

Supremacy of the Holy Scripture

(Three fallacious arguments—(1) "The Church Before the Bible"; (2) "The Church Gave the Bible"; (3) "Christ's Unreported Conversations Concerning the Kingdom," by the Rev. Innes B. Wane, M.A., sometime Rector of Castle Ashby.)

FOR all true members of the Church of England, the Supremacy of Holy Scripture as the sole and sufficient rule of Faith and Practice is laid down with unmistakable emphasis in Articles VI., XX., and XXI. of our Thirty-nine Articles of Religion. Not only so, this is as fixed an axiom of the Fathers as with the Church of England. By all of them Scripture was acknowledged as the court of final appeal. However interpretations might differ, its supremacy was never doubted in the early Church. Can I adduce a more telling witness than John Henry Newman? This is what he wrote to Froide: "I am surprised more and more to see how the Fathers insist on the Scriptures as the Rule of Faith, even in proving the most subtle parts of the doctrine of the Incarnation." Again he writes, "The more I read of Athanasius, Theodoret, etc., the more I see that the ancients did make the Scriptures the basis of their belief. . . . I believe it would be extremely difficult to show that tradition is ever considered by them (in matters of faith) as more than interpretative of Scripture." A little later he wrote to Mr. Rogers: "The Fathers do appeal in all their controversies to Scripture as a final authority. When this occurs once only, it may be an accident. When it occurs again and again uniformly, it does invest Scripture with the character of an exclusive Rule of Faith." I need hardly add that the views Newman chose to adopt and advocate were utterly inconsistent with the facts which he here states. The Fathers, after the time of the Apostles, drew the sharpest possible distinction between their own words and those of the inspired writers. And when it began to be the custom to draw up formularies at councils, the Council did not prepare a doctrine and then bring Scripture to prove it, but it deduced the doctrine from the very Scripture itself. The infallibility of councils was an unknown doctrine in the second and third centuries, and even in the fourth the first faint suggestion of it by the Arians rouses the indignant scorn of Athanasius, and well it might. Archbishop Benson, in his work on Cyprian, speaking of the seventh Council of Carthage, held September 1, 256 (where a purely spiritual question was submitted to an ideal spiritual court), says: "The unanimity of such early councils and their errorlessness are a remarkable monition. Not packed; not pressed; the question broad; no attack on individual; only a principle sought; the assembly representative; each Bishop the elect of his flock; . . . their Chief one in whom were rarely blended intellectual and political ability with holiness, sweetness and self-discipline. The conclusion reached by such an assembly uncharitable, unscriptural, uncatholic and unanimous." Surely this should suffice to show that the mere reference of spiritual questions to a purely spiritual court can afford us no security at all against fatal error and injustice.

Three Fallacious Arguments.

Three arguments are often advanced by the advocates of Church authority in opposition to the authority of Holy Scripture and accepted by their followers, the falsity or fallacy of which it may be well to expose.

The first is the ambiguous and misleading statement that "The Church was before the Bible." That the Church existed before the New Testament was written is true. So it did before the Bible was printed. But just as the Word printed is identical with the Word written, so the Word written is the same as the Word spoken. Was the Church before the Word spoken? What is the Church (in the wider sense of the term) but a group of believers in God's Word? And before the Word is spoken how can there be believers in it? "Faith cometh by hearing, and hearing by the Word of God." Therefore the Word of God must be before faith. Thus St. Luke tells Theophilus (St. Luke 1: 3, 4) that he had written an account of our Lord's life and teaching that Theophilus "might know the certainty of those things wherein he had been instructed." Naturally the Apostles did not write Letters till they had someone to write to. As long as the Church militant contained the living writers of the New Testament, we may argue that it did not depend, as every later age has done, upon their writings. The appeal would then be to the authors rather than their books. But when those authors and the other eye-witnesses and the first generation of disciples passed away, another state of things began, and it has continued ever since. The Church which contained the living authors of the New Testament is a very different thing from the Church which no longer contains them; and it is a logical fallacy to use the term Church without realising this vital difference. The Apostolic writings now take the place and authority of the writers. This truth was felt and acknowledged by the Fathers and the primitive Church. It was obscured and outraged in the Middle Ages. It was recovered and restored by our Reformers.

The second is the ambiguous assertion that "The Church gave the Bible," thereby implying that her authority must be superior and anterior to the books themselves. It is undoubtedly true that the books of the New Testament were written by members of the Church; but it is utterly untrue to say that the Church in any corporate or official capacity wrote the New Testament, or even fixed the canon. If we go back to the earliest canons, or lists of books, we find that they are attributed to influential scholars such as Origen. The next stages in the fixing of a canon were the drawing up of lists by local Churches for their own use, and then by ecclesiastical assemblies for diocesan and provincial use. Dr. Salmon, in his well-known Introduction to the New Testament, says: "It is a remarkable fact that we have no early interference of Church authority in the making of a canon" (which means selecting the books called canonical or, according to this favourite phrase, "giving the Bible"). "No council discussed the subject; no formal decisions were ever made. The canon seems to have shaped itself . . . it was owing to no adventitious authority, but by their own weight, that our Gospels crushed all rivals out of existence." No council has ever defined the canon authoritatively, just as no ecclesiastical authority has ever ventured to impose any definite scheme or theory of inspiration. It is essential to grasp these facts clearly, otherwise we may find ourselves involved in that vicious circle of reasoning which first requires us to accept Scripture on the authority of the Church, and then proceeds to prove the prerogatives of the Church by the authority of Scripture. The relation

of the Church to the word written is the relation of John the Baptist to the Word Incarnate. "He was not that Light, but was sent to bear witness of that Light." The Church is not the giver of Scripture. She witnesses to the fact that the books in question are the genuine productions of Apostles or Apostolic men. Their contents are not received by us on the authority of the Church, but on the authority of those "who from the beginning were eye-witnesses and ministers of the word," and who therefore "knew the certainty" of the things concerning which they undertook to teach others. From age to age she has witnessed to each successive generation, "These are the books which I received, and these I have faithfully preserved." For the Church is not only a witness, but a keeper (conservatrix, i.e., keeper in the sense of one who preserves, not one who reserves the Scriptures). The Jewish Church was the custodian of the Old Testament Scripture; that was her high honour, to her "were committed the oracles of God." The Christian Church likewise is the custodian of the New Testament Scripture; that is her great glory. "The Church is a witness and a keeper of Holy Writ" (Art. XX.).

The third method of evading the supremacy of Scripture as the sole and sufficient Rule (adopted by the sacerdotal and mediaeval party), is to attribute almost anything they may choose to the unreported conversations of Christ during the forty days between His resurrection and ascension (Acts 1: 3). If we accept such a principle, we may admit and allow every sort of accretion and superstition. We know absolutely nothing of what may have been said on these occasions beyond what is told us in Scripture, and to make it appear that our Lord was communicating some sort of esoteric doctrines to His disciples is clean contrary to the conditions of His clear command, "What I tell you in darkness that speak ye in the light." I can scarcely quote a more careful or competent writer than Dr. Salmon. This is what he says: "In the age which immediately succeeded the Apostles there were but few writers, and what remains to us of their composition adds, I must say, nothing to what the New Testament has told us. When we come lower down the remains of antiquity increase, but there is a singular absence of trustworthy traditional information." And just above he affirms, "For any saying, or action, or doctrine of our Lord not contained in the Bible, there really is not as much evidence as the editor of a respectable newspaper requires before he admits an announcement into his columns."

Doings of the Month in Melbourne.

(Continued from page 7.)

Church boys to realise their privileges and responsibilities as disciples of Jesus Christ." With this object in view, the Society is conducting special Youth Missions in various centres. Following a successful Mission at Bendigo last April, the leaders of the movement journeyed to Ballarat recently to conduct a similar Mission. Two corporate communions and breakfasts were held, and all the pulpits were occupied by visiting preachers. The day was described by those who took part as a "red letter day" in the history of the Society. The C.E.B.S. has already done much good work for the boys in Melbourne. The permanent camp at Frankston, established by the Rev. R. G. Nicholls, is an outstanding feature of its work. The energetic Evangelical Vicar of St. Matthew's, Prahran, the Rev. P. W. Robinson, is the present chairman, and the Rev. Mervyn Britten, well-known for his work in youth movements, is organising secretary.

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Editorial

Sydney Synod.

ON the very day that we went to the press with this issue of the "Australian Church Record," the third Session of the twenty-third Synod of the Diocese of Sydney began its important deliberations. There are upwards of five hundred members, clerical and lay, in the Synod, representing a larger church population than any diocese in Australasia, or even that of the whole of the provinces of Queensland or Western Australia—and others that we might fairly compare. Sydney is a great diocese, and it stands for great things. As is well-known, it is predominantly Protestant and Evangelical—and that fact needs to be remembered where Constitutions and other "all-in" policies jockey for place. There is much interest in the present Synod, because it is the Archbishop's second session, and he will have had ample time for a ripe summing up of Sydney's position and needs. We doubt not that his Synod charge will be heard and read with no mere Anglican interest. Matters of grave import will come before the assemblage. There is the question of the Constitution for the Church in Australia, and the matter of proportional representation on committees. Important ordinances dealing with certain Christ Church St. Lawrence monies, St. Andrew's Cathedral Chapter, Moore Theological College, and St. Philip's, Church Hill, and the matter of an act of incorporation in certain regards, the Glebe Administration and Casual Vacancies on committees. Several motions will come up for consideration, while the missionary work of the Church, the Social Problem, and questions concerning the liv-

ing work of the Church will be introduced and made vitally real. There is a genuine feeling abroad that Synod should not only be a legislative body, but a court of review and hearing, wherein the work of the Church in its manifold directions may get publicity and secure in the hearts of all Synodsmen a sure place of interest and active and generous support. Our prayer is that this closing session of another Synod in Australia's premier diocese may be fraught with real blessing to the Kingdom of God.

Abolition of State Lottery.

WE trust that the efforts now being made by the Archbishop of Sydney and the heads of the various denominations for the abolition of the State Lottery in New South Wales will be crowned with success. To stand in the stream of people in and out of the lottery headquarters, to hear the talk that goes on amongst people, young and old, and to watch the almost frenzied interest in the lottery results is at once to see something which is a canker eating at the vitals of the people. The thing is made the more corroding and harmful because of the specious and elusive arguments brought forward in its favour. We know of nothing in our fair land more calculated to lower the spiritual tone and to weaken the moral fibre of the people than this deadening and discreditable business. Therefore, any efforts which can awaken the Government and the community generally, to the seriousness of the effect of the State Lottery on the moral character of the people are to be warmly welcomed. What is needed is a new and quickened conscience on the deadliness of the thing—and gaining intensity until there is a widespread moral resentment, even throughout the whole State. Given this, governments and politicians, constituted as they are, will waken up and take some action. A grave responsibility rests upon parochial leaders, Sunday School teachers and church workers generally in this regard. They should leave no stone unturned to awaken children and their neighbours to the gravity of the situation. The Church of Rome is no help. She plays down to the worldliness and grasping propensities of the crowds. The unregenerate get a wide scope in her scheme of salvation, such as it is! All the more reason for New Testament Christians to go forth as active propagandists for social and moral righteousness, to the utter excision of this, one of the worst enactments on the Statute Book of New South Wales. The Church to-day is challenged to create a sounder public opinion in relation to

the support of hospitals, particularly such support as subordinates social obligation to greed of gain, and which destroys the moral sense of the community.

Anglicans and the Orthodox.

LET some people say what they will, there is a desperate cleavage within the Church of England to-day. On the one hand we have an Anglo-Catholic minority, everywhere in evidence, constantly belauding its tenets and fastening its eyes towards Rome—or is it towards the equally superstitious and largely paganised Eastern Orthodox Church! On the other hand we have the Protestant Evangelicals, whose affinity is with the great Reformed Churches of Christendom. We only know too well how, since the Lambeth appeal to all Christian people went forth in 1920 and the great planings began in South India for a united Church, Anglo-Catholics have taken alarm and have done their best to prevent Re-Union except on the basis of a sacerdotalism which plays up to Rome and the Eastern Orthodox. Anglo-Catholics will have no close alliances with the great Protestant Churches, and the reason is, as Dean Inge says so bluntly, "the one obstacle to godly union and concord is the stiff sacerdotal theory of holy orders." So to-day Anglo-Catholics assert and advertise themselves with extraordinary vigour and daring. They magnify their masses and tabernacles. They proclaim aloud that they hate and despise the Reformation and tacitly announce that non-episcopal ministries are not real ministries of Christ's Word and Sacraments in the Universal Church. Some openly advocate return to the Bishop of Rome. Here in Australia, as in other places, they desire close fraternisation with Eastern Orthodox ecclesiastics. . . . Some go so far as to state freely that the doctrines of the Greek Church approximate very closely to those of the Church of England and therefore the reunion of Christendom may well commence by the coming together of the Greek and Anglican Churches. It is not long ago that much jubilation was shown by the Anglo-Catholics over the announcement that the then Patriarch of Jerusalem had accepted the validity of our orders so that priests of both churches are present at each others' important services. Fraternisation and communion with unreformed and unscriptural churches, but no dealings with Protestant Churches—and the fatal stumbling block is a false theory of episcopacy and orders! It lies behind no little of the schemings with regard to the proposed Constitution for the Church in Australia. We are not surprised when we hear that the natives in Jerusalem look with aston-

Quiet Moments.

Angels.

(By the Rev. F. R. Montgomery
Hitchcock, D.D.)

MANY and various are the opinions held about angels. Some pray to them, contrary to the Scriptures; and others ignore them, contrary to the Scriptures. The universe is full of invisible helpers. Our own life has been influenced more than we know by such. What we may consider a chapter of happy chances may have really been divinely arranged events in which, if our eyes were opened, we might discern the "Finger" of God working through His angels. But many who have realised it regard their experience as too sacred to relate, or for fear of unbelief keep it buried in their bosom. It is hard to collect evidence on such a subject, as people are reticent and reserved on what touches their inner life. "The Church," as Irenaeus said, "knows nothing of angelic invocations," but Christians, like their Master, accept gratefully angelic ministrations.

To regard that Divine Spirit as working through the instrumentality of human beings here and now does not interfere with our belief in His all-pervading and all-powerful presence. God mediates His divine help through specially appointed and qualified messengers, which in Greek is "angels." It is not superstition nor imagination, but reason, both in intuition and inference, that has kept alive this belief in the ministry of angels for so many centuries. The spiritual world is around us, closer than breathing, its powers and gifts are available for us, its friendliness is a constant and potent factor in our lives.

We experience the love and goodness of that benign Power and Presence that surrounds our life. We also believe in His wisdom, His regulating and providing reason, that administers the universe of things and beings. And if energy in this world cannot be destroyed, though it is transformed, the energy of moral and spiritual life possessed by those who have left us for other scenes, cannot be destroyed, it has passed into other forms of energy which must find a vent in action. And as God's system all through is ordered and orderly progress, there must be an upward and onward development of the spirits that have passed. Work must be given to them, congenial work for which they have been duly prepared and upon which they will employ that energy that can never be lost. And if that work has to do with mediating such spiritual help to human souls in sadness or sin, which it was their greatest happiness when living on earth to administer, we fail to see how such an occupation, when they have passed out of sight, can interfere with anyone's sense of the nearness and availability and friendship of God. Why, it is bound to intensify and increase such consciousness, just as the labours of such men did in this world. The kind actions and ministrations of godly men and women in this life redound to the credit of the Divine Spirit who inspired them. They do not interfere with belief in Him. Nay, they are quoted as proofs of His existence and His power. When a friend said to the dying Maurice, "You have preached your last sermon in this life," the answer of the passing saint was, "Aye,

but only my last in this life." He believed in the continuation of his ministry under more spiritual conditions. How much more efficient would such a service be, when the "soul" of the message could be given without dependence upon that body or form that often (and sometimes because of its beauty and charm), obscures and interferes with the working of that "soul" in the hearts of the hearers, and so prevents them from realising "the availability of the spiritual world" in the spoken word! How much more effectively would the "soul" of that message, when purified of its earthly pomposity, influence the hearers and convince them of the reality and nearness and availability of the loving and living Spirit of God!

We are not bound, therefore, to regard the angels of God as "Fellow servants of ours and of all those who have the testimony of Jesus" (Rev. xix. 10). They do not claim our worship, they bid us worship God, they testify to Christ. They cannot come between us and God.

When our Lord spoke of them we cannot imagine that He was using metaphorical language to describe the nearness and concern of God in human affairs. Neither can we think that He was accommodating His teaching about God to the opinions of the people, who believed in the ministry of angels, when He referred to angels. To hold that He had only a didactic purpose in such references, that He only employed them for educational purposes as the kindergarten toys and figures are used in the infant schools, would not fit in with His general plan of putting new wine into new bottles. He would not hesitate to discard such a belief, along with the traditions of the elders (which most Jews believed in and followed), if it were false. To adopt what He knew was unreal in order to adapt Himself to the knowledge and opinions of His fellow countrymen was not like the action of One Who said, "If it were not so, I would have told you." (Jn. 14) and allowed His disciples to break the traditions of the Sabbath. We cannot think that He refrained from "correcting the Jewish ideas on this subject because He had more important work to do"; for His language, certainly in His controversy with the Sadducees, who did not believe in angels, reaches the level of positive teaching about them. He did speak about angels at times as if He meant us to believe in their real existence.

Much of the poetry of life would be lost, as well as its comradeship, if we leave angels altogether out of our system of life and thought. There is more to be said for their existence than the learned ones who reject their ministry realise. They are not Divine in the sense that God is Divine. But as His messengers, who perform His will without murmur, jealousy or delay, they are an example and encouragement to us to do His Will similarly on earth, and therefore, while we do not pray to them, we do not ignore them, nor brush them aside as metaphors or dreams, but we are grateful to God for their sympathy, their ministry, and friendship. As the greatest of the Fathers, St. Augustine, said, "We honour them in love," "honoramus in caritate."

Holy thoughts in the heart have a transfiguring influence on the life: "As he thinketh in his heart, so is he."—J. R. Miller.

ishment at the attitude of the Anglo-Catholics towards the Eastern Churches. One (a member of an Eastern Church) said recently that he could not understand how British clergy, and even an Anglican Bishop, could kneel before the Patriarch of Jerusalem as they did during the visit last year of the Anglo-Catholic Congress party. There is a strange obsession in our Church with a false catholicism and a mechanical theory of orders and form.

Scout Week.

PERUSAL of Lord Baden Powell's handbook on Scouting for Boys will at once reveal a movement fraught with very great good. There is no end of sane, healthy instruction and advice therein—making for sturdy manhood, friendliness, and wise understanding of life in its hundred and one contacts. It is this handbook which hundreds of scoutmasters use in their work and therefore we are not surprised at the Archbishop of Canterbury's reference to "the widespread success and influence of the Scout Movement throughout the world, as one of the most remarkable events of our time. Its proved power of moulding the character of boys must be greatly increased when it is definitely linked with the spirit and teaching of the Christian Church."

Everything depends upon the type of local leader. For this reason we greatly desire that earnest churchmen should undertake and go into training for Scout leadership. Given faithful, Godly church-loving scoutmasters, we shall have no qualms about the Christian outlook and practice of the boys. It has been said that the Scout Movement as such, is not much good to the Church, that week-end camps with the so-called "Scouts' Own" service produce only "nothingarians," or churchless Lords' Day breakers. The problem resolves itself into leadership. The movement needs more Christian churchgoing scoutmasters. The Church ought to provide these. Scouting is an avenue of service in this regard altogether worth while. Of course, if "anybody" gets into the leadership, we need not be surprised if the movement produces vague humanitarians, hedonists, cold moralists and what not. We trust that the movement so full of rich potentialities for God and His Kingdom of righteousness, if rightly led in local groups, will gain great impetus for the 1935 Scout Week.

Pan-American Conference.

200 to Meet at Chicago in 1936.

Plans are being laid for a great pan-American Conference of Anglican Bishops to be held in the early autumn of 1936, in Chicago. It is anticipated that some 200 bishops from all parts of both North and South America will attend. The House of Bishops of the Protestant Episcopal Church in the United States has already accepted an invitation from Bishop Stewart of Chicago, to meet there in 1936. The meeting will coincide with the 50th anniversary of the Chicago-Lambeth Quadrilateral, on which many discussions of reunion have been based. Bishop Stewart has also invited the Anglican bishops of Canada and South America.

Nothing can alter the responsibility which is laid upon each soul.—Westcott.

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Proposed Abolition of the State Lottery in N.S.W.

THE Archbishop of Sydney and the heads of the various denominations, together with the Commissioner of the Salvation Army, have circularised ministers of religion in the State, soliciting their interest and co-operation in a movement to abolish the State Lottery and to urge the Government to adopt direct taxation in support of public hospitals. The circular emphasised that every effort has been made to induce the Government to take such action as the signatories have in view, but without success. They are disappointed that this is so, for they believe that its adoption could only have added to the prestige of the Government and to the respect of the people for Parliament. It is assumed that the Government is no more in favour of the Lottery than they are, and they acknowledge that in a Democracy Governments can only legislate as they command support in Parliament for their proposals.

The signatories are given to understand that under present conditions any Bill to substitute direct taxation for the Lottery would be overwhelmingly defeated. There are occasions, however, where grave moral issues are involved, when courageous leadership is demanded.

The following resolutions were then submitted:—

1. Believing it to be the duty of the Government to safeguard and to promote the moral well-being of the people, we view with grave and growing concern the widespread facilities for gambling made possible by the continuance of the State Lottery.

2. We believe that the association of the Lottery with the support of Hospitals, by subordinating social obligation to greed of gain, is destructive of the moral sense of the community, and we respectfully urge the Government to effect such readjustments in taxation as shall ensure the support to which Hospitals are entitled and conserve the moral health of the people, on which their welfare is alone secure.

3. We recognise that such readjustments will involve our acceptance of some form of direct taxation for the support of Hospitals similar, it may be, to that imposed for the relief of unemployment, and we believe this to be consistent with a reduction of the Unemployment Relief Tax; the promotion of Hospital Insurance; and the encouragement of personal gifts to Hospitals for special purposes.

Particulars Regarding N.S.W. State Lottery.

The Lottery was instituted for the support of Hospitals on the 1st of July, 1931. During the first year the average number of drawings was approximately one and one-sixth per week. During the three years ending 30th June, 1935, the average had increased to one and three-eighths per week, approximately. In August, this year, drawings took place on the 12th, 16th, and 20th of the month, or three in nine days, bringing the total to 286, of which 58 were held during the first year.

At each drawing 820 ticket-holders receive prizes ranging from £5 to £5000; and 99,180 receive nothing. Each week the sum of £34,375 has been taken by the Government from 137,500 ticket-holders, of whom 136,000 received nothing in return for a payment of five shillings. For the

week ending 17th August, 1935, 200,000 tickets were sold, of which 198,360 brought no return to the purchasers.

One of the main problems confronting statesmen to-day is the more equitable distribution of wealth; and poverty is being increasingly recognised as a prolific cause of Atheistic Communism.

During the currency of the State Lottery (49½ months) the total amount received from the sale of tickets has been £7,125,000, which has been distributed as follows:—

Prizes, 62.45 per cent., £4,449,562 10s. 0d.; Management Costs, 3.13 per cent., £223,012 10s. 0d.; Paid to Hospitals, 34.42 per cent., £2,452,425. Total, £7,125,000.

These figures are based upon official returns to the end of June, 1934.

Personal subscriptions to hospitals have fallen from £564,000 to £192,000 during the last five years. In 1929 the revenue from subscriptions totalled £564,179; in 1930, £317,406; 1931, £193,396; 1932, £185,959; 1933, £192,947; a decrease of just over £371,000.

The following unprejudiced opinion is taken from the report of the British Commission on Gambling:—

"Large lotteries present a dazzling lure to the ordinary man or woman . . . and appeal with force to those in straitened circumstances, since they hope to gain financial stability by winning a prize. The number of people in such circumstances is unfortunately large, and lottery tickets are purchased with money that for the sake of well-being should have been spent otherwise. The effects of large lotteries on character are more subtle and harder to determine, but may well be more important in the long run than the material results."

How to Make the Church Grow.

Canon Peter Green, of Salford, Manchester, shows the way to increase the Church's growth. Writing of three special adult Confirmations taken by the Bishop of Manchester, he says:—"At the first the Bishop confirmed a young married man, a worker occupying only one half of a small six-roomed house. The second year I said to the Bishop: 'My Lord, let me introduce to you my friend Stephen. Last year you confirmed him. This year he is wholly responsible for four of those you have just confirmed. He won them and he brought them with him to the classes.' This year Stephen is responsible for eight adults. I am sure that what we need is first of all a great deal more pastoral care for our people, young communicants and elder members of the congregation alike, and a lot more care for their instruction in doctrinal truth and devotional practice. Secondly we need to set our people working to convert others. 'Ye shall be witnesses for Me' is the command to every Christian. And thirdly, we need more of a corporate action on the part of our congregations. For they are the Body of Christ through which the Spirit must work. A body which is all head is no true body at all."

A former parishioner of St. Andrew's, Stockwell Green, South London, Mr. Stanley Powell, has sent £1,250 to Dr. Parsons (Bishop of Southwark), for a new church in his diocese, as a memorial to Bishop Talbot, the first Bishop of Southwark.



Rome and Abyssinia.

"Truly has it been said that 'Rome never changes'; and equally is it true that 'Rome never forgets.' A few facts from the history of centuries past may throw light on the present Italian policy of aggression towards Ethiopia.

Christianity was first introduced as a national religion in Ethiopia about 330 A.D., when the King of that period was converted. Through the ensuing years, though somewhat corrupted in life and doctrine, the Ethiopian Church nevertheless successfully withstood the onslaughts of surrounding Mohammedan tribes. But, with the rise of the terrible Mohammedan Gran in the 14th century, the fortunes of war changed, and Ethiopia found herself at the mercy of the Moslem forces, churches and monasteries were burned, priests and people massacred, valuable historic manuscripts destroyed, and the whole country became a scene of devastation. In her extremity, Ethiopia appealed to Portugal, at that time perhaps the most advanced nation in conquest and exploration.

Assistance was speedily given, and, under the leadership of Christopher da Gama, brother of the famous navigator, a relief force was sent out to Ethiopia to fight against the common foe, the Moslem. The story of that gallant band is one of the epics of Portuguese history. Though da Gama was slain ere victory was won, yet at length Mohammed Gran was killed and the Islamic hordes were routed. It had been, as one writer has said, "The darkest hour of Ethiopian and African Christianity." Had Mohamed at that time conquered, the whole of Northern Africa would have come under the sway of the False Prophet.

But another and more subtle danger to Ethiopia immediately arose. The Portuguese, having defeated the Mohammedan forces, sought to introduce their own religion and numbers of Jesuit fathers exerted their influence, until the King accepted the authority of Rome. His people rebelled, refusing to turn from the faith of their fathers, and, after much intrigue and bloodshed, the King returned to the ancient faith in response to an impassioned plea from his son, and the Jesuits were expelled from Ethiopia in 1633.

In the 19th century, in the reign of the mad King Theodore, Roman Catholic intrigue again appeared on the scene, but accomplished little. Everyone is familiar with the story of the defeat of Italy by the Abyssinians at Adowa in 1896, and Italy and "Rome" are never far apart in their purposes and actions.

To-day, Roman Catholic influence is not great, but is slowly growing in Ethiopia; and we may rest assured that the present Italian aggression, arising out of no adequate recent explanation, is but another evidence that "Rome never forgets." Italian domination in Ethiopia would doubtless mean, as it has meant in Eritrea, the gradual expulsion of Protestant missionaries by a law forbidding those who go out on furlough to return. We know that God is on the throne, and we pray that He Who has so wondrously opened a door for the Gospel there, may yet "Turn to flight the armies of the aliens," as He did aforetime.

England's Traditional Sentiment for Liberty.

Dr. Temple on Faith and Freedom.

"By the courtesy of the B.B.C.," writes the English "Record," "we are able to give below a summary of the first national lecture to be given this year, which was broadcast by the Archbishop of York on Thursday evening, May 30. The subject was 'Faith and Freedom.'"

"England," said Dr. Temple, "has a traditional sentiment for liberty. It is both deep and sincere, even when it is unimaginative, as it is in those who join with equal ardour in singing that Britons never shall be slaves and in resisting movements towards the economic emancipation of the largest class of Britons."

"But freedom is threatened. The segregation of social classes from one another, the herding together of like with like, the supply of instruction or entertainment by film and wireless; all these and many other influences make for standardisation of the mind in well-defined types. The individual is less thrown upon his own resources and therefore may be less stimulated to find out what they are; even where the state does not suppress individual freedom of thought the pressures of modern life tend to squeeze it out. Freedom, our traditional treasure, is threatened. How may it be saved?"

Two Roots of Liberty.

There are two possible roots of liberty: the one is human selfhood, the other is divine sonship. In every human being there is an individuality which is quite unique and demands opportunity to express itself. So far

as any political constitution, democratic or other, rests upon a claim to individual rights, it is rooted in this principle. It is a principle to be treated with respect, because it represents great and explosive forces which may wreck a political structure that makes no allowance for them. But it is not a principle entitled to reverence, for it is merely one form of selfishness, possibly innocent, probably noxious, and certainly devoid of virtue. If this principle—freedom rooted in the selfhood of the individual—obtains a complete predominance, the result will be such a democracy as Plato describes in the eighth Book of the Republic as the worst but one of all political perversions, the worst being the tyrannical state to which it gives birth as the corrective of its own licentious anarchy.

"There is, however, another root of liberty: it is the principle of divine sonship. The man who believes himself to be a child of God can never allow that any earthly authority has an absolute claim to his allegiance or loyalty. His first duty is to God, and if it seems to him that this duty requires disobedience to earthly rulers, he will not hesitate. He must obey God rather than man. This duty will be most evident in the specifically religious sphere. The modern state is—or until lately was—tolerant in the matter of worship. But it was not always so, and it is not so everywhere to-day. Historically, the development of liberty, even in its purely political form, has been largely due to the courageous adherents of persecuted sects, who persevered in offering worship according to their consciences until the state desisted from molesting them because it found that it was dealing with forces greater than its own."

Worship Cannot be Divorced from Life.

"But though liberty of worship is the first result of the principle of divine sonship, it is not the only one. For worship cannot be divorced from life without itself languishing. Special times for worship and gatherings for worship are almost futile unless they are opportunities for concentrated attention upon what gives direction to life and power to follow that direction. But if so, then liberty of worship necessarily involves liberty to think and speak and act in such matters as those affecting the treatment of the poor, or peace and war. A liberty to pray that God's will may be done becomes a mockery if it is accompanied by a prohibition to do it. The believer in God, therefore, in claiming liberty to worship God according to his conscience, is also claiming liberty to resist the state when either his conscience condemns the action of the state or the state demands of him some action which his conscience condemns."

"Where freedom has no deeper root than the personalities of the citizens it will perish and justly perish. But where freedom is lost, much of what is best in life departs with it; and it can have a deeper root. Our own country learnt the principles of freedom in the State from the representative system of the Church, and the history has been continuous. Where freedom springs not only from the individuality of men, but from that independence which is an aspect of their conscious dependence upon God, there it will not perish; because its foundation is superior to circumstance; nor will it deserve to perish, for it will always unite rather than divide, and create not faction but true commonwealth."

"In the period before us, faith and freedom must stand or fall together; for it is only faith in God that can make the world safe for freedom or freedom safe for the world."

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The Most Rev. Dr. Foss Westcott, Metropolitan of India, and Archbishop of Calcutta, is now on his way to India after a visit to the Oxford Group Movement in Great Britain. In a farewell message he said he was more convinced than ever of the way in which the movement might transform the mission work of the Church.

The Rev. Victor Whitehouse, rector of St. Peter's, Southport, Brisbane, has been appointed minor canon of St. John's Cathedral in succession to the Rev. Canon Oakeley. Mr. Whitehouse has musical ability which was specially qualified him for this post. He was ordained in 1906 through St. Francis' College, Nundah, and after serving curacies, was organising secretary for Home Missions for four years, subsequently becoming rector of Christ Church, Milton, in 1916, whence he went to Southport in 1926.

The Bishop of Kalgoorlie, W.A. (Dr. Elsey), will leave for England in October with a view to being with his mother when she celebrates her 80th birthday on December 31. He will return in February.

The Verger at Christ Church, St. Kilda, Mr. W. Biggs, completed 40 years of service on September 1. More than a generation of worshippers and preachers has passed since he first took up the work. Recently he was able to quote to Bishop Green the text which he used for a sermon in the Church 34 years ago. The Bishop was able to verify the accuracy of his memory.

After a long illness the Rev. George Penicott, who retired from the incumbency of Christ Church, St. Kilda, last year, died on September 3. He was a student of St. Augustine's College, Canterbury. In 1886 he was ordained deacon. Coming to Australia he was ordained priest the following year by Bishop Thornton, of Ballarat. He served in the Ballarat diocese for three years, then came to Melbourne as curate of St. Mary's, North Melbourne, after which he took a similar position at St. Andrew's, Brighton. Afterwards he was in charge of Gisborne, Beechworth and Castlemaine, where he became a canon of All Saints' pro-Cathedral. In 1912 he succeeded the late Bishop Sadler at Christ Church, St. Kilda.

The Rev. Canon Stevenson, of Brisbane, is to resume his former duties as head of St. John's College within the University of Queensland, while the Rev. R. E. Sutton, vice-principal of St. Francis' College, is to become principal of that college in place of Canon Stevenson.

Mrs. Christina Campbell, who died in Sydney on July 13, wife of Mr. Donald Campbell, formerly of Inverell, grazier, by her will left £1000 to the Home of Peace, Sydney, the Church's great institution for the dying.

Former parishioners of the Rev. Arthur Ray Campbell will regret to learn of his death, which occurred in Melbourne last week. He was aged 70 years. Mr. Campbell retired a year ago as Vicar of St. James' Church, Drysdale, and he was formerly in charge of parishes at Phillip Island, Dean's Marsh, Inverleigh and Footscray. He was the son of a noted pioneer station-owner, the late Mr. A. M. Campbell, and was born at Leopold, near Geelong.

The Ven. O. W. Birch, Archdeacon of Calcutta, is visiting Victoria after some years in India. Archdeacon Birch was formerly in the Diocese of Tasmania. In the early days following colonisation, all Australia was portion of the Archdeaconry of Calcutta, and later was controlled in religious matters by the Bishop of that city. Archdeacon Birch is the first Australian who has reached eminence in the ministry in India.

The King has approved the appointment of the Rev. Richard Brook, Vicar and Rural Dean of Doncaster and Honorary Canon of Sheffield, to the Rectory of St. Andrew with Holy Trinity, Rugby, and to the Archdeaconry of Coventry, vacant by the appointment of the Ven. J. W. Hunkin to the Bishopric of Truro. Canon Brook had a brilliant career at Oxford, and was a Fellow and tutor of Merton College.

Canon J. K. Mozley, Chancellor of St. Paul's Cathedral, has accepted the invitation of the Archbishop of York to join the staff of Examining Chaplains for the Yorkshire diocese.

The Bishop of Birmingham instituted Bishop J. H. Linton, until lately Bishop in Persia, as Rector of Handsworth, one of the great parishes in England. The Rector of Handsworth, said Dr. Barnes, was important alike in the life of the city and in the life of the Church in that locality. For sixteen years Dr. Linton had been Bishop in Persia, and had spent twenty-seven years (all his ministerial life), working with the C.M.S. in that country. Dr. Barnes said that we needed to go to fundamentals to try to perceive the activity of God in our individual lives and to relate that activity to the teaching of Christ. And so, they turned back to the message of the evangelical reformers of the eighteenth century. Quoting John Wesley's favourite saying—"Best of all, God is with us"—he said, as he saw the matter, that was the keynote of the new evangelistic message, and he trusted that in coming among them Bishop Linton would emphasise that message, and that he would be among those leaders in the city by whom many were led to perceive the presence and power of God.

The King has approved the translation of the Right Rev. E. M. Blackie, B.A., Bishop-Suffragan of Grantham, Archdeacon of Stow and Canon of the Cathedral Church of Lincoln, to the Suffragan See of Grimsby; and the appointment of the Rev. A. I. Greaves, M.A., Canon and Sub-Dean of the Cathedral Church of Lincoln, to the Suffragan See of Grantham in succession to the Right Rev. E. M. Blackie. In an interview with a representative of the Yorkshire Post, the Vicar of Grimsby, Canon Hedley Burrows (whose father is Bishop of Sheffield), said that for a long time it had been felt desirable that in a large, scattered district like Lincolnshire, there should be an additional Suffragan-Bishop.

There passed away recently at Brighton, England, Miss Snowden Smith, so well-known in Sydney to the last generation. She was the sister of a former Archbishop of Sydney Dr. Saumarez Smith, and was greatly beloved in the old Bishops' court at Randwick. While in Sydney she was actively interested in the Mothers' Union, St. Catherine's School for Girls at Waverley, and the Girls' Friendly Society. After her brother's death she returned to England and took up her home at Brighton with another sister. Here she took a deep interest in church affairs, supported the work of the Colonial and Continental Church Society and showed much hospitality to any visitor from New South Wales. She reached an advanced age and was a charming personality right to the last.

The Ven. A. W. Lee, Archdeacon of Vryheid and Zululand, South Africa, has been elected Bishop of Zululand in place of the Rt. Rev. C. A. W. Aylen, who has resigned.

The Bishop of Manchester has made Canon Prince the first Canon Emeritus under the new constitution of the Cathedral. Canon Prince, who lately retired after forty-four years' work as Vicar of St. John's, Radcliffe, is highly regarded throughout the diocese. The Bishop has also appointed Mr. R. G. Scott Bankes as Chancellor of the Diocese in succession to Mr. Justice Lewis. His appointment as Chancellor of the Diocese of Blackburn was announced last week.

The Rev. W. E. Godson, M.A., Rector of Holkham with Egmore and Waterden, Norfolk, has been appointed Vicar of Fendehall, Norfolk. Mr. Godson was a missionary of the C.M.S. in China for a number of years, subsequently becoming superintendent

of the work amongst the Chinese in Sydney and Rector of Dapto, on the South Coast, and afterwards of Katoomba on the Blue Mountains.

Advice has been received in Sydney of the death in England of the Rev. Arthur R. Blackett, B.A., at the age of 87 years. He was educated at Moore College and St. Paul's College, Sydney University, and was ordained by Bishop Barker at St. Barnabas' Church, George Street West, in 1872. He had charge of several parishes in New South Wales, among them being Holy Trinity, Kelsau, and St. Matthew's, Windsor. He was Canon of Bathurst Cathedral for two years. In 1895 he left Melbourne, where he had been incumbent of St. Matthew's, Prahran, for five years, to take up missionary work with Bishop Stewart in Persia for seven years. He then went to England, and acted as an organiser for the Church Missionary Society. He retired from the active ministry in 1928. He was a leading Evangelist in Sydney Diocese, an earnest evangelist and a zealous supporter of the missionary cause.

Mr. L. C. M. Saunders, who has been spending some months in England gaining experience, is returning to N.Z. about the middle of January next. He has spent some time in the College of St. Nicholas studying choir and school music, and for a term he was on the staff of Rugby. Mr. Saunders, who was a valued member of the Christchurch Grammar School staff, has been offered a position on the staff under the new Headmaster.

Once again Mr. and Mrs. E. Carr Horden, of Chatswood, placed the beautiful grounds of their home at the disposal of C.M.S. The occasion took the form of a garden fete, with stalls arranged around the grounds. The Willoughby Salvation Army Band provided music, and several contributed to the interesting programme. There was a large attendance and much interest shown.

Miss M. A. Jennings, of the C.M.S., Kowloon, Hong Kong, was expected to arrive in N.Z. on September 23rd, but will remain there only a few months, as she has spent part of her furlough in England.

Dr. Phyllis Haddow (C.M.S.), who, after finishing her refresher course in Dunedin, did deputising work in the Southern Dioceses of N.Z., rested during September and will return to Hangchow, China, in October.

By the will of the late Thomas Richard Moore, of Terrace End, Palmerston North, N.Z., provision is made for the following charitable bequests, amongst many others: £50 per annum to All Saints' Children's Home, Palmerston North, for all time; the income on the sum of £500 in perpetual trust for the Palmerston North Boy Scouts. Subject to the payment of certain annuities, the sum of £500 is left to St. Peter's Church, Terrace End (subject to the fulfilment of a certain condition); £500 to the Society for the Health of Women and Children (Palmerston North Branch), and £2,000 to Christ's College to establish a T. R. Moore Scholarship for the best Latin and English scholars. The income from the balance of the residue is to be paid for all time to the board of the T. G. Macarthy Trust for charitable and educational purposes, or institutions in Palmerston North and Napier. The estate is a very valuable one, and the annual income, which will ultimately be available for the T. G. Macarthy Trust gift will be considerable. The grants made by the Macarthy Trust to Anglican institutions this year totalled £1895. The following are the respective amounts awarded:—The Wellington City Mission, £900; Anglican Boys' Homes, Lower Hutt, £200; All Saints' Children's Home, Palmerston North, £165; St. Barnabas' Babies Home, £90; St. Mark's Church Primary School, £50; St. Mary's Guild, £350; St. Stephen's Parochial School, Marton, £25; Missions to Seamen, £115.



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"Love draws down blessings on the one who loves."—Le Sage.
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OCTOBER.

- 4th—Lord Tennyson, Poet Laureate, died, 1892.
 6th—16th Sunday after Trinity. Tyndale burned, 1536. On this day we pray for the cleansing and defence of the Church. How it needs that to-day! Reformers like Tyndale are wanted, who will be faithful unto death.
 8th—Death of John Kensit, 1902. Blamed as all reformers are, but was ready to die for truth's sake.
 9th—Rome annexed by Italy, 1870. Yet once more may the secular powers rise against the false assertions of temporal power.
 11th—Death of Zwingle, theologian and reformer, 1531. He differed from Luther and, indeed, from others, but who are we to judge severely those who act according to their light.
 13th—17th Sunday after Trinity. Beza died, 1605. A noted translator of the Scriptures. The ancient collect speaks of good works. What good work is that which has to do with translation and propagation of the Holy Bible?
 16th—Latimer and Ridley burned at Oxford, 1555. Another Oxford Movement.



The Sydney Synod.

The Archbishop's Charge.

IN his charge to the Synod of the Diocese of Sydney, the Archbishop, the Most Rev. H. W. K. Mowll, D.D., said:—"I am often asked how I like Sydney. Its beauty, its bigness and its friendliness, its ever growing size, the ships which pass in and out of the harbour, keeping us in contact with all parts of the world, the men and women of goodwill in the city who do so much for their fellow men and for their country appeal to me. Yet I am reminded of the way in which Lawrence of Arabia describes his first meeting with the Emir Feisal at an oasis in the desert. "And do you like our place here in Wadi Safra?" he was asked, and he replied: "I like it well, but it is far from Damascus!" the goal of the campaign. We are still far from the Kingdom of God. We assemble for our annual Synod—the third ordinary session of the 23rd Synod of this Diocese—with this objective, I trust, always in view, and I pray for God's richest blessing upon our labours.

His Grace then referred to his visitation throughout the Diocese and made reference to the King's Silver Jubilee, the call for peace in the world, and the matter of the obituary in the Diocese during the year under review.

Cathedral Site.

Last February I summoned a special session of Synod in consequence of the Government offer of further land for the Cathedral adjacent to the present site. This land, which lies between Kent Street and our present property, and between Bathurst Street and the continuation of the road between our

present site and the Town Hall site, was part of the original grant of land to the Church for a Cathedral site. The acceptance of the offer by the Synod has resulted in a Bill being promoted by the Government which became law on April 11th. This Bill gives us ownership of the greater part of this additional land from March 15th next year. The exception is the piece of land on which part of the Electricity building of the Municipal Council now stands. This will pass into our possession on July 1, 1949, or earlier. The Government is also giving us £20,000 a year for five years, the first instalment to become payable on July 1st next, in settlement of all outstanding claims in respect of resumption of property and the encroachment on the original grant of land. This settlement of the Cathedral question has met with general approval. The Cathedral remains as a witness to God in the midst of the City, next to the Town Hall, in a position most convenient of access. It is of the utmost importance that the opportunity presented by this additional land being handed back to the Church should be taken advantage of, to erect a Cathedral and other necessary buildings, which shall be really worthy of a city of the size and importance of Sydney. The Standing Committee has felt, with me, that the greatest care must be taken to secure the best scheme possible, and has decided that there shall be an open competition for designs. The proposal will include plans for a Cathedral enlarged to seat between 2000 and 3000 persons, a Chapter House to seat 1200 persons, a greatly enlarged Church House, an adequate Choir school, and a residence for the Dean. The steep slope of the land from St. Andrew's Place to Kent Street makes this plan feasible. We have been most fortunate in having secured the consent of Sir Giles Gilbert Scott to be one of the Assessors in the competition. He is the Architect of the stupendous Cathedral at Liverpool, and is probably the foremost living authority on the style of architecture in which St. Andrew's was built by Edmund Blacket. Mr. B. J. Waterhouse, the President of the Architectural Association of N.S.W., has agreed to be another, and I have been appointed as a third to represent the Church. A little later on I hope to call a public meeting to launch an appeal and, as in the case of Liverpool Cathedral, I hope that public-spirited citizens may come forward at once with substantial help, so that the scheme may not be unnecessarily delayed.

The Primacy.

Early in March the Bishops of the Church in Australia met in Sydney to elect a Primate. Eighteen Bishops were present, the Bishops of Bathurst and Ballarat being absent in England, and the Bishops of Bunbury, Kalgoorlie, North-West Australia, New Guinea and St. Arnaud being unable to attend. After three days it was announced that the Archbishop of Perth, who had been acting as Primate, had been elected by a majority of one vote. I had always received so much kindness from the new Primate that it was most easy on personal grounds immediately after his election to voice the good wishes of the Bishops and of myself to him in assuming his new position of dignity and leadership. This election of Primate, after an interval of 25 years, and the removal of the Primacy from Sydney, have caused such widespread interest that it is useful to recall certain facts which before the election I felt could not be stated in an impersonal way. When Bishop Brough-

ton was consecrated in 1836, the See of Australia was created, and Brough-ton was appointed as its Bishop by Royal Letters Patent. Again, when the See of Australia was divided, in 1847, the division was effected by Letters Patent from the Crown, the originals of which we still hold in our Registry. From those letters I make the following quotation:—"The Bishops of the several Sees of Newcastle, Adelaide, Melbourne and their successors, and also the Bishop of Tasmania and his successors, to be subject and subordinate to the See of Sydney and to the Bishop thereof and his successors in the same manner as any Bishop of any See within the Province of Canterbury is under the authority of the Archbishop of that Province and the Archbishop of the same." The same letters patent gave to the Bishop of Sydney and his successors, "full power and authority as Metropolitan of Australasia to perform all functions peculiar and appropriate to the office of Metropolitan within the limits of the said Sees." These functions were carefully defined.

When the General Synod of the Church of England was constituted in 1872, the first clause of the Constitution instituted the office of Primate. The then Bishop of Sydney, Bishop Barker, was to be the first Primate. There can be little doubt that, in addition to the personal qualities and qualifications of Bishop Barker, this arrangement was due to the following considerations: (1) The Diocese of Sydney, as the legal representative of the original Diocese of Australia, was recognised as in a real sense the Mother Diocese of the Australian Church. (2) The Bishop of Sydney at the moment was already, by Letters Patent from the Crown, Metropolitan of Australia, and if the Church proposed to substitute a title and office "Primate of Australia" for "Metropolitan of Australia," it was advisable that the first Bishop to hold the new title and office should be identical with the one who held the old. (3) The City of Sydney itself was the oldest and, as it still is, the largest City in Australia.

That the Bishop of Sydney should be Primate was a consideration for which there was solid historical foundation in the practice of the early Church. The Bishop of the Metropolis, the Mother City, was recognised, as a matter of course, as the chief Bishop in the region and received, in consequence of the character of the City which was his See, the title of Metropolitan. In the original and correct sense of the word "Metropolis," no city in Australasia, let alone Australia, could dispute with Sydney the title of Mother City. Although Bishop Barker was appointed as Primate, his successors in the See of Sydney were not necessarily to succeed to the Primacy on his death or resignation. Any one of the Australian Bishops might be chosen as Primate. The method by which future Primates were to be elected was left totally undefined. Whereas the first Primate was elected by Bishops, Presbyters and Laity in General Synod assembled, the nature of the electorate in the future was left in a nebulous state. Later, it took clear and definite form, so that at the election in March last, the choice was entirely in the hands of the Diocesan Bishops of the Church in Australia, for them to choose any one of the four Metropolitans. I would also have you notice that in 1872 the powers of the Primate were left almost totally undefined, as indeed they still are, even in the proposed 1932 Constitution. This

is in marked contrast with the powers of the Metropolitan of Australia which were clearly and fully stated in the Letters Patent. The action of Sydney in assenting to the General Synod Determination of 1872 shows that she has been more concerned for fellowship than for the assertion of her own rights, but she has always been jealous to preserve freedom of action and especially freedom in the choice of her chief pastor. This was something not to be surrendered for the sake of any title of honour or of office. Her devotion, therefore, to the ideal of freedom is neither a sentiment nor a selfish devotion. If I judge the spirit of Sydney churchmanship aright, it has its roots in a deep conviction that Sydney has her own specific contribution to make to the life of the whole Australian Church, and believes that she can make that contribution best, only if she is entirely free to make it in her own way. She has held to the belief that neither in her own interest nor in the interest of the Church as a whole, can she lightly surrender that freedom. Neither has her ideal of freedom its roots in the spirit of separatism. She claims that distinctiveness does not necessarily involve division, any more than uniformity ensures unity.

Reference here followed with regard to the State Lottery, to which we will return in our next issue.

Slums.

I turn next to the question of housing in the poorer quarters of the city. We cannot be content with a scheme for the rebuilding of Macquarie Street, important as that will be for the beauty and prestige of our city, if there is not at the same time a determined effort to improve the conditions in many of our poorer districts. Those of us who know the parishioners of our poorer city parishes are amazed by their self respect, their courage and their decency, notwithstanding the unlovely and depressing environment in which they live. In one school which I recently caused to be visited, 80 per cent. of the children appeared to be under-fed and under-clothed. The headmaster stated that after 2 o'clock the mental fatigue of the scholars was so marked as to make the afternoon's work practically useless. But we are all thankful to note that the State Cabinet has now appointed a Committee to survey the whole question of slum clearance and housing reform, to report on conditions in the more crowded areas, and to recommend a comprehensive basis from which the matter can be considered. The Committee will also investigate the financial aspects of the problem and submit suggestions in this regard. We must carefully study and, as far as we can, support the recommendations of this Committee until this evil has been removed. "The Times" in England, commenting on the transformation of whole districts where formerly there were hovels of the worst type, points out that those responsible are more than satisfied with the way in which former slum dwellers have responded to the opportunity of living in wholesome surroundings. "Not 3 per cent. of the families re-housed have proved in any way disappointing in their reaction to better conditions, and even that percentage have needed little persuasion to live up to the higher standard required by the local authority."

I myself greatly wish that the Church was not an owner of residential property. Very little revenue is obtained, comparatively speaking, and much blame may be and sometimes is, attached to the Church by those who do not know the full circumstances. In

this Diocese, from most of the land which belongs to the Church, we receive only ground rent, and the land has been leased for a long period of years. We receive little income and have no control over the property. With the falling-in of certain leases, the property in the Glebe district which is managed by the Glebe Administration Board, has been transformed since the Church took over the entire management. Public House licenses have been surrendered, houses of ill-fame closed and housing conditions improved. While 25 per cent. of the gross rental goes in rates and taxes, 30 per cent. is spent in repairs and in the building of new cottages. I could wish that the policy of the Church should be to dispose of our leasehold property as soon as possible to individual leaseholders and that laymen of our Church should form a company to use such vacant land as still remains for the purpose of erecting suitable buildings on it, along the lines of such a Society as the St. Pancras House Improvement Society in England. This Society has been able to pay a continuous dividend of 3 per cent. on ordinary shares building flats to accommodate 223 families.

We are glad that Canon Hammond's scheme at Hammondville continues to prosper, as it deserves to do. Since January, 25 cottages have been added, making a total of 70 cottages with a population of 437 people living in this appropriately named village. Twenty more cottages are in course of construction.

This is also the Jubilee year of our Church of England Homes, which now care for 350 children. A new boys' home has been added and equipped through the generosity of supporters. It is delightful to see the old boys and girls coming back to these Homes feeling that they have lived, not in an institution, but in a real Home.

Our other activities, as a Church, for those without employment, for those who are poor, for those in the eventide of life, and for those who are dying, are set out in the leaflet, "Some things our Church is doing," which I circulated in connection with my Winter Appeal for the unemployed. I am grateful to the donors who sent in response to this appeal, more than £500.

Unemployed Youth.

The problem of our unemployed youths is one of the most urgent matters for us to keep in mind. About twenty thousand leave school every year, and the 1933 census shows that more than 7,800 under 21 have never had any employment at all. Others, who are not included in these figures, have only had temporary employment. There are many organisations at work trying to do something to meet this situation. The Young Citizens' Association has 34 centres in operation, but the attendance has been very disappointing at the classes and at the organised recreation. In the last 18 months 3000 boys have been registered at the Y.M.C.A. Unemployed Youths Centre and positions secured for 744 boys in commerce or industry. The New South Wales Rural Employment scheme for boys has sent 3000 boys to the country in the past three years, of whom 92 per cent. have remained in country jobs. Three hundred boys have been on the St. Matthew's, Manly, Training Farm since it commenced and 290 of them have been found jobs. Canon Hammond, in one year, has found employment for 166 boys. The Legacy Club has placed 464 in jobs in 12 months. The

problem of unemployment is not at all so acute as regards girls and young women. There is a shortage of labour in the domestic sphere and in several manufacturing trades, nor is it difficult to find work for boys of 14 and 15. It is for those who are 17 and over that it is so difficult to find positions. As we think of the effect which this state of affairs is bound to have on the future of the country, we are thankful that the Government is undertaking to deal thoroughly with this situation, and we can all help to remedy it, as opportunity occurs, in our own personal relationships.

Spiritual Witness.

Our Church, to bear an effective witness in the community, must maintain a strong spiritual life. I make a plea for individual daily reading of the Bible, so that our spiritual life may be nourished by the Word of God. I plead also that our Clergy, Catechists and Lay Readers, in their sermons, will give a larger place to expository preaching, difficult as it may be, emphasising the message of the Cross, which is central to our faith and life.

Good Friday.

On Good Friday a special service of witness was arranged in the State Theatre, which was kindly placed at my disposal for the purpose. The Archbishop of the Orthodox Church, the Moderator General of the Presbyterian Church, the President of the Methodist Conference and the President of the Baptist Union, were amongst those who supported me on the platform. The service was attended by His Excellency the Governor, who was accompanied by Lady Hore Ruthven, Sir Leslie Wilson (the Governor of Queensland), the Lieutenant Governor and Lady Street and many others well known in the life of the city. Long before the hour of the service the approaches to the theatre were thronged by those desiring to attend, and within a few minutes of the doors being opened every seat in the large building was filled. Reports of excellent attendances, at other services of witness in different parts of the city have also been received. We must not cease our efforts until Good Friday is observed as it ought to be.

It made sad reading when the Sydney Morning Herald on Saturday, 20th April, gave an account of the Royal Agricultural Society's Show on Good Friday. We are all proud of the Show and what the Society has done in promoting the interests of the State through the Show, but it is sad that Sydney is the only city in the British Empire where Holy Week and Good Friday is used for such general holiday-making under State Patronage, as is described by the Sydney Herald. "The programme of ring events," we read, "began at 9 o'clock. All day huge crowds thronged the ground. Progress through the streets and pavilions was difficult and slow. Down where the side-show men cried their attractions there were recurring blocks in the traffic until contingents halting in front of some diverting sight moved on. In that part of the Show was blatant, raucous, deafening noise. . . . The halls of Industry nearby were even rowdier." Such is the way in which Good Friday was desecrated in this, the largest City of Australia. I am sure some plan can be devised whereby Holy Week and Good Friday can be observed as a day of sacred religious observance and the Show held at some other time during the year, when all sections of the community can support it.

Home Mission Society.

I would draw your attention to the work of the Home Mission Society and to the leaflet which, at my request, our General Secretary has prepared. While we can be thankful for the needs which the Society has been able to meet, it is very serious that many urgent needs for the strengthening of the work of our Church have had to be refused. You will notice that a Chaplain is being appointed to the Children's Court; the Home Mission Society has guaranteed what is necessary to supplement other grants towards his stipend for the next year. About five hundred of our girls and boys come before this Court each year. One boy did not know what the Bible was and told the Magistrate he had never been to Church or Sunday School. Our Chaplain will keep in touch with the children and their parents, both prior to the case coming before the Magistrate and afterwards. I hope this scheme will be warmly supported. We need also a home for delinquent girls. For this, both property and equipment is required. It does not seem right that there should be no Church of England home for this type of girl and that the Magistrate has to send our girls to a home belonging to the Salvation Army.

Let me now draw your attention to the need of our congested areas, such as Erskineville, Darlinghurst, Redfern, Waterloo, Ultimo, Prymont, Woolloomooloo and Camperdown. In these crowded districts there are numbers of poorly clad and unemployed and it is not difficult to find bitterness arising in their hearts and rebellion against God and man. Our Church must have more living agents to cope adequately with the spiritual requirements of these parishes. The question of the superannuation of aged clergy is one which greatly exercises me. The Home Mission Society, with the help received from the Glebe Board, pays £2000 each year in pensions. There are other Clergy who should retire, and I should like to see the legacy fund of the Society greatly strengthened. Clergy can do their duty in this matter by urging Church people to make provision in their wills for our Home Mission Society. We are fortunate in the help which is given through our Clergy Provident Fund; but I should like to see every man in the Diocese belonging to the fund and, if married, to the Widows and Orphans' Fund.

The work of the Bush Church Aid Society, that of Foreign Missions, the matter of Moore College and St. Philip's Church were touched upon.

The Constitution.

I must now speak on the proposed new Constitution for the Australian Church. I was not here when the latest draft was accepted by the representatives of all the Dioceses at the General Convention held in 1932. To reach a basis of agreement there were apparently concessions all round, and one can quite believe that some of these concessions were accompanied by considerable regret, but a regret minimised in its intensity by the vision of a unity and a strength which, it was claimed and hoped, would result from the adoption of the Constitution then considered. This was the case with Sydney, although, as I understand, there were some here who were less confident than others that these desirable ends would be attained. But, among other conditions, the Constitution had to be accepted by 18 out of the 25 Dioceses before it became effective for the Church as a whole. To the Diocesan Synods it was submitted and, although it was accepted by the

Synod of Sydney last year, it failed to secure assent in its present form in the requisite number of Dioceses. To meet the objections and difficulties of some of the non-accepting dioceses, certain amendments were proposed by what is known as the Continuation Committee. This Committee was appointed by General Synod in 1932 and, amongst other things, had power "to submit further amendments to the dioceses . . . and generally to supervise the completion of the work of making the Constitution." The Continuation Committee met twice, in March and July of this year, and, in conformity with the terms of reference, considered and adopted certain amendments which were brought before our Standing Committee. The Diocese of Sydney, in assenting at its session last year to the draft Constitution, authorised the Standing Committee to take all proper steps for giving effect to that consent. Section (2) of the authority thus given empowered the Standing Committee "to consent to any minor amendments, not affecting anything fundamental," which might be promoted by any other diocese. Among the amendments suggested by the Continuation Committee and considered by our Standing Committee, there were at least two which the Standing Committee could not see its way to accept on behalf of this diocese. They were regarded as being amendments not of that minor character which brought them within the scope of the authority committed by Synod to the Standing Committee. They were regarded as vital alterations to the Constitution in the form in which it had already been agreed upon by the representatives of the diocese in 1932 and accepted by the Synod in 1934. The Special Report of the Standing Committee on this subject is in your hands and to it I would refer you, but the fact that such amendments have been introduced and pressed means that the Constitution as a whole must be re-examined. These amendments indicate that some sections which seemed to secure the freedom and independence of a Diocese such as ours and of those principles for which we believe the Church stands, are more doubtful than secure. To Sydney security in her freedom to realise her own ideals and principles and her freedom to make her contribution to the life of the Church as a whole is a treasure which she ought to regard as far too precious to admit of the least possible risk. The large Church population which Commonwealth statistics for 1933, given on page 409 of our present Year Book, show to be living in the Diocese of Sydney, emphasises to us the importance of being sure of our ground before we commit such a large proportion of the Anglican population of this country. I was surprised to find that there are more Anglicans in the Diocese of Sydney than in the whole of any one of the Provinces of Victoria, Queensland or Western Australia; more Anglicans in fact in this Diocese than in the Provinces of Queensland and Western Australia put together. We need to ask ourselves "wherein lies the value of the proposed Constitution? If it be said that without a Constitution the Nexus remains, then in what respect does the Nexus mean we are not free? We assemble in Diocesan Synod where our rights and properties are secured by Act of Parliament. We meet in Provincial and General Synod, but their decisions are not binding unless the Determinations are accepted by the individual dioceses. If it be said that the unity of the Church under a new Constitution might serve to maintain the unity of Australia as when the

seven kingdoms in England through the one Church paved the way for one Parliament, do we not need to consider whether the Church really carries enough weight in Australia to affect its national life in that way and whether we are not unwisely spending energies on hammering out a constitution when there are so many important things in the realm of Christian witness left undone? Is the unity we hoped for from the new Constitution a mere will-o'-the-wisp after all? How far will a new Constitution really terminate existing differences? How far may it result in the destruction of legitimate diversity? If it is thought that we stress uniformity within the Diocese of Sydney at the expense of diversity, investigation I think, will show that we stress it less here than it is stressed elsewhere, and we stress it with a view to the preservation of the principle of diversity in the Australian Church as a whole. Against the Roman idea of the centralisation of authority, there has been the British policy of decentralisation. I view with alarm the tendency in some directions in our Church to be moving farther away from the possibility of fellowship and reunion with our fellow Christians of British stock who have drunk with us from the same well of British freedom and British Christianity, stressing rather fellowship and reunion with the orthodox and continental Churches.

I understand that the fear has been expressed that unless a Constitution for the whole Australian Church, more or less along the lines already proposed is evolved, there may be serious risk of division in the Church in Australia. But consider the geographical area of the British Isles, which is vastly smaller than the area of Australia. The Irish Sea is not so serious a geographical division between Great Britain and Ireland as is the vast unpopulated territory of central Australia between the populated areas of the east and west coast of this country; yet in the British Isles you have the Church of England, the Church of Ireland, the Episcopal Church of Scotland, and the Church of Wales, each with its own Primate, all in full communion with one another, and yet each in full independence of the other. May I remind you that it was not always so. The Archbishop of Canterbury anciently had primacy not only over all England, but over Ireland also and from him the Irish Bishops received their consecration, for Ireland had no other Archbishop till the year 1152. The Province of York also anciently claimed and had metropolitan jurisdiction over all the Bishops of Scotland, whence they had their consecration, and to which they swore canonical obedience until in the time of George Nevile, Archbishop of York, the Bishops of Scotland withdrew themselves from his obedience.

If we in Australia insist on the principle of absolute autonomy in relation to the Church in England, on what grounds can we reject the same principle here among ourselves? Might not such a state of affairs here be far preferable to any form of unity which pulled down things more precious than those it set up? But I am still a new comer to Australia, and I am ready to learn, but such is my opinion to-day in the light of our circumstances and conditions here.

The Charge closed with reference to the Broughton Centenary and a personal note of appreciation.

The speech that is rosiest with flowers is all too often but that of a ramble.



NEW SOUTH WALES.

Diocese of Sydney.

CHURCH OF ENGLAND BOYS' SOCIETY.

Visit to N.S.W. by National Secretary.

The National Secretary of the C.E.B.S., Rev. M. W. Britten, M.A., B.D., completed on 13th inst. a three-weeks' tour of N.S.W. at the invitation of N.S.W. Provincial Executive.

The Rev. M. W. Britten commenced the tour on 22nd August at Albury, and has had meetings with clergy and C.E.B.S. members in practically every diocese in the province, and has taken services on three consecutive Sundays at Goulburn, Sydney, and Newcastle Cathedrals. Rallies were arranged at Albury, Murrumburrah, Canberra, Goulburn, Parkes, Bathurst, Sydney, St. Peter's, Arncliffe, West Maitland, Dungog, Murrumbidgee, and Tamworth, and a Newcastle Diocesan Rally arranged by the Diocesan Council of C.E.B.S. at West Maitland on the return trip.

Returning to Sydney on 13th inst., Mr. Britten met the State executive to give a detailed account of his 2000 mile tour and to discuss the progress of the movement in all centres.

The C.E.B.S. is meeting a long-felt need in the Church for a national boys' movement, organised on strictly spiritual lines, but also catering for the boys' social, mental and physical needs. Its growth in less than four years from two to nearly fifty branches is indicative of its ability to assist the Church in the training of her boys for active and practical churchmanship.

The Provincial Secretary is Rev. S. R. Meyer, 3 David Street, Marrickville, and full information may also be obtained from W. C. Taylor, Newcastle Diocesan Secretary, 44 Banfield Street, West Maitland, and Ven. Archdeacon A. E. Weston, Diocesan Registrar, Bathurst.

ST. ANNE'S, RYDE.

New School Hall.

An old landmark at Ryde, formerly used as a post-office and courthouse, in Church Street, was recently demolished and on the site is being erected a new parish and Sunday School hall for St. Anne's Church. The building, now in course of erection, will have its main entrance in Church Street, and the foundation will be set by the Archbishop of Sydney.

The new hall, which will cost £4,000, will comprise an assembly hall capable of seating 550, together with several classrooms, modern kindergarten and primary sections, fitted with sound-proof ceilings, and a kitchen and servery. The hall will be fitted to comply with the Theatres and Public Halls Act, and will have a first-class stage. The new hall will be completed at the end of the year.

The old courthouse, and post-office, which the new hall replaces, recalls to old residents the fact that the first postmaster at Ryde, the late G. M. Pope, was also clerk of petty sessions, registrar of births, deaths and marriages, town clerk, and in addition to these duties acted for years as organist at St. Anne's Church.

PITT TOWN AND WILBERFORCE.

It is proposed to erect a new Church of England Rectory at Wilberforce, and a Church at Freeman's Beach. At present these centres are being served by the Rev. S. Howard, who is in charge of the Pitt Town parish. The Archbishop of Sydney will be asked to lay the foundation-stone of the rectory at Wilberforce in October.

MANLY PARISH.

Proposed Pilgrimage to Bar Island.

It is proposed to visit this outpost of our original Parish of Manly on Saturday after-

noon, 28th September, and conduct a short service on the site of the old church, which was a daughter church of St. Anne's, Ryde, and later St. Matthew's, Manly. The Rector of Manly will conduct the service, and Mr. Gledhill will read a short paper dealing with the earlier days of this little church, then known as the Marra Marra Church. A collection will be taken up at this service in aid of the renovations to the little God's Acre on the island. Bar Island is situated 6 miles up the Hawkesbury River, from the Bridge at the Hawkesbury River Station, and the cost will be: train, 2/6; launch fare, 1/6 return. All who intend to be present at this historic service on this romantic island are asked to write or 'phone to Mr. P. W. Gledhill, "Rockspray," Fairlight Crescent, Manly. Phone YU 3502 for launch tickets.

ST. PAUL'S, WAHROONGA.

Sullivan's "Te Deum."

In connection with the annual music festival of St. Paul's Church, Wahroonga, last week, an organ and violin recital was held in the Church. Sullivan's little-known "Festival Te Deum" was included in the programme. This "Te Deum" was composed in 1872 to be sung at a service of thanksgiving for the recovery of the then Prince of Wales (who later became Edward VII.) from a critical illness. Since that time it has fallen into disuse, and the performance last night is believed by the organisers to be the first in Sydney. It proved to be a noble and dignified work, with some particularly impressive passages. It bears unmistakable signs of its authorship, and it was curious to hear echoes or anticipations of passages in some of Sullivan's lighter and better-known works. The "Te Deum" was sung by the choir with Mrs. W. R. Smart as soloist. The organist is Mr. H. E. Palmer. He and Mr. R. E. Sawyer, violinist, played several groups of solo numbers, including compositions of Gounod, Chopin, Handel, and Schumann.

Diocese of Newcastle.

BISHOP'S LETTER.

The Bishop writes:—

The people of New South Wales have received the news of Sir Alexander Hore-Ruthven's appointment as Governor-General with mingled feelings. We cannot but regret the loss of one who even during his short term of office here has earned such general and affectionate respect. But we must all agree that His Majesty's choice of his principal representative in Australia has been most wisely and worthily made. Australia has been well-served by those who have held office as Governor-General in the past. They have set a high standard of dignity and devotion to the public cause, and none more so than the distinguished Australian whose term of office is soon to expire. It is cause for public satisfaction that the standard is to be so fully maintained.

During the past few weeks our thoughts of our own local affairs have been overshadowed, and largely eclipsed, by the ominous news regarding Italy and Abyssinia. It would be difficult, I think, to exaggerate the possibilities of disaster both for Europe and for the world, which are inherent in that situation. If Italy decides on war and commits herself to what would inevitably be a long and arduous campaign in Africa, she will create an opportunity for the Nazi imperialists of Germany to attempt to carry into effect their designs upon Austria, and this would certainly set Europe ablaze. But even more serious than this—there would be the possibility of a general revolt of the coloured races against white leadership, with possible results which one shrinks from envisaging. We ought all to be most earnest in prayer that God will guide the feet of the nations into the way of peace, and will scatter

ter the people that delight in war. Humanly speaking, all depends on the line taken by the Council of the League of Nations at its forthcoming meeting. If the Council then makes it clear that the League will stand inflexibly by its own principles and will not hesitate to employ the economic sanctions for which its Constitution provides, the danger of war may yet be averted. Please God, it may be so.

Diocese of Goulburn.

CLERICAL MOVEMENTS.

Rev. H. C. Walton, Rector of Bungendore, has been appointed Rector of Lake Bathurst (exchange).

Rev. Leicester Johnson, Rector of Lake Bathurst, becomes Rector of Bungendore (exchange).

Rev. N. M. Clout, Th.L., assistant in St. Saviour's Cathedral Parish, to be in charge of Barmenedan.

The Rev. H. C. Walton, who has been Rector of Bungendore since 1925, has exchanged parishes with the approval of the Patronage Board, with the Rev. Leicester Johnson, Rector of Lake Bathurst since 1932. Mr. Walton came to this Diocese in 1919 from that of Riverina, and his previous incumbency here was at Tarcutta from 1919 to 1924.

The Rev. Leicester Johnson was ordained in the Bathurst Diocese in 1922 and served there and in Sydney until he went to Lake Bathurst in 1932. Before ordination he was organist and choirmaster at St. Saviour's Cathedral.

The Rev. N. M. Clout, assistant in the Cathedral Parish, has been appointed to the parochial district of Barmenedan, and will take up duties there on the 9th October.

Diocese of Armidale.

THE BISHOP'S LETTER.

The Bishop writes to his diocese:—

My own message to you at this time is pressed upon me by happenings here and there in the diocese. A number of times I have been asked to attend dances in aid of parish funds. I have consistently refused, and shall refuse. It is an unworthy way of providing the finances of a parish, but can I freely—we should do so, counting our giving to Him and His Church as part of the necessary expenditure of life, before we look for luxuries at all. Not that I think dancing wrong in itself. I should not hesitate to attend the friendly fellowship of a parish social, where the fellowship and fund were ends in themselves.

But, my dear people, it is time we put our love of God at the centre of our lives, and treated Him with the seriousness that God's majesty, as well as His love, deserves.

I do not suppose that direct giving can replace other methods in a moment, but can I persuade you all to increase the direct giving in each parish, year by year, and to decrease indirect methods. And if still indirect methods are used, let them represent work and self-sacrifice rather than a rush for pleasure.

I shall see most of you during the next two months, in a wide tour over much of the diocese. Perhaps, if these ideas create questioning in your minds, you will come to me and ask the questions.

Meanwhile, I commend you to God's grace and goodness, that they may inspire your homes and fill your hearts.

VICTORIA.

Diocese of Melbourne.

MEDICAL CONGRESS.

Bishop Hart's Sermon.

The official service in connection with the recent gatherings of the British Medical Association took place in St. Paul's Cathedral yesterday afternoon. The Bishop of Warraratta (Dr. Hart) was the special preacher. The Melbourne Argus in reporting the service, stated:—

Robed in academic dress of contrasting richness, members of the British Medical Association provided a pageant setting for the official religious service in St. Paul's Cathedral yesterday afternoon. The gowns and hoods of more than 20 universities reflected in their vivid colours the wealth of learning to which the distinguished main body of the congregation held the keys. Black gowns were relieved by hoods of crimson, scarlet, pink, green and gold. Even more striking effects were produced by gowns of

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scarlet and blue, worn with hoods of equally brilliant colour.

Almost all the centre pews were required to seat the medical members of the congregation. There was also a large attendance of other worshippers, whose more sombre attire threw into even bolder relief the picturesque dress of the medical fraternity. Their Excellencies the Governor-General (Sir Isaac Isaacs) and Lady Isaacs, the Governor of Victoria (Lord Huntingfield), and Lady Huntingfield, Lieut.-Colonel E. Helme Pott and Mrs. Helme Pott, the Lord Mayor (Councillor A. G. Wales), and the town Clerk (Mr. H. S. Wootton), were present, and at the conclusion of the service they led the

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medical practitioners from the cathedral in a procession which gave a final note of pagantry to a memorable occasion.

The catholic nature of the service was shown by the presence in the canons' stalls of the Moderator of the Presbyterian Assembly (the Right Rev. W. Huey Steele), and the Rev. J. E. Warren, representing the President of the Methodist Conference (the Rev. J. W. Grove). The service was conducted by the precursor (the Rev. R. Sherwood), and the lesson, from the Gospel according to St. Matthew, ix., 1-13, was read by the past president of the British Medical Association (Dr. S. Watson Smith). Prayers were offered for the sick, for the medical profession, for nurses, for medical students, for medical missions, and for the preservation of peace.

The unity of man in body, mind, and spirit was the theme of the sermon preached by the Bishop of Wangaratta (the Right Rev. J. S. Hart). "Inseparably one as life remains, it is the whole man that submits himself to our influence, treatment, or direction," he said, "and there is no creature of this world more worthy of reverence. Through that reverence we become no mere members of a profession; we rise higher than the most august science and enter into a realm demanding a more vivid appreciation and a more delicate touch than the finest art."

"In this age of specialisation you are all bound to be specialists—and they are described as men who know more and more about less and less. But the complete life needs breadth as well as depth. It is as possible for a scientist to become narrowed as it is for, say, a business man. If it is because he ceases to be interested in anything beyond his own work, it argues an undue self-centredness. If it is devotion to the people who will be enriched by the truth he discovers and will profit by its application to their needs it may be self-sacrifice. But for fullness of life we should aim at preserving a wide interest in the affairs of our fellows, a share in their manifold researches, a joy in the beauty they have created, a partnership alike in their aspirations and in the even tenor of their lowly way."

"More bracing is the association with those whose pursuits and attainments are akin to our own," continued Bishop Hart. "Such fellowship you look forward to now with hopes that I trust, will be fully realised. But for the true feast of life we must also go out into the highways and the hedges and bring into our company as many as we find, even those who cannot recompense us. It takes all sorts of people and every variety of life to compose the human fellowship in which we grow to the full stature of the sons of God."

Diocese of Bendigo.

GIFT TO BENDIGO CATHEDRAL.

The Bendigo Diocese, which intends to erect a cathedral, has received an offer of considerable historical and sentimental value from the dean and chapter of Westminster Abbey. Following the gift of a new pulpit to the Abbey, the Dean of Westminster has offered the old pulpit to the Bishop of Bendigo for the Bendigo Cathedral.

Speaking at the meeting of the Cathedral Erection Board, the Bishop said that the pulpit was rich in historical associations. It was of marble and of massive and beautiful proportions. It was fortunate for Bendigo that it was chosen among the Cathedrals of the Empire to receive the gift.

The Bishop added that a stone taken from Canterbury Cathedral was also being sent out to be incorporated in All Saints' Cathedral.

God is truth. To be true, to hate every form of falsehood, to live a brave, true, real life—that is to love God.—F. W. Robertson.

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Diocese of Brisbane.

PROVINCIAL SYNOD.

In his inaugural address at the recent Provincial Synod of Queensland the Metropolitan (Dr. Wand), said:—

"I am convinced that the Church in this Province stands before the open door of a great opportunity. Our State and people are entering upon a new and important stage of their development. The Church has before it the possibility of rendering signal services to the nation, and we must do our utmost not to let the occasion slip. If we are to use our opportunities to the full there will be required on our part great wisdom and whole-hearted devotion; but God, Who is the Giver of all good things, has placed those gifts at our disposal within His Church and we must pray earnestly for one another that we may prove not unworthy instruments in His hands."

The Archbishop then referred to the death of Archbishop Sharp and to the approaching resignation of the Bishop of New Guinea. References to the Constitution we report elsewhere. Dr. Wand spoke at length with regard to the Church's two colleges, St. John's within the University, and St. Francis' Theological College. St. John's is to be moved to the new University site at St. Lucia, while St. Francis' will in future be located on the Bishopscourt Estate. Reference was then made to aboriginal legislation. "If the figures available to me are accurate," said the Archbishop, "I calculate that half the total aboriginal population is to be found within the Diocese of Carpentaria. It is with considerable pride that we recognise the fact that the Bishop of that Diocese has constituted himself the defender of the rights of the native and of the half-caste. In this respect he is following the line of a noble tradition. It was a Bishop of the Anglican Communion who, by his outspoken utterances, was able to prevent the infliction of a wrong upon the natives of East and Central Africa, and it is proposed that an Anglican Bishop should stand in defence of our own aborigines."

"In the treatment of this question there are three distinct interests, represented by different sections of those who are brought in immediate contact with the natives, which we have to consider. We have to deal with the anthropologist, the missionary, and the Government official. In some respects the interests of the three may seem to conflict, but actually no one of them can perform his functions adequately without the help of the others."

His Grace then enlarged upon these considerations. "There can, I think," he said, "be little doubt that as far as Queensland is concerned, our Government is far in advance of other Governments, both in its knowledge of native problems and in its method of handling them. If there is to be any concerted policy, it will be necessary to level up the methods of other States to ours, rather than to level ours down to that of the others. It seems to me that it ought to be possible to find some way of reconciling conflicting opinions on this matter, and to preserve the advantages both of local government and of central authority."

The most likely suggestion I have yet come across is that there should be some Commonwealth Committee on native questions which will be composed of representatives from the State officials who deal with this matter. In this way a common policy could be hammered out and each State would be able to contribute the benefit of its own local experience. I feel sure that the interest of the natives would best be served if the actual administration of such a concerted policy were left in the hands of the respective State Governments."

The Archbishop ended with remarks on the place and work of the Church of Eng-

land in the State, stressing her numerical strength, her marked characteristics and tradition, and her combination of freedom and authority. In her borders there was room for all.

NEW GUINEA.

ANNUAL CONFERENCE AT DOGURA.

(By Canon Tomlinson.)

The white staff of the Anglican Mission in New Guinea have just held their Annual Conference at Dogura. On Tuesday, July 23, the "Maclaren-King" arrived at Dogura about 2 p.m., with a large contingent from the North, after rather a rough passage, and shortly afterwards the "Guitana" arrived from Samarai with the Bishop and Mrs. Marshall, a lady visitor from Melbourne, who has been a great worker for the mission for many years, and Mrs. Rennels and Betsy; also the ladies from Taupota. When each of the vessels arrived at the wharf they received a rousing welcome; "Equalan" rang out from a great crowd of natives.

The first service for the conference was conducted at 7.30 p.m. by the Rev. A. P. Jennings, principal of St. Aidan's College. Wednesday began by a celebration of Holy Communion at 7 a.m., the celebrant being Canon Tomlinson, the rest of the day being taken up by committee meetings. The Bishop conducted the Quiet Day, commencing with an address at Evensong on the Wednesday evening. In his addresses he gave the staff splendid advice from his own experiences in his long life of many years among the people among whom we are working. A book was read at meals, and the day was kept very quietly. The Quiet Day ended after the celebration of the Holy Communion at 7 a.m. on Friday by the Bishop.

The conference met at 10.15 a.m., when the Bishop gave his conference address, in which he spoke feelingly of his pending resignation, after having been connected with the diocese nearly all the time since 1899, having guided us through many difficult times and financial depressions. The conference met both morning and afternoon, and passed some very useful motions. In the evening we went down to the half-caste station, Doublina, where we were entertained with a concert.

The conference met on Saturday to consider the letter from the Primate re the appointment of a new Bishop for the diocese, and some suggestions were sent to him for the Bishops of Australia, when considering the appointment. Sunday, July 28th, was Conference Sunday. The Bishop celebrated the Holy Communion in Wedauan, and preached on the Gospel for the day, drawing many useful lessons for the guidance of the Papuan converts. Festal Evensong and Procession was held at 7.30 p.m., at which the Bishop issued licenses to the Rev. W. Taylor, who is at Wanigela, and to a new layman, Mr. Buckland. The Rev. S. R. M. Gill preached an inspiring sermon on "Faithfulness." After which the Bishop spoke a few words of dismissal and gave us his blessing, as some of the members of the conference were departing to their stations on the following afternoon. On Monday the conference finished its work; at the close of which the Rev. S. R. M. Gill, as Senior Priest on active service, moved a motion of thankfulness for the long service in the mission of the Bishop, when by his guidance, and courage in times of difficulty and depression, he had been an inspiration to the staff, and wishing him all God's blessings in his retirement. Several other members of the staff also spoke with much emotion of his leadership and loving sympathy at all times. At 7.30 p.m. Festal Evensong was sung by the Rev. A. P. Jennings, at the close of which the Te Deum was sung with the priests and laymen grouped before the Altar as an act of thanksgiving to Almighty God for His many and great mercies to the mission through the Bishop's long episcopate.

The members of the staff went to Gedu-lalara for supper, which was provided by Mr. and Mrs. Jones.

Early on Wednesday morning the rest of the staff left on the Maclaren-King for their various stations in the north.

TASMANIA.

MISSIONARY ADDRESS TO SYNOD.

The special speaker from Sydney, Canon Needham, General Secretary of the A.B.M., in addressing Synod, said:—"In Australia any crushing of the C.M.S. would mean a loss of prestige to the A.B.M. The two bodies held round table conferences and were making headway. There were die-hards on each side. It was interesting to meet them if one had a sense of humour." Surely such a crude method as "crushing" will not be the end of the C.M.S. If that calamity should come to pass, it will only be by the gradual undermining of its Evangelical principles, till as a spineless body it can easily be absorbed by the A.B.M.

To regard that overworked phrase, "a sense of humour," as the proper standpoint from which to view with amusement the determination of those to whom faith and practice are vital realities is a mistaken and unworthy attitude.

MEETING OF EVANGELICALS.

The Church of England League again arranged for the meeting of Evangelicals that is held every year during Synod week. The many activities of Synod week make it very difficult to find an hour that is convenient to all, but in spite of this there was a very good attendance in the Town Hall Committee Room. The meeting wholeheartedly supported the stand that has been taken against the form that diocesan services sometimes take in the Cathedral, it being strongly felt that all such services should be of such a character that all can take part in them without doing violence to their convictions.

A strong protest was also made against some of the methods of raising money for Church purposes, and which were felt to be unworthy of the Church of God.

British Missionaries in Abyssinia.

Less than a Hundred.

THE British Government has warned missionary societies to notify those who are scattered in the remote districts of Abyssinia that it would be better for them to concentrate in the district round Addis Ababa. Further, they are advised that in the case of wives and children of those missionaries, it would be a good thing for them to leave the country. No steps have been taken for evacuation, but arrangements for this exist in case of need.

British missionaries and their families in the outlying parts of Abyssinia are estimated to number less than a hundred. There are about sixty attached to the Sudan Interior Mission, but the majority of these come from Canada or Australia. The Bible Churchmen's Missionary Society has twenty missionaries there and the Bible Society has also a few workers. The Church's mission to the Jews has an interesting work in the north among the Falashas, an ancient race of brown Jews. The Rev. A. F. Matthew (S.P.G.) is stationed at Addis Ababa.

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The Constitution.

Before Queensland Provincial Synod.

THE Archbishop of Brisbane, the Most Rev. Dr. Wand, as Metropolitan, presided at the Queensland Provincial Synod last week. In his inaugural address he said: "The most important matter that will be brought forward for your consideration is the proposed Constitution for the Church in Australia. The Province, as such, will not be asked either to accept or reject the present proposals; but there can be no doubt that our discussion of the matter will have a profound effect upon the attitude of the component dioceses. Further, the Constitution, as at present drafted, makes little provision for Provincial organisation, and as is foreshadowed in some of the motions on the agenda paper, it may be necessary to make some adaptations so that our provincial organisation may fit conveniently into the proposed Constitution."

With regard to the proposals as they stand, it is important that we should be quite clear as to the present situation.

The draft constitution of 1932 has been sent to the dioceses for their consideration. The Continuation Committee was empowered to receive the replies of the dioceses, to consider any amendments that might be proposed, and to take such action as seemed most appropriate when the views of the respective dioceses had been considered. The replies of the dioceses have now been received and collated. The result has been that there has been a fairly wide acceptance of the draft, and the Continuation Committee has been able for itself to arrive at an agreement on the amendments proposed. These amendments are now being cast into legal phraseology and the draft, as thus amended, will be forwarded to the dioceses. The dioceses will be invited to abstain from proposing further amendments, and simply to signify their acceptance or rejection. Consequently, any discussion upon which we ourselves engage will be best regarded as preliminary to the consideration that must be given to the subject by our respective dioceses.

For myself, I believe that the amendments agreed upon by the Continuation Committee have succeeded in moulding the Constitution into such a form as should meet with universal acceptance. I shall not go into details now, except in respect of the one amendment which seemed to me to be fundamental. I refer, of course, to the powers of the Appellate Tribunal. In the amended form the Appellate Tribunal will be required not merely to seek the advice of the bench of bishops on any doctrinal matter that comes before it, but also to accept that advice when it is received. That seems to me to safeguard adequately the age-long right of the bishops in respect of the definition of doctrine.

Questions of Ceremonial.

Since the meeting of the Continuation Committee at which this conclusion was reached, there has been considerable discussion in the press and elsewhere whether questions of ceremonial are necessarily to be regarded as questions of doctrine.

For myself, I should be content to leave the solution of this problem to the Appellate Tribunal. If any question of ceremonial came before it, it would have to decide whether a doctrinal issue was implied, and if it were

satisfied that this was so, it would have no alternative but to submit the matter of the doctrinal implication to the bench of bishops. I am aware that to many this seems to allow to the Tribunal too great a responsibility in deciding what is doctrine and what is not. I do not think it is possible to escape that difficulty, but it seems to me reasonable to leave it in the hands of a Tribunal which is representative of both the ecclesiastical and the legal mind.

Acceptance by Dioceses.

I am myself full of hope that the dioceses will agree to accept the Constitution as now amended. I think we must recognise quite clearly that it does represent the maximum agreement that can at present be reached by the various branches of the Church in this country. Before rejecting it any diocese would have to consider very carefully what is the alternative. That alternative has been presented to me quite clearly by Dioceses of widely different theological prepossessions. It would be nothing less than the complete abandonment of the hope of a Constitution for the Church in Australia for at least a generation, and a consequent decision to allow the Church in this country to develop along the lines of a merely Provincial organisation. I am myself, as is well-known, very anxious for fuller Provincial development; but I feel it would be a disastrous mistake to abandon the present hope of a united Constitution for the whole Church in Australia. In view of the tremendous opportunities that are opening out before us, and in view also of the development of the political organisation of the Commonwealth, it would be a great pity for the Anglican Communion to fall back upon a more or less sectional organisation. We must do all in our power to cement our own unity. It may be that if we do so, we shall be allowed in the providence of God to help forward the unification of the Commonwealth as a whole. If this does happen, the Church in this country would simply be repeating the well-known history of the Mother Church in England.

Bishops of Small Dioceses.

Before I leave this question there is one point to which I think it will be proper for me to refer. During the recent discussions in connection with the Constitution, there has been voiced a complaint that in our present organisation equal power is given to the bishops of small dioceses with the bishops of immense and populous sees. It is suggested that some provision should be made for allowing bishops to have only such influence as is proportionate to the number of clergy or communicants that they represent. This, however, would appear to me to introduce a new and strange principle, and as far as I am aware, one that is recognised nowhere else in the whole Anglican Communion. For good or evil, it has been our custom to allow to dioceses an identical voice in the decision of all questions that come before the House of Bishops.

It must be remembered that a Diocesan is not merely the representative either of his clergy or of his own laity. According to the well-known principle of St. Cyprian, diocesan bishops share alike in the complete powers of the whole episcopate within the area of their own jurisdiction. As in the days of the later Roman Empire, each of the two Augusti exercised the full imperial power in his own half of the Empire, or as, to use a modern illus-

tration, a husband and wife may each exercise a complete control over their common account at the bank, so the full episcopal powers are at the command of each bishop within his own diocese. That is the foundation of all our episcopal organisation. In such circumstances it would seem to me quite impossible to distinguish between the status of one diocesan and another. I feel sure that when this is once recognised we shall hear no more of the proposal to apportion the rights of a diocesan according to the size of his diocese.

Italy and Abyssinia.

Episcopal Views.

ACCORDING to overseas cables, in the daily press, several of the Bishops in England have been outspoken with regard to certain action should Italy, a member of the League of Nations, declare war on another member of the League.

The Bishop of Liverpool, Dr. David, recalls that Abyssinia became a member of the League largely at Italy's desire, and adds: "When the issue is transferred to Geneva a new temper may appear, almost certainly entailing delay."

The Bishop of Ripon, the Rt. Rev. G. C. L. Lunt, emphasised that the present situation violently challenged the League and threatened civilisation.

The Bishop of Southwell, Dr. Mosley, appealed to the public to support Britain's declaration of her readiness fully to share collective responsibility.

The Bishop of Gloucester, Dr. Headlam, expressed the opinion that if the Suez Canal was closed against the Italians, it would mean either immediate war, in which the Italians might find allies as yet undisclosed, or entail bitter resentment, eventually producing war.

Archbishop of York Justifies Force.

The Archbishop of York (Dr. William Temple), in a broadcast address on 1st inst., declared: "If the effectiveness of the League Covenant demands the employment of armed forces, we should be prepared to use them."

"There is nothing unchristian in that," he said. "It is the only way of carrying out the Christian duty of using the law within its sanctions in order to secure justice. The League's employment of force against an aggressive member is no more war than a baton charge by police against a destructive mob is a police riot. There must be no doubt about our purpose to operate the League machinery, if our neighbours will join us. We have pledged our word, and we must not break it."

"It is important, if the forcible maintenance of law becomes necessary, that there should be enough force available, because to use force and then be worsted would fatally wound the cause of justice. If our neighbours are unwilling to participate in effective action, Britain must recognise that she is not bound to act alone. It would be intolerably arrogant for her to assume the role of universal judge and policeman. It is not our primary concern whether European civilisation can be saved. It will be saved if it is worth saving; if not, it will perish."

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Editorial

Italy a By-Word and Outcast.

ETHIOPIA is in agony! It is no wonder, therefore, that there is world resentment against Italy for her unmitigated cruelty against the population of Abyssinia during this last week. It is revolting and sickening to think of Abyssinians being blown to pieces and mown down by a great, carefully-prepared machine of slaughter. The horror of the whole business is heightened by the appalling thought that the Abyssinians are ill-equipped, and are without hospitals and medical services. We hope that civilised opinion will rise still further to execrate such savagery as Mussolini and the Italian Army have wrought on this people by their bombing raids, day and night. We shall not be surprised if thinking people the world over state that this action of Italy is an awful commentary on the influence of the Roman Catholic religion. The Pope and his cardinals (with a few exceptions) are Italians. Is there no word of sorrow or rebuke from them? Is this indiscriminate Italian savagery in Abyssinia one of the fruits of more than a thousand years of Roman Catholicism? If so, the sooner such a religion passes into the limbo of things dead and forgotten, the better for the world. It is an ancient Roman Catholic dictum that "the end justifies the means": maybe the Pope closes his eyes and ears to the doings of his compatriots, and to the wailing of a broken and bleeding Abyssinian populace, because, forsooth, if Italy succeeds, Abyssinia will become a fair field for proselytism. However, it is a sad and sorry busi-

ness—from which Rome and Italy may never really recover.

The Recent Sydney Synod.

WE are sure that the Synod of the Diocese of Sydney, which met on September 23-27 and was adjourned until October 15, will go down in history as one of the most workmanlike and fruitful in the long story of the Mother Diocese in Australia. The Archbishop of Sydney's exceedingly fine presidential address was both challenging and inspiring. It struck a note of wide-awakeness, and gave the picture of a Church becoming alive to her responsibilities.

This year many of the Church's living questions were brought right into the heart of the Synod and men addressed themselves to them with an insight and a cogency altogether useful. It was a happy arrangement whereby, immediately after the tea adjournment each evening, the work of the Home Mission Society and the Social Problem, as well as the overseas work of the Church, were brought before full houses. For the first time, also, Synod began at 2 p.m. each day. This enabled important sides of the Church's work to be dealt with by experts; for example, the Headmaster and the Principal of the Sydney Church of England Grammar Schools for boys and girls, respectively, and the Director of the Board of Education, spoke with understanding and directness on the teaching of our youth.

Happily, too, there was "no slaughter of the innocents" at this Synod. A large number of motions had been submitted on many varied and pertinent sides of Church witness and activity, and these received their due meed of consideration, not being left as in other years, to the last night of Synod to receive hurried and even scant attention. Important ordinances came up for consideration. That dealing with Christ Church St. Lawrence School site and building occasioned some heated debates, but an amicable understanding was reached, the Archbishop in this regard making for mutual understanding and friendly give and take! Perhaps the most momentous ordinances before Synod were those dealing with the proposed amalgamation of Moore Theological College and St. Philip's, Church Hill, so that the income from the latter might be used to strengthen the Church's training of her clergy. It was planned to sell Moore College property, move to St. Philip's, and, on land available there, erect commodious buildings, the new principal, when appointed, being Rector of St. Philip's. There was

much divided opinion on the matter. Hence Synod adjourned for a fortnight so that members might have time to think into the whole question. How this will go, we have no knowledge. Possibly some modification will be agreed upon, for the weight of feeling seems against the removal of the College to the city site. Be this as it may, the Synod was a live one all through, and much useful work was accomplished.

The Constitution.

IN no uncertain way did the recent Synod of the Diocese of Sydney reveal its mind on the matter of the proposed Constitution. Sydney had accepted the constitution of 1932, the spirit of compromise and reasonableness being abroad. Te Deums were sung at the time, as General Synod ended, and all because a basis of agreement had been arrived at. In 1934, by resolution, Synod assented to this proposed constitution, and all seemed well! But in the meantime the Continuation Committee of General Synod has been at work. Queensland, with its extreme views on the place and authoritative powers of the episcopate, balked at the appellate tribunal, and sought drastic alterations, while in other directions proposals have been made which, in the mind of Sydney, weaken the Constitution from that accepted in 1932. Thus the whole has been flung into the melting-pot by intransigent forces outside the Sydney Diocese. The emissaries of sacerdotalism are at work, and evidently will not rest until they achieve a Constitution according to their own conceptions—and win by persistent, specious whittling away of the Protestant, Evangelical position. This is what the majority of Sydney Synodsmen fear. Hence their decision at the recent Synod. What the final outcome will be it is impossible to say. Sydney has given way much—too much, many think! A strong line had to be taken. It is preposterous to think that the greatest diocese of the Church in Australia, with its church population outnumbering that "in the whole of any one of the Provinces of Victoria, Queensland or Western Australia," should sell its birthright. There are more Anglicans in Sydney Diocese than in the Provinces of Queensland and Western Australia put together, which is a fact that churchmen in Australia should take note. There are many in Sydney who would prefer to go on independently than to be swamped in "the Church of Australia" with its episcopal overweight and overabundance of sparsely populated, far distant country dioceses. The price is