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EDITORIAL.

The Convention.

IT looks as if the happiest results will issue from the Constitutional Convention now sitting in Sydney. There is a readiness to see and value each other's point of view, a spirit of conciliation is abroad, and a genuine desire that something great in the way of a Constitution may come forth from the deliberations. Men of different schools of thought have clung tenaciously to their deep and cherished convictions; they have argued in clear and cogent ways, but the Spirit of love and unity has been at work, so that at the moment high 'hopes fill the members' hearts.' Ere long the Church in Australia will have her autonomy. Many men have shone out in the keenly contested discussions on knotty and delicate doctrinal points, but no one more so than the Bishop of Wangaratta, who has charge of the Draft. He was always ready to meet difficulties, and give information. Without ostentation he skillfully and wisely directed the thoughts of speakers and ever in tactfully chosen words gave a generous lead. He was alive at all times to the great issues involved, but with ready mind and unrivalled knowledge, coupled with charm of manner and sweet reasonableness, he allayed all fears and did yeoman work in bringing about the happiest of results.

Bishop Hart and the Articles.

THERE is no doubt that the original idea of the 39 Articles was to secure unity of doctrine in the Church of England. Indeed, they were accepted by Convocation as the final doctrinal standard of our Church and "for the avoiding of the diversities of opinions and for the establishment of consent touching true religion." As such, they stand as a bulwark of the true principles of our Church; and of their teaching, no loyal churchman need ever be ashamed. We must confess, therefore, that we do not understand the Bishop of Wangaratta's statement in a sermon in St. Thomas', Sydney, last

week, "that the Church has never made a clear statement of doctrine," that "the 39 Articles of Faith do not define doctrine. What they do is to define the limits within which we Anglicans can differ!" It is a well-known fact that curious and unhappy differences have exercised, through all the years, the Church of Christ. Yet it is well to remind ourselves that in King Charles II's declaration, it is declared "That the Articles of the Church of England do contain the true doctrine of the Church of England, agreeable to God's Word." Bishop Hart may say that he does not deny this, but reading his above quoted words, we are constrained to state that the Articles must be accepted in their plain and full meaning. No man (like Newman, in Tract 90 of the Tracts of the Times), shall put his own sense or comment to be the meaning of the Articles, but shall take the Articles in their literal and grammatical sense, and not affix any new sense to any of them. In these days, when some would get rid of the 39 Articles from our Church's formularies, it is worth while repeating what Archbishop Whately thought of Newman's attempt to explain away the obvious meaning of the Articles. "He set such an example of hairsplitting and wire-drawing—of shuffling equivocation and dishonest garbling of quotations—as made the English people thoroughly ashamed that any man calling himself an Englishman, a gentleman and a clergyman, should insult their understanding and consciences with such mean sophistry."

The Lytton Report.

ALL fair-minded people will be satisfied with the Lytton Report on the Manchurian question. It has put Japan on the defensive with regard to her action in Manchuria. Meanwhile, Japan is digging herself in, in that country, and adopts an attitude of determination and defiance. That there are difficulties, everyone will admit. The Lytton Commission, in its report, refuses to argue the rival claims of China and Japan—they are too complicated and serious—or to indulge in mere criticism, but rather to suggest conciliation. The report invokes every international peace pact made since the end of the Great War. It appeals for practical sympathy with the deplorable condition of China, without depicting Japan as the villain of the piece, as sometimes described. It recognises Japan's "rights and interests in Manchuria," but it also recognises "China's sovereignty and administrative integrity"—or rather the need for the establishment of such administrative integrity. It recommends

that, consistent with China's sovereignty and administrative integrity, the Manchurian Government must be modified to permit "a considerable degree of autonomy," and that order in the region of dispute should be kept by an international gendarmerie, and not by the troops of any nation.

"Religious Education."

A GRAVE responsibility rests upon every Evangelical churchpeople to use every opportunity to impart the truth of the Holy Scripture to the growing life of our parishes. God has revealed His eternal truth and purpose in His Word, the Bible. It is the imparting and inculcation of the truth of that Word which we so much need today. The growing generation and the Evangelical witness are in peril if we fail in this work. We state this because of the widely prevalent view that the aim of Christian education is merely to train the religious faculty of the child. It is clear to us that there is a two-fold danger in teaching after this sort. The first is that the present view of education is, when it is applied to the work of the preacher and of the teacher in the Church, sceptical to the core.

This means that there are growing up in our midst many people who really do not know what they believe. They have no abiding convictions. They have vague notions about God and His goodness. They cannot say "thus saith the Lord," and as for Evangelical truth, as our fathers knew it and witnessed for it—well, they have a varied set of "views" and opinions. It cannot be other than this, when we consider the term "religious education". For the fundamental error underlying the ordinary use of this term is that the business of the Church is not to impart knowledge of a fixed body of truth, which God has revealed, but to train the religious faculty of the child. Such training leaves a person at the mercy of every vain blast of doctrine that may blow about—all because, as a child, he has not been grounded in the eternal truth of God's Holy Word. The second peril is that of mere externalism in religious "devotion". Training the child to use "children's corners" to look at "holy" pictures, teaching that is merely through eye-gate, the inculcation of the sensuous in worship, mere "devotional" reading with pious exhortations, hearing about "the saints," and their doings, the round of church seasons, with their respective colours, may be, and often are, part of "religious education". Such "instruction" finds permanent lodgment in the child consciousness, but it is not the Evangelical truth and witness held because the child has been nurtured in the truth of God's Holy Word.

his pages are a mine of learning, insight, and spiritual penetration. It ought to be on every student's shelf and it would form the basis of some fine studies in the Advent and Lenten seasons.

Eventide, or How to be Happy in Old Age, from the Author, Andrew Jackson. Price, 1/- paper, 2/6 cloth, to be obtained from all booksellers.

This is a helpful booklet of some 93 pages. There is a first chapter entitled *Eventide*, then follow, in consecutive order, "What contributes to Happiness in Eventide?" "What is indispensable to Happiness?" "What the happy ones say," "A Message for those who are not old—prepare for old age; and words of wisdom and cheer for the aged." There are several illustrations and many quotations and references. It will doubtless make its appeal to certain types and temperaments. The volume is Scriptural and hortatory. From pages 39 and following, there seems to be no proper sequence, just a lot of verses, and texts and sayings put in to fill up the pages. To the unlettered the little book will doubtless make strong appeal.

Bishop of Worcester on Fasting Communion.

"Neither Scriptural nor Catholic."

The Bishop of Worcester (Dr. Perowne) contributes the following note on Fasting Communion in the June issue of "Worcester Diocesan Gazette."

There is a matter on which I wish to say something to the diocese, though it is with some hesitation that I venture to treat of so controversial a topic. But it is because of the great importance of placing it in its right context and proportion that I feel impelled to say what I believe to be the truth about it. A short time ago, one of our incumbents, I understand, arranged for a Celebration of Holy Communion for the Mothers' Meeting in his parish at the time when they best can come together, namely, in the afternoon. To this objection has been taken on the ground that thereby he was breaking the custom of the Church, Catholic, presumably because it would hardly be possible for them to make their Communion fasting. I want to claim for any incumbent who wishes to do the same, absolute freedom to arrange for celebrations of the Holy Communion at any time which suits the convenience of his people best. Our Church has nowhere laid down the rule of fasting before Communion as of obligation; nor indeed could it do so, and remain true to its great Reformation principle of looking to Holy Scripture as its standard authority. That our Lord instituted the Sacrament of Holy Communion after supper is indisputable.

Christ's Teaching.

That His whole teaching as to the things that defile a man runs directly counter to such a materialistic method of preparation for a spiritual blessing is equally indisputable. I am fully aware that for centuries it has been "a Catholic custom," but as Dr. Percy Dearmer has recently shown conclusively in his little book, "The Truth about Fasting Communion," it rests upon a "corrupt following" of St. Augustine, and on an incorrect interpretation of the word used for fasting. To put it quite briefly, the word "jejunium" does not necessarily imply complete abstinence from food, but is rather the opposite of repletion; and the very letter of St. Augustine which is so often quoted as the basis of the rule or as evidence that the rule is early, actually allows Januarius to receive the Communion in the afternoon after a light meal. It may be helpful to many to receive fasting; but it is neither Scriptural nor, strictly speaking, in its present form even an ancient Catholic custom; our Church has nowhere laid it down as of obligation; and it must be left entirely to the discretion of the individual to judge what is the best method of preparing the heart for that sacred Service. I desire to say emphatically that I am anxious to see the Holy Communion made more readily available to the great numbers of our people who cannot attend Church in the early morning, or can only do so with the greatest difficulty.

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes, when they discover them, they call them new truths. One might as well call gold, newly dug, new gold.—Beecher.

THE GENESIS OF THE OXFORD MOVEMENT.

(Continued from Page 3.)

nothing but the machinations of Bolshevik emissaries. But the truer view is that the principles of Liberty, Equality and Fraternity and the Tenets of Bolshevism have an attraction for men's minds and hence their propagation. In like manner Tractarian views fell in with the thought of the time. The Tracts were FOR the times and not AGAINST them. Secret conspiracies by themselves would not have brought about the remarkable growth of the movement. It was the ideas behind the movement, especially the revived idea of the Church, which supplied the driving force.

However, not all contemporary ideas were in favour of the Oxford Movement. We have seen how the Tractarians reacted against political liberalism; they were also in reaction against theological liberalism. Newman and his friends were placed, like ourselves, in a difficult age. Fresh truths were coming to light; science was on the threshold of great discoveries; German biblical criticism was being introduced into England. No one could see whether all this would lead. To the Tractarians the whole movement of thought was nothing but the vicious tendency of an unbelieving age. Newman hated with a bitter hatred all that which he called "Liberalism," for he feared it would destroy the basis of revealed religion and ultimately all that could be called religion at all. As we look back we can see that the rise of theological liberalism, like other movements, like the Oxford Movement itself, was a mixture of good and evil. The authors of the Tracts could see no good in it at all and so they opposed it with all their might. As Newman wrote, "The vital question was, How were we to keep the Church from being liberalised?" The Tractarian leaders would not appeal to Reason to rectify the errors of liberal theology, for Reason was an abomination in their eyes. They had the type of mind which demands an authoritative supernatural standard of belief. So they turned to the Church to save them, by furnishing an infallible guide to truth and by expelling insidious liberal doctrines from their midst. Many people had fears lest reason or science should kill the faith, so they eagerly seized upon the deceptive weapon of church authority. As a matter of fact the Tractarian Movement promoted Liberalism. "It cut active minds loose from their traditional moorings and launched them on a sea of speculation over which they at last floated to a great diversity of heavens." On the other hand, the Anglican Church did not claim to be an infallible guide, and so Newman and numbers of his disciples drifted into the Roman Church where they thought they would be safe—from Liberalism.

We now know that the old tales about the degraded state of English religion before the Oxford Movement were largely nothing else than propaganda. There was a very considerable amount of spiritual life and Church activity. But neither the respectable religion of the High Church type nor the experiential religion of the Evangelicals was able to meet the spiritual requirements of the times. The fact is that there are temperaments to which the Protestant form of Christianity does not appeal. Yet these persons have done some of the finest work in the history of the Church, which would be much poorer without their lives and witness. To many of this type the Oxford Movement was a definite spiritual experience. Their sense of sin was awakened and they cried, "What must I do to be saved?" The Romantic pose of regarding oneself as a lost soul doubtless characterised many devotees of the movement, but with others there was a definite turning to God. From another point of view the movement may fairly be called a Revival, because it gave currency to the teaching of the Caroline divines, which, though submerged in later times, had never become extinct. Though very far from Romanists, these writers had a tone or emphasis, a Catholic 'ethos,' which the Tractarians revived.

Finally, there was the personal factor. So far we have sought to trace what may be called the natural history of the Oxford Movement, those forces, ideas, actions, accidents which gave rise to it. There were in addition the personalities of the leaders and these exercised decisive influence. In a very real sense it is true that "the conjunction of Keble, Froude, and Newman produced the Oxford Movement of 1833 . . . Without them it would not have been or would have been something different."

The conclusion of the matter is that the genesis of the Oxford Movement was a most valuable revival of the idea of the Church. Its aberrations and failures and mistakes were due to wrong and partial and sectarian views as to what the Church is.

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Quiet Moments.

Henceforth.

(2 Cor. v. 15; Gal. vi. 17; 2 Tim. iv. 8.)

IN one of his most striking sermons, Bishop Phillips Brooks (Mystery of Iniquity, p. 327) draws attention to the way in which in Genesis i. the Holy Spirit tells us that "the evening and the morning were the first day." "It is not so that we ordinarily reckon of the world's days. We think of them as moving on from morning to evening, opening in freshness, exuberance, and hope, ripening through the hours of activity and strength, and at last closing in peaceful exhaustion, like a fire that has burned itself out to ashes. Not such is the first of all the days. It begins with the evening, with the fulfilment and completeness of the dayless period which had gone before, and moves forward into the morning, into the exuberance and hope and freshness of untried ambitions and attempts. Does it not, set there in the forefront of history, bear perpetual testimony to the truth that no completion is complete nor can be truly understood unless it stands in close relationship to a new commencement?" It gives us the keynote of life; to live deeply you must live hopefully, and therefore to every healthy life there is always "henceforth" to spur on to fresh endeavours and ambitions. St. Paul's life in a remarkable way illustrates this principle in a life of service in expectation; service in "newness of life." To make this clear, we will take three turning-points in the great Apostle's life, which are illustrated by the texts we have chosen.

1. "He died for all, that they which live should not henceforth live unto themselves, but unto Him."—2 Cor. v. 15.

Saul the persecutor is on his way, on an errand of religious fanaticism, to seek out in Damascus those whom he should find to be "of the way." At the gate of the city the Lord met him. Measure yourself with Him. Can you imagine that our appeal would be, "Lord, what wilt Thou have me to do?" Would it not rather be an appeal for forgiveness and excuse of the past mistake? But this man immediately looks forward into the new, untrodden path of obedience. The answer is, "Arise and go," and the result, "Straightway he preached Christ in the Synagogue" (Acts ix. 1-22). (1) The past is the seed-germ of the future. The energy, resource and the fearlessness of the past is turned into a new channel. It is the same man, with indomitable will, determined to do with his might that which God has appointed. The current of life is changed, but not the character of the man. Knowing all that it means, he turns from the closed page of life and opens the new. The experience of the past is the ground of hope in the future. (2) Henceforth he will not live to himself. The wilful, and yet submissive schoolman, becomes the strong advocate and the humble servant. We see in this crisis all the future hardship, and the way in which it will be met. (3) Surely it is an instruction for us. The life for Christ is brought into being by contact with Christ. The power of the new life is really hidden in the past; for God is leading us by a way we know not into the future—the "henceforth" of consecration. But first we must have crossed the Rubicon. Are we willing? Christ to save; Christ to serve.

2. "Henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus."—Gal. vi. 17.

The Apostle is making his way to Jerusalem for the last time. He had reached Caesarea. And at the house of Philip the Evangelist, he met the prophet, Agabus. Agabus would dissuade him from his purpose, and all his friends joined in the effort to preserve St. Paul from the threatening danger. The Apostle's answer is clear and decisive, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts xxi. 1-15). Notice the marvellous vitality of his faith. Measure yourself with him and the impression deepens. I have striven, I have accomplished, I will persevere to the end. What a service! God's future is God's glory. A past service is an assurance of present steadfastness, and that assurance is found in "the marks of the Lord Jesus," as we are reminded in the Epistle for to-day. (a) How are these marks obtained? In conflict. It may be with the temptations of the world around, or with the promptings of an evil heart within, but the conflict is necessary for "the marks" to be there. (b) The past is the test of the Christ proven. We have been through a crisis with Him. In Him we have gained the victory, but we are not the same as before. That day of bereavement, that night of conflict, have left an indelible mark upon our character. It has also confirmed our faith. Though the dearest on earth would dissuade, when Christ leads there is certain peace, and to turn aside is to fail Him.

3. "Henceforth there is laid up for me a crown of righteousness, &c."—2 Tim. iv. 8.

The old veteran is about to lay down his arms. His energy is spent; the terms of peace are settled. It remains for him to cheer the younger combatant. Most men, at his age, would turn their thoughts backward—it is the way of old age, and is caused by the nearness of the horizon of life. Not so St. Paul. His life is rooted in the future. However dark the clouds may be, however hopeless the outlook for the coteries of faithful men and women who are left to carry on the warfare, "Henceforth" is his message for them. "I look for the brightness of to-morrow, the crowning day," he seems to say. The crisis is to be fiery, but I despise the shame and the agony, as my Master did, and I look forward with glorious assurance. This "henceforth" is the heritage, not only of the grand old Apostle, but of all who "love His appearing." Surely we may see in all this that all ministry is noble. If we would find the same bright outlook our life must be a life of service; a life that is striving to reach the goal; a life that is never satisfied with past achievement. A life that is lived in the past is sad and dispiriting; a life that is lived in the present is uncertain and fearful; a life that is lived in the future is full of hope, eagerness, determination, and passionate joy; a life that is lived in the future of God is illuminated, and victorious, because it is always stretching forth toward the goal—the "henceforth" of the Divine Will.

God does not conform us to His image without the consent and co-operation of our wills. Moved by the inspiration of the Spirit, we must fight willing against our sin, and strive after the virtues of the Christ-like character. All this involves as a first condition self-knowledge of our besetting sins, and our needed virtues which He wills to give us through the discipline of the Wilderness of Temptation.—Canon Body.

The Church Meets in Convention.

Bishop of Wangaratta's Speech.

THE procession of Bishops into the Chapter House, Sydney, on Tuesday, October 11, for the meeting of the Constitutional Convention, was an imposing sight. The clerical and lay representatives had already taken their seats in a full house, while the galleries were well-filled with interested spectators. After the opening prayers, the usual formalities were gone through, after which the Most Reverend the Primate delivered his charge. It was a concise and cogent statement, marked by a spirit of sweet reasonableness and calculated to set a high tone to the discussions which were to follow. We print the charge in our leading columns.

The roll call was then called, after which a tedious discussion took place on some proposed Standing Orders, which were to govern the debate. The Secretaries of Synod and the Chairman and Vice-Chairman of Committee were duly appointed. After a desultory opening, Synod adjourned to tea at the kind invitation of the Primate and Mrs. Wright, and sat again at 7.30 p.m. when the work began in earnest. Dr. Hart, Bishop of Wangaratta, in moving that the convention should receive the draft constitution, said that it was agreed now by everybody that they wished for an Australian autonomy, and some sort of constitution, and it was agreed that the main substance of the draft constitution were good. It was agreed that the General Synod should have some power of final legislation in certain definite matters, and a power to make provisional canons in practically all matters. It was agreed that they should accept responsibility of revising the Prayer Book to suit their own national circumstances. It was agreed that the present constitution of the dioceses and their autonomy should be continued. That meant a considerable amount of agreement on matters on which they were not in agreement in 1926. Besides that, the whole spirit in which they now debated the question had changed. At their meetings there had been a most amicable agreement. He trusted that the same spirit would prevail during the present convention. One task, however, remained. They had not yet reached complete agreement, and an important cleavage had emerged. As the Archbishop of Brisbane had declared, it was difficult to some minds to form a fair conception of what was really meant by the Church, what kind of Church they wanted, and what kind of constitution they wanted to give it.

Freedom Within Constitution.

"So far as I can see," said Dr. Hart, "the different views which still have to be reconciled depends to a great extent upon the relations internal and external of the Church to the Church in England, and to the Holy Catholic Church, the relations between dioceses and provinces and Australian Church as a whole. There is another relation, the orders within the Church, and the amount of authority that could be safely granted to the episcopal order. I do not think there is room for doubt about our freedom and necessary freedom as regards the State. Indeed, the Presbyterians and others have been before us, and have claimed here in Australia the utmost freedom in dealing with their own affairs, particularly regarding their own faith and their own worship, and we must be no less free. There is no claim that can justly be made for any interference of the State with our statements of faith or our prayers.

"It cannot be said too often, until we all learn the truth, that the King of England is not the supreme head of the Church of England. I am sure that there are some people who have got that idea so firmly into their heads that they will never get it out. King Henry VIII. did assume the title of Supreme Head, though the Church did not grant that he had a right to it. The Church said it was right to acknowledge him so far as the law of Christ allowed, and that is a very little way indeed. (Laughter.) But Henry took the power and tyrannised the Church. Queen Elizabeth refused to adopt the same title, and called herself Supreme Governor, which our present King claims.

No Government Control.

"The Supreme Governor simply means that there is no subject of the King who can withdraw himself from the King's courts or authority. There is no evil doing which the King's courts may not punish. Everybody is liable, whether he be clerical or lay. He is liable to definite laws in the King's courts. That is as far as the Supreme Governorship goes. That is so obvious that in England to-day the interference of Parliament with the Church is not based upon supremacy of the King. It

is based on the claim that it is an established Church. It is a claim which cannot be made by our Parliament, because we are not an established Church. Further, when the Prayer Book was before the Parliament, objection was taken by some people to members having any say in things that concerned only the members of the Church of England. But because it is a national Church it was said that its affairs were the concern of everybody. Again, that does not apply to us. There is one thing—the right and duty of the State to see that contracts, especially property contracts, are observed. The Church of England is held to be bound by its Prayer Book. The Church can abolish its Prayer Book and make a new one if it likes. India, South Africa, or any of the provinces of the Church have got complete power to change the Prayer Book, and in some cases have done so."

"The Old Church."

Continuing, the Bishop said that the Church of England was a society which had much in common with all societies. Societies which existed for a century or two centuries might have altered and enlarged their spheres of work considerably as the years went by. But these old societies had had a continuous constitutional government all through. It was the regular continued existence and government which enable them to say that they belonged to the Church of Jesus Christ as established by the Apostles. They were "The Old Church" because they had had a continuous history right from the times of Christ to the present day. (Hear, hear.) Therefore, property given or devised to the Church of England was given to their particular society because the Church had existed through all the changes of the ages. The constitution of the Church as a Society could be varied to meet changing requirements, but the Church of England stood solidly for great principles, such as the canons of Holy Scripture, the order of ministry, certain of the creeds, and the sacraments.

Some had suggested, continued Dr. Hart, that they should adopt a new title for their Church, such as the Anglican Church of Australia. Personally, he had nothing to say against that, but it would be unfortunate that there should be a change of title at the present juncture. They did not want, at present, to create the false impression that they were separating themselves from the Church of England in England. They did not want to establish a new Church. They wanted to retain the historical connection of the Church of England in Australia with that of the old country, and through it with the ages to the time of its Founder. (Applause.) They did not want to be—and were not different in any way to the dictation of Canterbury. Canterbury never claimed to be more than an elder sister, among many sisters. To say that any one church had a special pre-eminence was a Romish idea. (Hear, hear.) All they could claim was complete loyalty of all members to the common mind of the Church, so far as that could be obtained. They did not want to assert dominance over any diocese in Australia. The autonomy of any diocese would not be interfered with should the constitution be adopted. He appealed for the earnest and conciliatory consideration of the different clauses of the constitution in the hope that the eventual result would be such that the Church of England in Australia would be proud of it, and satisfied with the labours of the convention. (Applause.)

It was agreed, without debate, that the draft constitution be received. The meeting went into Committee for the consideration of the Draft in detail. The battle of wits and legal acumen then came into play. Leading churchmen were keen in debate. Great issues of churchmanship, of faith and order were involved—with the happy augury, as we go to press, of an agreement being arrived at, and the Constitution being approved.

Convention and Synod.

Various Meetings in Sydney.

The week prior to the opening of the Constitutional Convention saw the Bishops arriving in Sydney from all parts of Australia. On Thursday, October 6, and the two following days, they met in episcopal conference, doubtless, we presume, for the consideration of matters of vital concern to the Church. We take it that they gave much thought to the draft of the Constitution, to the opening up of work in Australia by the Church Army, to the missionary activities of the Church, and the general spiritual outlook. Maybe, it due time they will issue a pastoral letter which will give light and leading to the whole Church.

On the Monday following, the Australian Board of Missions was in session, and for this occasion, having the added pleasure of

the presence of the Bishops of British New Guinea and North Queensland. This was the last gathering prior to the Convention, which met the next day. A notable feature of the meetings in Sydney was the provision of hospitality. Sydney is proverbial in this respect. Not only was accommodation found for the majority of delegates, the Primate and Mrs. Wright entertained largely at Bishop's court, as also at dinner for the whole body on the opening night. The Rural-deaneries of Sydney also shared in the provision of dinners on other evenings. On Saturday, October 8, Dame Edith Walker entertained the bishops, their wives and their hosts in Sydney at a Garden Party at her home, "Yaralla," along the Parramatta River. The afternoon was a delightful one, and the function amidst the beautiful gardens of "Yaralla" was greatly enjoyed.

It was a happy thought that prompted the Warden and Fellows of St. Paul's College, within the University, to invite all the delegates and their wives to a gathering on the afternoon of Monday, October 17. A very large number availed themselves of the opportunity of attending this function. An exceedingly pleasant time resulted, and the interlude was that occasioned by the C.E.M.S. on Saturday, October 15. C.E.M.S. members, clerical and lay, were taken around the Harbour during the afternoon, after which came tea, with a public gathering at 7.30 p.m. The Rev. F. W. Pyke, chairman of the Sydney Committee, presided, the speakers being the Bishops of Gippsland and Goulburn. It was a most profitable afternoon and evening. On Sunday, October 16, there was a great men's rally in the Cathedral. The sacred building was crowded with men. The Archbishop of Melbourne was the special speaker, and in an address clear-cut, quiet and reasoned, he drew home the changes which faced churchmen in these difficult and great days. The service was altogether inspiring.

The Convention having completed its work, the General Synod began on Tuesday, October 18. It will give directions regarding the proposed Constitution, and the acts of Parliament which will be required. Reports and motions of vital interest are to come up, while for the missionary hour the speakers will be the Bishops of New Guinea, Carpentaria, and the Rev. R. J. Hewitt, recently in Tanganyika.

The Oxford Movement.

Where Does it Lead?

A correspondent sends us the interesting extract given below, which he came across in Dr. Eugene Stevens' Life of the famous Bishop Valpy French, sometime Bishop of Lahore, India, and afterwards C.M.S. Missionary at Muscat, Arabia. Reading between the lines, the passage gives us much food for thought in view of the endeavours in certain quarters to make much of the centenary of the Oxford Movement:—

"... And then a fresh token of God's favour appeared in the offer of the Rev. J. W. Knott, who was present that day, to join in the enterprise. Knott was one of the most remarkable men who ever dedicated himself to missionary service. He was a Fellow of Brasenose, and had been an ardent disciple of Dr. Pusey, who sent him to the charge of St. Saviour's, Leeds, the church built by Pusey at his own cost, though under the name only of 'A Penitent.'"

"Dr. Hook's great work had made Leeds an Anglican stronghold, but, High Churchman as he was, he disliked both the Ritual and the teaching at St. Saviour's (Leeds). To Pusey himself the church proved a sore trouble. Within six years of its consecration, nine out of fifteen clergymen connected with it seceded and joined the Church of Rome. Knott was sent by Pusey to relieve the position, and he was soon the recognised "confessor" of hundreds of men and women from all parts of the North of England.

"But the issue in his case was very different. After a prolonged and painful mental struggle, he avowed to Pusey that his experience of the professional had entirely changed his views, but in the opposite direction; and eventually he resigned his charge, and returned to Oxford..."

Mr. Knott afterwards joined Bishop French as a missionary to India, but he died, alas, of sunstroke, at Peshawar, India, after only one year of missionary work.

Church Army.

The advance guard of the Church Army Crusaders has arrived in Sydney. Preparations are in hand for parochial missions and other meetings. Captain Hoare can be seen at the Diocesan Church House regarding the Crusaders' work, to whom any communications will be addressed.

WAYSIDE MUSINGS.

(By a Wayfarer.)

"Concerning the Sermon."

"WILL you come with us this morning to St. Philomel's, to hear Father Mick?" asked the young lady, at the Sunday breakfast table.

The Wayfarer smiled. "No thank you, young lady," said he, "I'm going in quite another direction. I'm going where I hope to hear a real old-fashioned Gospel sermon; such as I'm afraid I should never hear at St. Philomel's."

"I don't know what you mean by that," said the young lady. "I'm sure that very few men preach better than Father Mick, and he always gets a full church. What kind of preaching do you want?"

"In my travels through the country," said the older man, "I found myself one day outside a big building like a school, or college; and within what looked like a chapel, I heard somebody talking. I slipped into the porch and sat down, and I could see an old minister addressing a crowd of young men who must have been theological students, for the subject of his talk was how to preach; and the bit I heard was something like this:—'Don't waste your time,' he said, 'in telling people to be good. They know all about that as well as you do. Always speak from the standpoint of Christ, and tell them, as Christ told the people, in the Nazareth synagogue, and everywhere else, truths that sinful human nature does not like to hear. Tell them, only tell them in love, as Christ, also, always spoke in love; but tell those respectable people in front of you that in God's sight they are by nature, all lost and helpless sinners, and need to repent, lest they perish in their sins. Don't preach against murder or theft, for these are not their failings. Point out the sinfulness of the earth-centred life, however respectable, of the selfish life, of the discontented life. Warn them against the spiritual dangers that beset the rich—teach the blessings of contented poverty—the duty of trusting God with our temporal concerns—the duty of giving the tenth, or some regular proportion, to the direct service of God. Make your people realise that they are sinners—not only by what they do, but by what they leave undone.'"

"Then," he said, "after you have preached on sin, you may preach a Saviour, both from sin and from its consequences. Show them that Christ died for those very sins of which they are guilty. Dwell fully on God's inestimable love in providing for the forgiveness of sins; for that is what they will then crave to hear. And then you may preach as long as you like on the Holiness that is always consequent on a realisation of God's forgiving love."

"They wouldn't get all that into one sermon," said a young boarder. "The fashion nowadays is a ten-minute sermon."

"He didn't say they could," said the older man, "but he made it clear that their sermons were to go on those lines and that, whatever their topic, every sermon must have some of that teaching. And now, as my business takes me from town to town, and I go to the various churches, I am always hoping that I may find ministers who preach on those same old-fashioned Gospel lines. And when I do find such men, I find also that, without any need of

'stunt' attractions, their churches are filled with earnest worshippers, and are centres of missionary zeal, and of a true Evangelism."

"That style of preaching is Puritanical, and out of date," said the young lady. "You wouldn't catch Father Mick preaching on those lines, and telling us we are sinners. He would lose all his congregation if he did. No, he generally preaches very good sermons on current topics, and makes his sermons very interesting. He brings in all the important events—even the murders, sometimes—that have happened during the week, and he does a lot of good that way. He has preached on the League of Nations and the Ottawa Conference, and on Disarmament, and about China and Japan. Once he advertised that he would preach on Bradman, and he got quite a lot of young fellows to the Church, and some go there still; so that was doing good. Then he has anthems and solos at every service, and has got quite a big congregation, for he is a capital preacher and never preaches for more than a quarter of an hour."

The old man smiled. "When I go to Church," he said, "I don't go to hear what I can read in the newspapers. I want to be assured of the forgiveness of my sins, and I want to hear more about my Saviour. I was reading lately about John Henry Newman. He was too deceitful and underhand to be a great man; but he was a great preacher, and the Oxford undergrads used to crowd to hear him. But to his credit, he it said, he never preached smooth things to them. It was said that men always left Newman's church feeling very uncomfortable, and he seldom preached for less than half an hour. And other great preachers were like him. I have heard Liddon preach at St. Paul's Cathedral for nearly an hour; and Spurgeon's sermons were about the same length. But men crowded to hear them; for they recognised that these men were prophets; and men knew that their stern sermons were true messages from God."

"Times have changed," said one of the party. "Nobody takes ministers seriously to-day. Every minister knows that plain speaking would empty his Church; so very few try it. I heard a minister denouncing the Lottery lately. But no one took him seriously, for he allows guessing competitions and raffles at his church bazaars."

"People will always take a minister seriously if he takes himself and his high profession seriously," said the older man. "People watch ministers very keenly, and many are very glad if they can find inconsistencies in a minister's life and faults in his methods; because that gives them an excuse for neglecting and decrying both him and his ministry. But if he is brave and honest, and consistent, they soon begin to respect him. And if he will discard 'stunts' and preach faithfully the Gospel of the Grace of God, men will crowd more and more to hear him, for, after all, deep down in the heart of every man there is a God-given craving, a sense of sin, and a desire for salvation, which only the Gospel of the Lord Jesus Christ can satisfy."

"Talking of taking a minister seriously," said a young man, "I remember a Sydney Church, where the people were in the habit of standing in groups in the street after the evening service, discussing all the gossip of the week. A young curate took for his text one evening, 'Then cometh the Devil and catcheth away that which was sown in their hearts.' Somebody, passing, that evening, asked had there been no even-

ing service; for the street was empty. 'Yes,' was the reply, 'but the people all went straight home.'"

"It wouldn't be amiss," said another, "if more ministers preached on that text. I was passing a suburban church lately, while the congregation was coming out. They formed into groups outside, laughing and talking; all the young men lighted their cigarettes. I thought it didn't say much for the character of the congregation, to behave so, immediately after Divine worship. You might have imagined that they had just come out of the theatre."

"Did it not say still less for the minister?" asked a young lady. "But after all, there might not have been very much difference. Don't some ministers do their best to make their services resemble theatrical performances?"

"The best class of preaching," said an elderly man, "may be summed up in those well-known lines.

"I'll preach as though I ne'er should preach again,
And like a dying man to dying men."

"But a preacher can't always keep himself at that pitch of intense earnestness," said another. "He would kill himself."

"That's true," said the older man. "I know he can't; but it is at his own awful risk if he wilfully and invariably falls short of it; or never makes any attempt to approximate to it."

The Late Alexander Trimble.

Alexander Trimble was promoted to the Paradise of God on Sunday, September 18. He came to St. Luke's Parish, Mosman, 22 years ago, and with the exception of one year at Manly, he was an active worker in this Church. When he gave his heart to the Lord Jesus Christ many years ago, he felt impelled, like Saul of Tarsus, at his conversion, to say, "What shall I do, Lord?" He was not content to rest in the fact that his sins had been forgiven. He was no sleeping partner in the Kingdom of God; he became a consistent, zealous worker unto the end. He took an active part in the church of St. Andrew, Brisbane. On coming to Sydney he joined St. Clement's Church, Marrickville, where he conducted a Bible Class for young men. Many in the City to-day remember with gratitude the deep spiritual lessons they received. Business men in Sydney will never forget him, because of his earnest Christian character, which shone as brightly on the week-day as on the Sunday. He believed what Dr. Fosdick wrote in one of his books, that our gathering together on the Lord's Day should not be called "Divine Service," but "Divine worship," for Divine Service began on the Monday and continued all the week. For 32 years Alexander Trimble was a lay-reader in Sydney Diocese and helped many of the clergy to man some of their branch churches. His last Sunday, when he had his speech, found him taking evensong at St. Paul's, Balgowlah. When there was no Curate, he rendered valuable assistance at St. Luke's. His reading of the Lessons will never be forgotten, for he made a prayerful study of them. He was a missionary-hearted man, writing encouraging letters to the workers, praying for them and contributing to their support. His missionary box is unique, for it bears on the label the brief statement that over £100 had been contributed. He was wholeheartedly devoted to his Bible Class. Scores and scores of young men (some now married), passed through it. He exercised a powerful influence on the rising generation. We cannot tabulate the results, but "The Day shall declare it." His last utterance on earth was made in a deeply spiritual address given to the lads half an hour before their confirmation. He exhorted them to make a full surrender of their lives to Christ. We shall greatly miss his earthly presence, but we believe in "the communion of saints," so we may lift up our hearts and realise that he who joined with us in the praises of God now joins in the "New song of the Lamb." We may sum up the character of our dear friend in the words recorded in Acts XI 24: "He was a good man and full of the Holy Ghost, and of faith."

—F.W.R.

While faith is a shorter word than genius it is a better guide.



ARCHDEACON WHITTINGTON AND THE OXFORD MOVEMENT.

A Rejoinder.

Rev. A. S. Devenish, M.A., of Melbourne, writes:—

Archdeacon Whittington is singularly unhappy in his allusions to Froude. The Editors of the "Remains" were careful to draw attention to Froude's serious and clear denunciation of Rome, and his strong and convinced Anglicanism. Yet the Archdeacon asks whether Froude's report of certain conversations with Wiseman in Rome was before or after his secession, and apparently attaches some mystical importance to the reply.

It must not be overlooked that Newman, Keble, and J. B. Mozley edited the "Remains"; and J. B. Mozley (Reminiscences), says that J. B. Mozley, his brother, took infinite pains over his share of the work, i.e., relating to Thomas à Becket. Newman would have known whether Froude's words expressed the truth or not, and as Editor should have notified the fact, if they were not to be relied upon. At this time of day it is hardly appropriate for the Archdeacon to peremptorily pass a vote of no confidence in three such editors as Newman, Keble and Mozley.

But the Archdeacon can be quite literal, when he finds it convenient to be literal, and with a pathetic confidence in the "Apologia," quotes Newman as saying that when in Rome, he and Froude "kept clear of Catholics." Now, in Ward's Life of Newman, vol. i, p. 53, we find that in addition to the Sistine Chapel, which was visited for the Thebrae and its Miserere, they were in St. Peter's and the Lateran, as was only natural. There was a "great appearance of piety in the churches," says Newman, "so that 'keeping clear of Catholics' is not to be taken too literally. Furthermore, Newman says, 'I am more attached than ever to the Catholic (Roman) system and quite love the little monks (seminarists) of Rome, and what I have seen has 'stolen away half my heart.' He adds: 'We have fallen in, more or less, with a number of interesting Irish and English priests.' He regrets that he could not be intimate with them. He speaks of scandals and mumery and apparently Bunsen had to warn both Newman and Froude against the deceptions and foibles of the Scarlet Woman. Keeping clear of Catholics, therefore, only means avoiding too many discussions with priests and ecclesiastics; and even that includes two interviews with Wiseman, etc.

It is foolish, therefore, for Archdeacon Whittington to take Froude's statement as a literal reproduction of conversations with Wiseman. Sir Samuel Hall, M.A., K.C., a shrewd lawyer and Vice Chancellor of the County-Palatine of Lancaster, points this out, but adds that Froude's words represent the discussion of questions as serious as Froude represents and which he so inconspicuously blurted out in his reckless and familiar manner. Who would imagine that Froude used such an expression as "conscience-twisting" in Wiseman's presence? But that is not to say that the element of conscience twisting was not there at all; and apparently that is the thing the Archdeacon finds so inconvenient. Sir Samuel Hall insists on Froude's words as representing the essence and substance of what was said, and in that sense, they have the hallmark of history on them for all unprejudiced persons.

Finally, there is nothing a priori unlikely in what Froude said. It was his metier, and full Tractarian corn appear it is ever the same baleful and duplex story.

THE ADMINISTRATION OF BAPTISM.

The Rev. L. S. Dudley, B.A., Rector of Belmont, N.S.W., writes:—

Some time ago I read a paper on "The Administration of Baptism" at a meeting of a Ruri-decanal Chapter. It has been suggested that a summary of its conclusions

(Continued on page 11.)



The Rev. J. J. Booth, B.A., one of the younger clergy of Melbourne and Vicar of St. Paul's, Geelong, has been appointed Archdeacon of Dandenong, and Secretary of Home Missions in the Diocese of Melbourne.

The Rev. F. R. Bishop, who has laboured for eight years in the Mandated Territory at Rabaul and thereabouts, is planning to leave for England at the end of the year. It is just possible that he will return to Papua for native work.

Mr. Chung Tak Kwong, a former teacher at St. Paul's College, Hongkong, and lately headmaster of St. Paul's School, Suva (Fiji), which is under the direction of the Church of England, is visiting Sydney. He will remain a month, inspecting various schools, before returning to Hongkong.

Bishop Gilbert White, of Epping, N.S.W., and formerly Bishop of Willochra, and prior to that Bishop of Carpentaria, has resigned the editorship of the A.B.M. "Review," a position which he has held with great acceptance for some five years. Increasing infirmity has necessitated the Bishop's resignation.

The Rev. Dr. and Mrs. Micklem are planning to return to Sydney in February next. Dr. Micklem was present at the recent dedication at Portsmouth, England, of the new Melanesian Mission ship, "Southern Cross." While in England he is speaking on behalf of the work of the New Guinea and Melanesian Missions.

Largely on account of ill health and the necessity for unloading some of his heavy responsibilities, Mr. E. Lee Neil tendered his resignation as Chairman of the General Committee of the C.M.S. Victorian Branch. Much sympathy was expressed for him at the last meeting of the Committee, and it was decided to give him leave of absence until March next. In the meantime, Mr. W. M. Buntine will act as Deputy Chairman.

Captain Hans Bertram, the German airman, who crashed in North-Western Australia, and was found by the aborigines, is a devoted Lutheran. In his lecturing tour through Australia, he allots portion of the proceeds of his lectures to the upkeep of the Forest River Mission, the natives of which station were so helpful to him at the time of his disaster. Captain Bertram spoke at the Perth Diocesan Synod, and made a deep impression by his manly Christian utterance.

The visiting archbishops, bishops and their wives, with their various hosts, entertained by Dame Edith Walker at a garden party at Yarralla on Saturday afternoon, October 8. The gardens, which are in the full glory of spring flower and growth, were greatly admired. Among those present were Mr. and Mrs. Justice Harvey, Mr. and Mrs. Justice Campbell, Mr. and Mrs. Hubert Fairfax, Mr. G. W. Ash, Miss Thea Stephen, and Miss Crowley.

Mr. P. J. Wade, brother of the Rev. A. L. Wade, St. James', Croydon, N.S.W., and the Rev. E. V. Wade, Principal of Ridley College, Melbourne, died in Sydney Hospital on October 7. He was the grandson of the Rev. W. R. Wade, one of the early missionaries to New Zealand. For many years Mr. Wade was in the service of the Bank of New South Wales, and was manager of branches in Victoria and N.S.W.

At St. Paul's Church, Chatswood, on Sunday, October 9, the Bishop of Gippsland (Dr. Cranwick), dedicated a communion table and a brass tablet as memorials to the late Rev. H. G. J. Howe, the first rector of the parish. The church was crowded. The Bishop of Rockhampton (the Rt. Rev. F. L. Ash), and the Revs. D. J. Knox and A. E. S. Begbie, also took part in the service. At the evening service, Canon Langley dedicated railings round the sanctuary as a memorial to the late Mrs. T. Watts, a worker in the church for many years.

The Archbishop of York, Dr. Temple, during a recent visit to Blackpool, England, confessed that his proudest unofficial title was "the Big Dipper." In his earlier days in Manchester, the "big dipper" on Blackpool beach had just been erected, and an announcement of the Bishop's mission on the sands was coupled on the hoarding thus: "Don't miss the Big Dipper. The Bishop on the Sands." "I wish to go down to history as the Big Dipper—of that title I am most proud. It is mine alone."

Mr. Stanley Baldwin and his cousin, Mr. Rudyard Kipling, were present on Saturday, September 10, at Wesley's Chapel, City Road, London, when a memorial was unveiled to the Macdonalds, a famous family of Methodist preachers from whom both the statesman and the man of letters are descended. James Macdonald was the contemporary of John Wesley. Among his grandchildren were Lady Burne Jones, Agnes Lacy Poynter, Mrs. Baldwin, mother of Mr. Stanley Baldwin, and Mrs. Kipling, mother of Rudyard Kipling.

Mrs. Harriet Winn, widow of the late Rev. J. Lacey Winn, passed away recently in Victoria. By her will she left £900 to the South American Missionary Society, with which her father, Canon Deane, was at one time associated. She also left £250 to the Bush Church Aid Society, and £100 each to the A.B.M., C.M.S., and St. Martin's Church, Hawksburn. The residue of her estate, amounting approximately to £1,000, goes equally between the Mission to Streets and Lanes, the Church of England Home for Children at Brighton, and the Mission to Seamen.

The Bishop of Adelaide, writing in the Adelaide "Church Guardian," states:—It is with mixed feelings that I inform you of the resignation of one whom we have respected, valued and loved so long as our Dean. It was my privilege to appoint him to this office twenty-six years ago, as successor to Dean Marryat; well and faithfully he has done his part, and it is with deep regret that I have accepted his resignation. His influence through all these years has been one of conciliation, and both clergy and laity have felt that they could trust his judgment. But I feel, at the same time, that no man more fully deserves the rest and release from worries which we all hope his retirement will bring him; and we rejoice that he will still be with us, and hope that he may long be spared to give us still of his sympathy, counsel and encouragement."

Referring to the resignation of Dr. Alexander Leeper from the Council of the Diocese of Melbourne, the "C. of E. Messenger" states:—"This step was taken owing to increasing deafness making it impossible for Dr. Leeper to follow discussions in Council. It was accepted with very deep regret and a minute appreciative of Dr. Leeper's valuable services on the Council unanimously passed. Surely he has created a record in that he has been continuously a member of that body for 57 years, having been first appointed during the episcopate of Bishop Perry, in 1875. As Warden of Trinity College, as Synodsmen and Councillor, and in many other ways, Dr. Leeper has given wonderful service to the Church in Victoria, a service inestimable in its results. We pray that the years of life remaining to him may be spent in ease of body and peace of mind with the blessing of God, to Whose service his life has been devoted."

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"Every man's life lies within the present."
—Antonius.

"To-day, while it is called to-day."
—Hebrews.

OCTOBER.

21st—Trafalgar, 1805. This ended Napoleon's prospect of subjugating England.

23rd—22nd Sunday after Trinity. 40,000 Protestants massacred in Ireland, 1641. We do not recall such frightful happenings in vindictive or unforgiving spirit. It must be remembered Rome never changes in her methods, however she may alter doctrines.

25th—Balaclava, 1854. Crispin's Day. The Shoemaker Saint, with his twin brother, was a missionary to Gaul in 3rd century. Each evening he made shoes for his support. The brothers were beheaded after torture, 288 A.D.

26th—Agincourt, 1415.

28th—St. Simon and St. Jude.

29th—Bishop Hanington martyred, 1885. The roll of modern martyrs is as full as ever the early Church provided. To say less is to argue the weakening of Christ's influence.

30th—23rd Sunday after Trinity. "The devout prayers of the Church." If the Church does nothing more than provide a band of praying people, she amply justifies her existence.

NOVEMBER.

1st—All Saints' Day. Let us remember all the Saints, as God does—the little as lovingly as the greatest.

3rd—Next issue of this paper.



The Primate's Charge to the Convention.

BRETHREN of the Episcopate, Brethren of the Clergy, Brethren of the Laity.

At the outset of our Convention, it may, perhaps, be useful if I remind you of the steps that have led up to it. We held our previous Convention in 1926, and there we drafted a form of Constitution for our Church in Australia, which we had hoped would be acceptable to all our Dioceses. That Draft Constitution owed much to the indefatigable labours of the late Bishop Long, whose untimely death in 1930 we mourn to-day.

With the help of his then Chancellor, Sir John Peden, he had produced a great document, in which he had dealt most skilfully with the many conflicting problems involved in such an effort. We sent it forth, amended by that first Convention, to every Diocese, with the hope that they would accept and pass it in their respective Synods. But we had ourselves omitted to review it in a third reading debate after it had been printed. This was an error of judgment on our part, due to the desire of many members of the Convention to be released from their labours so that they could return home. But by this procedure we left many defects in the draft revealed by subsequent consideration. The Diocese of Sydney declined to accept it without many modifications.

In the discussions consequent on this action of the Diocese of Sydney, many of the bishops reached the con-

clusion that the 1926 Draft was far more rigid than they had thought, and they themselves became anxious for reconsideration, and many of their legal advisers concurred. A meeting of the Bishops was held in London in 1930, at which Bishop Long most strongly urged the importance of holding another Convention for the purpose especially of attempting to remedy the defects that were giving trouble. He emphatically stated that he himself could not contemplate with equanimity launching a new Constitution which excluded the Diocese of Sydney, with nearly a quarter of the Church people of Australia. But he also added that, in his judgment, the dissatisfaction with the 1926 Draft went far beyond the Diocese of Sydney. As a result, the Bishops unanimously decided to ask the Primate to summon a Second Convention at a later date.

This was the last meeting attended by Bishop Long. As we all know, he passed away suddenly a few days later, to the great grief of us all.

The Late Bishop Long.

At this juncture it is fitting that I should pay a tribute to the immense services rendered to the Australian Church by Bishop Long, as Bishop of Bathurst, and afterwards as Bishop of Newcastle. In addition to the heavy burden of his diocesan duties, which he discharged most faithfully, he devoted all his spare time and thought for many years, unremittingly, to the preparation of the new Constitution, which he trusted would be for the future welfare of our Church, giving it consolidation, giving it reasonable freedom, and enabling it the better to build up the Kingdom of Christ among our people. We shall always treasure as one of the possessions of our heritage, the memory of his outstanding personality, his great intellectual gifts, his unselfish labours for others, as well as his gifts of friendship which endeared him to all who knew him. Our best tribute to his memory is to complete his task, and by mutual accommodation and forbearance all round, produce a constitution which we can hope to carry through our different Parliaments by presenting it to them with unanimity.

The Bishops Meet.

After the loss of Bishop Long the Bishops met again in London, and decided to invite the Archbishop of Perth and the Bishop of Wangaratta conjointly to undertake the work formerly done by Bishop Long. They readily agreed. But after some experience the Archbishop of Perth felt that he lived too far away for effective co-operation with the Bishop of Wangaratta, and it was his opinion that the Bishop of Wangaratta should be requested to act alone. This was agreed to.

A Constitution Convention and General Synod were summoned for October, 1931, but in consequence of the representations from many Bishops, and their dioceses, that it would not be possible for them to attend in the face of the then existing financial depression, it was decided by the Standing Committee of the General Synod to defer the Convention and to treat the General Synod as only formal.

At such a formal General Synod, it was not considered right to undertake the business of appointing a Committee to make preparations for the Convention. But the Bishops, knowing that such a Committee was essential to the proper functioning of the Convention resolved to request the Primate to ap-

point such a Committee which they nominated to him. That Committee so appointed and very representative did splendid work guided with much tact and wisdom by the Bishop of Wangaratta, and receiving valuable expert assistance from Mr. Justice Harvey and Sir John Peden, and others. They carefully reviewed the Draft Constitution of 1926, collating with it amendments received from various dioceses, thus producing a new draft, copies of which were circulated to all the Bishops with information as to how further copies could be purchased by the Dioceses.

Further amendments have, I understand, been received from different dioceses after their study of the new Drafts. It seems an endless task. Yet the History of the Constitution of Australia would lead us to expect delays caused by revisions. But in our case, the position is more complicated, because of the number of our Dioceses and because of our unhappy divisions of opinion. It would have been a much simpler process if we had been able to achieve the reform through the General Synod, as at first we attempted. But legal opinion convinced Bishop Long and others that no reform could be attained by that road. General Synod could not reform itself. The only source of authority for reform lay with those who first created the General Synod, namely, with the Dioceses. In order to obtain a verdict from the Dioceses, there appeared no other effective alternative method except a Convention. Even after the Convention has done its work the final voice is that of the Dioceses.

Obvious Pleas.

I venture to mention these obvious things because they constitute a plea for reasonable consideration of others' reasonable views. We ought to satisfy ourselves that any matters on which we are unable to give way or to compromise, after the good British fashion, are truly principles and not merely opinions. I would never be party to asking anyone to sacrifice a principle. I would sooner sacrifice the Constitution. But we have all had experience of the ready way in which a partial opinion can masquerade as a principle. We had far better ask less than sacrifice more.

Furthermore, it is necessary to remember, as I hinted, at the outset, that behind the voice of the Diocese is the voice of Parliament, or rather of several Parliaments. Most Parliaments have a way of declining to settle the controversies of a Church, since that process may easily be prejudicial to votes. They say in each State, "make up your own mind first, as regards each State, and then come to us, and we will help you gladly."

We suffer from one technical handicap as we meet in Convention. We possess no traditional by-laws or Standing Orders as General Synod does. We have, at the outset, to create our own by-laws and Standing Orders. A series of such by-laws will be laid before you by the Bishop of Wangaratta. I hope that we shall accept him as the conductor of our business in the same way as we used to accept Bishop Long. All of us who experienced his work in Committee can thoroughly recommend him as our conductor of business, as what Parliament would describe as "the Minister in charge of the Bill". These by-laws will be based on the by-laws of General Synod, and also on our experience of those by-laws that we adopted at the last Convention, but which, sometimes, to our loss, we failed to observe.

In laying before you, as my duty seemed to direct, the various obstacles that confront us, I have occasionally wondered, "Is there a way through?" I confidently believe that there is. We meet here as representative members of the Church of the living God. If the members of secular assemblies can reach conclusions that work more or less well, surely we, who are from our office and training men of faith and prayer, can believe that if we are willing to subordinate our will to the will of God, He will show us His way through, enabling us to bear and forbear, to assume the best of each other, to put ourselves in the other's place, and when all else fails, so far as our conscience allows us, to leave the issues with God.

A Message to the World Mission at a Time of World Crisis.

(By John R. Mott, Chairman of the International Missionary Council.)

ON my way home across the Atlantic I write in the name, and at the request of the Committee of the International Missionary Council, to share with you some of the more significant experiences and decisions of their recent meeting at Herrnhut, Germany.

Alarming World Conditions.

We met in the midst of unparalleled, world-wide economic depression. Literally, tens of millions are unemployed and the number is still mounting on both sides of the Atlantic, and of the Pacific. In Germany we found ourselves surrounded by starving multitudes. Whole peoples are harassed by poverty and the fear of poverty. Both the Orient and the Occident are surcharged with political unrest. Never have there been so many actual and threatening political revolutions, and so many political dictatorships.

On every continent there has been in the years just past, a startling development of influences which tend to array men against one another in bitterness and strife. The international, inter-racial, and commercial strain is still intense, with fresh outbursts of race prejudice—for example, anti-Semitism. It has been solemnizing to observe multiplying signs of a marked lowering of the prestige of European and American nations in the thought and feeling of Asiatic, African and Latin American peoples. Even more alarming has it been to discover, especially in the new generation, the relaxing of the hold of ancient religious traditions and of social and ethical sanctions. Accompanying these, in not a few countries, is to be found a mounting tide of lawlessness and crime. Still more disconcerting have been the rise and sinister action of aggressive anti-religious movements and the paralyzing and devaluating influence of the widespread spirit of scepticism. Among students there is much scepticism, due in no small degree to the teachings of the behaviourist psychology and the humanistic philosophy which deny the superhuman. With all this, there is in nominally Christian circles, much of pessimism, and even among Christian leaders not a little uncertainty and a spirit of defeatism.

Favourable Factors Transcend Unfavourable.

On the other hand, we, coming from all parts of the world, and sharing knowledge, experience and outlook,

could not but agree that the encouraging factors and trends far transcend in potency and promise those of an unfavourable character. Never have so many of the leading minds of the nations been concentrated with unselfish and constructive spirit on the great issues which concern the human race. We were in session during the days of the Lausanne Conference, and had vivid and heartening reminders of fresh light breaking. The social conscience of the world has never been so profoundly stirred with reference to throttling and exorcising the war spirit. Again and again there entered into our discussions and intercessions, the Disarmament Conference, also in session not far from where we were meeting. It is evident that, although there may be tantalizing delays, the Christian sentiment and determination of the world will not be denied in this most vital matter. When has the search-light been turned with such directness and revealing power upon the zones of racial friction and strife, or when have better-conceived measures been employed to relieve the inflamed situation? When has the cause of depressed peoples been so ably safeguarded as in these days, through such agencies as the International Labour Office and the social service programmes of united Church bodies?

At no time in the Christian centuries have leaders, both inside and outside the Churches, shown such discontent with unjust and cruel social and economic conditions, burdening and crippling unnumbered millions of people, and more determination to discover and overcome the causes. The movement in the direction of closer co-operation and unity among the all-too-divided Christian bodies is certainly gaining momentum. When have there been anywhere nearly so many and so promising altruistic and genuinely Christian movements among the youth?

While it may be admitted that the forces of righteousness and unselfishness, foremost among which is the Christian Church, stand to-day with their back to the wall, nevertheless there are few indications anywhere of a disposition to give way; on the contrary, there is manifest an ever-deepening conviction that in doing the will of Christ in reliance upon His vast resources is to be found the secret of overcoming the influences which tend to undermine faith, to weaken character, and to destroy social well-being, and of meeting the deepest needs of the human heart and of the human race, and a settled resolution to press this supreme advantage by waging uncompromising warfare against all that is unchristian in modern thought and life.

In view of such an overwhelming world situation on the one hand admittedly so vast, so difficult, and so alarming, and yet on the other hand so abounding in indubitable signs of creative power, unselfish purpose and superhuman resource, it is an occasion for profound gratitude to God that the world mission has developed in recent years an organ—the International Missionary Council—through which to express its united purpose. No one nation, or Church, or mission board, can grapple successfully with the problems which to-day face the Christians of all countries and the leaders and members of all communions and societies, nor can all of them do so if they work separately, with divided counsels, unrelated plans, and haphazard occupation of the field. If ever the Christians of all communions, lands and races, needed what can come only from intimate fellowship, common experience,

united thinking, joint planning, union in intercession, and concerted action, it is in this, one of God's great hours for the world. The recent Meeting of the great International Missionary Council, composed of official representatives of the nearly thirty constituent national Christian councils and intermissionary organisations is indeed, therefore, a matter of world-wide interest and concern.—"Canadian Churchman."

Church Overseas.

The Church in Canada.

HOME MISSIONS.

Duty of the Board of Diocesan Missions.

In view of the financial depression throughout Canada, and the dwindling of the Church's resources, strong emphasis is being laid on the office and duties of the Diocesan Missions Board of the Canadian Church. The question is asked, **What duties shall be assigned to the Board?**

1. To assist in initiating and developing the Church's work, where there is need or opportunity in the diocese.

2. To make grants out of funds entrusted to it for clerical or lay missionaries, in city, town and country, where and while the conditions and prospects justify, and to such an extent as shall not relieve any mission, so assisted, of the responsibility of self support.

3. To make grants, at discretion, for providing religious ministrations, for inmates of public institutions (gaols, hospitals, etc.) within the diocese.

4. To encourage missionary work and missionary givings generally.

Whence are derived the necessary funds for these obligations?

1. Collections from congregations.

2. Income from trust funds bequeathed or subscribed for the purposes of the Board.

3. Sums from the Great Missionary Organisation of our Church, "The Women's Auxiliary," and

4. All other subscriptions.

Arrangements necessarily follow for some co-operation by the officers and local organisations of the Church. That is:—

Provide that there shall be annual missionary meetings held in every congregation.

Provide that there shall be arrangements in each congregation to make contributions towards missionary causes, either by envelope subscriptions, or, where there are no regular contributions in this way, by special collections at definite times.

Provide that the missionary causes of the Church generally shall be brought to the understanding attention of the people, and

Provide that remittances of funds to the Mission Board Funds shall be punctually made quarterly, and especially,

Provide that the Archdeacons, and Rural Deans, and the Deanery Chapters, should be responsible for the arrangements for such annual meetings in the missionary cause, and that this matter should form part of the order of business at Deanery Chapters.

God denies us nothing, but with a design to give something better.



NEW SOUTH WALES.

Diocese of Sydney.

ARCHBISHOP'S LETTER.

Writing to the diocese, in his October letter, the Archbishop refers to the recent diocesan synod, and asks the prayers of Churchpeople for the convention and general synod. He goes on to state:—

"In spite of the financial depression, it is good to hear of efforts at Church building made in some of our parishes. A good new Church Hall has just been erected at St. Peter's, Cook's River. Then, at Harris Park, a daughter parish of St. John's, Parramatta, I was invited to lay the foundation stone of a new Church, to be built according to a most admirable design. It was one of the wettest afternoons that I have been out on. Yet in spite of the persistent downpour, the members of the congregation assembled in very large numbers, and remained throughout the service, undeterred by the rain that fell. Their enthusiastic spirit is evidenced by the fact that they have been persistently collecting their Building Fund for thirty years. They set a good example to those many Church people who never seem content to wait. They will reap the reward when the Church is opened without the staggering load of debt under which some parishes groan to-day.

"We ought to remember in our prayers the work of the League of Nations. During the years of its existence, it has been instrumental in the promotion of the world's peace to an extent that is not always realised. At the present moment it has anxious problems to face in connection with Germany and with Japan. We ought also to pray that success may attend the efforts being made by the British Parliament to further peaceful conciliation amongst the divided millions of India, which has become so important a Dominion in the Empire."

ST. STEPHEN'S, PENRITH.

The new Rector, Rev. J. W. Ferrier, writing to his parishioners for the first time, states:—

His Grace, the Archbishop, appointed me to the Parish of St. Stephen's, Penrith, as from 1st September, and I am glad to know that the Parochial and Diocesan nominators made a unanimous nomination. My prayer is that I may be with you in the fullness of the blessing of the Gospel of Christ.

While it is not easy to follow so faithful and hard working a Rector as the Rev. H. N. Powys has been here, I am most grateful for the way in which Mr. and Mrs. Powys have laid down avenues of service, and by their advice and direction, have smoothed out our path.

The Induction service on September 1st was very inspiring, and we thank the Rev. S. M. Johnstone, Rural Dean, for taking the Induction, and for presiding at the welcome social afterwards.

We are greatly indebted to the clerical brethren who came to the Induction, and also to the friends from the Church Missionary Society and from the Parish of Enfield, who took so long a journey to encourage us in our new work.

Mrs. Ferrier, our daughter, and I wish to express our deep appreciation to the parishioners for the warmth of the welcome given us, and for the labour of love shown in the social arrangements. We trust not to disappoint you, but that the coming days may

show much attempted and achieved as we work and worship together in the promotion of God's glory and for the extension of Christ's Kingdom.

It is a great satisfaction to me that the Parish is represented in the Mission Field, in our own Australian Missionary Diocese of Central Tanganyika, by Miss A. Gelding, whom I know, and greatly esteem, for her work's sake.

CHURCH ARMY.

Crusaders in Sydney.

About 150 people gathered in the Chapter House, on October 6, to meet the Church Army Crusaders. The Bishop Coadjutor presided, and in welcoming the visitors, said he knew of no body more zealous or active than the Church Army. It was an organisation which "delivered the goods," and definitely struck the evangelical chord.

Describing the work of the Church Army, Captain Cowland said it was the largest home mission in the Church of England. Its gospel was a positive gospel, and any church which preached a negative gospel was doomed to fail. A negative gospel was the trouble with some churches to-day.

Captain Cowland said he wished that migration could be revived, for the Church Army could supply boys of the right type. He hoped there would soon be a Church Army Training School in Australia.

STATE LOTTERY.

Condemned by Council of Churches.

Speeches strongly condemnatory of the State Lottery and of gambling generally were delivered at the monthly meeting of the Council of Churches on October 4.

Rev. W. H. Jones declared that the State Lottery was one of the most serious evils that the churches were up against.

Rev. S. H. Cox considered it to be a worse evil than six months ago, and said men were known to have robbed their families of their Sunday dinners in order to get money to put into the lottery.

A motion was carried, congratulating Archdeacon D. J. Davies, the president of the council, upon his outspoken utterances in regard to the lottery, and what were pronounced to be his effective replies to the Minister for Health (Mr. Weaver).

A motion was carried, that the public questions committee be instructed to try to arrange for a deputation to the Premier, and also report back on the advisability of holding a public demonstration of protest.

LADIES' HOME MISSION UNION.

Through the courtesy of the Arts Club, a most enjoyable musical at Home was held in their ball room on the 7th of October. The programme was arranged by Mrs. Arthur Scrivener, who, owing to illness, was unable to be present. Our President and committee are most grateful to the artists, and to two of the Cathedral chorists, who kindly provided such a musical treat. There were over a hundred members and friends of L.H.M.U. present. The proceeds will be used to supplement those of the Market Day on November 4th.

The amount of financial help given this year to the Home Mission Society and Mission Zone Fund will largely depend on the success of the Market Day. We earnestly commend it to all friends of our Union and ask for their co-operation, both by gifts in kind and by their presence. The Lady Mayoress has kindly consented to perform the opening ceremony at 2.30 p.m. There will be lunch provided for business men, and we trust that churchmen will patronise it, and so help to make the day successful.

Has anyone a stretcher bed and mattress to spare? A very delicate little boy in one of the camps is sleeping on the ground. If the bed is sent to our office, it will be taken to the camp free of charge. Magazines and books are eagerly appropriated by the campers. We shall be glad of supplies, both for children and adults. There is a positive dearth of used clothing. We should be thankful for help to meet the pressing needs. Please send anything you or your friends can spare.

REV. D. J. KNOX.

Induction at Gladesville.

The induction of the Rev. D. J. Knox, as rector of Christ Church, Gladesville, took place on Wednesday, October 5. The induction ceremony was carried out by the Rev. C. A. Stubbin, Rural Dean of North Sydney, and rector of St. Anne's, Ryde, and the address was delivered by the Rev. Canon H. S. Begbie. After the service the new rector and his family were tendered a social at the parish hall, Gladesville.

The new rector of Christ Church was educated at Moore Theological College, and was curate of St. John's, Darlinghurst, from 1899 to 1901. Afterwards he organised the parish of Mill Hill, Waverley, and remained until 1911. During his term at St. Luke's, Adelaide, he was elected chief president of the Protestant Federation of South Australia, and was afterwards Y.M.C.A. officer with the A.I.F. On his return he was appointed rector of St. Michael's, and Rural Dean of Wollongong, and in 1924 he accepted the incumbency of St. Paul's, Chatswood, whence he came to Gladesville.

Diocese of Newcastle.

THE CHURCH ARMY.

The Bishop writes:—

Captain Davey, O.B.E., of the Headquarters Staff of the Church Army in England, paid a visit to Newcastle last week-end, and I had several valuable conversations with him as to prospects of establishing an Australian Church Army. He told me that the Army Headquarters in England were prepared to give us all the assistance that we might need for such a project, in the way of man-power, until such time as we could staff the Army for ourselves with Australian officers. In this way they have helped to establish vigorous Church Armies in America and Canada, and he had no doubt whatever that a similar success could be achieved here in Australia. The question will be discussed by the Bishops when they meet in conference next week, and I am hopeful that a request will be sent to London for the help which is so generously offered. The financing of the venture will, of course, be a responsibility for us here in Australia, but I do not feel any serious anxiety on that point. The work of the Church Army speaks for itself, and I believe it has only to be known for it to elicit all the financial support it requires. The people in England think so highly of it that they contribute nearly half a million pounds annually to maintain it, and of this great sum less than eight per cent. is absorbed in administrative expenses. The rest is spent in philanthropic work undertaken in the name of Christ and His Church. It is my great hope that within two years we shall be able to establish the nucleus of the organisation here. I have ventured to suggest Newcastle as a suitable Headquarters, and I hope that the suggestion may be accepted. But that, of course, is a matter for the decision of the whole Australian Church, as represented by its Bishops.

Diocese of Bathurst.

THE LATE BISHOP LONG.

The service of praise for the episcopate of George Merrick, sometime Bishop of Bathurst, and later Bishop of Newcastle, together with the dedication of a bronze Mural Tablet by His Grace, the Archbishop of Sydney, was held in All Saints' Cathedral, Bathurst, on Tuesday, October 4. Fourteen bishops of the Church in Australia, including the Archbishops of Brisbane and Sydney, visited Bathurst for the occasion. The service began with three processions. In the presence of a very large congregation, including many personal friends of the late Bishop, the choir took its place, and

was immediately followed by the second procession, including Canons of the Cathedral, Archdeacons of the Bathurst Diocese, and the Very Reverend H. R. Holmes, M.A., Dean of Bathurst. These processions, being in their appointed places, the Bishops' procession moved up the cathedral from the south-western porch, while Psalm 122 was sung. At the end of this procession came the Most Reverend the Archbishop of Brisbane and the Most Reverend the Archbishop of Sydney.

Following on the appointed service, the Primate dedicated a fine mural bronze set in the ambulatory behind the holy table.

In the course of his dedication sermon, the Primate said that it was a solemn responsibility to express the respect and affection felt for the late Bishop Long. His personality was so dominating, his activities so many and varied, his capacity so masterly, that it was difficult to do adequate justice to them. He had had many difficulties to overcome when appointed to the See of Bathurst, but he had never flinched from his arduous task. He had rendered noble service to the whole Australian Church when he was its episcopal chaplain to the front during the last years of the war. The new constitution of the Australian Church, when it was achieved, ought always to be associated with the name of Bishop Long. His judicious counsels had saved the Church from premature schemes. He had never abandoned his purpose until at last he led the constitutional convention of 1926 to the achievement of a finished draft, and a foundation upon which the future would be built.

THE WORLD'S NEEDS.

Bishop Crotty's Address.

Preaching at All Saints' Cathedral on October 2, Bishop Crotty said that the two great needs of Australian life to-day were reverence and joy. They would come back when the thought of God returned. Till then politics would go on being impotent and confused; they would fight as they fought to-day for their recoveries as men who beat the air.

True religion, he said, started with God. Too much of their religion started and ended with man. It was not vital because God was not in it. The Christian tradition was threatened in the modern world. Was it to be hunted from Australia, or would the Church caught up in a new Christian passion, give it back to them? Time was when that faith in God was influential; it nerved men to great faiths and actions. It was an iron creed, but it made iron men. It was such men that they needed to-day to lead Australia.

"We have lived a life of limp and flaccid teachings," he said. "Our manners are soft and our faith invertebrate. The best virtue we can summon is a kind of genial humanism. We follow nothing. We are afraid of nobody. We drift and stagger, and beat the air. To-day, in the world's despair, it is a vision of the sovereignty of God we need."

Diocese of Goulburn.

THE BISHOP'S LETTER.

Clergy Conference.

Nearly thirty of the clergy, attended the three days' "refresher course" of sacred study at Canberra Grammar School, made possible by the generous invitation of the School Council, and the untiring labours of the Head Master and Mrs. Edwards. We all had a great and wonderful time. The Bishop of Wangaratta gave us three priceless lectures on Eucharistic worship, the framework and meaning of our Anglican Communion service. My contribution was three lectures on the problems of Church life, with which St. Paul dealt in the first Epistle to the Corinthians. Dr. Elkin, the rector of Morpeth, a scholar and an anthropologist of proven worth, gave us two lectures on Religion and Society, with special reference to the ritual of Baptism and Communion, and its relation to the history of social life. Dr. Allen, of the Canberra University College, lectured on Religion in Literature, taking two poets, Shelley and Francis Thompson, as examples of the pagan and the Christian ideas of religion—man trying to find his way to God, and God coming in search of man. And Dr. Cumpston, the chief health officer of the Commonwealth, lectured on some of the moral and social problems of health and disease. We were received by the Minister for the Interior, and provided with seats in the House of Representatives during an afternoon session; piloted round the Institute of Anatomy and the laboratories of the Council of Scientific and Industrial Research, and entertained to tea by the C.E.M.S., and the Ladies' Guild. It was a delightful experience for me to sit and learn from men who know things which

I have no time to study for myself; and an equal delight to see how the clergy revelled in the opportunity of scholarship and fellowship. The wives of the clergy were not forgotten. Only a few were able to come, but those who did had a good time of their own—a quiet day conducted by the Rev. F. J. Travers, and a day of social functions, and of sight-seeing in the Federal Capital, which was looking its best, and of making and renewing acquaintances. They were provided with a temporary home at St. Gabriel's School under the care of the headmistress, Mrs. Vincent.

Referring to the Convention and General Synod, the Bishop goes on to say:—

Important events for the Australian Church are to take place in October. The new Church Constitution to be considered by the special Convention is fraught with great promise for the future life and work of the Anglican Church in this land. But among the great questions to be faced by the General Synod, perhaps the most urgent is the provision to be made for the development of Church life and work in the Capital City of the Commonwealth. The next ten years, even the next five, are critical and formative for Canberra, and upon the deliberations and decisions of General Synod depends much more than some church people seem to realise. Remember both the Convention and the General Synod in your prayers.

Diocese of Riverina.

DIOCESAN SYNOD.

The Bishop's Charge.

Addressing the recent session of the diocesan synod, the Bishop of Riverina (Dr. Halse), said that only human stupidity, lack of vision, or greed could be responsible for present human misery.

"On all sides is evidence of acute misery and distress," he said, "and as a consequence deep feelings of resentment and revolt. Yet never was there a time when it could be said with greater truth that the Heavenly Father, Who knows that His children need the necessities of life, had made greater provision for their supply. We have experienced no plagues, pestilences, or famines, for which man is inclined to hold Providence responsible.

"On the contrary, the secrets of nature have been so wonderfully revealed to the researchers of mankind and enterprise, that the world is full of commodities and can produce more than enough to meet all that man can need or desire. It can, therefore, only be human stupidity, lack of vision, or greed, that has plunged the world into such chaotic stagnation; and it can only be the guidance of the spirit of God which can clear our vision, and set us on the path of reconstruction."

The report of the diocesan council disclosed that funds had been seriously affected by the economic situation. The Bishop had addressed 1600 personal letters to laymen in the diocese, appealing for assistance, to which he received 223 replies, containing remittances, which varied from 5/- to £100. The balance-sheet disclosed that the Bishop had personally contributed £50 to missions.

VICTORIA.

Diocese of Melbourne.

FORTY-FIRST DIOCESAN FESTIVAL.

Speaking at the recent Diocesan Festival in Melbourne, the Archbishop said he would take to Sydney with him the remembrance of the hundreds of church people before him, of whom he was proud. In regard to Church finance, those in authority in the Diocese had set themselves the task of having no debts in a very short time. Some newspaper reports were correct and others imaginative. The financial position of the Diocese was sound, though it was difficult in these times to check the tendency to spend, bred in times of prosperity. Several important positions were vacant. The much-loved and much-respected Registrar had recently resigned, necessitating a certain amount of reorganisation, but he hoped shortly to be able to announce the name of the new Secretary of the Home Mission Fund.

In regard to the Home Mission Fund, he felt like St. Paul, the burden of the "care of all the Churches." What relieves that care is the Home Mission Fund, which he liked to call the "Lord's Income," for if it is not full, the Lord's work must suffer. If kept full, he could meet the needs of the parishes and clergy, provide pensions and pay chaplains for ministering in the hospitals.

If they really wanted to give the Lord the Lord's Income to enable him (the Arch-

bishop), to do the work, they must keep the parish quotas paid to the full. For the first time for many years the Fund was almost balanced last year, but owing to the lessening of the rate of interest, there was still a slight deficit. He was overjoyed because last year—in spite of the depression—over 50 per cent. of the parishes paid their quotas in full. The Home Mission Fund was the instrument for the coming of God's Kingdom in Melbourne.

Mr. J. R. Darling (Headmaster of the Geelong Grammar School), said the young were sometimes criticised because young men did not offer themselves for the ministry. They were living in times when knowledge had wonderfully increased, and it was more difficult to adjust themselves to the changing view point, therefore boys were not so ready to commit themselves at a comparatively early age. This was, perhaps, a good thing. He did not think they were less anxious to serve their fellows, but they were inclined to do so outside of the Church; this was a criticism and a danger. He counselled the parishes to find more work for the young laity to do. The more asked, the more they would find capable of doing it. Young people were more religious, he believed, but they were finding religious fellowship in groups rather than in the old Church. Mr. Darling believed that work for one's fellow men would be most effectively done within the Church. There was need for the work of trained social workers; here was a huge field of work which ought to be done by the Church. There was needed a settlement on the lines of the University settlements, where the amateur may be trained, and to which the parishes could apply for help, enabling the clergy to apply themselves to their own work. If they believed that religion was the guide to the whole of life, they should be prepared to pay for it. The clergy in many cases were living on a salary which was absolutely disgraceful; there is nowhere in which money could be more wisely invested than in paying off the Diocesan overdraft. (Cheers.)

The Bishop of Tasmania said that the extension of God's Kingdom was behind this gathering. Their object was to make it possible for every man, woman and child to know God, and His saving power in Jesus Christ. God had expressed Himself in beauty, in humanity, and in the Son of Man. He expresses Himself to-day through His Church, the divine fellowship to which all present had admitted—called by St. Paul the Body of Christ. How is that body functioning in the carrying out of the divine purpose? Each was sent as John the Baptist was sent. Christianity was a mission, "Go," and spread My Kingdom. Even amongst Churchgoers and Church workers the spirit of extreme parochialism was to be found. The thousands and thousands untouched by organised Christianity were a challenge to these Churchmen. Imagine a walk with Christ and a talk with Christ in any of our own parishes? If He were to say, "Do you know about this, and do you care?" what could we say? All have to

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share the burden; it was not only for the Archbishop or the Diocesan Council only. The Church could only do her work through all sharing in the responsibilities. He knew the work and the anxieties of the country clergy and their wives. He asked them to remember those parishes which wanted, not a reduction of grants, but an increase. Would they send the Archbishop to Sydney a happy man? Well, make a splendid and willing response to the appeal for the Home Mission Fund. All that can be said when they had done their best was that they had given God His due.

Diocese of Bendigo.

ST. PAUL'S, BENDIGO.

Evangelical Mission, September 16th-27th, 1932.

This mission, conducted by the Bishops of Gippsland and Armidale was the most inspirational experience within the memory of St. Paul's parishioners. Three years ago the rector invited the missionaries, and since then a steady preparation had been going on in weekly intercession services, evangelistic sermons, visits of Church Army Captains, testimonies of several young University men, etc. etc. The mission was freely advertised and a large cross, illuminated at night, was placed on the Belfry tower.

After the service, commissioning the missionaries, the Bishops, clergy and choir of the district, and the congregation, led by a brass band, moved in a first procession of witness to the Town Hall, for a Civic Reception by the Mayor of Bendigo, Councilor Niemann. The Bishops here gave their invitation to the townsfolk to come to the mission, which was for all who chose to hear the message of good news that they had come to bring.

Each day began with a celebration of the Holy Communion—always very well attended. At 10 there was a meeting for Intercession, a luncheon hour talk to business people, and a mission service each night, preceded by Community Singing. There

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were three services for women, where they were shown the sense of their great responsibility in shaping the destiny of man in these days of great social unrest.

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The mission concluded with a solemn early morning communion at 6 a.m., followed by a basket breakfast in the Parish Hall, where the missionaries were thanked and bidden God-speed by well over two hundred communicants.

Diocese of Wangaratta.

THE BISHOP'S LETTER.

His Visit to Canberra.

Writing to his diocese, the Bishop states:— It will perhaps interest you to know the impression made on me by my first visit to Canberra. I may begin by saying that I have not been converted to an approval of its existence. It was the price we paid Sydney for the inclusion of New South Wales in the Commonwealth, and the rest of us will only really be reconciled when we see some return for our millions. The site is as beautiful as its admirers say; but Corryong, Myrtleford, Mansfield, and other places in our diocese, having the same general character, are even more beautiful, and have additional advantages of climate and soil. The city, as everyone knows, consists of uninhabited patches scattered over a wide circle four or five miles in diameter. Practically the whole of it is new, and it was built at a period of "peak" prices, and as expensively as a Government generally builds. But granting that it had to be there at all, there is very much that is admirable and interesting. The stories that one hears of luxury and unnecessary finery—such as thousands of pounds spent on orchids and Mr. Bruce's dog kennel—are, we are told, absolute fabrications, and that seems to be quite correct. I could not see that Parliament House was any more luxurious than that at Melbourne, and the scientific museums and laboratories which I visited were not as lavishly furnished as those of our Universities. There has been much tree-planting, some for profit, like the pine forests, and some for beauty, like the wonderful flowering peaches and plums and watties, which, at this time of the year, made the whole place a Paradise. I attended a singularly stupid session of the House of Representatives, and visited the museum of anatomy and the horticultural nursery. Still more interesting were the experiments being made by the Council for Scientific Research—the apparently successful work on bitter pit in apples, the still unsuccessful attempt to eradicate St. John's wort, the investigations about tobacco, and the attacks of blow-flies on sheep. All this and other work of the kind is going to be most valuable to our primary producers.

The object of my visit was to take part in a study week for the clergy of the Goulburn Diocese, which I hope was as profitable to them as it was pleasant to the lecturers. We were housed in the Grammar School by the courtesy of the head master, Mr. Edwards, and his wife, who would have made our visit a delight apart from everything else that was delightful. Mrs. Hart and the wives of some of the clergy were entertained at St. Gabriel Girls' School. These two schools are a witness to the zeal of the Church of England in education, and they are going to rank with the best schools in Australia.

In moving a hearty vote of thanks to Mr. Caulfield, a member pointed out that many illuminating articles on the Oxford Movement are to be found in the Australian Church Record.

The vote of thanks was carried by acclamation and suitably acknowledged by Mr. Caulfield.

Preaching in St. Jude's, Belfast, Professor D. L. Savory, M.A. (Queen's University) said that the troubles in the world to-day were all due to the fact that men had been seeking their own and not their neighbour's good. Our creditor, the United States, by insisting on our payment of a debt contracted largely on behalf of others, and by refusing to accept payment for that debt in goods, had drained our country of that gold which was essential in trade. A spirit of despair had been invading the mind of many manufacturers, who, taxed beyond endurance, beyond possibility of recovery, had quite naturally been losing hope.

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Letters to the Editor.

(Continued from page 5.)

might be sent to the Church Record, and might at least provoke discussion on this very important subject.

During the early years of the history of the Church, there was a clear conviction that all who believed in Jesus Christ ought to be baptised, and that their baptism was the symbol of their regeneration, and of their being filled with the Holy Spirit. In every case recorded in the Acts of the Apostles it is made plain that baptism was given only to those who accepted the Gospel which was preached to them, and believed in the Lord Jesus Christ.

The gift of the Holy Spirit was very generally associated, in one way or another, with Baptism. In some cases the gift preceded the rite, in other cases followed it.

The Church to-day must always see that Baptism is associated in the closest possible way with repentance from sin, faith in and devotion to Jesus Christ, and the receiving of the Holy Spirit, Who is thought of in this case as the agent of regeneration, the giver of a new power and a new joy; and that the importance of individual responsibility does not obscure the social meaning of Baptism, namely, admission into the fellowship and brotherhood of believers.

Infant Baptism can undoubtedly be justified, but there is a danger of allowing it to become a kind of back door into the Church, by means of which men are accepted as members without fulfilling the conditions of membership. Our system of sponsorship fails to provide against this.

The following methods might be of use, if supplemented by positive teaching as to the meaning of Baptism. Firstly, Baptisms should be by arrangement, not at advertised times. Secondly, no infant should be baptised unless there is at least one parent or godparent who is living in loyalty to his own baptismal vows.

These restrictions should not be a matter of parish discipline, but should be part of the recognised system of the Church. We should be likely to strike trouble at first, but why should the Church make herself cheap? No Rector hesitates to be strict with regard to Confirmation candidates, and to reject those who are not prepared. Why should not the same strictness be applied with regard to sponsorship? If sponsorship were abolished, or became ineffective, could infant baptism be justified? Not on any grounds recognised by our Prayer Book.

Where there is no fit sponsor (and fitness must include both personal loyalty to God and actual authority over the child), then Baptism should be deferred, not refused. The child should be committed by prayer to the love and providence of God, and the parents should be prepared for Confirmation. Many would refuse to go through a course of preparation, or to make any personal profession of faith. Yet if they, with their eyes open, will not re-nest as "Christ's faithful soldiers and servants," can they without hypocrisy ask that their infants be enlisted with their eyes shut?

May I suggest that this matter be discussed in the columns of the Record?

LADY MEMBERS OF SYNOD.

Clerical Member writes:— Quite an amount of interest has been aroused by the discussion which took up five hours of the recent Synod of the Diocese of Willochra, concerning the admission of a lady as a member of Synod. Since one party seems intent on letting the world know of the "grave act of injustice" done by the parish concerned being "disfranchised" of one of its representatives, it may be as well for all interested to be acquainted with all the facts in connection with the case, and why Synod decided not to allow women to sit in Synod.

These facts, no doubt, will provide food for serious thought on this subject, for it seems rather odd in the present progressive

age, to refuse women members a seat in this sacred assembly.

The election committee of the Diocese presented their roll shortly after the opening of Synod. All duly elected persons had their names on this roll, with one exception, namely, Mrs. A. G. Davies, of the Port Lincoln Parish. The Committee stated that as it was contrary to custom to have lady members, they had left the responsibility of putting Mrs. A. G. Davies' name on the Synod roll to Synod itself. A short discussion on the matter then took place. It was pointed out that about 12 years previously two other women, also members of the Parish of Port Lincoln, had been refused seats in Synod. It was contrary to custom, and if Mrs. A. G. Davies were admitted, she would be the first woman in Australia to have a seat in Synod. Further, it might also deprive the lay members of Synod of a vote if the lady elected (as was the case in point), happened to be a priest's wife, even though the election of representatives was in the hands of the parishioners. This is a very important factor in a country diocese, where so much could be quite easily changed in vital matters if the clergy chose to do so, and if they had a majority. A motion was then put to allow Mrs. Davies to take her seat in Synod. When the Rector of Port Lincoln, the Rev. W. M. Davies, saw by the division that the motion would be lost by an overwhelming majority, he made a violent attack on the opposing members, and threatened to take the matter further.

This negative decision of Synod failed to satisfy. So further discussion took place, until, at the end of two hours a deadlock was reached, as one section refused to abide by what had already been decided. A sub-committee was then elected to go into the matter and report to Synod at the next session.

This committee sought the legal advice of Mr. G. W. Halcombe, the former Chancellor of the Diocese, who stated that there was nothing in the Canons to stop a woman from taking a seat in Synod, but that it was contrary to custom and that Synod itself could decide whether to allow Mrs. Davies to sit or not. Legal advice had been sought chiefly on account of the words in one of the paragraphs of the interpretation clauses of the Canons which states that "Words signifying the masculine gender shall include the feminine."

Many members of Synod took these words to refer to feminine members on parish councils, and not to Synod representatives, and what it did not seem to be the intention of those who compiled the Canons that women should sit in Synod.

When the second vote was about to be taken on the motion to allow Mrs. Davies to take her seat, a vote by orders was called for. The result was 15 clergy and 3 laity voted for the motion, and 7 clergy (not one or two, as stated by the Rev. W. M. Davies in his parish paper), and about 35 laity against. The Bishop voted in favour of the motion.

The chief reasons that seemed to sway Synod to refuse Mrs. A. G. Davies a place in their midst were:—

1. It was contrary to custom to have lady members.
2. It may do the laity a grave injustice, by depriving them of a vote if the lady elected should be the wife of a clerical member.
3. As the Rector of Port Lincoln had knowledge of previous cases where women were refused a seat in Synod, the Rector and congregation should be reasonable enough to realise that they were running a risk in electing a lady representative.
4. The Canons did not seem to anticipate the election of women members.
5. It would be as well to wait to see whether General Synod intended to admit women as members or not, before the Diocesan Synods decided.

PURITY WORK.

Canon R. B. S. Hammond writes:— For many years Mr. R. H. W. Blyth rendered very valuable service in his addresses

in schools, and his public lectures on "Purity." In all his work, the late Dr. Richard Arthur encouraged, advised and assisted him.

Now that they have both been "called Home," I am writing to ask if there is any man—lay or clerical—who would be prepared to take up this most urgently necessary work as a whole-time job?

There never has been a time when vice was so well organised, when social laxity in morals and freedom from restraint, combined to make it so easy to fall into sex disasters. The need of the day is sex idealism, religious restraint, and trustworthy information on sex problems.

The White Cross League, with Dr. McClelland as President and Mr. W. E. Wilson as Hon. Treasurer—will welcome donations, and anyone willing to serve on platform or pulpit might write to me.

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The Gambling Lust.

Playing Down to the Crowd!

Everybody knows of the facility with which the Church of Rome organises raffles, and games of chance. "Buy a lucky ticket" in some Romanist art union is flamed all too frequently at passers by in the street. Rome divides sin into two classes—venial and mortal—and she does not demand too hard a moral standard from her adherents. She knows how to placate the carnal man. Why be too straight-laced? Why seek to carry out the impossible? Your money is your own, so have a bet or take a ticket or two in the lottery. You are only human, and you cannot be expected to be perfect. Such is her specious pleading. Nothing of the New Testament standards of holiness of life, nothing of the strict morality and high ethical standard that the New Testament requires, seem to be inculcated, with regard to this and other "human weaknesses" in the rank and life of that church. Rome plays down to human nature as it is!

What Saith "The Church Times"?

We are, however, not a little surprised in this connection, to read the following editorial in "The Church Times," of June 17th. "Watchman" tells a story in the current number of the British Weekly, the significance of which he does not seem properly to appreciate. On one Derby Day he says he was present at a crowded meeting of "good Christian people from church and chapel!" A hymn had been announced, when the chairman held up his hand for silence. "My dear friends," he said, "I have just received a piece of news that I have no doubt you will all be pleased to hear. The Derby was won by —." Then, according to "Watchman," the meeting sang "Count your blessings." Now the moral of this story is that even "good people from church and chapel" are not convinced that to buy a ticket in a Derby sweepstake is a heinous sin. The Prohibition fiasco in the United States has proved that to make laws against a practice, that the vast majority does not consider immoral, is to bring all law into contempt. Similarly to denounce as sin a practice that the majority regards as harmless, is to bring all denunciation of sin into contempt. That was the most obvious consequence of Puritan exaggeration. At the best, it seems to us that betting is a futile and expensive amusement, and persistent betting generally means suffering. But if a man gets a thrill from buying a sweepstake ticket, it is difficult to see how the proceeding is any more sinful than to buy a ticket for the cinema. If the Church is to gain the ear of the world, its ministers must have a sense of proportion—and a sense of humour."—(So the "Church Times.")

Canon Peter Green in Reply.

As anticipated, that doughty champion of social righteousness and sturdy opponent of gambling, in all its forms, Canon Peter Green, of Manchester, will not be caught napping. He replies in the "Church Times" of June 24, as follows:—Will you permit me to enter an earnest protest with regard to the paragraph on gambling in your Summary last week?

You write "to denounce as sin a practice that the majority regards as harmless, is to bring all denunciation of sin into contempt." Men of the eighteenth and early nineteenth centuries regarded duelling as not only harmless, but obligatory. Did the Christians who delivered us from this barbarism, by denouncing it as sinful, err? Men who were still living when I was a boy defended negro slavery. Did Wilberforce, Clarkson, Zachary, Macaulay and Thornton bring denunciations of sin into contempt?

I should have thought that the very slightest acquaintance with the history of morals would prove that "denunciation of what the majority regards as harmless" has always been the necessary first step to any advance in public righteousness. If the morality of an act is to be decided by a quite informal plebiscite, what becomes of the moral witness of the Church?

As to the morality of gambling in general, and sweepstakes in particular, what evidence is needed? Parliament, since the early part of the seventeenth century, has repeatedly denounced lotteries as public nuisances, with evil moral and social results. Judges and police authorities have again and again declared gambling to be the chief cause that brings first offenders into the dock (cf. the evidence of Scotland Yard in the 1929 Commission). Lord Snowden, when Chancellor of the Exchequer, described gambling as the distinctive vice of our age.

Leading authorities in the world of professional sport declare that it corrupts every

sport. When the secretary of the National Sporting League described my evidence before the 1923 Commission as a tissue of wild exaggerations, a J.P. of Lancashire declared that thirty years on the bench had convinced him that I had not said half that needed saying, as to the widespread corruption due to gambling.

Social workers of every kind regard the growth of the gambling spirit as one of the most alarming signs of the times. Need The Church Times throw its weight on the other side? Cobden used to say that three things were necessary for success—boundless energy, a good cause, and the opposition of the Times. We anti-gamblers have a good cause and much energy. Must which do as our third source of strength the opposition of The Church Times?

Rev. R. J. Hewett Returns.

Visit to Tanganyika.

The Rev. R. J. Hewett, organising commissary for the Bishop of Central Tanganyika (Bishop Chambers), returned to Sydney by the P. and O. Royal mail steamer *Moldavia*, after visiting every mission station in the diocese. He spoke in glowing terms of the work of the missions, in which more than 30 Australians are working, and said that great advances had been made, not only in evangelical education, but also in medical work.

Mr. Hewett said that particularly splendid work was being done in the way of maternity and child welfare work amongst the natives by Australian nurses. One Sydney nurse, with a few native assistants, was handling, on an average, 1400 out-patients a month, and in the first six months of this year had 50 patients in her hospital. A number of leprosy treatment stations had been established, and in one station more than 100 men, women, and children had been formed into a leper colony. A doctor had been allocated the task of specialising in leprosy treatment. Much progress had been made in the establishment of educational centres, to which the more promising students were sent from the village schools. Very fine work was being done in this direction at the boys' schools at Kongwa, Dodoma and Katohe, and the girls' schools at Mruini and Berega. Financial assistance, however, was urgently needed for the maintenance of work which was undoubtedly the finest being carried out by the Australian Church.

Describing his visit to the site of a new mission station adjoining the Belgian Congo Territory of Ruanda, Mr. Hewett said that his party had boarded the 1200-ton steamer *Clement Hill* (named after the cricketer) at Mwanza, on Lake Victoria Nyanza, at 6 o'clock in the evening, and reached Bukoba, on the other shore, at 8 o'clock the next morning. The lake had 2000 miles of coastline and an area of 16,000 square miles. The new mission station, which would be under the charge of a young Melbourne clergyman, assisted by a layman from Sydney, would minister to about 20,000 people almost untouched by Christianity.

The tsetse fly, said Mr. Hewett, was the most dangerous pest in Tanganyika. It carried in its sting the germs of the dread sleeping sickness, and was calculated to infest two-thirds of the territory. It had a bite like "the kick of a horse," and it was not uncommon to have the car in which one travelled covered by mosquito net to keep the pest away. Often missionary parties were forced to travel at night to avoid it. The Government was now busy establishing research stations to combat the disease and to discover an effective means of destroying the fly.

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EDITORIAL.

Constitution Approved.

WITH the utmost pleasure and goodwill the Convention of the Church of England sitting in Sydney, on October 24, approved of a Constitution for the Church. All the amendments passed during the previous eight days' debate, as well as matters referred to the revision committee for elucidation, were included in a completed draft. This was passed unanimously. A resolution was also unanimously adopted commending to the dioceses that all necessary and proper steps should be taken to secure the assent of the Church within the dioceses to the constitution, and to secure Parliamentary Acts to give effect to the Constitution.

Eighteen out of the twenty-five dioceses have to approve the constitution before it becomes effective, and in each diocese there must be a vote of the majority of the representatives.

Any diocese refusing, or declining, to accept the new constitution, will still remain a section of the Church of England, and be in communion with that Church, both in England and in Australia. Earnest appeals were made by the Bishop of Wangaratta, and others, to the dioceses, to consider the matter in the same amicable and Christian spirit as during the closing days of the convention.

After the necessary diocesan approval, the constitution will have to be finally passed by General Synod. Steps will then have to be taken to have the constitution ratified by the State Par-

liaments to legalise the transfer of church property and documents.

A continuation committee was appointed to take all necessary steps to see that the foregoing action is taken. Thus it was with full hearts that the whole Synod rose and sang the Doxology.

The English Cricketers.

THE English Cricketers have arrived in Western Australia, bent, no doubt, on winning "The Ashes." We give them a royal welcome, not only for their own sake, and for the game's sake, but also because their coming is another binding link with the Motherland. Besides, the international matches with the Tests, have a supreme disciplinary effect. They mould young players in best traditions, and somehow seem to rejuvenate members of the old brigade in undreamed of ways. We trust that the best team will win.

A Belated Appeal.

FRANKLY, we were very unhappy over the eleventh hour attempt by the Bishop of New Guinea, in a thin house, on the last Friday evening of the Convention, to bring about the deletion of paragraph 6: "This church doth retain and approve the doctrine and principles of the Church of England embodied in the book of common prayer and the articles of religion sometimes called the thirty-nine articles" from the unalterable declarations of the Draft Constitution. The matter had already been thrashed out and decision made by a large majority, to retain the clause. Hence this attempt at a late day, when numbers of representatives had left, was not merely bad taste, but it had about it an unsavoury flavour. It set fair-minded men thinking—and thinking rather hard. We grant that any clause, once decided upon, could, of course, be recommitted, but this clause was so absolutely vital, and the decision made so final. The attempt was defeated, but we can say this, that if the decision had been otherwise, the Convention and its work would have been wrecked. To us it was a queer line of argument for the good Bishop to use, namely, the desire to shield native Papuan clergy and Christians from the knowledge of outstanding ecclesiastical controversies and decisions in history. The Bishop was anxious that "his children" should know nothing of the Protestant Reformation, or even the Oxford Movement as such. He wanted the Papuan church to know only that they are part of the Apostolic Church that has come down through history as if it had been all plain sailing, with none of

the struggle and travail for truth which the intervening centuries witnessed. He seemed to desire that they should not know how the great modern Confessions of faith were hammered out. This is what we gathered, and the least we can say is that it is a futile outlook. We can no more hide our eyes from the great movements of the Spirit through centuries than can the ostrich hide its head from that which comes upon it on the veldt. Rather are we expected to know the truth and to prove all things and hold fast that which is good.

The Indian Mission of Fellowship.

THERE is every reason to believe that the Mission of Fellowship from the Christian Church in India, which has been visiting England, has made a profound impression. Bishop Bannerji, of Lahore, is the leader, and joined with him are Dan Najeeb Tha, of Rangoon, Burma, Rev. Ralla Ram, and Mr. A. M. Varki, both of India. They are not on a begging mission in Great Britain, either directly or indirectly, though, of course, their coming to the homeland is bound to kindle fresh interest in work overseas. Theirs is a "Mission of Fellowship," and of witness. The visit is an outcome of the meeting of the International Council in Jerusalem in 1928, one of the recommendations of which was: "We believe that the time is come when all would gain if the younger Churches were invited to send missions of help to the Churches of Europe and America that they may minister of their treasure to the spiritual life of those to whom they come."

On their arrival in London, the members sent the following message of greeting to the Christian forces of Britain:—

"Our world—East and West alike—is now passing through a great spiritual, political and economic crisis. There is everywhere doubt, fear and despair. Events during the last few months have created a tension of unparalleled difficulty between your country and ours. We realise that we have come at a time of acute conflict in India, and of anxiety in your own land, but we firmly believe that a solution for all our problems is possible in a common and uncompromising acceptance of Jesus Christ as the Lord of all life, individual and national. It is our hope and prayer that by sharing with you in all humility our own experience of Jesus Christ, and what He is doing in and through our Church, and by learning what He is accomplishing in your country, our fellowship may be enriched, and the way be prepared for the coming of the Lord into the life of your land and ours."