

Arnott's

Famous

Biscuits

**THE CHURCH OF ENGLAND
EVANGELICAL TRUST OF VICTORIA**
Established 1910 and Officially Registered

Public Officer of the Trust and Honorary Treasurer
Mr. F. G. HOOKE, C.A. (Aust.),
31 Queen Street, Melbourne.

Members:
REV. C. H. BARNES, Camberwell.
REV. W. T. C. STORRS, M.A., St. Matthew's
Ep'wan.
Mr. JOHN GRIFFITHS, c/o Messrs. Griffiths Bros.,
Melbourne.
Mr. F. G. HOOKE, 31 Queen St., Melbourne.
Mr. H. J. HANNAH, c/o E.S. & A. Bank, Melbourne.
Mr. W. M. BUNTINE, M.A., Honorary Secretary
Caulfield Grammar School, Melbourne.

Property left by Will, or Gifts towards Christian
Work, may be placed in the hands of the Trust for
Administration.

Telephone: Petersham 75

L. A. TANNER, M.P.S.

DISPENSING CHEMIST

79 NEW CANTERBURY ROAD,
PETERSHAM

Official Pharmacist to The Home of Peace

The Home Mission Society
(Sydney Diocese.)

Assists growing Parishes—crowded City
Parishes—lonely Bush Parishes.
Thinks of the sick and dying by paying
towards Chaplains' Stipends.
Helps the Student to pay his fees, and
would like to do much more.
Make it possible by doing your share in
the great work.

F. P. J. GRAY, Esq., Hon. Treasurer.
VEN. ARCHDEACON CHARLTON,
Organising Secretary.
Diocesan Church House, George-st.,
Sydney.

STATE SCHOOL.
Population in N.S.W.

Interesting figures are now available as
to the present child population of the State
Schools in N.S.W. Approximately 57 per
cent. belong to the Church of England, 13
per cent. to the Methodists, 12 per cent. to
the Presbyterians, 11 per cent. to the Roman
Catholics, and 7 per cent. to other denomina-
tions.

Printed by William Andrews Printing Co. Ltd., 433 Kent Street, Sydney, and Published by The Australian Church Record Limited, Diocesan Church House, Sydney.



Australian Church Record,
Diocesan Church House,
Sydney.

October 12, 1931.

My Dear Boys and Girls,

These are times when boys and girls should learn to work hard, so that when they go out into the world, they will be no "lazy bones," or easy-going people, but earnest and hard-working. This land of Australia does not want drones or schemers or people who look for money and give no worthwhile return.

I heard of a boy who had left school about six weeks. He wanted to leave school, for he had come to the conclusion that it would be far more interesting to go to work and make heaps of money than to be at school learning hard lessons. But generally you find out afterwards that school is not such a bad place, after all. There are many boys and girls who love school a good deal better after they have left it, than they did when they were there. One day this lad saw an advertisement in the paper—"Wanted, a boy," and so he said to his mother, "That's the very thing," and she thought he had better apply for it. So he washed his face, and combed and brushed his hair, and put on a clean collar, and he looked quite smart. When he arrived at the office the master happened to be there, and he was told to sit down. The master seemed to be very busy writing, and for a moment or two he did not look up. "What do you want, my boy?" he said after a time. The boy smiled and said, "I have come to see about the situation. The master looked at him, and his first question was rather a curious one. He said, "What time do you get up in the morning?" Now that was touching a rather tender spot. He did not care about going to bed at night, and in the morning he was always a bit sleepy and kept his eyes fast closed when he should have been up. There was only one morning in the whole year when he did get up early, and that was on Christmas morning, at two o'clock, to see what was in his stocking.

I do not know what answer the boy gave to that question. But the master spoke to him again, and said, "I hope you are a trustworthy boy. You can never be trusted unless you are worthy of trust. Take that pen and piece of paper and write down your name and address, and let me see what kind of

a writer you are." Afterwards the master said, "That's all right; you can start on Monday morning at eight o'clock." The boy thanked him, and off he went, but when he had got about twenty yards he suddenly stopped; he remembered that the master had said nothing about wages. "I hope he does not think I am going to work for nothing," he thought, so he went back to make sure. "Please, sir," he said, "You didn't say anything about wages." "Didn't I?" said the master. "I'll tell you what I'll do; I'll give you what you deserve." In another minute the boy was outside, and he began chuckling to himself, and said, "If I'm going to get the wages I deserve, they're going to be big ones, because I'm going to deserve them." Some older people will tell you that there are many people who seem to get a great deal more than they deserve, both of sorrow and of joy; but I am not thinking of them just now. I am thinking of the best things that life can give you, things that make life rich and beautiful and happy and useful. These things do not come by luck or chance. We sow them and we reap them, just as we always reap what we sow.

Your Friend,
THE EDITOR.

AN OLD CHURCH CUSTOM.

The passing of a former parish clerk (or vergier) in this district calls to mind the powers that these worthies used to possess and exercise. It is on record that a vergier once carried, besides a dog whip, a wand with a fox-brush on one end and a knob on the other. Women sleepers during service were awakened with the brush; men were brought back from dreams to reality by a smart rap on the head with the knob.

The Parish Church records show that the Dursley boys of the seventeenth century were not so perfect in their behaviour at Divine Service that they could be judiciously left to themselves. So in 1657, the churchwardens paid to "John Stockwell, Master Correcter of the boys," six shillings; in 1658, "To Walter Jenkins, for keeping the boys," two shillings and sixpence; and in 1694, "To John Mills, for beating ye boys," three shillings. Let us hope that this "catechizing" was serviceable to the boys in after years.

You know the cat that stays out all night, licks the cream off the milk while it waits for you to open the door to get your morning paper and then rubs itself against your leg and purrs! !

To the Manager,
"Church Record,"
Diocesan Church House, George Street, Sydney.

Please send to address below, he "Church Record" for months. I herewith enclose P.O. to cover the cost. The subscription is 9/- per year, or 4/6 per half year.

Name.....
Address (in full).....

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 16. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper]

NOVEMBER 5, 1931.

[Issued fortnightly.] Single copy 3d. 9/- per year, post free



Bishop of Birmingham and His Attackers.
Evangelicals and the Prayer Book.
Garrisoning the Heart.
General Synod.
Pastoral from the Archbishops and Bishops.
Rally of Sydney Churchmen.
Wayside Musings.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor,
Rev. S. H. Denman, St. Clement's Rectory,
Marrickville, N.S.W., or 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. Bendigo: Rev.
W. M. Madgwick, Eaglehawk.

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

Please report at once any irregularity in
delivery or change of address.

EDITORIAL.

Amateur Economists.

IN an address at Hamilton, a suburb of Newcastle, New South Wales, the Bishop of Armidale (the Right Rev. J. S. Moyes), as reported at length in the papers, made a vigorous attack on our bankers and banking system. Amongst other things, he said, "the banking policy is not for the good of the community, though its return to shareholders may well provoke envy. . . . To-day the bulk of banking was in the hands of a few large joint stock banks, with depositors running into many millions. Shareholders for the most part were ciphers. . . . The immense power wielded by the banks was in the hands of a small oligarchy of rich men."

We quite freely admit ourselves to be amateurs in Economics, but still we try to exercise common sense. We fail to see what point the good Bishop is driving at. The Bishop thinks "the banking policy is not for the good of the community." This may suit Mr. Theodore and the two-up school of economists; as witness the speech a few days later at Balmain. Our own opinion is that but for the Banks and the Bankers our finances at the present moment would be in an absolute state of chaos. Then as to the statement that the "return to shareholders may well provoke envy." This we consider hardly fair. Some of the banks have

already failed, and the shareholders have lost money. Others of the smaller banks are stated on the best authority available to us to be in a precarious condition. Take one of the strongest and oldest of Australian banks—the Commercial Banking Company of Sydney. Their shares could be bought a few weeks ago on any Stock Exchange in Australia almost at par. And even this morning, after the recent general boosting in the daily papers, a share for which £12 was originally paid only brings £14/10/-. These can be bought by anybody—rich and poor alike. When we consider the general advance of Australia during all the years that this Company has been engaged in business, and when we consider the ability and force of the many men who have controlled its affairs, and we now find that the Company is still practically where it was at the beginning, we think the reference to dividend hardly justifiable. In our opinion, it will be a sorry day for Australia when the control of the Banks is handed over to the Professional Politicians. We would rather see a committee of Bishops manage it than that!

Evangelistic Efforts.

WE have noted with much interest that both the Melbourne and Newcastle Dioceses are planning diocesan-wide Evangelistic missions for May of 1932. This is a step in the right direction. We wish God-speed to the arrangements and earnestly pray that a revival of real religion may break out in these two important dioceses, and that the fire will spread beyond their bounds. That our lands needs a spiritual awakening is beyond question. Many causes have led to the spiritual famine which prevails and to the lethargic spirit which seems to hang like a pall over so many lives. Nevertheless we believe that deep down there is much soul hunger, and therefore no hour could be more opportune for a great Evangelistic sweep than the present. We are convinced that the right notes must be sounded. Less ecclesiasticism, more humanity; less religiousness, more Christianity; less importance, more sincerity is our need to-day if we are to compel the wanderer and the dull in soul to come in. Evangelicals have an Evangel or they have nothing. We do not stand for a special type of service, conducted in any particular way. Our contribution to the Church is our message—the all-important message of Gospel-life through Christ's atoning death. Conviction and experience are the essentials of its delivery, and it is the lack of these, conspicuously absent, which is the cause of so much spiritual stagnation to-day. The clamant call is to apply

ourselves in the strength which Christ supplies to our Message. We need no new Gospel, but let us see that we speak in the language people can understand, and not in archaic phrases and ancient shibboleths which none but the initiated can understand. The message must not merely pass from the pulpit, but from lip to lip as in the early days of Christianity. And we must not just live on past experiences, we must tell out and show what Christ is now to and in our lives. A great door—open and effectual—is before us and we trust that Evangelicals will be in the forefront of all Evangelistic enterprise. But mere moral standard is not enough; abundant energy and noise will not suffice; a goodness and piety removed from understanding of the difficulties and temptations of the masses will not alone make efficient Evangelists. Sufficiency comes only from God. Enthusiasm for Christ is needed. Christians magnetised by Christ and marked with unflinching optimism—and then faithful—are the people God will use and even more is needed. The world waits for Christians who will make themselves felt. The jibes flung at the Christian forces of our land are, that much talk is done, that the routine of worship goes on, but that Christians belie their profession. The world wants to see them different,—the beauty and goodness of their lives telling—the power of the living Christ emanating from them in their daily walk. If such strong, sturdily witness is seen, the world will assuredly respond.

Spain.

THE indications are that in Spain republicanism has this time come to stay. If this is so it will certainly have far-reaching effects. Already there has been shown a bitter feeling on the part of many against the great religious houses. These are reported to be very large property owners. They have had a long reign of power in Spain. They have not used their power well. The people of Spain have for centuries been poorly educated and badly governed. The proportion of illiterates is estimated at 50 per cent. of the population. The Church has earned an unenviable reputation, chiefly through the Religious Houses, for tyranny and oppression and religious bitterness. Last century an effort was made (the Church of Ireland being chiefly responsible) for the Establishment of a Protestant Episcopal Church in Spain. A Bishop was consecrated and good work was done. There are still some scattered congregations, but they are without a chief pastor and without proper organisation. They have been greatly hampered by restrictive legislation.

Trinity Grammar School

Summer Hill

A Great Public School for Boys.

Headmaster: Rev. W. G. Hilliard, M.A.

The School stands in 15 acres in the highest and breeziest part of the Western Suburbs. The grounds include a Cricket Oval, a Football Field, two other playing fields and Tennis Courts.

Boys are admitted from the age of seven years. There is a special Preparatory Division, directed by trained specialists. The curriculum for the Intermediate and Senior Schools follows the High School Course up to the Honours Leaving Certificate.

Boarders are under the personal supervision of the Headmaster, assisted by a Matron, who is a trained Nurse.

Prospectus may be obtained from the Bursar, at the School.

Phone Wah. 199

W. E. KERNOT

(College of Pharmacy)

Pharmaceutical & Dispensing Chemist
RAILWAY AVENUE, WAHROONGA

PHONE BW 2832

Sydney's Specialty Hardware Store!

For more than 40 years Nock & Kirby's have been Sydney's foremost Hardware Specialists—specialising in order to give entire satisfaction—to maintain a constant high standard of merchandise—to offer the utmost value.

The following catalogues POSTED FREE on request: Fireproof Screen Door Catalogue, Ice Chest Folder, Ship Chandlery Catalogue.

NOCK & KIRBY'S

"Sydney's Specialty Hardware Store"

188-194a GEORGE ST. SYDNEY

William Andrews Printing Co. Ltd.

Sole Agents for

"Acurato" Bank Deposit Books

WILLIAM ANDREWS 433 PRINTING CO. LTD.

KENT STREET

TOWN HALL
DRUIT ST
CLARENCE ST
YORK ST
Q V BUILDING
MARKET ST

GEORGE STREET

Phone - MA5059

The Rev. H. B. Hewett said that the larger and more wealthy parishes in the diocese should "adopt" some of the industrial parishes. (Applause.)

State Lotteries Opposed.

Asserting that legislation of public lotteries for charities, for education, or revenue purposes was an insidious attack upon the highest moral welfare of the people, the report of the social questions committee, which was presented to the Synod, strongly deprecated the introduction of the principle of gambling into national life.

"It is the essence of opportunism for politicians to seek to introduce a State lottery to relieve a temporary financial strain," said the Rev. Farnham E. Maynard, who presented the report of the committee. He added that he could understand politicians turning to a lottery as a means of increasing revenue in difficult times, but the Church should do its best to help politicians from succumbing to such a temptation. (Applause.)

The motion for the adoption of the committee's report was agreed to unanimously.

High Cost of Government.

Canon Crotty's Motion.

High Governmental costs and the lack of a spirit of reasonableness in industry were aggravating the problem of unemployment, said Canon F. E. C. Crotty, when introducing a motion upon unemployment on behalf of the social questions committee of the Church. He also said that many politicians did not possess sufficient ability to run a "saveloy shop." The motion moved by Canon Crotty expressed appreciation of the Government's difficulty in coping with the problem of unemployment, but urged that, as the present system of providing sustenance is uneconomic, work instead of sustenance should be provided for the unemployed.

Australia was being strangled by her civil services and the cost of Government, Canon Crotty said. Many of them had voted for Federation, but, in view of the enormous and increasing costs of government, he doubted whether they would do so again. The Church had the right to criticise any or all political parties, while at the same time it should not identify itself with any one party. There were certain persons who in other times said, "Why does not the Church interest itself in political matters?" When clergymen, including an archbishop, discussed political issues, these people exclaimed, "Why should the Church interfere?" or "What does a clergyman know about these matters?" The fact was that many clergymen had been in business, and knew a good deal about it, and some of them could give a lead in this direction to members of Parliament—and lose them, too. (Laughter.) Some politicians did not have sufficient ability to run a saveloy shop. (Renewed laughter.) It was the only position of its kind which a man could enter without passing an examination or without even having a decent knowledge of the King's English. These were the people who were making Australia's laws, and the type of people who wanted to know by what right a clergyman interfered in politics. (Applause.)

He appealed for the application of more common sense in industry, particularly in regard to the payment of rates of wages. If both sides met round a table many of the difficulties would disappear. It was not possible to get more out of a pint pot than was put into it; nor could more be obtained out of industry until representatives of both sides got together, talked together, and worked together with more of the spirit of conciliation. (Applause.)

The motion was agreed to unanimously.

A Helpful Thought.

The present Archbishop of Canterbury tells the following story:—"When I was a lad I was very fond of boating, and I had a boat of my own. One evening I was launching my boat, intending to go for a sail, when the old boatman came up to me and said: 'You're not going for a sail to-night, sir?' 'Yes,' I replied, 'I am.' 'Oh! don't go, sir,' he continued, 'there are ugly clouds yonder! There will be a bad storm upon us soon.' But I was a headstrong lad, and I replied rather roughly, 'I don't care if there is. I am going for a sail to-night!' Then the old chap laid his hand on my arm and said so kindly, 'Aye, lad! then thou'd better take me with Thee.'"

This is the thought which I want to leave with you this month, writes a New Zealand Bishop. Our busy year is in the Hands of the Lord of the Church. We have His promise—My Presence shall go with thee." I pray that we all may pass through this New Year with the constant realisation of His abiding Presence.

The "Church in South Africa."

Judgment Against Archbishop of Capetown.

IN an action brought in Capetown, Dr. Phelps, the recently-elected Archbishop of the Anglican "Church of South Africa," has been declared incapable of becoming a trustee of one of the churches of the "Church of England in South Africa." The position needs explaining to our readers.

Originally the Anglican churches in South Africa, as in other colonies, were founded by workers sent out from England, and in due time bishoprics were formed and endowed. After Bishop Gray had been appointed to Capetown in 1847, he formed a Synod, and some years later deposed the Rev. William Long, a Capetown incumbent, for refusing to recognise its authority. In 1869 the Privy Council reversed this decision. Before this, in 1853, Bishop Gray had appointed Dr. Colenso as Bishop of Natal. When the latter brought out his book on the Pentateuch, in 1847, he formed a court and deposed him. This was also in the year 1863. Not being upheld by Convocation or the first Lambeth Conference of 1867, the very High Church Bishop Gray got the bishops and the majority of clergy in South Africa to form themselves into the Church of South Africa, and framed a constitution which in so many words declared it independent of the Church of England. From that time to the present the Church of South Africa has been a High Church preserve.

A certain number of the clergy in Capetown as well as Bishop Colenso and some clergy in Natal, refused to sever themselves from the Church of England, and being legally the local representatives of the Church of England, became the trustees of certain properties accordingly. They were described as Colenso-ites, but in Capetown, at any rate, they were simply Evangelicals who resented separation from the Mother Church and the dominating High Churchism of Bishop Gray. For two generations since then they have maintained themselves as a separate body, though finding it necessary to obtain from England clergy to fill vacancies. They have been reduced to three parishes in Capetown: Holy Trinity, Mowbray and Wynberg, which used, many years ago, to receive help from the Colonial and Continental Church Societies. The Evangelical churches in Johannesburg and elsewhere have a separate origin.

The remnant in Natal tried in vain years ago, to get a bishop of their own, but although they selected successive candidates, no English bishop could be found to consecrate them.

Some years ago the Capetown Churches arrived at a sort of compromise with the Metropolitan. Retaining the patronage of their churches and the usual Evangelical forms of service, they agreed to present their candidates to him for Confirmation and to attend the Synod, though they would not accept the constitution of the Church of South Africa. They did this on the ground that the late Archbishop, having been consecrated in England by English bishops, was legally a bishop of the Church of England.

When Dr. Phelps was elected Archbishop the Capetown congregations refused to recognise him in the way that they had recognised Archbishop Carter, since he had been consecrated in South Africa by South African bishops. An endeavour was made in England several months ago to bring about some compromise, but the Capetown congregations have so far declined to accept it. The recent action is an outcome of their insistence on their independence and their rights. No doubt the action will be taken to higher courts, perhaps even to the Privy Council, unless some settlement is reached.

EVANGELICAL CLERGYMEN NEEDED.

The Church of St. John the Evangelist, Kimberley, South Africa, is in need of an Evangelical Vicar. The parish is within the Diocese of Kimberley, and has been without a vicar for twelve months. There is an energetic parish council with a loyal body of people, and given the right type of vicar, a live forward moving Church would result. The call is both a challenge and an opportunity and any young clergyman desirous of considering the position is asked to communicate with the Editor of this paper.

We understand that the Archbishop of Capetown has asked the Bishop of Central Tanganyika, when journeying from Australia to his diocese by way of South Africa, to remain several days and conduct Confirmations in the Churches of the Church of England in South Africa.

Golden Wedding of Canon and Mrs. Cranswick.

(Communicated.)

The fiftieth year of a truly happy Christian marriage was celebrated by Canon and Mrs. Cranswick on Monday, 5th October. The function which marked the event was full of joy and a fitting climax to fifty "golden" years. The guests were received at the beautiful home of two former parishioners—Mr. and Mrs. C. Helps, of Marrickville. No efforts were spared by these good folk to give the celebration a beautiful setting for the sake of their old rector and his wife.

His Grace the Archbishop of Sydney proposed the toast of the honoured couple, and in affectionate terms referred to the spiritual influence of their lives and their labour for the Kingdom of God. This was supported by Sir Kelson King, a close and intimate friend of many years. The reply was made by their son, the Bishop of Gippsland, and if there was a moment of the deepest joy in their married life, it must have been as they listened to the appreciation and acknowledgement of the home influence by one who had been brought up by them in the fear and nurture of the Lord and to the praise of His Holy Name, and who had become a notable figure in the Australian Church. Hugh, the second son, also spoke lovingly of the parental influence. A cable message was read from Geoffrey, the absent member of the family, who, with his wife, is doing missionary work in India. The Right Reverend Bishop D'Arcy-Irvine proposed the health of the absent relatives and during his speech congratulated the Canon and his wife on their splendid sons. A notable feature of the occasion was a fine speech by a grandson, a lad of fourteen years, who offered the congratulations of the grand-children.

The happy function was brought to a close with a prayer of thanksgiving offered by the Archbishop, and all felt that just as Christ was present at the marriage at Cana of Galilee, so He had been present in this golden wedding celebration, adorning and beautifying it.

During the fifty years the Canon and Mrs. Cranswick have worked in the parishes of St. Paul's, Sheffield, St. John's, Darlinghurst, of Springwood, St. Paul's, Castle Hill, and of St. John's, Bishopsthorpe, Glebe.

One of the outstanding features of the Breakfast was that the guests had chiefly come from these parishes. Another was that almost all the clergy present were former curates.



"EVANGELISM IN THE CHURCH."

Mr. R. H. H. White, Hon. Secretary, Sydney University Evangelical Union, writes:—

It was with interest and warm approval that I read the Editorial notes on "Evangelism in the Church," in your issue of 18th June. One has felt for a long time that compared with the desperate needs of the day, the Church in Sydney is asleep, and that decidedly little evangelistic work is done by ministers of the Gospel. Particularly is this noticed by visitors from Melbourne, where there has recently been a strong movement of God among the young people, and hundreds have lately in the Churches publicly testified to their acceptance of Christ as Saviour and Lord. A considerable part of the evangelistic work for young people in Churches has been undertaken by University men belonging to the Evangelical Union of the Melbourne University, and God seems to have blessed this witness in a wonderful way.

For this reason I would like to draw the attention of Sydney clergy to the fact that a similar band of young men in the Sydney University is engaged in the same work here. The Sydney University Evangelical Union has a present membership of about sixty, and there are some twelve or fifteen senior undergraduates or young graduates who have already conducted services in the Churches of the Sydney Diocese. Of these several have a local Lay Reader's License. The appeal is definitely one of youth to youth, and God has here also blessed the message to the saving of souls by His

power. The message is essentially evangelistic, the object being to place the eternal issues of life and death before the young people, and to make a definite appeal to them to choose life in Christ, and publicly acknowledge their decision.

At present we feel that Sydney clergy on the whole are unaware of the existence of this movement, and so would be grateful if through the "Record," our willingness to undertake work of this nature might be made known. We do not desire to go anywhere save where God Himself opens the door, and so desire to leave the matter with the ministers themselves, to send us an invitation if they are so led by God.

HOURS FOR CHURCH SERVICES.

Our Tasmanian Correspondent writes:—

I regret that the reason for my satisfaction in the defeat of Archdeacon Whittington's motion at our recent Synod should have been obscured to S.J.K. I rejoiced, and still rejoice, that a motion for the advancement of Anglo-Catholic practices should have failed. The hour at which Morning Prayer should be held is one which can obviously be settled with regard to common sense and convenience between rector and congregation, without an appeal to General Synod.

In the diocese of Sydney, for example, Morning Prayer is said at 10.15 at St. Michael's, Rose Bay, not because, as it has been wickedly suggested, many of the congregation want to get an early start on the Rose Bay Links, but because originally both the Watson's Bay Church and St. Michael's shared a rector who was willing to give them both a Morning Service, provided they each didn't demand one at 11 o'clock.

Again, in a one manned parish in Tasmania, there is one Morning Service at 9.30 and another a few miles away at 11.15, and there must be many other examples of the same arrangement.

I agree with S.J.K. that 11 o'clock Services on the Mainland, in the summer, are usually very hot indeed, and that this is a strong point for advocating an earlier service.

One would also like to hear the opinion of the women folk of servantless houses, on this question, as it is they indeed who form a large part of every congregation. Would they rather do the necessary work before they go to Church, or when they come back?

How difficult it must have been for the Hebrew women converts to Christianity to give up their peaceful, workless Sabbath!

With regard to the hour for Evening Prayer, there is a great diversity of opinion, and no one seems to object. Six o'clock and 6.30 is quite common in New Zealand, with supper on return from Church.

THE MINISTRY OF MUSIC.

Robert G. Moon, of St. Anne's, Ryde, writes:—

I was very pleased indeed to see the beautiful article on the above, appearing in your issue of the 1st inst., for two reasons, firstly, because as a regular subscriber and reader of your splendid journal, I was so glad to see in "black and white" music given its due in the public ministry of our Church, and secondly, because as a life-long partaker of those benefits, I can the more heartily endorse all that was there said.

As a youngster, I can well remember the spiritual thrill it gave me to go to Church with my dear Grandfather and listen to the tones of the organ, particularly when it formed the background to the unisonal singing by a Church congregation that numbered hundreds of "blue jackets and Royal marines"—being a Naval Dockyard Church in the Old Country—of such hymns as "O God our help in ages past," "Oft in danger, oft in woe," "The National Anthem," and such like. In my young heart of those days was born the hope that some day I might be able to lead God's praises by being an Organist, a hope that was fulfilled in a few years afterwards, and has been and still is my greatest joy. So I do wish to personally bear witness to the great truth enunciated in par. 3 of the above article, and my object in writing is to help to stir up the spirit of enthusiasm in the souls of all my fellow-likeminded, so that we may all be sure of the true acceptability of our ministry to those who have listened and are listening to our soul's music as poured out in the organ. Then, of course, we are very much alive to the "ministry of song," which goes hand in hand with the organ, to give a decided emphasis to the sung word to the hearts of the hearers, and one remembers with deep gratitude the honorary services of soloists and choristers that have helped in no unstinted way to support the efforts of the writer in a life-long ministry of music.

It is the musicians "sacrifice of praise and thanksgiving" (whether vocal or instrumental) to our Heavenly Father, and we pray that our efforts may ever receive His commendation; at the same time, it is very comforting and helpful when we are assured as we are from time to time, of the spiritual help that we have been, in our ministry, to those who have listened and taken part in our efforts (as witness for an example) the splendid letter written, as quoted in full in our article. As one thinks of our Empire and of the great Organists presiding at our Cathedral Organs, and of all the thousands of others in like manner, in their respective Churches of whatever denomination, assisted by their numberless choristers, one is led to pray that the Almighty may bless our puny efforts, and gather them all up into that mighty "Amen" sung about in Sullivan's "Lost Chord," to the everlasting comfort and consolation of Christendom.

Hymns for Sundays and Holy Days.

Respectfully offered to save the time of busy Ministers. Communion Hymns are not included. The figures in parenthesis signify easier tunes

Hymnal Companion.

Oct. 18, 20th aft. Trinity.—Morning: 382, 151, 287 (309), 336. Evening: 247, 147, 344, 39 (44).

Oct. 25, 21st aft. Trinity.—Morning: 8, 513, 285, 123. Evening: 117, 249a, 553, 228.

Nov. 1, 22nd aft. Trinity.—Morning: 5, 275 (7), 209, 266. Evening: 248, 278, 305, 20.

Nov. 8, 23rd aft. Trinity.—Morning: 33, 112, 545, 178. Evening: 210, 374, 248, 266.

A. & M.

Oct. 18, 20th aft. Trinity.—Morning: 9, 184, 531, 228. Evening: 231, 238, 356, 163.

Oct. 25, 21st aft. Trinity.—Morning: 160, 257, 175, 431. Evening: 265, 225, 302, 30.

Nov. 1, 22nd aft. Trinity.—Morning: 4, 540, 193, 429. Evening: 529, 285, 437, 27.

Nov. 8, 23rd aft. Trinity.—Morning: 17, 320, 327, 278. Evening: 308, 373, 177, 22.

The Sandemanians.

Last issue, in referring to Michael Faraday, we mentioned that he was a devout Christian and belonged to a sect called the Sandemanians. This body called by that name, and sometimes Glassites, after its two founders, conducted services of an exceedingly simple character. Sir Alfred Jarrold, who, as a lad, revered Faraday, thus describes the type of service: "In their practice the members of this sect aimed at strict conformity with what they believed were the instructions of St. Paul. The Lord's Prayer began and ended the service; there were prayers in which the brethren took part in turn; Psalms were sung and the Scriptures were read; exhortations by some of the elders followed."

THE REV. C. J. CHAMBERS is free for Sunday or other engagements. Address: 3 Cheviot Street, Ashbury.

"WHOSOEVER WILL MAY COME"

is written over the doors of the Mission Hospitals of the Bush Church Aid Society in the Far Out-Back.

The Sick } Come to us,
Wearied }
Famished } We dare not turn them
Anxious } away.

The Best of Christian Service } are always available
The Finest of Nursing Skill } in Christ's Name for the suffering.

Will you help us in this big work for God and His Church?

Donations are earnestly asked—

Acknowledgements will be made by—
Rev. S. J. Kirkby,
Organizing Missioner, B.C.A.,
St. Andrew's Cathedral,
George Street, Sydney.

Or by—
Rev. V. S. W. Mitchell,
Victorian Secretary,
St. Paul's Cathedral,
Melbourne.



NEW SOUTH WALES.

Diocese of Sydney.

REFORMATION SUNDAY.

All Saints' Day, Sunday, November 1st, will be kept by the Reformed Church on the Continent of Europe as Reformation Sunday. In Sydney similar arrangements are being made. The Rev. L. Gabbott, B.A., rector of St. John's, Rockdale, has been able to effect some forty exchanges in parish churches on the Sunday, so that sermons on the Reformation by visiting preachers will be the order of the day. A number of lantern lectures in the same connection have been arranged for the following week days. Reformation Sunday will be preparatory to the Evangelical Rally and the "Church Record" Sale of Work on Tuesday, November 10. The Dean of Sydney will preside at the Rally in the evening and the other speakers will be Canon R. B. S. Hammond, and Mr. H. W. Rogers. Our friends are asked to bear in mind the Sale of Work in the afternoon, and to send to Mrs. Bragg, 242 Castlereagh Street, any help towards the stalls.

BISHOP OF CENTRAL TANGANYIKA.

Farewell Function.

A splendid gathering of churchpeople assembled in the Chapter House on 24th September, at the invitation of the Archbishop and Mrs. Wright, to say farewell to the Bishop of Central Tanganyika, on the eve of his return to his diocese. Owing to unfortunate indisposition, the Archbishop was unable to be present. The Bishop Coadjutor presided. When the Rev. A. L. Wade had offered prayer, the Bishop Coadjutor spoke of the wonderful call of God that had come from Tanganyika to Australia, and expressed his confidence that the Church in Australia would be faithful to that call. In the name of the Archbishop and of all present, he assured the Bishop of their constant remembrance and continued support.

Bishop Chambers mentioned gratefully the many encouragements he had had during this visit to Australia, and paid a tribute to the services of the Rev. F. H. Hordern, who had been his ever-ready helper. Two outstanding movements had made this visit memorable—the approval by Australia of a Constitution for his diocese, which would help to make the Church there in a greater measure self-supporting, self-governing, and self-extending; and secondly, the formation of the Central Tanganyika Diocesan Association, which would have the threefold object of binding together friends, and stimulating prayer and service for the missionary work of the Church generally. The Association would be auxiliary to the C.M.S., and would work in co-operation with it, though on its own lines and with its own Committee. The Bishop announced with pleasure that in connection with the C.T.D.A. he had appointed the Rev. R. J. Hewett rector of St. Paul's, Wahroonga, as his Organising Commissary

for the Commonwealth. Mr. Hewett would work with the Bishop's Commissaries in each State. The Bishop hoped that the friendship given to him would be extended to Mrs. Hewett. The Bishop also expressed his pleasure at being able to announce the appointment of Miss Ruth Sippe as Organising Secretary of the Women's Fellowship; he hoped all the women present would assure Miss Sippe of their willingness to help her.

The Rev. R. J. Hewett spoke of the sense of vocation with which he was taking up the new work, and looked forward to the sympathetic co-operation of all with him in his new position.

The Rev. W. G. Hilliard drew attention to the comparison between Africa and Australia, as set forth in the Chronicles of David Livingstone, and assured Mr. Hewett that he need have no misgiving as to the attitude of Australian Churchpeople to Tanganyika.

The Venerable Archdeacon Kirkby, as an old friend of the Bishop, offered a commendatory prayer, and the meeting—full of spiritual fellowship and uplift—came to an end with the Benediction, pronounced by the Bishop Coadjutor.

SECOND COMING CONVENTION.

There were large gatherings in the Chapter House, Sydney, on October 5, for a Second Advent Convention. The Rev. W. G. J. Howe, Rector of Gladesville, presided and stated in the course of his remarks, that the last and greatest outstanding sign that the Lord's coming was at hand was the return of the Jews to Jerusalem. Notwithstanding torture and persecution, and their scattering abroad, the Jews had remained a race. He believed that Russia's present day troubles were due to her past treatment of the Jews, God's people. Russia was "a veritable hell," and that "veritable hell" would extend to Australia if people were foolish enough to let certain politicians have their way. Every nation that had been cruel to the Jews had suffered and disappeared.

Among the other speakers was the Rev. Canon Begbie, who said that the world was passing through a great crisis, and thousands of people were wondering what was going to happen next. God's plan did not culminate in the Cross. The final stage—the Millennial Age—had yet to come. There was another crisis close at hand—the return of the Lord. There would be great tribulation, days of darkness which would precede the dawn of the Lord's coming. Since the war there had been discovered thousands of poisonous gases of tremendous destructive power, which made one shudder. Italy and Russia boasted of millions of men ready trained for a great conflict. But when the Lord came there would be peace.

ST. LUKE'S HOSPITAL.

The annual meeting of the Darling Point Woollahra Centre of St. Luke's Hospital took place at the residence of Mrs. J. M. Harvey yesterday afternoon, where the Dar-

ling Point Centre was formed in 1923. This centre amalgamated with Woollahra in 1927, and has altogether raised £2800 for the hospital funds. The retiring president, Mrs. Halse Rogers, presided at yesterday's meeting, and announced that the debt incurred by the centre two and a half years ago in presenting the hospital with an X-ray plant, had been paid. The centre raised £124 last year. Mrs. I. M. Harvey was elected president, and Miss Elaine Pope hon. secretary; and Mrs. Saunders hon. treasurer.

TRINITY GRAMMAR SCHOOL, SYDNEY.

The Bishop of Central Tanganyika (the Right Rev. G. A. Chambers), on the eve of his departure for his diocese, issued an appeal on behalf of Trinity Grammar School, of which he was formerly warden. The school needs £278 by October 18, to enable it to obtain the final £1000 of a gift from Mr. G. H. Bosch.

The Archbishop of Sydney (Archbishop Wright), supports the appeal in the following terms:—

"I gladly associate myself with the Bishop of Central Tanganyika, in his desire to obtain the last £278 for Trinity Grammar School, to secure the final £1000 of the £10,000 gift by Mr. G. H. Bosch, who most generously promised to give £1 for £1 of what was contributed independent of his gift.

"The bishop's devotion to the school in the midst of his work for his diocese calls for due recognition on the part of those in the State who value Christian education. Trinity is essentially a school where Christian teaching receives its due place and where leadership of the right kind is fostered and developed.

"I sincerely trust that the school, which has already achieved distinction, will not lose this final instalment of Mr. Bosch's munificent gift."

Bishop Chambers writes:—

"Before leaving Sydney may I bring before the people of New South Wales the wonderful asset they have in Trinity Grammar School, Summer Hill, a church foundation, which has already established itself in the community as worthy of the best support possible. Two old boys are serving with me in Africa, and in every department of life, old boys are represented. The school is uniquely situated, doing excellent work, and with two ovals, sport receives every encouragement. The headmaster is the Rev. W. G. Hilliard, M. A., well known as an inspiring personality among boys.

"The council of the school needs £278 by October 18 to enable it to claim the final £1000 promised by Mr. G. H. Bosch. It would be a terrible reproach if, for the need of this comparatively small sum, the school loses £1,000. Sir Kelson King, Mercantile Mutual Buildings, Sydney, is the honorary treasurer of the annual fund, and would gladly acknowledge any gifts sent to him. Every pound sent in will be doubled if £278 is received by October 18. Nothing would be more cheering to me than to hear that the school where I spent 14 years has succeeded in raising this £278.

SEVENTY-FIRST ANNIVERSARY.

St. John's, Wilberforce.

On Sunday, October 4, there was celebrated the 71st anniversary of the church and the 111th anniversary of the old school house, at a special anniversary service conducted by the Rev. P. G. Birk, a former rector of the church, and now rector at St. Thomas' Church, Auburn.

Referring to the school-house, Mr. Birk said it was one of five such buildings, which were for many years used as churches, and which were erected in 1820 to the order of Governor Macquarie. It was a two-storied building of stone, and the classroom occupied the upper floor, and the schoolmaster's residence the lower. Cut into the wall was a sundial, with the date 1820 and the letters "J.W." which were evidently the initials of the builder, John Welbon. The church building was erected 71 years ago, but the old school-house is still used as a Sunday school-house.

In the wall of the church some years ago bees established a hive, and it is still there. The bees, however, never interfere with the worshippers or the wedding parties at the church.

Mr. Birk went on to say that when he was rector, from 1919 to 1925, each Sunday, except at harvest festival times, a large, green frog sat silent in the pulpit throughout the whole of the service. Occasionally after the service it would hop into the vestry for a drink of water. The speaker said that the frog often caused him embarrassment, for sometimes he would forget about its presence, and he would touch it accidentally and its sudden hop would call forth titters from the younger members of the congregation. At harvest festival time the visitor

would always disappear, for the church was always decorated then.

Mr. Birk added that after his removal from the district the frog had died, and had in some manner become petrified.

Diocese of Bathurst.

NEED OF LEADERS.

Bishop's Sermon.

Preaching in All Saints' Cathedral, Bathurst, on October 5, the Bishop said that the world was waiting to-day for men with true ideas. Until that happened, men would go on wandering, and vulgar and power-drunk demagogues would go on cheating them with mirages, blustering them with the thirst of their present wanderings, and leading them to no Canaan.

Pointing to political doings in New South Wales he said, "Men were being led to that hungry and disillusioned wilderness in which the crowds of Sydney walked and talked to-day.

Australia's present problem was bankruptcy of ideas to stimulate men to high-minded and united actions.

Democracy, having gained its world, had largely lost its soul, and was failing because the democratic idea was no longer on the march, dynamic and operative.

When men got an idea true and full, and got it on the march, God would camp with it and would save them. Christianity had, and was exactly that idea.

Diocese of Goulburn.

THE BISHOP'S LETTER.

"Politics a Trade."

The Need for Religion.

The Bishop of Goulburn (Dr. Radford), in the "Southern Churchman," declares that what the world needs is religion.

"The world," he writes, "is becoming conscious that it wants something. Peace is essential to human progress, yet disarmament is delayed by the mutual fears and suspicion of nations, and the new Labour movement, while declaring war between nations 'black,' is preaching class war at home. Prosperity brought pleasure, but not happiness, and now prosperity is gone. Education promised a new world, but it has not given us better men and women. Scholars and students pass examinations, but are not learning to read and think. Politics, once the queen of the professions, the crown of public service, has become a trade. It ought to be a science, but now no expert need apply. It ought to be an art; but high standards are now a disqualification for a cockpit and a bear garden. Public opinion is rapidly sinking to an average, and is ceasing to be a tonic or a deterrent. Social morality is at a low ebb because personal religion is at a low ebb. The Church is the power house of the spiritual and moral forces which the world is sorely needing."

ALBURY RECTORSHIP.

An unusual position has arisen in connection with the appointment of a rector at Albury. Since the death of the Rev. Norman Gardner in September, 1930, the Rev. R. D. Peatt, M.A., B.D., formerly of Bathurst, has been acting rector. A few months ago, parochial nominators were called to Goulburn to discuss the filling of the vacancy with the patronage board. The parochial nominators desired the confirmation of the acting rector into the parish, and their view has been supported by petitions from every branch of church work in the parish. However, the patronage board took the view that a locum tenens could not receive a permanent appointment.

Diocese of Armidale.

ARCHDEACON FAIRBROTHER AND GAMBLING FACILITIES.

Archdeacon Fairbrother, of Tamworth, speaking at the laying of the foundation stone of a new Church at Werris Creek, said that Werris Creek congregation was setting a lesson which might well be emulated by those in high places, who were urging the public to take tickets in the State lottery, and to take an interest in tin hares, things which were demoralising. The new building will cost from £5000 to £6000, and will take the place of the old wooden structure. The Bishop of Armidale laid the foundation-stone.

"Footprints on the sands of time are not made by sitting down."

VICTORIA.

Diocese of Ballarat.

DIOCESAN FINANCE.

The Bishop of Ballarat, writing to his diocese on the meeting of the Diocesan Board of Finance, states that the situation then disclosed was serious enough. Quotas have been slower than usual in coming in, and individual contributions show a marked decrease in amount, owing to the death of one or two of our most generous supporters, and to the inability of others to give the same as they have usually given in previous years. I am glad to say, however that we are confident that we shall be able to make provision for the Clergy Stipend grant and for the administration expenses of the Diocese during the coming twelve months, as well as making a small grant towards the maintenance of St. Aidan's College. This is, of course, satisfactory as far as it goes, and we have reason to be thankful that things are not worse than they are. But we are left in a state of extreme anxiety with regard to other urgent needs, particularly in connection with our Grammar Schools. To these difficult questions we are giving unremitting attention, and I know that I may rely upon all our Churchpeople to pray earnestly for the Diocese as well as the Parishes in this time of testing and trial.

Diocese of Tasmania.

NEWS ITEMS.

(From our own correspondent.)

There passed away to her reward on September 14th at Newtown, Hobart, Miss Emily Stevens, a missionary of the C.E.Z.M.S., who had worked for many years at Foo Chow, China. After her retirement to Australia, Miss Stevens did most acceptable deputation work both on the mainland and in Tasmania. She was buried at Richmond, her little home town, from which her husband, Mr. James Searle, had also gone forth as missionaries.

Captain Cowland, of the Church Army, has arrived in Hobart, and preached in different churches. He announces that his deputation has come to found a college for the training of candidates to work on Church Army lines in Australia. Tasmania is to have the first of its mission vans.

Following on Mr. Louis Dobson's defeated motion in Synod against dancing and card playing as means of raising money for church purposes, many letters supporting him have appeared in the Press. In this connection, it is a pity that the history of the Home of Peace for the Dying in Sydney, is not more widely known. It was founded with the proviso that none of its support should come from dancing and card playing parties, and without these a steady flow of funds comes in year by year.

Bequests During the Year.

From the estate of the late Miss C. E. Dowling, £100 respectively to the Ross Park Endowment Fund, the Children's Home, and Home of Mercy, and £200 for C.M.S.

From the estate of the late Jas. G. Mitchell, £500 to the Clergy Provident Fund and £250 each to the General Church Fund and the Jericho Endowment. £500 from estate of late D. Barclay for Home of Mercy.

A bequest of £500 from the estate of the late Mrs. Cummings, for the parish of St. Michael's and All Angels, approximately, of which £250 has been received. £25 from late Mrs. C. J. Maxwell, £550 from late H. Stannard for the Home of Mercy.

£400 from the estate of the late Miss Paterson for the Hagley parish. This has not yet been received.

£1950 from the late Mrs. M. Nicholas for assistant curacy, St. George's, Hobart.

Melbourne Synod.

ELECTION OF ARCHBISHOP.

New Principle Introduced.

By passing a bill amending the Melbourne Archdiocesan Appointment Act, the recent diocesan synod decided to admit the bishops of the province to conference with the election board when the question of filling a vacancy to the see was being considered. Formerly the election board, consisting of six clergymen and six laymen, made its choice and submitted a name to the bishops for confirmation or

rejection. An amending bill introduced by Mr. E. C. Rigby sought to make it obligatory upon the election board to confer at least once with the bishops before a decision was made.

Mr. Rigby said that at the last meeting of the provincial synod the question had been introduced by the Bishop of Warragatta (the Right Rev. J. S. Hart). It had been pointed out that the bishop of the diocese became archbishop and metropolitan of the province, and he therefore had some authority over the bishops. The bill was designed to give the bishops a share, if not in the appointment, at least in the machinery by which the archbishop was appointed.

Archdeacon Hancock, supporting the bill, said that the diocese must safeguard the principle of selecting its own bishop. The bill did not infringe this principle.

In committee the bill was amended to provide that at any meeting of the election board and the bishops no election or decision should be made.

Industrial Parishes.

Church work in industrial parishes was reviewed by the Rev. D. M. Deasey, on behalf of a committee which was appointed three years ago to investigate this problem. He said that the committee classified 32 parishes as industrial parishes, and in these areas the Church of England had 37 clergymen, six deaconesses, and three stipendiary curates, and a professed membership of 100,000. The total debt of these parishes was £35,000. The Church was inadequately represented in industrial parishes. Greater financial support and an increased staff were desirable. He moved that—

"Realising that the maintenance and the development of the work in industrial areas depends largely on finances, increasing support be given from the home mission fund, and that details of such work be emphasised in its appeals, and that a permanent committee be set up to keep under constant review the work in industrial suburbs; and that the committee be asked to sit again and confer with the law committee for the purpose of introducing a bill at the next session of this synod for the constitution of such a council."

The Rev. A. E. F. Young said that the Church in the industrial parishes was like a beleaguered fortress, merely holding on to what it had got. There was not one Church school in an industrial parish, and this had been an incalculable loss. The industrial parishes were inadequately represented in the high offices and committees of the Church.

Archdeacon J. C. Herring, who is the organising secretary of the Home Mission Fund, said that he sympathised with the desire of the committee. At present 10 curates should be placed immediately in parishes in inner suburban areas. If £2,000 a year more could be obtained he would gladly make the appointments.

BROOKS, ROBINSON & CO. LIMITED

STAINED GLASS STUDIOS



Memorial
Stained
Glass
Windows
Opus Scitile
Mosaic
Memorial
Tablets
and
Mural
Decorations

Designs & Prices
submitted

ELIZABETH ST., MELBOURNE

Wood, Coffill Ltd. Funeral Directors

SYDNEY AND SUBURBS
Head Office—810 GEORGE STREET, SYDNEY Phone M4811 (6 lines)

BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY.

The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees.

Every facility is offered for a healthy outdoor life. Prospectus, etc., upon application to Mr. A. B. WILKINSON, 10 Bligh Street, Sydney, or to Chairman of Council: Hon. F. S. Boyce, K.C. C. G. THOROLD, M.A. (Oxon), Headmaster

The Liverpool and London and Globe Insurance Company Limited

This Company transacts all classes of Fire and Accident Insurance.

QUOTATIONS GIVEN and SURVEYS made Free of Charge.

ASSETS EXCEED £24,000,000.

CLAIMS PAID EXCEED £154,000,000

Chief Office - - - 62 PITT STREET, SYDNEY.



"Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have."—E. E. Hale.

"Casting all your care upon him."—Peter.

OCTOBER.

- 16th—Latimer and Ridley burned at Oxford, 1555.
 17th—Ethelreda of England. From this Queen comes the term "tawdry." She founded Ely Cathedral; she died in 679 A.D.
 18th—St. Luke.—20th Sunday after Trinity. The Edict of Nantes, which gave freedom to Protestants in France, was revoked in 1685, 400,000 of the best blood of France left for other lands, many coming to England to enrich the national character.
 21st—Trafalgar sea fight, 1805. Nelson Day.
 23rd—40,000 Protestants massacred in Ireland, 1641. These sad facts are to be remembered, not for the purpose of blaming others, so much as for our own caution lest we forget the price paid for liberty.
 25th—21st Sunday after Trinity. Crispin's Day. He was the shoemaker saint, dignity of labour. Crispin, with his twin brother, Crispinian, was a missionary to Gaul (France) in 3rd century. Each evening he made shoes for his support. The brothers were beheaded after torture, 288 A.D.
 28th—St. Simon and St. Jude.
 29th—Bishop Hannington killed, 1885. Africa has proved "the blood of the martyrs to be the seed of the Church."

NOVEMBER.

- 1st—All Saints' Day. 22nd Sunday after Trinity. This day commemorates the "faithful departed," who are still joined to us through the Divine Christ. It is remarkable that Jesus did not say anything about "prayers for the dead." But He does assure us that there are "many mansions" and a place for each of His people, regarding which we have no fears.
 5th—Guy Fawkes Day. Gunpowder Plot, 1605. William of Orange (William 3rd) landed at Torbay, 1688.
 Next issue of this paper.



Turning the Corner.

RESPONSIBLE people tell us that one of the greatest difficulties with which they have to contend is the widespread belief among us that prosperity will automatically return. That Australia has pulled through before, and will therefore do so again.

What really lies ahead of us is a regime of sacrifice and hardship. Whether it is going to be self-imposed or forced upon us by hard circumstances is a matter of opinion among us.

There is a time in the life of a nation when economic recovery is only possible by a moral recovery and it is our wisdom to reckon with that fact now.

Benjamin Kidd, in his Book, "Social Evolution," says there are two driving forces in human life, viz.—Economics and Religion. He means that people are moved by two sets of impulses or desires; the one for Bread, and the other for God.

There are a good many people who acknowledge the necessity for food, but their need for God they do not rec-

ognise. The law of self-preservation has been the impelling force behind Economics. It is the "urge" of the social unrest of the present day. They have been looking at life purely from the Material point of view. In practice they have said, "There is no God; no order in the universe; no purpose or moral law. Brute force is supreme; Life has become a ferment, a struggle of the strong against the weak. Everything they say, is governed by selfishness."

What is the answer of the Christian Church to such an attitude towards life? A new and right spirit alone can create a new prosperity and maintain it. That spirit is never born of ourselves. It comes from God. Our native selfishness always arises to bar the way when a call is made upon us to promote a human brotherhood which makes a radical demand upon our resources. Self-interest puts forth its first claim.

We would remind our readers that human prosperity can only come, not by a re-arrangement or re-distribution of wealth in the social order, in spite of what the Communists may say, but by a Regeneration of the spirit of man.

The desire for God has also been impelling us all unconsciously. Why desire to live at all? It is a force we cannot control or from which we cannot escape. Our religious instincts are as truly a part of our nature as our appetites and our nerves. They form one of the strongest proofs of the reality of the unseen world to which the soul of man continually tends. This fact shows the importance of Religion to Society.

We all need to see afresh, not the world of financiers or of politicians, but the world of the Beatitudes and the Sermon on the Mount. Christian Ethics are challenging the world today. There can be no real life without them. We believe the Teaching of Jesus Christ is the only true foundation to meet the needs of humanity. Christ claims the whole of life for His Kingdom. He will have all or none.

Are we convinced by an experience that nothing can deny, that Jesus Christ and His Message of love and service can alone give the right motive and direction to our lives?

When we have seen the Vision of God, we are then able to see ourselves in our true light. The great facts of the Gospel are still "the power of God unto salvation to everyone who believes." The Evangelical Ideal is adequate to meet the modern situation and give men peace and satisfaction. Contact with Jesus Christ creates personality. His influence on life is tremendous. He alone can give men character, vision, and a power which transcends all human values. National crises and upheavals should drive men to His feet.

Has Australia turned the corner? Have the forces of Recovery begun to show themselves? Governments in every State are at their wits' end trying to raise funds to carry on their expensive machinery of government. The sources of income are being taxed to their utmost. The need of work for the masses is paramount.

Has the Church turned the corner? Has she aroused herself from her inaction in this crisis by a thoroughgoing policy of Evangelism which, like Wesley of old, found a ready response in the hearts of the people? People want Direction to-day. They are waiting to be told in a language they can understand that God still lives and reigns, and that His great Father heart beats in sympathy and Love for all.

We need great searching of heart today. If our growing youth are to be saved from a life of idleness and dissipation. If our leaders in the industrial world are going to take a much more Christian view of their responsibility to those under them. If the great army of working people are to find a pleasure and an incentive to work and to give of their best, then this ideal can only come by a thoroughgoing Christian outlook by all classes. This can only come by a true Revival of Religion in the hearts of the people. Is God waiting for a Church that is consecrated enough to risk all for the sake of humanity?

Enthusiasm is the driving force that makes subservient the human will. The Church that has caught the spirit of Pentecost is the Church that will lead the people back to God. God is waiting for us. Are we ready?

The Bishop of Birmingham and his Attackers.

WHEN the Archbishop of Canterbury, in his letter recently, addressed to the Bishop of Birmingham, claimed "that to believe that a spiritual presence is to be found in the consecrated elements of Holy Communion" was "consistent with the formularies of the Church," Dr. Barnes rightly replied, "I do not exaggerate when I say that that statement seems to me the most seriously disquieting of any made by an Archbishop of Canterbury since the Reformation."

We regret that the Archbishop gives no stronger reason for his statement than an incomplete quotation from Article XXVIII, and a reference to the words of the Catechism. He quotes the Article as saying that "the Body of Christ is given, taken and eaten in the Supper after an heavenly and spiritual manner," but the Article says, "only after an heavenly and spiritual manner," and it adds the all-important words—"and the mean whereby the Body of Christ is received and eaten in the Supper is Faith." The Article should, of course, be read in its entirety, for no word is redundant. And it should be read in close connection with the following Article XXIX., which declares that "The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith), the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but rather, to their condemnation, do eat and drink the sign and Sacrament of so great a thing." Article XXIX. supplies an unfailing test and refutation of the alleged Real Objective Presence consequent on consecration.

"The Archbishop, at the end of his letter, quotes in a most unfortunate way, the Catechism, and does it in precisely the same style as Lord Halifax did at the Conversations at Malines. He affirms that the Catechism teaches that 'the Body and Blood of Christ are verily and indeed taken by the faithful in the Lord's Supper.' As a matter of fact, those words are the answer to the question, 'What is the inward part or thing signified?' An answer wrenched away from the question makes it appear the very opposite to that intended by the compilers of the Catechism. That this is so, is plain from the wording of Article XXIX. quoted above. Not only so, the use of the words, 'the faithful,' in the Catechism are very significant. The Reformers consistently used these two words, and, as also with the Catechism

made careful distinctions between the outward and visible and the inward and spiritual. A careful scrutiny by any unbiased person will show that Article XXVIII. rules out transubstantiation; Article XXIX. rules out the Real Presence.

It needs to be said that the Archbishop is according to his statement, definitely on the side of the main Anglo-Catholic teaching as to the Real Presence. Once such teaching is admitted, the Church of England slips away from its moorings as a reformed Church, and abuses of the Sacrament such as brought about the Reformation will inevitably follow. Is the bread consecrated in the Holy Communion service to be immediately consumed and eaten in commemoration of Christ, or should it be set aside, enclosed and reserved in a tabernacle and exhibited for adoration? The Church of England affirms the former, the Church of Rome the latter.

We are not surprised that "The Times," after its championship of the rejected Prayer Book of 1928 has entered the lists against Dr. Barnes. Its attitude in this present controversy is grossly partisan, for not only does it state that the Bishop has "plunged his diocese into a state of discord which has no parallel under either of its previous Bishops," but it publishes much correspondence on the matter, an abundance of which is Anglo-Catholic, but only a modicum Evangelical. In other words we are convinced that the selection it has made has not been fairly representative of the whole. We therefore, leave "The Times" out of court!

Two learned episcopal protagonists now enter the field in support of the Archbishop of Canterbury—the Bishop of Oxford (Dr. Strong), and the Bishop of Gloucester (Dr. Headlam). The latter is the champion of re-union with the Greek Orthodox and Old-Catholics, and naturally the field of action for the consummation of these yearnings must not be bestrewn with Evangelical boulders and wheel-sprags. The fairway must be clear, and the continuity and consonance of the Anglican Church with "Catholic" Christendom must be maintained at all costs. The Bishop of Gloucester has been too petulant of late to deserve the due gravity and respect that he might otherwise receive. We leave our readers to judge for themselves.

As for the Bishop of Oxford, it is extraordinary that he has not remembered that Dr. Barnes has never denied a spiritual experience realised by communicants at the Lord's Supper. The experience of the Presence of Christ is precious and sacred to all communicants. Dr. Barnes has criticised the use of the consecrated bread and wine outside the Lord's Supper and the defence put up for that use by assertion of a spiritual Presence in the Elements. This is, in fact, another form of the theory of Transubstantiation. It is the claim that certain material objects have passed out of the realm of matter to this extent that God Himself is in them. All Dr. Strong's words are entirely beside the mark. What Dr. Strong has to prove in defence of the Archbishop is this: that it has pleased God to dwell in certain material objects, so that for all practical purposes these objects pass out of the region of earthly into the region of heavenly things. Until he has done this, he has simply thrown dust in the eyes of the public.

To come back, we agree with the Bishop of Birmingham that no more disquieting statement has emanated

from Lambeth since the Reformation. Dr. Barnes is evidently determined not to allow himself to be drawn into puerile controversies about phrases. Scientific training is to his mind what common sense was to the mind of Luther, and he challenges the Archbishop to face facts and to consider the consequences of attempting to attribute to material objects a spiritual character which they do not possess. The challenge is a very serious one, and may have far-reaching consequences. We earnestly hope that his Grace may speedily call to his counsel advisers of a very different calibre from those who framed his reply, which it has been the painful duty of Evangelicals to criticise.

Church Overseas.

The Church in England.

LAY READER'S VALUE.

Bigger "Cune" Than the Clergy.

The annual re-union of the lay readers of the Portsmouth diocese took place on Saturday. A service was held in the Cathedral at noon.

The Bishop (Dr. Neville Lovett), in his address, said the lay reader had peculiar difficulties, and in some ways his problem was harder than that of the ordained clergyman. There was a convention, a certain standard of morality and spirituality in the case of the clergyman which led him to avoid certain places and certain company that the ordinary man would think nothing about. As a witness he was dependent on his own initiative, but he was a witness to the same Master.

And a layman who bore witness and lived a clean life carried guns that were larger and more effective than those of the clergyman.

There could be nothing more catastrophic than that all devout laymen should become priests.

The afternoon was largely occupied with an analysis of the Bishop of St. Albans' book, "God's Plan," written originally as a handbook for Scoutmasters, and emphasising the main principles of the Christian faith.

NEW CHAPLAIN-GENERAL.

Rev. E. H. Thorold Appointed.

The King, on the recommendation of the Secretary of State for War, has been graciously pleased to approve the appointment of the Rev. E. H. Thorold, C.B.E., M.A., Chaplain to the Forces, 1st Class Honorary Chaplain to the King, and Assistant Chaplain-General, Aldershot Command, to be Chaplain-General to the Forces and Chaplain of the Tower of London, in succession to the Rev. A. C. E. Jarvis, C.B., C.M.G., M.C., D.D., who will retire from the Army on taking up the appointment of Vicar of Sheffield. The appointment will take effect from October 1st next.

The Rev. E. H. Thorold was educated at Highgate School and Queen's College, Oxford. He was appointed an Army Chaplain on August 7th, 1906. He served as staff officer to the Chaplain-General at the War Office from June 12th, 1916, to September 30th, 1920, and was appointed an Assistant Chaplain-General on July 23rd, 1924. During the Great War he served in France and Belgium from August 9th, 1914, to May 31st, 1916, and was twice mentioned in despatches. He was ap-

pointed an Honorary Chaplain to the King in 1926.

ALL EUROPE SUNDAY SCHOOL CONVENTION.

The First All European Sunday School Convention opened in Budapest, Hungary, on Tuesday, August 18, under most auspicious circumstances. Right on from Saturday delegates had been arriving from practically every country on the continent of Europe, as well as from Iceland, Palestine, Syria, Algiers and Great Britain. Prior to the actual opening of the Convention, a private gathering of Presidents and Secretaries of the National Sunday School Associations on the Continent was held, when reports were given of the progress of the work of Christian education. This gathering lasted right on till late afternoon, and the reports submitted were wonderfully encouraging in their tale of work accomplished on behalf of the Christian teaching of youth throughout Europe. As a result of this gathering, conferences have been arranged among representatives of different nations to discuss problems affecting Christian educational work which are common to many nations.

The convention continued right on till Sunday evening. It is being spoken of as a gathering which has been convened at a most opportune moment in the history of Europe. If it achieves nothing more than a growth of that spirit of goodwill, fellowship and brotherhood which is so essential to the promotion of the Christian faith, it will have served a great and useful purpose, and will have done much to weld the Christian peoples of different nations into a closer unity and a greater desire to bring in the Kingdom of God on earth through winning the youth of His flock.

The Bishops in Sydney.

HIS Grace, the Archbishop of Sydney, and Primate of Australia and Tasmania, informs us that the Archbishops and Bishops of the Church will follow the General Synod and not precede it, as we mentioned in our last issue. Hence the Bishops' Meetings will be held in Sydney from October 15 to 21.

There will follow their meeting, the quarterly meetings of the Australian Board of Missions, on which the three Archbishops and a number of diocesan Bishops sit, together with chosen clergy and lay representatives. At this meeting of the Board, various financial statements will be presented and discussed, together with various reports concerning the activities of the Board.

Prayer for this time of Crisis

We pass on to our readers a copy of the following prayer, used at the time of the 1910 elections in Great Britain. It breathes sentiments applicable to our nation's present situation:—

"O Most Holy and Almighty God, Who reignest and orderest all things in Heaven and earth, we pray Thee that, in this time of trouble and danger, Thou wilt pour the spirit of supplication upon the multitudes of Thy people in our land. We plead for the pardon of our national sins, and humbly, earnestly, and unitedly beseech Thee, through Jesus Christ our Lord, that there may be raised up to authority throughout the British Empire able men, such as fear God, men of truth and hating covetousness. Amen."

"Many false steps are taken by standing still."

be even touched upon in a single article. Two features, however, specially commended themselves to the Adelaide Synod, and on these some comments may be made.

Doctrinal Standards.

Nothing is unalterable in the Indian Constitution, not even its body of doctrine. This does not mean that the Indian Church has no definite principles, for these are set forth in a series of Declarations, of which Declaration I. is of the first importance, as it states the present faith of the Church. But provision is made for alteration should the Church so desire in the future. The position adopted is clearly explained in these words from the Preamble:—

"Whereas in this Constitution, Canons and Rules following, there are contained powers in virtue of which every part thereof may be changed and those powers have been taken in order to avoid the inconveniences which in other Churches have followed from the absence of such powers, yet it is hereby declared that the existence of these powers in the Constitution, etc., does not imply any intention on the part of this Church to renounce its obligations to the rest of the Holy Catholic Church and its fundamental principles, but on the contrary, if it should abandon those fundamental principles, this Church is well aware that it would break spiritual continuity with its past and destroy its spiritual unity."

Notwithstanding this argument, the Indian Church has made a new departure on the part of a branch of a Catholic Church, in not laying down an unalterable faith. Some Protestant Bodies have followed this policy, but the Catholic tradition has insisted that there is a deposit of faith, once for all delivered to the saints, which must be retained at all costs. Into the merits of this policy we do not propose to enter at present, but it may be well to point out that to claim this form of constitution as specially honouring to the Holy Spirit is a case of begging the question. It certainly relies upon the Holy Ghost for future guidance, but may not the present will of the Holy Ghost be that the fundamental principles should be made unalterable, so as to create in the minds of the members of the Church a sense of the permanence of the Christian Faith? Both policies may be equally honouring to the Holy Spirit.

Episcopal Powers.

The Indian Church, in its constitution, has made an attractive attempt to harmonize Catholic ideas of the episcopate with the conditions of modern life. They have built up a system of powers and checks which to be fairly appreciated must be considered as a whole. The Bishop of Adelaide in his Charge, stressed the powers and importance of the Indian Episcopal Synod in defining the faith and acting as a final court of appeal in Faith and Order. On the other hand, the Rev. S. J. Houston and Canon Docker, who very ably introduced the Synod motion, laid most emphasis in their speeches on the effective checks provided against abuse of Episcopal power.

The impression that the present writer has gained from a rather cursory reading of the Indian measure, is that in India, for theoretical reasons, the bishops have been given certain powers, in order to increase their similarity to the bishops of the primitive Church; but when you come to the practical working of these powers, you find that they have been whittled down so as to render episcopacy tolerable in the midst of a democratic world.

Bishop Palmer, who as Bishop of Bombay, had a great deal to do with the forming of the Indian Constitution, claims in his essay, "Episcopacy Ancient and Modern," that the General and Diocesan Councils (corresponding to our Synods) "have turned an episcopate in India into a constitutional episcopate." The meaning of this phrase "a constitutional episcopate" needs to be well explored. What seems to be in the minds of most people who use it, is that a bishop's rule should be according to law. This line of thought reminds one of the difference in character between martial law and trial by the ordinary courts. The former is arbitrary, the latter is constitutional, as it proceeds by process of law. Thus, under "a constitutional episcopate," the clergy and laity are protected by law from arbitrary action on the part of a bishop.

But the phrase must mean something more than this. A constitutional bishop must act according to law. But what law? Further, what is the law? The system of synods or councils suggests a parallel between a constitutional episcopate and a constitutional monarchy. Now the development of the latter has reached the stage when the monarch or his representative is normally bound to take the advice of his ministers as long as Parliament supports them. Has a parallel development taken place in the case of

episcopacy? In short, has a bishop now become the organ whereby the will of a diocese as a whole is carried into effect, and this in spite of high-sounding powers and inalienable rights?

In future constitutional discussions this document from India is bound to be given great prominence. Bishop Thomas points out that it has satisfied the Evangelicals in India. Perhaps it will satisfy them in Australia and perhaps not. The least we can do is to examine it carefully and sympathetically, even though we refuse to follow it blindly.

WAYSIDE MUSINGS.

(By the Wayfarer.)

VOCATION.

"I BELIEVE you went to the Missionary meeting last night," said one of the boarders to the young man. "Did you hear anything striking?"

"Yes," said the young man, "I came away with ideas wholly different from what I had before."

"In what respect different?" asked the first.

"Different, I think, in all respects," said the other. "I've got different ideas about the missionary's work itself; and I have got different ideas about my own duty with regard to it."

"Tell us what you have learned," said the first.

"Well, to begin with," said he, "you know I always looked upon a soldier's life as the ideal life—not in respect of carrying a gun and shooting our enemies, though that might have to come in the way of duty; but rather as being a life of entire self-devotion and self-sacrifice; for that's the sense in which the soldier's life is held up before us in the New Testament. Well, now, I have come to see that that ideal is most perfectly fulfilled in the life of the missionary; that the missionary life is the carrying out of the highest ideals possible to human nature."

"I never thought that," said the first. "I have sometimes thought I should like to be a missionary, to preach in the bazaars, and to have a whole crowd of black servants, and to ride on an elephant, and to have a day's tiger shooting sometimes."

"Well, I've found out that a missionary's life is not exactly like that," said the young man. "I used to think that missionary work was pretty much like an ordinary Australian minister's life, only, of course, in a much hotter climate. I thought that most of his preaching had, of course, to be done in the open air, holding an umbrella over his head; but beyond that, I thought his work was no harder than ordinary parish work; and in some respects, probably easier."

"And what have you now found out?" asked the first.

"Something very different," said he, "I've found that the missionary has to live a life of constant self-sacrifice. He often has to be minister and doctor and mechanic in one. In many cases he has to come into daily contact with lepers; and is in constant danger of infection from that, and from the Plague, and other diseases which are always endemic in Eastern cities. So that he is always taking his life in his hands. In fact, I see that the missionary life needs as much heroism as the life of the soldier."

"Anyway, living is pretty cheap and easy in India, isn't it?" said the first. "That makes up for a good deal."

"Well, no," said the young man. "I find that even in money matters their circumstances are really harder

than I had imagined. They have to keep a large number of servants, because owing to caste and custom you can't get one man to do more than one thing. The cook won't draw the water, nor lay the table, and a man of another caste must sweep the floors; and yet another must look after your pony—unless you mean to walk everywhere. Then, though rice is cheap, the missionary must keep, more or less, open house. If a convert's life is threatened, it is to the Mission House that he will escape, so that a considerable strain is always put on the small resources of the missionary, especially if his allowance has been cut down to bedrock; as is generally the case just now. And then, in India and Africa, and largely in China, too, he has to face an exhausting climate, which makes his work much harder. So I think that the best ideals of the soldier's life must have always found their highest expression in the life of the missionary."

"Well, and what's the outcome of all that you have been learning?" asked the other. "What's in your mind now?"

"Why, just this," said the young man. "That I have been wondering whether I oughtn't to leave my present business and go out as a missionary. They told us, last evening, of the tremendous shortage of men—of opportunities that have to be missed because there is no one to enter the open door—of deputations from Indian and African towns asking for teachers, and of their grief and disappointment when they are told that no teacher can be sent—of missionaries breaking down in health for want of a holiday, and yet holding on because there is no one to relieve them. In fact, it seems to me that about a hundred of us chaps ought to volunteer at once; and I think that if we were more really Christians, and cared more about the advance of Christ's kingdom, we should do so."

"But," said the other, "I always had an idea that before a man goes as a missionary he ought to have a distinct call—I mean he ought to have a feeling that God is calling him specially to that work. He ought to have what people call a 'vocation.'"

"The missionary last night spoke of that," said the young man, "and I thought that he spoke very sensibly. He said that the double knowledge—first that God's work is calling for workers, and secondly, that it is work that we could do, constitutes a real call from God, and probably the only kind of call that we are likely to get. But he said, 'In the case of you, my present audience, you have actually received another call through my words telling you of the need, and inviting you to make the sacrifice of supplying it.'"

"But does that constitute a vocation for you?" asked one of the company. "Oughtn't you to know your Bible better and something of theology? How do you know that you are qualified for such a big task?"

"I suppose that that would have to be decided," said the young man, "by the Committee of the Society. I know that I don't know enough, but I believe that they require you to go for a time into training. But truly, I believe that to me the call has come. I am young and strong, and unmarried, and my little income from my invested savings will go some way towards my maintenance."

"Can't you serve God without going to India or China?" asked one. "I always thought you could serve God anywhere. Besides, aren't there

plenty of heathens in Sydney? I'd rather stop here, and try to convert them."

"Well, are you trying?" asked the young man.

The other laughed. "No," he said. "I'm living a decent life. I hope a Christian life. But I'm not trying to convert my heathen neighbours. Anyway, there are enough ministers and churches to see to that."

"That's just what I feel," said the young man; "the heathens in Sydney have plenty of opportunities. I'd rather go where I am more wanted. I know I am really not good enough. I know I don't love Christ enough. But He said, 'He that hath my commandments and keepeth them, he it is that loveth Me,' and His greatest command was to go into all the world and preach the Gospel. So if I go to India perhaps He will reckon that I love Him."

"What about me?" said the young lady. "I was at the Missionary Meeting last night, and I've been listening to all you have been saying, and I too, am young and strong and unmarried. Could I do anything better with my life than give it to the service of Christ? I think I also must write and offer myself to the Society."

Opening of the Sydney Harbour Bridge.

The Primate Speaks.

Writing to his diocese in the Sydney Diocesan Magazine for this month, the Archbishop of Sydney states:—

"I regret that no one tabled a motion in Synod with reference to the projected date of the opening of the Harbour Bridge. My attention has been drawn to an article called 'Hands Off Holy Week' in a Church paper which gives itself to the thankless task of keeping the Church in order, and in it the writer says that as long ago as June last he made reference to the subject. I am surprised that no reader of that paper took advantage of the opportunity that Synod gives to ventilate the question. Synod is the place for the expression of Church opinion rather than letters in the columns of the public press.

"It is to be noted that it is not proposed to open the Bridge in Holy Week. But the proximity of the date of Holy Week gives reasonable offence to the feelings of Church people. But we cannot forget that the way has been prepared for this hurt to our feelings by the outrageous misuse of Good Friday by the Royal Agricultural Show, in which Church people have for so many years tamely acquiesced. Futile recriminations that should have been uttered more than a month ago are of little service now."

The Archbishop of Sydney writes to the Premier of N.S.W.

Bishops Court,
Edgediff, Sydney,

17th September, 1931.
The Right Hon. The Premier,
The Treasury Buildings,
Macquarie Street, Sydney.

Dear Mr. Lang,
I do not know whether I am in order in writing to you upon the subject of the Opening of the Harbour Bridge. If I am wrong, pray forgive me. But a great many of our people are disturbed by the announcement that appeared lately in the newspapers that it was proposed to open the Bridge on Saturday, 19th March.

I gratefully recognize that that date is outside Holy Week, but the following week

for which many entertainments are allocated is Holy Week. I know how careless the Royal Agricultural Show has been with regard to Holy Week, but the opening of the Bridge is a matter that concerns a far greater number of people. We could wish that a date for the Opening had been selected in Easter Week.

Believe me,

Yours faithfully,

(Sgd.) JOHN CHARLES SYDNEY.

The Premier's Reply.

Premier's Department, Sydney,
21st September, 1931.

Dear Dr. Wright,

I have given careful consideration to your letter of the 17th instant regarding the date selected for the Opening of the Sydney Harbour Bridge, namely, Saturday, 19th March, 1932.

This date was recommended by an Advisory Committee of public officials, whose report stated that in all probability the Bridge would be ready for traffic by the end of February, but it was deemed advisable to allow a margin of nearly three weeks for any unforeseen delay. Following upon the adoption of the report by Cabinet, the date was publicly announced in June last, and not the slightest question was then raised as to its inappropriateness. In response to inquiries from various parts of the world, this information has been advertised abroad by Steamship Companies and Travel Agencies, and, quite apart from this fact, the postponement of the opening of the Bridge for traffic would mean that a public utility costing millions of pounds would be lying idle while the interest charges accumulated.

The Government is not concerned, as such, with the programme which the Citizens Committee is arranging for the week following the Official Opening, but I am informed that there are no festivities, in the ordinary acceptance of the word, being provided for, but merely a series of historical pageants and industrial displays synchronising with the Royal Agricultural Society's Annual Show and the permanent fixtures of the Australian Jockey Club. The proposed Venetian Carnival, sporting fixtures and the Surf Club Displays are scheduled to take place on the opening day, 19th March.

I trust that Your Grace will gather from this explanation that it would now be a matter of extreme difficulty to alter the date of the Official Opening, and that it is not anticipated that the arrangements being made by the citizens, independently of the Government, will cause any offence to the Church community.

Yours faithfully,

(Signed) JOHN T. LANG,
Premier.



The Rev. D. J. Knox, rector of St. Paul's, Chatswood, has undergone an operation for appendicitis. We are glad to hear that he is progressing favourably. We wish him a speedy recovery.

We understand that the Rev. C. E. Adams, rector of St. Barnabas, Chatswood, has been appointed to the parish of All Saints, Petersham, Sydney, rendered vacant through the resignation of the Rev. P. J. Bazeley.

The Rev. W. E. Coates, rector of St. Barnabas, Waverley, Sydney, left for England

several days ago. The Rev. J. Huthnance, who pioneered the C.M.S. Roper River Mission, will act as locum tenens.

Mr. Charles Maling has been accepted as technical instructor for the C.M.S. Boys' School, Dodoma, Tanganyika, and hopes to leave for Africa with the Bishop of Central Tanganyika towards the end of this month.

Bishop Green, of Melbourne, has been touring Great Britain. Writing of his visit to Winchester, he mentions that the cathedral authorities remember in their intercessions "Our people overseas, among whom we include the present Bishop of Bunbury, Canon E. H. Lea, of St. Mark's, Darling Point, Dr. Micklem, of St. James', Sydney, and the Rev. W. T. Storrs, of St. John's, Heidelberg, Melbourne."

Dr. G. Winter Ashton, son of the Bishop of Grafton, has had the distinction of Master of Surgery conferred upon him by Melbourne University. During the past 50 years only 32 students have won this brilliant honour, which gives front rank in the medical profession. Dr. Ashton devotes time and study to the leadership of the Young Men's Bible Class at St. John's Church of England, Camberwell.

The Bishop of Gippsland reached Sydney during the first week of October. He took Confirmation at St. David's, Arncliffe, on the afternoon of Sunday, October 4, and then on the 6th addressed a C.E.M.S. gathering at St. John's, Ashfield, and, subsequently, similar gatherings of men at Hurlstone Park and Strathfield. The Bishop's Sundays were fully occupied, while on the 12th instant he met the members of the Provincial Council of the C.E.M.S.

It is with much interest that churchpeople in N.S.W. have noted the appointment of Mr. Justice Kenneth Street as a judge in the Supreme Court of N.S.W. His father is Sir Philip Street, Chief Justice of N.S.W., a leading churchman and devoted parishioner of St. John's, Darlinghurst. Mr. Justice Kenneth Street is a graduate of Sydney University. He recently gave a fine lead when speaking on moral problems and national righteousness at St. Augustine's, Neutral Bay.

The Rev. R. Harley Jones, rector of St. George's, Paddington, Diocese of Sydney, has returned after an eight months' visit to Great Britain. In referring to Church outlook in England, he states that religion continued to be a great national force in England. In many places schemes of restoration were being carried out at great expense to perpetuate old village sanctuaries. A renewed interest had been created by travellers in Britain's ancient churches. The attitude of the general public towards a parish, he added, was one of quiet respect in rural districts. The Australian clergy compared very favourably with the English clergy in intellectual achievement, organising ability, and spiritual force.

The Right Rev. S. H. Davies, Bishop of Carpentaria, arrived in Sydney with Mrs. Davies on October 4. The Bishop intends to holiday here for a month or two, and will attend the General Synod. The Bishop's headquarters are at Thursday Island. It is a far cry to the southern limits of his diocese, for it includes the whole of the Northern Territory and a big portion of Queensland. The total population is not much more than 30,000. It comprises about 6,000 white people, about 20,000 aborigines, and about 5,000 representatives of other races including Chinese and Japanese. "Our work is among the white people and aborigines of the mainland and the Torres Strait islands," said Bishop Davies. "We are now fully staffed with 15 priests, of whom six are Torres Strait islanders. The native priests, who are trained at our own college at Moa (Banks) Island, have been ministering to their own people, but I am sending two of them to the mainland to minister to the aborigines."

SEVAC BRONZE LACQUERS

A Wonderful Range of Ten Metallic Finishes—Roman Metal, Silver, Moon Metal, Florentine, Antique, Copper, Brass, Fire, Pale Gold, Old Gold. Can be applied to all kinds of materials—Cement, Plaster Wood, Iron, Fabric, Leather.

THE EFFECTS ARE UNIQUE.

STERLING VARNISH CO.

A SECOND VOLUME JUST PUBLISHED Evangelical Sermons

By a Layman
25 Short Interesting Sermons on vital subjects helpful to all Clergy or Laymen
1/6 All Booksellers 1/6
And "The Australian Church Record" Office.

Parents or Guardians.

We want you to send to our office and ask for "HELPS TO PARENTS IN EXPLAINING MATTERS OF SEX TO THE YOUNG," issued by the Bishops and General Synod, together with 10 White Cross booklets suitable for parents, boys and girls. You will never regret the expenditure of ONE SHILLING in providing yourself and family with knowledge on the most important subject of sex in the purest style.

THE AUSTRALIAN WHITE CROSS LEAGUE.

56 ELIZABETH STREET, SYDNEY.
W. E. WILSON, Hon. Secretary.

THE CHURCH MISSIONARY SOCIETY

invites

YOU

to share in its great privilege

of

Healing, Teaching, and Leading
Men and Women to the Saviour

Every possible helper is now urgently needed.

VICTOR PIANOS

ARE NOTED FOR

Glorious
Tone
Responsive
Touch
Beauty of
Design

AND

Solid
Construction

SOLD ON EASY TERMS
CATALOGUES FREE

Palings

338 GEORGE STREET,
SYDNEY.

self absolved from special seasons of worship and devotion. Rather do we think that if the stream of devout communion is to flow through the lives of this Australian people, there must be frequent reservoirs along the road, or it will be lost. Holy Week and Good Friday are such reservoirs. Hence our deep concern about the impingement of the Bridge opening festivities. It is a significant thing that the president of the Royal Show is also Chairman of the Citizens' Committee for the Bridge opening arrangements, and that when the list of the week's events were published in the Sydney Press, Friday in Holy Week was inserted simply as Friday, and not as Good Friday. Are they ashamed of the words and their use of the Day?

Duty on Bibles.

WE commend our brethren of the recent Melbourne Synod for their timely protest against the primage tax by our Federal authorities on Bibles. We look upon this as a most iniquitous means of securing revenue. Evidently there are officials in our Customs Department rigid in their interpretation of tariff measures, maybe lacking in imagination. It would have been very easy for them to have made a case to the Minister of Customs, so that in the case of the Bible, primage duty need not have been charged. Bibles are not printed in Australia. Their circulation at the cheapest possible rate, is a matter of vital moment to our nation, not only because the teaching and precepts of the Bible are the foundations of national greatness, but also because of their absolute need in the training of the child and the cheer and inspiration which the Word of God provides for all in these difficult times. As a speaker in the Synod referred to, said, "No other nation, however barbaric, had ever taxed Bibles for profit." The whole thing is inexcusable. We join in the strongest possible protest, and hope that immediately the Federal authorities will, at least in the case of the Bible, if not in other religious books, waive the primage tax.

Quiet Moments.

The Peace Which Passeth
all Understanding.

WE pass on to our readers the following message, broadcasted by one of the Sydney clergy, at a recent date.

"The Peace which passeth all understanding."

The Circumstances.

At Philippi in that year, A.D. 62, there was a happy meeting of the small Christian Church. The good news was quickly spread that Epaphroditus, who had been their messenger to Rome, sent to cheer and encourage with gifts to Paul, was at last back with a letter from the beloved Apostle, who had founded their Church.

Amongst others present, there would be, we can well imagine, the first Philippian convert of St. Paul, also the first European Christian; and that convert a woman, Lydia; let it not be forgotten. There, too, the one time hardened and brutal jailor, now an honoured member of the Philippian

Church. And as this letter was read, we can imagine the tender smile playing round the lips of Lydia, the eager drinking in of the message by the one time hardened jailor, now a new man in Christ Jesus. Maybe a spoken thought, heard as the letter, with its words of thanksgiving, of joy, fell on their ears. Words like, "What a man he is." The same old Paul, just like him; a prisoner in the hands of the cruel, blood-thirsty brutal Nero, chained night and day to Roman soldiers, and yet time and time again they hear such words as "Rejoice in the Lord, and again I say, rejoice." No repining, no self-pity, no grumbling, but joy. Just like him—maybe the converted Philippian jailor thought, "Twas so on that night when I was born again during that earthquake." He had never forgotten how he had received Paul and Silas with bleeding backs, after that illegal beating with rods by the lictors at the command of the magistrate, and had thrust them into the darkest and innermost dungeon of that prison and made their feet fast in the stocks. He had never forgotten then hearing Paul and Silas at midnight, evidently so happy that they could no longer refrain, singing and praising God. Yes, and now the same joyous ring about this letter from Paul, again a prisoner, but now in dread Rome. What a man he is! Nay, the converted jailor whispers, maybe, "What a Saviour he has! What a Saviour I have!"

Why, he is even rejoicing at being a prisoner in Rome, because it gives him the opportunity of telling his Roman guards the good news of the Saviour. Ah, listen again: Notwithstanding in every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, and will rejoice." Again, even if he is to be offered as a sacrifice, a martyr, still the Apostle strikes the note of joy. In 17, "I joy and rejoice with you all." What a word of cheer for these days. Do not let your circumstances conquer you; our Christ is calling, "Let Me into your life, and in My strength conquer your circumstances and turn them into occasions of joy, because they become occasions of opportunity for witnessing for Me."

The secret of it all was that the Apostle made Jesus Christ and His Glory the centre of his life. Had Paul been concerned with his own comfort, bodily safety or worldly pleasure, he would have worried.

So in 4, "Rejoice in the Lord always, and again I say rejoice—let your forbearing spirit be known unto all men. The Lord is at hand. (How much nearer now is the Lord's second coming?) In any case, He's always near his own. "I will never leave thee nor forsake thee. Therefore be careful for nothing"—i.e., don't worry. But how can we help it? That poor sick one, in body or in spirit says, "Try the remedy, chained prisoner." In everything, by prayer and supplication with thanksgiving (Paul turned his worries from difficulties even into praise) let your requests be made known unto God and the peace of God which passeth all understanding (which transcends all our powers of thought) shall keep (shall guard like a sentry) your hearts and minds through Christ Jesus.

Peace, perfect peace, in this dark world of sin.

The blood of Jesus whispers peace within;

Peace, perfect peace with sorrows surging round,

On Jesus' bosom nought but peace is found.

Melbourne Synod.

THE ARCHBISHOP'S CHARGE.

THERE was nothing of a very contented nature in the deliberations of the recent sessions of the Synod of the Diocese of Melbourne. The Archbishop's Charge came as a challenge to the Church to be up and doing in these critical days of national and international life.

Economic Freedom?

"We must get back," said His Grace, "to a living belief in God as a Person with a righteous will and a love for us. His children, as revealed in the life of Jesus Christ before we can begin to bring the present confusion to an end. Then and only then can we appreciate the Lord's words which follow. 'The second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.'"

"These are familiar words, but a large part of the industrial world has rejected them in favour of another teacher, Karl Marx, who seems to have brought new hope to many of the workers by what is regarded by them as a more practical social gospel. If you read Marx's 'Capital,' and his 'Manifesto of the Communist Party,' and contrast his teaching with that of Jesus Christ, certain differences will, I think, at once stand out. Christ begins and ends all His teaching with God as our Father. Marx has no belief in God, and knows nothing of His Fatherhood. Christ teaches us to love our neighbours. Marx preaches hatred and class war. Christ aims at building up character of the kind which He illustrates in the Sermon on the Mount. Marx says nothing about character, but aims at the acquisition of material wealth by his followers. Christ puts before us the ideal of success by self-sacrifice. Marx promises his followers success by force, and force alone. Christ looks forward to the day when the whole world shall know and follow Him. 'I if I be lifted up will draw all men unto Me.' Marx sees in history the inevitability of Socialism to which the present capitalistic society must give way by means of revolution, if evolution is too slow a process.

"These are the alternatives which are before our workers to-day, and I believe that it is our duty and privilege to proclaim Jesus Christ and His teaching as a truer Gospel than that of Karl Marx. Professor Marshall has explained in his 'Principles of Economics' that the term which describes the special characteristics of industrial life in the modern age is freedom of industry and enterprise, or, more shortly, economic freedom. It is just this which is so terribly lacking in Australia to-day. Our ideal has become one of economic restriction, as the Bishop of Adelaide has said in his recent Charge. We have our Trade Union regulations, our Arbitration Courts, our basic wage and our high protective tariff. There may be good reasons for each and all of them, but they do hinder economic freedom and enterprise, without which it is very difficult to escape from our difficulties.

"But our economic problem is really a moral one. We restrain each other's freedom because we are afraid of each other and hate each other. If only we could love one another we should trust one another, and then we could do away with all our restrictions. Christ has taught us that we cannot love one another unless we love God first, because He is our Father, and we are His children. Marx finds his social gospel in hatred and the class war. But we can never make men better by merely making them bitter. Jesus Christ was surely right when He based His social gospel on love and the Fatherhood of God. Then and only then shall we restore economic freedom.

"Why is economic freedom so important, because it is the expression of a man's personality. Riches, speaking broadly, come as a reward of ability. What is needed to-day is to encourage ability so that it may be of use to society. The rich man ought not to be the enemy of the poor man, but his helper towards a common prosperity. It is easy to be jealous of the rich man, and regard him as an oppressor. But the successful business man is one who, though he may in some cases be selfish, by his very ability brings material wealth more within reach of other people. The efficient workman expresses his ability in the good work which he turns out, and he should be allowed to have the reward of this ability in the greater opportunity afforded by higher wages."

Matters in General.

The Archbishop went on to deal with the Church's share in moral leadership and to explain diocesan and provincial efforts during the year to realise fellowship as outlined

in the 1930 Lambeth report. He referred to his own many episcopal acts and that he had visited 130 out of the 167 parishes in the diocese. The activities of the diocese, the question of its finances, Sunday School work and religious education came under review—each revealing the fact that the Church's witness in the life of the community is robust and vigorous. Reference was made to the approaching centenary of the Oxford Movement and the debt that the Anglican Church owes in certain respects to the Tractarian Movement together with the important bearing that that Movement has had on religion.

Closing Exhortations.

It is important that as the summer comes on we should remember two ways in which we ought to make our influence as a Church tell on our public life. The first is the observance of Sunday. What can be done, and what cannot be done, on Sunday. Our own young people look to us for guidance, and our municipal authorities are sometimes perplexed to know how best to use their authority in the various requests that are made to them for the use of public places for games or recreation on Sundays. The solution of this problem, I believe, lies in the definite recognition that our British civilisation is based on Christianity, and that the observance of Sunday as the Lord's Day by the British race for the last three and a half centuries has been of the highest value in the training of our national character. It is easy to regard Sunday merely as a day of recreation for the body, but to do so makes men and women, and especially young men and women, regard pleasure as the chief purpose of their leisure, and their outlook on life becomes increasingly selfish. To regard Sunday as God's day, the purpose of which is to give men an opportunity to worship God and use their leisure for the health of the spirit, is to keep what is highest and best in life safe for our future civilisation.

The other way in which we need to influence public life is in our resistance of gambling in every shape or form. I greatly regret the introduction of the totalisator on our racecourses. I think that it is a retrograde step for the State to encourage lotteries for charity. We as Christians stand for the principle that money is not a possession which we can do what we like, but a trust from God for the use of which we are responsible to Him. We believe in direct giving to God, and not in avoiding sacrifice in what we give to Him. We want to earn money as the reward of our labours, and not to try to grow rich by trusting to chance instead of honest work. We have a great contribution to make to Australian life just now if we resist this insidious temptation.

My brothers of the clergy and of the laity, we meet in difficult days, but our deliberations are full of hope because we are seeking only to do the will of God. I would lay special stress, as we look forward to the future, on the General Mission which, in accordance with the desire of Synod, we propose to hold in 1932, beginning next May. We feel that the time has come to be united in a great common effort of aggressive evangelisation of the outside world in our Master's Name.

China's Danger.

An S.O.S. call comes from the lips of a trained woman doctor, now head of the women's hospital at Nancheng. She writes: "3,000 Chinese students are now in training in Moscow, under Communists, to come back to China as leaders. They are atheistic, pitiless and conscienceless. Who will help us to preserve the integrity of our nation? England is taken up with India. America does not recognise the evil. Who will save us? Who will help us, The difficulties that confront the Church are many, especially in an educational work. The prohibition of all Scripture teaching in our schools has robbed them of that influence for character they have, and surely calls for prayer, earnest prayer, from the Church at home.

"The death by bandits of the two ladies in Fuh-Kien should also call forth the prayers and sympathy of the home Church. Miss Harrison was one of the most valued workers in the Church at Fuh-Kien, and had been a pioneer worker in Chang-an, in the Kien-ning prefecture."

"Cheer up! Just think of all the money you save on those things you can't afford to buy."

Australia and the Indian Church Constitution.

(By Rev. W. H. Irwin, M.A.)

AT the recent Adelaide Synod, the first part of the Bishop's Charge was devoted to an exposition of the merits of the Constitution lately adopted by the Anglican Church in India, and a motion was passed by Synod to the effect that the attention of the Committee collecting suggestions for the next Australian Church Convention should be directed to this document.

Now the first thing that strikes one on perusing this Constitution is its rather verbose voluminousness, and the second thing is its academic tone. This is not written in the way of adverse criticism. The Indian Church knows its own business best, and many reasons suggest themselves why a very detailed and didactic constitution may meet the needs of a Church, the bulk of whose members have lately been won from non-Christian religions. But a voluminous constitution is not normally a good thing. Long documents are in grave danger of being inconsistent in some of their parts. The Australian Church will be well advised to make its constitution as brief as possible—consistent with clearness and efficiency.

Also it must not be forgotten that in Australia we have had a larger and wider experience of the practical self-government of the Church, than they have had in India. Behind us there is a valuable tradition, which may very well lead us to follow constitutional paths somewhat divergent from those of the Indian Church. Nevertheless the Church has produced a very fine document and one well worthy of our closest study.

A Working Policy.

In India they adopted a wise policy in the drawing up of their constitution. A Preamble to their Measure states the general principles which govern the whole of the Constitution, Canons and Rules. A draft of this Preamble was first discussed by the Episcopal Synod (i.e., the Bishops of the Province) with clerical and lay assessors, and then published for consideration and comment. A good many comments were made which were considered by the Synod and assessors, with the result that the draft was revised in many particulars, and republished as revised. Further comments were received, and the draft was again reconsidered and somewhat altered before its final adoption.

A somewhat similar procedure might meet our Australian requirements. We know that the Sydney Diocese was the only one in Australia which took the construction of the 1926 Draft Constitution seriously. Would it not be a statesmanlike policy for some representative body—the present General Synod Committee if it is such—to draw up a statement of the general principles which will be followed in the construction of our constitution? This statement could be sent to the various synods for consideration and comment. In this way, by frank criticism, consideration and revision, such a measure of agreement might be arrived at, that, when the future Convention meets, its main labour would be to incorporate agreed principles into the new constitution.

The Indian Constitution suggests a multitude of interesting questions which cannot



Arnott's

Famous

Biscuits

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA

Established 1910 and Officially Registered

Public Officer of the Trust and Honorary Treasurer:
Mr. F. G. HOOKE, C.A. (Aust.),
31 Queen Street, Melbourne.

Members:

REV. C. H. BARNES, Camberwell.
REV. W. T. C. STORRS, M.A., St. Matthew's,
Prahran.
Mr. JOHN GRIFFITHS, c/o Messrs. Griffiths Bros.,
Melbourne.
Mr. F. G. HOOKE, 31 Queen St., Melbourne.
Mr. H. J. HANNAH, c/o E.S. & A. Bank, Melbourne.
Mr. W. M. BUNTINE, M.A., Honorary Secretary,
Caulfield Grammar School, Melbourne.

Property left by Will, or Gifts towards Christian Work, may be placed in the hands of the Trust for Administration.

The Church Depot

(Miss M. Corner) Phone M3478

The only Address—

Commercial Chambers, 80 Bathurst Street, Sydney.
Show Windows, 2nd Floor (facing Cathedral) in
George Street.

Church Needlework of all kinds.
Materials, Furniture, Brass and Silverware and Books.
Inexpensive, well-made Articles can be supplied in all
lines.

Telephone: Petersham 75

L. A. TANNER, M.P.S.

DISPENSING CHEMIST

79 NEW CANTERBURY ROAD,
PETERSHAM

Official Pharmacist to The Home of Peace

The Home Mission Society

(Sydney Diocese.)

Assists growing Parishes—crowded City
Parishes—lonely Bush Parishes.

Thinks of the sick and dying by paying
towards Chaplains' Stipends.

Helps the Student to pay his fees, and
would like to do much more.

Make it possible by doing your share in
the great work.

F. P. J. GRAY, Esq., Hon. Treasurer
VEN. ARCHDEACON CHARLTON,
Organising Secretary,
Diocesan Church House, George-st.,
Sydney.



Australian Church Record,
Diocesan Church House,
Sydney, September 30, 1931.

Dear Boys and Girls,

What a splendid thing it is to have an ideal in life—something to aim at, something to strive for! Do you remember what the apostle Paul's ideal was? "This one thing I do," he said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Let me give you the secret of prize-winning in life, and then there will be no excuse for any boy or girl who fails to get a prize. First of all, if you are going to run in a race, you must be suitably equipped, that is, you must lay aside any heavy clothes that would be likely to hamper you in your running. In a race you see the competitors lined up, with one foot outstretched, and the ball of the other foot resting on the ground a few inches behind. They are waiting for one thing only—the signal to be off. Every competitor wants to get a good start—a good start is so important.

Then a runner in a big race, if he wants to be successful, must be in good condition. Our great athletes, when they are in training for the great Olympic Games, are very careful what they do and where they go. There are those who start well, but in the second or third lap they slow up, and soon they drop out of the race altogether. If you fall by the way, and do not keep on to the end, you will not win the prize. So one secret is perseverance. There was a chorus, written by an old negro, and the words are very appropriate for all those who want to be successful. You will agree with me that it would be quite easy to learn the words off by heart. The chorus runs thus:—

"Go on, go on, go on, go on,
Go on, go on, go on;
Go on, go on, go on, go on,
Go on, go on, go on."

Yes, to be a prize-winner, means keeping at it. One winter, when there was a very heavy fall of snow, some people in the country found it impossible to open the front door of their house, because of the snow. And the little boy of the household made up his mind to do what he could to remove it, and taking a little spade he began shovelling the snow away. His uncle said to him, "How do you think you are going to clear a pathway down?" "By sticking at it Uncle," was his reply. There are so many who work in fits and starts. A boy is slack all the time at school, and says he will make up for it by working hard the last three weeks before the examination. But he looks very surprised when he finds that his name is very low down in the list, and some boy he had not thought much about is at the top. The apostle in another of his letters, says, "Let us run with patience the race that is set before us, looking unto Jesus." That is a spiritual race. Jesus is the goal, and He is also the Prize. And you put your name down for the race when you say

to the Lord Jesus, "I am going to love and serve Thee from this time forth."

Your loving friend,

The EDITOR.

Duty.

A soldier on duty at the palace of the Emperor at St. Petersburg, which was burnt about 50 years ago, was stationed and had been forgotten, in one suite of apartments that was in flames.

A Greek priest was the last person to rush through the burning rooms, at the imminent risk of his life, to save an ikon in a chapel, and returning, he was hailed by the sentry, who, in a few minutes more, must have been suffocated.

"What do you want?" cried the priest, "Save yourself, or you will be lost."

"I cannot leave," replied the sentry, "because I am unrelieved; but I called you to give me your blessing before I die." The priest blessed him, and the soldier died at his post.

Michael Faraday.

Sir Humphrey Davy's Kindness.

University bodies and scientists have been recalling during the past week the centenary of Michael Faraday's epoch-making discoveries with regard to the use of electricity. It must never be forgotten that Michael Faraday, in his youth, owed a great deal to Sir Humphrey Davy, the Cornish boy who became one of England's greatest natural philosophers. We should therefore, like to revive an incident in his career which may serve as an example to successful men who have it in their power to help beginners. At the close of the Napoleonic wars, there was working in Marylebone a young book-binder of genius called Michael Faraday. In his spare hours he visited the Royal Institution, where, at the age of 21 he heard a series of lectures by the renowned scientist, Sir Humphrey Davy. Greatly daring, he ventured to write to the lecturer, enclosing, as proof of his earnestness, the notes he had taken. Faraday had been discouraged by others, but here is the generous response of the illustrious Cornishman:

"Sir,—I am far from displeased with the proof you have given me of your confidence, and which displays great zeal, power of memory and attention. I am obliged to go out of town and shall not be settled in town till the end of January; I will then see you at any time you wish. It would gratify me to be of any service to you. I wish it may be in my power.—I am, Sir, your obedient, humble servant,

H. DAVY."

Very wisely, at their first interview, Sir H. Davy advised the youth to remain in business as a bookbinder, and he promised to find him work, when the time came, at the Royal Institution. Michael was undressing one night in his Weymouth-street lodging, when there came a loud knock at the door, and looking out he saw a carriage from which the footman had alighted. The eagerly awaited call had come. Sir Humphrey Davy offered him the post of assistant in the laboratory at the Royal Institution, at a salary of 25s. a week, with rooms at the top of the house.

In the character of Michael Faraday, as Professor Tyndall wrote, there was a purity like that of the most delicate crystal. Brought up in the small sect of Sandemanians, he remained faithful through life to the religious teachings of his youth. As he said grace over his meals, he seemed to be talking directly with the Heavenly Father, who supplied all his needs, and who, as he never doubted, had sent that messenger to Weymouth-street, London.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 15. [Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]

OCTOBER 15, 1931.

[Issued fortnightly.]

Single copy 3d.
9/- per year, post free



Australia and the Indian Church Constitution.

Leader.—Turning the Corner.

Melbourne Synod—Archbishop's Charge.

The Bishop of Birmingham and his Attackers.

The Church in South Africa.

Wayside Musings.—Vocation, by Wayfarer.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor,
Rev. S. H. DENMAN, St. Clement's Rectory,
Marrickville, N.S.W., or 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. Bendigo: Rev.
W. M. Madgwick, Eaglehawk.

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

Please report at once any irregularity in
delivery or change of address.

EDITORIAL.

The Bishops Confer!

TODAY and during the next six days excepting Sunday, the Archbishops and Bishops of the Church in Australia and Tasmania will be in conference in the Chapter House, Sydney. We have no knowledge regarding the matters upon which they will confer. Doubtless the various sections of, and considerations raised by, the Lambeth Report, will come under review. We should imagine also, that questions pertinent to the national, religious and Anglican Church life in Australia will be prayerfully and wisely considered. Maybe, in due time, some pronouncement will be made. We do not know! There must perforce, be considerations which our Bishops in secret conclave should discuss for the purpose, not only of gaining enlightenment and mutual appreciation, but for unity of action. We fail to see, however, why all their sessions should be in camera. It would be to their own assured place in the Church's life, as well as to a more effective Christian witness, if some of their deliberations, at least, were open to the public. For instance, they met in London last year about the proposed Constitution for the Church in Australia, but no one except themselves knows what transpired, and yet this question is a living

issue and is of vital concern to every churchman in the land. However, there it is! We are not enamoured with Bishops' meetings of this character, for we see no need for secrecy. The Bishops never tell! And subsequently, in devious sorts of ways, news of their talkings-together trickles through the Press and the Church's assemblies. We are reminded of some pertinent remarks in an altogether different connection spoken by Lord Cecil in the Oxford Union about the Anglo-French Naval Agreement.

"There is much to be said for open diplomacy; there is something to be said for secret diplomacy; but there is nothing to be said for diplomacy which is meant to be secret and comes to the light of day."

However, be that as it may, churchpeople of Australia are looking for wise authoritative, venturesome leadership, in many matters from our episcopal leaders. Maybe the next few months will witness such, as a result of the present pow-wow. We live in great big times, full of challenge, and opportunity!

Sydney's Bridge Opening.

ELSEWHERE in our columns we publish correspondence between his Grace, the Archbishop of Sydney and the Premier of New South Wales, relative to the date of the opening of the Sydney Harbour Bridge. We congratulate the Archbishop on his action in the matter, and remark that it is in keeping with his magnificent attitude all through the years. With a consistent persistence, year in and year out, he has not failed to send to the proper authorities his solemn protest with regard to the opening of the Royal Show on Good Friday, and the consequent desecration of that sacred day. And now once again, he has acted promptly and worthily in this matter of the Bridge opening—and we believe, with certain results. His action, we understand, has secured from the Citizens' Committee the removal of the word "Carnival" from the descriptions of the week, so that Holy Week will no longer be described as Sydney Carnival Week, but with a title more befitting the celebrations, and the time of the ecclesiastical year. His Grace has even gone further in asking whether some religious service could not be included in the Opening Function on March 19. It is, however, of no use certain persons in the Church crying out at this late hour for an altered date. Our clergy and laity should have been alive to the date of the Bridge opening many months ago, and should then have set about creating public opinion. It looks as if in the

matter of these dates the Church has missed her opportunity. We are all to blame and we had better say so, and make the most of whatever opportunities may avail. The very situation is a challenge to big things and big leadership. Besides, too, in the whole matter we need to be careful that we do not raise a false antithesis between the secular and the spiritual. Unreal attitudes and frenzied propaganda can be easily indulged in, and to no good!

Further Comment!

WHILE we are on the subject of Holy Week and Good Friday observance, we need to remember that changed mental attitudes and practices will not come about in a day or even in a few years. And apart from this, it must be borne in mind that one great religious body in New South Wales organises and carries through "refreshment rooms" on the Show Ground during the whole progress of the Royal Show, Good Friday included. Even Sydney's noble and far-reaching Benevolent Society is in the very whirl of the event. Leading religious laymen are in the thick of this, and they see nothing incongruous in it. Surely their attitude must affect the Royal Show leaders and administrators, as well as the general public. We mention this to reveal something of the outlook that only time and much unwearied devotion and teaching will change, and also something of the stone wall of unconcern and even opposition which the Archbishop of Sydney, as spokesman for the Church, has had to batter against. Indeed, we have nothing but admiration for his Grace in his unflinching, cogent, and ever courteous appeal to the Show authorities. Let it be said too, that tens of thousands of our citizens think that a lot of talk and writing in this matter of Holy Week and Good Friday observance constitute a sort of clerical fad. That the clergyman is frequently a theorist, and thinks himself into the ecclesiastical mind and mould, and tends to have the weakness begotten of his strong points, and thus becomes far removed from reality. After all, we have no brief for the Royal Show, much less for its carnival spirit, and side shows, but let us as a Church be real and balanced in our attitude. Nevertheless, we have a horror that this Sacred Season should be secularised, and that is what is happening. In the hurry and drive of our modern life, the world is forcing itself on us at every point. Men and women are finding it hard to keep up warmth of devotion. We distrust that spirituality which professes that all life is a sabbath, and therefore, holds it