appears quite untouched. What is going to be done?

It is a truism that only a converted Church can convert the world. Our failure to respond to the call of God to-day, for service at home and abroad is in proportion to our failure to express in our own lives the power of the Gospel. In other words, what we need in the homelands is a renewal of spiritual life, a revival of true and vital religion.

What would such a revival mean?

Judgment must begin at the House of God. Before the people as a whole can be convicted of their state before God, Churchpeople must come in repentance to God and realise that the Church's impotence and failure to meet the needs of the world, is due to coldness of heart and grave want of realisation of what discipleship means. There is too much compromise with the world.

Such a revival within the Church would lead to a new sense of conviction, and send people forth in a new loyalty to our Master and a new love for the world. Never will the Church of England win the nation until it has found this place of consecration for itself. Is this possible?

We believe it is not only possible, but the way to it lies open before us. There are two essentials in any forward Christian movement. A common centre of loyalty and a common objective.

We have our centre of loyalty in the Lord Jesus Christ; therefore His people's first response to His call must be a new and vital experience of Him in all earnest Churchmen's lives. To discover Him anew and to share our experience of Him with others is the first essential. The second one—a common objective—arises out of the first; it is to make our one united aim the winning of Australia for Christ and through this the evangelisation of the world.

Such a proposal, in general terms, may go nowhere.

For this some concrete plan is necessary if we are to succeed. Will the heads of our Church lead us out, in a united evangelistic effort, to win Australia and especially its teeming young life, for Jesus Christ? We are sure that there are hosts of keen, godly people prepared to co-operate with all who love our Lord and who feel the urgency of the call, to an aggressive evangelism. No one group alone can accomplish this, for this task of evangelism is the responsibility of the whole Church, and not of any one section of it. Is it not possible for all to unite in one fellowship of the Gospel that with one heart and mind the Church may bear her witness to Jesus Christ, the same yesterday, to-day and for ever?

Let us imagine that the Church responds to this call. Can we not make say, 1938, when Australia will celebrate the 150 years of its foundation as a British settlement, a year when the Church itself seeks God in repentance, when in fact the whole Church—clergy and laity, would go forth replete with divine power for both life and service?

We ought to be able to lead our churches out in a testimony to the nation of what Christ actually means to us and what He can do for the nation. The key to the situation would be an honest attempt to preach only what we knew in our lives was real and to share with others what we had discovered for ourselves.

Is this a dream? Are we dealing with the impossible when we see this beloved Church of ours purified and renewed, when we see it a witnessing Church, transmitting divine life and power to the nation, when we see the whole Church uniting in a common service, when we see a renewed Church taking up the challenge of secularism, materialism, and worldliness, and proving anew the reality of the Gospel, when we see world evangelisation as the task of the whole Church? Is this all a dream? Listen to St. John: "I saw a great multitude which no man could number when all nations and kindreds and peoples and tongues stood before the throne and cried, 'Salvation to our God which sitteth upon the throne and to the Lamb, and all worshipped God, saying, 'Blessing and glory and wisdom and thanksgiving be unto our God for ever and ever.' " "May we catch the same vision of a redeemed humanity, of a Kingdom without frontiers, of a new Heaven and a new earth, for which we churchmen, rank and file, are prepared to live and die, and in the strength of that vision, go forward until the kingdoms of this world become the Kingdoms of our God and of His Christ.

Evangelism in Dornakal

(By J. McKern.)

IN the Dornakal Magazine for July is a report of a week of witness throughout the Diocese in May, for which intensive preparation had been made over a period of nine months.

In a later number of the Magazine, it is stated that 2,457 villages were visited by bands of witness-bearers numbering 21,918 workers, more than half of the number of total communicants of the Diocese. It is estimated that over a quarter of a million hearers were reached.

The July report reads:—"The number of people enrolled as a result of the campaign is 5596 . . . of which 1742 are caste people. Both numbers greatly exceed those enrolled at a similar campaign last year." It is also stated that in addition, 7026 caste people have promised to come in. A large number of villages have asked for Christian instruction—in one area, 80 villages; in another, 64; and so on.

The distribution of religious literature during the week was over 50,000 printed papers, tracts and books, of which over 18,000 were Gospel portions, 20,000 Gospels went out from the Church Book Room, and most of these were absorbed.

All the leaders speak with great joy of the people of the various congregations co-operating with the clergy and teachers in the task of witnessing—even the boys repeating aloud portions of Scripture and urging Hindus to become Christians. The adults found it hard to face learned Hindus, yet many did give witness with much enthusiasm. Of another class of trained laymen it is recorded in several centres that they took a lead in witnessbearing. "Most of them could never speak in public before. Now they are bold. They boldly gave their witness of their changed lives, before their caste-masters."

What a change has been wrought by the Spirit of God witnessing through human means by converts who have consecrated their lives. This is what is written: "Every deanery reports that the preachers were extended a warm welcome and fed by the caste people in all places, and that they received the Gospel message with much inclination.

Hitherto the Hindus treated the Christians as aliens, and their religion as foreign . . . But now they are keeping pace with changing times and are seriously thinking of spiritual needs which their religion is incapable of supplying. Some of them are openly confessing the futility of idol worship. Even Brahmins, who once thought that their religion was second to none, and who were very bitter to Christianity, are now, gladly receiving the Gospel message."

With all these converts and enquirers clamouring for teachers, the diocese has a stupendous work ahead, and a Secretary writes: "I need not say that the need is great, and it is increasing year by year. The Committee is unable to meet the need adequately for want of funds. Shall we leave them without instruction?"

Appeal is made to all who read these stirring happenings to co-operate in the movement by liberal contributions. I may add that the C.M.S. New South Wales Branch has for a number of years contributed to this mission, but would gladly see its contribution increased. There is a prospect of the Bishop of Dornakal visiting Australia towards the end of this year, and it would be a good gesture to give liberal help in this time of great movements among the out-castes of India.

The Sydney Synod

A Notable Review.

WE had gone to the press when the first session of the Twenty-fourth Synod of the Diocese of Sydney opened in the Chapter House at 4 p.m. on Monday, September 21. The Most Rev. the Archbishop of Sydney, in his lengthy presidential address, gave a notable review of the year's doings. He touched the work of the diocese at a hundred different points, revealing a year of intense diocesan activity, of zealous, devoted endeavour, coupled with a statesmanlike approach to many burning and pressing problems of moral, spiritual, ecclesiastical and national concern. His Grace, in referring to the proposed Constitution, said:—"If I judge the mind of the diocese aright, I would say that we in Sydney are concerned about safeguarding our own position. It must not be thought however, that this concern is our only concern."

"We realise that we are an integral portion of the Church in Australia; we recognise that in the present matter, our responsibilities do not terminate at our diocesan boundaries. We affirm that we are ready to go on bearing our just share of the burden of responsibility; we claim that we are still ready to make sacrifices for the common good; but we are not prepared to concur in the weakening, let alone the abandonment, of certain principles upon which it is our firm conviction that common good depends."

The presidential address then passed in review the question of Good Friday and the Sydney Show, the St. Andrew's Cathedral site, national defence and the Church's relationship to the Council of Churches. The Archbishop's outspoken references to liquor at dances, the State Lottery, and then his challenge to the whole Church to be up and doing with regard to the Church's youth, received warm approbation.

The Synod was opened with a service in the Cathedral, at which the sermon was preached by the Archdeacon of London, the Ven. Ernest Newton

Sharpe, who is Canon Residentiary of St. Paul's Cathedral.

During the service a tablet in memory of the late Bishop Kirkby, second Bishop Coadjutor, was unveiled by the Archbishop.

The First Printed English Bible

Fourth Centenary.

(By the Rev. A. H. Wilkinson, Secretary of the British and Foreign Bible Society, London.)

THE year 1935 was marked by three centenaries of events connected with the history of the Holy Scriptures. The Armenian Church throughout the world was officially celebrating the fifteenth centenary of their Bible, first translated by St. Mesrob. Just twelve centuries ago, on the eve of Ascension Day, Bede completed the first translation of St. John into our tongue. On October 4th, 1525, Miles Coverdale, later Bishop of Exeter, produced the first modern English Bible, probably from Christopher Froeschover's press in Geneva.

Tindale's Translation.

William Tindale had already translated and published the New Testament from the Greek, and the Pentateuch and Jonah from the Hebrew. Unfortunately, he had prejudiced the work in the eyes of the King and the Bishops by adding notes of a bitterly anti-papal nature. Moreover, he was essentially a scholar sedulously anxious for the most accurate translation and, therefore, not to be hurried to complete a task at the expense of accuracy. On the other hand, Thomas Cromwell, by 1533 Henry's chief adviser, was anxious to secure a translation for which the royal license might be given, and it was probably due to his instigation that Coverdale, to whom he had previously shown favour, began his task.

Coverdale Indebted to Others.

Coverdale, by his own acknowledgment, produced the version, not from the original texts, but from translations. He probably used the Zurich Bible and Luther's translation, so far as that had been published, as well as the Vulgate and the Latin of Pagninus. It would seem that he was equally indebted to Tindale's published work. While his version had, besides its priority, a merit of its own. Being anxious that the people of England should as quickly as possible have freedom to read the Book when and where they chose, he was determined not to jeopardise his translation by polemical notes, or by the use of unaccustomed terms such as Tindale had used as, for example, "favour" for "grace," "congregation" for "church," and "elder" for "priest."

But not only in this negative way was Coverdale's work distinctive; he has left a permanent mark upon later versions. It is, however, upon the Prayer Book version of the Psalms that the name of Coverdale is writ large, and because of this Churchmen can never forget the debt they owe him. It is true that these Psalms are taken from the Great Bible and not from that of 1535; nevertheless the former is only an improved revision of the latter by Coverdale himself. So we come to have immortal Hebrew poems in unforgettable English prose, and if there is a certain loss of accuracy, there is the inspiration of beauty, an indispensable and perpetuating quality in every perfect translation. No Anglican whose

spiritual life has been nourished on the Prayer Book Psalms can ever feel that even the Authorised Version has the same flavour, and may not unreasonably wonder whether the slight advantage in accuracy at the expense of beauty has really been a gain to ultimate truth.

Dedication to the King.

Coverdale prefaced his Bible with a dedication to the King, which would be pure sycophancy were the end pursued other than altruistic. Henry is in turn compared to several Old Testament worthies in no way to his disadvantage. Let it be remembered that this was written in the days when it could be said "divinity doth hedge a king." No doubt it opened up the way which enabled Cromwell to secure a licence for the edition of 1537, and the later authority of the Injunctions of the same year by which the English version was made free in its own land.

There follows a "Prologue unto the Christen Reader," which reveals much of the translator's character and mind. Two of its clauses might have been written in the Foundation Rules of the Bible Society as the "raison d'être" of its existence. They read as follows:—

"Whereas some men think now the many translations make division in the faith and in the people of God; that is not so, for it was never better with the congregation of God than when every church almost had the Bible of a sundry translation.

"And sure I am that there cometh more knowledge and understanding of the Scripture by their sundry translations, than by all the glosses of our sophisticated Doctors."

"The Times" recently, in a leading article, wrote of the British and Foreign Bible Society as "the heirs of Coverdale." What better commentary on his principles as here defined could there be than the Annual Reports of that Society?

John Bedggood Centenary

Tuesday, August 18th, marked the centenary of the landing of one of the early workers of the C.M.S. in the person of Mr. John Bedggood. In answer to an appeal by the mission for a wheelwright at Waimate to replace Mr. Preece, who had been transferred to the Puriri mission station, Mr. Bedggood left England with his wife and two small sons (one of whom was only three months old), on 18th Jan., 1836, in company with the Rev. Richard Taylor. After their arrival in Sydney on June 3rd, they continued their journey on board the ship Patriot. The last 12 miles of the journey from Paihia to Waimate was made by bullock-dray.

The first waggon built in New Zealand was made by Mr. Bedggood while working at the Waimate station, Mr. Preece, the previous wheelwright, having made the first vehicle, a dray. Mr. Bedggood assisted in building the second church at Waimate, which was completed in 1839. With his sons he erected in 1853 the flour mill which still stands on the Kerikeri Road at Waimate.

During the whole time he lived at Waimate, he held singing lessons for the Maoris, teaching them new tunes, while he always led the singing at the European church services, using a tuning fork to get the correct note. In 1856 he contested and won the Bay of Islands seat for the Provincial Council, which position he held until his death in 1860.



NEW SOUTH WALES.

Diocese of Sydney.

DIOCESAN SYNOD.

Just as we are in the press the Synod of the Diocese is in full session. In one sense the most momentous matter up for discussion concerns the proposed Constitution. Standing Committee has presented a lengthy report on the whole matter in the light of the Continuation Committee's recommendations. Canon Langford Smith is to move: "That this Synod, having regard to the Report of the Standing Committee on the draft Constitution of the Church of England in Australia, with which Report it is in general agreement, declares that no Constitution would be satisfactory which did not, amongst other things, provide as follows:—

- (1) That the declarations in chapter one be made unalterable and that section 6 be amended so that the Thirty-nine Articles and the Book of Common Prayer be retained as the standard of doctrine and worship.
- (2) That the authorities, powers, rights and duties of diocesan bishops, metropolitans and the Primate as at present possessed by them shall not be restricted or enlarged by or under any provisions of the Constitution.
- (3) That the oaths, declarations and assents required of bishops, priests and deacons should be dealt with only by provisional canon.
- (4) That Chapter IV., giving the house of bishops power to issue semi-authoritative statements on the faith, ritual, ceremonial or discipline of the Church should be omitted.
- (5) That Sydney shall always form portion of a province to comprise not less than four dioceses forming one geographical unit, Sydney being the Metropolitan See.
- (6) That the Appellate Tribunal should in the same manner as any other judicial tribunal be free to make its own determinations without the concurrence of any external body and pronounce its own sentence.
- (7) That in all cases where inconsistency with the provisions of the Constitution may be alleged the right of access to the King's Courts shall be preserved.
- (8) That the existing decisions of the Ecclesiastical Courts of England should be binding and continue to be binding on this Church until altered by competent authority.

This Synod authorises the Standing Committee to take such action with reference to this resolution as it deems necessary, and to inform the Continuation Committee thereof.

RELIEF WORK OR THE DOLE.

There was a large attendance of ministers of religion in the Chapter House, Sydney, on Tuesday, September 8, in response to a circular issued by the Revs. Canon R. B. S. Hammond, H. N. Baker, and the Rev. A. J. A. Fraser. The subject under discussion concerned the Government's proposals to cut down relief work, thus placing men again on the dole. The question of permissible income with regard to dole recipients was also discussed. The Bishop Coadjutor of Sydney presided. He said that the Christian Church was by its very nature interested in the welfare of the less fortunate members of society. He was convinced that the members of the Government were men of goodwill, but they were faced with difficult problems. The clergy, as a body, knew more of the actual life of the people than any other

class, and it was possible for them to bring facts to the notice of the Government which might help it in its decisions.

The following resolutions were carried:— "That this meeting of clergy of all denominations, as the outcome of their daily contact with those on relief work, and the dole, express their opinion that their real privation over a long period of time has been borne with great patience and fortitude."

"That this meeting of clergy of all denominations, while fully recognising the magnitude of the problem confronting the Government, respectfully urges that it should meet the needs of the destitute both promptly and generously. We ask—

1. That the dole be increased to the standard of Victoria, namely, 10/6 at least.
2. That the permissible income of a family be made more generous.
3. That after temporary work or relief work, those returning to the dole should be permitted to do so immediately and automatically.
4. That the Cabinet be requested to reinstate relief works in all areas until all employable men are absorbed in full-time employment.

"That these resolutions be conveyed by a deputation of the clergy to the Acting Premier, and also to the Assemblies of the different churches represented at the meeting."

CHURCH MUSIC.

The Bishop Coadjutor of Sydney (Dr. Pilcher), who is an authority on church music, suggested yesterday that a school of church music should be established in Australia.

Dr. Pilcher said that about ten years ago in Great Britain, the Archbishops of Canterbury and York appointed a committee to deal with church music. It had been found that almost all the music sung in the Church of England was written in a sentimental style of the 19th century, and that soft sentimentality was the dominant characteristic of the music. The committee made intensive inquiries and drew up a report, but nothing was done for some time, until finally the School of English Church Music was formed. Dr. S. Nicholson, who was formerly organist at Westminster Abbey, was chosen as director.

For some time the school's activities were necessarily confined to Great Britain. About two years ago, however, Dr. Nicholson visited Canada and Australia, and also the United States, and explained the objects of the school to members of the clergy, organists, and choirs.

Ideals of the School.

"The primary object of the school was to recapture for our Church the best music of all the ages, the really great music of the past, music which is uplifting and strong, which would induce in a congregation the proper worshipful mood," said Dr. Pilcher. "It sought to show people that music they offered to God in worship, must be beautiful and natural. The difference between mere noise and music is beauty."

"The new movement is trying to go back to the old hymns, and to the Latin plainchants. They are seeking among the works of the Elizabethan composers, and the folk songs of England, Wales and Ireland, and also the old French church melodies, and the German chorales."

"The School of English Church Music has its representatives in Australia," Dr. Pilcher continued, "and it is certain that these ideals will appeal to Australians when they are put before them. If schools of church music were formed here, and if the Church press assisted, the cause would be helped. The standards even in Great Britain and Canada were all wrong before the Archbishops formed the committee."

BARKER COLLEGE, HORNSBY

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W. S. Leslie, M.A., Headmaster.

JEWS IN PALESTINE.

Bishop Graham Brown's Address.

The Bishop in Jerusalem (Dr. G. F. Graham Brown), on the eve of his return to Palestine, addressed the clergy of the Diocese of Sydney on his work in and around the Holy Land. The Archbishop of Sydney presided. Dr. Graham Brown said that during the next few years the right Christian approach to the Jews in the Holy Land had to be found. What the Jews in Palestine thought to-day, Jewry throughout the world would believe to-morrow.

Illustrating the rapid expansion in settlement, the speaker said that there were now 375,000 Jews in Palestine, the number having doubled since 1932. The increase in 1935 had been 75,000. The Jews claimed that they had spent, or brought to their national home, £1,000,000,000 since 1920. About 50 different experiments in communal living were in progress in the 187 colonies which had been established.

Missionary methods had to change to meet the different circumstances, the Bishop said. The Jews in Palestine were probably better supplied with medical services and accommodation than any other group in the world. Education had also been an admirable means of approach to the Christian ideal in the past, but the Jews had now their own system. At the Hebrew University in Jerusalem were assembled the best Jewish scholars in the world. These people had changed their attitude towards Jesus of Nazareth, and were now regarding Him as the greatest Jew that ever lived, and as the greatest prophet.

CHURCH HOMES.

At the annual meeting of the Church of England Homes at Sydney, held last week, it was announced that Mr. Frank Johnson, who, until his death, had anonymously donated sums of money and other valuable gifts, had bequeathed an additional £2000 to the homes.

"In times of stress," said Dr. Percy A. Ash, who announced the bequest, "something always seems to come along, but that does not relieve the church of a responsibility it took over 50 years ago."

The Archbishop of Sydney, who presided, said the homes were fortunate in the choice of those who administered them. More than 370 children were now being cared for. In addition, 23 women were in residence at Rosebank, Glebe Point.

The report and balance sheet were adopted. Speaking of the financial position, Dr. Ash paid tribute to the workers, but asked for increased financial aid as the commitments were heavy.

Sir Hugh Poynter referred to the importance of home influence in the life of the child. Wherever possible, he said, efforts should be made to strengthen and maintain it, for the early years of the child's life gave the best opportunity for moulding character.

The following were elected an executive committee: The Revs. Canon Rook, F. W. Tugwell, J. P. Dryland, W. J. Roberts, K. Pain, Dr. Percy Ash, Dr. Clarence Read, Messrs. F. P. J. Gray, Stuart Osborne, A. Littlejohn, W. E. Toms, W. P. Noller, H. A. Edwards, T. Nance, Lady Parker, Mesdames E. Cranswick, F. M. Lawry, R. Rook, W. Sapsford, A. J. Hare, F. P. J. Gray, W. H. Capel, E. Barff, C. F. B. Manning, J. Macdougall, R. S. B. Hammond, C. Millar, F. I. Lance, N. Rutter, Glennie Holmes, A. B. C. Burke, C. H. Uttley-Todd, R. Meares, W. H. Read, Eryl Pitt, E. Moore, W. P. Small, Sinclair Gillies, H. Doyle, C. W. Keele, the Misses E. Sutton, B. Capel, E. Sievers, and R. Merivale.

BIBLICAL EXHIBITION.

A Biblical Exhibition will be held in the Assembly Hall, Jamieson Street, Sydney, from 31st October to 21st November, Sundays excepted, 2.30 p.m. to 9.30 p.m. The wonderful achievements made by archaeological science during the past 10 years have stirred Biblical students all over the world. Mr. Walter J. Beasley, who has returned from an extended tour of Mesopotamia and Palestine, has been in touch with archaeologists, and visited the sites of a number of their excavations. It has been possible for him to secure a number of curios from these Bible lands.

The purpose of this exhibition is so to simplify the Biblical ideas and its historical connections by means of curios, photographs, motion pictures and other means of demonstration, that young people will not only be fascinated but be able to apprehend the great truths of the Biblical narrative.

To enable the Australian public to view these curios, which bear eloquent witness to the wonderful accuracy of the Word of God, this Biblical Exhibition is being arranged.

Diocese of Goulburn.

DEMOCRACY.

Embodiment of Christian Ideal.

The Bishop of Goulburn (Dr. Burgmann), addressing a meeting of the Australian Student Christian Movement at Canberra, said that the sub-Christian faiths of Fascism and Bolshevism would divide the world between them, and then struggle to the death in mutual conflict unless a Christian democracy could stand firm and show a way out to them both.

That seemed to him to be the special responsibility of the British peoples to-day.

The British were not the only democracy in the world, but they held a key position, and on their leadership the fate of democracy for the present, at any rate, depended. At present they were, of course, neither democratic nor Christian, but they could press on towards both. The question to be decided was whether they should retreat to the sub-Christian and accept as inevitable the orgy of violence and destruction that must inevitably ensue, or whether they should go forward towards that Christian democracy which set man free and enabled him to serve the common good.

Diocese of Newcastle.

THE BISHOP'S LETTER.

In his monthly letter the Bishop writes:—

The action of the Government in suspending relief work for single men is causing, at the moment at which I write, widespread criticism, and is being very generally deplored. With the ambition and policy of the Government to substitute full time work at award rates for relief work we must all be in complete agreement and sympathy. But it is certainly deplorable that before this admirable policy can be put into effect, so great a change for the worse in their economic condition should be inflicted on some of those who have still the misfortune to be unemployed. The poignancy of the situation is discussed in terms of general policy. We must get behind that to the tragedy which is involved for perhaps thousands of individual human lives. In one town which I visited this month I was told that of the 370 men still registered as unemployed, seventy had just been transferred from relief work to the dole. This means that instead of receiving wages in cash at a rate which works out, as I understand, at about fifteen shillings a week, they are now to receive less than half that sum, not in cash, but in orders for food. But this economic loss is not the only, or, as I view the matter, the most serious loss involved in the change. There is also lost whatever little sense there may be of being at least of some small service to the community, and of being a claimant for wages due, instead of an object of Government charity. The effect of this loss on the morale of those concerned is probably far greater than most people imagine, and even from a purely political point of view one would have thought that the Government would hesitate to inflict it. If you create in men the sense that the community has no use for them, you may quite well also create the sense that they have no use for the community. That was one reason why I rejoiced at the decision of the Government to substitute relief work for the dole. And that is one reason why I associate myself wholly with the protests that are being raised against any, even temporary, reversal of that decision. But, apart from that, the Christian conscience of the State is surely right in demanding that those who were the first and greatest sufferers through the depression should not be the first to be penalised as a period of admitted recovery. The best proof which could be offered of the marked economic improvement which has undoubtedly come about is to show that it is now possible to treat the unemployed with greater consideration and generosity, and not with less. I greatly hope that the protests which are now being voiced both within and without the Government party will be effectual in changing the Government's policy in this matter.

Diocese of Armidale.

SCHOOL SCHOLARSHIPS.

Four entrance scholarships for boarders are being offered by the Armidale Boys' School. Applications should reach the headmaster not later than October 15. Senior scholarships are valued at £60 a year, and junior scholarships at £50.

An examination will be conducted on November 28 to decide the allocation of six entrance scholarships to Barker College, Hornsby, for boys under 13 years of age. One boarding scholarship will be restricted to sons of Church of England clergy. This is valued at £100 a year, and is tenable for three years. The other five are open scholarships, valued at from £100 to £10/10/- each.

QUEENSLAND.

Diocese of Brisbane.

HAPPY MARRIED LIFE.

Speaking in Brisbane recently at a communion breakfast in connection with St. Mary's Church, the Archbishop of Brisbane (Dr. Wand), said that to be happy, married life should be based on religion. As in everything else, reason should enter into a person's selection of a partner in life, and, as accord in religious ideas between two people was vital to their happiness, it was most desirable that they should have the same faith.

Many people thought falling in love was something that "just happened," and over which they had no control.

"A great deal of nonsense is talked about it—as if we stood on the edge of a precipice without any power to rescue ourselves. He supposed that boys and girls all read novels—but novelists would have a great deal to answer for in the days to come, because so many of them insisted that falling in love was something that could not be helped. An example of the nonsense of novelists was this passage from the pen of a popular author:—

"I know he is a bad man. I know he gets drunk. I know that no girl should

know him, and that he will drag me down to the gutter; nevertheless, he is my man."

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BISHOP IN JERUSALEM AT YOUNG.

Dr. Graham Brown, Bishop in Jerusalem, paid a visit to Young early this month. Speaking at an official and municipal welcome, Dr. Graham Brown commended the local scheme by Alderman Bray to replace condemned houses with modern ones in a municipal building scheme.

"You dare not, while having a beautiful church, allow slum dwellings to exist in your midst," said the Bishop. "As you kneel in your churches let your minds go to the slum houses and slum areas that threaten, and never rest until they are cleared away. When you have done that, your worship will be more pleasing to God."

At the unveiling of a memorial tablet in brass to the late King George V., at St. John's Church of England, Young, Dr. Graham Brown said it was simple and straightforward, like the man whose memory it commemorated. He said that the British monarchical system was unassailably enthroned in the hearts of all Britons, because it had stood the test of time and had withstood the doctrines of extremism.

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"Can you imagine anything more ridiculous as that for a psychological analysis of the act of falling in love?" asked the Archbishop. "If you fall in love, it is of the utmost importance that you fall in love with someone of the same kind of religious ideals as yours. If there is to be proper and full harmony, it is extremely important that you be of the same religion."

"If you do become engaged to a person of another religion, then you must do everything you possibly can to see that that person embraces your religion. You cannot possibly be happily married if you disagree on the fundamentals in life."

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE CHURCH'S CENTENARY.

December 28th will be a notable date for us this year, for it marks at once the completion of the hundredth year of the existence of the State of South Australia, and the completion of the hundredth year of the activities of the Church of England in this part of the island continent of Australia. The Rev. C. B. Howard, first chaplain of the young colony, came out in the Buffalo with Captain Hindmarsh, the first Governor, and Church and State began their history together. We propose to celebrate this great

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ELIZABETH ST., MELBOURNE

occasion with a Diocesan Eucharist in the grounds of our Diocesan Girls' School at Woodlands, Glenelg, near the scene of the original landing in Holdfast Bay. This great service of thanksgiving will be in the open air, all Church people will be invited to attend, and at this service the many churches of the diocese will offer their contributions to the Centennial Thanksgiving Fund by the hands of chosen representatives.

This hundred years of Church life, for which we desire to thank God, has been contemporaneous with the diocesan development of Australia, for on June 5th there was kept in Sydney the hundredth anniversary of Bishop Broughton's installation in St. James' Church, Sydney, as first Bishop of Australia. And it is wonderful to think that in place of the one enormous diocese of 1836, which included Australia, Tasmania, and New Zealand, there are now 25 dioceses in Australia and Tasmania, and 9 in New Zealand.

One Hundred Years of Church Life.

So far as South Australia is concerned, the history seems to fall naturally into six periods:—

1836-1847: during which period Bishop Broughton was bishop, but was never able to visit this portion of his great diocese, the colony passed through very difficult times, and clergy were few.

1847-1882: Bishop Short's great episcopate, of far-reaching influence, during which the foundations of the Church were laid and traditions established.

1882-1895: Bishop Kennion's episcopate, a period of Church extension under the impulse of the newly-formed Home Mission Society. During this period also, the Sisters of the Church came out, and helped materially in educational work.

1895-1905: Bishop Harmer's episcopate, a period of consolidation.

1906-1915: a period of growth and preparation for sub-division during the episcopate of Dr. A. Nutter Thomas, culminating in the foundation of the Diocese of Willochra on July 28th, 1915.

1915-1936: the present period, marked by steady increase in the number of clergy, especially in the Northern diocese, by the development of our institutional work, and by the building of beautiful churches.

The present Bishop of Adelaide, Right Rev. Dr. A. Nutter Thomas, succeeded Bishop Harmer in 1915, and has been Bishop of the Diocese for 21 years.

APPOINTMENTS.

The Rev. John Leslie Bond, Rector of Kadina, has accepted the living of Gawler, and will be instituted by the Bishop of the Diocese on Thursday, October 1st, at 8 o'clock.

The Rev. M. C. W. Gooden, Vicar of Port Fairy, has accepted the charge of Balaklava, and will be instituted on Thursday, October 29th.

The Rev. Godfrey Kircher is resigning his appointment as Toc H padre in November, and has accepted work in the Diocese of Bathurst.

The Rev. R. A. Campbell, B.A., has resigned the living of Mt. Pleasant, and his resignation takes effect on September 30th.

The Bishop has appointed the Archdeacon of Adelaide Custodian of the North Road Cemetery Chapel.

TOC H PRAISED.

By Governor-General.

"Toc H is probably the finest living war memorial ever erected, so let us treasure it, live up to its principles, and encourage its growth," said the Governor-General, Lord Gowrie, at a gathering of about 300 members of the South Australian area of Toc H headquarters to-night.

Lord Gowrie was received by the president of Toc H, Sir David Gordon.

"When the war ended," said Lord Gowrie, "there was a sort of 'thank God, we are still here: we have been through hell; let us have a good time' spirit abroad.

"That was when the Rev. 'Tubby' Clayton saw his chance. He was in close touch with the youth of the day, and set out to raise their morale, as he had raised the morale of the troops in the war years. That is how Toc H has grown throughout the world, and I am glad to see it in South Australia."

The main central council of Toc H passed the following motion recently, and thereby challenges the Church:—

"Remembering with gratitude how God used the Old House to bring home to multitudes of men that behind the ebb and flow of things temporal stand the eternal realities, and to send them forth strengthened to fight at all costs for the setting up of His Kingdom upon earth; we pledge ourselves to strive:—

"To listen now and always for the voice of God.

"To know His Will revealed in Christ, and to do it fearlessly, reckoning nothing of the world's opinion or its successes for ourselves or this our families and towards this end:—

"To think fairly.

"To love widely.

"To witness humbly.

"To build bravely."

Diocese of Willochra.

Writing in the diocesan magazine, "The Willochran," the Rev. James H. Frary, of Kimba, states:—

It is increasingly difficult to maintain the standard of the services when so many of our people absent themselves, and this, often, upon such trivial excuses. There are times when we are not our own masters in this matter, living as we do, in an age when all sense of proportion seems to have been lost, regarding this most sacred institution the Christian Sabbath. We need to get back to the right thinking and acting upon the "Lord's Day." "The Sabbath," Sabbath means "cessation," no doubt, from work, and in Exodus it is a command to rest; in Deuteronomy, the reason being for humane consideration for one's dependents. "That thy man-servant and thy maid-servant may rest as well as thou." And mention is made of Israel's deliverance from servitude in Egypt. Both in the Old and New Testament the Sabbath or Lord's Day was used as a day, not only of ceasing from the ordinary occupations of everyday life, but also as a day of worship. In fact, worship was in the forefront of the Christian Sunday, and not till the State became Christian, could Sunday become a rest day also.

The social value of our Sunday was remarkably illustrated at the time of the French revolution, when for six years the Christian Sunday was abolished, and one day in ten was assigned as a rest day. This ended in failure, and no wonder. In the House of Commons, Lord Macaulay said, "We are not poorer, but richer, because we have, through many ages rested from our labour, one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the Exchange is silent, while no smoke ascends from our factories, a process is going on, quite as important. Man, the machine of machines, is repairing and winding up. Never will I believe that what makes populations stronger, healthier, wiser and better, can ultimately make them poorer."

You will see, then, that people who, for selfish reasons of their own profit or gratification, want to break into the sacredness of Sunday in this quarter of that, are guilty, not merely of an offence against religion, but of an offence against humanity.

Let us not, however, make of our Sunday a mere negation from work, but the positive re-creation of the whole man, when we bring ourselves into the Courts of the Lord's House and lift up our immortal spirits unto the Lord. Stand fast, then, in these days, for your Sunday, which is your inheritance; guard it jealously that you may pass it on to your children and your children's children as a possession for ever.

"O day of rest and gladness,

O Day of joy and light,

O Balm of care and sadness,

Most beautiful, most bright."

DIOCESAN SYNOD.

The Bishop of Willochra (Right Rev. Dr. Richard Thomas), in a pastoral address to the Diocesan Synod at Port Augusta, said that both in England and Australia there were doubts in people's minds about the value of free and compulsory education. Millions of pounds were spent every year in providing it, but the results were depressing.

"That is true," he said, "both of free elementary and free secondary education. I think that education would be valued more if paid for by the parents of the children concerned. What people obtain for nothing is generally not appreciated. Compulsory free education has not produced cultured people, nor is it likely to do so. I think that to-day, to a certain extent, it is helping to swell the numbers of the unemployed and unemployable.

"How do children spend their leisure time when they leave school?" the Bishop asked. The majority spend it in looking at the illustrations in papers and magazines, and at racing news and accounts of football and cricket matches. They read poor fiction. Very few do any solid reading. They are to be found at the moving picture shows, betting shops, dance halls, billiard saloons, ice-cream shops, watching matches on the sports grounds, attending races, and so on. All this makes us wonder whether the large sum of money on free education has been worth while or wasted. I believe that education would be more highly valued and bring better results if it were paid for according to people's ability."

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DIAMOND JUBILEE OF THE MOTHERS UNION

Message from the Central President.

Mrs. Woods, widow of the late Bishop of Winchester, and Central President of the Mothers' Union, sends the following message to all members throughout the world.

I want to send you all a Greeting in the year of our Diamond Jubilee. It is a great occasion, and the next few weeks will be marked by services in Churches and Cathedrals at home and overseas, when we shall offer thanksgiving to God for His blessing on the past 60 years.

It is in no spirit of boasting that we thus keep our Jubilee and record that our membership has increased by 19,000 since the Jubilee of 1926, making now a total of 592,000 in 13,500 branches. We would rather believe that it means that old and new members feel that the Mothers' Union has proved a real help.

There are three ways in which I want you to think about our Jubilee.

1. With Grateful Remembrance.

There is so much to remember as we look back over 60 years. We think first with gratitude of our "Mother," Mary Sumner, into whose heart first came the desire to create a Union of Christian Marriage and Parenthood. I hope you will all read the latest books about her. Some of you know Mrs. Sumner. I am glad I saw her once or twice. What I like to remember is that it was in living her own life as a wife and mother that she learned to inspire us. She was, like the Holy Mary whose name she bore, a handmaid of the Lord, and as such was called to mother our Union, which was born and nurtured in prayer.

This remembrance will encourage those who seem to live ordinary lives in home and family. Though they may not see results comparable to hers, yet they may be certain that for those who take their task from the hand of God, no labour is without result.

We remember, too, those who have guided our Union during these 60 years. There are too many to mention. Not only for the outstanding leaders, but for all who in Diocese and Branch here and overseas have helped to carry out the aims of the Union, "now thank we all our God."

2. With a reminder of obligations.

Our Jubilee reminds us of the aims and purpose of the Mothers' Union—the witness to the Christian Standard of Family Life; Christian Marriage and Parenthood. The Mothers' Union has always pledged its members to this witness in their own lives and homes. From the first this was Mary Sumner's ideal, and during the 60 years the Mothers' Union has set itself to uphold it. Look at your Card of Membership and you will be reminded that you are pledged to that same witness. We little know what has been the influence throughout our Empire of the witness given during 60 years. We praise God for it and ask that we may not fail.

For the faithful witness of husbands and wives, parents and children to the glory and beauty of Christian family life—now thank we all our God.

We have so far taken a look backwards. Now I ask you to look forward.

3. With an incurable optimism.

The future is ours. We cannot tell what service God will ask of us in the coming days. May we be ready in body and soul to accomplish His Will.

Our world has changed since Mary Sumner's day. Has the Mothers' Union a message for 1936 and coming years? If we believe, as we do, that the standards of Christian family life are those laid down by our Lord Jesus Christ, Who is the same yesterday, to-day and for ever, we are sure that in proclaiming them the Mothers' Union has a message to give this generation.

To the Israelite of old the year of Jubilee spoke of freedom. "Hallow the year by proclaiming liberty to the inhabitants of the land," said the law. This is an age which demands freedom, but much that passes under that name is really slavery. True freedom does not consist in thinking and doing what we please. True freedom is allegiance to the truth, thinking what is true, doing what is right; finding its joy in the service of Him Whom to serve is to reign. Let our Jubilee teach us this freedom so that we can meet the challenge of the world with a triumphant optimism, believing that "this is the victory which overcometh the world (yes in 1936!), even our faith."

For this glorious assurance Now thank we all our God.

Adelaide Synod

Bishop's Pastoral Charge.

"None of us liveth to himself."

In his pastoral charge to the recent Synod of his diocese, the Bishop of Adelaide (Dr. A. Nutter Thomas), addressed himself to the world situation, and outlined the conflict between God and Caesar, and showed nationalism as having run amuck in this modern world.

The situation was dark, but there was hope through such movements as the Student Christian Movement, the Group Movement, and in the international fellowship of Scouts and Guides. The Church of the Living God is at work, and there is the League of Nations, whose principles must be strengthened and promulgated.

Some Questions.

The Bishop then proceeded to answer his own questions.

Can we find now a principle to guide us in our course? In our relations with other nations? In our social relations? Our ecclesiastical relations? Our daily life? I suggest that we may find such a guiding principle in St. Paul's words to the Romans (xiv. 7):—

"None of us liveth to himself."

St. Paul is coming to the end of the longest of his letters. He knows that his Jewish readers will be puzzled as to how they are to make the old rules which had meant so much in their nation's life—rules about eating and drinking and observance of days—fit into the new life of Christ's society. They would like him to make new rules for them to keep; but he will do nothing of the kind. Jesus Christ had laid down principles rather than clear-cut rules—principles which they themselves must take the responsibility of fashioning into conduct. He will do the same. They are members of a living society, the Church of Christ. Its well-being turns upon what its several members do, with the thought of one another ever present in their minds. "Look not every man on his own things (he says to the Philippians), but every man also on the things of others." "We, being many (he says to the Corinthians), are one body." "We all have duties to others. We are social beings. "None of us liveth to himself."

Dr. Thomas then applied this principle with regard to international fellowship, about great social and moral questions in our midst as betting and gambling, the question of Capitalism, poverty and unemployment, and Sunday observance. He concluded:—

"But when all is said, there is a profound truth in the words of Canon Gamble, which we shall all do well to take to heart: "Our only hope of a religious Sunday must lie in an increase of true religion." It may be a good thing to have our attention called to the need of a better observance of Sunday, by the appointing of an especial day. But a more sustained and determined effort is necessary, and to such an effort I hope to call you next year.

Parochialism.

There are doubtless many other social and moral questions to which our principle applies, but I will ask you now to turn your thoughts to another department of our life—the parish and the diocese. You are representatives here of the parishes and mission districts of the diocese, and by your very appointment as members of Synod and by your attendance at its sessions your interest is enlisted in the wider concerns of the Church—in the diocese, in Australia, and in the great world outside. I wish you could all go back to your parishes and bring home to the people whom you represent, the weaknesses and dangers of parochialism. Parochialism is "living to ourselves,"—a short-sighted policy, which does not pay in the long run. It is "penny wise, pound foolish." It gives up the Guardian to take the Parish leaflet. The churchwardens pridge every penny that goes out of the parish. Of course I am not thinking of your parish, but of the parish next door. Its people seldom attend any diocesan service in the Cathedral, or any diocesan festival in the Town Hall. Some people from country parishes have never been inside their Cathedral. I suppose it is partly due to a desire to make our own parish efficient, but I am sure it is a mistake, a weakness, and a danger. It is a rejection of the "team spirit," and is therefore a failure to "play the game." I would plead earnestly that we guard against this spirit, that we take an interest in our neighbour and love him as ourselves, and that we realise that St. Paul's principle that "none of us liveth to himself" is just as true of the parish as of the nation.



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And it is as true of the diocese. It is one of the weaknesses of our Church in Australia that each diocese is a self-contained unit, and is under no obligation to help other dioceses. And yet some dioceses are rich, and some are very poor. Again I say we ought to welcome the great principle that no diocese lives to itself. For instance, Bunbury is suddenly faced with the withdrawal of large grants from the S.P.C., which have been made for several years for its extensive wheat belt settlements, and cannot itself find the means to continue the Church's work. The Bishop of the North-West is faced with the need of supplying the ministrations of the Church in a new gold-mining area; the Methodist Church of Australia comes to the rescue of Methodists there, but our Church can only appeal to its own poor diocese. We want an Australian society that shall do for Australia what the S.P.C.K. does for the Church at home, and indeed throughout the Empire, helping the poorer areas everywhere, making grants for the building of churches, for the training of ordinands, for the support of schools. It might be an Australian Home Mission Society or an Australian S.P.C.K., controlled by a representative Australian Committee, to which all needy dioceses could apply. It would provide the best means for the richer dioceses to help the poorer. It would help up to dioceses to carry out the great principle that "none of us liveth to himself."

The Constitution.

There is one other connection in which you may think our principle could be and should be applied, and that is the proposed constitution for the Church in Australia. The Continuation Committee completed its work last June; your Autonomy Committee has given some consideration to its proposals, which will be put before you, but desires more time for fuller consideration. All suggested amendments have been considered by the Continuation Committee, and the dioceses are now asked to give a final "yes" or "no" to the constitution with the proposed amendments. I do not propose without further consideration to express a final opinion on these proposals, but I hope that, as you have yourselves selected and appointed your Autonomy Committee, and trusted them in the past, so you will be satisfied to empower Standing Committee with the Autonomy Committee to give the answer that is requested.

The Challenge of Jesus Christ.

I do not propose to work out the application of this principle to ourselves as individuals, and yet it is with ourselves that we must begin. "None of us liveth to himself." It is the principle of Jesus Christ: "Thou shalt love thy neighbour as thyself." It is a positive principle. It gives us something to do in the Church, in society, in industry, in international relations. It calls for great qualities of generosity, patience and self-restraint. It may seem little that each one of us can do, whether we are applying our principle to our parish, or to Sunday observance, or to the problem of gambling, or of unemployment; but if we each do what we can, we can create a revolution. The recent Peace Ballot owed every element of its potency with the British Government to the quiet, anonymous but determined spadework of millions of British citizens of every rank. And the future is full of hope. Some fear that the old order is breaking down and everything falling to pieces. I would conclude with some words of Basil Mathews: "Is it not truer to say that the old crust is broken by a new vitality springing up in the world? The crumbling loam of our civilisation sees the fresh bulbs breaking through. We are witnessing not the death throes of the old civilisation, but the birth pangs of a new one. We may expect trouble; but out of it something can emerge finer and juster, with more scope for truth, beauty and goodness, than the world has ever seen before."

The Parish Paper

A Reminiscence.

At the time of which I write, the day of the tract distributor was nearly at an end. People more or less disliked to be offered a religious tract, and its usefulness to the district visitor seemed to be much value. Just then one or two of the Evangelical clergy introduced to their people a fair-sized parish paper. These papers were well received, not only by the church folk, but by outsiders, who valued them for the bright and informative articles they contained. Two of them were distinctly useful, and there was no difficulty in getting parishioners and others to accept and read them.

But such publications cost time and pains and money. They added also very greatly

to the burden of the clergy who issued them, and they failed to rouse among the parish workers any special interest in their success. But the real cause of their failure was the cost of printing them. Vestries fight shy of expenses for which they cannot see a tangible return, and it is not easy to prove the money value of a religious publication.

Still, the minister had been wondering whether something could be done in this direction. In his case the need was pressing, for though he had an enthusiastic band of parish visitors, very few of them felt themselves fitted to introduce topics of religious interest when visiting. If only he could discover some way of equipping them with a paper having a personal, parish, and religious interest, and which would be self-supporting, then this would be a long step forward.

Fortunately the minister had the advantage of a young, able, and enthusiastic colleague. This gentleman was studying for Holy Orders and was keenly interested in parochial work. It so happened that he was the nephew of a lady owning a large paper factory where he held a position upon his aunt's accountancy staff, and being anxious to know all about the business, he had acquired a good all-round knowledge of the printing department. This was now to become a big asset in the parish. After further consideration these two set about making a more thorough inquiry into the matter of ways and means, and this, in turn, led them to formulate a scheme whereby they might accomplish their purpose. This grew into a determination to establish a fair-sized, serviceable, illustrated, religious newspaper, suitable for free distribution among the people of the parish and surrounding district. It was to contain a fair amount of parish and local news about the things that mattered, but especially to set forth as attractively as possible, matters of practical and personal religion. But the most important feature and the most difficult of attainment was that it must (with a big emphasis on the must) be entirely self-supporting, for neither the minister nor any of the parishioners were in a position to undertake the expense.

However, the spiritual condition of the parish was such, and the energy and enterprise of the worker so decided, that the minister and his colleague were confident that the thing could be done. Of course they realised that all they desired could not be accomplished at once, but having now a definite objective, they set about with all their heart to make it an actual fact.

The first step was to obtain some idea of the cost, and to produce a decently printed paper. After a short search they found a printer who owned a fairly good printing press and a serviceable fount of type. He had just begun business and was trying hard to work it up, and was glad to undertake the printing at a price low enough to meet the needs of the case.

The next step was to see what income could be raised to meet the necessary expenditure. For this purpose they canvassed the whole district for suitable advertisements and found they would be able to obtain monthly advertisements quite sufficient to meet their needs, and with little or no danger of bad debts. Then followed the search for suitable matter. Matter that would be a real help to the church folk, and at the same time be likely to interest the casual reader, for they were not without hope of reaching the non-churchgoer. Many of the duties which ordinarily fall to the printer, fell to the minister and his fellow worker, and the day before the monthly issue was a busy time for many of the church workers.

It would take too long to tell even a part of the difficulties overcome, and of the amusing incidents they experienced in their efforts. It was significant, however, to note that, as it was wont in that happy and eager band, the whole of the big undertaking was wrought out in an atmosphere of prayer. It was not then very surprising that before long "The Working Man's Monthly" made its first appearance.

To the minister and his fellow worker it seemed a very small and insignificant result for all the thought and labour they had put into it, but they were comforted by knowing it was, God willing, to be the beginning of bigger and better things. As for the parishioners, they were proud of the paper. It was their first, and the busy workers set about at once to test its usefulness. There was no difficulty in getting people to accept the paper, nor subsequently, was there any in obtaining advertisements. Only once during the adventure was there any set-back in this respect. When, after a long and successful canvass in the forenoon, and when in the afternoon only four spaces remained to be filled, the success came to a dead end, and though they walked far and pleaded persuasively, not another advertisement could they get.

They returned home greatly disturbed, not by lack of the money the advertisements represented, but by the sudden and unexpected check. However, next morning the meaning of the check was explained. It was found that four advertisements had been overlooked and these exactly filled all the available space. It was but a "trifling coincidence," but as these "coincidences" so frequently occurred, they had another name for them. Anyway, they thanked God and took courage.

There is no room to describe the rapid growth from some five hundred copies to 2000, nor to tell of arrangements completed by them whereby the issue was raised to one of four or five thousand. Just before the last issue left the press the whole adventure came to an abrupt conclusion. The minister, whose health was failing, was appointed to another charge, and his invaluable fellow worker, after taking charge of the parish for a time, took up work in another part of the diocese. Further on the same devotion and ability which had been so valuable in the parish work, earned for him in the strenuous days of the Great War, a richly-deserved O.B.E.

Finally, when all the accounts of the paper were settled up, there remained a considerable credit balance in the hands of the treasurer.

TASMANIA.

C.E.M.S.

St. George's Church, Hobart.

Reports from St. George's Branch of the Church of England Men's Society, Hobart, are of an encouraging nature. The Branch had remained dormant for some years, but under the inspiring leadership of the Rector, Rev. A. A. Bennett, a vigorous body of men have now banded together and are taking their part in the work of the Society.

The Annual Meeting was held on the 28th July last, and was well attended. The Annual Report disclosed an increase in membership, and that active interest in the regular meetings, when numerous lectures of an instructive nature had been given by the Clergy and others, had been maintained.

Mr. J. J. Green, who has been President for the last two years, had signified his desire not to seek re-election, and Mr. H. R. Nielson was elected to the position.

A lecture on "Christianity and Communism" was given by the Rector at the conclusion of the meeting, which was followed by a general discussion.

On the 2nd August, the Sunday evening following the Annual Meeting, a re-admission service was held in the Parish church, which was of a most inspiring nature. Two new members were admitted, and the other members, with the exception of a small number who were unable to attend through sickness, renewed their vows in accordance with the form of service laid down.

It is expected that the branch will continue to grow, and be instrumental in the good work of the Church in this parish.

NEW ZEALAND.

Diocese of Wellington.

PROPOSED CATHEDRAL.

The committee appointed by the Wellington Diocesan Synod to consider the observance of the centenary of Wellington in 1940 suggested that a beginning of the cathedral and the laying of its foundation stone should be part of the Church's observance for marking the centenary, provided sufficient funds are available.

Synod, however, considered that before passing such a resolution it would be wise to give the new bishop time to familiarise himself with all the problems involved in the cathedral project. The recommendation of the committee was therefore referred back by the Synod for a further report at its next session.

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Editorial

Sydney and the Constitution.

IN view of trends overseas, there was every reason why the Synod of the Diocese of Sydney, at its recent session, should declare in no uncertain way that no Constitution would be satisfactory which did not, amongst other things, provide that the declarations in Chapter one be made unalterable and that section 6 be amended so that the Thirty-nine Articles and the Book of Common Prayer be retained as the standard of doctrine and worship.

Recently an Anglican deputation went to Bucarest, Rumania, under the Archbishop of Canterbury's nomination, to confer with the Orthodox Church authorities there with a view to closer unity. What the delegation accomplished has been hailed in certain Anglo-Catholic quarters as a veritable Godsend. Yet in answer to an inquiry of the Rumanian Commission, this Anglican delegation stated that "The Doctrine of the Anglican Church is authoritatively expressed in the Book of Common Prayer, and that the meaning of the XXXIX Articles must be interpreted in accordance with the Book of Common Prayer." (See Lambeth Conference, 1930, p. 139) and that therefore the XXXIX Articles are to be regarded as a document secondary to the Book of Common Prayer."

It is almost incredible (states the National Church League in this connection) that the natural and obvious distinction between the purposes of a book of Church Service intended to guide and stimulate the devotions of the people, and Articles definitely dealing with matters of doctrine, issued with the authority of the Archbishops

and Bishops and the Clergy in Convocation "for the establishing of consent touching true Religion," to which every clergyman has to express his formal assent before being ordained, should thus be ignored. And it is hard to describe as other than disingenuous the pretence, by a reference to the Lambeth Conference, to the support of that body for a statement made by the Orthodox Delegation at a joint Conference, of which a resume is, with other documentary information, printed simply for record in the volume containing the Lambeth Resolutions. This relegation of the XXXIX Articles to a secondary position is deliberately intended to diminish their weight and authority, an impression which is confirmed by the manner in which questions of which the Articles treat are dealt with in the Report. We are thankful that there are Sydney churchmen, lay as well as clerical, who are alive to the pretensions of the "Catholicising" party and will not take matters lying down, and especially when the framing of a church constitution is in course of preparation.

Vindication of Scriptural Truth.

WE wish that there were more systematic teaching of the truths of the XXXIX Articles amongst churchpeople. It is only as members of the Church are well versed in the Articles that they will see therein a vindication of Scriptural truth and be able to confute the machinations of those who hark back to Romanism or coquette with the Eastern Orthodox. It is well-known how these two churches teach that everything necessary to salvation may be founded upon Holy Scripture but only as it is completed, explained, interpreted and understood in and through tradition. But there is nothing in the formularies of the Church of England to give the slightest countenance to this theory that Holy Scripture is incomplete without Tradition, and needs to be explained and interpreted by it. The address in the Prayer Book to those about to be ordained to the Priesthood says much about the study of the Scriptures; it asks, "Are you persuaded that the Holy Scriptures contain sufficiently eternal salvation through faith in Jesus Christ? and are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?" but it gives no hint anywhere that our Church supposes Holy Scripture needs to be completed either by Tradition

or by the decrees of Church Councils. Article VI. treats specifically of this subject, but makes no reference to Tradition, and Article XXI. states definitely that "General Councils may err, and sometimes have erred," even in things pertaining unto God."

Indeed the more we study the teaching and implications of the Articles, the more we are convinced of our Church's Scripturalness and of the deep line of cleavage between her and the unreformed churches of Rome and the East.

A Further Consideration.

IN keeping with the movement to undo the Reformation settlement and to ally our Church with the churches above mentioned, it is even asserted (so as to win their support), that the sacrifice on Calvary is perpetually presented in the Holy Eucharist in a bloodless fashion under the form of bread and wine through the consecrating priest and through the work of the Holy Ghost in order that the fruits of the sacrifice of the Cross may be partaken of by those who offer the Eucharistic Sacrifice, by those for whom it is offered, and by those who receive worthily the Body and Blood of the Lord; that it is a mystery how the bread and wine become by consecration the Body and Blood of our Lord; that the Eucharistic bread and wine remain the Body and Blood of our Lord as long as these Eucharistic elements exist; and that those who receive the Eucharistic bread and wine truly partake of the Body and Blood of our Lord. Now this affirmation of the perpetual representation of the sacrifice of Christ is plainly contradictory of the Prayer of Consecration, "Who made there (by His one oblation of Himself once offered), a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." Here again the Articles are clear and have no uncertain ring. Article XXXI. is "Of the one Oblation of Christ, finished upon the Cross." The obvious meaning of this Unreformed Eucharistic teaching is opposed to the whole spirit and intention both of Article XXVIII. and the Catechism in the Prayer Book. The explicit statement in Article XXIX. is that "The wicked, and such as be void of a lively faith, though they do carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ, etc." So we have the Catechism which reads: "What is the inward part or thing signified?" "The Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper."