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THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

14, No. 16

AUGUST 11, 1949

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THE ECUMENICAL MOVEMENT OF THE WORLD COUNCIL OF CHURCHES

(By the Bishop of Armidale.)

The Ecumenical Movement had its modern beginning at the Edinburgh Missionary Conference of 1910. Let us at once give credit where credit is due. It is well recognised that the World Student Christian Federation prepared the way for the Ecumenical Movement, was the training ground for many of its leaders, and largely responsible for that Conference.

It will interest Anglicans that our Church has played no small part in the Ecumenical Movement. Dr. Visser 't Hooft, the General Secretary of the World Council of Churches, writes: "We owe a great debt to the Anglican Church which at this early stage (1850-1900) not only called the sin division by its name but also issued the clearest call to all the Churches to repent of their sins and to show their worthy of repentance."

The leaders of Anglicanism have fully exhibited a robust sense of the Christian ideal of ecumenicity. Archbishop Cranmer's project for a consensus of Anglican, Lutheran and Reformed was the plan of a Churchman Ecumenical imagination. It might have had some fruitful outcome had it not been for the fact that Edward VI succeeded Edward on the throne (1553) and instituted an oppressive reaction. Neither the Edward VI nor the Elizabethan bishops had the notion of Anglicanism as merely a part of the Church of Christ in all the world. "We believe," said Bishop Jewel, defending Anglican positions in 1562, "that there is one Church of God and that it is confined as it was heretofore to the wish people, in one angle or Kingdom, but that it is Catholic and Universal, and so diffused or spread over the face of the whole earth that there is no nation that can justly claim it is excluded. That this Church is the

Kingdom, the Body and the Spouse of Christ; that Christ is the only Prince of this Kingdom."

The principle of Ecumenicity is a presupposition of Anglican writers. It is assumed with Hooker that "for the preservation of Christianity there is not anything more needful than that such as are of the visible Church have mutual fellowship and society with each other." (Laws of Eccles. Polity III, 1, 14).*

Stemming from Edinburgh, 1910, came the Movement initiated by Bishop Charles Brent for a World Conference on Faith and Order. Later came Archbishop Soderblom's effort for a "Life and Work" Movement, culminating in "Stockholm" in 1925. From these Movements and the International Missionary Council, came the impetus which brought the proposal in 1937 to set up a World Council of Churches. It had become increasingly clear that the separation between "Life and Work" and "Faith and Order" was unsound. The former discovered it had to take theological issues seriously and that the slogan "Doctrine divides but service unites" was untrue.

More than that, the "Churches" had not been officially responsible for the two Movements. The challenge now to the Churches was "would they accept membership in a World Council, set up a permanent instrument of common thought and action," membership being open to Churches "which accept our Lord Jesus Christ as God and Saviour."

Such a World Council would not be a super Church, but the servant of the Churches. Yet it would not be a mere organisation because it is a Council of Churches. Its unity would not consist in the agreement of our minds (cf. the Edinburgh Affirmation 1937) or the

consent of our wills. It is founded in Jesus Christ Himself!

For over 10 years the World Council — hindered by the war — was spoken of as "in process of formation." But one of the most striking features of that 10 years was the growth of the Ecumenical Movement. While the nations were engaged in internecine strife, Christians were achieving a conscious fellowship and were addressing themselves together to the needs of mankind.

This was important, for Churches on a national scale had been coming together. Such national Churches might prove ominous were it not for the growth of the Ecumenical tie. If non-Roman Christianity were not thus bound together it might become the support of excessive nationalism. The developing of a national consciousness in many hitherto subject peoples might lead to Ecclesiastical nationalism in time, were it not that God had inspired a world wide Movement towards mutual understanding and towards unity.

As the Provisional Committee left Geneva having completed its plans for Amsterdam, 1948, Mr. John Mott was heard to say, "The World Council of Churches has found itself. The ship is squared away towards the future." I wonder did such a saying influence the Netherlands Government when they designed the Delft Title which they gave to every delegate at Amsterdam. The title depicted the Church as a ship, with the Cross standing up from its deck, sailing over the seas; and above the whole was the word "oikoumene" — the inhabited world.

ON OTHER PAGES

Niemoller's Sermon	9
Sir Stafford Cripps	5
The Constitution	8, 13

"Amsterdam 1948" marks the beginning of a new era of Ecumenical Christianity and perhaps of its impact on the world.

From 145 Churches and 44 nations came the delegates, who solemnly voted the World Council into being. The significance of this formation is that it gives the Churches a new opportunity of entering into a living spiritual contact with each other and of rebuilding the broken fellowship of Christendom. Will the Churches use their opportunity?

Our eyes are towards the future. How appropriate then the words of the Archbishop of Canterbury:—

"In one sense we are looking for trouble. We are taking the risk which all men take when they invite the living God into closer touch with their lives. We cannot tell what God will do with us, but we can be sure that He will not leave us unchanged."

* Quotations are from "Christendom" Summer 1946, Ecumenical Testimony, John McNeil.

"THE AUSTRALIAN CHURCH RECORD."

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WANTED URGENTLY, by the end of August, a Small Flat. Reply Miss Powell, c/o Church Record Office.

A NEW DIOCESE IN TANGANYIKA

The Archbishop of Canterbury has given approval to the proposal of the Council of the Universities Mission to Central Africa that the Diocese of Nyasaland should be divided and that portion in Tanganyika form into a separate diocese. The proposed diocese will be 400 miles long and 100 miles wide as a minimum. An endowment for the new see has already been provided.

Nyasaland diocese at present lies in three different territories, Nyasaland, Portuguese East Africa, and Tanganyika. African Christians are rapidly increasing in number. There are more than 55,000 on the parish registers, scattered over the villages in the bush. Accordingly it is very difficult to integrate the work of the undivided diocese.

PASTOR NIEMOLLER'S VISIT.

Pastor Martin Niemoller is visiting Australia and New Zealand for a "Faith Triumphant Campaign" sponsored by the Open Air Campaigners (Aust.) in co-operation with the Council of Churches.

Pastor Niemoller was a highly decorated submarine commander during World War I, and, after responding to the call of the Christian gospel, trained at Munster University, Germany, and was ordained to the ministry in 1924. As the pastor of the Lutheran Church at Dahlem, in 1933, he was so outspoken against the Nazi regime that he quickly became a marked man. The Gestapo checked his services and his church and private apartments were frequently searched. His telephone was tapped—his mail opened, and in 1934 a bomb was thrown into his parsonage. In July, 1937, he was called before Hitler but refused to support the Nazi regime, and was arrested. Eight months later he was tried in secret and sentenced to seven months' jail. The sentence was cancelled owing to the period spent in jail without trial. But Niemoller was not to go free—he was seized by the German secret police and thrown into the brutal Sachsenhausen concentration camp where he spent eight years, much of it in solitary confinement.

Pastor Niemoller will speak in Sydney on August 25th, at a public welcome at 7.45 p.m. in Sydney Stadium (Rushcutters Bay); on August 26th, at special welcome, at 7.45 p.m., St. Andrew's Cathedral; and on Aug. 28th, St. Andrew's Cathedral, at 11 a.m. and Central Methodist Mission (Lyceum) at 3 p.m.

Later meetings in a great marquee in Prince Alfred Park (near Central Railway Station) have been arranged from September 8—14.

SYDNEY SYNOD STANDING COMMITTEE.

The following are some of the important matters which were transacted by the Standing Committee at its meeting held on the 25th July, 1949.

Elections.

Parish Clergyman's Exchange Board.—Bishop Hilliard was appointed in the place of Archdeacon Johnstone, deceased.

Provincial Synod.—Archdeacon H. G. S. Begbie, B.A., was appointed in the place of Archdeacon Johnstone, deceased. Mr. R. J. Cashman was appointed in the place of Mr. A. B. Kerrigan, resigned.

Council for the Promotion of Sydney Church of England Diocesan Schools.—Rev. B. R. Horsley, B.A., was elected in the place of Rev. E. Parsons, resigned.

Council of The Home Mission Society.—Mr. Ray Wheeler was elected in the place of Mr. Herbert Smith, deceased.

Presentation Board.—Rev. R. C. M. Long was elected in the place of Archdeacon R. B. Robinson.

Special Session of Synod.

The Most Reverend the Archbishop will summon a Special Session of the Synod for Monday, 22nd August, 1949, to meet in the Chapter House at 2 p.m. This Special Session will deal with the Constitution. A notice of motion will appear on the Business Paper that Synod should meet on Tuesday and subsequent days at 10 a.m., so that both morning, afternoon, and, if possible, evening sessions will be held.

Vacancies were declared on the Council of St. Catherine's Clergy Daughters' School, owing to the resignations of Mrs. Babbage and Mrs. Utz.

A vacancy was declared on the Council of The Home Mission Society as Archdeacon H. G. S. Begbie is now ex officio.

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NOTES AND COMMENTS

It is rather late in the day to discover that the Caucus System of Government is a rotten system and a blatant defiance of democratic principle, and a prostitution of the Parliamentary system of government. Under it there is no longer any real deliberation of matters for legislation of the Parliament as a whole. The caucus has met outside Parliament and after a measure of deliberation in secret the matter is decided by the majority of a meeting consisting of ayes and noes, then the members of the government assemble in Parliament, all their noes having become ayes, and in many cases the minister in charge of the Bill calmly informs the Parliament that no amendments will be accepted. Consequently any debate is futile and the country is deprived of any wisdom in Parliament that exists outside and partly inside the Caucus, and the value of an opposition is completely nullified. In certain cases, where there has been a narrow division in caucus, the legislation has really been passed by a minority of the Parliament. It is a matter of history that in World War I, that doyen of Parliamentary leaders, Mr. W. M. Hughes, failed to get assent to his desire for conscription from his labour caucus against the will of the great majority of Parliament and of the people generally. Such "solidarity" is an affront to a civilised people.

Our population is being largely increased by the incoming of people from Great Britain and other parts of Europe. The British venture in North Queensland is one that will naturally attract a great deal of interest in England. But this great increase of population remains an important problem for Christians in the Commonwealth to solve. We hope that the clergy generally whose parishes are affected by the increase will rise to the challenge in spite of, in some cases, the various languages of those who come. We are glad that the problem was alluded to in the course of the annual meeting in London of the Colonial and Continental Church Society, which has been so generous a helper for our outback work throughout the years, and has always stood behind our own Bush Church Aid Society. The late rector

of Manly, the Rev. A. R. Ebbs, was present at the above meeting. One of the English Church newspapers reports:—

"Australia was represented by the Rev. A. R. Ebbs, Rector of Manly, New South Wales, who spoke of the plans for developing vast tracts of land in the north as cattle rearing areas. When they are established it will be these breeding grounds that may provide the Englishman with a Sunday joint bigger than a cricket ball. On these new ranches an army of cattlemen will work. They, too, would need spiritual care, and the Rector of Manly declared that it was up to the Society to see that they got it. Lord Luke, the new President, fully endorsed this suggestion and called for workers to achieve it."

While we of the Australian Church are always grateful for the generous interest of our fellow churchmen overseas, we must not forget that this problem really demands our earnest consideration and the appeal should be made to our own sons and daughters to face the challenge of "Australia for Christ," and be ready to follow any path of ministry with a single eye to the will of God and the needs of our fellow citizens who are working in the hinterland of our great Australian Commonwealth. The Australian Church throughout needs a larger vision as it faces the claims of the outback people and the millions of men and women of other races who are denizens of the lands that are adjacent to our coasts.

"The fields are ripe already to harvest!" "Pray ye therefore the Lord of this harvest that He will thrust out labourers into His harvest."

The restless millions wait,
The Light whose dawning
Maketh all things new:
Christ also waits,
But men are slow and late,
Have we done what we could?
Have I? Have you?

Some weeks ago we made reference to an article in the "The Sacraments." "C.E. Newspaper & Record" on the subject of the Sacraments by Rev. W. P. Chadwick. Some of his statements were so contrary to ordinary evangelical doctrine on the Ministry of the Word and Sacraments that a controversy has been going on for some time in the correspondence columns of that paper. One of the latest is brief and to the point, indicating and controverting the position taken up by Mr. Chadwick that we publish it as it stands:

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THE SACRAMENTS.

Sir.—Mr. Chadwick, in his most recent letter, calmly assumes that the two phrases: "Ministry of the Word" and "Ministry of the Sacraments" are equally Scriptural. The simple fact, however, is that, whereas the phrase, "Ministry of the Word," is precisely Scriptural (Acts vi 4), there is nothing in the New Testament which even approximately approaches the phrase "Ministry of the Sacraments." The conception of a sacramental ministry is liturgical, but by no means Scriptural.

We are always exposed to the danger of falling into the error of confusing liturgical and theological thought and diction with Scriptural teaching. The word "ministry" never occurs in the New Testament in attachment with sacraments.

But it is very significant that both in II Corinthians iv 1-3, and v 18, 19, St. Paul attaches the term "ministry" to the preaching of the Gospel.

As to what Mr. Chadwick refers to as "a divine method of dealing with us sacramentally," it is sufficient to point out that he is here assuming that the sacraments are the *modus operandi* of the spiritual energising of God in the soul of man. This is no more than a theological speculation.

The Apostolic Epistles richly abound in teaching concerning the potential dynamic fellowship between Christ and the soul but in none of these references do we find the remotest hint of the assumed *modus operandi* of sacraments by which, according to Mr. Chadwick, "all those who receive Holy Communion are made partakers of the divine nature." The apostles plainly conceive of the true believer being a partaker of the grace of Christ at all times, and not only or chiefly by a sacramental *modus operandi*.

(Rev.) H. H. REDGRAVE.

Stow-Bedon Rectory,
Norwich.

The writer has placed his finger on the weak spot of much sacramental teaching. The Christian life is a life in union with Christ, as a branch is in life-union with the vine into which it has been grafted. So the Christian is continuously feeding upon Christ, Who is his very life. (Gal. ii 21.) The Sacraments are effectual signs of such relationship and its necessary consequences—"effectual" signs which do their work as signs—being pledges of His life and love, which strengthen our faith in Christ and our assurance of the reality of that heritage which is ours in Him.

As we go to press, there are many signs of the breakdown of the strike and at any time the The Strike. miners may decide to go back to work and allow the Arbitration Court to fulfil its function in an orderly manner. One good that has come out of this evil which has cost the Commonwealth and its people so much, has been the unveiling of that evil thing—the evil of Communism and its subtle working—which makes for

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the dislocation of our social life and democratic rule. We cannot understand the seemingly unwilling and tardy movements of our leaders in dealing with a situation so clearly caused by men in the power of Communistic ideals, who are patently the enemies of our country. The way has been cleared by a long series of actions in order to strangle the country into a hurried bargain with the malcontents. Let us hope that our leaders will make full use of the experience we are going through and make certain that no lack of reserves of coal will in the future jeopardise the welfare of the citizens who have reposed a great trust in their honesty of purpose, and ability to discern the times by placing them in the leadership of our nation. The public may well have a feeling of concern that only at this late hour the publishing of information about the open-cut mines shows that too long the miners have been allowed to hold the welfare of the whole nation at ransom.

"FUN AT FIVE."

The Council of Churches is actively interested in a Children's Session, which is broadcast every Tuesday afternoon from 2CH at 5 p.m. Children and parents would be welcome to attend the Auditorium in the A.W.A. Building, 47 York Street, Sydney, every Wednesday at 4.30 p.m. to take part in the making of the record.

PERSONAL

We regret to know of the death of Mrs. Stokes, of Adelaide, mother of the Principal of Deaconess House, Sydney. Deaconess Stokes was able to be in Adelaide at the time of her mother's death. We offer to her and the members of the family our prayerful sympathy in their loss.

We regret to learn of the death of Mr. Frank Howell, brother of the late Archdeacon Howell, of Bathurst. Mr. Howell passed away on Friday, 29th July. Mr. Howell had been a member of St. Barnabas Church, South Bathurst, for over 50 years. We extend our deep sympathy to the bereaved.

Rev. H. Cterteko was inducted to the Parish of Cabramatta by Archdeacon S. H. Denman on Friday last, the 5th of August.

The Rev. L. N. Sutton, Rector of Ashfield, Sydney, has been appointed Rector of Launceston, Tasmania. Mr. Sutton is a former Precentor of St. Andrew's Cathedral, and Chaplain of The King's School.

The Archbishop of Canterbury proposes to visit Australia and New Zealand in November and December of 1950, at the invitation of the Archbishops of Sydney and of New Zealand. He has also accepted the invitation of the Mayor of Christchurch, New Zealand, to be present at the centennial celebrations of the Province of Canterbury, which will be held in December, 1950, marking its beginning one hundred years ago by the Church of England settlements sent out by the Canterbury Association, of which Archbishop Sumner was President.

News has come from the Diocese of Nelson in New Zealand that Archdeacon Kimberley passed away on July 26 after a trying illness. Archdeacon Kimberley was trained in Moore College under Canon Jones and was ordained in 1904. He went to New Zealand as the Dominion Secretary of C.M.S., and ultimately accepted appointment in the Diocese of Nelson where for many years he was Rector of All Saints' and Archdeacon of Waimea.

The Ven. H. B. Atkinson, Archdeacon of Launceston and Darwin, has retired from active service. He was tendered a big farewell in Launceston on 18th May and in Hobart friends gathered for a social hour after Church on 17th July, when the Archdeacon was the preacher.

Canon M. Greenwood, Rector of St. John's Church, Launceston, for 16 years, has retired from office on medical advice.

The Archdeacon of Hobart, Ven. M. R. Barrett, has resigned as Warden of Christ College, Hobart, and at present is doing a locum tenency at St. James' Church, New Town, while the Rector, the Rev. C. G. Williams, is engaged in organising financial aid for diocesan purposes.

The Rev. A. Gray has arrived from England to take over the position of Warden of Christ College.

The Bishop of Tasmania has appointed Canon M. J. May as Archdeacon of Launceston, and Canon M. Walters as Archdeacon of Darwin. They will continue to be Rectors of Holy Trinity, Launceston, and St. Luke's, Launceston. They will be instituted and collated by the Bishop in St. David's Cathedral, Hobart, on Synod Sunday, September 18.

Rev. R. S. R. Meyer, of Rappville, has been appointed Rector of St. Thomas, Rozelle, Diocese of Sydney. Mr. Meyer has been working with B.C.A. since 1945.

We offer congratulations to Archdeacon and Mrs. F. Hulme-Moir on the birth of a daughter, Elspeth Leonie.

SYDNEY MISSIONARY AND BIBLE COLLEGE.

41 Badminton Road, Croydon, N.S.W.
Principal: Rev. J. T. H. Kerr, B.A.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an inter-denominational institution.

The Curriculum includes study of the text of the Bible as a whole with detailed study of Gospels, Acts, Epistles; Bible Doctrine, Historical Background of the Old Testament, Prophetic Movement, major movements in Church History, English, Homiletics, Comparative Religion, Evangelism, Practical Psychology, and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

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Useful correspondence courses may be had.

Past students are working with many societies, including the C.M.S.

GREAT CONTEMPORARIES: SIR STAFFORD CRIPPS

A Lecture by the Dean of Sydney.

Harold Laski, sometime Secretary of the Labour Party, says of Sir Stafford Cripps: "There is no person in our politics to-day who is more efficient as an administrator, and I can think of only a handful who rival him in imagination in handling a big situation." As long ago as 1930 Stanley Baldwin said of him, "There goes a future Prime Minister." To-day Stanley Baldwin's prophecy has almost been fulfilled for he occupies the position of Chancellor of the Exchequer and of Minister of Economic Affairs.

He was born on April 24, 1889, at Parmoor Manor near High Wycombe in Buckinghamshire, the youngest child in a family of four boys and one girl. His father, Charles Alfred Cripps (later first Baron Parmoor of Frieth and Lord President of the Council) was a distinguished advocate, a member of Parliament, and the son of Britain's leading expert in ecclesiastical law. His mother, who belonged to a prominent North Country Unitarian family, was a sister of that distinguished economist and sociologist, Beatrice Webb.

Stafford Cripps was educated at Winchester, where his ability developed along scientific lines, and, at the age of 18, he won a scholarship to New College, Oxford. His papers were sent on to Sir William Ramsay at University College, London, who paid him the signal honour of inviting him to do research work in his laboratory. Consequently Cripps never took a degree, but he was made a Fellow of University College in 1930, and Rector of Aberdeen University in 1942.

In 1912 he turned to law as a career. While studying law he invented a device for measuring the density of liquids and gases, and at the age of 21, he read a paper before the Royal Society entitled, "The Critical Constants and Orthobaric Densities of Xenon." He was called to the Bar in the Middle Temple in 1913. When war broke out he became the driver of a Red Cross lorry in France. The following year his training as a chemist brought his recall to England, when he was made assistant superintendent of a new gun-cotton and TNT factory at Queensferry in Cheshire. He proved himself a first-rate organiser and administrator. He was one of the first to realise that girls employed on routine work are encouraged by music. He showed at Queensferry, too, the possibility of workers' participation in management. But his health, already impaired by a digestive disorder, suddenly failed. After partial recovery he returned to his practice as a barrister. Having made a brilliant record as the leading expert in patent and company law, he took "Silk" in 1927, and was earning fees amounting to £10,000 annually, when, at the age of 40, he joined the Labour Party.

The Labour Party in England has succeeded in holding in a close, though at times, uneasy, combination, both academic intel-

lectuals and trade unionists. What led Stafford Cripps, a brilliant intellectual, to identify himself with the Labour Party? There have been several explanations. One ascribes it to the influence of his aunt, Beatrice Webb, and of Fabian Socialism. Another, to his breakdown in health, when he read widely and thought deeply. He himself has said: "By the time the war was over, I had become aware—indeed, very much aware—of the appalling and useless tragedy that the world has brought upon itself. At this point my social consciousness was born." But there appears to be deeper explanation still. His mother, who died when he was 4, left a written statement setting out her wishes for her children: "I wish them," she said, "to be trained to be undogmatic and unsectarian Christians . . . studying the precepts and actions of Christ as their example, taking their religious inspiration directly from the spirit of the New Testament." It was this which led him into active work in connexion with the World Alliance for Promoting International Friendship through the churches. Gradually, however, disillusion set in. He lost faith in the power of the organised Church to usher in a more Christian world. He complained that international conferences were held, but that the participating churches made no vigorous attempt to influence their own governments. Consequently, he resigned from the World Alliance, on the ground that only through political action could a more Christian world be built.

The Labour Party was returned to power in 1930. On the death of Sir James Melville, Ramsay MacDonald nominated Cripps to the vacant office of Solicitor General. The office carried with it a Knighthood. But it also carried the obligation of sitting in Parliament. In 1931, as the result of a by-election, Cripps was elected as Member for East Bristol. As Solicitor he achieved outstanding success. The climax was his guidance of the controversial Land Tenure Bill through the House of Commons.

His tenure of office, however, was brief. Ramsay MacDonald, alarmed at the growing unrest in Great Britain, agreed to head a "National" Government. Cripps, with a few companions from the Labour Party, went into opposition.

During the years 1931-39, Sir Stafford gained a reputation for being a strong-willed individualist and radical. He became Chairman of the newly formed Socialist League. He appealed for the drastic socialisation of the House of Lords, for disarmament, for the fostering of friendly relations with Russia. He ascribed the so-called National Government as "essentially fascist," and declared that the 1931 election had been won by disguised fascist methods. He urged a workers' strike in the event of an "imperialist" war. He offended sections of the British public by criticising "the bunkum and bunting"

of the Coronation, and "the influence of Buckingham Palace."

During this period he was often at odds with a cautious party leadership. They were perturbed at what they described as his "crushing indiscretions"; it was complained that every speech he made cost the Party 20,000 votes. They were calculated, they said, to alienate and frighten the middle class.

The Spanish Civil War precipitated further strife and controversy. Cripps urged the necessity for what was then termed a "Unity Front." With several colleagues he founded "The Tribune" to promote this end. The Labour Party, however, believed the "Unity Front" was a Communist trick to capture the Labour Party. In 1937 the National Executive announced that membership in the Socialist League was incompatible with membership in the Labour Party. Thereupon the Socialist League voluntarily disbanded itself. In 1939 the National Executive rejected a memorandum submitted by Cripps proposing the formation of a temporary coalition of the three parties, Liberal, Labour and Communist, pledged to a policy of social progress at home and opposition to fascism abroad. Cripps thereupon circularised leading members to win their support for a "popular front." For this breach of party discipline, the party expelled him from membership. The "Daily Express," reporting the news, exultantly exclaimed: "The Party has blown its brains out!"

Meanwhile, in private life, Sir Stafford and Lady Cripps had been rigidly observing the injunction he had received from his mother, that their living should be "of the simplest, without reference to show or other follies." Annually, after deducting living and maintenance expenses, they gave — as they still do to-day—the balance of their income anonymously to charity.

When World War II broke out, he gave up his legal practice, wound up his private affairs, and offered his services to the nation. His offer was ignored by Neville Chamberlain. He presented his country home to the City of Bristol in 1939 as a centre for children evacuated from bomb threatened cities. His income was now limited to the £600 per annum he received as a Member of Parliament. He had never saved nor invested money. He was at a loss what to do. He determined to redeem the time by improving his knowledge of international affairs. Travelling second class, he set out round the world. He visited India, meeting Gandhi, Nehru and Jinnah; China, meeting Chiang-Kai-Shek; Russia, meeting Molotov.

After Neville Chamberlain had been replaced by Winston Churchill, Cripps was able to convince the new Prime Minister that the existing Nazi-Soviet pact might be broken if economic relations with Russia were resumed. In June, 1940, Cripps was sent to Moscow, being made Ambassador en route. When he returned to London two years later Germany and Russia were then at war, and he received high credit for his able diplomacy in affecting an agreement. Cripps found himself the hero of the hour—as the man who had consistently urged rapprochement with Russia — and the pressure of public opinion was so great that Churchill accepted

CHURCH MISSIONARY SOCIETY (WOMEN'S EXECUTIVE)

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TUESDAY, 16th AUGUST, 1949

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- * Afternoon Tea 3–5 p.m.
- * Sandwich Tea 6 p.m.

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him into his Cabinet (1942). His portfolio was that of Lord Privy Seal, but his real function was to relieve Churchill as leader of the House of Commons.

At this time Cripps was sent on his second great mission; to try to stiffen the Indian people's resistance to Japanese propaganda with an offer of complete independence, to take effect immediately after the war. Although the mission failed, his report on the mission was regarded as masterly, and he returned with increased personal prestige. In the same year (1942) he was made Minister of Aircraft Production, in which capacity he proved himself a superb administrator.

Cripps was readmitted to the Labour Party in 1945. In that year Labour returned to power after a landslide victory, and Cripps became President of the Board of Trade, responsible for Britain's austerity programme of "export or die." There were some domestic repercussions through further cuts in the clothing, tea and food rations, a prohibitive tax on cigarettes, and the curtailment of the liquor ration for home use. There was some unfavourable foreign reaction as a result of the tightening of currency export controls and import restrictions, and early in 1947 there was much controversy over the curb on American films. To "the man in the pub" he was nicknamed "misery Cripps," but there was an underlying sense of national emergency, and Cripps' integrity of purpose was generally recognised.

When, in September, 1947, Cripps became virtual "economic dictator of Britain, subject to Parliament," through the creation of a new Cabinet post, that of Minister of Economic Affairs, Churchill averred: "We have at least one first class intelligence now brooding over our affairs." Politically, declared "The New York Times," the change meant that Sir Stafford had "decisively pushed ahead of both Herbert Morrison and Ernest Bevin as the Number Two man in the British Government," and two months later the change took on even greater significance when Hugh Dalton was suddenly forced to resign as Chancellor of the Exchequer, and Sir Stafford was named as his successor. Keeping his post of Economic Minister, he has since opposed the devaluation of the pound as a solution of Britain's exchange and dollar-shortage problem; has succeeded in securing a limited trade agreement with Russia, has initiated a "stagger system" of working hours in the textile mills (he believes that the textile industry can rectify one-fifth of Britain's trade deficit) and has called for a voluntary freezing of prices and wages.

Sir Stafford's budget for 1948-9 presented some relief to the middle class, but increased the levy upon the incomes of the rich by imposing an additional tax upon revenue from investments. This latter measure applies only to those with incomes over £2000, and in the highest brackets amounts to a capital levy. Excise taxes on liquors, tobacco, gambling have been increased.

Cripps' political credo has been set forth in "Why this Socialism?" (1934). The Struggle for Peace (1936); Democracy up to Date (1938); and Democracy Alive (1946). It has been said of Sir Stafford that he has "recanted nothing," and has never admitted that he has been in error.

This is probably due to the fact that he is inspired by deep moral convictions: As Patricia Strauss, the wife of Cripps' Parliamentary Private Secretary, has written: "The combination of his unshakeable conviction of the moral and ethical rightness of his views, his natural knowledge of his own ability, and his social background and upbringing, give him a self assurance which, if it were

not mellowed by his rare charm, would almost amount to arrogance."

"The inexorable motivation of Cripps' political activities," writes his biographer, "is his passionate desire to see in his 'own lifetime' the carrying out of those ideals which form the basis of the Christian teaching." Although love for humanity is his guiding principle, he is reserved in manner and has few close friends. Nevertheless, when people meet him, they invariably comment on his real charm. It was this charm of manner which most impressed Roosevelt when they met in 1935. But despite this ease of manner there is a restraint which forbids familiarity. There is an unshakeable, self-confident assurance about him which inspires awe rather than affection. As one of his closest associates remarked regretfully: "He hardly gives you the chance to love him."

These limitations are partly due to his great intellectual gifts; his approach to problems and persons tends to be academic, aloof, and impersonal. As Harold Laski has observed, "he understands man better than he does men," and another critic has written, "he is more interested in ideas than in people, in facts than in feelings." Ernest Bevin is reputed to have said: "He lives in the intellectual stratosphere," and another veteran trades unionist has said: "With Cripps you stand shivering on the frozen plains swept by the icy blasts of cold logic."

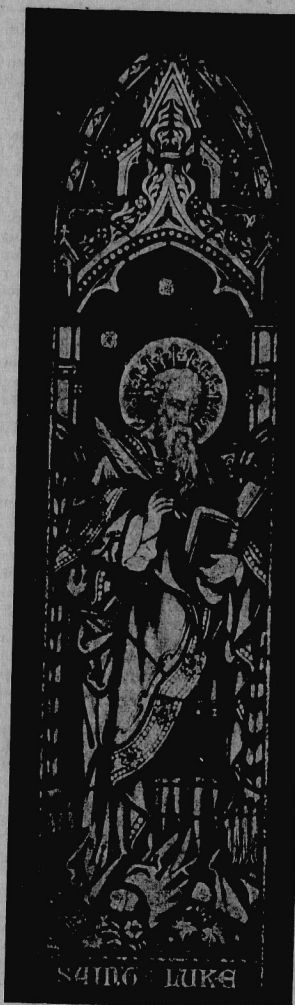
In all this he stands in striking contrast to Winston Churchill. There is about him a dignity, an austerity, and almost inhuman rectitude, which contrasts starkly with the expansive warmth, the joviality, the histrionic flair, of Winston Churchill. He does not use words to conceal, distort, veil, nor to arouse passion. At a crowded public meeting when the previous speaker has stirred the audience to a state of high excitement, Cripps' opening sentences will reduce the emotional temperature to zero. He has no oratorical tricks. His patent, sometimes almost painful sincerity, and the simplicity of his language, are compelling. His strength lies in his probity, his stern adherence to his principles, and his disregard for personal position.

And what of his personal habits? He lives with his wife in a small flat in London. When he practised law he adopted the following routine: he rose early, worked in Court until 4 p.m., worked in his chambers until 9 p.m., went home to bed, studied in bed till 2 a.m. He still follows a similar routine. His private mode of living is governed by a practical social and moral code; he is a teetotaler, but he is a smoker; and he is a vegetarian, though this is for reasons of health rather than conviction; carpentry is his chief recreation.

Sir Stafford Cripps is a man of exceptional brilliance; he possesses remarkable intellectual and administrative gifts; a rare combination in any man. But there is a danger; the danger that he may forget—in planning for recovery—that those with whom he deals are persons—not puppets; men nor machines; creatures of flesh and blood. Let me conclude by quoting this estimate of one who is singularly well qualified to speak:

"The very characteristics which make Cripps a man of great ability set him apart from the people on whose support he relies for his political potency, and make it difficult for him to estimate the currents of popular feeling. What is essential—for his political salvation—is that he should not merely satisfy his own conscience, high as his own code of personal conduct is, but that he should satisfy the desires and aspirations of the majority of his fellow countrymen." (Patricia Strauss.)

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THE BIBLE SOCIETY.

Strong confidence that the work of the Bible distributing societies in China would be effective despite the violent internal warfare in that country, was expressed by Dr. John Foster, D.D., Lecturer in ecclesiastical history, Glasgow University, and well-known religious broadcaster, when he delivered the principal speech at the 145th annual meeting of the British and Foreign Bible Society at Central Hall, Westminster, on Wednesday, May 4.

"We are enduring times of difficult crisis," said Dr. Foster, "and our attention must be drawn to the grave happenings in China. It is fifty years since the Boxer Rising and the closing of the door in China to the Gospel. That door may soon close again but it is significant that in the spreading of the Gospel we have met with most success when that door has been closed. 'The growth of a group of young Chinese Christians in Canton city in 1834—calling themselves a society of God worshippers—led to the overthrow of the corrupt Manchu dynasty and the setting up of Christian China, the sort of opportunity that only happens once in a 1000 years."

"If some doors are closing again in China there is one work that goes on—the work of this society. Whatever may come we can, and will, disseminate the Scriptures."

The Rev. A. H. Wilkinson, one of the general secretaries of the Society, in his presentation of the year's work, announced that the Scriptures had been translated into six new languages, bringing the total on the Bible Society's list to 784, out of a world total of 1,084. Translation work was going on in 43 further languages. Mr. Wilkinson closed his speech on a sad note. He said—

"The year's story was not one of world-wide advance, however. The Spanish Government, which had eased its ban in recent months on the distribution of the society's Spanish Bibles had once again tightened its grip, and now the customs authorities would not allow the scriptures to be sent into the country. The door through which the American Bible Society sent Bibles into Russia had also closed. In Rumania the society had lost touch with its counterpart there, but there were hopes that the Rumanian Bible distributors could be helped on a limited scope. The position in Yugoslavia was uncertain, and the Far West had produced fresh difficulties with the general advance of the Communist forces."

It is logical that Russian Communism should oppose the circulation of the Scriptures, but it is illogical that Spain, whose Government is professedly Christian, should do so. A ban on a corrupt, or badly trans-

lated, Bible might possibly be justified, but the Bible circulated by the Bible Society, is neither one nor the other. It is the classical Version of Cipriano de Valera, a product of the golden age of Spanish literature. Valera's Bible, which was published in 1602, is admired wherever Spanish is spoken; as to its reliability, we might mention that it was one of the versions consulted by the divines who translated the English Authorised Version.

TOTAL ABSTINENCE.

The N.S.W. Temperance Alliance have chosen September 11 as Temperance Sunday and Commitment Day.

The term "Commitment Day" is not original, but it is expressive of the occasion. To the Methodists of the United States must be given the credit for introducing the idea, that has since been widely adopted by other denominations in Canada as well as the States, and with unique success.

URGENT NEED FOR ACTION.

Over there — and every bit as much here — there has been a disquieting development of social drinking, and this particularly among the younger generation.

It had been creeping indirectly even into the life of the Church, and leaders are noting an increasing laxity among otherwise loyal members towards drinking. It has, for instance, become quite commonplace for liquors to be provided at wedding functions without regard for the example being set for younger folk who, in many instances, here take the first step towards a fondness for drink, ending often in disaster for themselves and their homes.

Education on the nature and effects of intoxicants is admittedly needed, but such has little weight against any lead given and example set by elders—especially if they be church people.

THE TOLL OF DRINKING.

Road accidents; domestic unhappiness; neglect of children; social delinquency; wrecked careers—all now too common — challenge the Church to a forthright attitude by its members against drinking in any form, and it is felt that the time is ripe for the Church first to put its own house in order and give a lead to the community.

This campaign gives the Church its opportunity to recommit itself to abstinence as its ideal, and, where this is already practised, it suggests a step further should be taken, by voice, example, and action, to discourage drinking among all contacts.

THE TWO-FOLD PLEDGES.

For the occasion a two-fold pledge form has been drafted by the Temperance Alliance (acting for the Churches) for circulation among the congregations on that day.

The first part calls for personal abstinence (for those not yet so pledged), and the second, for a "re-commitment," by Example, Voice and Action, to the discouragement of drinking.

These pledge forms are now available at the Alliance Office, with suitable porch poster, and will be provided free to every co-operating church that asks for them.

INCENTIVES IN INDUSTRY.

The Public Forum on this subject, which was to take place on August 10th, has had to be postponed. It will be held on Thursday, August 18th, at 8 p.m., in the Chapter House, Sydney, where emergency lighting is available if required.

The speakers will be Mr. S. D. McPhee, Personnel Officer and formerly Works Manager, Standard Telephones and Cables, Pty. Ltd.; Mr. T. Junor, Federal Secretary, Australian Tramway and Motor Omnibus Employees' Association, and Secretary, Land and Transport Group of Trades and Labour Council of N.S.W.; the Rev. W. G. Coughlan, Director of the Christian Social Order Movement.

Discussion will follow, and the audience will be invited to take part.

NEW USE FOR PARISH PAPER.

The Rector of Crawley, in Sussex, has been attempting to interest his parishioners in local government, as well as to interest councillors in religion. He invited all the 29 candidates for the local council to make a brief statement for publication in the parish magazine as to their ecclesiastical allegiance, if any, and their general attitude to religious questions such as the place of the Church in the life of the community. As a result he has been able to print replies from eighteen of the candidates, Conservative, Labour, and Independent. Despite the diversity of their political outlook, it is noteworthy that almost all of them express in various ways their belief that—as one Non-conformist candidate (an Independent) puts it—"A community cannot live a full life if the spiritual side is forgotten or neglected."



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TO AUSTRALIAN CHURCHMEN.

THE SYNOD AND THE CONSTITUTION

The problem of the Constitution is with us once more. Sydney has summoned a special Synod to meet towards the end of this month in order to discuss again the question of the acceptance or rejection of the Draft which has been submitted to it.

Some people may ask, "Why is there all this fuss about preparing a Constitution for the Church? Surely the Church of England in Australia should be like every other branch of the Anglican communion, and be capable of framing a Constitution that would be acceptable to its members." That seems at first sight, a very reasonable position, but when we look into the history of Constitutions we find that quite a large number of Churches found very great difficulty in putting down on paper, exactly what they desired, and sometimes we discover that original Constitutions have been thrust aside, and others substituted in their place, when what we may assume was the better judgment of the Church, came to understand the problems more accurately.

The question of the Constitution is concerned with the future of the Church of England in Australia. It has always to be borne in mind, that once a Constitution is written, its terms are binding upon all the signatories to it. In England there is no written Constitution, and for that reason, Parliament has a supremacy that does not obtain, say in the United States of America, where Congress is limited by the Act of the Constitution, and where the President's veto can also hinder the carrying into effect of certain acts of Parliaments. It would be a good thing, perhaps, if we could have an entirely free rein, as prevails in the establishment of English procedure. But that is out of the question. Being an independent body, functioning by the authority of the State, it becomes necessary for the Church to define her position in order that she may hold property for certain specific purposes. But when the Church comes to define her position, she is confronted with the problem, that a mere statement that she accepts the Thirty-nine Articles and the Book of Common Prayer, will not satisfy a great many members of the Church. They are impatient of any restraint and they are hostile, so they avow, to the interpretations that have been placed by judicial authority

upon the existing Formularies of the Church of England, and therefore they desire such a measure of freedom as shall enable them, to use their own terms, to frame a Prayer Book that would be suited to modern needs and modern conditions. No one, it may be averred, would be immediately hostile to any position like that, but when we come to closer definition, and ask what is meant by "modern needs" and "modern conditions" then indeed, acute divergence of opinions are at once apparent.

Some people maintain that modern needs require, not merely alterations in the Book of Common Prayer, but alterations in the doctrinal outlook that has hitherto characterised the Church of England. It is because of these sharp divergences of opinion within the compass of the one Church, that difficulty is found in framing a Constitution that would at once give the freedom that some desire, and protect a minority against drastic alterations that would make their position in the Church intolerable, and force them, it might be, to sever their connection from the parent body.

In the event of any body of aggrieved persons finding it necessary to take this drastic step, which we trust in the providence of God, will never materialise, then if they found themselves within a Constitution they would be compelled to abandon all rights to property previously held, in their judgment, for the furtherance of the very objects which they have most earnestly at heart. They would have to go out into the world without a single Church or a single Rectory to house the Ministers of their communion. They would have to begin afresh, dependent entirely upon the voluntary offerings of the congregation, and not only so, but a matter which very many feel keenly, they would be compelled to surrender property, that they honestly believed was given for one purpose, for the furtherance of ideals and principles that in their judgment, were entirely hostile to the purpose for which the property was originally given.

This fact alone, makes the study of a Constitution a matter of very grave urgency, and enables us to realise, why it is that many Dioceses, for Sydney is not the only one, found it difficult to accept the Constitution presented to

them, because they believed that certain vital interests were not sufficiently safeguarded in the language of the enactment.

It would be an act of impertinence for any journal to attempt to define the functions of the Synod, or to direct its members to their final decision. All that lies within our compass, is to point out what we believe to be, a very serious consideration that must be taken into account, if the Constitution that is finally accepted is worthy of the Church of England and its great traditions.

It becomes necessary for us to insist that certain vital principles shall remain untouched. The Church depends for its existence upon the authority of Sacred Scripture, and owes its allegiance to our Lord and Saviour Jesus Christ. These are unalterable positions which cannot be imperilled, even in suggestion, without the risk of incurring the charge of acting beyond our proper function and power. In addition to that, it becomes necessary that the Synod shall determine what alterations shall be made in the Book of Common Prayer, and whether any limit may be imposed upon the alterations so suggested. It is, we venture to think, these two major problems that will occupy the attention of Synod, and all who love the Church of England, and all who value the great heritage, which the Lord in His mercy has conferred upon us, will earnestly pray that in these matters the Synod will be wisely guided, and at all costs, may preserve the heritage committed to our care, and act as guardians of a very sacred and eternal truth.

THE CONSTITUTION

Consistency.

Sydney Synod in 1936 passed a resolution enumerating eight points which in the opinion of Synod would have to be incorporated in the proposed Constitution before it could be regarded as satisfactory. The seventh point was to the effect that when the question arose as to whether a proposed new prayer book or other alteration of the Constitution was consistent with the declarations of chapter I "the right of access to the King's Court shall be preserved."

The 1939 draft of the Constitution provided that the question of consistency was to be decided by the Appellate Tribunal, but the decision was not to be in the affirmative unless three of the four lay lawyer members of the

Tribunal concurred. This provision was regarded by Sydney as a sufficient safeguard, in place of the appeal to the King's Courts.

In the present draft, however, this safeguard has been silently dropped. Alterations in the Prayer Book, for example, can be declared consistent under the new draft, if only one layman concurs, even though the other three oppose. This important change in the draft appears to have escaped the attention of the Sydney Committee appointed to examine the draft as no mention of it is made in the Ordinance that is being brought before Synod. The safeguard should be reinstated. Lawyers are trained to determine questions of consistency. It is foolish to allow the bishops to out-vote on a question of law the lawyers on the tribunal.

The Table.

General Synod consists of two houses, the House of Bishops and the House of Representatives. A new Canon or Resolution to be passed by General Synod must be passed by both houses. In the House of Bishops, every diocese has equal representation. The smallest diocese (some of which have less than ten clergy) has an equal voice and vote with the largest diocese.

There would be little to object to, perhaps, in this state of affairs were it not for the fact that representation in the lower house is equally loaded in favour of the small diocese at the expense of the larger. For example, large dioceses are to be penalised by being allowed only half representation for all clergy in excess of 300. This is in spite of the fact that in England few dioceses have less than 300 clergy, the majority having about twice that number. In England this size is regarded as the most suitable. Thus the limit of 300 which the table to the draft Constitution (p. 43) imposes, should be removed.

The draft Constitution provides that no alteration of the Prayer Book shall be made unless a two-thirds majority of General Synod approves. The table, however, provides a way by which this safeguard can be circumvented. The following is a hypothetical example.

The representatives of Sydney, Melbourne, Tasmania and Gippsland would form slightly more than one-third of the House of Representatives under the proposed primary quota of one representative to 15 clergy. Thus they could together stop a proposed alteration in the Prayer Book, for without them, the required two-thirds

majority could not be obtained. However, the advocates of the alteration could effect their purpose by changing the quota, which is variable by a vote of a bare majority. If the quota were doubled to thirty, the representatives of the four dioceses mentioned above would no longer form one-third of the House. Thus their opposition would be nullified, and the safeguard of a two-thirds majority, which seems so strong on paper, would prove illusory.

This defect could be remedied by a simple alteration. When the division of the number of clergymen in a diocese by the quota (according to p. 43) leaves a remainder, that remainder should be ignored. A consequential alteration would be that section 2 p. 43 would be omitted.

The interests of the small diocese is adequately protected by the equal vote in the House of Bishops. These proposed alterations in the Table would do something to rectify the disadvantages in representation of large dioceses.

FREE BIBLES FOR MIGRANTS.

The whole Church is concerned for the welfare of the immigrants arriving in our land. Whatever their race or creed, the problem confronting us is—How can they be made useful and happy citizens of the Commonwealth?

The British and Foreign Bible Society's contribution to this desirable end is contained in a three point programme:—

1. The following letter, enclosed in an attractive addressed envelope, is placed in the immigrant's hands either on landing or at the D.P. Camp.

"The British and Foreign Bible Society in Australia extends to you a cordial welcome on your arrival in the Commonwealth. We wish you a happy life amongst us, and trust that, in spite of possible initial difficulties, you will soon be comfortably established as a citizen of Australia.

"We are glad to offer you on behalf of our Society, as a token of our goodwill, a gift of a Bible or a New Testament. We do this because it is our conviction that many of the best elements in the British way of life which we cherish in this Commonwealth, come from the Bible.

"You will find the addresses of the Bible Society's secretaries on the back of this folder, and you are cordially invited to call for your copy at your nearest Bible House, or, if unable to do so personally, to write and ask that it be sent you through the post."

2. Chaplains on migrant ships from Great Britain will, on application to the Bible Society, 146 Queen Victoria Street, London, be provided free with the Scriptures needed for their work.

3. Migrant ships will be visited by the Society's agents at European ports and migrants offered a free copy of the New Testament in their own language.

WILLIAM H. RAINEY,

Commonwealth Secretary.
95 Bathurst Street, Sydney.

THE GESTAPO DEFIED.

Pastor Niemoller is visiting Australia at present. As is well known, he was arrested on July 1, 1937 by the German secret police and kept a prisoner till the end of the war. The following is the text of the last sermon preached by Niemoller before his arrest. It was delivered on Sunday, June 27, 1937, and is taken from "The Gestapo Defied," published by the Religious Book Club. The text is Acts 5, 33-42.

"This was an extremely critical moment in the life of the young Church; the Apostles have broken the ban so solemnly laid upon their preaching, nay more, they have acknowledged this breach of the ban: 'One must obey God rather than man.' They have even, in the subsequent trial, taken the offensive and charged their judges, the members of the council, with the murder of the Saviour—and have found them guilty of it: 'Him ye slew and hanged on a tree'; after which they have offered them the message of repentance and the forgiveness of sins. And that is where our text begins: 'When they heard that, they were cut to the heart, and took counsel to kill them.'"

At this moment Gamaliel steps forward, and we must admit that it was thanks to his intervention that the Apostles were set free and the young Church was able to go on living. And we as Christ's community could wish that in the critical days through which we are passing at present, there was one single, respected, leading man to-day—a man like Gamaliel, 'had in reputation among the people' as a clever man; a respectable man like Gamaliel; a godly man like Gamaliel, who might call for caution, for truthfulness, for reverence with regard to God's will. Perhaps if we had such a man, he would be listened to to-day; perhaps people would not be so ready to carry out executions, moral executions, as is done in the notice which appeared in Friday evening's newspaper under the heading: 'Incitement to insubordination'; and then comes something about the Evangelical Church. The Prussian Council of Brethren will define their position and say a word with regard to this article. For my part I have only one thing to say to-day on the subject, because I must say it. When at the end of this newspaper article, which is written to make trouble, it says: 'Yet another clergymen escaped arrest by taking to flight,' this remark can apply to no one else but our brother pastor, Asmussen. A week ago Asmussen went on leave and left Berlin, on my personal advice and on the explicit instructions of his superiors, the Prussian Council of Brethren. He neither received a subpoena nor was there any question of a warrant for his arrest having been issued. It is a deliberate misrepresentation for anyone to say: 'He escaped arrest by taking to flight,' and I have written to the Reich Minister of Justice and officially informed him: 'Pastor Asmussen will naturally be at your service as soon as a writ of subpoena is served against him or a warrant issued for his arrest.' The Reich Minister of Justice has answered me: 'We have sent a copy of your letter to the Secret Police, as the matter belongs to their department.' So all the authorities concerned know what's what!

We have as little thought and as little hope as the Apostles had of escaping from the clutches of the powers-to-be by our own efforts; and we have certainly as little intention as they had of disregarding what the Lord our God orders us to say; for, as long as the world shall last, one must obey God rather than men!

That, friends, is the question at stake to-day in the long list of men and women who have been arrested; and there are not only four, to whom the newspaper makes guarded reference — there are, if I know them all, forty-eight people in prison to-day, and in this situation Gamaliel's advice is very shrewd counsel: "Please have patience! Please do not be in too great a hurry; because when all is said and done it is not wise to make martyrs for a cause which one is trying to put down!" In this situation that would be a morally immaculate piece of advice to-day too, because it is neither moral nor seemly to fight convictions with the sword, that is, with external might and power. And Gamaliel's advice is also a godly piece of advice, because, after all, it is ungodly for a human court to try to anticipate God's opinion and to forestall His judgment, which, when all is said and done, we do not know!

And so, dear friends, it might seem to us that the advice of a new Gamaliel might possibly help us to-day and that the proclamation of a real freedom of creed and conscience might perhaps benefit us to-day.

But, dear brethren, let us not deceive ourselves. The Council in Jerusalem accepted Gamaliel's proposal with respect to freedom of faith and conscience. It let the prisoners go free, but not without a beating and not without a new ban on their preaching. And in the very next chapter, the lightning of the first great persecution of the Christians began to play; the persecution that is characterised by the name of Stephen. It is no mere accident that the driving power behind this persecution is precisely a pupil of Gamaliel, his favourite pupil even, Saul of Tarsus.

Obviously that tolerance for which Gamaliel here breaks a lance is quite impossible as far as the Christian faith and the preaching of the Christian message are concerned; one cannot be neutral and wait to see how

the matter will turn out before taking up one's final stand according to the result. Gamaliel, with all his shrewdness, with all his good reputation, with all his piety, is making a mistake; that is, he thinks that the downfall of Jesus of Nazareth has already been settled and accomplished with the crucifixion; he thinks that this affair will develop along the same lines as the two examples which he quotes, viz., the risings of Theudas and Judas.

But the Apostles preach the opposite of what Gamaliel thinks; their cause has already been decided by God and that the decision does not lie in the future, and that nothing about it can be changed by any visible success or failure. They preach that Jesus Christ is the living Lord of His community and that the decision—whether one acknowledges it or rejects it—no longer depends upon any future sign, or upon any success or failure, or upon any special indication; nor can it be made dependent upon any of those things. They preach: He who does not choose to believe in this Lord when he is told the story of the Cross, decides against Him, even when he thinks he has not yet made his choice or taken his stand.

For us Christian men and women Gamaliel's advice: "If it be of men, it will come to nought; but if it be of God, ye cannot overcome it," means a great temptation, however good and honest and godly it may be intended to be, and however well God has used it and can use it even to-day to help His Church and to attain His ends. Gamaliel's advice might persuade us to look upon what is visible, upon the result, and to found our faith in some way—as they say—upon practical experience. And this temptation has more power over us than we ourselves perhaps admit. We know that for more than a hundred years there has been a great talk of practical experience among

Evangelical Christians. Now, when trouble and trials come, we are too apt to be tempted to conclude from the sorrows through which we are passing: "So everything is going wrong after all; so God is not with us; so the world does not believe in God; so the work for which we stand is not from God; so it is not worth bothering about the matter! There is no doubt about it, everything is futile and vain!"

Dear friends, there lies a great danger. We must not forget that God brings about our salvation through the cross of His Son—not through Christ's success but through His death. We must not forget that He bestows this salvation upon us by letting us hear and believe the message of the cross. We must not forget that there is nothing else in Heaven or earth—though an angel from Heaven should proclaim it—save this Word of the cross on which we can and may base and establish our faith. We must remember at this time of special testing and tribulation that every other attempt to consolidate and to establish our faith on a different basis, every futile glance at success or failure, at any other counsel and sustenance and support for our faith, has the opposite effect to what we hope, namely, we sink and perish, our faith is shipwrecked and we are swallowed up in unbelief.

The cross of Jesus—truly that is failure and ruin and utter desolation, and our eyes can see nought else there; and if we agree with Gamaliel, then we conclude: "So this counsel and this work are of men!" And in that case the message of the cross means nothing to us; we cannot see it, it is only something to hear preached. But the Gospel, the Word alone, says: "It is precisely here that God's love triumphs, and it is precisely here that God reveals Himself through His Word and Holy Spirit and bestows faith upon the believer; here is God's counsel and God's

work and he who believes receives of this counsel and this faith!"

Friends, the sufferings and the shame of Christ's community; the suffering and the shame which we have to bear when we side with the crucified Man of Nazareth—that is truly failure, that is assuredly trouble and distress; and we feel depression and doubt—and none of us is free from them—creeping into our souls after hearing Gamaliel's counsel. Is our faith a delusion? Is our faith only the counsel and the work of men, after all?

But the Gospel says otherwise. Jesus Christ says: "Blessed are ye when men shall revile you and persecute you for My sake." And faith hears that, and faith clings to that promise, and faith is happy and comforted, as Jesus bade it: "Rejoice and be exceedingly glad!"

But, brothers and sisters, can this really be so? Can we be happy and comforted in our faith? We see to-day that this matter of a happy and comforted faith is no child's play, that it is not enough to be able to quote passages from the Bible; that we do not go far with a little inspired protestation and our usual normal measure of inextinguishable optimism, and that we have reached the point where we cannot resist alone, without help.

The oppression is growing, and anyone who has had to submit to the Tempter's machine-gun fire during this last week thinks differently from what he did even three weeks ago. I have in mind how on Wednesday the Secret Police forced their way into the locked church at Friedrichswerder and in the vestry arrested eight members of the Reich Council of Brethren who were holding a meeting there, and took them away. I have in mind how yesterday at Saarbrücken six women and a male member of the congregation were taken into custody because they were distributing an election leaflet of the Confessional Church, at the request of the Council of Brethren. I say to you: anyone who knows these things, and who has actually had to suffer these things, is not far from uttering the Prophet's words—indeed such a one would fain say with the Prophet: "It is enough—no, it is too much—now, O Lord, take away my life!"

And anyone who has the experience I had the night before last at an evening Communion service and sees beside him nothing less than three young members of the Secret Police who have come in their official capacity to spy upon the community of Jesus Christ in their praying, singing and preaching—three young men who were also assuredly baptised once upon a time in the name of the Lord Jesus Christ and who also assuredly vowed loyalty to their Saviour at the confirmation altar, and whose office and duty it now is to set traps for the community of Jesus Christ—anyone who sees that cannot escape so easily from the shame of the Church; he cannot pass the matter off with a pious phrase and an inspired protest; such a sight may cost him a sleepless and most certainly a restless night, and he may even cry from the depths of his despair: "Lord, have mercy upon me!"

And we are remembering that over yonder in the Annenkirche the pulpit stands empty to-day, because our brother and pastor, Fritz Muller, along with forty-seven other Christian brothers and sisters of our Evangelical Church, is being kept in custody because of church matters; and at the same time we remember that in the church, even in the so-called Confessional Church, and even in our own congregation, people are saying: "They are possibly not quite inno-

cent; you know; they probably have something political chalked up against them!" And now the press has begun its defamatory campaign and in the week which begins to-day the first summary proceedings will take place.

Yes, dear friends—what then? Shall we be happy and comforted or despondent and intimidated? There is in truth nothing left for us but to put our trust in the Word of the crucified Saviour and to cling to this crucified Saviour Himself and to learn to say, in simple and therefore assured faith the a b c of Christian belief: "I can rejoice, because within my heart Thy name and Cross alone shed their radiant beams continually!" And it may take some time for the knowledge: "We can be happy," to become the truth: "We are happy," and for us actually to be as happy as the Apostles, who "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame" for Christ's sake. It may cost us a considerable effort to rejoice because we must suffer; this is not an easy path to tread nor is this walk a pleasure outing. It is an exposed road and those who follow it are told: "If any man will come after Me, let him deny himself, and take up his cross—daily—and follow Me." It may be a good thing that this is no pleasure excursion and that the way of the Cross cannot be learned overnight. It may be just as well that the road is long and difficult, otherwise we might confuse our pious moods, our loyalty to our convictions, our manly courage and whatever else the idols may be called, with faith, which is a gracious gift from God and which He bestows upon us through the Holy Ghost; but on this long and difficult road we may learn, in the bitterness of tribulation, to pay attention to the Word of our Lord, and so we begin in earnest to hear and preach and teach the Word of the Cross, the Gospel of Jesus Christ, without ceasing.

Our duty to-day — and we have no other — is that we should be like the Apostles who, when a new embargo was laid upon their preaching, went forth and did not cease to preach the Gospel of Jesus Christ, the message of the Cross; and we can preach it only by learning it, and we can teach it only by listening to it ourselves; for it is by this Word—and by this Word alone—that our faith lives, our faith that is joy; and from this faith flows the joy that keeps us upright beneath the Cross and steadies us upon our feet; this joy is happy beneath the Cross and confesses that it owes its life to the Cross.

Dear friends, man does not live by bread alone, but by the Word of God! And so we can only pray with the disciples:

"Lord, give us, give Thy community, give Thy Christian people now and at all times such bread!"

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THE WORLD OF BOOKS.

BULLDOZER KING.

"Moving Heaven and Earth," by Donald F. Acland, Marshall, Morgan and Scott — Australian price, 11/6.

This book, which has just come from the press, is the story of the remarkable American business man, Robert Le Tourneau, and is well worth reading.

Mr. Le Tourneau began his career as a motor mechanic with great faith in the power of oxy-welding; His inventive genius led him from contracting to manufacturing, and he is the originator of all modern earth-moving equipment. He has patented nearly two hundred inventions and built up an enormous business in America. He has four huge factories, with an annual turnover of many millions of dollars. His machines were used to build the great Alaska Highway and the Burma Road; they were employed in every battlefield in the Great War, particularly in the construction of air slips and runways; they played a decisive part when the second front was opened on D-Day in Normandy.

Mr. Le Tourneau is a phenomenon in business, and his business is based upon strong Christian principles. He is a remarkably earnest Christian worker, and devotes 98% of his income to Christian enterprise. He has faced the problem of factory evangelisation in the most thorough-going way. He has chaplains attached to each of his factories and there are meetings every week which employees may attend during business hours. Mr. Le Tourneau himself flies to all parts of America every week-end to address vast numbers on the subject of the Gospel. He seldom travels less than five thousand miles a week. He must be one of the most dynamic Christian personalities in American life to-day. It is interesting to know that he hopes to open a factory in Australia, and hopes to visit this country in the not distant future. This will make it of double interest for Australians to read this book which was written at the special request of Marshall, Morgan and Scott. It can be warmly recommended as a suitable present for business men who may not normally read literature of a Christian character.

—M.L.L.

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SYDNEY YOUTH NEWS

YOUTH DEPARTMENT SUMMER ACTIVITIES.

YOUTH WEEK.

ST. MARY'S WESTERN LINE.

A team of young people, together with the Rev. G. R. Delbridge, are conducting a Youth Week in the parish of St. Mary's, Western Line, from the 20th August until 28th August.

The activities for the week will include special young people's services, squashes, and Youth Rallies, both in St. Mary's, and in Rooty Hill. The sound projector and religious films are to be used as part of the equipment for evangelising. The only children's meeting to be held will be at Rooty Hill, when the pictures of Pilgrim's Progress will be shown.

CHURCH OF ENGLAND CHRISTIAN ENDEAVOUR ASSOCIATION.

The First Annual Meeting and Rally of the Church of England Christian Endeavour Association is to be held on Saturday, 13th August. The Annual Meeting for delegates will be in the home of Rev. G. Rees, Cnr. Bathurst and Kent Streets, at 4 p.m. The Basket Tea for delegates and all other Endeavourers will be at 6 p.m. followed at 6.30 by a survey of the work of Christian Endeavour in the Church of England.

The Annual Rally will commence at 7 p.m. in the Bible House, Bathurst Street, when the Rev. G. Fletcher is to be the Speaker. A warm invitation is extended to everyone to be present.

During the last twelve months the number of Christian Endeavour branches in the Church of England has considerably increased.

C.M.S. LEAGUE OF YOUTH.

The League of Youth, Croydon, Convention will be held in St. James' House, Edwin Street, Croydon, on Saturday, 20th August, commencing at 3 p.m.

The programme will be as follows:—
1st Session: 3 p.m.—"The Missionary Vision of Abraham," Rev. J. B. Montgomerie. Afternoon tea at 4.15 p.m.

2nd Session: 4.45 p.m.—"The Missionary Vision of Isaiah," Rev. E. G. Mortley.

Basket tea at 6 p.m.

3rd Session: 7.15 p.m.—"The Missionary Vision of Paul," Archdeacon H. S. Kidner.

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CHURCH OF ENGLAND SOCIAL SERVICES.

(The Editor, "Australian Church Record.")

Dear Sir,

The present strike emergency has thrown many people into unemployment and consequent distress, and Church of England Social Services, with other organisations has been seeking where possible to relieve genuine distress. We are participating in the Lord Mayor's Relief Appeal and also interested friends have sent in donations of cash and food. Allocations have already been made to the Family Service Centre, the Mission Zone Fund, and to individual Clergy, as well as to many deserving cases with which we have personal contact. Last week two hundredweight of bread, 50 dozen sausages, 10 dozen eggs, as well as large quantities of tinned foodstuffs were distributed, and daily quantities of foodstuffs are being sent out.

We are still urgently in need of cash contributions as well as foodstuffs and I would like to appeal to your readers to assist us in this present crisis. Contributions can be sent to the Rev. George Bennett, Church of England Social Services, St. Andrew's Cathedral, Sydney, and will be gratefully acknowledged.

Yours sincerely,

G. BENNETT.

Church of England Social Services.

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ATOMIC CONSTITUTION.

By the Rev. J. R. L. Johnstone, LL.B.

The responsibility which rests upon the Synod of the Diocese of Sydney as it comes to consider the proposed new Constitution of the Church of England in Australia is a very weighty one, for in this task it is the representative not only of its own diocese, comprising a very large proportion of the Church of England population of Australia, but also of those Evangelical minorities in every other diocese in Australia which, while unable to exercise a controlling voice in the policies of those dioceses, are nevertheless worthy of consideration as having the right to hold and propagate their faith within the Church. The whole future of evangelicalism within the Church of England rests, in all probability, upon the action taken by the Synod of the Diocese of Sydney in the forthcoming Special Session.

It is to be hoped, therefore, that the Synod will realise that it bears this wide responsibility and that no move will be made, for the sake of a quick decision, which could result in the members of Synod as a whole failing to understand the implications of the acceptances of the Constitution as it stands.

Under the present Constitution of the Australian Church and the decisions of the Privy Council and the High Court, it is clear that protestant reformed evangelical Christianity has a rightful place within the Church. It should be understood by all evangelicals that under the proposed Constitution, unless it is vitally amended, this rightful place of evangelicals could be taken from them throughout the extent of the Australian Church.

It might be asked, "Have Evangelicals nothing to gain by the acceptance of the new Constitution?" I can only reply that I can see nothing by which they can benefit by it and much that they can lose by it. On the other hand it would confer upon the Anglo-Catholic sections of the Church the lawful right to make those dioceses in which they hold power exclusively Anglo-Catholic and to do many things which they cannot do lawfully now, even though they may be doing them in practice.

The following matters are worth serious consideration:—

(1) The adoption of the new Constitution would destroy the great principle of Uniformity which has prevailed in the common worship of the Church for over 400 years. Not only dioceses, but even parishes could have diverse forms within the law of the Church! (See Secs. 21 (1) (f) and (2) and Secs. 63 and 65.)

(2) It would make it possible for different Oaths, Declarations, and Assents to be required of bishops, priests, and deacons in different dioceses of what would purport to be one Church! (See Sec. 21 (1) (a).)

(3) It would make it possible for different Vestments to be required to be used by the clergy in their ministrations in the different dioceses! E.g., An evangelical clergyman from Sydney visiting a country diocese in N.S.W. might be bound to wear a chasuble!

(Sec. 77 gives the Tribunal power to decide the legality of vestments which have been declared illegal by the Privy Council.)

Even worse than this, as was pointed out by another writer in the article "Look before you leap" (in "A.C.R." of July 4), the Appellate Tribunal could declare that the Mass Vestments were the only legal vestments throughout the whole Church, and evangelicals would be compelled to wear them even in Sydney!

(4) The "canonical fitness" of persons who are to be appointed as bishops is to be governed, under the proposed Constitution, by the qualifications required in the Church of England in England for the office of a bishop. (Sec. 78 (1).)

I understand that there is a proposal in England at the present time to exclude persons who were born out of lawful wedlock from admission to Holy Orders. If this is so, it is an iniquitous move. If it became, at any time, a disqualification for the office of a bishop in England, it would also, by virtue of sec. 78, become automatically a disqualification in Australia also. We would lose the benefit of the English judicial decisions, and would be hampered by the English rules of "canonical fitness."

(5) It would deprive Australian Churchmen of any right of recourse to the King's Courts of Justice to protect their rights and privileges in the Church. The one possible exception seems to be a right of recourse to such Courts on the ground of a miscarriage of justice in the Church Tribunals.

(6) It would not be necessary for the Primate (and, in some cases, a Metropolitan) to be a Diocesan Bishop also. A Primate or Metropolitan who was not also a Diocesan Bishop (see Sec. 78 for definition) could not be charged before any Tribunal under the Constitution for breaches of faith, ritual, ceremonial, or discipline, or other offences. (Secs. 51 (2), 52 (3), and 53 (2).)

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Prayer Book, under sec. 63, which would have the effect of doing away with the present Book of Common Prayer in the Diocese. The General Synod could later pass a simple canon under sec. 64 (3) repealing the Revisory Canon which brought in the new Prayer Book. Sydney might not agree to such repeal, but would be bound by it nevertheless and would thus be deprived of a prayer book altogether. The same argument would apply with reference to a particular service in the Prayer Book.

(10) The qualifications of members of the Appellate Tribunal could be so fixed by General Synod as to exclude minority views from any hope of an unbiassed court.

There is no statement in the Constitution as to who may lay charges to be heard by the Tribunals.

(11) Two Anglo-Catholic Bishops on the Appellate Tribunal could control its decisions on any question of Faith, Ritual, Ceremonial, or Discipline. This would be so even though the remaining five members of the Tribunal disagreed with the two bishops. (Sec. 59 (1).)

(12) A Diocesan Bishop could make the whole work of the Tribunal abortive of practical value in his diocese by exercising his prerogative of mercy under sec. 55 and refusing to pronounce sentence against any person found guilty.

(13) A Revisory Canon under Chapter IX (e.g., adopting a new Prayer Book) could not operate in a Diocese without a Synod (Sec. 65). (It was probably not intended by the drafting committee that any diocese would be without either a synod or a provisional synod, but in fact the word "may" is used in sec. 46, so that it is not necessary that there should be either body in some dioceses in the future.)

(14) Section 6 contains the statement that this Church doth retain and approve "the doctrine and principles of the Church of England embodied in the book of common prayer and the articles of religion sometimes called the thirty-nine articles." This might seem fair enough until we turn to sec. 78 (3) which tells us that these words mean "the body of such doctrine and principles." This is no doubt a definition which would allow those who give assents with "mental reservations" a ground on which to rest their consciences.

It would be possible to go on adding criticisms of this badly drafted document, but sufficient has been done to show that it needs very earnest and critical examination before the Synod of the Diocese of Sydney takes the responsibility of accepting it in its present form. No doubt weighty arguments will be put forward with eloquence so as to persuade the Synod to make concessions and to compromise some of our objections for the sake of unity. Let us ask ourselves how real that unity could be under such a Constitution and having regard to the fundamental divergences in doctrine and actual practices of worship at the present time.

We have in the proposed Constitution what purports to be the Constitution of an united Australian Church of England. In actual fact it would be a house much more divided against itself than it is at present. One Church in name, it would not merely contain the seeds of disruption, as indeed it unfortunately does now, but those seeds would have sprung up and begun to flourish in the diversity of forms of worship, vestments, and obligations of the ordained ministers of the Church. Under such conditions the Church could not remain one Church in any sense for long. The problems of leaving

it on a just basis would be even greater than those which we have to face in considering whether we can enter it on a just basis. If Sydney Diocese were to accept this Constitution without some very vital amendments it would be adopting that weak policy of appeasement which has proved so unsatisfactory in other spheres of life in recent times. "Unity at any price" is as bad as "peace at any price." "Can two walk together except they be agreed?" Paul and Barnabas were both Spirit-filled men but they found it best to go different roads rather than go together continually disagreeing. The Australian Church may have to consider doing likewise if the Anglo-Catholic section continues to refuse to concede such safeguards as will guarantee the place of evangelicalism in the Church without in any way depriving other schools of thought of their place in it. Why should we, whose convictions compel us to believe that Anglo-Catholicism is fundamentally opposed to the doctrine of Christ, hold the door open for that false doctrine and its forms of worship to become the only permissible doctrine and worship in vast sections of the Australian Church, even if they could not be forced upon us in Sydney too? We would be traitors to the cause of Christ, as we understand it, should we take that step. "Buy the truth, and sell it not."

CONSOLIDATED DIOCESAN APPEALS.

Most of the English dioceses have, since the war, launched consolidated appeals to cover various needs of the diocese, as for example, Clergy Stipends, Ordination Candidates' Training, and New Churches. The Bishop of London has announced that the Reconstruction Fund for London Diocese now stands at £375,000, half the sum at which it aims.

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

CHURCH'S GOLDEN JUBILEE.

The Church of St. David's, Ilandilo, in the Parish of St. Mary's, last month celebrated its Golden Jubilee.

The preacher at the special jubilee service on Sunday, July 24, was the Rural Dean, the Rev. R. G. B. Ashcroft. Mr. Ashcroft, now rector of Richmond, was formerly rector of the parish.

St. David's Church was first erected at a cost of less than £30, when the Rev. Dixon Hudson was incumbent. It was originally in the parish of Emu Plains with Castle-reagh.

The church was officially opened on July 22, 1899, by the Ven Archdeacon Langley. The chancel, vestry, and a library room were added a year later.

CHILD LOVERS' EXHIBITION.

The Mothers' Union in the Diocese of Sydney are planning a Child Lovers' Exhibition for the CENEV Auditorium on Wednesday, September 14.

Among the features to be exhibited are Kindergarten and Sunday School books, occupations for sick children, helps for godparents, a "Health Corner," films, tableaux, and a brains trust.

There will also be topical addresses by helpful speakers.

RECORD MISSION GIVING.

The Sunday School of St. Alban's, Epping, is to be congratulated upon a record missionary donation to the Australian Board of Missions.

The following is part of a letter sent to the Rector by the N.S.W. Secretary of A.B.M.:

"Many thanks for your splendid cheque for £64/11/4 for the St. Alban's Sunday School Lenten Offertory. This indeed is a worthy offering, and coupled with the £11 odd which we received from West Epping makes a great effort from your Parish. Will you please convey to the teachers and scholars our appreciation of this great gift. It is easily the best we have had in New South Wales, and I congratulate you and your Sunday School."

PASTOR NIEMOLLER'S VISIT.

South Coast Churchmen are looking forward to a special series of meetings which have been arranged in Wollongong for Pastor Martin Niemoller.

The meetings, under the auspices of the Open Air Campaigners, will be held on September 1 and 2. Special bus transport has been arranged for visitors from as far south as Kiama.

ST. PAUL'S, SEAFORTH.

The Seventy-fourth Anniversary of the First Service in St. Paul's Church, will be celebrated as a "Temple Day" on Sunday, September 11, and Special Offerings are asked towards the Reduction of the Debt on the Hall Land and towards the General Expenses of Church Work in the Seaforth and French's Forest area. The rapid growth

WEEKLY NEWS BULLETIN.

The weekly News Bulletin produced at St. Paul's, Chatswood, has recently been doubled in size. When the News Bulletin was commenced more than three years ago, it was hoped that there would be room for articles of inspiration and help. It has been decided that the only way is to increase the size from two duplicated sheets to four.

The News Bulletin is available as parishioners enter church each Sunday. It contains all parish notices, and details of the services for that day. A letter from the Rector is also usually included. The Bulletin has come to be very popular amongst the parishioners.

DIOCESE OF NEWCASTLE.

CHURCH ARMY'S BIRTHDAY.

The Fifteenth Birthday Services of the Church Army was held in Christ Church Cathedral, Newcastle, on Sunday, August 14.

The special preachers on that occasion were the Very Rev. the Dean of Newcastle, Captain C. Fisk, and Captain D. J. Young.

DIOCESE OF GOULBURN.

VISITORS FOR ORDINATION.

Forty students from Moore College, Sydney, were amongst those who attended an ordination in St. Saviour's Cathedral, Goulburn, on St. James' Day, when Mr. E. G. Buckle was made deacon.

The ordinand, a former student of Moore College, was presented to the Bishop by the Co-adjutor Bishop, the Rt. Rev. K. J. Clements, and the occasional sermon was preached by the Rev. Canon G. A. M. Nell, Rector of Crookwell.

As well as the students, who travelled from Sydney in eight car-loads, there were about forty other visitors from the Diocese of Sydney. Visiting clergy from Sydney included the Revs. E. L. Millard, L. S. Richards, H. J. Edwards, and J. J. Goodman. After the service the Bishop welcomed the visitors from the Mother Diocese, and a brief social gathering was held in the Diocesan Children's Home.

Mr. Buckle has been appointed Deacon-in-charge of Koorawatha. Formerly he worked as a Catechist in the parishes of Cronulla and Sutherland (Sydney).

DIOCESE OF GRAFTON.

YOUTH TOUR TO QUEENSLAND.

A large group of members of St. Andrews, Lismore, G.F.S., and C.E.Y.M.S., under the leadership of the Rev. James and Mrs. Payne, journeyed to Warwick recently.

The members engaged in varied activities based on the four square programme.

Special services were held in St. Mark's Church, Warwick. At 7.30 a.m. there was a corporate communion for youth when the celebrant was Rev. William Hoog (Rector of Warwick), assisted by his Curates (Revs. A. T. Knox and A. Johnson) and the Curate of Lismore (Rev. J. Payne).

At 10 a.m. there was choral communion at which Rev. J. Payne was the preacher.

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At 7.30 p.m. the service was entirely conducted by members of the C.E.Y.M.S., including Messrs Geoff Foley and Francis Donnelly, of Lismore.

A social welcome was extended in the Parish Hall, and also a youth tea.

TASMANIA.

CLERGY CONFERENCE.

Two distinguished missionary visitors will be present at the Diocesan Clergy Conference to be held in Hobart on September 16 and 17.

They are the General Secretary of C.M.S. London (Dr. Max Warren) and the Chairman of the A.B.M. (Archdeacon C. S. Robertson). Dr. Warren will deliver three devotional addresses, to be followed by a discussion of missionary strategy in consultation with the heads of C.M.S. and A.B.M.

On the following Monday night there will be a great Missionary Rally in the Hobart Town Hall, at which these two visitors will be the speakers.

PREFERMENTS AND APPOINTMENTS.

The Rev. E. G. Buckle, to be Deacon-in-Charge of Koorawatha (Diocese of Goulburn).

The Rev. D. Clout, (Assistant Priest at Grafton Cathedral) to be Curate of Casino (Diocese of Grafton).

The Rev. H. R. Field (Curate of St. James' Cathedral, Townsville) to be Precentor of St. John's Cathedral, Brisbane.

The Rev. Canon May to be Archdeacon of Launceston (Diocese of Tasmania).

The Rev. R. E. McQuie (Christ Church, Newport) to be Vicar of St. Dunstan's, Camberwell (Diocese of Melbourne).

The Rev. Canon R. North (Rector of Leeton, Diocese of Riverina) to be Rector of St. Augustine's, Shepparton (Vic.).

The Rev. A. Pappill to be Curate of Grafton Cathedral.

The Rev. M. A. Thomas (from England) to be Rector of Trafalgar (Diocese of Gippsland).

The Rev. Canon Walters to be Archdeacon of Darwin (Diocese of Tasmania).

The Rev. E. Williams (Rector of Nambucca) to be Rector of Altonville (Diocese of Grafton).

The Rev. H. E. Ctercteko (Herne Bay Housing Settlement) to be Rector of Cabramatta (Diocese of Sydney).

The Rev. M. T. D. Williams (Curate of Penhurst) to be Chaplain to Herne Bay Housing Settlement (Diocese of Sydney).

The Rev. L. N. Sutton (Rector of Ashfield, N.S.W.) to be Rector of St. John's, Launceston (Diocese of Tasmania).

A.C.R. SUBSCRIPTIONS.

The following amounts have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Sec. C.R. Office. Mr. R. J. Leash, 10/-; Mrs. White, 10/-; Mr. H. S. Taylor, 10/6.

THE MISSION TO LONDON.

(By the Rev. Maurice A. P. Wood
Rector of St. Ebbe's, Oxford.)

Those of us who were missionaries have left the City, and the shouting has died, and the dust has settled back on not all of the prayer books that astonished vergers unearthed for that great Sunday of praise that ended the first part of this great Mission. Never before in the history of the Church of England has the task of evangelism been tackled on such a thorough, broad, basis of united Diocesan action from the bishop through the clergy to the laity. The defeatists have always said that in the present divided state of the Church any united effort was impossible. But now it has been done.

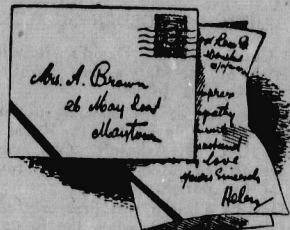
For many years the keenest Evangelicals, who were also evangelists (the words are not always synonymous) have been working on the level of the Parish Mission, and have found their outlet for a wider preaching of the Gospel only through interdenominational work. Suddenly, a whole diocese seeks those who have evangelistic gifts and training for the preaching of the Gospel in and through the Established Church. We so take for granted some of the most vital changes taking place under our very eyes, that we are in danger of missing the fact that even fifteen years ago this London Mission would have been considered a figment in the minds of a handful of enthusiastic Evangelical clergy, surely far removed from the dignified, quiet stream of ordered church life. Prebendary Kerr thundering to the crowds in the open air in the City for an hour at a time; Brother Edward standing on a table in the chancel of Marylebone Parish Church; Canon Fison in a packed marquee on Edgware Football Ground; the Bishop of London telling a vast congregation packed in every corner of his Cathedral Church of St. Paul that the whole great venture would be worth while if one soul was saved; people stopping each other in the street and in buses to share Mission news because they picked out a fellow-Christian from another parish by the Mission badge; and through it all, secretly or openly, in silent prayer after mission addresses or in personal interviews with missionaries, sinners discovering they are sinners and then discovering their Saviour in the Lord Jesus Christ.

What word from God is rising out of the echo of the crowds from this great Mission? May it be in some such terms as these? "For too long as a Church your first concern has been for the spiritual luxury of the faithful few. A Church is an evangelistic agency in the hand of God to a dying world, not a mutual admiration society."

We have seen the most influential and complex diocese of our land pre-occupied with evangelism for two years, and the Mission itself has already brought new life and hope to many of the clergy who were shy of such a venture, and it has brought a new crusading spirit of the laity.

Against this, the cautious spirits say, "This is hardly the time to advance. Let us put our house in order. Have we not the whole question of Canon Law to revise, and this will keep us busy for many years? Then we have the distressing divisions between Anglo-Catholics and Evangelicals to deal with, and we must have some synthesis here before we can speak with a united voice in widespread evangelistic efforts." Has the Church ever been ready to carry through the Divine tasks? I think not. Has the individual

preacher ever felt good enough to be entrusted with the proclamation of such a rich Gospel? My own heart tells me "No." What matters is that the Church of Christ in this land is being made aware by the patient Spirit of God, that its first call to-day is to a dying world.—C.E.N.-R.



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