

much superstition and erroneous interpretation.

The Creed of the Apostles was the Creed of the Venerable Bede, of the splendid Alfred, of courageous Stephen Langton, and of Cranmer of glorious memory, as it is ours today.

At the Reformation the Church of England, we should note with joy, did not revert for her doctrinal standards to Augustine, or to Rome of any date, but went right back to the New Testament as interpreted by the Apostolic Fathers and Doctors of the first four centuries.

Originally it was a Bible Church. It became again at the Reformation a Bible Church. You will hear more of the Word of God in an Anglican service than in any other, I dare say. Nothing must be preached from the pulpit of the Church of England, though it often is, contrary to the teaching of the Sacred Volume. It is this check which keeps us firm in our own beliefs, and in our stand for true Religion in these days of much retrograde admixture. How true Wesley's words to his preachers, "If you get chaff from the pulpit, you will get right good grain from the Prayer desk." The writings of the Apostles ensure the doctrine of the Apostles.

rites and ceremonies may alter, as the Preface to the Prayer Book tells us, according to the decisions of the Church herself. But this does not include those fundamental rites expressly commanded by our Lord Himself. Holy Baptism and Holy Communion are the two pre-eminent rites which no mortal can do away except at the peril of his soul. The Litany, though Apostolic, without doubt, either in Confirmation or Holy Orders, lacks the express command of Christ, and therefore cannot be insisted upon except for the reason of general welfare of the Church. It is Rome which has taken upon herself to amend the Institutions of Christ. The Cup is withheld from the Laity, without Divine authority. Their Bread is no longer bread, not even holy bread, but is transformed into the actual Body, as the Wine into the actual Blood of Christ. It was Lanfranc, at the Conquest referred to just now, who is responsible for imposing this error on England and England's Church, which she shook off at the Reformation. But the Rite continued in unbroken sequence, not at all affected in itself by the corruption and false doctrine concerning it. When we take our Communion we are in communion by an unbroken chain with many centuries of adoration of the Lamb, given to us in a real sense none the less real because that Presence is no wise physical.

ACTS 2: 42 enumerates the marks of the true Church—"The Apostles' Doctrine and Fellowship, and the breaking of bread and the prayers," as R.V. states it. The Prayers, as referring to certain distinctive manner of expression of address to Almighty God. The Apostles' Doctrine we have in the Creed. Their Fellowship in membership in the true Church descended from the Apostles. Breaking of Bread is our custom. The Prayers are enshrined in the Book of Common Prayer. This does not imply that such should be static. But it does suggest caution in the introduction of infelicitous and awkwardly expressed petitions, as such are not altogether consonant with the Divine Petition. Up to Reformation times it was Deformation regarding all Church matters, prayers not excepted. The Preface to the Prayer Book shows many Anglicans ever read it?—tells of the principle attacking the Reformers in retaining all they could, and rejecting only what failed to ensure pure presentation of the Gospel of Jesus Christ. "It hath," begins the Preface, "been the wisdom of the Church of England, ever since the first compiling of her Public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it."

Reformers aimed at three improvements, without annihilating the wondrous heritage of Christian prayer which is ours today. For SIMPLICITY they combined the various Diocesan Uses of Prayer Books. We wish someone could combine our Hymn Books upon the same pure lines. Many services also filled the hours of the day and night, often purposeless and full of vain repetition. All that was good was compressed into one service book for common use. PURIFICATION was urgent. Legends, wrong teaching, petition to Saints and the Blessed Mother, altogether beyond recognition by those addressed, if we may judge aught of their mind and ideas when alive on earth. And then, PUBLICATION, which technically meant putting all into the language of the people. Latin, hitherto used, is not a religious language, though often esteemed as such. It was not the tongue of the Early Church. It belonged to Pagan Rome at first, and so was imposed by Papal Rome upon all worshipping Christians, whether they understood its expressions or no. What a miracle! that from all this welter there should emanate by the loving

gift of our God, such a literary and spiritual production as the Book of Common Prayer, so little known to Anglicans to-day, with its charming and mellifluous flow of Elizabethan English from Cranmer's gifted pen, and its priceless enshrining of the heartfelt outpourings of the saints of ages past.

How Was The Church Reformed?

Additional proof that the Church of England to-day was not a NEW Church, at the Reformation, is to be discovered in the manner by which she was reformed. It was no very unexpected alteration. Vehement and violent it certainly was. It was, though, by no upheaval fomented by nihilistic agitators that the Church regained her original status and character. It came about comparatively easily and gradually. We might term it a "natural" process were it not that there is need to attribute all to the Spirit of the Living God. But the Church, like the British Constitution, to which is closely allied in origin as in character and presentation, was the outcome of forces maturing through the years. It also grew "from precedent to precedent."

It was to a large extent a POPULAR Movement. The people accepted it because they wanted it. We may attribute this readiness to Wycliffe and his Lollards, or to the Martyrs of the Marian persecution, or to any reason that may be advanced. That popular wish for Reformation was widely held and was strongly operative. Henry or Elizabeth could not have carried out a Reformation had the people not been behind them. The Tudors were noted for keeping their ear to the ground, as all true leaders must. When there came for action they were thus assured of national support. This, according to English genius of government, meant that what the Rulers put forth was generally what the people wished, even though there was no popular hustings for the national expression as to-day.

Thus CONSTITUTIONALLY and LEGALLY the English Reformation moved surely if at times slowly towards its certain place. Not by sudden Rebellion, nor by the machinations of the agitator, was the Reformation made effective, but by due and ordered Authority. It has ever been that the English gain much greater freedom by such means. With all its faults to-day the Church of England may be said to be stronger and more resonant with spiritual hope and purpose than most other Reformed Churches.

"As by law established" is sneered at, I know, by those who are really in ignorance of the right use of such terms. "Established" by law it truly was and is and must be in an ordered realm. Which does by no means say the Church is constituted or is caused or is dependent upon the legal enactments which facilitate its operations in the State.

Some smart things are said about the Revised Prayer Book being defeated in a Parliament which comprises no doubt a number of Agnostics or maybe Atheists, not to mention Puritans and Dissenters. For all that the Parliament expresses the will of the people of England, and that will undoubtedly is in general against any distinctive Romish influence and expressions in the formularies of the National Church. Even an Atheist is entitled to a conscientious vote as intelligent as proper, on such a question regarding the Established Church. Bishops may, more or less irregularly authorise the illegal New Prayer Book or its parts. It remains that whatever in it is calculated to work against the Reformed character of the Church of England is alien to our mind, contradictory to our history, and unfaithful to the Word of God.

"Parents' Lost Control."

The Bishop of Edinburgh (Dr. Reid) preached at Durham Cathedral at the annual Festival of Sunday School Teachers in the Durham Diocese.

Speaking of the moral and spiritual welfare of children, the Bishop said that so far as the Church was concerned it might seem as though they had discovered the "forgotten child" only to find that they were losing him again. About 80 per cent. of the children who passed through Sunday Schools were lost to organised religion as communicants and members when reaching manhood.

It had been truly said that if only one-third of the children who had been at the Sunday Schools during the last ten years had become regular communicants and worshippers, their churches would be crowded to-day, and the life and work of the Church would have been transformed. The leakage was not due to any inefficiency in the Sunday Schools, if the Church had lost its grip it was largely because the parents had lost control.—"C.E. Newspaper."

A Modern St. Luke in Leeds, England.

Doctor Takes Over Vicar's Duty.

The Rev. James Bell, Vicar of Allerton Bywater, Castleford, Yorks, writing in his Parish Magazine, says:

On the Eve of St. Luke's Day I discovered a modern St. Luke, physician and evangelist, when I went to Leeds for a consultation with Dr. S. Thompson Rowling, chief anaesthetist and lecturer at the General Infirmary, preparatory to entering a Leeds nursing home. After he had examined me and made the necessary arrangements, he asked me what I was going to do about church services the following Sunday after my operation. I told him I should have to obtain help. Immediately he kindly offered to come himself and preach in the Parish Church at evensong. I gladly accepted. He came and delivered a stirring address on "Conversion," and got my son for the first time to read the lessons. The doctor holds the Bishop of Ripon's license to preach in consecrated Churches. What a debt of gratitude we owe to Almighty God for having put into the hearts of such men the truths and wholesome doctrines believed and preached by St. Luke! What a splendid thing it is to have Christian physicians who can at the same time feel the pulse of the body and the pulse of the soul; if medicine is needed they can give that, if spiritual counsel is needed they can give that also, an earthly and Divine prescription; and can call not only on the apothecary of earth, but the pharmacy of heaven. These are our modern St. Lukes.

A Car Parable.

Broughton Centenary.

A light touring car stood on the road; the passengers waited.

The object was a hundred mile tour.

The morning was clear, but frosty, the sun shining.

The engine was cold and would not start. The self-starter and the crank handle were tried in vain. The road, however, was level and good and a push was the only course open. The car was shoved along. The man at the wheel put her into top gear and slowly let up the clutch. The engine was literally recalcitrant; she back-fired and even snorted.

A by-stander said, "It's no good; she won't catch on." "But she's moving," said the man at the wheel. A big voice at the back said, "Yes, I've still got my shoulder behind it."

Presently a splutter and the engine caught on. "Keep the engine going until the passengers are on. I've plenty of petrol and oil aboard for the whole tour," said the big voice as the passengers got in and the car moved off on the engine. The engine soon picked up full power and sang its own sweet song for the remainder of the tour.

The sun continued to shine and the adventure ended joyfully with renewed vigour and health for all and perhaps deeper blessings also for many.

The Key.

1. The tour is the Broughton Centenary.
2. The road is the plan of the adventure.
3. The passengers are the general body of church members.
4. The frosty morning is the pristine apathy.
5. The engine is the organised body of church workers.
6. The sunshine is God's blessing.
7. The by-stander is a feeble pessimist who challenges optimists.
8. The man at the wheel is the Registrar.
9. The big voice is the Leader.
10. The petrol is the irresistible spirit of the leader.
11. The oil is that which makes church workers do their job gladly.
12. The writer is one of the passengers.

An attempt was made by Mr. Holloway (Federal Labour, Victoria) to bring the Australian Conference Association Ltd., under the provisions of the Land and Income Tax laws, This Association is the business of the Seventh Day Adventists. Mr. Holloway declared the profit of this concern to be £100,000 for the year, with an employment roll of 1000.

—Parliamentary Note.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 136 [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

NOVEMBER 5, 1936.

[Two issues per month.] 8/- per year, post free 3d per copy

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Editorial Matter to be sent to The Editor, *St. Clement's Rectory, Marrickville, New South Wales*, Diocesan Church House, George Street, Sydney.

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

Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak.

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay, Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Editorial

St. Andrew's-tide Missionary Intercession.

DOUBTLESS throughout the Anglican Communion, the Bishops will have had their plans and arrangements well forward by this time for the approaching St. Andrew's-tide Missionary Intercession. The Church owes the day to the happy and fruitful action of the Society for the Propagation of the Gospel. Suffering as that Society was from the lack of recruits, it approached the then Archbishop of Canterbury with the suggestion that he should fix a day to be observed throughout the Anglican Communion for prayer to the Lord of the Harvest that He would send forth labourers into His harvest. In this venture the Church Missionary Society loyally co-operated, the appointed day, December 20th, 1872, being very widely and devoutly observed.

The answers to the united prayers of the church were beyond the most optimistic dreams. In the gracious providence of God very many hearts were touched, offers of service came pouring in to the Societies with all the reflex results.

In subsequent years St. Andrew's Day was fixed upon as this Day of Intercession for the Church's missionary work overseas. It has continued ever since. The real influence of the Day is not only from any of the addresses which may be delivered, but rather through the believing prayers of believing people at quiet services in unnoticed places. To them, and to God's gracious response to them, we may well

trace the large accessions of devoted men and women to the ranks of the Church Missionary Army during the last sixty years. At such a critical time as the present, it is good for church men to remind themselves of those incalculable powers which they lay hold upon, as they give themselves to intercession. The issues in the world to-day are indescribably momentous. Man is everywhere increasingly conscious of deep need—for example, the millions of the depressed classes in India!

Christ alone can meet that need. It is for the Church to make known to the farthest ends of the earth, the saving, keeping and sanctifying power of the Blessed Saviour. It is His purposed work for the church. She can never be idle. She must witness. May there be a rich response this year in praying people getting together in the Churches of the great Anglican Communion throughout the world. God will certainly prove His power as of old and will give the increase.

Peace Sentimentalism.

A SENTIMENTAL mood seems to be sweeping over the world just now which advocates peace at any price. It raises its head in quarters undreamt of! In London there is "Dick" Shepherd's "peace army ready to allow all and sundry to walk over them and not saying 'boo'!" In a very populous Sydney suburb a foreigner with a fierce obsession over South Africa and the Boer War of more than thirty years, organises the local world-wide peace propaganda now gathering pace.

The recent Melbourne Synod was attacked by the germ, and a queer motion would have been carried had wiser counsel not prevailed. It would be wrong for the whole church through hectic synodal action to be dragged at the head of squeamish, rabid peace propaganda. The Archbishop of Melbourne is to be commended for strongly deprecating the attempt made to use part of the Lambeth findings as if it were the whole, and for reading the full wording. Statesmen, he said, were face to face with grave difficulties. Some people favoured everybody disarming but themselves. He believed that the Sermon on the Mount touched the relationship of individuals rather than of nations. There was a glory in sacrifice for others and that included the sacrifice of the battle field. To pass the motion as if what Lambeth said, would give an entirely wrong impression to the outside world. We recommend to our readers in general, and synodsmen in particular, the words of

Dr. Reinhold Niebuhr, of the Union Theological Seminary, New York, whom many consider the leading Liberal theologian in America. He has just returned from England, and has published in the "Christian Century," an analysis of the British religious situation that has startled his friends. He says that pacifism has proved a real danger to British helpfulness in bringing peace to the world. "The law of love," he says, "is not immediately applicable in the field of politics." Because English Christians have too greatly simplified the moral problem, because they have forgotten the reality of human sin and the need of divine redemption, and because they have confounded a political expedient, the League of Nations, with the Kingdom of God, they are to-day in a bankrupt and bewildered state. This is true, he says, of both Nonconformists and "Liberal" Churchmen. There is no doubt that many people have been caught in a fallacious moralism, with its baneful outcome in a score of ways.

Congratulations to the Canadian Church.

IT will be recalled that nearly four years ago, the Church in Western Canada was called upon to face the most serious losses of funds in the diocese and province of Rupertsland. A most trusted official failed, with the result that endowments and trust funds to the total of 758,641 dollars were gone. Few people anticipated that the losses could be made good except over a long period of years. The manner in which the Church in Canada, east and west, accepted the task of restoring the funds within three years deserved and gained the sympathetic admiration of the whole Church of England. The economic distress in Canada as elsewhere in the world during those years made the task still heavier. However, the money has now been recouped and we, with the Church in Canada, rejoice at the successful issue. Losses proved to be rather heavier than at first calculated. In all, a sum of 772,070 dollars (£154,400) has been raised. The deep gratitude of the province of Rupertsland has rightly been offered "to the great company of the members of the Church of England in Canada who, by their work, their gifts, their intercessions, have contributed their individual shares to this noteworthy result." Now that the episcopal endowments and trust funds have been restored, the Canadian Church will be able to concentrate more fully on the problems created in the West by years

of crop failure and consequent poverty of the majority of the farmer settlers. God has rewarded hard work, faith and liberal giving, and we rejoice with them that do rejoice. It has all been a great lesson.

Christian Social Order Movement.

ELSEWHERE in our columns we publish the manifesto of the Christian Social Order Movement which has been at work in Queensland since July last. The general committee behind the movement consists of representatives from the Church of England, Presbyterian, Methodist, Congregational, Baptist and Churches of Christ. That in itself is a striking feature. We know from our close contacts with vast numbers of industrial workers and acute sufferers on account of the depression, that the active interest of leading churchmen in their conditions and trials is making a deep impression for good. The manifesto speaks for itself. The Movement is ventilating its teachings and doings through "The Christian Clarion," the special issue of which, dated October 21, has reached us. It contains a report of the great citizens' meeting held in Brisbane on October 21, with rather full accounts of speeches made by leading clerics of the Christian Church. There is a series of affirmations by the leaders, an article contrasting co-operation and capitalism, with a list of books to read. The Archbishop of Brisbane in his wise foreword, points out that the problems of industry and wealth and the Christian's approach to them, the problems both of political philosophy and of economics are extraordinarily complex. "It is not possible," he says, "to solve them merely on the basis of goodwill; but on the other hand it is certain that man can never be solved without sacrifice. Here lies the first duty of all Christian people—to create that atmosphere of sacrifice in which alone it is possible for men to live in harmony and to work for the attainment of common ideals." He points out that "the Christian cannot claim that just because he is a Christian he possesses an adequate acquaintance with the rules of finance or the technicalities of sociology. As a Christian he is a follower of a Master who cared, not only for men's souls, but also for their bodies, and if he is a worthy Christian he will endeavour to apply the teaching and example of the Master to the conditions of his own day. Ignorance and selfishness are the great enemies of the human race. These the Christian Social Order Movement is anxious to dispel, both from their own midst and from the circle of society at large. It is a courageous and difficult venture, but the leaders go forward in the faith of One who taught men to pray 'Thy Kingdom come, Thy will be done on earth, as it is in heaven.'"

Censorship.

THE Congregational Union of New South Wales at its annual assembly in Sydney last week, did well to utter its protest against the unreasonable working of censorship laws of the Commonwealth and the State. The present hole and corner method whereby unknown civil servants make recommendations to the Minister who acts accordingly, is not one that any democratic community should stand for one moment. It was pointed out

at the assembly that there were several factors which made the Australian censorship objectionable. First, it was a secret process. No information was available about the sources of reports that a book or publication should be banned. Secondly, no information was available about the books on the banned list, or why they had been placed on the list. Several times the Minister for Customs had admitted that books had been put on the list without being read. A censorship board was recently established, but it was admitted by the board that books had been censored without reference to it.

"Books of high educational value have been banned. Books and pamphlets, which have been in circulation throughout the world for 80 or 90 years were put on the censored list, and that, without explanation."

Indeed, if the titles of some of the publications banned were made public, people would get a rude shock. The Roman Church does not endeavour at ever turn to staff the Public Service without some reason. Of course, there must be some form of censorship, but it must not be done in a way that will suit vested interests, autocratic governments or bodies, that are totalitarian in their thought and ways. Just as Rome bowdlerises history and is ever seeking to expunge therefrom facts detrimental to her cause, so she gets to work in the Public Service and thus through censorship channels. The only safe way is to vest censorship in the ordinary processes of law, where decisions may be made by open judicial process. The whole thing is too vital to truth to be left as at present. Australia does not want to be saddled with secret processes.

Quiet Moments.

The Church at the Home Base. What is Most Needed.

"SUBMIT," writes the Rev. E. A. Davies in "The N.S.W. Presbyterian," that the purpose of the Church will not be fulfilled until it can be asserted of me and my fellow-members that all our interests have been subordinated to the proclamation of the faith we profess. What is needed is a right judgment in relation to the world's requirements, the Lord's sufficiency, and our responsibility as a Church and people. When I consider our numerical strength, our material wealth, our intellectual resources, our multifarious and well-equipped organisations, I am disturbed by our spiritual inefficiency. I have been re-reading the report of the Missions Committee in the Assembly's Year Book for 1935, and I must confess it has proved sharper than a stiletto piercing the heart. It is needless to recount the facts. The world is asking for bread, and we are giving nothing, or next to nothing.

It is quite evident that there is a good deal of spiritual selfishness in our Church, that we are content to pet our own souls, whilst the world lies in the lap of the devil. If this year is going to mean anything to us, as a Church, then we shall have to face the fact of our obligation to those in fields afar—who are needing Christ. We must confess our failure and retrieve our sin.

Instead of saying of the famishing multitude, "Send them away, we have nothing for them, and barely enough for ourselves," we must say, "Ye need not depart. We have bread enough and to spare for you, India, and you, China, and you, aborigine of Australia. We have fallen upon great supplies."

It is because we have treated our missions with such gross indifference that we have had just barely sufficient for ourselves. It is when we begin to scatter that we have more than sufficient. If our Church would only hand over the totality of its resources to Christ for the one purpose of feeding the hungry Christless multitudes, she would become so mighty that she would be able to send messengers with the word of life in a hundred-fold degree as compared with anything she has yet done. If only we could bring our possessions out of the cupboard (they are there all right) and hand them over to Him, saying, "Take, Lord, bless, break and give," we should not only be fatter and fairer ourselves; the famishing multitude would be satisfied also.

We must face this question of missionary enterprise or forfeit the right to survive as a professing Christian community. There are three things we can do.

(1) All Can Pray.

Do we pray for the mission work of our Church? If so, how do we pray? Speaking generally, our people are appallingly ignorant of the mission work of the Church. Until we are seized of the facts, how can we pray intelligently? If the existing reproach is to be removed, we must all pray—persistently, believingly, intelligently. Don't be satisfied with praying in the abstract; become concrete in your thinking and praying. Use every bit of literature published by your Church, and having made yourself thoroughly conversant with the facts—pray, pray, habitually and heartily.

Bow your head now and promise God that a few of the 1,440 minutes of each day shall be spent in prayer for the mission work of your Church. May the Lord bring us to this realm of resolve and keep us there.

(2) Most of Us Can Give.

Will you understand the following sentence? If all the members of our New South Wales Church would "Budget" their income, and in that budget give a reasonable amount to Christ, for the making known of His great and glorious love, through the Church, existing deficits would vanish like the mists before the rising sun.

Compare the amount of money you spent on dress, recreation, amusements, luxuries, and on evangelisation; and tell me do you feel at ease in your conscience? There are hundreds, yes, thousands, of our people who are giving nothing, absolutely nothing, for the spread of the Saviour's great name. Let us speak straight, for no good can come of mincing our words. Our Church has broken down at two points—(1) prayer, (2) finance. We must be perfectly candid. We may pray until we are black in the face, but until we are prepared to get down to this money business we are not likely to make any progress. Giving is an obligation. Giving is a grace. Giving is an evidence of faith and fidelity. Our own little field in India will not be

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If we do not embrace the opportunity the year brings of enlarging the sphere of our usefulness as a Church, then we shall have missed something vital. All can pray, and many of us can do something to answer our own prayers.

Some never give. Others give out of all proportion to their income. It may be true to say that not one of us gives all he might give. What about it?

Shall we relate ourselves once and for all, conscientiously and consistently to this matter of money for the purpose of helping forward the mission work of our beloved Church, relate ourselves to it in the presence of God, with the facts before us? He will decide what proportion of our income He wants. "It is not a question of how much of my money am I going to give to God, but how much of God's money am I going to keep for myself."

If we have never faced that question, let us face it now. Let us think first, not of sport or dress, or amusements, but of lost and needy souls.

(3) Some Can Go

Five of my young people in connection with the Earsman Memorial Hall, Liverpool, went to Africa. They were poor, very poor, but God, by His Holy Spirit, made it clear He wanted them for the field. They yielded themselves up willingly, and the way opened for training. No barrier was placed in their way by parents, and in each case there has been much blessing.

This may catch the eye of some young man or woman. Are you willing to trust God, not only with the salvation of your soul for eternity, but also with your life here on earth? Are you wallowing in the mud here at home when you might be living for God dangerously and gloriously abroad? You fellows at college and university, with your mental, physical and moral ability, Christ needs you. The Church needs you. The Kingdom of God needs you to preach, to teach, to heal, in India, in Africa, in China.

I cannot promise you money, fame, luxury or praise, but I can promise you the thrill of real living, the joy of a fight that means blood shedding, the prospect of a victory without shame or regret.

This hour bids the whole Church line up for this great adventure in life redeeming and soul saving. On its threshold stands One with scars in His hands and feet and side; One whose blood was shed for the life of the world; One who says to you, to me, and to the rest of us: Will you join Me in this work of redeeming mankind?

Will you join Him? Are you willing to pray, willing to give, willing to go should He desire it? A Church made willing to do His will is what is needed most in these grave times.

Melbourne News and Views.

(By "Maccabaeus.")

Home Mission Festival.

On Wednesday, 30th September, the 45th Diocesan Home Mission Festival was held. The Town Hall was full, and the chief guests were the Archbishop of London, and the Governor, Lord Huntingfield. Archbishop Head remarked that the year just closed was the first one to close with a credit balance since his arrival. The public meeting was preceded by a tea meeting, which was attended by more than 2000 people.

Melbourne Synod.

The Synod of Melbourne was opened on 5th October, when Archbishop Head gave his opening address in the Cathedral. His Grace, referring to systems of government, said that "there was little fear that Englishmen would fall down and worship anything less than God."

He expressed disappointment "that the Church in Italy had failed to speak out bravely on the side of the League of Nations to check the Italian attack on Abyssinia, a weaker Christian nation." His Grace also made an appeal for the Christian observance of Sunday.

Mr. Hayes, whose license was withdrawn several months ago, following a trial in which he was found guilty of several charges, made an attempt to appeal to Synod, but his appeal was not taken seriously. It was pointed out that the matter had been taken out of the hands of Synod, when it was dealt with by the board appointed for the purpose.

New Constitution.

Regarding the new Constitution, the position is that Melbourne has already approved the 1932 measure. The discussion which took place was therefore mainly on the new amendments proposed. The adoption of these was moved by Mr. E. C. Rigby, a legal member of Synod, who can be a long and tiresome speaker. Subject to this disability, Mr. Rigby put up a very good case, and his arguments were moderate and impressive. Mr. Rigby stated that it was "lack of faith in the Holy Spirit" for a diocese to refuse to accept the proposals. He quoted a verse which raised a general laugh against Sydney. Canon Langley very ably put the other side of the case, and pointed out the danger of provincial courts, Synods, and Bishops interfering with diocesan affairs, particularly in such a matter as the choice of an Archbishop for Melbourne. Mr. Herbert Turner supported some of Canon Langley's statements, but referred to Sydney and Willochra as the two extremes. There were, he said, other dioceses which were sane, of which Melbourne was one. The Archbishop vacated the chair in order to speak as a private member. His remarks indicated that he thought Synodsmen would be unable to give an intelligent vote without his "definite lead." His Grace asked Synod to give the "utmost consideration to the Bishop of Warraratta's 'weighty words.'" Melbourne, he said, should give its decision regardless of what was done in Sydney, and Brisbane's point of view should also be borne in mind. Eventually, Synod adopted all the amendments, the voting being Clergy for, 46, against, 40; Laity for, 60, against, 49.

At the instance of Canon Baglin, Synod carried a resolution urging hostesses to discourage cocktail parties, owing to the danger to which they exposed young people.

Another resolution asked the Archbishop to make enquiries as to the spiritual and moral environment of the military training system in this State with a view to safeguarding our youth during such training.

Another bill defined the position of administrator of the diocese. Previously the Dean has acted in that capacity, the new bill provides that the "Coadjutor Bishop, or in his absence, some other person to be appointed by the Council of the diocese, summoned for the purpose by the senior Archdeacon shall act as administrator, when required.

The Church and War.

A debate which occupied the whole of an afternoon session concerned the policy of the Church on war.

The Rev. C. L. Crossley opened the debate with a motion calling upon the Church to condemn war as incompatible with the teaching of Jesus Christ, and an outrage on the Fatherhood of God and the brotherhood of man.

Many members of Synod joined in the debate. The thirty-seventh article in the Prayer Book was quoted by one speaker in justification of wars of defence. The Archbishop

(Continued on page 12.)

The Rev. Alan Green, for over twenty years the skipper of the mission ship "Rendezvous," on the West Coast of Canada, has been appointed to succeed the Rev. John Antle as superintendent of the Columbia Coast Mission. The Rev. F. E. G. Venables, Rector of Bishop Hill's Memorial Church, Vancouver, New Westminster, will succeed him as skipper of the "Rendezvous."

Wayside Jottings.

(By a Wayfarer.)

WORSHIP OR AMUSEMENTS.

THE Wayfarer would begin his "jottings" by respectfully offering his congratulations to the members of the Hurstville Ministers' Fraternal Association on what the S.M. Herald calls "A Novel Church Scheme for Combined Open-Air Services."

Though indeed there is nothing very novel about it; for it is simply the proposed holding of a combined open air evening service after the regular services have ended, and using a lantern to throw the hymns, etc., on to a screen.

The first of these open-air services is to be held, we understand, on Nov. 15. The choir will be drawn from all the churches, and the preaching will no doubt be of that earnest evangelistic type which we always connect with the idea of open-air work, and of which our own Archbishop has set so many good examples. And it will, no doubt, be repeated as frequently as may be found practicable and advisable.

And it may, indeed, well happen that the example of Hurstville will be widely followed. Summer has already set in, and our Australian churches, for some incomprehensible reason, perhaps in order to adhere to the English Ecclesiastical type beloved of architects, are seldom provided with sufficient means of ventilation—so that open-air services, beside admitting of vastly larger congregations, will have the great advantage of being held in cool open air.

The motive for the innovation, the newspaper report tells us, is the desire to stimulate the religious life of the community. We shall look forward, therefore, with much interest to hearing that by God's blessing this aim has been achieved.

Somewhere about the same date and in the same newspaper, appeared, given by a lady lately returned from a visit to England, the wife of the minister of one of our well known suburban churches, an account of some innovations in the religious services conducted in some of the churches in London, such as must, the Wayfarer is sure, have attracted the attention of the readers of the A.C.R., but not with the same pleasure as they will have derived from the Hurstville report. It was an account of the introduction into those churches, not of the mere use of the lantern to help the singing, but of what are briefly known as films. That is, the Wayfarer presumes, not merely hymns and chants thrown on a screen, but of actual moving pictures. It may be well to give the very words of the newspaper:—

"An innovation in some of the London churches which is proving popular, was the use of films. In one church in Lambeth the full service was screened, and a minister was present who gave a short address. In other cases there is only a very short sacred film, and this is followed by ordinary good films. From what the lady saw of this new type of church service, she thought it was extremely popular. The churches where films are shown, particularly those in the slums of London, are always full. A committee, she said, has been formed which will select films suitable to be shown in the churches."

One particular case was mentioned where, in a screened service, the

hymns were sung by the choir of Canterbury Cathedral. But this, of course, would not be what is called a film, but an ordinary Anglican church service where the lantern was used simply to take the place of hymn-books, in that entirely praiseworthy way of which we have already had some examples in Sydney, and such as is proposed by our friends at Hurstville; where for the general convenience of what in London would be perhaps a slum congregation, or at least, a less educated congregation, the hymns and chants and prayers were thrown upon a screen, enabling that congregation to understand and to join in the service.

But evidently that is not what is meant in most of the cases referred to. "In other cases," says the observer, "there is only a very short sacred film"; and this is followed—by what? By a sermon? by an earnest evangelical appeal? It is not so said. Of course, the Wayfarer knows nothing more than the brief newspaper report says; and it is possible that prayers and hymns and sermon may have preceded the exhibition of the "sacred film." But no hint of such a thing is given, nor is that the impression left on the mind. No—the very short sacred film—some Old Testament incident perhaps, such as was shown some years ago in a Sydney theatre—the passing of the Red Sea by the Israelites, all elaborately worked up at Hollywood or in some such place, and depicting, by the way, Miriam, who at that time was a matron 92 years old, as a young and blooming maiden in her early twenties—the very short sacred film is followed (and the use of the present tense indicates something habitual) "by ordinary good films." In the case of the Lambeth church, however, where "the full service was screened," it is particularly mentioned that there was a minister present who gave—what? An earnest appeal on behalf of Christ?—No, but "a short address."

The Wayfarer is sure that all readers of the A.C.R. will join him in wondering by what process of slow degeneration churches that were originally intended for the worship of Almighty God—places in which the great topics of man's Ruin through sin, our Redemption through the Atoning Sacrifice of the Son of God on Calvary, Repentance unto Life through God's Grace, and the subsequent inevitable life of holiness, might be constantly brought before men for their thankful acceptance—we shall join in wondering how those churches have become places for the exhibition of films and the delivery of "short addresses."

Of course, it cannot be denied (and the Wayfarer gladly admits it) that all that has been said does not negative the possibility that earnest evangelistic work is carried on in those churches. It may well be that when the "ordinary good films" have been exhibited, prayers, praises and earnest evangelistic work may follow; but the Wayfarer doubts it.

Where what somebody well calls "The Devil's Mission of Amusement" has become well established, it is very apt so to expand as to leave very little room for genuine evangelism.

And the practical idea that occurs to the Wayfarer is the need for avoiding the beginnings of the evil. "Facilis descensus Avernus." Anthems, solos, the use of the flute, harp, sackbut, psaltery, dulcimer and all kinds of

music are quite legitimate in our churches, provided that they are genuinely used for the sole glory of God. But when once they are used in an attempt to attract people to the church, and especially when they are advertised as attractions, the downward course has begun.

The only legitimate attraction to a church is the faithful preaching of the Gospel; and the Wayfarer earnestly believes (and he thanks God for the belief) that it is an attraction that never fails.

But it must be the whole Gospel—the terror as well as the hope. And the Wayfarer may remind his readers that although the Revisers (2 Cor. 5: 11), changed "terror" to "fear," they did so unwisely; it is one of their countless blunders; for St. Paul's word is "phobos," not "eulabeia"—real, not reverential, fear. And there is that in the human heart and conscience that always responds to that double appeal. The Law and the Gospel are both needed to-day as in every past age, but the Law must come first to prepare the way for the Gospel; and it is only then that the Gospel is valued. Sinai must always be antecedent to Calvary. Music, singing, picture-shows and other worldly devices may bring unconverted people into our buildings, but they only tend to close their ears and their hearts against the reception of our message in all its fulness—the severity as well as the hope. Amusements and the Gospel are mutually destructive. In our churches, at all events, we have neither time nor room for both; and the force of our message is lost when we try to combine them.

Do You Read the Bible?

King George V. read his Bible every day. To do so means that you spend some time every day, not only with the best and holiest thoughts that mankind has ever expressed, but with what is more important still, the inspired Word of God. Such reading and prayerful study will be seen in our manners as well as our morals. It will give tone and quality to all that belongs to the "best society."

The Bible Reading Fellowship publishes every month a booklet giving a "daily portion" for reading, with notes and suggestive thoughts—since mechanical reading does little good, but a short passage thought about does much. Perhaps the passages are too short, too disconnected. That is easily remedied, if it is thought so. The reader proceeds till he comes to the next selection, and so gets both the quantity and the connection he wishes.

Rev. E. Franklin Cooper, Yallourn, Victoria, will supply samples, information, etc. There are four kinds of booklet. Series "A" for educated adults (2/9 per annum) series "B" for adults who like the simpler parts (2/9) series "S" for young secondary school people, 15 to 18 years old (2/9), and series "C" for children (1/9). There are large reductions if a number of copies can be sent to one address. Mr. Cooper will give all information. Readers may begin any time.

Don't be hustled out of your spirituality.



The death of Mr. Charles H. Linton, at the age of 74, took place at Cronulla, near Sydney, on October 20. He was a member of the staff of the Church of England Grammar School, North Sydney, for 36 years.

Mr. Linton made his first trip to Australia in 1883 for his health. Returning to Edinburgh, he completed his university course, and, after further study, came again to Australia. He was for a time on the staff of the Geelong Grammar School. In 1889, when the Church of England Grammar School was founded, he became a member of the original staff, and remained there until 1925, when he retired through ill-health. His scholarship was of a high order, and he was a versatile and successful teacher.

On Sunday, October 11, the Ven. Archdeacon W. L. Langley unveiled and dedicated a marble tablet, in St. Anne's Church, Ryde, New South Wales, erected to the memory of Bishop S. J. Kirkby, B.A., Th.Sec., who was rector of the parish from 1914 to 1919. Mrs. Kirkby and family, together with numbers of those who were baptized, confirmed or married by Bishop Kirkby were present at the service. Archdeacon Langley said that the outstanding characteristic in the life of Sydney James Kirkby was his faithfulness to duty. He was a generous man, full of sympathy and understanding, and the possessor of a delightful personality. The Church in Australia had lost a champion from her counsels. The Bush Church Aid Society is a monument to his inspiration and unwearying service. The tablet is placed on the northern wall of the chancel, and was erected by the friends of the late Bishop.

The Rev. T. M. Armour, B.A., Principal of the Brotherhood of the Good Shepherd, Diocese of Bathurst, sails for New Zealand on the "Monterey" on November 11th. He is due to begin a mission at St. Aidan's, Remuera, on November 14th, and later to conduct the Ordination Retreat at St. John's College, Remuera. He hopes to catch the "Awatea" leaving Auckland on December 9th, and arriving in Sydney in time for him to reach Dubbo on December 14th for the beginning of Reunion.

The Rev. R. C. Collicke, Vice-Principal of the Brotherhood of the Good Shepherd, Gilgandra, N.S.W., has returned to England after five years' service in the Brotherhood area. The greater part of his service was spent at Cobar.

Bishop Green, of Melbourne, the senior Bishop of Australia, celebrated his seventieth birthday on Saturday, October 31. He was the recipient of many messages of felicitation upon the occasion. Notwithstanding his advancing years the Bishop is still fully engaged in preaching on special occasions in the parishes, where his vitality and power in the pulpit make him an ever-welcome visitor.

The Bishop of Gippsland (the Right Rev. G. H. Cranwick, D.D.), celebrated the nineteenth anniversary of his consecration to the Episcopate at St. Paul's Cathedral, Melbourne, on Sunday, November 1 (All Saints' Day). To mark the occasion, many of the clergy and laity of the diocese joined in their parish churches on that day in commemorating the occasion. At St. Paul's Cathedral, Sale, there was a celebration of the Holy Communion at 8 a.m., Confirmation Service at 10.30 and Festal Evensong at 7. Sunday, November 15, will be the nineteenth anniversary of the Bishop's enthronement at St. Paul's Cathedral, Sale.

The Rev. O. T. Cordell and his wife, and Deaconess Betteridge, of the Church Missionary Society's staff in Tanganyika, East Africa, have arrived in Australia on furlough. Mr. and Mrs. Cordell, who went from Sydney, are supported in the field by the C.M.S. of Victoria. Deaconess Betteridge, who is well known in Bendigo, went from the parish of St. Paul, Canterbury.

The consecration of the Very Rev. W. H. Johnson, Dean of Newcastle, as Bishop of Ballarat, Victoria, took place in St. Paul's Cathedral, Melbourne, on the festival of Sts. Simon and Jude, Wednesday, October 28, at 10.30 a.m. The Archbishop of Melbourne was assisted by the Bishops of Gippsland, Bendigo, Wangaratta, St. Arnaud and Geelong, Bishop Green and Bishop Stephen. Bishop Stephen, formerly Bishop of Newcastle, and who was warden of St. John's College, Melbourne, when the Bishop-elect was a student there, preached the sermon.

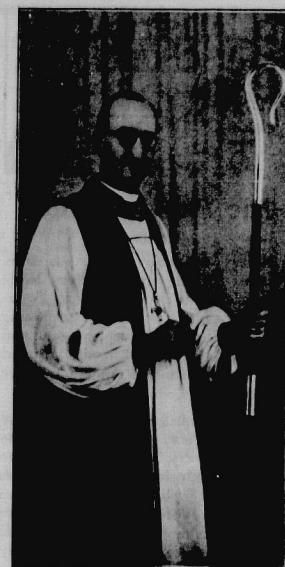
Rev. O. F. Snell, recently Rector of Sheffield (Tas.), died on Monday, October 22, in a Melbourne private hospital. He started his ministry in Victoria in 1902, when he was deacon in charge of Beech Forest, and was subsequently stationed at Beac, Kingston, Ballarat North, Brown Hill and Renmark. In 1925 he took charge of the Sheffield parish, Tasmania. Mr. Snell has been living in retirement at East Melbourne for the last few years. He has taken an active part in the work at Holy Trinity there, both as Churchwarden and as Sunday School teacher.

The King has approved the appointment of the Right Rev. C. E. Curzon, Bishop Suffragan of Stepney, and rector of St. Margaret, Lothbury, London, to the Bishopric of Exeter, vacant by the death of the Right Rev. Lord William Cascoyne-Cecil, D.D. The new Bishop of Exeter, who is 58, is the son of Mr. Edward Curzon, of Kensington. He was educated at Lancaster Grammar School and Christ's College, Cambridge, where he won a Tancred studentship in Divinity in 1897, and graduated, taking a second class in the Classical Tripos, in 1900; and at Salisbury Theological College. He was ordained in 1901 and held a curacy at St. Andrew's, Fulham, until 1906. From 1906-8 he held secretarial posts in the Additional Curates Society. From 1908-16 he was vicar of St. Oswald, Mill Houses, Sheffield, and of Coole from 1916-20. He was secretary of the London Diocesan Fund from 1920-26 and curate of St. Margaret, Lothbury, from 1925-26, in which year he was appointed vicar of St. Barnabas, Kensington. In October, 1928, he succeeded Dr. H. Mosley, who was translated to Southwell, as Bishop of Stepney and as rector of St. Margaret, Lothbury. He married in 1903 May, daughter of the Rev. E. O. Vincent, and has a son and a daughter.

We extend our deepest sympathy to the parents and family of the late Mr. Ken Beatty, assistant accountant in the Diocesan Church House, Sydney, whose sudden illness and subsequent death came as a great shock to the diocesan authorities. He was only 22 years of age, and had proved a devoted and painstaking official, very capable and obliging. He was Sunday-School superintendent at St. Thomas', Auburn, and rendered much valued service in the mother parish of St. Philip's, Auburn.

The Rev. E. A. Salisbury, lately Rector of Mudgee, and Archdeacon in the Diocese of Bathurst, has been appointed Chaplain of Christ Church, Rio de Janeiro, and Archdeacon in Brazil.

The Church in the United States of America mourns the death of one of its most genial Bishops, the Right Rev. Dr. Thomas F. Davies, of Western Massachusetts. He was sixty-four years old. He came of an episcopal family. His father was at one time Bishop of Michigan. Educated at Yale and the General Theological Seminary, he became rector of All Saints', Worcester, Mass., the largest parish in the diocese which elected him its Bishop. Consecrated in 1911, when less than forty years of age, he has presided over a diocese partly industrial but mostly rural. There is a good story told about him. He was a frequent visitor in England. After his



Bishop of Ballarat Consecrated.

THE Very Rev. William Herbert Johnson, formerly Dean of Newcastle, was consecrated as Bishop of Ballarat in St. Paul's Cathedral, Melbourne, on St. Simon and St. Jude's Day, October 28. The Metropolitan of Victoria, Archbishop Head, assisted by seven bishops of the province, conducted the service. The cathedral was crowded with clergy and members of the Church.

The ceremony was completed on Friday last at Ballarat, where Bishop Johnson was enthroned in Christ Church Cathedral.

The service began with two processions from the chapter house to the cathedral. In the first procession, the Cross-bearer and his attendants were followed by the cathedral choir, clergy from the Ballarat diocese (including the Ven. Archdeacons Morgan, Paylor and Best, and Canons of Christ Church Cathedral), and about 100 members of the clergy of the diocese of Melbourne. They were followed up the central aisle by a procession of bishops and attendant clergy to their appointed places.

first Lambeth Conference, so he once told some of us, he went back to his New England diocese determined to wear a Bishop's apron, which he thought a dignified garment worthy of introduction into the United States. He wore it there only once. While he was waiting for a train, he was coolly looked over by a commercial traveller, cigar in mouth and bowler hat pushed back. Finally, "the gent" came over, took hold of Dr. Davies' apron by the edge, and shook it, and said, "Say, bo, what's the big idea?"



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The Flowing Tide.

UNDER the above felicitous title, the British and Foreign Bible Society has issued its 1936 Popular Report. It is a booklet of surpassing excellence, as attractive as ever, and calculated to cheer and inspire any and all of those fortunate enough to have it to read!

We understand that the report is the product of Rev. J. A. Patten, the Society's Literary Superintendent. The prologue, admirably conceived, follows with rich conception and phrasing the title of the report. The writer shows how the history of the Church is marked by tides, waves of the Holy Spirit's influence, culminating, so far as England is concerned, in the production and circulation of the English Bible and the Evangelical Revival.

In the succeeding chapters the flowing tide of translation of the Scriptures is traced from the early centuries to the present day. We are reminded of the work of Caedmon, Wycliffe, Erasmus, Tyndale, Coverdale; and the multiplication of the editions of the English Bible is illustrated by the record that "between 1525 and 1556 no fewer than forty large editions of Tindale's New Testament were published; six editions of Coverdale's Bible were issued between 1535 and 1553; four editions of Matthew's Bible between 1537 and 1551; seventeen editions of the Great Bible between 1539 and 1569; and 140 editions of the Geneva Bible and New Testament between 1560 and 1644."

The influence of the Bible upon the writings of Shakespeare, Bunyan, Milton and Sir Walter Scott, and on everyday life, is adduced, and the author goes on to review the flowing tide of the more recent translations, bringing the number of languages up to 705, and to tell the details of the translation of the later additions to the list. Two very interesting chapters tell of the Flowing Tide of Distribution and the Flowing Tide of Blessing. In the matter of distribution, the British and Foreign Bible Society depends very largely on the work of its splendid army of colporteurs. The narratives of their work are always full of thrilling interest and afford wonderful proofs of God's guiding and prospering Providence. In the present volume we have many such instances. The growing interest of Jews and Mohammedans in the message of the Book is strikingly recorded. It is well to know also that 243,000 copies of the Scriptures or Portions were sold in Italy last year, and that in Japan one colporteur effected the sale of 39,000 in the twelve months. In one Mohammedan country a mullah cheered the heart of a colporteur by saying: "I have been making your work difficult, but am glad to say that the teaching of this book has caused me to think well of you and your work, and you may look on me as a friend." In many cases the colporteurs came across those who had

purchased copies several years ago and had been converted to God thereby.

Summarizing the Society's record for the year, Mr. Patten writes: "Nothing has stayed the onward march of the Bible—no opposition, no persecution, no indifference, no hardship, neither famine nor flood have availed to turn the Bible Society's servants back from their God-given work. From every land comes the cry of victory. So much for the work abroad: it is matched in enthusiasm, sacrifice, and achievement by the work at home? It is unpleasant to relate unpleasant facts, but they must be faced. Has the Bible Society the wholehearted support of the Churches? The annual meetings of many of our auxiliaries is a sufficient answer. Usually the number of people attending is small; the interest shown sometimes appears to be tepid; and the financial response is not what it ought to be. . . . This state of things is reflected in the downward trend of income from the Home Auxiliaries. The question arises: Is the flowing tide of enthusiasm and achievement which characterizes the work overseas, or the ebb tide of indifference which is so common here at home, to win the day? To ask the question is to answer it. It is unthinkable that the Churches, if the matter were put before them, would answer otherwise than that the work of the Bible Society must go forward at all costs, and that they will see that it does. The demands made upon the time and energy of the minister are heavy to-day. Carrying the burden of his own special work, he cannot add much to the load. Many claims upon his sympathies and help from outside his own parish or congregation pour in upon him, and he may be excused if he says that he cannot undertake fresh obligations. Nevertheless, with all that in mind," concludes Mr. Patten, "one does not hesitate to appeal to the clergy and ministers throughout Britain and the Empire for some share of their help in making God's Word known to all men."

Unhappily, the funds of the Society are not as healthy as those responsible would desire. The income for the past year amounted to £372,418, but the expenditure was £393,998, leaving a deficit of £21,580. We are confident that if only this sixpenny volume, which tells of the Bible Society's wonderful work of translating, printing and circulating the Word of God were read by the hundreds of thousands of Christians, the finances of the Society would vastly increase. We must circulate the Scriptures and get people reading them. Under God they will make men and women wise unto salvation by revealing the sin of man and the salvation of God in Christ, but it will also show God's people the importance of meeting the forces of evil which are so rampant and blatant in this modern world.

We referred in our last issue to the recent death of Lord Moynihan. This famous English surgeon often occupied the pulpit, St. Luke's Day and medical missions having a special place in his heart. He was not only a pre-eminent abdominal surgeon, but he was unique among practitioners of such eminence in setting his face against residence in Harley Street and its purlieu. If you wanted to consult him, you either had to go to Leeds or pay the heavy cost of transporting him thence. "It was not that he disliked London," says a writer, for he had hosts of friends there, and whenever he had the chance would dine at the Garrick Club, and sit talking at table for hours after the meal was finished.

Advent Testimony.

HERE are yet three weeks before we enter upon the Advent season, but there are signs that already men are beginning to consider what special message it has for the Church and the world at this solemn crisis in our history. It is right that it should be so, and it is as wise as it is right. If we are to reap the full benefit of Advent teaching it is necessary to prepare for the right observance of the season, lest, coming upon us almost unawares, we miss the full significance of the sacred call. It is inevitable that men's thoughts should turn to questions associated with the Second Advent of our Lord and Saviour Jesus Christ—that "blessed hope" which has ever been the abiding inspiration of all believers—for almost every day's events suggest the question whether the things that are coming to pass are not in themselves the call to the waiting Church. "Lift up your heads, for your redemption draweth nigh." It is profoundly true that it is not for us to know the times and the seasons; but, as a great Archbishop once remarked, it is certain our Lord will come some time, and He may come at any time. Men do well, therefore, in this great day when God is judging the world, to remind themselves once again of the Lord's own words concerning His coming again, and all that they mean to His believing Church and the unbelieving world.

The world may, and does, continue to say "Where is the promise of His coming?" but the Church, the blessed company of all faithful people, cannot be indifferent. The duty of "watching" has been laid upon the Church in all ages, but it has not always been fulfilled. Can it, even to-day, be said that the Church is in the right attitude towards this great question?

It is much to be desired that our episcopal leaders would more often than they do direct the mind of the Church to the subject of our Lord's Return and its intimate relation to the problems of the hour. The coming Advent season will furnish the opportunity, and we venture humbly to express the hope that they will be at pains to give counsel and direction concerning the wisest and most profitable way of spending it. In the November issues of Diocesan Magazines we have come upon letters from some of the Bishops who are evidently alive to the greatness of the occasion. We remember the first Bishop of Chelmsford, Dr. Watts Ditchfield, in the past, insisting that "not even in the days of the Church at Thessalonica was it more important that Christian people should realise the full meaning of the clause in the Creed, 'From thence He shall come.'" And he asked the pointed question whether, when our Lord shall return He will find us not only watching, but fulfilling His last command? "These," he added, "are solemn times, so solemn that we dare not concentrate on anything which is not of the first importance." The warning is needed to-day. The words are of wide importance still, for it is unhappily true that the Church is far too ready to concentrate on things which are not of the first importance, with the result that the Church's life and witness become feeble when they might be strong. Closely linked with the Advent thought is the call to service. On the last day of this month we commemorate St. Andrew,

DEATH OF THE GOVERNOR OF NEW SOUTH WALES. IMPRESSIVE TRIBUTES.

Citizens in all walks of life in the State of New South Wales are mourning the loss of their Governor, Sir David Murray Anderson. He had only been three months in office, but long enough to give people some conception of his sterling qualities, his powers of administration, and his personal charm. Much sympathy has gone out to Lady Murray Anderson in her sore bereavement. Her quiet heroism and steadfast devotion to duty during His Excellency's illness and subsequent death have made a deep impression. Sir David Murray Anderson had had a very distinguished career in the British Navy, in the work of the League of Nations, and afterwards as Governor of Newfoundland. For his services, many decorations, apart from British honors, were conferred upon him by foreign Governments. Among these were the Order of St. Anne of Russia, the Order of Danneborg, the Order of the Brilliant Star of Zanzibar, and the Order of the Rising Sun. His British Honours were: M.V.O. in 1910, C.M.G. in 1918, C.B. in 1923, and K.C.B. in 1930.

Following his lamented death, which came with tragic suddenness in the early hours of Friday, October 30th, the body was removed to St. Andrew's Cathedral on Saturday morning, October 31st. Prior to leaving Government House, the Archbishop of Sydney conducted a brief service and was in time at the Cathedral to receive the body, which had been drawn on a gun carriage by men of the Navy. Many distinguished officers were present. The service which His Grace conducted was very simple, yet deeply impressive. On Monday, November 2nd, the Cathedral was crowded for the Funeral Service, with many leading citizens and public men. It was a wonderful tribute and never to be forgotten. Thousands of people thronged the precincts and nearly lining the streets as the cortege moved from the Cathedral to the Chapel at Bishops Court, where the coffin will remain until shipped to England for interment. During Saturday, Sunday and Monday the body lay in State in the Cathedral, members of the Air Force, the Military and the Navy on guard in turn. Thousands passed by in seemingly endless queue. The Governor-General (Lord Gowrie) was present at the Funeral Service as the King's personal representative.

languages and dialects in which the Bible Society has published or circulated the Scriptures. Of these no fewer than eleven are for Africa, one is for Europe, and one for Oceania. The New Testament has been issued for the first time in six new languages, an unusually large number for one year. As a rule the process of supplying the Gospels in native languages has reached a mature stage before the demand for the whole New Testament is made and met. There was one complete Bible, in Slovak. At the foundation of the Bible Society in 1804, portions of Scriptures were available in only about seventy languages. To-day the total stands at 705. "For a century and a third the work of Scriptural translation has gone forward steadily and consistently," says Mr. Patten, "and who can set limits to it in the years that lie ahead?"

Bible Society's Annual Report.

LAST year the work of the Bible Society showed remarkable progress. The list of languages into which the Word of God has been translated has reached the 705 mark.

Last year 11,686,131 volumes of Scripture were circulated, a figure that has only twice previously been exceeded. This was made up of 1,058,966 Bibles, 1,247,518 New Testaments, and 9,379,647 portions, an advance of 715,522 copies over the previous year. A particularly satisfactory feature was the fact that the increased demand came not merely from one quarter of the globe, but from all quarters. In Europe the increase was 147,000 books; in Asia, 193,000; in Africa, 34,000; in South America, 2,000; and in the British Empire, 26,000. During the past year thirteen new versions have been added to the list of lan-

Charles Simeon Centenary.

THE arrangements which Evangelical Churchmen in England are making for the due celebration of the centenary of the death of Charles Simeon promise to be not only worthy of the occasion, but fruitful in all that makes for spiritual evangelical religion. The celebrations will extend over the week November 13 to 22, and will be held in Simeon's Old Church, Holy Trinity, Cambridge. The gatherings and speakers have been so planned, that all the aspects of Simeon's work will come before those who gather.

Charles Simeon was a Fellow of King's College, Cambridge, and Vicar of Holy Trinity from 1782 to 1836, being in harness almost until the day of his death on November 13 in that year.

The celebrations will commence on November 13, the hundredth anniversary

of Simeon's death, with a commemoration service in Holy Trinity Church at 3 p.m. An introductory address will be given by the Bishop of Ely (Dr. Heywood), and this will be followed by a sermon by the Bishop of Worcester (Dr. Perowne) on "Simeon and the Evangelical Revival." On Sunday, November 15, there will be celebrations of the Holy Communion at 8 a.m. and 12 noon. At the morning service at 11 a.m., the Rev. C. J. Morton, Rector of Hackney and a former Vicar of Holy Trinity, will preach on "Simeon and the Parish." At the evening service at 6.45 p.m. there will be a sermon by the Very Rev. E. W. Mowll, Provost of Bradford, on "Simeon the Evangelist." From Monday to Friday, there will be a service each evening at 8.30 p.m., with addresses by the Rev. H. Earnshaw Smith, Vicar of All Souls', Langham-place, on "Simeon and Personal Religion"; by the Rev. C. M. Chavasse, Master of St. Peter's Hall, Oxford, on "Simeon and his love for the Bible"; by the Bishop of Truro (Dr. Hunkin) on "Simeon and the University"; by Prebendary Wilson Cash, General Secretary of the C.M.S., on "Simeon and the Unevangelized World"; and by Prebendary F. E. Murphy, Chairman of Simeon's Trustees, on "Simeon and Patronage." The celebrations will end on Sunday, November 22. On that day there will be celebrations of the Holy Communion at 8 a.m. and 8 p.m. At the morning service at 11 a.m. the sermon will be preached by the Archbishop of Canterbury on "Simeon and the Church of England," and at 6.45 p.m. the Bishop of Croydon (the Right Rev. Edward S. Woods), another former vicar of Holy Trinity, will preach on "Simeon and Ourselves." Most appropriately, the final service will be Evening Communion at 8 p.m.



NEW SOUTH WALES.

Diocese of Sydney.

"CHURCH RECORD" SALE OF WORK.

The "Australian Church Record" Annual Sale of Work will be held in the Chapter House, St. Andrew's Cathedral, on Tuesday, November 24th, 1936. Official opening at 2.45 p.m. by Rev. T. C. Hammond, M.A. Sale open from noon to 5.30 p.m. Luncheon 1/3 from noon to 2 p.m. Gifts in money and Contributions in the way of goods for the stocking of the stalls may be sent to Mrs. Bragg, c/o the A.C. Record Office.

BIBLICAL EXHIBITION IN SYDNEY.

Following upon the arousing of much interest in other States of the Commonwealth, the unique Biblical Exhibition, of which Mr. Walter J. Beasley is Director, is now in session at the Assembly Hall, Margaret Street, Sydney. It concludes on November 21st.

The Exhibition includes a collection of enlarged photographs, curios and antiques collected during the Director's extended tour of Mesopotamia and Palestine. In addition, there are motion pictures and other means of demonstration throughout each of the sessions. A number of well instructed guides enable the correct apprehension of various exhibits to be appreciated.

Being the first time that such has been brought to the people of Sydney, the interest and absorbing features of this Exhibition are commanding the attention of Sunday-School teachers, leaders and church workers.

Scenes of archaeological, historical and prophetic interest are arranged in a way at the Exhibition as to prove of inestimable worth to all visitors.

Sunday-School competitions have created much interest, and thousands of scholars in Sydney have enthusiastically undertaken the same. Many prizes are being offered; including some lamps guaranteed to be two thousand years old.

One thing that such a fascinating and unique Exhibition should do, is to give to those who attend a clear idea of the wonderful achievements made by archaeological science and the spade of the excavator.

The office of the Sydney Biblical Exhibition is c/o Open Air Campaigners, Wingello House, Angel Place, Sydney.

C. OF E. BOYS' SOCIETY.

A party of 30 Sydney members of the C.E.B.S. travelled to West Maitland for the week-end October 3-5 as the guests of St. Mary's and St. Luke's branches, West Maitland. Revs. D. McCulloch, C. W. J. Gumbey and J. Carlos Stretch were very kind hosts, and gave the Sydney party much of their valuable time. We will ever remember, too, the tirelessness of Will. Taylor, Diocesan Secretary, and a host of other good friends, particularly the parents. Many lasting friendships were formed, and a most enjoyable time was spent in this large agricultural and commercial centre. The Mayor of West Maitland and the Lord Mayor of Newcastle kindly gave the party civic receptions, while the Lord Bishop of the Diocese conducted a short service for the party in the Warrior's Chapel, Christ Church Cathedral, prior to

our departure for Sydney on Monday. Who will ever forget this simple act of worship in this renowned chapel? The party visited St. Alban's Boys' Home and St. John's College, Morpeth. Both proved most interesting and were indeed a revelation to many.

Victorian Visit to Sydney.

A party of 40 Victorian members will arrive in Sydney on 27th December, leaving Sydney again on either the 8th or 9th January. Sydney members are out to return the hospitality given them last January in Melbourne.

CHURCH MISSIONARY SOCIETY.

M.S.L. ANNUAL MEETING.

The Annual Meeting of the Missionary Service League will be held in the Chapter House, Sydney, on Monday, 16th November, at 7.45 p.m. Chairman: His Grace, the Archbishop of Sydney. Speakers will include Miss K. M. Boydell, of Japan. There will be a Tea at 6 p.m., in the lower hall.

The annual C.M.S. Holiday Summer School will be held at "Stratford," Lawson, Monday, Dec. 28 to Monday, January 4 next. The Bishop of Central Tanganyika will preside; the Rev. T. C. Hammond will give the Bible readings, while the speakers will include Bishop Pilcher and Miss K. Boydell.

SOCIAL PROBLEM COMMITTEE.

The Social Problem Committee held a gathering in the Chapter House on Monday, October 5. The speakers were Mr. Wood, of Sydney University, who spoke on Democracy in Europe, and the Rev. Dr. Micklem. The latter appealed for the adoption by the Church of a stand for the "ultimate rights of man," and a determination to free itself from the shackles of any prevailing social order.

Dr. Micklem said that the primary demand of religion was that in every sphere of life human interests should be given their priority of place and always be paramount. Any order of life, industrial or otherwise, must stand up to the condemnation of religion, if religion subordinated those human ideals to the demands of vested interests.

"The Church must not allow itself to be so fully identified with the existing industrial order that it loses its freedom to judge that order," Dr. Micklem added. "It has been said by a prominent man in this city that the Church stands or falls with the existing capitalist order. It seems to me that the Church must stand self-condemned if it is so bound to the existing system as to preclude the possibility of its judging, and, if necessary, denouncing that system. There is such a thing as the Church losing its soul in order to gain the world. The Church has a great deal to live down in this respect."

Dr. Micklem criticised the modern competitive system in industry, which, he said, led to antagonism and war.

THE KING'S SCHOOL.

Cadet Corps.

The Kings' School Cadet Corps, which is the oldest corps of its kind in Australia, and the second oldest in the British Empire, held its first review and inspection at the school, Paramatta, last week. The corps has been in existence for more than a century.

There were 180 cadets on parade, and the review was attended by a large gathering of the relatives and friends of the schoolboys. The corps is attached to the 5th Infantry Brigade, and was inspected by the commanding officer of the brigade (Colonel A. C. S. Holland), who congratulated it upon its steadiness and generally smart appearance. He referred to the review as a unique occasion in the history of the school. Colonel Holland, who had with him Major R. F. Martin (the brigade-major) and Captain Humphrey-Knight, took the salute at the base, accompanied by the headmaster (Rev. C. T. Parkinson). The corps is commanded by Captain A. C. McCounell.

The manoeuvres opened with a parade in review order to the music of the corps' band. Following the inspection, the various squads gave realistic displays. Two 18-pounder field guns, drawn by tractors, entered the arena, and were rapidly unlimbered and fired. The infantry attacked an "enemy" strong-post with a liberal use of rifle-fire, rifle grenades, machine-guns, and smoke bombs. There were ambulance and signalling demonstrations. A well-carried-out ceremony of the Changing of the Guard concluded the programme.

CHURCH OF ENGLAND FELLOWSHIP.

Some 31 young people spent a very enjoyable and profitable week-end over the Eight-Hour Day holiday at Wilberforce under the auspices of the Church of England Fellowship, Diocese of Sydney.

The Study Subject was "The Faith that Works." The subject was discussed in small groups during the morning, after having first been opened up by a Bible Reading conducted by the Rev. W. G. Coughlan, B.A., followed by private study.

Morning and Evening Devotions were very helpfully taken by different members of the Fellowship.

The Evening Talks were given by the Rev. Gordon Smea, dealing with the "Kingdom of God," linking up with the morning studies.

All realised that they were pledged to a task, "Thy Kingdom come . . . on earth," which could only be consummated through obedience to the Laws of the Kingdom, both individually and socially.

PACIFIC AREA STUDENT CONFERENCE.

Two of the students, who represented the Australian Student Christian Movement at the Pacific Area Conference of the World's Student Christian Federation, returned to Australia early this month—Miss Margaret Stuckey, of the University of Melbourne, and Mr. Frank Whyte, of the University of Sydney. A third, Mr. J. C. Alexander, of Melbourne, who is taking part in an international S.C.M. tour of a number of American Colleges, will return to Australia in December, while Mr. S. D. Lade, formerly Travelling Secretary of the Australian Student Christian Movement, has gone on to London for further study.

The Conference was held at Mills College, San Francisco, and was attended by some 150 representatives from Australia, Canada, China, Hawaii, India, Japan, Java, Korea, Mexico, New Zealand, Philippines, and U.S.A. Germany, Holland and Great Britain were also represented among the Conference leaders. The Conference lasted for eight days, and for a large part of the time was divided into six Commissions, which towards the end of the period reported to the full Conference. The subjects discussed in these Commissions were The Christian Message, The Contribution of Missions, Christian Students and International Understanding, Christian Students and Race-relations, Christian Students and Social Justice, and Christian Students and The State. The Conference speakers and leaders included Mr. Francis P. Miller (Chairman of the W.S.C.F.), Dr. W. A. Vission't Hooft (General Secretary of the W.S.C.F.), Dr. T. Z. Koo, of China, Miss Sara Chakko, of India, and Rev. Walter Horton, of U.S.A.

One of the great features of the Conference was the interchange of thought between students of widely differing tradition and outlook, in the fellowship of a Christian community. An outstanding instance of this was the way in which Japanese and Chinese representatives discussed together the causes of conflict between their respective nations, and considered what they as Christians could do in the cause of reconciliation.

A published report of the Conference, containing a number of the addresses and reports of the Commissions, will be issued shortly, and will be available from the office of the Australian Student Christian Movement, 182 Collins Street, Melbourne.

TRIP TO VICTORIA.

Christmas School Vacation.

C.E.B.S.

The Melbourne Executive of the Church of England Boys' Society has organised a series of camps for Anglican boys during the long school vacation. These will be for city, country and interstate boys, and will be held at the Society's permanent camp site at Frankston, Victoria. A party of N.S.W. boys will be leaving Sydney about 8th January, and will be given a week's holiday in Melbourne city, followed by ten days at Frankston. This will be in conjunction with the camp arranged for Melbourne city junior boys.

Any N.S.W. Anglican boy, not necessarily a member of the C.E.B.S. aged 14 years or under, may join the N.S.W. party, which is being organised and conducted by Mr. Harry Thorpe, S. John's College, Morpeth, N.S.W., on behalf of the Provincial Council of the Society. A descriptive pamphlet with registration form may be had on application.

The Frankston Camp is valued at £6000 and is situated about 30 miles from the capital. Complete with tennis courts, sports arena, concrete buildings, hall and chapel, and all modern conveniences, besides being close to the beach, it is the Mecca for all Victorian Anglican boys throughout the year.

Owing to the success of the visit of the first N.S.W. contingent of Anglican boys to Victoria last January, a party of 40 Victorian boys is to arrive in Sydney on 27th December. These are to be the guests of Sydney members of the C.E.B.S. and the N.S.W. party will travel with the Victorians from Sydney to Melbourne when they return on 8th January.

The total cost, Sydney to Sydney, for the 16 days tour, including all fares, sightseeing and accommodation, will be £3/15/-. N.S.W. country boys will add their return fares to Sydney to this amount.

Diocese of Armidale.

Dedication of the New Chapel of St. Michael and All Angels at the New England Girls' School, Armidale.

This beautiful building, standing in the lovely rural setting of the spacious grounds of the school, was erected to the Glory of God, and in memory of Florence Emily Green, Foundress of the New England Girls' School, and on the afternoon of Tuesday, 29th September, was dedicated, during a most impressive service by the Bishop of Armidale.

It is cruciform in plan, but the Sanctuary and transepts, instead of being rectangular, are apsidal, having some eight faces round the walls, giving almost a semicircular effect in each recess.

It is of dark toned brick, the coursing of which has been designed to produce a pleasing architecturally ornamental effect. The hammerbeam roof provides a loftiness frequently lacking in many churches, and in the apses produces a very fine vaulted effect, which is enhanced by the lines and grill work cut in the celotex ceiling. The exterior of the roof is covered with copper.

The pipe organ by Whitehouse of Brisbane, is of the most modern type, being all electrically controlled, and possesses a fine tone.

The building was erected by Messrs. Davis & Sons of Newcastle, under the supervision of Mr. Taylor of Armidale, and to the plans of Architects, Messrs. F. G. & A. C. Castle-den of Newcastle.

The furnishings which are all of Queensland silky oak, were designed and executed by the well known Sydney firm of Messrs. Fredk. W. Todd & Sons, who achieved something of a record in completing it all in a very limited time.

The Ven. Archdeacon J. Forster writes: "We did not think it possible we could have it all done in time, and yet it was, with no sign of hurry about the workmanship. The whole Chapel looks beautiful, and persons without number spoke to me after the Service, expressing their delight at the beauty of the furnishings; the carved Crest on the Bishop's Chair is a little gem."

The Holy Table, enriched with wheat and vine carvings, is in memory of Margaret Egerton Murray, M.A., Headmistress 1907-13, who departed into Rest, 5th April, 1935.

The Reredos was the gift of the Old Girls of the School. The Credence Bracket and

Altar Lectern Desk, the gifts of the teaching staff.

The Bishop's Stall is the gift of the present girls of the school. The other furnishings comprised Clergy Stall; Glastonbury Chair and Desk; Pulpit; Font with chromium plated bowl, and cover mounted with artistically wrought metal fittings; two Hymn Boards, delightfully carved with a grape vine pattern; and offertory plates.

VICTORIA.

Diocese of Melbourne.

RECENT DIOCESAN SYNOD

Important Resolutions Synod.

SYSTEMATIC GIVING.

"That this Synod recognises the need of more definite guidance for members of the Church in the matter of systematic and proportionate giving, and hereby appoints a Committee to formulate a principle of obligation based on the teaching of Holy Scripture and the practice of the Church. The Committee shall consult the Rural Deaneries and report to the Archbishop the result of its deliberations for his approval. The findings of the Committee may be promulgated by the Archbishop at his discretion."

C.E.M.S. Junior Section.

"That this Synod notes with pleasure the intention of C.E.M.S. to develop the recently-formed Junior Section of the Society, comprising young men from 18 to 25 years, and welcomes such concentration in the parishes."

Co-ordination of Youth Work.

"That the time is ripe for a re-consideration of the youth work of the Church within the diocese, and that a committee with power to add to its number, be appointed to examine the possibilities of greater co-ordination of the forces interested in youth and to report to Synod."

Missionary Call.

"That this Synod commends the efforts now being made to free its missionary organisations from accumulations of debt which prevent the Church at home from giving an adequate response to the call of the mission field. And to this end Synod endorses the appeal of the A.B.M. and C.M.S. for increased support, and specially commends the Temple Day to be held in the Cathedral on Tuesday, November 10, for C.M.S."

C.E.B.S.

Archdeacon Herring presented the report of the Church of England Boys' Society. The year had been one of consolidation. The Society had a four-square programme that met the needs of boys between the ages of 8 and 18.

He commended the Frankston Camp for its far-reaching influence. There were now 70 branches in the diocese and over 1,000 members. Provision should be made in theological colleges for training ordinands in youth work.

The Society was now 23 years old. It bridged the gap between the boyhood and manhood of the Church. It catered for the spiritual, mental, social and physical side of the boys' needs. There was a great lack of lay leaders in the Church. These should be produced in the Society.

C.M.S. TEMPLE DAY.

The Church Missionary Society (Victorian Branch) is anxious to liquidate its heavy bank overdraft. Through the years of depression there has been a diminishing income and that in the face of greater and greater demands from overseas missionary fields.

In order to clear away the debt, the C.M.S. in Victoria will hold a Temple Day in St. Paul's Cathedral, Melbourne, on November 10, and it is hoped that a wide and liberal response will be made from this diocese. The objective of the Temple Day is the clearing away of all the liabilities, viz., £11,000.

The project was discussed at the recent Wangaratta Synod, and though most of the clergy there are supporters of the A.B.M., they yet unanimously agreed that some gift should go from each parish to help the C.M.S. which will show their sympathetic

interest, and be an acknowledgement that the field is one, as the harvest will be, and as the Lord of the harvest is. Wangaratta gives us a splendid lead, shall we not follow it? Indeed, the whole movement is being taken up with enthusiasm and the Federal Commissioner, the Rev. A. R. Ebba, is giving his time to it. It is hoped that at least 10,000 people will participate and that they will come to the Cathedral on Temple Day for private prayer, and to make their personal offerings to God. If this is not possible, offerings can be sent to the C.M.S., Cathedral Buildings, Melbourne, for presentation in the Cathedral on Temple Day.

All supporters and friends of the Society remembering its fine record of past years and in view of the clamant calls of the non-Christian world for new workers, are asked to begin at once to lay aside their offerings so that the objective of Temple Day may be realised, and thus clear the way for new workers to be sent out.

Much prayer, individually and in groups in homes and in parishes, is being offered for the entire removal of this crippling influence of indebtedness.

VISIT OF BISHOP OF DORNAKAL.

There was a large gathering in the Chapter House on Monday evening last to listen to the message of the Right Rev. V. S. Azariah, LL.D., Bishop of Dornakal, South

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India. The meeting was convened at the request of the Archbishop, who presided and introduced the visitor.

Bishop Azariah told a most interesting story of the work in his diocese, and, indicating that the India of twenty years ago is not the India of to-day, he proceeded to tell his hearers of the changes that had taken place in the national outlook and in the response of the outcaste peoples to the message of the Gospel. He stated that the changed lives of these people had had a marked effect upon many Indians of higher caste, who had themselves become inquirers and ultimately Christian believers. The Bishop indicated a steady and almost astounding increase in the number of Christians in his diocese, and told how many Indians were serving their own people as leaders in the Anglican church.

Earlier in the evening the Bishop was entertained at tea by a representative gathering of members of the Church Missionary Society, when His Grace the Archbishop presided. The Bishop spoke briefly with particular reference to the work of the C.M.S. in his diocese. He stated that his father had been a worker in connection with the Society, and that he himself had received his school and college training in the same connection. The Rev. A. R. Ebbs, Federal Commissioner, expressed the thanks of those present to the Archbishop for presiding and to the Bishop for his address.

Diocese of Bendigo.

RECENT DIOCESAN SYNOD.

Motions Passed.

"That as the children are the life of the Church and as there is great need of a link between the Sunday School and the Church, Synod urges that in every Church, large or small, a children's corner be established wherever practicable, and older children periodically given an active part in church services and that in Sunday Schools and all Church day schools special aim should be made to give our adolescents a bias towards service to the Church as the highest ambition of life."

"That in view of the general desire of the youth of to-day of both sexes for recreation and sport of various types, the Church makes special endeavour to provide means and opportunity for the same under wholesome conditions, Synod being of the opinion that there is no inconsistency in associating all properly conducted sport and recreation, including dancing, with the church and with prayer and thanksgiving. Synod is also of opinion that the Church should actively demonstrate its sympathy with the young in all their legitimate progressive ideas and aspirations."

"At the same time Synod considers that the Church should be entirely outspoken in condemning and issuing a deep cry of warning as to the inevitable results of some of the so-called amusements and recreations of many of the youth of to-day, especially indulged in by educated youth whose position in the social life of the community gives them a far-reaching influence whether for good or ill."

"That this Synod deprecates the present day tendency to condone breaches of the law as exemplified by the State-wide operations of starting price bookmakers, and calls upon the Government of the day, both Federal and State, to issue instructions for a greater and stricter supervision of their activities with a view to removing the evil."

"That believing that there are many God-fearing men of upright life and noble character who nevertheless seldom or never attend the services of the Church this Synod calls upon the Church of England Men's Society branches throughout the diocese to use every endeavour to ascertain the causes of this absence and report the result to next Synod with a view to action being taken to overcome any real hindrance that may be in the Church's power to deal with, and generally to secure the active co-operation of all right-thinking men of high ideals and character in the work of the Church, the highest and most needed work in all the world."

"That this Synod urges the great necessity for the laity to be given wider opportunity for service and greater responsibility for the work of the Church and to this end further urges that persistent endeavour be made to form branches of the Church of England Men's Society and Boy's Society or other similar organisations in association with every Church in the Diocese. Synod further stresses that it is essential that the responsibility for the functioning and conducting of each branch after formation be thrown wholly upon the lay members, the clergyman to be simply the Chaplain, as the Constitution of the C.E.M.S. lays down for that Society."

QUEENSLAND.

Diocese of Carpentaria.

THE BISHOP'S LETTER.

The Diocese is going through one of its periods of depression as you will notice when you read the official announcements. We are now very short of staff, especially on the missions. In October we expect a priest from England to fill the vacancy on the Torres Straits Mission staff. There have been offers of service by priests in Australia for vacancies in the work amongst the white people in the diocese, but no offers have come for work on the aboriginal missions.

Most of this quarter was spent in the Northern Territory. Our congregations are growing at Darwin and Alice Springs; at both places there were a good number of persons confirmed. At Alice Springs, for the dedication of their Church we welcomed some visiting clergy from the Diocese of Willochra and our own parishioners joining in from over 200 miles distant to be present at the dedication. On my return from the Northern Territory, I gave Confirmation at the Cathedral and at Cowal Creek before proceeding to the Lockhart River. The population at the Lockhart River Mission

has increased very considerably this year; it now numbers 374.

It was with very great grief that we heard the news that the Rev. C. W. Alderson had had to withdraw his acceptance of the bishopric in New Guinea. We welcome the appointment of the Reverend Philip Strong to this post and wish him every blessing in the work that he is undertaking. You will be sorry to know that Bishop Newton has been seriously ill, and though better, he has been ordered to rest as much as possible.

NEW ZEALAND.

Diocese of Auckland.

Marriages.

COMPLAINT BY CLERGY.

The Auckland Diocesan Synod last week passed a resolution directing its representatives to the General Synod to move for the appointment of a commission to consider Church marriages.

"There is too often a total lack of reverence on the part of the congregation," said one vicar. "The situation is appalling to those who have to witness it. There is too often no Church allegiance on the part of those who are married. They come to be married and then they go away. The practice of baptism of those about to be married might also well be investigated, for there are those who accept baptism as a door opening the way to Holy Matrimony."

The divorce of the State ceremony from the Church ceremony might also be investigated, he said. The Church was not there to marry people just as, and when, they wanted. It might also be worth considering whether the Church ceremony should be restricted to communicants.

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The value of the Church Record coming to your home far out-weighs any economy you effect by discontinuing it at this time. Its usefulness to our Cause depends on the steady subscriber. If your subscription is due or overdue, renew it to-day. Thanks.

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To the Editor,

Sir,—As my name is mentioned amongst others in your leading article in the issue 22/10/36, under the caption "Modern Ritualists," I hope it will not be implied that I have given "The Church Standard" permission to identify me with the point of view that is theirs. In matters of belief and practice I believe in the policy of "live and let live," but for myself I am still old-fashioned enough to find the Thirty-Nine Articles a sound bulwark for all loyal Anglicans, and I hope that until something better is offered, to remain steadfast to my ordination vow in this particular.

My only reason for speaking in the recent Synod was because I believed we were attempting to fashion a Constitution that would be too rigid to be of much practical service to the Church in Australia.

However, I should be very sorry to be identified with any desire to take from the Diocese of Sydney that which is hers by inheritance—a strong and deliberate evangelical ministry.

I shall be most grateful if you can find space for this letter.

Yours, etc.,

H. W. BARDER.

St. Michael's,
Rose Bay and Vaucluse.
23/10/36.

TRUTH AND TRADITION — WHICH?

W.F.P. writes:—There have been illuminating expressions of opinion both in Sydney and elsewhere as to the wisdom of the action of the Sydney Synod in rejecting certain proposals and amendments of the Constitution which were passed in 1932.

In your issue of October 8 there were many points clarified but I have wondered whether the fundamental facts on which that rejection was made have been thoroughly understood by your readers.

We have read a good deal about "Catholic" beliefs, "unalterable" standards of faith, "solemn" declarations, that the average layman may ask, What does all this mean?

We all admit that we are living in a rapidly changing environment. There is a good deal of impatience among the younger generation with what they call "Orthodox Irrelevances." They say there are many facts deduced by modern study of the Bible that are crying out for recognition; that there are facts gathered from the field of comparative religion that show what is important and unimportant in Christianity. There is bewilderment at the assertions of modern materialistic philosophy. Even the social and economic chaos has made many a doubtful of the existence of spiritual ideals.

Authority in Religion.

The place of Authority in religion is central to our belief. The human heart cries out for Certainty, for Finality in religion. In these democratic days men generally revolt against Dogmatism of any kind, although strangely enough, we see a revival of it in National Dictatorships in many countries to-day.

The very unrest of the world is driving men into the arms of those who claim infallibility. Hence we see the drift to Romanism on the one hand and Fundamentalism in the Church on the other hand.

Can We Trust the Old Standards?

This is the question that is vital to the life of the Church to-day. What is our answer? I think the great need to-day is to RE-DISCOVER THE TRUTH THAT LIES AT THE HEART OF OUR CHURCH'S CREEDS AND ARTICLES OF FAITH. We need to realise that the great Dogmas of the Church, The Incarnation, Virgin Birth, Atonement and Resurrection are FACTS that have

GROWN OUT OF CHRIST'S LIFE AND WORK. These are the very basis on which our faith is built. To question these or to modify or deny these surely means the wreck of our faith in the Living Christ Who is the Great REALITY. The Words of Jesus Christ are FINAL in matters of Faith. "Heaven and earth shall pass away, but My words shall not pass away." Finality is found in Christ alone. For the Love of God in Christ cannot be transcended.

The Church's Duty.

The Church's duty is to PROCLAIM these facts as truth, rather than define them. The Gospel liberates us from any interpretations that do not "square" with these fundamental facts. Hence the Sydney Synod's desire to have them secure in the Constitution.

This does not mean that the Church will not welcome new light in every sphere. We need courage to-day to perceive new lines in which God may pour out His Grace upon us. But "He cannot deny Himself." So our Faith stands as given to us in the New Testament and preserved by our Church and enshrined in our Creeds and Articles.

CEREMONIAL IN WORSHIP.

The Editor,

Church Record.

Dear Sir,—Much as I hate going into print on any question of ceremonial in worship because, I think, the disadvantages almost invariably outweigh the advantages; and I certainly will not enter into further correspondence on the matter; yet I feel impelled (if I get space) to simply relate a few of the experiences I have had here in the last 18 months, because these have worried me greatly and have not helped my work? We are all very glad to notice that people from the city visit this place in increasing numbers and both my officers and myself do our utmost to induce them to pay a visit to the House of God during their stay with us; but on two or three occasions I have discovered that some of these visitors, who are undoubtedly members of the Church of England, went to worship in the Roman Catholic Church here after they had discovered that I wear a black scarf instead of a stole. If this had been confined to one or two cases or to the same persons each time I would not have taken much notice. They apparently took the wearing of the Stole as a fundamental in worship; I think this is very sad for the enlightenment of the people of so comprehensive a church, and my sole and humble object is to contribute my little mite to the hope that Rectors who favour the wearing of the stole will sometimes explain to their people the simple reason for so doing, so that those people may go out into the world with a better knowledge of such details in worship. In common fairness, not only to the Church, but to the State, that ought to be done, because whether we wear the black scarf or the stole we admit that we are one great brotherhood and I am quite sure that, without a single exception, one of our most ardent desires is to keep the Body of Christ (the church) intact and to stress the fundamentals rather than the incidentals in daily worship. I hope I shall not be misunderstood, for the object of this letter is not to enter into criticism of either the stole or the scarf, for I have not at the moment the time to do that even if I had the ability. Although I invariably wear the black scarf at all services in my own church, yet when I have taken occasional services in city churches in which the stole is always worn I have put it on when requested to do so and when someone supplies it to me, for the sole reason that I have not thought it would be right for me to run the risk of disturbing the mind of even one person, particularly when I am not sure that the people understand that such things are only incidentals. Of course, the Vestment question is a very different one, and my attitude that would be very different.

Very faithfully yours,

G. BROADFIELD WEBB.

A GEM FOR THE WEEK.

Childhood often holds a truth with its feeble fingers which the grasp of manhood cannot retain, which it is the pride of utmost age to record.—Ruskin.



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AMAZING RESULTS LAST YEAR

revealed in Report of C.M.S.'s world-wide work.

Baptisms during year (Adults and Children)	75,415
Medical (In-patients)	66,687
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The Manifesto of the Christian Social Order Movement.

(Continued from page 12.)

4. Increasing economic security must be found for each individual and nation. In the common and planned economic life, everyone must have his proper place and security for all his legitimate needs. Each member must be required to give his contribution to the common life and to get his share of the benefits in exchange.
5. An organised and articulate public opinion is what democracy needs. —Individual opinion is not sufficiently effective.
6. The movement shall not ally itself with any existing political party.—It should concentrate on the widest acceptance of the above fundamentals, being confident that the resulting change of outlook will so transform and clarify the industrial and political arena of thought and action, that the right measures and adjustments will inevitably follow.

Melbourne News and Views.

(Continued from page 3.)

vacated the chair to take part in the discussion. He said "the world was never so conscious of aggressive nationalism as today, and a strong British Empire was the only thing that could say 'No' to the belligerent nations. To condemn an attitude of defence as unchristian would be false to the Christian teaching. Christ had taught that 'greater love hath no man than this, that a man lay down his life for his friends.'" That was surely indicative of defence.

"I may be an unregenerate, but I would like to see the Church of England ensure that all our young men joined the militia." Eventually an amendment moved by the Rev. H. B. Hewitt, "that the Lambeth statement be approved, and that study circles be formed to study the causes of war so that churchmen might be able to take a lead in their removal," was agreed to.

The Church and Communism.

Another debate on the Church and communism was opened by the Rev. F. Maynard, who is a leading Anglo-Catholic. Mr. Maynard appears to have strong communistic leanings. He stated that "on the surface, Fascism seemed to be friendly to religion and Communism opposed to it, but he believed that there was a common ground between Communism and Christianity than most Communists or Christians thought. Several members of Synod joined in the debate, supporting Mr. Maynard. The Rev. W. F. Hart, speaking in opposition, described Communism not as an economic system, but as a creed, which was Anti-God. He warned Synod against being too open minded.

The result of the discussion was another study circle. It did not occur to Synod that the Church already has a definite job, which requires no study circle to discover.

Synod Elections.

Speaking generally, evangelicals, or those who may be considered to have evangelical tendencies, have scored well in the Synod elections.

Of three clergy elected to the Council of the diocese, all are leading evangelicals, while of the three laymen, one has been associated with evangelical movements and the other two are moderate churchmen.

For the clergy discipline board, 1st division, all the elected members are well-known evangelicals, while of the 2nd division, almost the same may be said.

On the Archbishopric election board, Bishop Booth is one, four others are well-known evangelical clergy and one a clergyman who likes to be considered as non-party. The six laymen are all moderate churchmen, two of whom are definite evangelicals. Altogether, the board may be considered to be a satisfactory one.

C.M.S. News.

An outstanding event for the C.M.S. is the Temple Day, to be held in the Cathedral on 11th November. From 7.30 a.m. there will be frequent services in the Cathedral. The main services will be Holy Communion at 7.30 a.m., a service at 10.30, evening at 4.45, and the great Thanksgiving Service at 8 p.m., when the Archbishop will preach. Dr. Floyd has arranged for a united choir to assist in this service. During the day members of various corporate organisations of the C.M.S. have been asked to be present.

Sister Thornton, Miss Crossley, Sister Setford, and Deaconess Weston recently left Melbourne for the field.

Mr. Perriman and Miss Cross have reached Melbourne from the north, and were welcomed in October by the General Committee.

The Rev. and Mrs. O. T. Cordell are recent arrivals from Tanganyika. Deaconess Bethridge has also returned to Melbourne.

The Bishop of Dornakal was in Melbourne for a few days, and while here was entertained at tea by the General Committee of the C.M.S. This was a C.M.S. family gathering over which the Archbishop presided, and at which the visiting Bishop gave an interesting talk. Following the tea, a public meeting, arranged by the Archbishop, was held in the Chapter House. Never before has such a large missionary meeting been treated to so intimate an insight into overseas missionary conditions and problems, for the Bishop was most interesting and informative. He spoke of the great change in the political, social, and religious outlook of India, of the amazing mass movements towards Christianity, and of the inability of the Church in India to cope with the situation.

St. Martin's and St. John's Home for Boys. Severe Criticism.

For some time, apparently, there has been dissatisfaction with the conduct of this

Church Home for boys, which has been under the control of the Rev. Eric Thornton, since its formation in 1921.

A Melbourne paper recently made serious charges against the management, stating that a report had been made to the Archbishop about which no action had been taken. The complaints are serious enough in the effect they must have on all other Church institutions, against which no suggestion of mismanagement has ever been raised.

That the Archbishop does not realise the seriousness of the situation is shown by the reference to the Home in his Synod charge, where he said that the work of the Home was efficient, and spoke of the great debt the Church owed to Mr. Thornton. No one doubts the sincerity of Mr. Thornton, who is a bachelor, but if the charges be true, they suggest his unsuitability for the post he occupies. Discipline is his watchword, while it is suggested by those who know something of the conditions of the Home that more sympathy and understanding are required. There are many complaints, one of which is that boys are severely punished for most trivial offences, in short, for just being boys. The most serious charge, however, comes from a well-known Doctor, Dr. W. S. Laurie, who has for some years been attending the Home. He states that he has frequently complained about the treatment of the boys, and of the insufficiency of the diet. He further states that the development of the boys is below the average, because of this fact. It is also said that the boys are denied the opportunity for sport, and that they are denied the chances of development which should be open to all boys.

Whether the charges are true or false, it was essential that some action be taken, and on 21st October a most influential deputation from the Society for Prevention of Cruelty to Children waited upon the Chief Secretary, Mr. Bailey, to put the matter before the Government. Mr. Bailey stated in reply that he would discuss the position with the Premier, and ask Archbishop Head for a report before deciding what action should be taken. Subsequently the Committee of the Home met and one of its members stated that the charges were not even discussed, being "beneath contempt." That there is some foundation for the charges, however, is proved by the fact that in a statement issued over the signature of the Archbishop as President and Mr. W. J. Roberts as Chairman of the Home, it is stated that several "helpful suggestions" have been made by the Inspector of charities and these would be carried out. The "helpful suggestions" deal with matters which were included in the charges. The Society for Prevention of Cruelty to Children states that it will not be satisfied with anything less than a full inquiry. The Society further states that its charges are based on sworn statements, by the doctor and former attendants and inmates of the Home. The Government has announced that an enquiry will be held.

Moorhouse Lectures.

It has been announced that the lectures will, this year, be given by the Archbishop of Brisbane, Dr. Wand. There will be six lectures, commencing on 25th November.

St. Michael's, North Carlton.

The Rev. F. A. Philbey, vicar of Belmont, has been appointed to the charge of St. Michael's, North Carlton. He will be instituted and inducted by the Archbishop on Wednesday, November 18, at 8 p.m.

St. Michael's, North Carlton, is one of the oldest evangelical parishes in Melbourne. It is one of the industrial districts to which reference has previously been made in the "Record." It is now, in common with other similar parishes, going through a difficult experience. Mr. Philbey is a prominent member of the C.M.S. General Committee, and evangelicals should be well satisfied with the choice that has been made. Mr. Philbey will have a hard task, and we wish him every success in his new parish.

Boys' Society.

The Monthly Bulletin of the Society reveals a considerable amount of activity. Sydney should have an opportunity of meeting some of our boys in the near future. The live chairman of the Society, the Rev. P. W. Robinson, was recently elected by Synod to the Council of the Diocese.

A GEM FOR THE WEEK.

No man is more miserable than he that hath no adversity. The man is not tried whether he be good or bad; and God never crosses those virtues which are only faculties or dispositions; but every act of virtue is an ingredient unto reward.—Jeremy Taylor.

The Manifesto of the Christian Social Order Movement.

At the inaugural meeting of the Christian Social Order Movement, held recently, His Grace the Archbishop of Brisbane (Dr. Wand) being in the chair, the following manifesto was adopted as the basis of the Movement:—

1. It is time to initiate a movement that will make clear the bearing of the Christian message on the present distresses of society.

2. The dominating aim of the Movement must be evangelisation.—It must be for ever made clear that the Kingdom of God does not come by secular uplift, but by personal conversion and re-birth. Secular uplift is a potential menace because it has no eternal standards, and is blind to the deepest wants of human nature. Only those who understand the necessity of conversion and have experienced its power would be of any value to the Movement.

3. Personal piety is not enough.—Under a democracy the responsibility for social evils and injustice rests with the individual, since legislation reflects most faithfully the desires of the majority whenever it cares to express them. The Christian has no right passively to acquiesce in an evil state of things, when, by uniting with other Christians, he has it in his power to build up public opinion which would issue in the necessary remedial legislation.

4. There must be two separate points of attack:

(a) Evangelism for the unconverted. To the non-churchman we must ever present the spiritual background of life. For, until there is agreement on the ultimate purpose and values of life, it is impossible to agree on what kind of common social and economic life we desire to have. It is wrong to start building up the walls of the City that is to be, until there are the clearest understanding that we are building Jerusalem, not Babylon.

(b) Study circles for the converted. To the churchman we must present the economic background of life. It is ignorance of this background that is one of the greatest obstacles to progress. For without understanding of this, it is impossible to have an enlightened Christian public opinion.

5. Definite results should be expected from the two separate attacks.

(a) The unconverted should be brought to see the emptiness of any kind of life apart from God. Even prosperity and a social gospel must be clearly demonstrated to be no substitute for the Bread of Life.

(b) The converted, when brought face to face with the too little understood economic background of life, should concur in five guiding considerations:—

1. That true democracy has yet to be achieved.—Democracy is only just beginning to find expression. At present we have but the political form of democracy, since actually economic and financial interests of sectional groups are highly organised and dominate politics selfishly. Public opinion is so ill-informed and unorganised that it has no power to make the public welfare paramount. The opportunity and task before democracy is, by means of a growing tide of intelligent and organised public opinion, to mould these powerful economic and financial forces to serve the public welfare.

2. That social control is inevitably and increasingly organising our social and economic life.—It is our duty to see that such control is used wisely. Public apathy to this process will result in an unintelligent and soulless bureaucracy. This process of growing social control needs to be wisely guided, but it cannot be checked.

3. We must more clearly understand ourselves to be fellow-workers and sharers in a common social and economic life that is organised and planned as a whole.—The duties of individuals to the common life are just as fundamental and important as the benefits enjoyed. Economic individualism must be replaced more and more by organised co-operation in a common life.

(Continued on page 11.)

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 137. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

NOVEMBER 19, 1936.

[Two issues per month.] 8/- per year, post free 3d. per copy

Contents.

Building a Cathedral.

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"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, Diocesan Church House, George Street, Sydney.

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

Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak.

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Editorial

Warning to Evangelicals.

MANY years ago, long before the Church of the Province of South Africa came into being, Baroness Burdett Coutts gave a considerable sum of money to the Church of England in South Africa for endowment purposes. She was a staunch Evangelical churchwoman, with no sympathy whatever with Anglo-Catholicism and all that it connotes. It is well-known that the teaching in the Church of the Province has always been of an extreme character, sacerdotal to a degree, and in many sections purely Roman. Early this year there was prolonged litigation in the South African courts with regard to this endowment. Certain Church of England congregations there held the view that when the Province of South Africa was set up and declared its independence, it ceased to be the Church of England and therefore was not entitled to the funds from the endowment. In due course the Judge gave his decision on the grounds of the 'cy pres' doctrine that the Church of the Province is the nearest representative of the original recipient of the gift. Therefore he authorised the trustees to pay the income of the endowment of the See of Capetown to the Archbishop of Capetown for the time being. The order was not to be final and irrevocable because at some time in the future the Church of the Province in South Africa may cease to be in Communion with the Church of England, or it may alter its Constitution so as no longer to accept the standards and faith of the Church of England or its ecclesiastical courts may interpret the standards and formulae of the Church of England in a different sense from that in which the ecclesiastical courts

of the Church of England do. All of which is a warning to Evangelical churchpeople of the danger of bequests being used for purposes for which they were never intended, and of which the donors would never approve. It is no wonder that wide-awake Evangelicals in Sydney jib at the proposed Constitution.

"Protestant Lamentations."

UNDER this heading, "The Church Standard," in its narrowness of outlook and "Catholic" obsession expresses cheap sneers at the London "Record" and its confrere in Australia; but of two things we are confident, namely, that these two Evangelical papers are loyal and true to the Articles and formularies of our Church and that they are determined, in season and out of season, to unmask the pretensions and betrayals of the Anglo-Romans in our beloved Church. Not long since, a manifesto was published in England signed by fifty clergymen, which maintained that "the true aim of the Oxford Movement and the only remedy for our present chaos is reunion with the Holy Roman See." It further asserted that the whole Catholic Church "for ever has as its centre and guide on earth, the successor of St. Peter." Does the "Church Standard" hold and desire to teach such doctrines?

Reunion With Rome.

RECENTLY in London, at a meeting of the Society for Promoting Catholic Unity, the chairman welcomed the Report of the Delegation sent by the Archbishop of Canterbury to Rumania on the ground that union with the Orthodox Church can only be effected on the same basis as with Rome, namely, by full dogmatic agreement. He went on to say that the Orthodox and Roman Communions are already agreed on the Sacrifice of the Mass, the Apostolic Succession, and the Seven Sacraments; and it is on this understanding that the Episcopate of Rumania is willing to accept the validity of our Ordination. His chief interest was, however, upon union with Rome. If our Bishops accept the doctrine of the Sacrifice of the Mass held by the Orthodox Church—and it is the same as the Roman doctrine—then one of the great barriers between the Church of England and the Church of Rome is down. He welcomes this because he takes it to imply that the association of the Church of England with Finns and Lutherans, Presbyterians, various Protestant Churches and South Indian sects, is barred. He said further that the Society for Promoting

Catholic Unity is out to increase its membership, but it only wants keen members. They must have an appreciation of the gravity of the present condition of the Catholic Revival. It has advanced to that stage where they have to consider what is its objective and where it is leading. An attempt is being made with powerful support to divert the whole movement into the cul-de-sac of a non-Papal Catholicism, with the result that there is a confusion of issues and diversities of opinion of which those who oppose them are quick to take advantage. It was not thus that the great leader, Lord Halifax, presaged the movement. Let the Catholic-minded Clergy consider whether any other aim than that of this Society can give point to the movement and secure permanence for it. He exhorted them to rally to the cause of this Roman Catholic Unity lest they should lose all that had been gained in the last hundred years.

We ask the editor of the "Church Standard" does his paper stand in with this purpose, and is this the unity he wants at the same terms?

The Pope and Spain.

COMMUNISM is Rome's "red hering" drawn over the trail. Hence the Pope's message to the Roman Catholic Education Congress in Adelaide last week:—

"At a time when the errors of Communism, like an infectious ulcer, are striving to bring war and destruction on a Christian society; when a nation of ancient culture by the spread and contagion of this plague is being done to death with slaughter, but adorned with martyrs—the Holy Father believes that it is timely that by Divine Providence this Congress is held."

This has two purposes. In the first place it is to reassure its own people and in the second place it is to hide its own delinquencies and failure educationally in Spain for hundreds of years. Archbishop Mannix, of Melbourne, supplements it when he makes "a strong plea for Catholics in Australia to assist Catholic refugees in Spain."

"We are living in a time when there is a stand-up fight between Communism and Christianity," he said. "The rock is not going to be blasted in Spain on this occasion. Things are coming right in Spain. The rebels are loyalists fighting for the old Catholic traditions."

How all this can be reconciled with the use of Mohammedan Moors from North Africa in General Franco's army against the Government of Spain it be-