

The Constitution for the Australian Church.

By the Bishop of Newcastle.

IN his charge to the second session of the 25th Synod of the Diocese of Newcastle, the Right Rev. F. de Witt Batty, Bishop of Newcastle, said:—

You will be asked to consider certain amendments to the Draft Constitution for the Church of England in Australia which have been drafted by the Continuation Committee for the consideration of the dioceses. It will be remembered that in 1933 this Synod gave its unconditional assent to the Constitution which had been agreed upon in the Convention held in the previous year. We made certain suggestions for what we believed would be its improvement, and it is gratifying to note that one of these suggestions is embodied in the amendments now before us. But we definitely did not make our acceptance of the Constitution conditional upon the acceptance of these recommendations. It will further be remembered that the Constitution of 1932 required the assent of eighteen dioceses, including at least two of the metropolitan dioceses, before the Parliaments of the various States could be asked to give it legal sanction. But the number of assenting dioceses fell short of the number required by four or five, though the assenting dioceses included the metropolitan dioceses of Sydney, Melbourne, and Perth. The Continuation Committee was thus faced with two alternatives, either to report that the attempt had failed, and that another Convention must be held; or else to seek to amend the Draft Constitution in accordance with suggestions made by individual dioceses, and to submit the draft as thus amended to the dioceses for acceptance or rejection. It chose the latter course, and I am personally convinced that it chose rightly.

The document before you may seem to be a somewhat complicated one, but you will find that the complications are more apparent than real. Actually the changes which are made in the original draft are capable of being stated with reasonable simplicity. Those which raise any question of principle concern only three points.

Three Important Points.

The first is that in the opinion of a good many dioceses the Constitution was unduly rigid, since no alteration could be made in it without the consent of all the dioceses of Australia. It was felt that an intolerable position would be created if one small diocese were thus able to block a reform which was desired by all the rest of the Australian Church. To meet this difficulty, an amendment to clause 70 provides that the sections of the Constitution to which a special importance is considered to attach itself can be altered if three-fourths of the dioceses assent to the proposal for alteration. It must be pointed out that this proportion of three-fourths must include all the Metropolitan Sees, so that the possibility of one diocese frustrating the desire of the rest of the Church will still exist. But it is certainly an improvement that only one of the larger dioceses would have it in its power to do this, and, as the Bishop of Wangaratta says in the document which is in your hands: "However improper, it has become clear that we can make no advance without the consent of Melbourne and Sydney. The amendment puts the unavoidable fact in the best light possible, by making the assent of all the Metropolitan Sees necessary." Moreover, I would point out a fact which seems sometimes to have escaped attention. The rigidity complained of concerns only the alteration of the Constitution itself, and does not affect any legislation which can be undertaken under its provisions. The conditions under which a revision of the Church's standards, including the Prayer Book, can be made effectual are laid down in Chapter 9 of the Constitution, and we have already assented to them. They are not modified in any way by the proposed amendment to Clause 70, which only provides that they cannot be altered except by the method I have described.

The second matter concerns the Provinces. The Archbishop of Brisbane, whose authority to speak on such questions is very great, called the attention of the Continuation Committee to the fact that by providing only for an appeal from the judgment of a Diocesan Tribunal to an appellate tribunal representative of the whole Church, the Constitution ignored the Canonical right of any priest to appeal to the Bishops of his Province, or, in accordance with later usage, to the Archbishop of the Province. The amend-

ments to sections 53-56 seek to remedy this omission, and they further provide that, if a diocese so desire, a charge may be heard in the first instance by a Provincial tribunal instead of by the Diocesan tribunal. This part of the amendment is intended to meet the needs of the smaller dioceses in which it might be difficult to secure a tribunal competent to give judgment in matters involving expert liturgical and theological knowledge.

Appellate Tribunal.

The third matter, which is probably the most important, concerns the Appellate Tribunal. One amendment is based upon a recommendation which was made to the Continuation Committee by this Synod, and also by the Synod of the Diocese of Adelaide. It was noticed during our discussions of the 1932 Draft that if the Appellate Tribunal were unable to determine an appeal from the decision of a diocesan court, the decision of such diocesan court would stand; and that an injustice might thus be done to the person under charge. The amendment to section 57 (2) provides that in such a case the Bishop of the Diocese from whose tribunal the appeal was made, shall confer with the Appellate Tribunal, and in the light of such conference shall review the sentence, and decide whether it is to be confirmed, annulled, or mitigated.

The other amendments to this section of the Constitution concern the position of the House of Bishops in relationship to the Appellate Tribunal when matters of the Church's doctrine are at stake. The Draft Constitution of 1932 provided that in any matter involving doctrine the Tribunal must consult the House of Bishops. But it made no provision for deciding whether or not any particular matter involved doctrine, and it specifically did not require the Tribunal to accept the Bishops' statements of the doctrine concerned as finally authoritative. The first point obviously calls for an amendment, and the amendment suggested provides that if any two members of the Appellate Tribunal are of opinion that doctrine is involved, reference shall be made to the House of Bishops.

The second point is a more contentious one, and it is one on which I must confess that my own views have changed. In the Convention of 1932, and in my own Synod of the following year, I defended the provisions of the Draft in this matter by arguing that the Tribunal had full authority from the Bishops to give judgment on their behalf, that just as an individual Bishop can delegate his judicial powers to his Chancellor, so the Bishops as a whole can delegate their judicial authority to a Tribunal, the composition of which they have formally approved by voting for it in General Synod. The argument was, if I may say so in all humility, an ingenious one. But I have come to see that it was more ingenious than sound. The possibility which undoubtedly exists under the terms of the 1932 Constitution—of a doctrinal statement formally made by the House of Bishops being over-rudden by a decision of the Appellate Tribunal—is definitely inconsistent with Church order. The Catholic Church has always committed the guardianship of the Faith, and the right to make formal doctrinal pronouncements on its behalf, to the Bishops, and any local Church which departed from that principle would to that extent cease to be episcopal, except in name. For the right to define the Faith is inherent in the episcopal office, as is the right to confirm and ordain. It is implied in the promise required from a Bishop at his consecration that he will "banish and drive away all erroneous and strange doctrine" because he cannot do that unless he is in a position to state authoritatively what doctrines are erroneous and strange. And it was definitely asserted by the Bishops assembled at Lambeth in 1930 when, in answer to an enquiry from the representative of the Eastern Church, with whom they were discussing possible terms of reunion, they stated that "the authentic decision in matters of faith would be given by the whole body of Bishops, without, however, excluding the co-operation and consultation of clergy and laity during the discussions." I would call special attention to those last words.

A Compromise.

As against this view it has been argued that whilst considerable deference is due to the Bishops because of their position, and their presumed qualifications to hold it, the Appellate Tribunal must be free to make its own decisions, and to disagree with the Bishops' statement of doctrine if it sees fit.

It might seem at first sight as though no compromise was possible between these two views. But a compromise was actually arrived at in the Continuation Committee, and is now before you. That it was a real compromise is suggested by the fact that it was



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proposed by a leading representative of the second view, and seconded by a leading representative of the first. The proposal is that in the event of a disagreement between the Tribunal and the House of Bishops on a point of doctrine, the Tribunal should declare itself unable to determine the appeal. This does not secure all that the advocates of the first view would desire, but it quite certainly avoids the possibility, of which they so strongly disapprove, that the Tribunal should over-ride the Bishops in a matter concerning the Church's faith. You will be asked to allow the amendments to come up for discussion to-morrow at noon. And I am more than glad to tell you that we shall then have with us not only the Chancellor—Sir John Peden—but also the Bishop of Wangaratta, who is coming to us for another purpose, but who, I am sure, you will most gladly allow to take part in our discussions.

The motion standing in Sir John Peden's name upon the Business Paper is one asking the Synod to assent to the amendments. But I think it probable that the Chancellor will ask the leave of Synod to substitute for that motion another motion referring the consideration of the Draft to the Bishop-in-Council, and giving full authority to the Bishop-in-Council to accept or reject it on behalf of Synod. I think you would probably feel that this is the better course to adopt in a matter requiring careful and detailed examination. Meanwhile, I would ask you to read carefully the document which has been placed in your hands, and especially the commentary by the Bishop of Wangaratta, which begins on page 10. You might also find it useful to read over what I have now said to you in the printed copies of my address, which will be available at the conclusion of this morning's session.

There are two temptations which I would beg you to resist. First, the obvious temptation to weariness of the whole subject. For the last twenty years or more the matter of the Constitution has been brought before you at intervals, and twice you have been led to hope that finality had been reached. In each case this hope has been disappointed, and the temptation to abandon in despair and the efforts to find a reconciliation of our disagreements is sometimes very pressing. But we must not yield to it. If we believe, as I most firmly believe, that it is in accordance with God's will that we should find a way of organising ourselves as a Church for the better fulfilment of our mission and witness, then no discouragements or setbacks must be allowed to deter us from continuing our endeavours.

The other temptation is to think the whole subject academic and unimportant. It is certainly not that. I would commend to your close attention the very solemn words in the two paragraphs with which the Bishop of Wangaratta concludes his commentary in the pamphlet which you have in your hands. "The crisis to which we are moving," he says, "may be something far more serious than any doctrinal shibboleth or party question. Religion itself may have to fight for its existence. . . . Our Church may need a strong, united, mutually supporting organisation, and that before long."

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Editorial

What God Has Wrought.

WE have just had the privilege of perusing the report of the great Church Missionary Society annual gathering in London. It must have been a thrilling time to the hearers present, as tried veterans of the oversea fields of Japan and Sierra Leone told of the triumphs and focussed the challenges of their respective fields. The review of the year's work was in the hands of the audience, a perusal of which simply spelt, "What has God wrought?" The triumphs of the Gospel are on every page of the Church Missionary Society's work, not only in the multitudes gathered unto Jesus, but also in the quiet plodding lives of His and our fellow-workers in the forefront of the field, and the splendid clearness of their proclamation of Jesus and His Cross to save from sin and slavery—that same Saviour and that same Cross which are the basis and energy of evangelistic labours the world over. We read of whole congregations in Africa, India and the Far East sallying forth with the witness of Christian lives, Bible in hand and song in the heart, making people take notice of them that they have been with Jesus, that their lives have been changed, their outlook and way in life altogether transfigured; not only groups and congregations sallying forth, but individuals, single God-led men and women stirring up revivals, witnessing and teaching, to the joy of countless souls. It is a wonderful

record of service and triumph. The story is that of the Acts of the Apostles over again. Would it not be possible for C.M.S. to get a large supply of the Review and broadcast them, so that inspiration of the parent C.M.S., under God, may quicken and inspire us here in Australia in our endeavours on behalf of world evangelisation. It will be a mark of true leadership if some of the glow of Salisbury Square can warm our hearts in this southern land.

Missionaries Banned.

WE are not at all surprised that Italy has banned all foreign missionaries from Abyssinia. It was fully expected. The policy and methods of the great European Powers have been so weak and temporising during the last couple of years, that Italy has got the whip hand. Not only is this exclusion of missionaries in keeping with Mussolini's policy of ruthlessness and servitude, but the Church of Rome, which acclaimed Italy's enormities and sanguinary conquest of that hapless country, wants the whole field to herself. She has never abided the Abyssinian form of Christianity, nor does she wish that country to be an open field for New Testament Christianity. She is determined to have the only say. The poor tribesmen of Abyssinia will be either browbeaten or cajoled into submission to Rome, aided and abetted by the iron policy of Mussolini's lieutenants. Already scores of Roman Catholic emissaries are pouring into the country, and the fairway is open to complete Romanising. The world has not heard the last of this Caesarism in this section of the Red Sea littoral—for Fascist Italy and the Church of Rome are out for conquest by any means. The whirligig of time brings strange situations. It only seems like the other day that Great Britain, with her love of freedom, did such great things to aid Mazzini and Garibaldi in their successful endeavours on behalf of the Italian people. But ambitious peoples soon forget, and besides, hidden forces are at work ready to undo all that makes for truth and spiritual freedom. Rome never sleeps. Losing ground in restless, jealous Europe, she seeks to make good elsewhere. Her policy in Australia bodes no good for this fair land—as elsewhere—and that in spite of fair words and great institutions. In a word, deep vital philosophies are at war in this modern world. Rome, with her cast-iron rule and authority, Protestantism, with its freedom and its true democracy. However, freedom will ultimately win.

Cause for Disquiet.

THE recent revelations of the extent to which borrowing from money-lenders is prevalent among public servants indicates a somewhat unhappy state of things! Indeed, in the Federal Public Service, borrowing has become so prevalent in recent years that last year the Commonwealth Public Service Board referred in its annual report to the "disquieting" situation created by the large and increasing number of attachments for debt of Federal Public servants' salaries. Facilitation of the collection of debts had been taken advantage of to such an extent that in one year alone approximately 1800 orders were issued against the salaries of officers of the Postmaster-General's Department, 75 per cent. of which were in favour of money-lenders. The cost of debt collection borne by the Government had grown so heavy that the Board suggested that the Government should make a charge for such collections. Following upon this, the County Council in Sydney has been compelled to take steps to curb the money-lending evil among its employees. According to the general manager (Mr. Forbes Mackay), there has been a rapid growth of the practice of members of his staff assigning portion, or in some cases even the whole, of their wages or salary to illegitimate creditors. It appears that money-lenders have made a habit of sending circulars around amongst the employees, whilst it is claimed that there are regular canvassers for starting-price bettors in the service, a large part of the collections from the pay envelopes of the employees going to starting-price bookmakers. The borrowing evil has become so rampant that members of the County Council staff have been forced into early retirements in order to settle their accumulated debts. The amount of money-lending has laid upon the council an extra burden of debt collection, and additional officers have had to be appointed in order to deal with the assignment of salaries. As pointed out by one councillor on Tuesday, an employee might be left £2 a week of salary or wages in the case of garnishee orders, but the assignments to the money-lenders sometimes took the whole remuneration of the employee. The evil of borrowing in the Public Services is an old problem. Doubtless with some, "the slings and arrows of outrageous fortune" are to blame; nevertheless, it is widely felt that most borrowing from money-lenders is the result of carelessness or extravagance on the part of the borrowers, whilst sometimes perhaps a thriftless or extravagant wife may be the hidden

cause. The growth of starting-price betting has been responsible for a considerable share of the increase in borrowing generally. The evils of demoralisation caused by undue borrowing are especially apparent in the case of employees of public or semi-public services, where the highest standard of financial responsibility and integrity should be maintained. The real remedy lies in the reform of the individual; in other words, a revival of true religion in the hearts of men and women. If this comes about, then we shall get a return to that sane Puritanism of living to which Dean Inge refers, that is, to a life of seriousness, of responsibility, of guarded expenditure and giving, as becometh the true children of God.

Liquor Trades Demands.

THE liquor interests are unsleeping. They begin to talk loudly and with evident influence, when elections are in the offing, and the results of the hustings are uncertain. We are not surprised, therefore, to read that representations have recently been made to the N.S.W. State Government for liquor licenses to be issued to more clubs in New South Wales; and that the Government is going to consider this, among other requests, when legislation to amend the Liquor Act is being considered. It appears that under the present law no new licences, either publican's licences, wine licences, or licences for clubs can be granted. "In the opinion of some members of the State Parliament, this is operating unfairly against a number of bona fide clubs," so we are told!

"The New South Wales Lawn Tennis Association headquarters at Rushcutter Bay cannot obtain a licence under the present law."

"Another alteration in the Act which the Government is being urged to make is with the object of permitting the removal of hotel licences from one part of the State to any other part of New South Wales, also the sale of liquor in lounges after trading hours." All of which is so much kite-flying; in other words, propaganda, and the sounding of the public mind. The amazing thing is that the liquor interests have the effrontery to come forward pleading these extensions, in a day when medical science, true humanitarians, physical experts and social reformers are overwhelmingly against the use of beverage alcohol. It is a destroyer of health and of home, a disturber of the peace, a breeder of poverty and vice—in a word, a hindrance and a menace to the well-being of any community. It behoves all lovers of their country and the forces of righteousness to make themselves heard in no uncertain way in this matter. The ballot box talks and politicians pay heed. We trust that the demands mentioned will not be granted.

On Sunday, May 9th, there passed to his rest one of the last remaining representatives of the older school of Maori clergy in the person of the Rev. Te Muera Tokoaitua, of Otaki, N.Z. With no books that they could read to guide their thoughts on spiritual things beyond their Bible and Prayer Book, and depending entirely for their knowledge of theology upon the notes received during their course of training at the Maori Theological College at Gisborne, many of these old Maori clergy exerted a wonderful spiritual influence over the hearts and lives of the people among whom they laboured. Te Muera Tokoaitua belonged to the Arawa tribe, and was known throughout New Zealand for his outstanding gifts as a Maori orator.



Four Aspects of the Christian Life.

THERE are four aspects of the Christian life portrayed to us both in promise and challenge in the New Testament, no one of which can be separated from the other, for though four they are really only one. Ruskin, in his famous lecture to art students in Dublin, said, "Gentlemen, if you would be perfect in your art, sell all that you have and study from the highest models." If that prescription is right for success in the realm of art, it is entirely right when we consider what the Christian life is as God would have us live it and propagate it. Christian life as God would have us live it:—

1. It is a faith to be held. God may have other words for other worlds, but for this world the Word of God is Christ. The Christian life is the life that holds to the faith of Jesus Christ. And as it holds, it is held. Your faith is really that which holds you to a life of obedience, of discipline, and discipleship, of undivided loyalty and service to Jesus Christ. My faith is not such trust about God as I hold mentally. My faith is that which holds me in the grip of God and controls my life to the doing of His holy will.

We are not uncertain of what we preach, for we have tested it upon ourselves. These missionary recruits have been voicing the words of God upon which they have rested the whole weight of their need, and they find them reliable. It is experience which has attested to them the validity, the authenticity of the Word of God, and they hold to the faith which holds them. Not one of us will ever be fruitful in the life to which we are pledged except we feed upon Christ in our hearts, for faith becomes strong by that upon which it feeds; and if we are to become increasingly certain of the things we have taken on trust from the Lord, the Bible must become bread to the eater before it can become fruitfully seed to the sower.

We are not aware of the challenge of unbelief and scepticism and vain philosophy which make inroads upon faith and renders it tremendously difficult for many believers to hold their ground, but let us repeat the advice given by Horace Bushnell to the students of Yale: "Gentlemen, you will have your doubts in the days to come, just as you have your beliefs. Believe your beliefs, doubt your doubts, but never make the mistake of doubting your beliefs and believing your doubts." The Christian life is not the acceptance of a philosophy, not the acceptance of something that is verbally perfect or beautiful apart from its greater consideration. It is first and foremost a faith to be held. That man is not a Christian who belittles the deity of our Lord Jesus Christ. He may be philanthropic and morally estimable, but not in the New Testament sense a Christian, if he belittles the glory of Christ's Cross, the sufficiency of His atoning work, the reality of His

glorious resurrection, and His presence by the Spirit amongst His people.

2. The Christian life is a fight to be waged. It is first to be waged in our own life, for our every thought has to be brought into captivity to Christ's obedience; then it is a fight in the world against the embattled forces of evil which challenge Christ, which contradict His promises, and which resist and seek to undo the blessed work of His Spirit. The battleground of any man's new life is the place of his own sin. His sin will reassert its challenge time and again, and the fight in the new life is to bring all the power of life under the control of Jesus Christ. That is the work of the Holy Ghost, who takes the Cross of Christ and applies its meaning and its promise to our untamed passions and our unsundered power.

A working-man in Belfast gave a testimony years ago something like this: "For a long time I served the devil, then I have parted company from him, but the worst of him is, he presumes on past acquaintance. Is not that true? For, mark you, when a man finds a new friend in Christ Jesus he finds a new foe in himself, and nothing but the grace and power of God can bring self into glad and joyful subservience.

But it is the fight outside, too—a fight against the power of the enemy, against drink and immorality, against all that degrades and exploits human personality, against all that holds men in bondage to their baser selves. Today the fight is not between one form of religion and another, but between faith and no faith. The issue is God or no God. The civilisation which has grown up around us under the denial, virtually, of God is opposed to all that Jesus Christ stands for, and we who are with Him have to stand against it and push the battle to the gate as God gives us opportunity.

3. It is a fellowship to be shared. Shared first of all with Christ our Lord and then with all who love Him. Only from Him does strength come for the warfare, for self-discipline, for the obedience which is the hall-mark of true Christian vitality. However occupied we are, do not let the grass grow upon the path between where we live and the sanctuary of God. Keep on short accounts with God in regard to our own life. Keep a fellowship with Him which is not spasmodic or periodical, but constant. And just as, unconsciously, our lungs are drawing in from the atmosphere those invisible properties which make the continuance of physical life possible, so faith in Jesus Christ draws in from Him moment by moment this full supply of His gracious Spirit by which alone we can live the life whereunto we are called.

Fellowship with Him will mean fellowship with one another. John Wesley said, "I must have the whole world for my parish and the whole Church for my fellowship." We are members of the same Body, and the hand cannot say to the foot, "I have no need of thee." Fellowship with

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Jesus Christ and His people is the secret of joy unspeakable, and of strength adequate to the taking up of the challenge of evil in His Name.

4. It is a fragrance to be diffused. The Apostle said of himself and his fellow-workers, "We are a sweet fragrance"—a perfume, the savour of Jesus Christ. There is no higher ministry than this. You to whom the ministry of speech is perhaps forbidden or impossible, you to whom efforts of the Church are not possible, to you is given this privilege and responsibility of being a sweet savour of Jesus Christ in your home, in your business, in the busy streets, and in those circles of life and interest of which you are the centres.

There was once a city missionary whose work sometimes carried him

out into the suburbs, and he used to pass by the house of a certain woman. One day she said to her husband, "That is a holy man of God that passes by continually. To-day he looked very tired. I think we will make a little room for him." That city missionary—of whom you read in the Book of Kings—had something of this perfume. He brought the knowledge of eternal life to that household, and to us also the opportunity will come as surely as morning follows night, of saying a word that will make the eternal difference to someone. The measure of our responsibility, as Dr. Scroggie has suggested, is our ability to respond. Respond to what? To respond to Him, the Blessed Lord, the First and the Last, the Altogether Lovely. God help us to fulfil that responsibility while it is called to-day!

Church Hall at Unemployed Camp, Happy Valley.

Built by the Home Mission Society. An appeal is now being made for a Church Hall at Yarra Bay.



Unemployed Camps.

Appeal for Church Hall at Yarra Bay

For some years the Society has ministered to the needs of the campers at Happy Valley and Yarra Bay, and the Church Hall erected at the former place in March of last year has been a strong centre for the work. Sunday services and Sunday School are held each week, and meetings for women on week afternoons are a regular feature of activities at the Camp. Deaconess Dorothy Baker has carried on her tasks and has been untiring in her efforts both at Happy Valley and

Yarra Bay. In the latter place services and Sunday School are held in a hall kindly loaned by a local resident, where there has been a good response.

The Home Mission Society has now been informed that a block of land has been granted for the purpose of erecting a structure in connection with our work at Yarra Bay. The Society now appeals for funds to build a church hall. The cost will be not less than £150. We believe there are some "Record" readers who might like to share in this effort. Donations sent to Rev. R. B. Robinson, Diocesan Church House, George Street, Sydney, will be immediately acknowledged.

Melbourne Jottings.

(By "Melberton.")

The Ven. Archdeacon Begbie.

The Ven. Archdeacon Begbie has visited Melbourne lately for the C.M.S. Federal Council, and his many friends gave him an affectionate welcome. He is linked on to many hearts here by the strongest of all bonds, viz. that of spiritual fatherhood. During his curacy at St. Paul's, Bendigo, and his ministry of three years at St. Mary's, North Melbourne, and St. John's, Bairnsdale, many were born again, and his spiritual influence is still very strong.

A New St. George.

For about 30 years St. George's Hospital, Kew, has been a haven of refuge for sick and tired people. Many look back on weeks spent there as a very happy period, and the presence of Sister Ruth is always ready to spend and be spent for others. She has been in charge for many years past and is an ideal head for a hospital. Her gentleness has made her great. The atmosphere is one of quiet spiritual influence, and is helpful to recovery. It is a pleasure to record that a fine new building is rapidly approaching completion. Thoroughly up-to-date in equipment, it will provide for about 80 more beds. For many years past a maternity ward has been in use. This is one of the favourite maternity hospitals of Victoria, and within its walls some hundreds of babies have first opened their eyes on the world. The old solid house will be used as an administrative block. This was, with the land, a gift from Miss Hughes.

The C.E.M.S.

Monday, June 14th, King's Birthday, witnessed a gathering of one thousand men at the Lord's Table in the Cathedral, Melbourne. It was the occasion of the Annual

Corporate Communion and breakfast. The Archbishop gave a helpful address on Fishers of Men at the service. Afterwards, at the Melbourne Town Hall, eight hundred men sat down to breakfast. The one speaker was Mr. A. P. Ware, a leading Melbourne business man. He is the hon. lay president of the Society, and is very active in the promotion of its interests. The Archbishop is much encouraged by this large rally.

The Rev. Richard Sherwood.

The Rev. R. Sherwood, for many years Precentor of St. Paul's Cathedral, is now Rector of Blasey, Notts, England. He is very happy in his new parish, which is responding to his earnest work very well. His eldest son, Purvis, is a student at Wycliffe College, Oxford. Mr. Sherwood was recently special preacher at Southwell Minister, at the Annual Corporate Service of the Diocesan Girls' Friendly Society. Many of his Melbourne friends greatly regret his leaving Australia. He was one of the men well worth retaining.

Diocese of Goulburn.

SYNOD ELECTIONS.

The election of representatives in the twenty-first Synod of the Diocese of Goulburn is now complete. The personnel is representative of something more than the parishes which elected it, for it includes an architect, 2 bank managers, a barrister, a contractor, two dairymen, a dairy machinery expert, a doctor, an editor, thirteen farmers, 46 graziers, two hospital attendants, an inspector of schools, an iron founder, a journalist, a motor mechanic, a nurseryman, an oil depot manager, three orchardists, a postal inspector, five railway employees, a station employee, a shop assistant, eight storekeepers, seven solicitors, a surveyor, and a valuer.

The Late Canon Stacy Waddy.

His Last Missionary Journey.

SYDNEY and Newcastle churchmen have vivid recollections of Canon Stacy Waddy, sometime Rector of Singleton, Headmaster of The King's School, Parramatta, Chaplain to the A.I.F. After the Great War he was in Jerusalem and then became Secretary of the S.P.G., London, in which post he gave great service. At the recent annual meeting of the S.P.G. in the Albert Hall, London, the Archdeacon of Ashanti (the Ven. H. St. John Evans), from the Diocese of Accra, referred to Canon Stacy Waddy's lamented death; how that he was the life and soul of the annual great Albert Hall meetings, always the last speaker, and ever sending everyone home happy and cheerful.

"Certainly this meeting, inspiring and enthusiastic as it had been, had not seemed quite the same without their 'Chief.' As they knew, it was after a visit to the diocese of Accra that he died so suddenly and unexpectedly. He had had the privilege of being with Canon Waddy during a good part of that time, and of accompanying him on the homeward voyage. It was for those reasons that he had been asked to stand there and tell them something of that last missionary journey. He had been told the other day by the Archbishop that Canon Waddy had been not a little depressed by the problems and perplexities of missionary work in many parts of the world just prior to his visit to West Africa, but that his last letters had shown that his experiences in the Accra diocese had once again filled his heart with happiness, with joy and hope.

When Canon Waddy drove to Sekondi from Takoradi Harbour, thousands of native Christians gathered to escort him into the town, nearly all wearing the specially printed cloth which greatly fascinated him throughout his tour. On the cloth were portraits of himself, the Bishop of Accra, and one of the African clergy; also views of the principal churches of the diocese. The colours were those bright hues which the Africans loved so dearly, and which suited them so well.

The great procession led him to the newly built church of St. Andrew, Sekondi. The old church had been completely destroyed by fire some five years before. The congregation, under their native clergy, had set bravely to work. An African draughtsman had designed a really beautiful new church. The people, by true self-sacrifice, had themselves raised almost all the £3,000 required, with very little outside help. During the same period they had had to rebuild a large part of their senior school, and also erect a new building for the infants. That was one of Canon Waddy's early

experiences of the way in which the African Christians in that diocese were trying to face their own problems and rely on their own resources. At the dedication of the church the huge congregation was immensely impressed by Canon Waddy's first sermon in West Africa. He was to preach or speak more than eighty times during the following six weeks, and it could be truly said that on every occasion he knew exactly the right thing to say.

Christmas on the Gold Coast.

Again, there was that great day just before Christmas, when he was present at the opening of the new buildings of St. Nicholas' Grammar School at Adisadel by the Governor of the Gold Coast. Many of that audience had followed with sympathetic interest the struggle of Mr. Knight and his boys to provide their school, so vital to the life and work of the diocese, with adequate buildings, and it was a great joy to have Canon Waddy present at the opening.

Christmas was spent with the Bishop at Accra. There Canon Waddy saw the manifold activities of the four parishes in that busy town. The educational work carried on there by the African clergy in charge especially interested him. There were three schools, for boys, infants, and girls respectively. What perhaps impressed Canon Waddy most was the enthusiasm and devotion with which the African Christians kept the great festivals of the Church.

At Ashanti.

After visiting a number of smaller places in the neighbourhood of Accra, Canon Waddy went up to Ashanti. He received another grand welcome when he arrived at Kumasi station. His first duty in Kumasi was to conduct the retreat for clergy of the diocese, and to attend the Synod and the Diocesan Conference. When the Bishop of Accra arrived in the diocese, thirteen years ago, there were only three African clergy. At the time of Canon Waddy's visit there were twenty-seven gathered round him. That was perhaps the most vital of all the advances made since the Bishop's arrival; for it was mainly through the labours of African clergy that the evangelisation of Africa must be brought about. It was a further joy when, at the end of the Synod, the Bishop announced the appointment of their senior African priest, Ezra Martinson, as Archdeacon of Sekondi.

The Sunday afternoon was another great day, which saw the laying of two foundation-stones of what would one day be the cathedral of a separate diocese of Ashanti. Canon Waddy laid one stone; the other was laid by Nana Osei Agyeman Prempeh II., Asantehene, a devoted member of the Church, whose interest was of great value to the diocese. Kumasi people, and delegates from every part of the diocese, and representatives of other

Christian bodies were present, and large numbers of village folk belonging to the Church came in to the capital for the occasion. A tremendous procession went through the streets of Kumasi in the evening, and the hundreds of lighted candles made a scene of extraordinary beauty.

Then followed a few days spent in visiting a number of the Ashanti outstations. Canon Waddy was deeply impressed by the progress made in districts where, only two or three years ago, there was not a single Christian. Attababu, a hundred miles north of Kumasi, was, until 1933, a completely heathen town. They could imagine Canon Waddy's feelings when he was present at the first Confirmation ever held among that particular tribe, and at the dedication of the really beautiful church, to hold two hundred people, which they had built.

From Ashanti the Bishop took Canon Waddy down to the Colony to see something of the pioneer work which is being carried on, entirely by African priests, in the Western Province. The truly marvellous growth of the Mission in that fetich-ridden district was a fitting conclusion to his tour. After a last Sunday at Sekondi he sailed, with the speaker, during the last week of January, well and happy. Two days after he reached England, he died.

He thought that he had said enough to make them feel certain that Canon Waddy died a happy man. The welcome which he received everywhere; the wonderful way in which God had blessed the work of the diocese; the opportunities open for further advance, if only sufficient support from the Home Church could be relied upon; the love and loyalty of the African clergy and their flocks, and their real sense of gratitude to S.P.G., which had always stood by them—all that must have filled him with profound joy.

In West Africa they would look on him as one more in that long line of missionary heroes who had laid down their lives for Africa. They would go bravely on, trying to realise those visions which must have been before his mind's eye as he moved among them.

Canon Waddy died after a brief illness, evidently caused by some germ contracted whilst in Africa. It went through him with devastating rapidity.

Church, Community and State.

Important Conference.

The Social Questions Committee of General Synod has planned a conference on the question of Church, Community and State, to take place at St. John's College, Morpeth, in the week beginning 23rd August next.

The following subjects will be discussed:—

The Nature of Human Society.
Church and State.
Freedom in Modern Society.
Church, Community and State in Relation to the Social Order.
Australian Democracy in Face of the Totalitarian Challenge.
Church, Community and State in Relation to Education.
The Universal Church and a World of Nations.

The special list of speakers will be announced in due course. It is proposed that those attending the conference go into residence at St. John's for the period of the conference, and thus have the advantage of fellowship and discussion.



The Right Rev. E. H. Burgmann, Bishop of Goulburn, dedicated wrought iron ornamental traffic gates at All Saints' Church, Tumut, in memory of the late William Bridle and Elizabeth Margaret Bridle, his wife. Mr. Bridle was the first churchwarden in Tumut parish church. The gates were the gift of their son, Mr. Arthur Bridle, of Manila (Philippine Islands). The bishop also dedicated the brick wall fence of 11 panels, in memory of past workers and worshippers of the parish.

Mrs. Stacy Waddy, widow of the late Canon Stacy Waddy, Secretary of the S.P.G., in writing to Sydney, states that she is preparing a memoir of her late husband. She asks any of his friends to send her stories, letters, criticisms, or appreciations which would help her in this task. She asks specially for information about the match played by Lord Sheffield's cricket team at Parramatta in 1892. Mrs. Waddy's address is 15 Tufton Street, London, S.W.1.

The Rev. E. P. W. Clarke, M.A., master on the staff of Newington College, Sydney, has accepted nomination to the parish of St. Mary's, Waverley. The new Rector was educated at the University of Western Australia. Ordained in Adelaide, he became curate of St. Peter's, Glenelg (S.A.), and assistant tutor of St. Barnabas' College, Adelaide. He was chaplain of Trinity Grammar School, Melbourne, and assistant at Holy Trinity, Kew, Victoria, in 1934.

Through Colonel H. F. White, an anonymous donor has given £1000, to be used to build a gymnasium at The Armidale School, N.S.W. T. R. Forster, of Abingdon, has also given £100 for improvements to the chapel of the school. Mr. J. A. Gilbert, the father of one of our boys, is providing a cinema projector which will be greatly used for instruction and entertainment. Armidale Diocese, indeed the whole Church, is proud of The Armidale School.

The Bishop of Armidale has appointed Mr. H. J. Henchman, B.A., LL.B., Chancellor of the Diocese of Armidale in succession to Mr. H. P. Owen, B.A. (deceased) who had held the position for 32 years. Mr. Henchman is an old boy of The Armidale School and had a brilliant course at Sydney University. He became president of the Great Public Schools' Association last year.

The Bishop of Bunbury, West Australia, (Dr. Cecil Wilson), resigns his see on June 30. He is 76 years of age. He went to Bunbury in 1917, after giving the best years of his life to service in Melanesia as its Bishop, but with energy undiminished enough to organise and administer with outstanding success this scattered and undeveloped diocese in the south-west of Australia. His marriage with a daughter of Archbishop Julius was one of the romances of Christ-church diocese, N.Z. Two of the Bishop's children are living in N.Z.—Mrs. R. J. S. Harman and Mr. John Wilson, Melanesia's N.Z. organising secretary under the Board of Missions.

The Bishop of Nelson, N.Z., recently admitted to the Diaconate two lay assistants, Mr. E. H. Newman, of Blenheim, and Mr. T. E. Champion, of Wairau Valley, and shortly will ordain Mr. Robert Nicholson, recently of Christchurch. The Rev. R. H. Dalby, formerly of Sydney, was also recently ordained to the Priesthood.

The Christchurch (N.Z.) Diocesan Registrar, Mr. E. P. Wills, B.A., LL.M., M.Com., has been given authority by the Standing Committee to practise his profession as a barrister in certain departments of law, and to display his professional plate at Church House. His professional services in certain directions will be available to the Diocesan organisations with which he is connected as diocesan secretary. There was one limitation the S.C. asked him to impose on himself—that he would not appear as counsel in any criminal case! Mr. Wills already is one of the law lecturers at Canterbury College.

The death has taken place at Frankston, Victoria, of Edward F. W. Blackburn, son of the late Canon Blackburn, of South Australia and brother of Sir Charles Bickerton Blackburn, the noted heart specialist in Sydney.

The Rev. Hugh Linton, M.A., formerly of the Diocese of Newcastle, is in London temporarily acting as a Colonial and Continental Church Society district secretary. He writes of frequent contacts with the Revs. A. J. A. Fraser, H. S. Cocks, J. F. Cherry, of Sydney, as well as other Australian clergy.

The Ven. Archdeacon Blackburn, of Tasmania, and Canon T. Langley, of Melbourne, were welcomed at the 138th annual meeting of the Church Missionary Society in London during the first week of May last.

With deep regret we note the passing of the late Mrs. Mary E. Tress, widow of the late Rev. T. B. Tress, at the comparatively early age of 55. Her husband was successively Rector of Lake Bathurst and Marulan, then diocesan organising secretary in the Diocese of Goulburn. In all his labours Mrs. Tress proved a true helpmeet. A son and daughter survive, of whom Miss Norah Tress is the much valued helper in the office of this paper. We extend to them both our prayerful sympathy.

The Rev. G. Williamson, of St. Mary's, has been appointed to the charge of Mostlake, the Rev. C. A. Goodwin, of Brighton-le-Sands, to the parish of St. Mary's, the Rev. J. Olds, of Corrimal, to the parish of Annandale, the Rev. L. Swindlehurst has joined the staff of St. John's, Parramatta; the Rev. W. H. Croft, of Campsie, to the parish of All Saints', Suspension Bridge, all within the Diocese of Sydney.

On April 14th Miss Florence Eleanor Robertson, eldest daughter of the late Mr. A. B. Robertson and Mrs. Robertson, of Remuera, Auckland, was married to the Rev. Canon Donald Haultain, Vicar of All Saints', Nelson, at the parish church of St. Mary, Wimbledon, in England. The late Mr. Robertson was a most devoted churchman, and one of the most prominent and helpful members of the Auckland Synod.

On April 10th, at the ancient Church of St. Mary's, Woolnoth, in the City of London, the marriage took place of Eleanor Mary, the only daughter of the Bishop of Wellington, N.Z., and Mrs. St. Barbe Holland, to the Rev. Frederick Levison and Lady Levison. The wedding ceremony was performed by the Bishop of Coventry, and the Rev. Canon W. E. S. Holland, the Rector of St. Mary, Woolnoth, who is the bride's uncle. The bride was escorted by her brother, the Rev. J. P. Holland, and accompanied by her little niece, Miss Mary Elizabeth Cicely Holland. Mr. John Levison, brother of the bridegroom, was best man, and the groomsmen were Mr. Ronald Holland and Mr. Michael Holland (cousins of the bride), and Mr. D. Levison.

The Rev. F. Kellelt, M.A., formerly of St. Peter's, Burwood East, Sydney, is now in Guernsey, Channel Islands. He addressed over 400 children on Ascension Day, in what is termed Cathedral Church, the occasion being the parishes' annual missionary festival.

The Bishop of Christchurch (Dr. West Watson), Archdeacons Maclean, Whitehead and Jernyn, Canons Percival James and Donald Haultain, of New Zealand, are in England, and with the exception of Archdeacons Maclean and Whitehead, will be present at the second World Conference on "Faith and Order," to be held at Edinburgh in August next, which will carry on the work of the Lausanne Conference held some ten years ago.

We are sorry to have to announce that the Rev. P. W. Dove, one of our regular contributors, fell on the floor of his bedroom about the end of May, and fractured his thigh-bone, and has since been under the care of Dr. Callow, in the R.P.A. Hospital, Sydney. Dr. Callow has set and mended the fracture, and Mr. Dove is now, we believe, steadily progressing towards a union of the bone, and a complete recovery. In the meantime, however, he tells us that he finds more or less difficulty in reading and writing, which is the reason that we have had nothing lately from his pen. We join with him, however, in trusting that by God's blessing he may, before long, be able to resume this and other branches of activity.

WOULD ANYONE who has no use for their PIANO please present the same to a poor city parish for kindergarten Sunday School, St. Peter's, Cook's River. Phone L 2332.

Letters to the Editor.

DIocese of CENTRAL TANGANYIKA.

The Church Missionary Society,
109a Bathurst Street,
Sydney.
May 31st, '37.

Before leaving my old Diocese, may I ask for the continuance of your prayers, both privately and publicly, for our work in Tanganyika?

With 94 per cent. unevangelised, a flock of three million, ignorance like thick darkness covering the people and disease holding sway all over the land, the challenge is a very real one. The biggest need is the support of the Australian workers. Could your parish give further help in this? If you could do something more for this object, if it be only £5 a year, it would make all the difference.

There are, of course, also funds needed for the equipment of schools and hospitals. The nurses have so won the confidence of the people that they are thronging to be healed. The chiefs are asking us to send teachers. There are the lepers to be cleansed, and we have many centres for their treatment. Tanganyika offers a unique opportunity to Australia to express the best of her love, life and devotion.

What a wonderful vision Central Tanganyika might be of Australia's missionary enthusiasm!

The whole Church is trusting us with the Diocese. Shall we not rise to the expectations concerning us as well as to the aspirations and hopes of "the Seekers" and "the Found" among the Africans in Tanganyika?

Gifts can be sent throughout the year, but, if you could inform me, through the General Secretary of C.M.S., of your hope of giving some additional help, it would be a great comfort and tonic to me, as I return. My grateful thanks to you all for your brotherly fellowship.

Yours Sincerely,

G. A. Central Tanganyika.

P.S.—C.M.S. has some very fine slides of Tanganyika, and I shall be adding to them constantly. I hope you will not hesitate to think of a Tanganyika lantern lecture as part of your winter's programme each year. To assist the C.M.S. staff the Rev. J. H. Willcoxson, of the Rectory, West Ryde, as one of my Commissioners, will be willing to give a picture talk on the Diocese on application to him.

C.M.S. would like me to draw your attention to the new little book which I wrote on the voyage out, called "Tanganyika," as a study book for schools. It could serve for study circles, which are so full of possibilities.

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More Effective Parochial Work.

THE glory of the Church of England has been her parochial system. Some think that as a method it has gone on long enough, and is doomed in the strange medley of this modern world. We are not in the least sure that it is! In rural districts and suburban areas we cannot imagine what method of pastoral activity will take its place. In downtown parishes and great industrial areas, the system has in many cases broken down; and the irony of the thing is that this modern day witnesses a vast increase in this kind of urban population. The large measure of weakness in parochial work has come about because the Church has been badly understaffed. Consequently, the clergy have to be content to minister to the faithful and to the sick. The task of attending to parish routine is in itself enormous. Aggressive evangelistic work amongst those who do not attend church, house to house visiting, the pastoral oversight of all who live in the parish, are impossible tasks. In other words, it is not too much to say that the parish is rapidly giving way to the congregation. We are becoming "congregationalists," and sadly enough, there are clergy who encourage it by drawing people by all sorts of coaxing to their church from neighbouring parishes. The Diocese of Sydney at the present moment needs 100 more clergy. In it there are large industrial and semi-residential parishes woefully understaffed. One man or even two men cannot cope with the work of such. Not only so, in a big parish there is much "surplice" duty. There is a great deal of sick visiting that must be done and sick parishioners are not infrequently to be found in the many city hospitals. True, they have their own chaplain, but they have a right also to expect a visit from their own clergy. The "live" town parish is a hive of organisations. There are day school classes to attend, and a hundred and one extraneous calls. Consequently, it needs little imagination to see that the time left to the clergy for the breaking up of new ground within the parish is very limited indeed.

What is to be done? Some openly admit a frank acceptance of things as they are, except that they say that we ought to devise new methods to meet the demands of new conditions. It is easy to say this and to theorise, but the new methods are not forthcoming.

One thing we must never lose sight of. Man is inherently the same, whether it is the Victorian period or this period of the world's history or any other. His needs are the same, as also are the essential remedies. When this day of stress passes, the ordered way of the past will go on, for the roots of the parish system are deep in our British national religious life. Then too, it must be remembered that it is not so much what the parish is at the moment that is important. What is of value is the uses to which the parish as a unit might be put in the fu-

ture. We are concerned rather with its potentialities, desirous rather of proving that the parish can still count for much to the future of our religion. There are many who would agree with Canon Peter Green's judgment, expressed in his recent book, "Nothing but a great revival of spiritual religion can save the whole of Western civilisation from a catastrophe more complete, and more dreadful in its results, than the collapse of the Roman Empire." We can be profoundly thankful for the many signs from many quarters of the coming of such a revival, but is it too much to suggest that the parochial system of the Church of England can play a powerful part in such a revival in our own country? A parish can furnish the permanent background for those who in some way or other have seen a new vision. But more than that, ought not each congregation view the parish in which it worships as the legitimate field for aggressive evangelism? It may be true that the parish clergy are forced by circumstances to concentrate on the faithful in their congregations; it should not be true that the congregations are content simply to be self-contained bodies. Is the time ripe for a great call to be sounded to our congregations to win the non-Christian portions of the parish to Christ? If any political body possessed in every district what is usually the fine set of building the Church boasts (or buildings), one or more living agents, certain endowments, maybe, schools, and a body of keen workers, it would be dissatisfied if it did not very quickly capture the country for its particular political creed. Certainly we should be alarmed if the Communists possessed the network of organisation that we do, but I doubt if they are greatly alarmed by our activities! And so it may be claimed that in the parochial system we have to hand an admirable opportunity for winning large masses of our fellow-countrymen to Christ. "Evangelise your own parish" might well be the slogan for this generation.

Not only so, in the eyes of the Church's leaders, pastoral work should be the supreme test of a man's value to the Church. Then it is encouraging to know that the heads are alive with regard to more adequate staffing of the parishes. Often a parish gets not what it deserves, but that for which it can afford to pay. Clerical staffs in fashionable residential districts are often more adequate than is the case in an industrial area. It is not that men do not realise the sheer joy of ministering to the poor so much as the fact that the less wealthy parishes cannot find the stipends. Some day, perhaps, the time may be ripe for salaries to be paid from some central fund to which all parishes might contribute, and men might be appointed to parishes where the need is greatest, and where their particular gifts might best find expression.

But the parochial system will not be maintained simply by a redistribution of, or an addition to, our ordained man power. The call of the hour is that the Church should make great use of her laymen and lay women. It is true that devoted service is rendered by lay readers, by Sunday School teachers, and by voluntary workers in all kinds of organisations, but there still remains a need for the provision of opportunities in the average parish for laypeople to have a share in aggressive evangelistic work and what, for lack of a better word, may be described as "pastoral" work. The converted layman has a message. Often his chance of delivering it under the

authority of his own parish is limited. Often, also, he has had little opportunity of developing, again the word is awkward, a "technique." Would it be too much to suggest that in every large town laymen and women should be able to avail themselves of classes for instruction in public speaking, in the elements of pastoral work, and in anything that would enable the keen layman more effectively to "do the work of an Evangelist"? In some such way the response to the rallying cry already suggested, "Evangelise your own parish," might be guided and directed. The evangelistic staff of the parish would thus more and more consist, not of the clergy only, but of the whole of the keen members of the congregation.

Surely, with a vision of the potentialities of our well-tryed parochial system developing on some such lines as these, we should be a stage nearer to the coming of Christ's Kingdom here on earth!

Church Missionary Society

(Continued from page 7.)

Closing Word.

I want to ask, in closing, what these facts really mean to you and to me? They speak of blessing. They speak of a growing Church, of an ever-increasing evangelistic activity of thousands of converts. Do they not spell for us here in our annual meeting, responsibility? Do not they mean for us that we stand on the threshold of a new day? All we can do is to place the facts of this situation before you as representing the Church in this land, and it is for you to place those facts in every parish that you represent—that in this hour, when we rejoice together in God's blessing on the world, we may shoulder our responsibility in a new way.

There are to-day about 100 vacancies for workers overseas—mainly in Africa. There are places for at least 40 men and women, with money in hand to send them out. The need for recruits at the moment is desperately urgent. That is not an exaggeration. I want to commend to you this task of helping to find the right men and women, called of God, for this service overseas. During the last year we have been able to send out 55 recruits, and during that year some vacancies have been filled; but we are facing an expanding work. We are facing areas overseas which will collapse—where the work will be permanently injured—unless new missionaries are found, and found quickly. We have got to advance. We have got to get together in some way, so that in this Call of the Hour from all these areas we shall not fail the churches overseas, and, what is much more important, we shall not fail our Lord and Master in the call that He is bringing to us. This C.M.S. service is no easy task. We do not want men or women to come for it who think that they are going out to a picnic and to have a bit of fun. We want men and women to come who are willing to be mobilised in God's army for real battle—battle for the Kingdom of God. We want men and women to come who really mean business, and who will give their lives to the service of God, who know Christ as their own personal Saviour and Lord, and who come forward out of the depths of their own consecration and who are willing to give their lives entirely and utterly to the service of their Master. (Applause.)

Church Missionary Society

ONE HUNDRED AND THIRTY-EIGHTH ANNIVERSARY.

THE one hundred and thirty-eighth anniversary of the Church Missionary Society was celebrated in London during the first week in May by a series of largely attended and enthusiastic gatherings. The review of the year was headed "The Road to Victory." It struck a note of thanksgiving and faithfulness. The receipts for the past year amounted to £431,000, that is, £12,000 more than the year before. Of this sum £378,000 was available for expenditure and £15,000 more besides. The Hon. Treasurer appealed to every individual supporter of C.M.S. and every association to do their utmost to raise the annual contributions to a point at least £20,000 more per annum than this total amount received. He was well aware of the vast number of appeals which reach churchmen. "Celebrations, commemorations, charities of all sorts, repairs or warming apparatus to our churches to make us really comfortable at home. But let us leave the dead to bury their own dead and subscribe largely only to spiritual work. There have been two wonderful instances of generous support to the Society for special appeals not included in the figures of General and Medical Accounts. One was the £25,000 so readily subscribed in response to the Mass Movement Appeal—an appeal which obviously convinced the thought and enthusiasm of missionary-hearted people. The other was the generosity of Debenture Holders who, when £100,000 of debentures was redeemed, gave no less than £35,000 of them to the Society—(applause)—subject to various conditions. We do indeed thank them."

Prebendary Wilson Cash's Statement.

The Rev. Prebendary Wilson Cash, in his secretarial statement, after some personal remarks, said:—

"I want to strike a note of thanksgiving from the very beginning. First of all, will you join in thanking God for the generosity of friends who have given to the C.M.S. an income of £431,000? Will you thank God, with us, that we have been enabled to get rid of an old deficit, and that we have been enabled to pay back the debentures, so that all moneys coming to the Society from to-day will not be used, and need not be used, for wiping out deficits, but will be utilised definitely for the work of the Society both overseas and at home. (Applause.)

Will you join in thanking God for the wonderful response to the Mass Movement Special Appeal during these last few months? We issued that appeal between September and March, and in that time over £25,000 was subscribed. (Applause.) One sometimes hears a great deal about the costs of appeals of this sort, but let me tell you one fact, namely, that the actual cost of launching this appeal—the printing and all expenses concerned with it—was less than 2 per cent. of the money raised. You will see, therefore, that it was an economical appeal from the standpoint of costs.

Now, what are we going to do with the money? Because the money has been given sacrificially. There are a number of schemes before us which we hope will be carried out. Some of them are already being carried out. We are planning to purchase a medical motor caravan for the Dornakal Diocese. Some 40 new teachers will be engaged for school work in the villages where there are large numbers of inquirers, and their support will be guaranteed for five years. It will mean the sailing of more missionaries for the Mass Movement areas in India. In Western India we shall be able to put up 14 little prayer-rooms where the inquirers can be taught and trained. It will mean new schools. It will mean the extension of medical work. It will mean more Bible women and more agents; and more important still, it will mean the training of voluntary workers in various parts of India. We

China.

Now may we turn for a moment to China? Will you thank God for the awakened Church in China, which is multiplying itself by its own witness? Will you thank God for the open doors everywhere, and for the ready response to the Gospel, because China has never been so wide open to the influences of Christianity as it is today. There has never been such opportunity for direct and real evangelisation as there is now. There has never been such a chance for the capture of China for Christ as there is now. So we join in thanking God. Here is a quotation about China from our Report. It is from the pen of a missionary: "As soon as anyone confessed real faith in Christ he was asked to give a public witness at the general meeting on the Tuesday night. Before long an ex-magistrate, a school teacher and two middle-school students were giving their testimony to the power of Christ in their lives. A few days later, entirely on his own initiative, the ex-magistrate gave witness to a hundred officials and officers who worked with him as to why he believed in Jesus Christ. For years he had been a seeker after truth, and after examining Buddhism and Confucianism he had at last found satisfaction in Christ."

have been able to engage 50 trained workers in Travancore, and we are training 100 volunteer workers in that diocese, who are helping in the work among the Yirawas—a people you have been reading about lately. We are planning a development of the North India village training centre, and we are working through the plan of refresher courses of conventions for clergy for the deepening of spiritual life and of conventions for our Christian folk in different parts of India.

There is not time to go into the remarkable movements which are taking place in India to-day, but you will join in thanking God that in this year we have seen extraordinary blessing—a real movement of the Spirit of God in so many different parts of India.

The Call of the Hour.

Then I want you to think of that call which is coming to us. The Call of the Hour in India surely is a call for real advance, for consolidating our gains in India, for building up the Church of God, and for reaping the great harvest which is upon us?

Let us turn for a moment to Africa, and let us thank God for the sixty years of C.M.S. work in the Uganda Diocese. Uganda is celebrating its diamond jubilee this year with a great evangelistic campaign. The year 1937 is going to be an historic one in Central Africa. We look back on those sixty years since the first missionary sailed, and we think of the early struggles, both in East and West, for the establishment of the Gospel in Africa. Then we remember, as our Report will tell us, that in this past year the number of baptisms in C.M.S. missions in Africa has been 56,000. Think of it! Think of what that means in God's blessing on the C.M.S. We do not say that boastfully. We say it because we thank God. We see the movement of His spirit. We see His good hand upon the work which is going on. And again we call a halt, and we remind ourselves that blessing of that sort means a real Call of the Hour in Africa. It means that God is speaking to us, and we cannot but relate this adjustment of our financial position on the one side with this wave of blessing in India, in Africa and elsewhere on the other, because God is calling us to go forward.

The Report which is issued at this meeting shows us how the Gospel in China is penetrating among the official classes, into the village areas through village classes for women, and even into the prisons of China, where a notable bandit recently was converted. We see the Gospel proclaimed through school and college, through hospital and dispensary, in city and town, to cabinet ministers and to rich and poor through faithful pastoral work in the missions of the C.M.S. and through the churches of China to-day. Let us thank God for this Call of the Hour in China. May we also join in thanking God for that new diocese in Western China where the C.M.S. and the C.I.M. are working in such close collaboration? It is a real joy to work with our friends in the C.I.M., and it is a great joy that one of their number was selected as the first Bishop of that new diocese. We welcome today on this platform Bishop Holden, who has been serving for so long in China. (Applause.)

Japan.

Now I want to turn to Japan for a moment. I want to thank God for the Church in Japan. This year it is the Jubilee of the Church's constitution. Fifty years ago the Church became autonomous, and it has been reaching out in recent years—especially this year, marking its jubilee, by a new and very definite evangelistic effort. We throw our minds back to the sixteenth and seventeenth centuries, when it was death to anybody to become a Christian; when, for 230 years, Japan was barred and closed to all Christian influences. Then Japan opened, and when the first C.M.S. missionaries landed they saw placards on the walls in the towns of Japan warning people that if they became Christians they would die. We remember that in these fifty years the Church has been going forward by its own witness. It probably faces a more critical period now than at any period in the history of the Church in Japan; but the missionaries are alive, as the pastors and the Japanese church members are alive, to the necessity for a whole-hearted and entire allegiance to their Lord and Master.

(Continued on page 6.)



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

First Inspection of Designs.

The first inspection of the competitive drawings from overseas, and from all parts of Australia, for the proposed extension of St. Andrew's Cathedral, were made last week by Archbishop Mowll and Mr. B. J. Waterhouse, two of the assessors.

The assessors, who also include Sir Waterhouse, two of the assessors. The assessors, who also include Sir Gilbert Scott, architect of Liverpool Cathedral, England, hope to be able to announce, early next December, the winning design, and also the next two designs in order of merit.

About 140 architects throughout the world sought particulars of the competitive conditions, and it is believed that the great majority of them have submitted drawings.

It is hoped during Easter week next year, as part of the 150th anniversary celebrations, to lay one of the foundation stones for the proposed extension, and also to set in position stones from Canterbury, Iona, and Armagh, as representing, historically, the three main streams of migration from England, Scotland, and Ireland, in the early colonisation of Australia.

When Archbishop Mowll and Mr. Waterhouse have completed their inspection of the drawings, the designs, with their recommendations, will be sent to Sir Giles Gilbert Scott, who will then return them to Sydney, with his recommendations.

One of the conditions is that the enlarged cathedral shall incorporate a considerable portion of the existing building.

Archbishop Mowll states that, with the sympathetic and active co-operation of citizens, he is looking forward eagerly to seeing a cathedral which will constitute a noteworthy example of modern ecclesiastical craftsmanship in Sydney, just as Liverpool Cathedral, in England, and the Cathedral of St. John the Divine, in New York, were outstanding examples of modern ecclesiastical craftsmanship overseas.

"I trust," he added, "that citizens will rally in the erection of a really beautiful cathedral worthy of this great and important city. The beauty of the cathedral as it stands to-day is of course, generally recognised, thanks to Mr. Edmund Blacket, but it is obvious that the time has arrived when we should have a structure commensurate with Sydney's rapid growth and development, and with present-day and future needs."

The building scheme will cost up to £500,000, of which sum the State Government is giving the Cathedral authorities £100,000 in five instalments, as compensation for land which has been expropriated but which was part of the original grant to the cathedral. The first of the Government's instalments has already been received.

That St. Andrew's Cathedral to-day is too small is obvious, especially on State occasions. It is then possible to crowd into it up to 1200 people, but normally it has seating space for only 800 to 900 people. The aim is to provide accommodation in the new structure for from 2000 to 3000.

Adjoining the cathedral is the Chapter House, in which Synod meets. Accommodation in that building is also inadequate on notable occasions, and it is hoped under the new plans to accommodate 1500 people there.

Flanking the cathedral, on the other side, next to the Town Hall, is the Diocesan House, or administrative headquarters of the Anglican Church in Sydney. The aim is also to have a much enlarged Diocesan House, with accommodation, if possible, for Anglican Church organisations that are now scattered about the city.

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ST. THOMAS', ENFIELD.

Late C. M. Boughton.

A memorial lectern is being placed in St. Nicholas' Church, Daisy Street, Enfield, to the late Charles M. Boughton, whose death took place in July last. He was a stalwart protestant and member of the Council of the Anglican Church League, and zealous supporter of the A.C. Record.

The service of dedication will be held at 7.15 p.m. on Sunday, July 27. Members of St. Nicholas' Church will be pleased to see any of his fellow workers in the Department of Railways, and also churchmen who knew him, at the service. He was ever a devoted C.E.M.S. man, and won golden opinions amongst his fellow churchmen during the years of his retirement. He was Rector's Warden at St. Nicholas', and a member of the Parish Council, Superintendent of the Sunday School, and a guide, philosopher and friend to a large circle.

Should any of his friends desire to be associated in the memorial, contributions may be sent to the Rector, St. Thomas' Church, Enfield.

ST. PETER'S, COOK'S RIVER.

On June 8th, at St. Peter's, Cook's River, a farewell evening was tendered to Mr. and Mrs. P. J. E. Smith and family, who have left the district to reside at Earlwood. Mr. Smith has been Minister's Warden in the parish for over 30 years, and has given loyal and devoted service, ably supported by his wife.

A goodly number of past and present parishioners gathered at 6.30 for tea in the spacious Parish Hall. Tea was followed by an organ recital in the church, after which a very happy social evening was spent. A musical programme kindly arranged by Mrs. McKern, of Sylvania, added greatly to the success of the evening.

Short speeches were made by Rev. A. Reeves and Rev. C. H. Tomlinson and others. The Rector, Rev. F. H. Horden, in presenting a handsome hand-sewn leather suitcase to Mr. Smith, warmly expressed his appreciation of his loyal and self-sacrificing service. Mr. Buckman, son-in-law of Mr. Smith, who is also leaving the district, and who held office as Warden during the past year, was presented with a Prayer Book.

Baskets of flowers were given to Mesdames Smith and Buckman, the Women's Guild having previously presented Mrs. Smith with a handsome cut glass rose bowl.

The evening closed with the singing of Auld Lang Syne and the National Anthem.

MR. FRED WEIR.

For many years a feature of the work of the British and Foreign Bible Society in Sydney has been the originality and excellence of the displays arranged for the Depot window and for exhibitions by the Trade Manager, Mr. Fred Weir. A scoffer once remarked that this was useless. "Who would buy a Bible because it was advertised?" Mr. Weir replied, "I came from Melbourne to sell four Bibles where they used to sell one, and I do it. Displays are one method." The selling records have not lessened with the years, and the figures for 1936 are: 88,825 copies of Bibles, Testaments, and portions, in 83 forms of speech.

In the 26 years of Mr. Weir's connection with the Society, the total Scriptures sold by him has exceeded the number of two million copies, in 433 translations.

These figures represent an ambition achieved, bringing a measure of satisfaction to Mr. Weir in his retirement. The greater satisfaction is that many evidences over the years have shown that the sales are not merely of books, but of The Book, and that circulation is a channel of spiritual power.

The Committee and the staff of the New South Wales Auxiliary, and also the Sydney Ladies' Branch, have farewelled Mr. and

Mrs. Weir, have given them gifts, and bidden them Godspeed on their departure to make their home in Perth, Western Australia. They sailed by the Duntroon on 15th May.

Diocese of Armidale.

THE BISHOP'S LETTER.

As an Australian born I feel I cannot help expressing my deep pride (is there any other word that would do?) in the fine, calm steadfastness that has marked the life of our Motherland and Mother Church of England during these last months. In an age of revolution and chaotic change, it was one of the great happenings of history to God we might develop an influence comparable in Australian life.

And now our King has been crowned, and the whole act of Coronation has been one of deep spiritual reality. Religion is the soul of a nation, and England has done well to express, as perhaps no other people as yet has expressed, the close-knit unity that there must be between Church and State.

What message has such an hour for us in our far distant home across the sea, and with almost all our history ahead of us and our traditions and character yet to make?

Are there any better words than those of St. Peter's first Epistle, "Honour all men, love the brotherhood, fear God, honour the King."

Honour All Men: History is the story of the rise and fall of civilisation. None hitherto has survived the materialism that has been the basis of them all. None has considered the value of the "souls of men," but in every civilisation the few have advanced at the expense of the many. This is an unreal position, and a false foundation, for men have an equal value in God's sight, though differing functions and a civilisation that would be in tune with reality must seek to honour all men and give full opportunity in life. In this, Australia is as yet very far from the ideal in housing, in employment, and even in education, where, indeed, we have tried.

Love the Brotherhood: There must be a warm heart at the centre of life, whence energy can flow out to the extremities, and so within the world civilisations there are needed the closer associations of the nation and the home. Those who would deny those in the interests of international order are giving us a ladder without rungs. England stood for a true home life in these last few months—how much in our land do we need to strive for better homes, better home life—and a national life and unity that will draw together all of us, even though we differ much in the accidents of place, and gifts and circumstance.

Fear God: It is only as we face the honouring of all men and loving the brotherhood that we realise the sheer difficulty of doing these things. "The difficulty I have," said Bishop Gore, "in loving my brother, is just that I have seen him" (read first Epistle St. John). How easy it is to be exclusive in the family; how easy to be arrogant towards others; how easy to subscribe to a selfish nationalism; how easy to be afraid

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Diocese of Wangaratta.

BIBLE SOCIETY EXHIBITION.

The Bishop of Wangaratta, writing to his diocese, states:—

This week in Wangaratta the Bible Society has been holding an exhibition. The interest displayed by all classes of people and all ages has exceeded the expectation of the most hopeful. The society has translated the Bible, wholly or in part, into more than seven hundred languages, and specimens of over five hundred of these were on view. Though we could not read a word of most of them, it was impressive to see them. A good many of us did not know that so many languages exist. In another part of the room was a collection of Bibles which have a special or personal interest. For instance, there was the great treasure of the Beechworth public library, a copy of the first edition of the Authorised Version, dated 1611—a large volume with dilapidated binding and many loose leaves, which shows that somewhere, probably in a church, it has been diligently used. There are also in the exhibition some Bibles belonging to the Rev. Joseph Docker—parson Docker, as he used to be called—who was one of the first to take up land in Wangaratta, arriving there in 1838. There is a model of the "Chained Bible"—chained to the lectern because in the Reformation time people were more anxious to read and possess a Bible than to be honest. There are braille Bibles for the blind. There is a copy of the very old "breeches" Bible, so called because in the verse that tells how Adam and Eve made "aprons" for themselves from fig-leaves, it reads "breeches" instead of "aprons." At another table the society shows examples of the different Bibles it has for sale, from the large lectern or family Bible to the tiny volume containing only one Gospel or Epistle. We ought to support the Bible Society, because for about 140 years it has devoted itself to putting into the hands of men of all races the sacred books of which we say in the Coronation service, "Here is wisdom. Here is the royal law. These are the lively oracles of God." All the time it has never meddled with disputed interpretations, or matters of criticism, but has stuck to its task of making known the text itself, the test of every variety of Christian teaching.

QUEENSLAND.

Diocese of Brisbane.

ST. FRANCIS' COLLEGE.

St. Francis' College began its present academic year in the new buildings at Bishopsbourne, and we feel sure that all those who, by their contributions to the Archbishop's College Appeal Fund, helped to make this possible, will be interested to read something about the new College. The buildings are situated slightly to the north-west of the Archbishop's house, on the rise overlooking Baroona Road, and from the rear of the buildings a very fine view is obtained of the wooded hills in the distance. A great deal of work is being done on the grounds round the College, and two tennis courts are being constructed.

The present buildings comprise two blocks:—

(1) The Students' Block, a two-story building of pleasing design in semi-Tudor style, containing nineteen students' rooms, bathroom and lavatory accommodation, and some small box rooms. The rooms are well proportioned and airy, and visitors who have been over the building have expressed great satisfaction with the plan and lay-out of the building.

(2) The other block contains the dining room, kitchen, pantries, laundry and quarters for the domestic staff. This, too, is a neatly planned building in the same style as the students' block, and designed to ensure the smooth and efficient running of the commissariat department.

Quite a number of people have already visited the College, and we shall always be pleased to show visitors over the buildings. The C.E.M.S. is arranging a tour of some Church Institutions for Synodsmen during Synod week, and the College is one of the places to be visited. We hope that a large number of Synodsmen will take advantage of this opportunity to see the new buildings.

A further block has still to be built in order to complete the scheme. This block, which will be in between the two already built, is to contain a chapel, library, lecture room and accommodation for the Principal and a Vice-Principal, as well as one or two rooms for visitors.

It is very important that there should be as little delay as possible in the building of this block. For the time being, as we have no library, practically all our books have had to be stored away in boxes, and are thus not available for our work, and, as we have no proper lecture room, lectures have to be given in the Bishopsbourne Chapel, and in one of the rooms in the students' block.

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Please, then, give Mr. Kain a great welcome. Determine to take your part in this great effort. God gave us in 1936 a prosperous year, and the prospects for this year are bright. The Church and its influence means much to the nation in these anxious days. Do your bit to make it stronger!

Do you know why the first of June is so called? On that day in the year 1794 the English Fleet, under Lord Howe, won a great victory over the French Fleet in the Bay of Biscay off Ushant. The French Fleet was conducting a convoy of corn-ships to Brest. The corn-ships made their escape, but the French Fleet was shattered. This year our Sailors' Sunday which follows "the glorious first," and you are asked to remember our sailors on that day. If you can't spare a shilling, send some picture-magazine or other gift to the Institute, Todd Street, Port Adelaide, or some bits of carpet—what for? To protect the hands of the freemen. Our seamen serve us well, and they don't have too good a time at sea. The Mission to Seamen deserves our support, because it saves them from having too good a time on land!

Tod H in Australia keeps its twelfth birthday festival with a united service in the Cathedral on Saturday, June 5th, at 5 o'clock. Brethren, pray for us, that this great movement may grow in numbers and increase in usefulness and ever keep before it the high aims of its founder, and be true to the memory of its elder brethren.

The Girls' Friendly Society observes its annual Day of Intercession throughout the world on Thursday, July 1st. This coincides with our Cathedral Festival, and there will be a service in the Cathedral on that night at 8 p.m., when the sermon will be preached by the Rev. J. Hardingham. I draw your attention to the interesting programme to be found elsewhere. The Archbishop of Canterbury specially asked for the co-operation of the G.F.S. in his New Year's Recall to true religion. See what response you can make.

NEW ZEALAND.

Diocese of Auckland.

SOCIAL MENACE.

Following the publication of the report of the committee of inquiry set up by the Minister of Health to inquire into the prevalence of abortion in New Zealand, a manifesto signed by Archbishop Averill as Bishop of Auckland was issued after a conference of the Archbishop and 45 of the clergy of the Diocese of Auckland. The manifesto declares:

"(1) Criminal abortion is murder, being the deliberate destruction of life already begun. It is a sin against God, a sin against society, and a sin against the human body.

its continued practice must mean racial suicide. (2) The unrestricted and surreptitious sale and distribution of contraceptives, abortifacient drugs and vile literature, to young people especially, and the unblushing exposure for sale of disgusting illustrated papers, are wrong, and are grievously undermining the moral fibre of thousands."

The conference demands "that the Government deals drastically and at once with these evils."

The conference appeals:—

"(1) To men, for chivalry and self-sacrifice in regard to the conduct of their sex-lives. (2) To all parents, guardians and teachers, to realise that all education in such matters must rest upon spiritual foundations, because true morality can continue to exist only where the laws of God are taught and honoured. (3) To all serious-minded people who have at heart the moral welfare of their nation, to restore the religious and moral standards which God has given us, and upon which alone our civilisation has been built up and can continue."

Diocese of Nelson.

FAITH AND ORDER CONFERENCE.

As I mentioned in my last letter (writes the Bishop of Nelson), Archdeacon Jermy was elected by the General Synod to represent the Church in New Zealand at the world conference on Faith and Order to be held in Edinburgh in August of this year. He will be leaving Greymouth on the 14th June, and expects to be back towards the end of October. In days when every man and woman of goodwill must be thinking and praying fervently that the best interests of the world may find some means of preventing the incalculable tragedy of another World War, when the British Parliament feels itself justified in this cause in committing the country to the expenditure of about £1,000,000 per day, exclusive of Sundays, for the next five years, it is immeasurably important that the leaders of religious thought in the various countries should be getting together to find a common basis of faith and order, so that they may be able to speak to their respective peoples with one voice, and by their combined influence further the cause of peace in the world. To make it possible for the contribution of our Church in this Dominion to be brought to this great conference, and to enable the inspiration of that gathering to be brought back to our own land, we are justified in sparing even one of our leading clergy, and even in this time of depleted clerical resources, that he may be our representative, and on our behalf serve the Church in New Zealand and at large. I am sure that he will carry with him our very best wishes and that his loyal parishioners will keep the flag flying in his absence. During the Great War communities bravely and unhesitatingly reconciled themselves to the temporary loss of leaders who were called to bear a part in the common and general cause, and these communities carried on in loyal co-operation and determination to see the work through during the leaders' absence. A similar demand has been made on the Parish of Greymouth at the present time in the interests of a movement which aims at making war to cease in all the earth.

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Religion and Education

Or State Aid to Religious Education.

(Written and sent to us by the Bishop of Armidale.)

"MEASURED by the scale of history" (says L. P. Jacks), "the work of education has only just begun. It has effected a landing on the coast; it has pitched its camp and consolidated its base, but its mission of peaceful penetration into the main continent of human life has yet to be accomplished."

For a century our schools have not yet answered the question, "What types of men and women does society need?"—they have been content with a general imparting of knowledge without much thought as to its resultant effect on the recipient.

Only recently the Minister of Education was taken to task for declaring that education must have a purpose—to produce some kind of citizen. Nevertheless he was right. A State does need citizens with certain ideals if national life is to mean anything, and national unity to be a fact. It needs citizens with further ideals if that national life is to take its true and unselfish place in the international order. The piecemeal education of to-day, wherein we still teach subjects, and the physical, mental and spiritual, are not by any means co-ordinated in the development of a whole life, leaves children in a condition that they become men and women physically, emotionally, mentally and spiritually confused or inert.

It is just here that the Roman Church is waking up the community and doing it a real service by its propaganda in favour of State aid to religious education. The Roman Church says, and says rightly, without a shadow of a doubt, that religion cannot be one subject among many, but must be the background on which, or the atmosphere in which, all education is conducted. Religion is the meaning of all education, the creation of a personality, not merely the making of a robot that can add up or subtract, or respond to certain stimuli in a certain way.

Only—you cannot merely develop a character or personality, you cannot help developing a certain kind of character or personality. The Russian Government has realised this, and so has Hitler, and indeed, Mussolini too, but he had to hand the kind of character he wanted, produced by the teaching and influence of the Roman Church.

What a problem Australia faces then. She has a number of religious

communions, all differing in some measure in their faith and practice. She has a system of education, in this State at least, where religious teaching is indeed allowed a place, but is obviously not a compelling force. And she is trying to develop a national life, not quite knowing what she wants.

The Roman Church offers us a solution. Give to the Churches that undertake the education of their own children a capitation grant to enable them to do this work the more effectively and relieve the State of a measure of its responsibility and cost. It sounds reasonable at first sight. There are those, indeed, who would say it is only justice.

Akin to Italian Ideals.

But it means at once that the Roman Church will be educating a quarter of the population in a certain conception of citizenship—for she cannot help moulding citizens—which is more akin to Italian ideals than to British. Such a propaganda cannot do otherwise than have a crippling effect gradually upon our national life. Of course it may be said the Church of England and other communions too, are producing on a smaller scale their conceptions of citizenship through their secondary schools. Yes! but they represent indigenous faiths far more really than the Roman Church can ever do. Much as we may respect Italy and Spain, their outlook on life, on national order and well-being, is not ours, and we simply cannot risk a

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possibility of their outlook being pressed upon our people. Furthermore, the fact that the Roman Church has been subsidised by the State (should the present propaganda have the effect that Church desires) will compel a number of other communions to seek the same aid and to develop their own Church schools. What a medley! Town after town will have its infinite variety, of Anglican, Methodist, Presbyterian, Church of Christ, Baptist, Congregational, Seventh Day Adventist, and who knows how many other schools, large or small. For what right has any Government to grant to one communion help which it does not grant just as freely to every other, no matter what its size or influence? What will be the end of our present educational system, where the Education Department? Will there be anything left but a Board of Inspectors to see that standards are right in secular subjects?

But what the result to our unity! How can it be possible to divide our children into these various groups and train them in separatist compartments without disintegrating the national unity and indeed breeding religious strife and bitterness. It is tragedy enough that we in Australia have inherited the divisions of Christendom from European history—but we should be fools indeed, and be deliberately inviting national suicide, if we set to work to foster these divisions by paying the various communions to propagate their own partial conceptions of Christianity.

Onus on Churches.

The onus lies on the Churches. It is time they tried, in the spirit of Christ, to understand each other and appreciate each other. Whether it be a communion with a long ancestry such as the Church of Rome or the Church of England, each of them has dimmed the full Gospel by infection of worldly ideals borrowed from Imperial Rome or the Feudal System. Whether it be the Free Churches or the small groups of last century, they were born in ages of controversy and have ill-proportioned conceptions of the Christian Faith. We need each other if we are to present the Gospel completely, and the pressure of national needs and international is God's pressure on us to face facts, deny prejudices, and seek truth even though it means some criticism of the past.

The solution Rome propounds may be a solution in Italy; it is no solution for Australia. It may be Rome will preserve her isolation and at her own charge develop a nation within the nation. If so, it is to be hoped her very isolation will inspire all others to seek the way of unity in action and education, and at least provide a soul for Australia's national life and character.

It is impossible even to think that this present propaganda in favour of State aid to religious education should win its purpose, or that there could be found any party in politics so traitorous to the genius of Australian life and destiny as to support it.

The Broughton Choir.

The annual meeting of the Broughton Choir will be held in the Chapter House, Sydney, on Tuesday, July 6, at 8 p.m. The Archbishop of Sydney will preside.

This choir has proved itself really helpful to the Church in Sydney Diocese. It is entirely dependent on itself for its expenses. At present those expenses are very small. However, help is greatly desired. Choristers and friends are cordially invited to the annual meeting.

Transubstantiation.

Confusing Symbol With Reality.

PREACHING at St. Philip's Church on Sunday, June 6, on "Errors connected with the Holy Communion," the Rev. T. C. Hammond, principal of Moore Theological College, said there was a tendency in many minds to confuse the sign and the thing signified when dealing with the Christian sacraments.

In the early period of church history, notwithstanding some remarkably florid utterances of Greek rhetoric, the distinction was clearly indicated. Augustine, for example, with his strong Latin commonsense, could write, "Wherefore dost thou prepare teeth and stomach, believe and thou hast eaten." But as time passed, the confusion took possession of men's minds. It was undoubtedly helped by the heathen activities of the Saxons, whose conversion was largely superficial.

It was easy to induce those who had been accustomed to magical ceremonies to credit that the words spoken over bread and wine invested the material elements with certain new and unseen properties. Thus, a divorce was made between the words of the Saviour, which contained the seal and promise that made the sacrament effective, and the hearts of the hearers. Instead of turning men's thoughts to the Giver and His untrammelled power, their thoughts were turned to the symbols, and attached to them the grace which rested in the Giver, and was communicated by Him direct to the receiver.

It was sometimes contended that the doctrine of transubstantiation offered a literal interpretation of the Lord's words, "This is my body." Those who spoke thus could hardly have before their minds the various stages through which the attempted literalism passed. Berengarius, in the Eleventh Century, had been compelled to read an oath, drawn up by Cardinal Humbert, that the bread and wine were the true body and blood of Jesus Christ, perceptibly touched or broken by the hands of the priest and ground by the teeth of the faithful. The word "seusalter," in its context, could have no other meaning than "sensibly" or "perceptibly." This proved too much for later ages. Gratian warned that "if we are not careful in employing these terms we may fall into a greater heresy than that of Berengarius." Accordingly, the later doctrine of transubstantiation repudiated the literal meaning of "This is my body."

The reformed Church escaped all such tortuous proceedings by reminding her adherents that the contact with Christ's body was effected through the power of the Holy Ghost working in the heart of the faithful receiver. The relation between the symbol and the body was real, but it was established through the word of the living God, and not by any mysterious interference with the laws of nature.

Bible Study Fellowship.

Each Thursday at 7.30 p.m. in the Church Missionary Society's Rooms, Wisely's Buildings, corner of George and Bathurst Streets, Sydney, the Rev. T. C. Hammond, principal of Moore Theological College, leads a Bible study fellowship. St. Luke's Gospel is being studied. Anyone interested will be cordially welcomed.

British Missionaries Expelled.

Rome's Tactics in Abyssinia.

The Bible Churchmen's Missionary Society has suffered a severe setback in its work of evangelisation in Abyssinia, six of its missionaries having been expelled from Addis Ababa by the Italian authorities. The following account of the expulsion appeared in the London "News Chronicle" of April 9:—

"Italy has expelled six British missionaries from Abyssinia. They are members of the Bible Churchmen's Missionary Society. No reason was given for the expulsion.

"The missionaries concerned are:—Dr. Lionel Gurney, of Bath; Mr. and Mrs. Colin Mackenzie, of Bristol; David Stokes, of Bletchingley, Surrey; Cuthbert Dawkins; and Miss Doris Benson (24), of Liverpool. A German member of the mission, Fred Schmidt, has also left.

"Miss Benson, who is ill, is now in Liverpool, and Mr. Schmidt has reached London. The others are in Jibuti, French Somaliland. "It is alleged that the Italians shot three of the Mission's leading Ethiopian converts and banished between 40 and 50 students to various towns and villages."

"The Rome correspondent of the London "Morning Post," of similar date, cabled:— "I understand that the American Ambassador here intends to draw the attention of the Italian Government to the virulent attack made on American missionaries in Abyssinia by Signor Gayda in to-night's "Giornale Italia."

"There is considerable American capital invested in these enterprises, and returning American missionaries passing through Rome have already informed their Embassy how their activities are being suppressed by the Italian authorities.

"Signor Gayda's statements are made in answer to statements made by certain London newspapers about the expulsion of English missionaries from Abyssinia. Signor Gayda's reply takes the form of a sweeping denunciation of Protestant missionary activities as 'espionage and agent provocation.' They are described as 'encumbering Ethiopian territory with their intolerable methods and programmes.'

"Three Anglo-Saxon missionary societies have received the attention of the Italian authorities." The first is the American Bible Missionary Society. Signor Gayda describes its work in insulting terms, and accuses it of co-operation with Colonel Sandford, a British resident in Abyssinia, who is in turn accused by Signor Gayda of being 'an active chief of espionage.' Three women missionaries of this society have been put across the frontier.

"The other two societies involved in this attack are British—The Bible Churchmen's Missionary Society and the British and Foreign Bible Society. The missionaries of these societies are described as 'being mixed up in many mysterious undertakings, and their labours are described as 'useless' and as creating 'spiritual and political disorders.'"

The Ban Final.

In the House of Commons on June 14 the Foreign Secretary (Mr. Eden) announced that negotiations for the return of expelled British missionaries to Abyssinia had failed.

Italy, he said, had decided not to allow any foreign Power to send missionaries there.

The British Government regretted the decision, he declared, and reserved the right to consider similar action in territories under British administration.

Mr. Eden said that Britain had been in prolonged negotiations with Italy with a view to getting permission for missionaries to continue their work in Abyssinia or for their places to be taken by substitutes. He declared, "The Italian Government," he said, "has informed the British Ambassador at Rome (Sir Eric Drummond) that it is Italy's intention not to entrust to any foreigner, no matter what his religious denomination, the task of setting up any kind of school in Abyssinia. It will be seen, therefore, that the decision applies to all foreign missions, irrespective of their nationality. The Italian Government has, however, stated that if British religious missions desire to carry out humanitarian and welfare work in Abyssinia, apart from any scholastic activity, a request in that sense might, in certain conditions, be considered."

"The British Government regrets this decision," added Mr. Eden. "It considers that it is a wrong principle on which to proceed. It is not the practice of the British Government to allow the question of nationality to affect missionary work in British-administered territories, but as the Italian Government has taken this decision the British Government must reserve the right to consider taking similar action in territories under British administration."

A Paper for Church of England People

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Editorial

The Sunday Question.

HERE is nothing new under the sun! The secularisation and the still more serious process of commercialising the Lord's Day go on today as energetically as did the secularising and commercialising of the seventh day in Jerusalem, until Nehemiah took the decisive action which he narrates vividly in chapter thirteen of his book. Now, as then, the problem is one which should arrest the attention of all who have at heart the best interests—physical, mental, moral and spiritual—of the nation as a whole. Not only does a smaller proportion of the population than formerly respond to the call to Divine Worship in the sanctuary, but a greater proportion demands that the Sunday facilities for locomotion for organised amusements (degrading as well as elevating), for buying and selling, shall be as great on the national rest day as on week days. It bodes no good for the nation, just as materialism and secularism, its roots, spell ultimately, futility, soullessness and despair to people. People cannot be made good or religious by Act of Parliament, but they can be protected from themselves. Law has a regulative force. There is the demand on one side of our life, for immunisation of the community against dread diphtheria, which is, after all, the operation of the law of prevention, in nature. So in the realm of the Spirit, it looks as if authority must step in and with a strong hand, by the strength of the law, shield people from the contagion of godlessness and Sunday desecration. The one day for rest—which evidently implies re-cre-

ation of body and mind through worship and its implications—goes back very far into the roots of mankind—long before the Reformation or the rise of Puritanism. Its origin is found in Creation, and is part of God's creative purpose, and all for man's good! Leaving aside Jewish considerations, ever-increasing bands of Christians in the early centuries considered it their sacred duty to strive not merely for the attendance of Christian men at Christian services on Sundays, but also for the good behaviour of the community generally, outside, as well as inside, Church throughout the day. Thus imperial edict after edict, right from Constantine's time, and legislative act after act, issued by the secular power right through the centuries, were inspired by the Christian Church. We are not surprised, therefore, that the law is being invoked to-day, as at Bathurst.

The Dangers of Extremes.

HUMAN nature, being what it is, goes often to extremes, now in the direction of rigorism, now in that of slackness and laxness, and fails even when it has momentarily attained it, to keep to the only safe and successful road, the Via Media. At times we find an over-emphasis of the strict Sabbath observance, as, for example, the so-called "Blue-Laws" of the State of Massachusetts and some other American States. On other occasions we find that Christian leaders have given way to the temptation to allow, if not to encourage, the opportunities it affords for unedifying forms of recreation and for causing unnecessary labour just to satisfy the materially minded, and holiday-makers craving for amusement. Even in our own beloved Church, Anglo-Catholics are saying, "Attend Mass, and after that take your recreation." Surely this is capable of being mistaken for a reaction in the direction of Mahomet's standards rather than those of Christ! Such advice surely would encourage the present fatal tendency towards secularisation of Sunday. Indeed, its fruit is already being seen in the Western districts of Queensland and New South Wales. Sunday is being lost in the out-back. Of course, the men of Tyre to-day, as of old, are demanding more and more concessions. They clamour for the gates to be opened still wider on the "Christian Sabbath."

The question for loyal Christian forces is: "Are we prepared for the consequences of such opening, consequences deadly for our own life and that of subsequent generations?" In regard to Sunday trading and this commercial-

ising of the Lord's Day, shall we not rather insist on Nehemiah's solution of it, on the godly Puritans' solution of it, and have the gates entirely closed, securely barred and guarded by the combined action of State and Church for the good of the whole?

Drink in Palestine.

ONCE again attention is being drawn to the rapid and widespread inroads of the Drink Traffic into Palestine. It is distressing to religious and social workers to note that prior to the British occupation of Palestine under the Mandate, there were only 25 licences for the sale of drink in the whole of Palestine, but they are ashamed now to relate that since, and as a result of the British occupation, there are not fewer than 1,000 places now in Palestine for the sale of alcoholic drinks. There was no demand from any known section of the Arab public for these facilities to obtain drink. On the contrary, 13 religious leaders, representing practically all faiths and the most important sects, waited upon the local representation of the Government to protest against opening public-houses, and to urge that they should be closed. The appeal was without effect. To impose on the people such a number of public houses, and against their will, is surely an abuse of power, and of the Mandate trust an unwise policy.

What aggravates the position in Palestine is that abstinence from drink is part of the religious faith of the majority of the people, and the action of the authority in granting so many licences is an outrage of their beliefs most sacredly held.

The opening of so many public houses has presumably proved financially beneficial to vested interests, for a brewery has now been built in the country at a cost of £1,000,000. This is to provide cheap beer for the Arabs. But what has proved financially beneficial to the trade has proved morally disastrous to the community. It is a sad business, and reveals the stranglehold that brewing interests have upon the British Empire and its dependencies. And yet, in face of this, and of the poverty, malnutrition and sordidness we find in many sections of Australian community life through drink, we have this ghastly blither from a Sydney pulpit the other Sunday:—

"Instead of pursuing the foolish and mischievous policy of prohibition, the Church should aim at establishing good public houses, where unadulterated liquor is available for those who desire it, and where all sections of the