

Doings of the Month in Melbourne.

(By "Maccabaeus.")

Temple Days.

The idea of conducting Temple Days for raising church funds, is growing in Melbourne, and appears to have been most satisfactory where it has been tried. Asking people to bring their gift into the House of God is something which must make for a greater sense of responsibility, and better churchmanship. Among the parishes which held such days during September were Holy Trinity, Balclava, and St. Michael's, North Carlton, both of which are Evangelical parishes. In the former parish, Bishop Green, still a fine preacher, in spite of his years, preached and dedicated an offering box on the Sunday prior to the Temple Day, while at North Carlton the Temple Day was held on Sunday, September 29th, when Bishop Booth dedicated new choir stalls and wall panelling at 11 a.m., and the Vicar, the Rev. T. H. Watts, was present all day at the Church, while Temple Day offerings were received.

The Late Rev. G. Pennicott.

Reference has been made in the "Record" to the death of the Rev. G. Pennicott, who was a respected Melbourne clergyman. Mr. Pennicott retired recently from Christ Church, St. Kilda, his place there being taken by Canon Crotty.

C.E.M.S.

At a recent council meeting of the Men's Society, it was decided to seek the opinion of branches on the question of changing the annual corporate Communion and breakfast from King's Birthday in June, to Anzac Day, in April. As the C.E.B.S. hold a similar gathering on the latter day, it will be necessary for both societies to agree on the matter. Should the change be made, those who have had experience of the event believe that a much larger attendance would be the result.

All Saints', East St. Kilda.

It is announced that the Vicar of All Saints', St. Kilda, the Rev. E. H. Fernie, will leave Melbourne to take an appointment in England, early next year. People in his parish speak well of Mr. Fernie and his work there. He is, of course, a High Churchman. All Saints', East St. Kilda, is one of the parishes in Melbourne where the practices of High Church teaching are taken very seriously.

C.E.B.S.

The Organising Secretary of the Boys' Society, the Rev. Murray Britten, speaks enthusiastically about his tour of New South Wales dioceses. The monthly Bulletin of the Society discloses continued activity. Monthly prayer-group meetings are held at parish churches, and weekly prayer-groups meet at the Cathedral. A farm for unemployed boys is to be opened in October. During the Royal Agricultural Show week in September, 36 boys were in residence at the permanent camp at Frankston. During the coming months the Society is providing for the boys a full programme of Saturday sports.

Church Missionary Society.

Miss Mabel Crossley, who has been a C.M.S. missionary for 30 years, returned to Melbourne from India during September. Miss Crossley stated that many Indian Christians were shocked when they visited our country, at our unchristian conditions. It would help the missionary, she stated, if we in our own country realised the responsibility of our example. C.M.S. income in Victoria is causing concern, as receipts are not quite up to the required standard. It is hoped that the final quarter of the year will show the necessary increase. A pleasing departure was made during September, when a welcome and farewell to missionaries was held at a parish church instead of at a central meeting.

At St. Michael's, North Carlton, on September 10th, Sister F. Biggs was welcomed from Uganda, and farewell was said to Miss Armfield, St. Michael's O.O.M., who returns to China, and to Miss G. Cross, who returns to North Australia. It was good to see the hall full, the meeting being an inspiring one under the chairmanship of the Rev. C. W. T. Rogers, a member of the C.M.S. Executive, and a past Vicar of the parish. Clerical and lay members of the General Committee were well represented, and occupied seats on the platform. Mr. Rogers, in welcoming the missionaries, spoke in high terms of their work, and referred to the "pleasant personality, and untroubled calm" still possessed by

Miss Armfield after so many years in China. Miss Armfield stated that work in China was more difficult now than when she went out many years ago. The greatest change was that the Church had become Chinese. The great problem was how to reconcile Nationalism with Christianity. The "No God" class was growing rapidly, and the Christian Church was the only hope for the people. The Communists also presented a great missionary problem.

Sister Biggs gave a vivid description of her work at Toro Hospital, Uganda, and Miss Cross, of the work and needs of the North. Prayers and Bible reading were conducted by the Revs. W. T. C. Storrs and R. Cooling, and the farewell charge was given by the Rev. T. H. Watts, the Vicar of the parish, who is also a member of the C.M.S. Executive. The charge was based on appropriate, comforting and challenging words of Scripture. At the close of the meeting those present partook of refreshment, which was kindly provided by the ladies of the parish, under the leadership of Mrs. Watts, the energetic wife of the Vicar.

Sydney Synod Charge.

The Synod charge of Sydney's Archbishop has been read in Melbourne with great interest. His timely remarks on the Primacy, and the proposed Constitution, show that he has already a good grasp of the conditions of Australian Church life, and understands the relations of his great diocese with other Church movements in Australia. Evangelicals, and indeed, all moderate church-people, who are a majority in many other dioceses in Australia, look confidently to Sydney diocese for true and courageous leadership.

The Late Mr. James Carter.

By the death of Mr. James Carter, after an illness lasting several months, Melbourne has lost one of her leading laymen. As Secretary of the Lay Readers' Association for many years, Mr. Carter was one of the best-known men in the Church, and one of the best liked. Of kindly disposition, he was, however, an uncompromising Evangelical and was always faithful to Evangelical truth. Mr. Carter will perhaps, be missed most by the Church Missionary Society. He was a member of the C.M.S. Executive practically until his death, and was noted for his work and interest in missionary matters.

The Social Problem.

During the special hour in recent Sydney Synod for the consideration of the Social Problem, Dr. Micklem said the Church simply could not afford to stand aside from the great field of social thinking, out of which was going to grow the social structure of the future. The Church must be alive to the existence of that great problem, and con-

tribute its rightful share to the solution of it. The conception of individualism, competition and private profit and the order of society which had grown up on it, had added enormously to the world's wealth, but could it be denied that it had not also laid upon the world an unparalleled load of human misery? Amid the glaring contrast between the rich and the poor it was the few, and not the many, to whom the opportunities of a full and abundant life were open.

They had, he proceeded, to substitute a Christian for a non-Christian conception of human society. They had to think out, in terms of modern life and modern society, that conception which would substitute service for profit; co-operation for competition; freedom for servitude; service for the whole of the community rather than the pursuit of mere self-interest. Those were the governing principles of the new order which had yet to be.

Mr. N. H. Dick said that no greater problem existed to-day than that of unemployment and the housing of the people. They had men and women growing up in this country who had never had an opportunity of earning a decent livelihood—men and women who had never received a chance, and whose moral standpoint must deteriorate to such a point that a definite criminal class would be created. It was to stop this that the slum clearance movement had been started in Australia. They must make people realise that slums did exist in Sydney. The Church had a leader in Archbishop Mowll, who had taken a great stand with regard to the question of slum clearance.

Mr. Dick added that, in some of the slum areas in Sydney, people had not even the facilities for bathing and keeping themselves reasonably clean.

He spoke of a place in Redfern in which, he said, seven persons lived in one room. There was no fresh air or sunlight, and the nearest water available was several houses up the street. Those were conditions which definitely prevailed. The evil had grown to such an extent that it could be dealt with effectively only over several years, and in a slow but sure way. Until the people were given decent housing conditions—conditions which were fit for them—they would always have a condition of unrest.

The Rev. W. G. Coughlan, in a survey of the unemployment problem, said that some persons were compelled to exist under conditions which were literally unfit for the animal creation. The social problems committee challenged the Church to dig deeply into the causes behind the unemployment problem, and to be fearless and constructive, and, where necessary, condemnatory in its approach to the problem.

Prayers were offered for international peace and for the League of Nations.

No one is useless in this world who brightens the burden of it for anyone else.—Dickens.

Evangelical Rally

(Organised by the Reformation Observance Committee)

COMMEMORATING THE 400th ANNIVERSARY OF THE FIRST

COMPLETE BIBLE PRINTED IN ENGLISH

to be held in the

CHAPTER HOUSE, SYDNEY

(adjoining St. Andrew's Cathedral)

TUESDAY, OCTOBER 22nd, 1935

at 7.45 p.m.

Canon LANGFORD SMITH will preside.

The Authority of the Bible—Rev. J. Bidwell, B.A.

The Devotional Use of the Bible—Archdeacon Begbie

From 7 to 7.30 p.m.: The Story of the Bible in English. Lantern Talk by Rev. J. T. Phair

LUNCHEON will be provided in the Lower Hall of the Chapter House from 12-2 p.m., and TEA from 6-7 p.m., at the cost of 1/3 each.

Let us throng the Chapter House again this year! This cause is worth every possible sacrifice. Pray for God's blessing. Do all you can to bring others. Churchmen, Awake! Be up and doing, and work unitedly.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV, 111. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper]

OCTOBER 31, 1935.

[Issued Bi-monthly.] 8/- per year, post free 3d. per copy

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"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, c/o St. Clement's Rectory, Marrickville, N.S.W., or Diocesan Church House, George Street, Sydney.

Business Communications to be addressed: Diocesan Church House, George Street, Sydney, N.S.W.

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Editorial

Australia's Duty.

WE cannot understand the attitude of certain Australian politicians to the present international situation, as involved in the Italo-Abyssinian trouble. Their approach to the grave call of the hour is, to our way of thinking, utterly lamentable. Doubtless this attitude is due to ignorance, and to lack of historical perspective, coupled principally with a miserable "parochialism." Australia is a signatory to the League of Nations, and must share in the responsible action, as Italy violates her pledges and agreements. A petty outlook and a low conception of duty on the part of these would-be politicians to keep Australia in lonely isolation from the broad stream of the world's life and responsibility will make us, as a nation, a by-word and laughing-stock. Happily, there are other and bigger leaders. Bishop Crotty's words spoken last week at Fremantle on his arrival from Great Britain, after a six months' visit to the "centre of things," are much more worthy and deserve our closest attention. He said: "The great moral adventure which Geneva represents must prove costly, and Australia cannot fairly hope to enjoy its fruits while refusing to share its sacrifices. Speeches by Australian political leaders announcing in advance what Australia would or would not do in the face of a potential conflict can only compromise the Government at home in a most delicate situation, and promote misunderstandings with regard to Australians, which are already far too common abroad. 'Everyone for himself

and the weakest to the wall' is the sentiment of the elephant when it dances among the chickens, but it is poor statesmanship for Australia, of all countries, and poor morals also, and unworthy of a young race, putting a high price on its honour and freedom. It is Australia's mere wisdom, as well as plain duty, to subsidise unreservedly such principles and forces of collective security as can be made immediately operative through the League of Nations. It is her duty to follow Great Britain in the unequivocal endorsement of the League as an instrument of international law, equity, and peace."

Anglican Church and Reunion.

WE advise our readers to secure a copy of Dr. Sydney Carter's recently published volume entitled "The Reformation and Reunion." Dr. Carter is the principal of Clifton Theological College, England, and his volume has the imprimatur of the University of Oxford for its historical correctness as a presentation of the Reunion Problem. It was his thesis for the Oxford D.D. The learned Bishop Knox, formerly of Manchester, writes an exceedingly warm appreciation of the volume, while Dr. Guy Warman, present Bishop of Manchester, in a foreword commends it as "a fair and accurate and well-documented account" of the original causes of disunion and of the real differences between the communions concerned. The work is at once a careful historical study of the Reformation period and of the years immediately following. In his first chapters, Dr. Carter sets out the history of the Reformation Movement in general, and then goes on to discuss the English Church in the light of Lutheranism, the Reformed Continental Churches, the Elizabethan Settlement, with three closing chapters on "Worship and Usage," later evidences of fellowship and a conclusion. The book is kind, and it is wise. It is well-balanced, judicious, and exceedingly competent. It comes from the press at a very opportune moment, because it brings into light the difference between reconcilable and irreconcilable divisions. On the one side lie disputes between the Churches of the Reformation. They are not only reconcilable, but as Bishop Knox says, they are "in process of reconciliation." On the other side stands the irreconcilable division caused by the claim of the unreformed Church whether Western or Eastern, based on tradition, to be the only true Church, and to supplement the provision made by God for man's eternal redemption by a miserable sacerdotalism. At the present

moment enormous efforts are being made to draw the Church of England from its position among the Reformed Churches into the fold of the unreformed, and to arrogate for it the supplementary powers which Rome and Orthodox claim. Dr. Carter's work shows clearly and decisively the novelty and modernity of the Anglo-Catholic movement so far as the Church of England is concerned, and its utter inconsistency with the teaching of the centuries of Anglican Divines. It is a book to be read and pondered. All the younger clergy and ordinands should be constrained to study it as a text book for examinations.

Moore Theological College.

NOW that the necessary legislation has been passed by the Sydney Synod with its provision for a much more adequate salary, the question of the appointment of the principal comes right into view. The matter is one for the Moore College Trustees, namely the Archbishop of Sydney, Archdeacon Begbie, and Mr. H. L. Tress. We believe them to be greatly exercised in their solemn responsibility. It is common knowledge that world-wide inquiry is being made for likely men. Doubtless, Great Britain, Ireland, Canada, and Australia are being probed. The appointee, beside being a first-class scholar, must chiefly be a spiritually-minded Evangelical whose conception and practice are in strict keeping with the Protestant Evangelicalism of the Diocese of Sydney. We are well aware of the type of person who belittles Sydney Diocese, and pours scorn on its churchmanship. But this is only because its dominant leaders know where they stand and are not afraid of their colours. If Sydney's leaders weakened and gave a free hand in certain directions, the tune would at once be changed, and people would fall over one another in adulation and cooing words. Anyone with a merely cursory knowledge of the history of the Church in Australia knows that the trainees of Moore Theological College have left their mark on the Church's life. Bishops like the two Langleys, pioneers like Archdeacon Boyce, notable pastors like T. B. Tress and Robert Taylor, spiritual and administrative leaders like Bishops D'Arcy-Irvine and Kirkby—not to speak of scores of others—were all the products of this markedly Evangelical College. Under God, this was due in no small measure to the men who have been principals of the institution. The record must be maintained. Hence the gravity of the search for a new principal. There is

one duty that our readers can perform, and that is, to pray that a man after God's own heart may be forthcoming. Prayer is a mighty agency. We must use it, for the issue of the appointment will be very far-reaching.

MODERNISM.

On the Defensive.

ELSEWHERE in our columns we print a summary of the Dean of St. Paul's presidential address at the recent conference in England of "The Modern Churchmen." We have read their annual conference reports for some years past, but in this year's papers, it looks as if the leaders are not so confident! We noted an urgent plea for comprehensiveness. Indeed Dr. Matthews said that "modernists above all should be jealous for the comprehensiveness of the Church, that their purpose was one of the maximum of unity with maximum of diversity, a unity of spirit which was compatible with the most divergent forms of worship." Such a plea we cannot comprehend, coming from the quarter that it does. We presume that it is in keeping with the outlook of the day—a mind that is very largely convictionless and amazingly comprehensive. Surely in the Church there must be some line of demarcation; she must accept and follow some body of truth, and be ruled by some fairly defined practice. Otherwise, where are we? Reading between the lines, it appears to us that Modernism is weakening, and that it is on the defensive. At one time it seemed to many that it would sweep everything before it in the churches. Now it is certain it will not. Modernist theology has failed to maintain its position—it is rapidly losing such credentials as it possessed. The pick and the spade of the archaeologist often discredit but never confirm modernistic teaching. The fact is that modernism is now a misnomer for the antiquated Darwinism that serves instead of faith, in the modern churchmen's camp. Modernism has failed to justify itself practically. Where are the Wesleys, Whitefields, Shaftesburys, Moodys, Torreys and Hudson Taylors of modernism? That emasculated form of belief has no power to stimulate men to do the exploits done by such men, and many others who in the past brought thousands to Christ.

Quiet Moments.

A SERMON FOR ALL SAINTS' DAY

The First Day of November.

PHILIPPIANS I., 1, 2, 3: "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace be unto you and peace from God our Father and from the Lord Jesus Christ. I thank my God upon every remembrance of you," etc.

This is the opening of St. Paul's letter to the Christians at Philippi. He calls them "saints," "holy in Christ Jesus." Remember that he, the writer, had been brought up according to the strictest sect of his religion, a Pharisee. Remember that he spoke of himself as "a Hebrew of the Hebrews." That means that he had been accustomed to sing with exultation of God as "The Holy One of Israel." There had been a period in his life when he would have

fiercely denied the right of "Gentiles" to any share in the favour of that God. Yet now he is writing to "all the holy ones in Christ Jesus at Philippi!" So greatly is a man's mind widened when he has experience of God's love in Christ and begins to look out upon the world with the eyes of Christ!

The day that he began this letter was to St. Paul an "All Saints' Day." So also was the day that he finished it. "Salute every saint in Christ Jesus." "All the saints salute you." The first eleven verses are particularly worthy of study, because they express just those emotions, that faith, that hope, and those prayers which we should be expressing in our worship on All Saints' Day.

Let us make St. Paul's music our own to-day. The first note in the music of All Saints' Day is thanksgiving, and the second is joy.

1. Thanksgiving.—For the grace of God. His gift of Jesus Christ, His Son—at once our Teacher and Example, our Inspiration and our Strength—our Redeemer and our Lord. Thanksgiving for the gift of the Spirit—the voice of warning, appeal, challenge, that awakens the movements of the human soul towards God.

2. Joy.—For the fact that so many human beings, like ourselves, have responded to the call, enlisted in the fight, set forth on the pilgrimage, weighed anchor and hoisted sail for the adventurous voyage from the Land of the Lotus-Eater to our true country, the Land of the Leal. Thanksgiving and joy for the number of the saints whom we strive to remember to-day, that great multitude which no man can number, "of all nations and kindreds and peoples and tongues," whose hearts have felt the attractive power of Christ and whose eyes are turned to Him as the Light of the World. How is it that no man can number the saints? It is surely not a mere question of multitude, but rather that the character, the fine quality, of a saint so often escapes the perception of us ordinary unsaintly men and women, who use "the world's coarse thumb" and therefore often "fail to plumb" the fine texture of the consecrated mind and temper. Let us then praise our God for all these, high and low, rich and poor, who have brought each his own particular offering of consecrated and disciplined character, to the Treasury of God. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

3. Confident Faith.—The next note in St. Paul's music is confident faith. He himself is "an ambassador in chains," awaiting his trial before the imperial court, not knowing what may befall him. Not all of his friends are loyal. But there is one thing of which he can be sure, and that is that the work of God is going on, and will one day reach its perfection. This hope of his is no vague, high-sounding but ill-grounded idealism, such as we sometimes use to flatter our souls with. It refers to certain very definite persons and commonplace folk at that—shopkeepers like Lydia, who imported purple-dyed cloth from Asia Minor; humble officials like the gaoler and his household; rescued slaves, like the poor ventriloquist girl; touchy persons like Eudodas and Syntyche, who needed now and then a friendly exhortation to be of one mind in the Lord, and many and many another of those common folk whom, as Abraham Lincoln said, the Lord must love since

He made so many of them. If St. Paul were living now, his confident faith would make a similar affirmation about you, and me, and those for whom, perhaps, we think, and agonise, and pray. So All Saints' Day bids us likewise be "confident of this very thing," that the Lord Who hath begun the good work in us, will make it perfect in His day.

4. Honest Thought.—The next note is neither obvious nor easy, for it involves the exercise of our intellectual faculties. And what is so hard as honest thought? Yet this is an element of vast importance in the making of a Christian man. One of the great dangers in the religious life of our time is unbalanced enthusiasm, expressing itself in ardour without knowledge, in earnest devotion not tempered or guided by understanding and insight. This it is which keeps open our schisms, embitters our discussions, and turns what might be reasonable exchange of beliefs and experiences into angry, ungodly controversy. What says the Apostle? "And it is my prayer that your love may be (not 'more ardent' or 'more devoted,' but) more and more rich in knowledge and in all manner of insight, enabling you to have a sense of what is vital." Our Reformers were not faultless, but in the main they had this sense of what was vital. See, for instance, the alterations they (or was it Cranmer alone?) made in the Collect for All Saints' Day. The old Latin Collect, used for centuries before the Reformation, ran in this sense: "Almighty, everlasting God, Who hast granted us to venerate the merits of all saints on one day: We beseech Thee to bestow upon us the longed-for abundance of Thy propitiation, our intercessors having been multiplied," etc. Contrast this with the Collect that we have the privilege of using to-day, and thank God for the insight and the spiritual vitality of the man who composed it. I should now like to give you a second example of discriminating insight, picking out what is "vital" and separating it from what is transitory, or of minor importance. It will be taken from the present Bishop of Birmingham (Dr. Barnes') sermon on St. Francis of Assisi. After pointing out certain aspects of St. Francis' life and character, which he thought could not be admired by a modern Christian, he spoke of "his transparent honesty, his sheer goodness, his creative personality, and his Christlike nobility." Then he concludes his sermon in words which I will venture to appropriate as a fitting conclusion to my sermon: "Try to make goodness supreme with the simple sincerity of the Saint of Assisi. Show, as he showed, love to God and your fellow-men. Enjoy the gifts of God—the beauty of nature and animal life—with St. Francis' simplicity. And, moreover, seek truth with the courage of great thinkers who were bred by the Order which St. Francis founded. Then you will make your life a centre from which spreads the Spirit of Christ."

DAUGHTERS OF LITERATURE.

Agents, representing strange sects, mostly hailing from America, are selling books on the Bible to people in the Bush. Many of the volumes are attractively bound and in some cases very expensive. Parents unwittingly buy them for the instruction of their children. Unfortunately the writers are untrustworthy, and the matter is unbalanced in its representation of God and the Church. Besides being expensive methods of instruction, the books are positively dangerous.—"The Bush Brother."

Sydney Synod.

Moore College and St. Philip's.

The third session of the Twenty-third Synod of the Diocese of Sydney, which, after a week's business, was adjourned on Friday, 27th September, until Tuesday, 15th October, concluded its deliberations on Wednesday, 16th October. During these two days important decisions were made with regard to the working of St. Philip's Church, York Street, Sydney, in conjunction with Moore Theological College, Newtown. The Bishop Coadjutor in the Diocese will not again be Rector of St. Philip's. In other words, the Synod repealed the ordinance of 1924 which provided that the Bishop Coadjutor should be rector, and enacted that the clergyman appointed principal of Moore Theological College should be Rector of St. Philip's and that he should preach there not fewer than 30 times a year. The ordinance, as agreed to, also provided that a responsible member of the staff of the college should live in the rectory, and should, under the rector, who would live at Moore College, have the pastoral oversight of the parish.

A further ordinance was passed authorising the sale of Greystanes, No. 3 York Street, and Nos. 6, 8 and 10 Clarence-street, £2000 of the proceeds to be used for improvements at St. Philip's, and the balance for improvements at Moore Theological College. It was stated that it was estimated that the properties would realise about £20,000. The City Council valuation was £27,000. It was agreed that all net proceeds over £20,000 should be divided equally between St. Philip's parish and Moore Theological College.

It was also decided that the standing committee should be instructed to inquire into a proposal to link Holy Trinity, Miller's Point, with Moore College on lines similar to those agreed to respecting St. Philip's. Archdeacon Martin said that the present state of Holy Trinity necessitated something of this nature. The average congregation on Sundays averaged 10 or 12. The offertories averaged about 12/- a Sunday. The Sunday School children numbered 25. The parish would be an admirable training-ground for students of Moore College.

Proportional Representation Rejected.

Mr. C. H. G. Simpson, on behalf of the majority of a select committee on proportional representation, submitted an ordinance having for its object the adoption of this system in the election of the standing committee. He said that the standing committee was the most important of the synod committees. It had considerable legislative powers. For 50 weeks of the year it was the parliament of the diocese, and so should be representative of the full diocese. The present system favoured "ticket" voting.

A minority report, signed by Canons S. H. Denman and S. E. Langford Smith and Mr. W. J. G. Mann, opposed the proposal, on the grounds that proportional representation would introduce into Synod a method of election that must necessarily be inapplicable to committees which, although smaller, were representative of the diocese. The method would lead to the introduction of inexpedient electioneering practices.

The ordinance was rejected, on the second reading, by 116 votes to 71.

Important Resolutions.

Conferring of Degrees.

The Synod approved a proposal that the Australian College of Theology should confer the degrees of Bachelor of Divinity and Doctor of Divinity.

Mr. J. A. I. Perry, who proposed the motion, said that the object was to permit him to bring the matter before the General Synod. If the General Synod passed a determination on the matter it would come before the Diocesan Synod again in the form of an ordinance. If the College of Theology were permitted to give these degrees, after study and conformity to conditions, the clergy would be encouraged to continue their study of sacred learning. They would thus be better equipped for their clerical work.

Canon Garnsey opposed the motion on the ground that the Church should not appropriate to itself that which was recognised the world over as the right of the universities. The degrees of the Australian College of Theology would not be recognised outside limited Church circles. He doubted if Parliament would legislate to recognise such degrees. There was no valid reason why the Sydney University should not recognise the theological instruction of constituent colleges. If a clergyman got a degree under such conditions he would have something

of which he could be legitimately proud, and which would be recognised by men of learning the world over. The Senate of the University and the State Government were giving serious consideration to a scheme which would open the door for the degrees of B.D. and D.D. being granted by the Sydney University in circumstances which would ensure for the holders of those degrees the same educational status in their own sphere as did the Arts, Law, Medical, and other degrees in their respective spheres.

The Synod approved the prompt steps taken for carrying into effect the building scheme upon the enlarged Cathedral site, and commended the appeal for substantial support as made by the Archbishop of Sydney in his presidential address.

State Lottery Condemned.

Synod resolved: "That this Synod, believing that gambling is ethically wrong, and therefore harmful to human character, condemns the raising of money for hospitals or any other cause by means of a State lottery; and expresses the hope that the Government, in view of the moral effect on national character, will introduce legislation into Parliament substituting therefor some means which will better reflect the Christian ideal of the corporate responsibility of all citizens for the welfare of each."

It was directed that the motion be sent to the Premier (Mr. Stevens).

The Rev. H. W. A. Barker, who submitted the resolution, said that many people of the Church were prepared to countenance the lottery because it gave them the opportunity of having some excitement with a little money which they could easily spare. The original idea of the lottery was to place the hospitals on a financial basis, but that method was not ethically right because it was approved by Act of Parliament. The lottery was a potential means of moral degradation. There was at present a growing tendency to give public assent to many questionable practices. Hospitals should be supported by a tax fairly levied. Out of every £100 contributed to the lottery the hospitals got only £35. The lottery had killed charity so far as hospitals were concerned.

Reversions of Long Leases.

The Synod approved the policy of selling the reversions of long leases, treating each case individually and making the usual provisions as to capital and income allocations. It was explained that much church property fell on long leases was in a state that did not reflect credit on the Church, yet the Church could not accept responsibility for putting the property into repair. The ground rents were not increasing, but the rates and taxes were.

Broughton Centenary.

The Synod commended to church people throughout the diocese the arrangements being made to celebrate from May 24 to June 7 next year the centenary of the consecration of Bishop Broughton, first Bishop of Australia. Archbishop Mowll said much of the preparatory work had been satisfactorily accomplished. They expected from these celebrations much spiritual benefit for the Church in Australia.

Youth Work.

The Rev. W. G. Coughlan, of Holy Trinity, South Kensington, asked the Synod to take measures to co-ordinate youth work in the Church on a definite spiritual basis. He suggested a conference with the leaders of the chief youth organisations working in the diocese with a view to establishing the greatest possible measure of co-ordination. The Synod unanimously agreed that the Archbishop of Sydney should be asked to take such action as seemed most desirable to secure co-ordination.

Resolutions were also passed: (1) Commending to parishes and districts the special Advent collections for the Home Mission Society; (2) Urging expedition and generous support in the matter of the Cathedral site and reconstruction.

BOOKS.

Jesus Christ, by Canon Anthony Deane, published by Hodder and Stoughton, price 1/3. Our copy from The Book Depot, Castle-reagh Street, Sydney. This book of 128 pages coming from the facile and readable pen of Canon Deane, Chaplain to the King, should commend itself to ordinary readers. The author writes of our Lord Jesus Christ as teacher, and his teaching by word, deed and character. He ends on a fine challenging note.

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Wayside Jottings

(By a Wayfarer.)

A Second-Hand Book.

THE WAYFARER had over an hour to wait before the meeting began; so, being near Messrs. Angus and Robertson's book store he went into their theological department, and the first thing he saw was a long row of second-hand books on the floor near the entrance, marked a shilling each. The Wayfarer picked them up one by one, but one by one he replaced them, until he came across one entitled, "From Egyptian Rubbish Heap," by Professor James Hope Moulton, and it looked so interesting that he quickly paid the required shilling and took the book away, and he has not been disappointed.

The Wayfarer has already read "Coburn on the Papyrus," and has lectured upon it; and he has on his shelves Adolph Deissmann's "Light from the Ancient East"; so this little book of only 140 pages contained much with which the Wayfarer was already familiar. But it also contained much that was original; and it occurred to the Wayfarer that there was much that would interest the readers of the A.C.R.; the only difficulty being to make a selection.

For instance, the readers of the A.C.R. all know how we got our Gospels; but even on such a well-known theme Professor Moulton throws some interesting light. We all know how a copyist, after writing perhaps the word Jerusalem, and glancing back at the copy, will often chance to have his eye caught by the word Jerusalem occurring a few lines lower down; and he goes on from there, missing all that should have come between. That is simple enough, but what about additions? How is it that so many M.S.S. of the Gospels contain matter that does not occur in their originals?

Professor Moulton shows that in those early days there was not the same reverence for the Gospel writers that there is now. No printer-to-day, setting up the New Testament, would dream of altering a word, much less of adding anything. But in those days no Christian who might be copying out for himself, or even for use in the church, one of the Gospels, would think it wrong, but quite praiseworthy to add to it anything that he knew to be true.

For instance, a Christian man, perfectly familiar with the Lord's Prayer as given in St. Matthew, copying out for himself St. Luke's Gospel, when he comes to the Lord's Prayer, would say, "Hello! there's something wrong here, someone has been careless, there's a lot left out." And then he would proceed to fill the blanks from memory "Our Father Who art in Heaven; Thy will be done as in Heaven so on earth, deliver us from evil." And so with anything else that he had learned from a reliable source. And if anyone remonstrated with him for not sticking to his copy, he would think it reasonable to reply: "I am not concerned with St. Luke or St. Matthew; I want my household to know the Lord's sayings and doings, as fully as I can ascertain them. A score of our Christian neighbours are too poor to have any other copy than this; and we want to have it as complete as possible."

One very interesting example of this is stressed by Professor Moulton.

"Most of you," he writes, "must have received a shock when you noticed that in the margin of the Revised Version of St. Luke's Gospel, those best-known words of Christ, 'Father, forgive them for they know not what they do!' are noted as of doubtful authenticity—not found in some ancient manuscripts—while Matthew, Mark and John do not seem ever to have heard of them at all; for had they known of them they would most certainly have included them in their Gospels. And we may say with equal certainty that no copyist who had them before him in his manuscript of St. Luke's Gospel could ever have wilfully omitted them; and it is hard to see how he could have done so accidentally." So that Prof. Moulton admits himself to be driven to the conclusion that those wonderful words are really an interpolation—not recorded by any of the four evangelists.

How then did they get into so many later copies of St. Luke's Gospel. Let us try, says Prof. Moulton, a little imagination. And first let us ask ourselves who could have heard those words. Were they spoken so loud that the crowd could hear? That, says Prof. Moulton, is not likely; and certainly there was no friendly ear near at hand. Then, in all probability the only ones near enough to hear them were the executioners, the centurion and his four soldiers; and, if so, then our knowledge of the words must have come from them. Then remember that when the three hours' agony was over, and the Lord had resigned His Spirit to His Father's hands, the centurion and they that were with him, watching Jesus, said, "Truly this Man was the Son (or a Son) of God."

"What," asks Prof. Moulton, "led them to such a momentous conclusion? Was it the three hours' darkness, the earthquake, the rending of the rocks?" Yes, beyond doubt. St. Matthew expressly says it was "when they saw the earthquake and the things that were done they feared exceedingly, saying, 'Truly this Man was the Son (or a Son) of God!'" But Prof. Moulton thinks that was not all. He thinks that what must above all have impressed and convinced them was our Lord's prayer to His Father for their pardon.

Now for the further question, as to how the words got into the later copies of St. Luke's Gospel when they were not found in the original. Evidently they did not get into immediate circulation among the Disciples, or St. Matthew, at least, would surely have heard of them and would have first verified them, and then incorporated them in his narrative. Nor were they generally known to the Church in Palestine. After St. Paul's death St. Luke visited Palestine, interviewing all prominent Christians, and collecting all the first-hand information he could, in order to compile it into an authentic story. But he did not hear about that great saying of Christ. The Palestinian Christians had not even then heard about those wonderful words of mercy.

Prof. Moulton imagines, then, that in the course of years those five Roman soldiers left Palestine for duty somewhere else, or else, as old men, were pensioned off; and that one of them, many years after our Lord's death, fell in with a company of Christians who used St. Luke's Gospel; and heard them reading or preaching about the crucifixion of Jesus. "Jesus," he would say, "why I remember fixing that name in letters of Hebrew and Greek and Latin above a cross at Jerusalem."

And then he would tell them what he had heard; that when the other victims were screaming and cursing, that Man said, "Father, forgive them, for they don't know what they are doing!"

Try to imagine what an impression that soldier's reminiscences would make! How quickly every one that possessed a Gospel would write those words in the margin; and how eagerly they would tell them to every other Christian congregation that they visited, and to every Christian that came to visit them; and how soon they would be copied from the margins into the texts of the Gospels, until now we have them printed in every copy of the New Testament and every child is taught them. True, the words were not written by St. Luke. The great scholar, Professor Hort, has admitted that they cannot be textually defended. "But," he also says, "few, if any words in the Gospels bear more intrinsic witness than those to the truth of what they relate."

It would be easy to fill a couple of pages of the A.C.R. with interesting extracts from Prof. Moulton's little book; but in justice to other writers and to Synod proceedings, the Editor could not allow it. But let the Wayfarer close with one more word. St. Paul tells us that in order to prevent his being exalted over much by the revelations granted to him, there was given to him a "thorn in the flesh," some bodily affliction, to keep him humble. But the Revised Version has a marginal reading "stake"; and, therefore, many of us have been preferring that word in our expositions; as suggesting a more severe form of suffering.

But Prof. Moulton will not allow it. The word "skolops," he says, does mean a stake in classical Greek; but the papyrus show that it was not so in New Testament times. In one very illiterate papyrus, he says, the word means a splinter; and by medical writers the word is used for a tiny lancet; so that in popular Greek the word had evidently lost all connection with "size." A "thorn" is bad enough, we need not make it worse; so the word "stake" may be dismissed.

And then the little book ends with a magnificent sermon on "The New Song" which the Wayfarer cannot even attempt to epitomise. But he thinks he will have a further look round, and see if he can pick up anything else written by Prof. James Hope Moulton.

Evangelical Rally.

In spite of an exceedingly wet day, good attendances and warm interest marked the gatherings in Sydney on Tuesday, 22nd October, in connection with the 400th anniversary of Miles Coverdale's issue of the English Bible. During the afternoon there was the Sale of Work in the Chapter House for the Australian Church Record, followed by a lantern talk on "Our English Bible," by Rev. J. T. Phair, and then the Evangelical Rally in the evening.

Canon Langford Smith occupied the chair, and in a brief, pointed address, revealed his loyal adherence to the Protestant Evangelical principles of the Church of England. The Rev. J. Bidwell then gave an exhaustive address on "The Authority of the Bible," followed by Archdeacon Begbie on "The devotional reading of the Bible." The Rev. D. J. Knox brought a very helpful and inspiring meeting to a close with an appeal on behalf of the work of the mission to young people in the Diocese. On Sunday, October 20, there was an exchange of pulpits in the Diocese. The cause is greatly indebted to the Rev. J. T. Phair and Mr. Hugh Corish, secretaries of the Reformation Observance Committee. The Bible Society had a splendid exhibit of Bibles at the A.C. Record Sale of Work, while much Evangelical literature was disposed of at the evening meeting.



The Archbishop of Sydney (Dr. Mowll) has received well over £100 towards his appeal for an ambulance for Abyssinia. His Grace wrote to the "S.M. Herald" on October 14 as follows:—"I note that the Archbishop of Canterbury is appealing for funds for a British Ambulance Service in Abyssinia, and that this effort has been formally commended by the British and Abyssinian Governments. The organisers are working in consultation with the International Red Cross. In view of the sympathy which has been so widely expressed with Abyssinia, I should be very glad to receive donations for this ambulance service in response to the Archbishop of Canterbury's appeal. Any donations which are sent to me to the Diocesan Church House will be at once forwarded to him. I feel sure that many Australians will be touched by the sorrows of the afflicted people of Abyssinia, and will welcome a way in which they can give practical expression to the sympathy they feel."

Dr. Phyllis Haddon, a medical missionary of the C.M.S. of New Zealand, left Sydney last week on the S.S. Taiping to resume her duties on the staff of the C.M.S. hospital at Hangchow, China. Dr. Haddon has been attached to the medical staff of the hospital for 12 years, and has just spent 10 months' furlough mostly in Auckland, where she formerly lived. Dr. Haddon said that the Hangchow hospital had become a large institution, and had been kept up to date. Though primarily intended to care for the native population, the hospital also attended to the needs of the white population.

The estate of the Ven. Archdeacon Davies, Principal of Moore Theological College, who died on June 29, has been sworn for probate at £2091. By his will—a brief document in his own handwriting—Archdeacon Davies gave his estate to his wife.

Rev. Canon H. N. Baker, Rector of St. Thomas' Church, North Sydney, was welcomed back at a parish gathering last week after an absence of three months on account of illness. The hall was crowded with representatives of the church organisations and parishioners. Mr. F. S. Shirley, who presided, Dr. E. Bligh, and Mr. R. Vine Hall, churchwardens, spoke of the high regard in which the Rector was held. Canon Baker, in reply, spoke gratefully of the work of Bishop Wilton in carrying out the plans originated before his illness for the activities of the parish.

The Rev. Alfred E. J. Ross, Rector of St. Giles' Church, Greenwich, Sydney, died on Friday, 18th October. He had been in bad health for some time. Mr. Ross was born at Launceston (Tasmania), and graduated at Trinity College, Melbourne University. He came to New South Wales as curate to the late Rev. Willoughby Flower, at St. Mark's, Darling Point. Two years later he was appointed Rector of St. Mark's, Granville, where he remained for 20 years. His next charge was Christ Church, Enmore, and in 1925 he was inducted to St. Giles', Greenwich. Mr. Ross, who was a scholarly clergyman, is survived by a widow and one son, to whom we extend our prayerful sympathy.

Much sympathy has gone out to the Rev. Stanley Howard, M.A., Rector of Pitt Town, N.S.W., in the death of his wife, Alice Maud Howard. She had been ailing for some time, nevertheless she carried on her many duties, her death coming very unexpectedly. Mrs. Howard was the sister of the Very Rev. A. E. Talbot, M.A., Dean of Sydney, and came to Sydney with her husband several years ago. The Archbishop of Sydney (Dr. Mowll) conducted a service in St. James' Church, Pitt Town, on Thursday morning, 17th October, before a large congregation. The committal service at the Rookwood Crematorium was taken by the Rev. R. B. Robinson. The ashes will be sent to England to repose in the family tomb at Manchester.

Mrs. Howard was a very earnest worker, and greatly respected by all citizens of Pitt Town and district. She was 52 years of age.

The Board of Directors of the Armidale Church of England School have appointed the Rev. H. P. Young, M.A., B.Litt., at present headmaster of the C.M.S. St. John's Col-

lege, Palamcottah, South India, as headmaster of the school. Mr. Young is an Australian, coming from Malmesbury, in the Diocese of Bendigo. He was educated at the Melbourne Grammar School, and after doing a theological course at Moore College, Sydney, under the late Canon Nathaniel Jones, he was ordained a deacon by the Bishop of Bendigo in 1909. He went to England, and took his B.A. and B.Litt. degrees at the University of Durham. After ordination as priest in the Diocese of Norwich, he spent three years at Cambridge (Emmanuel College), taking his B.A. degree, with second-class honours in the theological tripos, and in 1920 he proceeded to the degree of M.A. From 1916-18 he was educational missionary in Sierra Leone, and was on the staff of Fourah Bay College, West Africa. In 1918-19 he was a chaplain with the Australian Infantry Forces. In 1920 he went to India as headmaster of the college at Palamcottah. Mr. Young is well remembered by his fellow students of Moore College as a fine, manly fellow. He exercised a splendid influence during his course.

The Bishop of Gippsland and Mrs. Cranswick have returned from their holiday in New Zealand greatly renewed in health. They have been staying at Colo, on the Southern Highlands, N.S.W.

We offer our felicitations to Mr. and Mrs. E. Carr Hordern, of "Chislehurst," Chislewood, N.S.W., on the celebration of their golden wedding. Mr. and Mrs. Carr Hordern are devoted supporters of the Church Missionary Society, while Mr. Carr Hordern is a Sydney synodman and warm supporter of the Australian Church Record.

Advice is to hand that the Bishop of Melanesia has appointed Dr. James, M.D., Ch.B. (N.Z.), to the Mission Hospital at Faubu. Dr. James has had six years' experience in the Tropics under the Australian Methodist, and was in charge of their hospital in New Britain. This has been closed owing to lack of funds. Dr. James was offered a Government medical appointment, but declined. He is married and has a family of two boys. The Bishop writes: "I am sure this man has come to us—we have not sought him—in answer to our prayers." After three months' furlough in New Zealand, Dr. James will take up his new work at the New Year.

Mr. John Edward Pretty Walker has died at Woodburn Park, N.S.W. Mr. Walker was the fourth son of the late Dr. J. W. Walker, who came to Australia as surgeon-chaplain of the sailing vessel Navarino, in 1848, and commenced practice at Camden, where, in 1851, Mr. Walker was born. Eventually Mr. Walker became a senior official of the National Mutual Life Association of Australia, Ltd., establishing agencies in many parts of southern New South Wales and in Fiji, Samoa, and Tonga, and Hong Kong. Mr. Walker was a member of the Church, and from his early manhood onwards was an active church worker, particularly at St. Paul's Church, Cooma, St. Saviour's Cathedral, Goulburn (where he was at one time secretary to the diocesan synod), St. Nicholas', North Goulburn, at Holy Trinity Cathedral, Suva, Fiji Islands, and also at St. Andrew's Parish Church, Kowloon, Hong Kong. He was an enthusiastic Orangeman and a member of the Independent Order of Good Templars, and a keen worker for the Young Men's Christian Association movement.

Mr. J. G. and Miss K. Harris have been accepted by the C.M.S. missionaries for work at Oenpelli Aboriginal Mission Station, North Australia, and left Sydney by the "Merkur" on 5th October. They will relieve Mr. and Mrs. G. R. Harris, who expect to return south in November.

The Rev. Addison Hsu (M.A., Central China Christian University), is likely, humanly speaking, to be the first Chinese Bishop

of Kwangsi-Hunan after Bishop Percy Stevens' retirement. So it has been arranged for him to have a year in England for fuller training, and to meet the leaders of the Church. He writes from England:—"Cambridge is a lovely place. I have enjoyed very much my first term of study in Ridley Hall. Out of the forty-five students, there are four foreign students—two Indians, one Finnish, and I am the Chinese. The wonderful fellowship in the College among the students and the staff is the most wonderful part of the education. It is an education of life, not only of books. I appreciate the privilege to be a student there very much. What a great joy to meet so many missionary-hearted friends in England. Although I am a stranger in a strange land, yet wherever I go I always receive a brotherly welcome. Indeed, only in Christ we are brethren. Christianity is the only force to unite the whole world together. I am very grateful to Mr. Barclay, the C.M.S. Secretary of the Far East, for all the kind arrangements made for me, and I had my first happy week-end in England in his home. I am now looking forward to attending several big conferences during the vacation. May God use me to witness for Him wherever I go. I am glad that in the last three months I have had opportunities to preach in eight English Churches."

Much sympathy has been expressed with the Rev. A. E. F. and Mrs. Young, of Heidelberg, Melbourne, in the death after a year's illness, of their son, the Rev. E. G. Young, M.A., Th.L., on Tuesday, October 1. The deceased passed through Ridley College, Melbourne, taking his B.A. in 1932, and M.A. with final honours in Philosophy in 1934. He was ordained to the diaconate at the end of 1933 by the Archbishop of Melbourne, being appointed assistant at St. John's, East Malvern, where he ministered for nine months, until October, 1934, when sickness compelled the relinquishment of his work. He was a nephew of the new headmaster of the Armidale School, N.S.W.

At the Victorian C.M.S. Committee meeting, Melbourne, on October 7, tribute was paid to two honoured members of the Society, viz., the late Mr. James Carter, an honorary governor of the Society, who was associated with almost every phase of the work, and the late Miss Irene Odgers, the first head of St. Hilda's Training Home. A memorial portrait, provided by the C.M.S. Women's Missionary Council, of the late Mr. J. H. Maddock, was unveiled at the last meeting of the C.M.S. committee, Melbourne, by the Rev. W. T. C. Storrs, after he had recounted his services as hon. treasurer and foundation member, and latterly hon. solicitor to the Melbourne Branch.

The Rev. A. T. Pidd, Director of Religious Education, Diocese of Melbourne, has accepted nomination to the charge of St. Catharine's, Caulfield, in succession to the Rev. R. Hamilton, who is to resign from the end of this month.

The Rev. E. H. Fernie, All Saints', St. Kilda, Melbourne, has intimated his resignation from the parish at the end of this year. Mr. Fernie is to take up a parish appointment in Yorkshire.

Dr. Peter Giles, Master of Emmanuel College, Cambridge, has died at the age of 74. He was born at Strichen, in Aberdeenshire, in 1860, and was a disciple of Professor Sir W. Geddes. He was one of the great authorities of his day on all matters connected with philology. Dr. Giles was a leading figure in University life, and acted as Vice-Chancellor from 1919 to 1921, during the period of reconstruction after the war. As the "Times" says, "the Master's Lodge at the time was the scene of many brilliant gatherings, which included Royal personages, politicians, war lords and scholars... His success as Master was enhanced by the abilities of his wife."



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED



The Eastward Position.

EVANGELICALS need to be very watchful in these days on account of specious attempts that are being made to lead them to believe "that there is nothing involved in taking the Eastward position." The matter has come out into broad daylight, because at the recent thanksgiving service for the Cromer Convention of the Anglican Evangelical Group Movement in England, the celebrant at the Communion Service with other clergy wore surplices and white stoles; and the Eastward position was taken; the arrangement of the Lord's Table and the general posture of the clergy being exactly the same as in a modern High Church. Much significance has been attached to this, because apologists for the "Eastward Position" are using it for all they are worth in their advocacy of beautifying the service. All well-informed churchmen know something of the genesis of the A.E.G.M. (Anglican Evangelical Group Movement). It was born in much secrecy in 1915-16, at the time of cogitations and manoeuvrings regarding the Revision of the Prayer Book. Those who are acquainted with the propaganda at the time know that secret conclaves of Evangelicals (nominal for the most part), were utilised to "tune" the younger and more pliable clergy to acquiesce in the permission of vestments, under what were pretended to be "adequate safeguards." Further, during the Prayer Book crisis, the A.E.G.M. brought out a good deal of literature tainted with "Modernism." Doubtless, of course, there are many real Evangelicals in the "groups" that comprise this movement, but the movement itself is certainly not for the benefit of Scriptural religion. Hence we are not surprised that at the recent Cromer Convention, the A.E.G.M. leaders gave way on the Eastward Position. This paper can be no party to any such surrender, and we hope that our clerical readers will be of the same conviction. The Eastward Position is a matter of serious principle. It has a special sacerdotal significance and purpose. It means, as the late Archbishop Temple said, "Not the Sovereign giving, but the subject offering," or as Pusey put it at the great St. James's Hall meeting in London in 1871, on the Purchas Judgment, "The primitive doctrine of Eucharistic Sacrifice," in other words, the Mass. The sacrificial symbolism is at once obvious; and outst from the mind the apologists' plea for toleration of "the minister just facing the same way as the people in his prayers."

Some History.

The Eastward Position, after being temporarily allowed in the first stage of the Reformation, the Prayer Book of 1549, was got rid of in 1552, and has never since been restored by our Church. The sole argument for it is an appeal to the insertion in 1662 of the words "before the table" in the consecration rubric. Yet were our Prayer Books printed correctly, there

would be a semicolon after the word "hands," and it would then be seen that "standing before the table" relates only to the preliminary ordering of the elements and does not govern the minister's position when "he shall say the prayer of consecration as followeth." Yet even as we commonly have it, the direction about standing before the table may not be construed as warrant for consecrating in a position which prevents the manual acts from being honestly performed "before the people." And when it is known from the history of the revision that the manual acts were introduced, and that this consequential amendment of the rubric was therefore made, at the request of the Puritans, we know that whatever it may be made to mean, it was never meant to mean the Eastward Position.

When Archbishop Benson in a judgment whose vouchers will not bear investigation, made out that the Eastward Position was not illegal (and also by the way, that it is not illegal to celebrate from behind the Table, facing the people), he was possessed by the idea that if he could only extend the toleration of judicial discretion to moderate Ritualism, all sane elements in the Church would then combine to curb excess. Never was a greater mistake, for as the Report of the Royal Commission showed, the people who took his concessions ignored his conditions and "safeguards," and the judicial capitulation was hailed by the "extremists" as their own justification. They could say "Thirty years ago what you are now allowing would have been 'extreme'; and in thirty years' time you will be approving what you are to-day denouncing as 'extreme.'" With this lesson from experience Evangelicals—were the E.P. a point upon which they could compromise—would hardly be foolish enough to repeat the Archbishop's mistake in conceding it.

Very instructive is the naive suggestion that on occasions "a more or less uniform practice" would be desirable. It comes from a mind that has long bidden adieu to Uniformity as a Church principle, and to any conception of binding force in the compromise "to use the form in the said Book prescribed, and none other." What objection could there be to making the "north side" the uniform practice, except that the Sacerdotalists will never give up the E.P. If they are so firm on this point, Evangelicals may be sure it is one on which Evangelicals must not compromise.

The Prayer Book does not allow the E.P., neither does it contemplate non-communicating attendance which indeed is excluded by the very wording of the prayers. The E.P. is to be surrendered, and then we are gravely assured that compensation will be found in emphasizing "general communion"; as though when a shilling has been stolen, a person is reimbursed by strong insistence that another shilling of his money belongs to him still. Is it any aid to confidence to find "Cromer" giving up the Divine institution of Evening Communion? Or that "white stoles" are adopted, truly a harmless enough decoration to look at, but one which cannot be justified in law by appeal to ANY Prayer Book, and which therefore goes behind the English Reformation altogether? Well may it be said that Evangelicals are always giving up something or other; but Evangelicals of this brand are always giving up what is not theirs to give, the heritage of the Englishman.

in his Reformed and Protestant Church.

For ourselves we can only say we are heartily sorry for the Evangelical who has need "to consider prayerfully" whether he will take E.P. or not, as we sometimes hear. If he is a man of intelligence and information, really attached to the principles of the Church of England, and faithful to the plain directions of the Prayer Book, then to him the E.P. is wrong and dishonouring to Christ. He has no more need to pray about it than he has to "seek guidance," as the cant phrase goes, whether he should lie or steal. His prayers should be that God will cleanse and defend His Church from such Romish abuses, and that He will keep and strengthen in fidelity to His Truth the instruments of Evangelical witness, the Church Missionary Society and the Bush Church Aid Society, which He has so used in the past.

Modern Churchmen's Conference.

Dean of St. Paul's on "The Church of the Living God."

THE Twenty-second Modern Churchmen's Conference took place recently at Girton College, Cambridge. The general subject of the Conference is "The Church of England: Its Constitution, Character and Call." The new President, the Dean of St. Paul's (Dr. Matthews), was introduced to the Conference by the Rev. Dr. Major, Principal of Ripon Hall.

In his presidential address the Dean took as his subject "The Church of the Living God." To him modernism meant a readiness to apply the new knowledge which science and scholarship had supplied to the better understanding of their religion. The Modern Churchmen's Union was not an organisation to promote a special brand of Protestantism. It existed to further the restatement and the rethinking of the Christian Faith; and in this task they needed the aid of all whose minds were open to the reception of new truth.

Church and State.

The New Testament knew nothing of a Church which had become merged in the State or dependent on it. "In the past," he said, "it may have been possible to hope that the secular community would be so permeated by Christian ideals that State and Church could appear as two aspects of the same entity. Events have shattered that dream, and we can now see that the conflict against Caesarism in all its forms, with which Church history opens, will be repeated in this later age." Though perhaps a sociologist of great insight might have foreseen the development of the modern proletarian State, went on Dr. Matthews, to most of us the recent events in Europe had come as a surprise. "The challenge to the Church is sometimes said to be the result of that enhancement of nationalism which is one of the unexpected consequences of the war," he added. "So long as we confine our attention to Germany this may seem a plausible explanation. We must not forget, however, that Russia is the place where the Church has endured the most staggering blows, and where the regime is explicitly and avowedly hostile to its very existence. Fascism

Every Christian a Life Changer.

Nottingham Vicar's Call.

THE Rev. Ernest E. J. Martin, Vicar of St. Jude, Mapperley, Nottingham, in a letter to his people, writes:—

Will you try to win another person for Christ? A kindly word or suggestion, an invitation to Church and, if possible, going with him, may lead to the transformation of a life, in which you may have a joyous share. It has become obvious of recent years that the Evangelism of the near future must be the task of every individual Christian. Our Archbishops have declared this to be so. Too often a parish has been regarded as a "one man show," with everything devolving upon the minister. Now it behoves every member of Christ's Church to be an Evangelist and agent for the Gospel.

Among the many excellencies of the Oxford Group Movement is the insistence that every Christian must be a life changer. The process by which this is accomplished is a threefold one:

1. Experience (that is, of a personal salvation).
2. Fellowship (that is, with God's other children).
3. Witness (that is, by life and lip).

I am certain this threefold method is sound and apostolic (read the Acts of the Apostles and see). Cannot our Church take another lease of spiritual life by widespread testimony for Jesus our Master? We stand high in the estimation of the Churches and diocese, and we really should be daily concerned for our good name. We remember that it was once said of a celebrated church, "Thou hast a name that thou livest and art dead!" St. Jude's is certainly not dead, but we need a much more abundant life.

Bishop Azariah, of Dornakal, is a noble Indian apostle. Last year he initiated a week's special campaign among the Sudras: the sight of the "changed lives" of their outcast Christian neighbours led to an unprecedented mass movement into the Church from these "middle caste" Hindus. Twelve thousand Indians went forth to witness for Christ, and Heaven owned the effort with amazing results. Think what it would mean if the Communicants of the Nottingham Deanery spent a whole week speaking about Christ to the indifferent or hostile!

An Edinburgh Conference.

A decision of particular interest to British Christians was made at the Continuation Committee of the World Conference on Faith and Order, meeting during the first week in August, at Hindsgeal, Denmark. It was agreed to hold the next Conference in August, 1937, at Edinburgh, not at Lausanne, as previously planned. Remembrance of the World Missionary Conference at Edinburgh in 1910 had some part in this decision; but, more particularly, it was felt that it would be a great advantage to many delegates from abroad that the Conference should be on British soil, in view of the fact that the Life and Work Conference is expected to take place at Oxford in July, 1937, and some delegates would doubtless be wishing to attend both conferences. The Archbishop of York presided throughout the Committee

gatherings at Hindsgeal, and amongst other prominent leaders present were the Archbishop Germanos, Dr. Adolf Deissmann, the Bishop of Gloucester, Rev. Luke Wiseman, and Rev. Dr. Barbour. The programme for the 1937 Conference was planned: fuller details will be issued in due course, or may be obtained from the secretary, Canon Leonard Hodgson, Cheyny Court, Winchester.

Stranger Than Fiction.

Abyssinia's Minister in London.

DR. CHARLES MARTIN is Abyssinia's Ambassador in London. The story of his life is very remarkable. It reads like a fairy tale.

When the fortress of Magdala was taken by Sir Charles Napier in April, 1868, the Emperor Theodore and his party fled in terror to the castle, but suffered no harm; only a little child, Warqneh Eshetu by name, strayed away in the confusion. He was picked up by a kindly British officer who took him with his returning regiment to India. There he was adopted by another benefactor, a Colonel Martin, who gave him his name and put him under the care of a notable missionary lady, Mrs. Robert Clark, of Amritsar. By her he was sent to the Baring High School of the C.M.S. at Batala Panjab. There he was confirmed, and after matriculation passed through the Medical College, Lahore. After two years' service as sub-assistant surgeon, his friends felt that he should have a full degree, and in 1891 he qualified at Edinburgh and Glasgow. Thence he entered the Burma Medical Service, in which he worked till 1920.

During periods of leave Dr. Martin was able to visit Ethiopia repeatedly, twice taking part in expeditions to Somaliland, once acting as surgeon to the British Legation at Addis Ababa, and on another occasion attending the Emperor Menelek. Meanwhile he was able to establish contact with his family. At first they refused to regard this English-looking gentleman as a true Abyssinian, but in a family council he was identified by his grandmother through a birthmark and received into the clan. In 1910, he was married to an Ethiopian lady, who has given him a family of twelve children, mostly educated in England. On his retirement from service in Burma Dr. Martin settled in Abyssinia, and in 1923 he entered the Imperial Service, in which he was employed as Minister for Education, of Health and of Public Works. He accompanied Ras Tafari (then Crown Prince of Ethiopia) to England in 1924, and in 1927 he went on a special mission to U.S.A. in connection with the Tsana Dam. In 1930, Dr. Martin became Governor of the Provinces of Charachar and Dankali. Among other things he has been working to improve the revenue administration on the basis of his Indian experience and to encourage missionary effort by school and hospital. This year has come the call to set on foot an Ethiopian Legation in London.

Life is only bright when it proceedeth
Towards a truer, deeper life above;
Human Love is sweetest when it leadeth
To a more Divine and perfect Love.

—A. A. Procter.

To live in hearts we leave behind, is not to die.—T. Campbell.

The Moorhouse lectures for 1935 will be delivered in St. Paul's Cathedral, Melbourne, on December 2, 4, 6, 9, 11 and 13, at 8 p.m. The lecturer will be the Right Rev. Reginald Stephen, D.D., formerly Bishop of Tasmania and Newcastle. The subject chosen is "Ancient Laws and Modern Morals." Bishop Stephen delivered the Moorhouse lectures in 1908 on the subject, "Democracy and Character."



NEW SOUTH WALES.

Diocese of Sydney.

ANNUAL SCOUT AND GUIDE CHURCH SERVICE.

The Annual Combined Scout and Guide Service will be held in St. Andrew's Cathedral on Sunday, November 11, at 3.30 p.m. His Grace the Archbishop of Sydney will be the preacher, and will take the salute at the march past at the conclusion of the service.

All Church of England Troops and Companies are asked to make every effort to attend in full strength at this service. Church of England Scouts and Guides in "Open Troops and Companies" also are especially invited to attend. Colours of Church of England Troops and Companies (only) should be brought. Band instruments are not required.

Scouts will assemble at 3 p.m. sharp in St. Andrew's Place. Scouters will report to Assistant Commissioner C. Bell, who will be in charge of the Scout Parade.

Guides will assemble at 3 p.m. in the Cathedral Grounds, near the Chapter House. Guiders will report to Assistant Commissioner R. C. Pitt, who will be in charge of the Guide Parade.

Scout Commissioner R. H. Swainson will be in command of the joint parade.

ST. PETER'S, COOKS RIVER.

The Centenary Fair, held at St. Peter's Church of England, Cooks River, October 17-19, was a marked success. On Thursday, Oct. 17th, the Fair was officially opened by Lady Budge, and continued on Friday and Saturday, when it was again opened by Mrs. Dixon, of Castle Hill. For the first time both St. Peter's and St. Mark's Temples united in a combined effort. A wonderful spirit of fellowship prevailed, and the sum of about £110 was the result. This was all the more gratifying as raffles and games of chance were dispensed with. The Parish Hall was crowded throughout and the well-stocked stalls made a fine display.

On Saturday afternoon members of St. Peter's G.F.S. and members of Tempe Red Cross Junior Association, and the First St. Barnabas Guides lined up the welcome. Mrs. Dixon, who was met by the Highlanders and piped into the Parish Hall. After the opening ceremony a display in Physical Culture was given by members of St. Peter's G.F.S. and an Ambulance Display by the First St. Barnabas Guides. Sword dances and the Highland Fling were performed by the Highlanders during the afternoon.

In the evening Miss Grace Campbell gave a delightful concert, which was much appreciated by those in the well-filled hall.

CAMPERDOWN CEMETERY.

The annual Service of Remembrance for those laid to rest in this historic cemetery will be held in St. Stephen's Church, Newtown, within the cemetery, on All Saints' Day, Friday, 1st Nov., at 3 p.m. The special speaker will be the Archbishop of Sydney. From Monday, 28th October, to Saturday, 2nd November, will be Remembrance week, when all descendants, relatives and interested friends are asked to visit this churchyard and help our restoration efforts by weeding, painting or fixing up the graves if necessary. There have been 17,946 interments in this churchyard.

ST. PAUL'S, ROSE BAY.

(Rev. W. E. Maltby.)

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THE CHURCH ARMY.

The Most Rev. the Archbishop of Perth has promised to Dedicate the little Chapel, which is being built in the grounds of the Church Army Training College, at Adams-town, on Monday, November 18th. His Grace will also formally open the Training College at 3 p.m.

The Chapel is the gift of Miss N. E. Lloyd Roberts, of Adelaide, and the furnishings of the same are the gift of Miss M. A. De Vine, of Adelaide. Miss De Vine also made it possible, by her gift, to add a Study and a Common Room to the College. Thus we shall be able to house eight or ten students with ease and comfort.

The Chapel will be called the Chapel of St. John the Baptist, and will be built of wood, with a tiled roof to the design of Mr. J. W. Oldham, Architect, a member of the Church Army Committee.

Diocese of Bathurst.

LEAGUE OF NATIONS.

The Bishop's Views.

The Bishop of Bathurst (Dr. Crotty), who returned from England this month, said on his arrival in Sydney, Geneva might yet succeed in shortening the duration of the Abyssinian invasion, but the major damage has been already done.

The bald fact, Dr. Crotty said, was that, in spite of various pledges, Italy had violated the integrity of Abyssinia, and no hush-hush could cover that up or change the moral quality of it, or short-circuit what must be its disastrous moral and political consequences.

Dr. Crotty said that Geneva was obviously willing to wound and yet afraid to strike. The weaknesses of the League of Nations seemed to be threefold. The first was the absence from it of so many of the great Powers, and the unwillingness of so many of its members to render more than lip service to its obligations. The moral authority of the League, as an instrument of law, would never be effective till it was frankly recognised also as an instrument of equity. The legitimate expansionist needs of Italy, as of others, would have to be met by consent if they were not satisfied by might. In the third place, the real implications of "collective security" had never been faced, or even examined. How far was it even possible for a co-operative league to function in a competitive world?

Dr. Crotty said the opportunity and responsibilities facing the Christian Church today were unique, and not least in the fields of economic and international life. Too little advantage was being taken of them. The two great needs in contemporary Christianity were Christian unity and Christian realism. Christianity could not win in this generation unless the whole fgment of an autonomous man could be blown sky high, and man's new religion of nationalism called in question by a united Christendom. A moral political, and economic paganism had to be faced and conquered, as an older paganism was conquered centuries ago. But Christians must not say Christ, and mean cotton. A disintegrated Christendom preaching an evasive Christianity was powerless to save a civilisation already crumbling and disintegrated, and swinging to tumults that were greater than its restraints.

Diocese of Goulburn.

The Bishop has appointed the Rev. H. F. Hawkins, priest-in-charge of West Goulburn, rector of Marulan, vacant by the resignation of the Rev. A. E. James. Mr. Hawkins will take charge of Marulan as from the first of November next.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

Writing to his diocese from London, the Archbishop states:—

My last letter was written from Scotland. We came down into England again on September 4, to stay with Mrs. Fild's sisters, who live at Peterborough. On Sunday, September 8, I preached at Westminster Abbey and stayed with Canon and Mrs. Barry. It was very pleasant to hear them speak of their visit to Australia last year, as they seem to have enjoyed it very much. For the next few days we stayed with relatives at Malden, in Surrey, on the South side of

London. There was a good deal to be done in the ways of shopping and visits and writing letters. Now we are with the Bishop of Kingston for ten days at his house at Clapham, and from here we shall gradually travel down to Plymouth, where we hope to go on board the Bendigo on September 28. Jack started as a mathematical master at Canford School, near Bournemouth, on 19th September. We expect that he will be very happy there.

The whole country is awaiting with anxiety the events during the next few days at Geneva and Rome. The feeling is very strong that the League of Nations must be supported in its defence of right against might. God bless us in great things or small and give His Church courage and power to do His Will.

We both look forward to our return home on November 4.

DIOCESAN SYNOD.

The Archbishop's mandate convening Synod for Monday evening, November 11, has been issued. On that evening the Synod will assemble at 7.30 in the Chapter House, after which an adjournment will be made to the Cathedral, where the Archbishop's Charge will be delivered. On the following morning, there will be a devotional service in the Cathedral at 11. Notices of Motion to appear on the first day's business paper must be in the hands of the Registrar on or before October 31. Nominations for the various elections to be held on Thursday, November 14, must be in the hands of the Registrar on or before November 4.

Diocese of Gippsland.

BAIRNSDALE DEANERY.

The Chapter of the Bairnsdale Deanery passed the following motion at its recent meeting:—

"That this Ruridecanal Chapter is unanimously and strongly of the opinion that the same facilities in the matter of religious instruction, which are granted to the Church of Rome in the State Schools of Victoria, should be available to the Church of England and any other Christian body that demands them and that we emphatically protest against the present policy of discrimination, and that a copy of this resolution be forwarded to the Bishop-in-Council for inclusion in Synod programme, and also to the Bishop of Wangaratta, as an expression of our loyal support of him in the stand he has taken."

Diocese of Wangaratta.

THE BISHOP'S LETTER.

The Bishop, writing with regard to his visit to Barnawartha, states:—

"In the evening, after the Confirmation service at Chiltern, we spent an hour or more in the hall, and I took the opportunity of speaking to them about their own concerns. I do believe that we were gathered 'in Christ's Name,'—that is, in a truly Christian spirit—and that He was in the midst of us. What I am now looking for is an increased attendance at the ordinary Sunday services, not only by winning those who are quite aloof, but through more regular presence of the present worshippers. Everywhere we shall do well to remember that Christ's love for us must make Him desire our gathering together with Him, so that our love for Him makes it the demand of our own hearts. It is not only because it does us good that we go to church, but because we do good by going. Everyone who shows that worship is the first business of his Sundays is the greatest possible help to all the others."

"I went to Melbourne for some days, partly to fulfil a promise to the Rev. Harry Potter and partly to preach at the Cathedral—on

the Sunday about the medical men's congress and on the Tuesday to the medical men and women themselves. It was good to see what a large number of them attended their opening service. They must have filled about two-thirds of the nave, and other people who also came made up a very large congregation for a week-day afternoon. At both services the well-chosen music, the singing of the choir, and Dr. Floyd's wonderful accompaniments were a now accustomed joy. The Congress itself was a far more important event than one would gather from the newspaper reports. Its real usefulness was not in a few more or less startling addresses, but in the papers which were meant only for the members, and would have been unintelligible to most of us."

QUEENSLAND.

Diocese of Brisbane.

THE ARCHBISHOP'S LETTER.

The Archbishop writes:—

I have been asked by the Diocesan Council to commend to the notice of parishes which have not already adopted it, the method of parochial finance known as the Free Will Offering Scheme, or, more shortly, the Envelope System. This method is already so widely employed, and the procedure is so familiar that I need not enlarge upon it; but if fuller details are desired they can be obtained by application at the Church House. I need only say that I can recommend the system wholeheartedly. Even in England, where most parishes are heavily endowed, it is extensively employed. In this country, where parochial endowments are small or non-existent, it would seem almost impossible to carry on adequately without some such scheme. If my own experience counts for anything in such a matter, I would say that the one essential requisite to the success of this method of raising funds is a really energetic secretary. There are parishes which are so fully aware of this need that they go so far as to employ a paid official to do the work. Such a step is, of course, not generally possible; but granted a voluntary worker who has sufficient time and devotion, there seems no limit to the possibilities of the scheme. It means that every member of the church may be drawn into a list of regular subscribers, and contributions are not dependent upon climatic or other accidental conditions. This fact alone would seem to me to make the scheme thoroughly worthwhile. I should be glad to see it employed throughout the diocese.

Headmaster of Southport.

By this time it will be generally known that the Rev. V. L. Johnstone has accepted appointment as Headmaster of Southport. It so happens that Mr. Johnstone is an old friend of my own; but my Commissaries and Bishop Dixon got into touch with him quite independently, and without any suggestion from me. Thus he will come to us with a double guarantee, and I am quite certain that our confidence in him is more than justified. I had plenty of opportunity of seeing him at work when he was a don at Keble College, Oxford, and I can safely say that there was no one of the younger tutors who exercised a greater or more beneficial influence on the undergraduates with whom he came in contact. It is a common practice in England to appoint as headmasters of the great Public Schools young Fellows from the University. Thus in bringing Mr. Johnstone to Southport we shall be following a great tradition. But in addition to his knowledge of undergraduates Mr. Johnstone has had valuable parochial experience in one of the great industrial areas of the North of England, and he has always been strongly attracted by the pastoral side of a teacher's work. His appointment will therefore be a wonderful thing for Southport; but it will mean much more than that. He will bring to Queensland a

wealth of learning and a devotional zeal which will be of the greatest service both to the Church and to the State.

NEW GUINEA.

DEATH OF REV. FRANCIS TUTUANA.

The Bishop of New Guinea (the Right Rev. Henry Newton, D.D.), reports the death on August 3rd, at Dogura, Papua, of the Rev. Francis Tutuana, a Papuan native on the staff of his diocese.

The Rev. F. Tutuana was about fifty years of age. He received his first license as an evangelist from Bishop Stone-Wigg in 1901, and was ordained deacon in 1916 by Bishop Sharp, and priest in 1923 by the present Bishop.

Writing of him the Bishop states:—"Francis was not bright intellectually, but I have never known a Papuan more determined to learn. Out of school, when work was finished, he would slave at his books, and his perseverance was rewarded. He was a sort of prefect at Dogura, and he saw that the younger children and others did their work. One of the most delightful things to see was the affection small children had for him. Wherever he was, wherever he went, there would be a crowd of small boys."

Our worship and our life must be all of a piece; for our worship is properly speaking, nothing but the expression of our life at its highest point.—H. P. Denison.

S.C.E.G.S. North Sydney

An Examination will be held at the School, commencing at 9 a.m., on November 28th and 29th next, for the purpose of Electing to certain Scholarships and Exhibitions tenable at the School.

Entries should reach the School not later than Thursday, November 14th. Particulars and Forms of Entry may be obtained on application to the School.

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NEW ZEALAND.

Diocese of Nelson.

SIMULTANEOUS MISSION.

The Bishop writes:—

I have just returned from the Thanksgiving Services with which the Simultaneous Mission concluded. Both the Cathedral and the Presbyterian Church were comfortably filled and there was an atmosphere of inspiration in the services. The mission was unusual in character and differed from the familiar combined mission in that each co-operating Church conducted its own part in its own way. Thus we achieved a pooling of resources, a bringing by each body of its own distinctive vision and experience to the combined effort, and so we hoped to establish several points of contact with the men and women of the community who differ from one another so much in temperament, outlook, and experience. We began with a combined service in the Cathedral on the evening of Saturday week. Then from Sunday to Sunday each of us conducted his own mission in his own church, and in his own way. There were combined services as well—one for women in the Cathedral, one for men in the Methodist Church, addressed by the Presbyterian minister; and a rally for youth addressed by the Methodist minister. We also had a quiet afternoon for Bible Class members at Bishopdale on Saturday afternoon. All these services were well attended, especially the service on the Wednesday afternoon, when about six hundred women assembled in the Cathedral.

The original intention was to hold the Thanksgiving Service in the Cathedral, but that building was found to be too small for the purpose, and so the Presbyterian Church was called upon to supplement the accommodation available at the Cathedral. We should have preferred to have one building large enough to accommodate the combined congregations, but that was impossible, and the arrangement adopted worked quite well. Each of the five missionaries spoke for about five minutes in each place, and special thanksgivings were offered for the blessings of the Mission.

It is too early yet to estimate the results, but of two things I am sure; that the fellowship in this effort has deepened and enriched the mutual understanding and appreciation of the co-operating bodies of Christians, and that the presentation of a united front in our common task of winning the world for Christ has made a deep impression on the community.

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Diocese of Auckland.

VALUABLE BEQUEST.

Diocesan High School.

In a letter dated the 7th September to the Chairman of the Diocesan High Schools Council Miss E. Gwynedd Cole, eldest daughter of the late Venerable Archdeacon R. H. Cole, conveys the intimation that subject to certain contingencies the Archdeacon had bequeathed the whole of his N.Z. estate to the school. The bequest is subject to a life interest of the daughters of the late Archdeacon and to another contingency the possibilities in regard to which cannot be ascertained for some considerable time.

At the present time the estate is valued conservatively at over £22,000, and will, if the contingencies mentioned in the settlement fail to materialise, form a most valuable addition to the resources of the school. The late archdeacon very wisely laid down no conditions or stipulations as to the method of expending the gift, but expressed the desire that the School Board whenever practicable should apply a sum annually from the income of the fund towards the maintenance and education of the daughters of poor clergy actively engaged in the Diocese as it was constituted at the time of making of the settlement in May, 1919.

Archdeacon Cole was ordained deacon in 1883 and priest 1884, and served in Tasmania, England, Canada and Bermuda before coming to New Zealand early in this century. In 1903 he was appointed Archdeacon of Taranaki, then portion of the Auckland Diocese, and Superintendent of Diocesan Home Missions. He was compelled to resign his arduous work in 1912 and went to England, returning in 1934. His death took place in Auckland shortly afterwards. He was a man of great energy, besides being a scholar of repute, holding the degrees of B.D., LL.B., and D.C.L.

Diocese of Christchurch.

THE CHURCH ARMY IN NEW ZEALAND.

The Bishop of Christchurch, N.Z., writing in the Church News, October 7th, 1935, states:—

The Standing Committee of General Synod (N.Z.), was not able to give a united invitation to the Church Army to establish permanent work under the aegis of the Province, but it appointed a Committee to confer with Captain Banyard about the possibility and advisability of carrying on the work with the support of those Dioceses which wished to co-operate. That committee decided to carry on, and to accept the generous offer of a Headquarters by the Diocese of Auckland. Some of us will hope that the Church Army work may ultimately become Provincial, but it must be clearly stated that at present it has only the support

of co-operating Dioceses. I am anxious to make this clear, as a confusion between the sub-committee mentioned above and the Standing Committee has led to some misunderstanding.

THURSDAY'S CHILD.

A tombstone in Church Stretton's Churchyard bears the following inscription:—

In memory of Anne, the wife of Thomas Cook, who died June 9th, 1814, aged 60 years.

On a Thursday she was born,
On a Thursday made a bride,
On a Thursday her leg was broke,
And on a Thursday she died.

What a sad list of misfortunes!

New South Wales Provincial Synod.

THE Provincial Synod of the Province of N.S.W. has been summoned to meet in Sydney on Tuesday, 12th November. The preacher at the Cathedral Service will be the Bishop of Armidale. The Archbishop of Sydney, as the metropolitan, will preside. Apart from routine and statutory business, the following motions have been placed on the agenda:—

"That this Synod recognising the importance and difficulty of the religious instruction of the young, advocates Provincial action so that greater advantage may be taken of the opportunity offered in our State Schools, by means of more frequent lessons, and the provision of systematic teaching throughout the Province."

"That in the opinion of this Synod, the principle laid down in the Report of the Church Unity Committee of the Lambeth Conference, and endorsed by Resolution 33 of the Conference itself, is of essential importance, and must be recognised in the Draft Constitution for the Church of England in Australia, which is now under discussion."

"That a fund be established in the Province of New South Wales to be known as the Provincial Compassionate Fund. This fund shall be applied so far as it will allow to the relief of the clergymen who have been licensed

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within the Province for more than five years but have become for certain reasons ineligible for clerical work and are not eligible for assistance under any superannuation scheme. The Bishops of the Province shall decide the basis upon which Dioceses of the Province shall subscribe to the said Fund and shall apply such Fund at their discretion, and shall present a financial statement annually to each Diocese concerned but shall not be required to specify the persons to whom such compassionate allowance has been made. The said Bishops may apply any part of the said fund for the relief of the dependents of such clergymen as they shall from time to time deem fit."

"This Synod suggests to the Commonwealth Government that it is desirable in the interests of International Fellowship to appoint a Minister for Peace in addition to a Minister for Defence."

"That this Synod approves of the report submitted by Mr. J. A. I. Perry in respect of proposed amendment of the Church of England Trust Property Act of 1917."

"This Synod is deeply concerned with the problem of unemployed youth. It is thankful for the work accomplished through Saint Matthew's Farm for unemployed boys at Dee Why, and cordially commends its operations to the sympathetic support of the citizens of the State."

"That in the opinion of this Synod the question of the revision of boundaries of Dioceses in New South Wales should be reopened, and recommendations should be made to the Dioceses concerned."

The Reformation and Its Heritage.

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

There is always a tendency of religion to become an official concern, a priestly caste, separate from the common lot of men, until the symbol of religious truth becomes not the open door, but the guarded shrine; not the open book, but the book "sealed with seven seals that no man can open it." This was so in England and the Continent of Europe in the Middle Ages, hence the Reformation in the 16th Century.

All religion needs reformation from time to time. The old Prophets were reformers. Our Lord was the greatest Reformer the world has ever seen. He came into a world

and a very narrow world, at that. The burden of tradition and the outward observances of religion were out of harmony with the mind and will of God.

Even the Old Testament prophets taught a God Who loved mercy, justice and humility. There has always been the tendency to make void the Law by tradition. Our Lord brought men back again to the Truth which alone would make them free.

How few, even of Churchpeople, have read the history of their own Church. What a wonderful story it is! Of Aidan, Augustine, Columba. The Church of the Reformation days is still the Church to which we belong. It was reformed in the 16th Century, not newly created.

The Reformation movement was political, social, religious. It had its period of reaction. All helped to give stability and final settlement. It is a story of a great nation awakening in its strength to throw off the shackles of superstition, magic and papal tyranny.

The great men of the period did much. The political situation did much. But after all, it was England as a whole which, under God, reformed her Faith and her Church. What made the Reformation? Henry VIII was only an accidental factor in it. It was the mind of Wiclif, Colet, Erasmus, and Sir Thomas More; the cry of the spirit of man for freedom, for permission to live and think and practice those things essential to its life.

The Reformation was a great blessing in England. Colet preached at St. Paul's on St. Paul's epistles in a modern spirit. Erasmus gave the whole world the Greek Testament. Tyndall translated the Bible into English, and shaped the spiritual life of England for three centuries. These scholars showed that Christianity was primitive and Catholic, not mediaeval and Roman. Truth and liberty were vindicated. Men became free to read the Bible, free to approach God directly through Christ, free to carry their freedom into the political and social life.

Cranmer, Ridley, Latimer, Hooper, Rogers, and many others of that day are among God's greatest gifts to the Church through all its history.

The hand of the Roman hierarchy comes down heavily on all who ask for freedom, civil, social, intellectual, in the modern sense. The reformed Church of England stands for a positive faith. So a Reformation Sunday is justified. Men seek reality in religion. The divine authority of Christ is a reality still. The unconquerable freedom of conscience is dear to all British people.

The presence of a section in the English Church who teach Roman doctrine and practice makes a Reformation Sunday necessary, because they strike at the roots of spiritual religion and repeat the errors of the past. We stand for a Catholicity based upon the Gospel. Its basic principles as taught by Christ. To emphasise these things is surely all to the good.

God gives us what He knows our wants require,
And better things than those which we desire.

—Dryden.

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The Super-sorted Tea

The Crucifix.

NEED FOR MORE CAREFUL
THOUGHT.

By Professor Percy Deamer, D.D.,
Canon of Westminster.

A FEW days ago an official of an important church said to me, "We are thinking of putting up a rood." I pointed out that so far they had carried the people whole-hearted with them and could always claim that they made their Church trusted and loved by all religious people, although the services were sometimes rather ornate in character, but that if they put up a rood they would no longer hold this position. To-day I have had a letter from the parson of a country church asking advice, on the ground that they now have three crucifixes in the church and that a lady wants to give them a fourth. It is surely time we did a little thinking about this subject, since so many of the clergy seem to think that it is "correct" to have a crucifix somewhere, as one cannot but notice in going about the country. Indeed in many places one sees several crucifixes, set up one against the other in a sort of rivalry. Many seem to think that to have a crucifix is "Catholic." But, if the word Catholic has any meaning at all left in it, one thing is certain: the use of the crucifix—of a figure of our Lord modelled on a cross—is common in both Roman and in Lutheran Churches; but has never been allowed in the Eastern Churches (where nothing but paintings, generally dim and obscure in character, are to be seen), and was unknown for many centuries in the whole Christian Church. It is therefore certainly not Catholic, and can never become so. The Church of England, in giving up its use after the Reformation was therefore itself pursuing a Catholic line of action.

Intolerable.

The Christian Church felt that a realistic representation of the tortured form of the Beloved One, stretched upon a gibbet, would be intolerable; and so surely should we all think if our hearts had not been hardened by use and wont.

As is well known, the Early Church refrained from representation even of the cross. The idea of the cross was indeed prominent—after what St. Paul had said, it could not have been otherwise—and Tertullian tells us how frequently Christians of his time signed themselves with the cross; but the symbol commonly used in graphic art was that of the fish: Christ himself was represented as the Good Shepherd, and purely symbolically; and in the abundant frescoes that have come down to us, the pictures are those of healing and release, blithe and happy in character, only two pictures of any scene of the Passion being extant, and neither of these representing the crucifixion. The cross is occasionally suggested, but only in what is called a "dissimulated" form, such as the swastika; or in Constantine's time, by the "XP" symbol, the Constantinian monogram, which is the form in which he is said to have seen his vision of the cross, with the words "By this sign Conquer." Until the time of Constantine (when, in the fourth century, punishment by crucifixion was abolished) the associations of the actual cross

were too horrible—far worse than a hangman's gibbet would be to us to-day. During the Constantinian era the monogram was the special way in which the cross was suggested. Only one example of the cross is known before Constantine; and this symbol continued to be very rare till the fifth century. The common use of what is called the Latin cross dates from the sixth century. But the crucifix was not introduced till later.

Earliest Sculpture.

Perhaps the earliest sculpture of anything like a crucifixion scene is the panel on the doors of St. Sabina in Rome, which Ludwig von Sybel dates as of the fifth or sixth century, but others consider to be much later. It is unique in character: Christ is represented standing on the ground between the two thieves, all three in the attitude of prayer (i.e., orantes) before three gabled houses; and no crosses are shown. If this is later than the fifth century, then the earliest example may be an ivory casket of that century in the British Museum, among the Christian antiquities (Table-case B), which has seven scenes from the latter part of the Gospels, and one of these represents the crucifixion; on the left is Judas hanging himself, next Mary and John, with Jesus on the cross, and, on the right, a Jew reviling Him. There is no reason to suppose that earlier examples once existed but are now destroyed; for the earliest literary mention of a crucifix-picture belongs to the sixth century; and the earliest mention of a sculptured figure comes at the close of that century, when St. Gregory of Tours states that there was one at Narbonne which gave offence through its nakedness. It is thus not till the Dark Ages that the crucifix begins to appear.

Rare and Conventional.

For the first thousand years of Christian history the crucifix continues to be rare and is conventional in character. There is an example at Sta. Maria Antiqua in Rome, of the eighth century; here Jesus is represented clothed in a long sleeveless garment reaching to his feet; the arms are stretched out horizontally, as if in blessing; the eyes are open. The fresco is thus purely symbolical, and there is no sign of suffering. Indeed, it is really a picture of a symbolical scene, and not a crucifix: Mary and John stand at either side, and with them St. Lawrence and another martyr. Another example is the carved crucifix at Romsey Abbey, which is of about the tenth century; and here, too, the arms are horizontal and the representation purely symbolical.

Thus very slowly did Christians bring themselves to make pictures of this most tremendous and terrible event; and only by slow degrees did realism creep in upon what was for over a thousand years no more than a symbolical suggestion. Even in those rough and cruel ages, Christians could not bear to see their Lord depicted in the depth of agony and shame.

As if They Were Just Ornaments.

Yet to-day people are found who will dot crucifixes about their churches as if they were just ornaments. Surely they must often do such things without thought, hardly noticing what they do.

Ghostly as are some Spanish and Italian crucifixes, the reality would be

more horrible than a sculptor could show, or even a painter. Attempts at realism began with the Franciscan movement in the thirteenth century, due to that morbid side of St. Francis which produced the hysteria marks of the stigmata. There was a further progress along this terrible road in the seventeenth century. The connection between such dwelling on physical torture and the state of mind which produced the incredible brutalities of persecution must not be forgotten. The average man at the present day glances at a crucifix as merely a symbol of a religion with which he has little sympathy; but once (as still in certain quarters) people contemplated them deeply, passionately.

Modern psychology has revealed certain morbid conditions which we can do no more than hint at here in the statement that the love of suffering is akin to sadism. The cult of the crucifix developed through the meditations of monks and nuns who were not leading natural lives, and the psychological effects of making the contemplation of torture part of religion could not be other than unhealthy.

A Great Reserve.

Two other points need mention. The Medieval rood with Mary and John is not historical. There was a group of several women at the foot of the cross, among them being Mary Magdalene, Mary the mother of James the less and of Joseph, and Salome (St. Mark xv. 40); and the elimination of the women mentioned in the Synoptic account came about through the growth of mariolatry. Scholars also do not need reminding that the Johannine picture, in the form in which it has come down to us, is not borne out by the Synoptic account, which can hardly be mistaken in the mention of three other women, one being the mother not of Jesus, but of Joseph. The other point is this: the placing of a crucifix over the pulpit has never been the custom in the Church of England, either before or after the Reformation. It has been copied, in ignorance, from Roman Catholic churches; and, like the Stations of the Cross, it creates a marked want of proportion in the representation of the Gospel of our Lord Jesus Christ.

Remarkable Story of Animal Intelligence.

"The Most Remarkable Story of Animal Intelligence is that of a raccoon. Only three of us actually know the secret. For three years 'Rackie' has outwitted the determined efforts of men and hounds to kill him. His 'hide-out' is on my land.

"When the 'pack' finds his trail he heads for a certain slim sycamore that stands some 25 feet from a large oak. And right there the dogs lose 'Rackie.' Men follow the dogs closely several times a week—often wait an hour or more, but to no avail.

"One day I watched through a glass from an upstairs window. 'Rackie' climbed the sycamore, at that time bare of foliage, to almost its extreme tip, when it bent down with him. Touching a long limb of the oak, he allowed the sycamore to flip back into place, ran along the oak limb to the trunk and—disappeared into an opening that could not be seen from the ground. After the usual performance of dogs and men, 'Rackie' stuck his head out, waited for some fifteen minutes, then started on his way.

"Did he scramble down the oak tree? Not by any chance does he ever do that—he leaves no scent at that tree for the dogs. Instead he walks out on another, lower branch that touches a hickory by my rail fence, climbs down to the fence, walks the top rails for some 100 feet or more, then leaps off onto a brush pile and goes on about his business."—"Our Dumb Animals."

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 112

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]

NOVEMBER 14, 1935.

[Issued Bi-monthly.]

8/- per year, post free
3d. per copy

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"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor,
c/o St. Clement's Rectory, Marrickville,
N.S.W., or Diocesan Church House, George
Street, Sydney.

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Editorial

St. Andrew's-tide Missionary Intercession.

THE Anglican Church the world over is called upon to be much in prayer at St. Andrew's-tide for the missionary work of the Church. The Bishops of the Church in her many Dioceses, as their practice, will be busy, we doubt not, making adequate arrangements for comprehensive, full-tide intercessions either on St. Andrew's Eve or St. Andrew's Day itself. It is a commonplace to say that the Church is passing through times of great financial stringency. The marvel is that so much has been accomplished during the last five years by our missionary organisations on behalf of the overseas work. In spite of the people's greatly reduced incomes, the widespread unemployment, the social and industrial chaos, the Church's missionary leaders and workers have very largely maintained the work abroad and at home, and are even now showing advance. It is both remarkable and inspiring, and is indicative of the faithfulness of God's people. Home Base missionary workers cannot but take heart from the story of the past and the rich blessing which has ever followed united intercession. The decade immediately before 1872 was notable for a serious falling-off in the supply of missionaries. Leaders at home also deplored a failing treasury. In that very year the committee of the Church Missionary Society in London closed an anxiously-worded report with these ominous words: "Will the English

Church listen to God's voice? If not, must not its candlestick be removed and its light quenched in darkness?" It was, therefore, high time for a Day of Intercession for missionary work; and it was in that very year that the Day was instituted. St. Andrew's-tide was chosen by the Church's leaders, and ever since that period has been observed by the whole Church for missionary intercession. God has honoured His servants' trust and prayers, the intervening sixty years witnessing a marvellous advance in the supply of missionaries and an extraordinary growth in prayerful interest and giving. We trust that the approaching St. Andrew's-tide will be widely and seriously observed. Blessing and enrichment are bound to follow.

The Provincial Synod.

WE had gone to the press when the Provincial Synod of New South Wales began its deliberations in the Chapter House of St. Andrew's Cathedral, Sydney. The Archbishop of Sydney, as Metropolitan, presided, and with him were associated the Bishops of Newcastle, Bathurst, Goulburn, Armidale, Riverina, and Grafton, and elected clerical and lay representatives of the several dioceses. In its final count the Provincial Synod has no legislative power. It can receive reports and make decisions thereupon. It takes into review the missionary work of the Province. In a word the Synod is like a glorified Conference, where important matters of vital interest to the Church and the wider life of the community are brought forward, and on which certain resolutions are made. On this occasion the Synod should be treated to some first-rate speeches. The eloquent Bishop of Armidale is bound to handle his vitally important motion on education control in the State with knowledge and insight and conviction. All is not well with the educational system and its oversight in New South Wales. It is not turning out altogether the type of citizen that Australia needs. Good work has been done, of course, by our educational authorities, and that in the face of great difficulties; but there is grave weakness on the religious and cultural side. Here at once is field for expansive talk. The motion of the Bishop of Newcastle, wherein he seeks to have Resolution 33 of the last Lambeth Conference recognised in the draft constitution of the Church of England in Australia, will certainly cause no little debate. Many Anglicans are not happy about close fraternisation with the Greek Church until

it comes into line with the reformed outlook. The Dean of Bathurst raises some far-reaching issues in his very comprehensive motion; while that of the Rev. R. S. Lee, which trenches somewhat on the Dean's motion, will not have all plain sailing. However, the Synod has had brought before it quite up-to-date subjects and issues. They afford scope for a rich variety of interest and speech. Doubtless we shall be regaled with great flights of talk. We shall sit at the feet of the pundits and learn; and given the right spirit and attitude, we doubt not that the Synod will have no little influence in formulating opinions, hardening convictions, and inspiring true service.

The A.E.G.M.

EVERY well-informed churchman knows that between twenty-five and thirty years ago stalwart senior Evangelicals in England were busy encouraging the younger men to get together in groups for study, and specially to study the fundamental doctrines and practice of the Christian Faith as related to the Church of England. It is well known that Archbishop Wright, Bishop Watts-Ditchfield as he became, and Canon Dawson Walker, of Durham, were leaders in this regard. But the groups were only groups for study; they had no polity, no basis of organisation, no rules and regulations; they were just clergy getting together in a very informal, loose sort of way for study and enlightenment. It was a totally different sort of thing from the A.E.G.M. (Anglican Evangelical Group Movement) which we know to-day—as hardened into an organisation, with London headquarters, with its organisers and definite purpose. This organisation, as we now know it, came to birth as an entity at the time of the Prayer Book Revision. It issued a lot of pamphlets as part of its propaganda. It was out to alter the balance of the Prayer Book, and it has gone on, until to-day we get the advocacy and practice of its leaders for and on behalf of the Romanizing Eastward Position. We repeat that the old study groups of thirty years ago are as different from the organisation known as the A.E.G.M., as it is possible to conceive. We don't write this in any ill-thinking or questioning spirit, but as a pure statement of fact. That the members of that Movement are at perfect liberty to spread abroad their conceptions of Bible truth, church teaching, and practice, we frankly admit. But we state again that when the present-day leaders of that Movement in England aim and purpose to acclimatise all Bible teaching to a modernist