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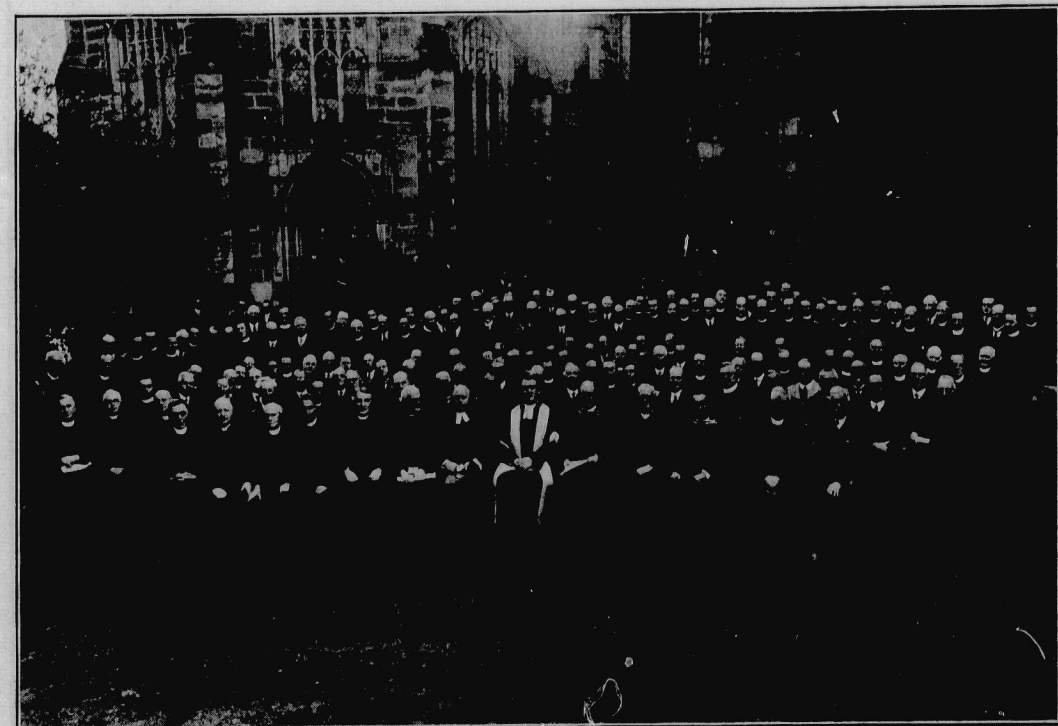
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CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. I., No. 3—New Series.

SEPTEMBER 16, 1937.

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SYDNEY DIOCESAN SYNOD, 1937.

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"THE AUSTRALIAN CHURCH RECORD."

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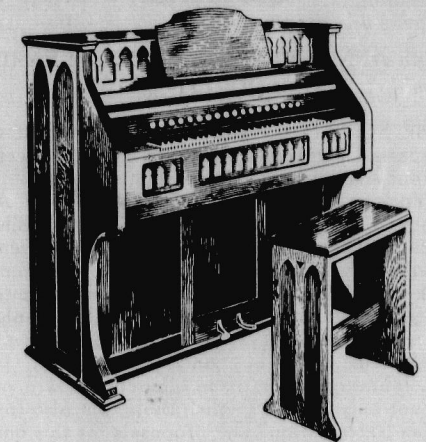
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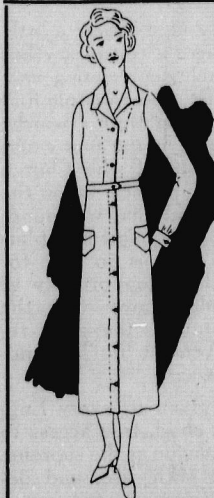
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Editorial.

400th ANNIVERSARY OF BIBLE IN PARISH CHURCHES.

THE Synod of the Diocese of Sydney last week passed a resolution welcoming the movement endorsed by the Archbishops of Canterbury and York to commemorate suitably the 400th Anniversary of the official placing of the English Bible in the parish Churches of England, and then went on to request the Archbishop to appoint a Committee to take suitable steps to arrange a similar commemoration in Sydney. We trust that this resolution will be implemented in the widest possible way. In other words, when on Sunday, June 19th, 1938, the celebration takes place, churchmen will praise God not only for the English Bible, but also for the English Reformation. The proposals for this quarto-centenary celebration of the setting up of the English Bible in parish churches originated at a meeting of Evangelicals held at St. Peter's Hall, Oxford, in the early months of 1932. These men intended that the placing of the Bible as indicated, should be but a focus-point in time of the great Reformation movement. They purposed that the English Reformation in all its significance and meaning should come into the picture. There are extreme Anglo-Catholics who hate the thought of the Protestant Reformation. Hence official plans in England for this celebration, through certain influences at work, are being concentrated exclusively on the English Bible. The Reformation is being side-tracked, though the two happenings are inseparably associated with one another. We trust, therefore, that the Sydney resolution will be implemented in the widest way possible.

THE REFORMATION.

EVER since the Oxford Movement began, a little over one hundred years ago, a conspiracy has been at work in the Church depreciating and even defaming the Reformation. Some people find it convenient to forget Bishop Lightfoot's words: "If the foundation of the Church is the first cause of thankfulness, the Reformation of the Church must be the second." True churchmen know the value of these words, but it is time that we sounded them out again and again from pulpit and platform. This hour in Australia's life is no time for mere piping voices. It affords an opportunity to all loyal churchpeople to make known with the deepest conviction and thankfulness the great results of the Reformation Movement in England. They are four and are as follows:—

(1) The Reformation has given to every English man, woman, and child, free access to the Bible in their own tongue as the supreme rule and standard for faith, life, and devotion.

- (2) The Reformation reasserted the Gospel of salvation by the free grace of God through faith in Christ, and of the direct personal access of the believer to God through Christ.
- (3) The Reformation, by its appeal to the Scriptures, led to the recognition of more spiritual conceptions of the Church and Sacraments, to the purification of worship, and to renewed emphasis on the ministry of the Word.
- (4) The Reformation, by its emphasis on the spiritual liberty of the children of God, proclaimed in Holy Scripture, has been the fruitful seed of true liberty in all departments of thought and life.

These great blessings need constant reiteration, and the coming Centenary will afford a splendid opportunity. Meantime the call is to fresh study of the Reformation principles and history.

TAXATION ON RECTORIES.

THE Rev. R. F. Tacon, Rector of St. Barnabas' Church, Waverley, did well to ventilate through the public press his protest against the taxation of rectories. If it has done nothing else, it has made known the contents of the New South Wales Premier's letter to him, wherein it is revealed that this added impost on the parsons' slender income has been made possible by amendments to the law passed last year. It should be remembered that when this taxation amending bill came before the N.S.W. legislature in December, 1935, Parliament was assured that the field of taxation was not being extended, but that the bill merely sought to simplify and unify the existing law.

"But in this case, as with others," writes Mr. John M. White, Secretary of the Taxpayers' Association of N.S.W., "experience has shown that the field of taxation had been extended. In this particular case the Government's amendment savours somewhat of chasing the last penny—and catching it."

"Members of the clergy affected in this way would probably be interested to know that in February of this year the Court of Appeal (Great Britain) held, under similar circumstances, that the rental value of a manse was not assessable (see *Reed v. Cattermole* (Inspector of Taxes), Court of Appeal, February, 1937). In this case the Court confirmed the decision of the lower Court "on the ground that Mr. Reed occupied the manse not for his own convenience, or as part of his remuneration, but solely for the purpose of performing his duties as a minister."

Undoubtedly this rectory impost will fall harshly on many clergy, especially those in industrial areas and in localities where the small wage-earners live. Constant demands are being made on their

purses by clamant calls of need. Indeed, to quote Mr. White again, "Probably no other member of the community receives so many calls for assistance from people reluctant to throw themselves on the public charitable institutions, as does the member of the clergy. This assistance may take the form of cash or kind, and though coming from the minister's own limited resources, cannot be claimed as a deduction for the assessment of income tax. The more wealthy taxpayer, however, by making gifts to the well-publicised charities, receives a practical reward for his virtues in the form of reduced taxation liability." We trust that this matter and that of taxation on meagre clergy pensions will be taken further.

A PARISH AND ITS MONEY'S WORTH.

The Duke of Gloucester told a humorous story the other day when he was speaking of the inadequate emoluments of many of the clergy. This fact, he said, reminded him of a story of a meeting between an Archdeacon and a Parochial Church Council which was seeking a new incumbent. One councillor asked the Archdeacon for a man who would take particular care to visit the old people of the parish. Another insisted on a good scholar, another urged that a vicar must have a good head for finance, while a fourth pleaded for a young man who would look after the youth and help the cricket eleven; and so on. "Thank you, gentlemen," replied the Archdeacon. "I gather you require a cross between the Archbishop of Canterbury and the Chancellor of the Exchequer, and Jack Hobbs, for £300 a year; and I can tell you you won't get one at that price."

VICTORIAN JOTTINGS.

(By "Melberton.")

Ridley College.

No announcement is yet to hand about the appointment to the post of Principal of Ridley College. It is understood that some fifteen qualified men applied for the post, and that the Council have sifted down the number to two. It is hoped that the appointment will soon be made.

The Infantile Paralysis Epidemic.

This is making serious inroads into the attendance of children in our Sunday Schools. Many of them in the infected areas are compulsorily closed, and it is quite uncertain when they can re-open. It is a fact which all earnest-minded churchmen must lay to heart that our Sunday School enrolments are diminishing. There were nearly 1000 fewer children enrolled in 1936 as compared with 1935.

Vacancies.

Three important Geelong parishes are to receive new Vicars soon, viz., All Saints' and St. Matthew's. The former is vacant by the resignation of Canon Wheeler, and the latter by the translation of the

Rev. R. M. Hudson to St. Stephen's, Richmond. The Rev. H. E. Onions also leaves St. John's, West Geelong, for St. Paul's, Kyneton, in the Diocese of Bendigo, so that three Geelong vacancies occur almost simultaneously.

(Continued on page 17.)

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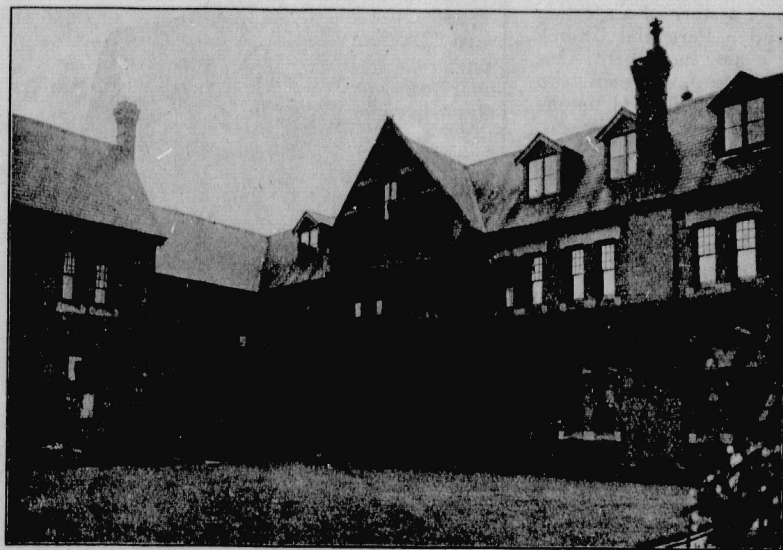
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MOORE THEOLOGICAL COLLEGE

Embertide Appeal—Sunday, 19th September, 1937
Appointed by His Grace the Archbishop of Sydney,
and supported by resolution of the Synod
of the Diocese of Sydney.

It is a fact that a godly and efficient ministry is of the greatest blessing to the Church. Moore Theological College, where men for the ministry in the Diocese of Sydney are trained, has this end in view. The College is in real need of greatly increased funds. Indeed, the appeal that its leaders are now making in this direction ought to come as a real challenge to all churchmen. Spirituality, understanding, efficiency and learning are the key-notes of Principal Hammond's training of the men, and such warrants churchmen's generous response.



MOORE COLLEGE, SYDNEY.

For over 50 years, Moore College has served the Church of Australia, but more particularly the Sydney Diocese, by training men for Holy Orders. Through the years these men have made a notable contribution to the life and witness of the Church. Like all living movements, it has been necessary from time to time to make a general appeal for financial assistance for its life and work. Hence the present appeal, which it is hoped will meet with marked success. So far the response has been very encouraging, and we feel sure that supported by earnest prayer and growing interest, much blessing must come both to the College and to the giver. It is now 18 years since a Diocesan-wide appeal was organised on behalf of this training institution of the clergy, and with the widespread shortage of

clergy, this present appeal surely comes with particular appropriateness.

It is gratifying to note that many promising young men are coming forward for training. These offers we want to grasp. Such can only be done by greatly increased financial help.

In connection with this Embertide Appeal, every licensed clergyman and synodsmen of the Sydney Diocese has been circularised in the hope that they together with hosts of other churchmen and churchwomen, will give liberally and will do their utmost to make Sunday, September 19th, widely known in their respective parishes, so that the interest and giving on the day may be marked by that enthusiasm and sense of privilege that so worth-while a cause demands!

The pressing needs of the College are:—

1. At least £1,000 per annum increase in current income.

2. Sufficient funds to carry out necessary renovations and extensions.

3. Additional and more liberal bursaries whereby students may be assisted to carry on their studies without undue financial anxiety.

Will you do your share?

1. By praying that God's blessing may rest upon the College and all who teach or study there.

2. By becoming an associate of Moore College and subscribing annually.

3. By giving as liberally as possible to the Embertide Appeal on Sunday, 19th September.

Pray and give! No amount is too small. It will receive grateful acknowledgment. No amount is too large for the worth-whileness of the work which the College does, namely, training and equipping men for the sacred ministry of the Church.

Public acknowledgment will be made in the Diocesan Magazine.

Further information may be had from, or donations sent to: Rev. S. G. Stewart, Clerical Organising Secretary, Moore Theological College, Diocesan Church House, George Street, Sydney.



The Right Rev. J. M. Steward, formerly Bishop of Melanesia, is seriously ill in England. Bishop Steward, who has a large circle of friends in Australia and New Zealand, retired in 1928, and has been residing in Sussex ever since.

The Rev. Henry Tate has died at Kurrajong, N.S.W., where he had been in retirement since 1914. He was trained at the Moore Theological College, Liverpool, and was ordained deacon in 1885 and priest the following year, by the then Bishop of Sydney. He was curate of Penrith, with St. Mary's and Rooty Hill, from 1885 to 1887, and then became curate of St. John's, Parramatta, until 1892. He was incumbent of Kangaroo Valley until 1896, and Rector of St. Augustine's, Bulli, from then till 1902. He was Rector of St. Stephen's, Kurrajong, from 1903 to 1914.

The Rev. Canon Lawrence, of Uganda, has been in Sydney to address the Diocesan Synod, which was in session. Speaking of his work he said he hoped to take back with him at least six mission teachers. No fewer than 20 were urgently needed. In the area over which he had charge there were 52 churches, one of which had cost £1200, and this had been erected by local Christians. There were 80 native pastors and others were being trained. When it was remembered that Uganda was the baby diocese, and that the first white man only visited the area 30 years ago, the progress made must be regarded as remarkable, and was proof that the natives were anxious to learn what the teachers were bringing to them.

The Rev. Maurice Jones, Secretary of the A.B.M. in Victoria, has been away two months seeing something of mission work in New Guinea. He returns next month, believing that living contact with the field will be of great help to him in his deputational work.

Bishop Chambers, of Central Tanganyika, when in Sydney recently, secured several large sums for

extension work at his old school, Trinity Grammar, of which he was the founder. They included £1000 from Mr. E. R. Nicholas, and £500 each from Sir Thomas Buckland, Sir Hugh Denison, and from Lady Denison. There was an anonymous donor also of £500.

Mr. Ian Sergeant, advocate of the Diocese of Gippsland, has resigned through pressure of work. Mr. T. G. Littleton has been appointed in his place. The Bishop of Gippsland, in referring to Mr. Sergeant, states: "We shall miss him much. He placed his great ability unreservedly at the disposal of the Church, and we have relied much upon his careful study and knowledge of Church law."

Miss Amy Nethercote, M.A., is home in Victoria on furlough from Agra, India, where she has laboured as a missionary for 30 years in the service of the Church Missionary Society. Miss Nethercote's activities include the supervision of three vernacular schools for girls, with about 350 pupils, Hindus, Janis, Sikhs, Moslems, chiefly Hindus and Moslems. These were the first schools for girls in Agra and were opened by the Mission in 1876. Their Diamond Jubilee was celebrated last year.

Mr. William Biggs, verger at Christ Church, St. Kilda, Melbourne, has completed forty-two years of service, and during that time he has been absent from duty, apart from holiday leave, for only two Sundays.

The Rev. Dr. Kenneth E. Kirk has been appointed Bishop of Oxford. Dr. Kirk has been Canon of Christ Church and Regius Professor of Moral and Pastoral Theology in the University of Oxford since 1933. He is also Provost of Lancing, the best-known of the "Woodard" group of schools, in which Dr. Kirk is greatly interested. He has written the history of the sixteen schools, which is to be published in October under the title, "The Story of the Woodard Schools." He has written several volumes on ethical subjects.

Oxford University signalled its appreciation of the recent Conference at Oxford on the Church, State, and the Community, by bestowing the honorary degree of D.D. upon five representative leaders. The Archbishop of Upsala, Sweden (Dr. Erling Eidem) is the successor of Dr. Soederblom; Professor W. Adams Brown was for forty years teaching theology at Union Theological Seminary, New York. One of his pupils at one time, Dr. Emil Brunner, was also capped. Others were J. H. Oldham, of Edinburgh House, and Professor Zankor, Professor of Commercial Law in Sofia University.

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Thus Lutheranism, American Presbyterianism, Reformed Church of Switzerland, and the Orthodox (Greek) Churches were distinguished.

The Rev. Charles Hughesdon, formerly Rector of St. Andrew's, Wahroonga, Sydney, and now Rector of Halsham, Hull, England, has been appointed also Rector of Winestead, Hull (in plurality). The Patrons are the Church Pastoral Aid Society.

Sir Denison Ross, who is retiring from the Directorship of the School of Oriental Languages, London, can, so it is reported, read and speak forty-five different languages. It is also said that Sir Denison is retiring at a comparatively early age in order that he may learn some more.

A memorial to Mrs. Martyn Mowll, mother of Dr. H. W. K. Mowll, Archbishop of Sydney, was dedicated recently at St. James' Church, Dover, England, by Canon W. A. Challacombe, Rector of Farnborough, brother-in-law of Mrs. Mowll. An address was given by her nephew, the Very Rev. E. W. Mowll, Provost of Bradford. The memorial consists of a reredos, clergy reading desk, and choir stalls. Mrs. Mowll, who died in August, 1935, was Dover's first woman magistrate, and her husband was mayor of the town in the Coronation year of King Edward VII.

The Rev. R. C. M. Long, B.A., Th.L., General Secretary of the C.M.S. Victorian branch, is resigning his position as from the end of the year owing to his nomination to the parish of St. Paul's, Chatswood, Sydney. For ten years Mr. Long has served the Society as Home Secretary and later as General Secretary. He will carry out the first part of his projected visit to the mission fields, namely, to the Aboriginal Missions of the Church Missionary Society in North Australia, for which he left on Tuesday, 7th inst., and expects to return to Melbourne early in November.

The present Primate of All Ireland (Dr. D'Arcy) who retires this September, was educated at the High School, Dublin, and Trinity College, Dublin. His record is as follows: First place at Entrance, First Honourman in Mathematics, and in Logic and Ethics, First Mathematical Scholar, 1882; Senior Moderator and Gold Medallist in Mental and Moral Philosophy, 1882; Divinity Test., First Class, 1884; B.A., 1882; M.A., 1889; B.D., 1892; D.D., 1900; Litt.D., 1934; Hon. D.D. (Oxon.), 1920; Member of the Royal Irish Academy, 1906; Fellow of the British Academy, 1927. Not bad for one of the despised Evangelicals!

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Memorandum from the Bishops of the Province of Victoria.

THE Bishops of the Province of Victoria issued a Memorandum to be brought before members of the Church in the Province on Sunday, August 15. It was suggested that steps should be taken to inform members of Parliament of the strength of the opposition to the proposal that a grant should be made to the Roman Catholic Church for its schools. The memorandum is as follows:—

It is important to remember—

(1) That discussion of Roman religious doctrines and practices must be avoided. We are concerned only with their political action and principles.

(2) That the Church of England and the other large denominations do not object to Church Schools. A great deal of our secondary education is controlled by them and they are willing to extend the work where possible.

(3) That it is the duty of the State to reverence and encourage the Christian religion, though it is hampered in so doing by our unhappy divisions. But we should strongly oppose any preference or favouritism by the State towards any particular denomination. This is the State's settled policy as well as the demand of religious liberty.

(4) That any grant to Church Schools must in justice be available for all denominations and would certainly be claimed by the Church of England and probably by others. If this is made quite clear to members of Parliament, it would probably secure the defeat of the Roman propaganda, as it would greatly increase the cost of education and go far to wreck our educational system.

(5) That we must defend our educational system by whomsoever attacked. It is true that religion should be acknowledged as the basis of character-building and that, at present, inadequate provision is made to secure a religious atmosphere in the schools. We should endeavour to improve the schools in this respect, but the work of the Education Department is nevertheless admirable, and the influence of most teachers is a great force for good for the encouragement of religion. No other organisation could reach all the children of the State, or even keep up the present educational standard in country towns and townships.

Roman Catholic Arguments Which are Unsound.

(1) It is not true that the conscience of Roman Catholics forbids them to use State Schools. Figures supplied by them in the "Advocate" show that more than one-fifth of the Roman Catholic children are attending non-Roman schools. Roman Catholics in large numbers are teaching in State Schools. What is true is that they prefer their own schools, where possible—a matter of expediency and not of conscience. This is equally true of our own people, for many of our parents make great sacrifices in order to send their children to Church or private schools.

(2) It is not true that Roman Catholics receive no benefit from the State Schools. First, as above, a great many of their children attend them. Secondly, they share in the benefit of living in the midst of an educated community, which is the chief reason why the State undertakes the work of education.

(3) It is not true that the State should so distribute its income as to repay a taxpayer in services the amount received from him, or to a section of the taxpayers the amount received from it. The community is one indivisible body. We pay taxes and other contributions to the State income (called the Consolidated Revenue) and it is spent by the men whom the community has elected for the purpose in the way which they deem best for the community as a whole. The demand of the Roman Catholic Church is therefore a grievous offence against the unity of the State.

(4) It is quite common that a man or a number of men should have to contribute to expenditure in which they are not directly and personally interested. The State subsidises the University, to which only a few go, because it is for the good of all that some should be so educated, and that a sufficient number should be trained as doctors, engineers, scientists, etc. Armaments for State defence are paid for by pacifists as well as others, because the Parliament believes that they are necessary for the good of all. Primary producers have received assistance because it is believed that the welfare of the whole State is bound up with theirs. The Roman Catholic advocates have neglected to prove that the prosperity of the Roman Catholic Church, or even its existence, is beneficial to the whole community.

(5) It is not true that the Roman Catholic Church has its schools because it is more interested than other men in education. It is generally believed that it only has schools in order to benefit itself. When State income is expended for the benefit of a few only (as has been done in the



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case of some country railways) it is looked upon as a job and a dishonourable action. It would be specially unjust to do this for a religious denomination because the State specially professes not to be biased in favour of any one of them.

What Next?

Many Roman Catholics are good citizens and loyal to the community, but their policy is largely influenced by those who are definitely disloyal to King and Empire. The loyalty to Australia which they sometimes profess is peculiarly offensive because it really means loyalty to their own dream of an Australia separated from England and largely Roman Catholic. Their interest in public life is self-centred and their judgment upon State matters depends upon how it will affect their own body. It is this outlook which has made the Roman Catholic Church, throughout its history, the cause of schism and the parent of controversy. It is also the reason for a policy of separation which is their sustained principle in Australia. It would be madness to believe that to obtain the grant they ask for would make them contented. The story of Home Rule and the Irish Free State, the end of which has not come, but can be plainly foreseen, should warn us that they will never be satisfied until, step by step, a relentless policy leads them to a complete domination of the Australian State and community.

F. W. MELBOURNE.
G. H. GIPPSLAND.
DONALD, Bishop of Bendigo.
J. S. WANGARATTA.
M. C. ST. ARNAUD.
WILLIAM BALLARAT.
J. J. GEELONG.

"Come ye yourselves apart and rest awhile"

You are invited to attend the
31st ANNUAL CONVENTION
For the Deepening of the Spiritual Life
to be held at

St. Paul's, Chatswood
(Fullers Road)

Eight Hours Holiday

Monday, 4th October, 1937

The speakers will include the Archbishop of Sydney, the Bishop Coadjutor of Sydney (Dr. Pilcher), the Rev. T. C. Hammond, the Rev. R. O'D. Finegan, the Rev. D. J. Knox, and the Rev. S. Kidner.

The Meetings will be held as under:—

1st Session, 11.15 a.m. to 12.45 p.m. Interval for lunch. 2nd Session, 2.15 p.m. to 3.45 p.m. Interval for Afternoon Tea. 3rd Session, 4.15 p.m. to 5.15 p.m. "Hymns of Consecration and Faith" will be used. Will those who have copies kindly bring them? It is suggested that friends make up a party and bring their picnic baskets with them. Boiling water provided. After the Convention A Prayer Meeting for Western China will be held in St. Paul's at 7 p.m.

R. J. HEWETT, Rector, St. Paul's, Chatswood.

THE PARLIAMENT OF THE CHURCH.

A Journalist's Impressions of the Sydney Synod.

(By "Senior Reporter.")

IN the newspaper world it is said that a pressman's education is not complete until he has witnessed a public execution. The writer can claim to have achieved that dubious honour, but after "sitting in" at an Anglican Synod for the first time, after a lifetime of reporting work, he is firmly of the opinion that a session at Synod should be made a compulsory subject in every journalist's curriculum. It is an eye-opener, especially to a man who has been compelled from time to time to listen to the drivel and insincerity and lack of real ability which nowadays characterises the deliberations of so many of our Parliaments.

If I were asked to say in one word what impressed me most at the 24th Synod of the Diocese of Sydney, I would unhesitatingly reply "Sincerity." "If only we could shift Macquarie Street to St. Andrew's Chapter House," I mused to a fellow reporter. He just nodded, but it was an eloquent nod, and I knew exactly what was in his mind.

One could not help feeling that we could well do with a lot more religion in politics, if these were the sort of men who were fairly representative of their great Church, which they manifestly were. Here were men of intellect, intelligence and proven wide experience of life; clergy with distinguished achievements in the Lord's Garden to their credit; theological scholars of renown; learned K.C.'s and other professional luminaries; business men whose names in commerce stand for ability and integrity of the highest quality; and yet I did not notice a solitary member of Parliament amongst them!

Why do these splendid citizens seemingly never seek entrance to the one place where they would have an opportunity of translating their dreams into realities? If only we had a majority of that type of man in Parliament, we would "get somewhere." I suppose the rejoinder will be: "If we could only get our members of Parliament to wholeheartedly adopt the Christian way of living, the idealism that the Synod stands for would soon come into its own!"

It was a sheer delight to listen to the debates. The "Speaker," in the person of His Grace the Archbishop, held something more than the respect of "honourable members." Mingled with affection for a leader who has unquestionably dedicated his heart, mind and body to his work, I sensed a feeling among clerics and laymen alike that His Grace is destined, by virtue of the sheer weight of his organising ability and dynamic energy, to elevate the Church of England in New South Wales to an eminence it has never hitherto enjoyed. As an observer I am convinced that the dawn of a new era is breaking for the Church—largely as a result of His Grace's evident policy of fearlessly allying him-

self with those of his clergy who show determination to carry the fight into the enemy's camp. I refer, of course, to the greatest enemy of all.

The Rev. Canon Denman (let us call him the "Clerk of Parliament") who, by the way, I have never had the pleasure of meeting, was the delegate, I think, who gave me the keynote of sincerity with which I described the whole assemblage in my opening remarks. It would be quite out of place, and quite unfair, to single out any of the speakers for special mention, for they were all magnificent contributors to the most interesting and certainly the best balanced discussion I have listened to in a quarter of a century.

Leaving out the purely domestic matters of the Church, which necessarily greatly concerned the delegates but were of little interest to the general public, many matters of grave importance came up for review. The slum question, the housing problem, State aid to denominational schools, the drink traffic, the desecration of Good Friday, and the Cause of World Peace were some of the major subjects set down for discussion. I could not help feeling sorry that the last subject mentioned was treated as the least, in that it was jettisoned—apparently through some technicality.

In future, it might be worth while to consider placing the most important questions at the head of the business paper, instead of at the bottom, so as to save them being unceremoniously cut short at the end of the sessions, when members, alas! try to emulate their contemporaries in Macquarie Street by "rushing for the train." The discussion on World Peace was worthy of a better fate, and I was just a little disappointed to find that a Synod whose "Glebe Lands" Standing Committee could contribute such an outstandingly illuminating, comprehensive and effective report, had rather failed to give the general public some definite light and leading in the matter of preventing the extension of hotel closing hours and taking more definite steps to see to the closing of the Royal Show on Good Friday. These were successes that were well within the bounds of accomplishments.

There were lighter shades to the debate, too. Some of the quips were gems of wit and humour. We had a great chuckle now and again. Personally, I am mighty glad I had the privilege of reporting the Synod for my particular journal, and although of Baptist parentage, I confess I secretly felt a glow of pleasure at the knowledge that it was a Church of England clergyman who was responsible for my conversion in middle life.

LIVERPOOL CATHEDRAL.

The Quarterly Bulletin of the Liverpool Cathedral Committee states that the height of the tower walls at the beginning of June was 232ft. above floor level and the number of men employed on the site 212, including 116 masons. A start has been made with glazing the windows of the under tower, the first to be dealt with being the great rose window on the south side.

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TO AUSTRALIAN



THE SYDNEY SYNOD.

The Archbishop's Charge.

The World.

WE are the Parliament of the Church in this Diocese. Our chief business is to pass necessary diocesan legislation. But our work and ideals are closely interwoven with the life of the community in which we live.

Just as in England the Synods of the Church formed the model for the mother of Parliaments at Westminster, so our discussions here, and the resolutions based upon them, ought to mould public opinion and play some worthy part in bringing to men new vision and fresh courage.

We have much to encourage us as we look back over the past twelve months. The sudden crisis which threatened to shake the Empire to its foundations last December served only to confirm confidence in its stability and permanence. It proved two things: the value of having the right kind of men in public office and the establishment of that true educational aim for the nation which results in the formation of character and enables men to have a right judgment in all things. A popular monarch was not saved by his well-earned popularity when, in public opinion, moral values and the obligations of duty were at stake.

The Coronation last May afforded another opportunity to demonstrate the Empire-wide enthusiasm for a young King and Queen who were ready to leave the privacy and retirement of domestic life at the call of public duty. It did more than that. It turned the eyes of the world on the great family of free and freedom loving peoples who each crowned him as their sovereign. War is unthinkable between them. Here the eyes of a world fearful of the growth of totalitarian states, of the spread of communism and the weakening of the League of Nations, see a type of what the future may be for all nations, a harmonious co-operation for the attainment of a single end—the welfare of each, not for itself alone, but for the welfare of all.

But this new world of our hope, our prayers and our endeavours will not come by a stroke of the pen, as President Wilson believed. It can come, however, by the persistent education of successive generations in the things which make for peace and stability. Our Australian and diocesan emblem is

the Southern Cross. The Imperial Crown is surmounted by a Cross, the symbol of Christian faith, Christian morality and Christian civilisation. That symbol calls us to set up before ourselves the highest standards of conduct, to spare no effort for the attainment of peace and goodwill among men and to seek the improvement—physical, intellectual and moral—of all with whom we have to do. The Christian Society, because her Lord died and rose again, can face this task with courage and confidence, if it is prepared to pay the price that has to be paid—the price of self-sacrifice. Meanwhile we must wisely adopt whatever practical expedients lie close at our hand. Let us do all in our power to stand by and strengthen the League of Nations, and promote the closest and friendliest co-operation with America, where the value of fellowship between English-speaking peoples in the interests of peace and the welfare of the world is symbolised in that far-flung unguarded frontier between Canada and the United States. The lesson of that unguarded frontier ought to impress the world more than it does. Let us also cheerfully bear our share in national defence, for it is nothing more than an obvious lesson of commonsense that a strong British Empire is, at present, the greatest guarantee we have for the peace of the imperfect world in which we live."

His Grace then made reference to domestic matters and the several changes in the diocese, to buildings and institutions.

Norfolk Island.

"At the recent General Synod of the Province of New Zealand the Primate of New Zealand was asked by the Bishop of Melanesia to enquire whether Norfolk Island could be transferred from the Diocese of Melanesia to the Diocese of Sydney. Norfolk Island was originally part of the Diocese of Australia. It was transferred to New Zealand when that Diocese was founded in 1841. It was shortly afterwards transferred to the Diocese of Tasmania, reverting to New Zealand in 1855. Episcopal functions have for many years been performed there by the Bishop of Melanesia. It is part of the territory of the Commonwealth of Australia, but does not lie within the State of N.S.W. I have been advised that there is no legal difficulty in the way of the Archbishop of Sydney resuming ecclesiastical jurisdiction over it. Its connection with us is a historic and inspiring one. As early as 1795 Samuel Marsden visited it "for the purpose of performing such parts of his office as might be necessary for the inhabitants"—to use the words of the old record. It is a happy augury that a distinguished member of our own Church, Major-General Sir Charles Rosenthal, should be appointed Administrator of the Island by the Commonwealth Government at this time. He will be leaving Sydney to undertake his new duties in October. The property belonging to the Church in Norfolk Island, I am advised, can be held by our Church Property Trust on trust for the purpose for which it was acquired. I hope that the scope of our Home Mis-

sion Society's operations may be extended to include the Island; for the need of adequate spiritual ministrations there is very great."

The Archbishop's "Days of Witness" last Lent were touched upon, with references to the Housing Report before Synod, his Grace urging churchmen to take an active part in municipal and parliamentary life.

Education.

"If things that need altering are to be changed for the better, there must first be a fundamental and widespread alteration in the general outlook upon life. We cannot insist too firmly or frequently on the fact that in the last analysis character counts for everything. The three great realms of Legislation, Education, and Moral Regeneration may be wisely separated in thought for study and discussion. Their special concerns must of necessity be entrusted largely to separate groups of persons, and be administered in different institutions. But they cannot be separated in the life of the nation, and it is futile to think that they can be kept apart in watertight compartments. No one of them holds in its own hands the key to the whole situation, for the situation is like a strong treasure box secured with triple locks, the several keys of which are in the charge of different custodians. Every custodian has to do his individual part and every key has to be employed before the treasures are unlocked. So, Education, from Kindergarten to University, must reflect the things of the heart and conscience as well as the things of the intellect. Sooner or later legislation will mirror forth the kind of education the nation has received, whether it be good or evil, adequate or inadequate. There is nothing more certain than that. Christianity, as concerned with heart and conscience, must be given its rightful place in any system of Education which is expected to express itself in Legislation that is sound, salutary, equitable, and above all, the sanctuary and guarantee of individual liberty and the ideals of democracy. That is a fact better known, alas, to the enemies of democracy than to its friends. I had occasion to quote to you last year the words of a learned German Jew, published long before the breaking out of the Great War: "The driving power behind democracy," he said, "is not a political one; it is religious. It is Christianity!" As was so clearly and definitely pointed out a few weeks ago in our Town Hall by Dr. Norwood, the conflict between Government and Church in modern totalitarian states is no accidental or transient one; it is an expression of deep-seated antipathy to that great principle of individual freedom which the Christianity of the New Testament and the democratic ideal both have in common.

"We have recently been favoured by a regional conference of the New Education Fellowship. Leading educationists from many lands have given us of their best. They have emphasised that our schools must be signposts to ways of life. Within the diocese considerable attention has been given during the last year to a survey of the whole field

of education, in State Schools, Sunday Schools and Church Schools. We have many secondary schools under diocesan management or connected in some way or another with the Church. In order that their work may be brought more clearly under the notice of the Synod, their reports have been printed and circulated so that you may acquaint yourselves with the details given and be in a position to discuss them, if you so desire, during the time specially afforded for the purpose on Thursday afternoon. More scholarships, bursaries and exhibitions are needed, so that greater numbers of those who, for financial reasons are not able to take advantage of what our schools have to offer, may be able to do so. However denominations within the Christian Church may differ from one another, we are all one in stressing that true education must be based upon Christian principles. Is not life an education towards the perfection of the capacities of the divine image implanted in human nature? The child comes to be trained. Is the nature to be trained in any sense a divine and immortal one? Are the influences by which we train it, to exclude God, which is virtually to deny Him, or are they to be recognised as being all, in different ways, agents and instruments of Him?

"With a view to making our religious teaching in State Schools more effective, a Commission has been sitting this year under the chairmanship of Sir Mungo MacCallum. I draw your attention to its recommendations which we must now seek to implement. Still further, we intend to inaugurate, almost at once, a movement whereby children of the Church may be drawn to the Sunday School in far greater numbers than is the case at present. The success of this Movement will depend primarily upon the energetic co-operation of the clergy and the Sunday School teachers; but I trust that all regular Church attendants will throw into it the full weight of their sympathy, influence and practical assistance. And here I would remind you of the inspiring words of Archbishop Plunket at the opening of a Training College for teachers:—

"For Christ to learn, for Christ to teach;
For childhood's holy cause to fight;
This be our task, not idle speech,
Not vain delay; fast comes the night."

"Such words constitute a clarion call to the Church of God in relation to its labours for the rising generation.

"I have also tried to set the Bishop-Coadjutor free as much as possible from administrative work—which has not been an easy thing to do—that he may devote his teaching gifts to conducting Bible Classes for clergy and teachers. This is most valuable work, for it brings those who attend the classes to a close and careful study of the vital message of the Word of God itself, a study we are too often tempted to neglect in favour of other books of a religious character. Such other books may be all right in themselves; but the study of them ought never to be allowed to supplant first-hand study of the Scriptures as the guide of our

spiritual life and the food of our souls. A clergy and laity sufficiently instructed in the contents of the Bible, and realising in consequence the reality of its inspiration and authority, is an indispensable requirement for effective witness on the part of the Church.

Articles of Enquiry.

"I pass now to the Articles of Enquiry which I recently sent out to Rectors and Churchwardens. I have now been your Bishop for a little over three years, and I thought it advisable to follow the custom, which has been found so useful in England, of issuing Articles of Enquiry which form the basis of what is known as a Visitation. Such enquiries are nothing new, either in the Church in England, or in this country. In the early days of the Church here they were set out in elaborate form, but, as years passed by, they have become so meagre in the details required as to be of very little value to the Bishop in any attempt to arrive at a comprehensive view of the work or needs of the Diocese and the real state of affairs, calling for his attention, in the discharge of the primary responsibilities of his office as Overseer of the Flock. In the Anglican Communion it has been customary for the Bishop to delegate to the Archdeacons a good deal of the work of diocesan supervision. Regularly, in England, the Bishop issues articles of enquiry to the churchwardens, and, either by himself or by his Archdeacons, holds visitations of the clergy. I have before me a form of the articles as now issued to the wardens in the Diocese of Canterbury. I have not followed in detail the method there adopted, preferring that the clergy themselves, rather than the wardens, should report on all aspects of ministerial obligations and duties, the wardens' reports dealing with those material things for which the wardens are particularly responsible, namely, the property of the parish—including such items as buildings, lands, insurances, title deeds, preservation of records, etc. Two forms of enquiry have therefore been issued, one to the clergy and another to the wardens. I thought it preferable, in both cases, to confine my enquiry to the more urgent questions which come up from day to day in the administration of this diocese. I know that the answering of many of these questions has involved a good deal of trouble for both clergy and wardens, and I appreciate the spirit of co-operation and helpfulness which has been shown. Now that this information has been obtained and duplicates of the returns are preserved (I trust with care) in each parish, the task of filling in future returns should be far less laborious. In all ordered societies, reports from officials are recognised as a necessary part of administration. The absence of such reports is regarded as a serious defect. Schoolmasters fill up their school records for the guidance of the Department of Education. So, the Bishop should have records of the manner in which his clergy have undertaken and discharged their several duties and the asking for these records does not, and should not be interpreted to imply, in any respect, a lack of confidence. As a matter of fact,

the whole effect of the information I have received in this way is not only to confirm my confidence in the clergy of the diocese, but to evoke feelings of profound sympathy with them in the immensity and difficulty of the task they are endeavouring to perform. The replies relative to the Church population in the various parishes, the attendances at Church services and especially Holy Communion, the number of candidates presented for Confirmation, the religious instruction of the children in the State Schools, the enrolment of children at the Sunday School, the amount of clerical and lay assistance enlisted for the furtherance of the spiritual life of the community, the visitation of the sick in hospitals and private houses, the manner of conducting Divine Worship and such like things, have given me a detailed understanding of the situation such as it was not possible for me to have before. The general public by no means realises the exacting and continuous ministrations of those who fill responsible positions in our parishes, and of the band of workers that they have enlisted for service. To take one instance; how many are aware that close on 40,000 lessons on spiritual things have been given in the State Schools by the clergy of this diocese and their helpers—but mainly by the clergy let me say—during the last year? The returns further show that over 40,000 children receive instruction in our Sunday Schools and over 4,000 young persons have been presented for Confirmation. The returns are, in some cases, not quite complete, but as far as they take us, this at least they show. I am certain that the figures I have given represent a minimum of work done, and done, too, with a degree of efficiency out of all proportion to the meagreness of the resources provided for, and the difficulties which have to be encountered in its performance. A study of these and other figures helps us to realise the huge problem that confronts our Church. There are still parishes with populations of twelve, nine, eight, and six thousand churchpeople, and manned by only two clergymen. There are parishes of from three to eight thousand members, ministered to by only one. In this way we get some idea of the heavy burden that so often falls on the parochial clergyman, and we cannot but feel the deepest sympathy with him in his efforts to meet an impossible situation. Is it any wonder that men are discouraged and show at times all the tragic manifestations of discouragement? Such a situation is bound to reflect itself in many ways and in many directions; and if not remedied at once, must inevitably grow worse, and—an infinitely more serious consideration—certainly become more difficult to cope with and set right every year—nay, every day—that passes by, particularly in the case of children and young people.

"I have to thank the Churchwardens, too, for responding so promptly to the request for information which I addressed to them. I am glad to hear that, as a result of their investigations into the state of the parochial property, insurances have been revised in some parishes and the church has thus

been protected against the possibility of serious loss. In some instances search has also been instituted for important documents (including deeds of property) and greater care is being taken to preserve valuable records for the future use of the officials of the church. Inventories of church properties have been made in many cases for the first time. Results of this kind illustrate the value of systematic enquiry."

The Archbishop then touched upon other matters, including the Cathedral centenary, Diocesan administration costs, Moore College, General Synod, Cathedral Extension, the 150th Anniversary of Australia, Samuel Marsden's centenary, Million Shillings Fund, His Grace ending on a note of optimism, thankfulness, and prayer.

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AUSTRALIAN CHURCH NEWS

DIocese OF SYDNEY.

ST. PAUL'S, SYDNEY.

The induction of the Rev. F. H. Hordern took place on Thursday, 29th July. The fine old church of St. Paul's was crowded by parishioners and friends. The Ven. Archdeacon Martin officiated at the service, and the sermon was preached by the Bishop Coadjutor of Sydney, the Right Rev. Charles Venn Pilcher, D.D. An augmented choir of seventy, including that of St. Peter's, Cook's River, led the procession into the church, singing "Oh, for a thousand tongues to sing my dear Redeemer's praise."

Among the visiting clergy was the Rev. Dr. Reid, ex Moderator of the Presbyterian Church. An invitation was extended to all visitors to join the welcome gathering immediately after the service, in the parish hall. Mr. Athol Richardson, M.L.A., took the chair at this meeting. Speeches of welcome and congratulation were made by visiting clergy and Mr. Joass, churchwarden.

The Rev. F. H. Hordern, in replying, thanked all for the kind words and assurances of prayer on his behalf. He also asked for co-operation in the real work of saving souls. Mrs. Hordern also replied and expressed the hope that, as the new secretary of the Mothers' Union, she would be able to make contact with the women and girls of the parish, and help them with their spiritual welfare.

The gathering closed with a note of prayer and praise.

DIocese OF ARMIDALE.

THE CHURCHWOMEN'S COUNCIL OF THE DIocese.

Nine Years of Progress.

It was in May, 1928, that twelve women met in the vestry of St. Peter's Cathedral, Armidale, the outcome of which was the formation of the Churchwomen's Council of the Diocese of Armidale. During the intervening years the movement has gone on from strength to strength. It has built up its organisation and has proved a co-ordinating force in all women's and girls' work in the Diocese.

Miss Milner Stephen was the chosen speaker at the ninth Conference, giving the members the benefit of her wide experience in an address on "Leadership." It was the largest gathering of women the Diocese has held.

There were twenty-one members of the Invalid Prayer Circle, with whom the Diocesan Secretary, Mrs. P. Bray, personally corresponds and outlines prayer and meditation. This is a valuable adjunct

of the work of the Mothers' Union. The Union is also arranging for "Linked Branches" with overseas branches of the Union. The Diocesan Secretary reported 16 branches and 442 members, also 351 magazines monthly.

The Diocesan Secretary for Guilds reported that all Guilds had received a copy of the Guild Prayer and Litany which had been prepared by the Bishop of the Diocese, and though all Guilds had not sent figures to her, there were at least eleven branches with 244 members, and these had raised £1829 for various parish needs.

The Girls' Friendly Society was complimented on the wonderful exhibition of their work, and the work done by Mrs. Reynolds for the Heralds of the King was at last showing results.

The objects of the Union are—

- (1) To deepen the spiritual life.
- (2) To foster friendship.
- (3) To progress in all departments of Church life and work;

and the prayer all members use is:—

"Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to

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fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do Thy Will; through Jesus Christ our Lord. Amen.

DIocese OF GOULBURN.

DIocesan QUARTERLY MEETINGS.

The Council of the Diocese and its sub-committees met on the 30th and 31st August. Mr. N. H. Benson resigned from the Council and the vacancy was left to Synod to fill. All the annual grants for 1938 were voted, together with a special grant to the new church at Barmedman and to Mrs. H. A. Morton. The plans for the 75th anniversary of the diocese in 1938 were reviewed. It was decided to add a commemorative button to the plan, the button to take the place for 1938 of the usual Mothering Sunday button. The proceeds will still be for the Children's Home.

All the usual Home Missionary activities of the diocese were carefully reviewed, Children's Home matters receiving in particular, special attention. It was reported that about ten beds were being placed in the home as memorials to Bishop Radford. Preliminary steps were authorised towards a memorial in the Cathedral to Bishop Radford.

Synod preparations were remitted to various sub-committees. It was decided to make it quite clear in next Synod that the diocese had not rejected the 1932 Constitution, but was prepared to assent to the present draft as a reasonable and tolerable compromise between divergent points of view.

MEMORIAL TO THE LATE BISHOP RADFORD.

A number of parishes in the diocese are putting beds in the new Children's Home to the memory of the late Bishop Radford. Most of these are coming from the confirmees of the late Bishop. In all, about ten beds have been promised so far, but there are more to come. Each bed fully equipped costs £10/10/0. A memorial to Bishop Radford in the Cathedral is also contemplated. Its form has not yet been decided upon. One suggestion, an idea that the late Bishop was very keen upon, is that a suitable desk and visitors' book be provided for the North porch of the Cathedral in his memory. The form of memorial will not be decided until it is seen what funds are available. In the meantime

the Diocesan Registrar has been authorised to receive subscriptions for a Cathedral Memorial.

THE HISTORY OF THE DIocese OF GOULBURN.

The History of the Diocese of Goulburn has been written by the Registrar, Mr. Ransome T. Wyatt, and the MSS is now undergoing revision by Professor Elkin, Archdeacon Pike, Mr. S. H. Belcher, and others.

The Council of the diocese has undertaken its publication, and the book will go to press very shortly, and it is hoped it will issue about the end of the year in good time for the diocesan 75th anniversary celebrations next March.

The cost of the book will be 10/-, and orders may be placed with the Church House, Box 189, Goulburn.

The printing has been entrusted to Messrs. Edgar Bragg & Sons; the printers of the St. Andrew's Cathedral, Sydney, history.

DIocese OF NEW GUINEA.

NEEDS OF DIocese.

The Bishop of New Guinea passed through Sydney some days ago on his way to the southern States on deputation work. He is much concerned about the financial needs of his diocese, and states that work will have to be curtailed unless greater financial support was given by churchpeople of Australia. He was here specially to make an appeal for help.

"The New Guinea Mission is being starved through lack of funds," the Bishop said. "Just before I came away I had to issue instructions for a large cut in the expenditure of all stations. This means that the missionaries will either have to cut down their supplies, which will be dangerous to health and entail more breakdowns, or they will have to cut down their work."

"The New Guinea Mission has depended upon the Australian Board of Missions for the raising of its funds, and I am told that no increase in the much-reduced income is possible this year because the churchpeople in Australia are not sending in the money needed."

Bishop Strong said that he had been deeply impressed by the natural way in which the Christian

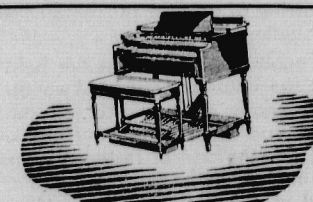
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religion fitted into the lives of the Papuans. The mission was not teaching them to become like white men. It was teaching them to be Christians and to live the Christian life. The Christian Papuan was almost invariably a happier man than the non-Christian.

DIocese OF PERTH.

Annual Synod.

ARCHBISHOP'S ADDRESS.

In his charge to the recent Synod of the Diocese of Perth, the Archbishop of Perth (Dr. Le Fanu) referred to the fact that the Bishop of Kalgoorlie and other Christian leaders on the Goldfields had once more called attention vigorously to the flouting of the liquor laws and to the abuses arising from Starting Price betting in shops. It is bad for the morals of any community when its own laws are openly disregarded. Such laws should either be repealed or enforced. The absurd position by which fines are levied on the S.P. shops at occasional intervals with periods of immunity, has become a scandal, and this is by no means the worst evil. The young men and women have too much money to spare, particularly in the Goldfields, and betting among children and adolescents has become a very common practice. I feel confident that public opinion has only to be aroused for Government action to be taken. I believe in the Government's goodwill, but administration and reform are almost impossible without the support of a strong body of sane and wholesome public opinion. I am not in the least enamoured of total prohibition of either betting or drinking. I am sure that such prohibition would be neither possible nor desirable, but I want to see a good cleaning up in these matters. But we also want to provide other ways for folk to spend their time. I am sure that we need a big development in the community of other interests which would make young people know that money and what it can buy is not the whole of life. The school age should be raised; better still, really interesting adult education might be greatly developed. Australia is full of sunshine and open air, but it is a monotonous country and we need to be taught appreciation of the best mental and spiritual gifts of civilisation.

Self Support.

Referring to support for the diocese which comes from England, he said:—

We ought not really look for help from England except for unusual needs. Two things are necessary—a nearer approach to self support in all the parishes and a contribution from all parishes and people, for the cost of further expansion. Western Australia has in the years since the last census increased in population at a greater percentage rate than any other State. It was in view of this position that the Diocesan Council during the period under review, revived the Church Extension Committee, making it a separate body instead of a Sub-

Committee of the Diocesan Council; and with the new Committee's approval I invited Mr. Fisher to become its Chairman on his return from England. It is too early yet to measure results, but Mr. Ford has been working hard with some success—but we have not had sufficient response. The churchmen of Western Australia have for too long been leaning upon the generosity of past benefactors here and upon help from England. We ought to have sufficient pride to stand on our own feet. Every parishioner, every communicant at least, should take his part in the work for which the Church extension Committee is responsible. If you would follow the example of the Missionary helpers and begin a system of quarterly boxes for Church Extension we should be able to raise a considerable sum; and more important still, we should interest a larger number of people in that most valuable bit of the Church's work.

Fundamentally Opposed.

I said last year in my Synod address that it seems to me that in many respects our present industrial system and our Christian profession are fundamentally opposed. I believe that to be a simple statement of the continual warfare between the world and the Realm of God. Until we make individual welfare of each human soul the main end in view, we shall be aiming in something less than Christ intends. Whether we set up the monetary success and profit of the few, or the State itself, as the master of men's lives, we are definitely below the Christian standard. That is why there is extreme danger in our present congratulation of ourselves at the return to prosperity. It may be dragging us into satisfaction with our present system, a system which is very largely artificial. The peril of the world internationally is mainly economic at this moment. The other day so prominent a person as the Commonwealth Treasurer is reported to have stated that the prosperity of Australia was secure for three or four years. What then? Is the

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VICTORIAN JOTTINGS.

(Continued from page 3.)

Temple Days.

The parish of St. James', Ivanhoe, received £500 as a result of a special effort on St. James' Day, July 25. St. Hilary's, Kew, received £360 on Wednesday, August 18th, towards the church, which will (D.V.) be begun in 1938. The sum of £57 raised this year brings the total for this year to £410, and the grand total to £2,944. The "Messenger" says: "A very fine spirit was displayed throughout the day, though the prevalent epidemic prevented the participation of many children, a marked feature of last year. The Thanksgiving Festival held at the conclusion of the day was very heartfelt."

A neighbouring parish, St. Mark's, Camberwell, received £64 on its dedication festival, Sunday. Mr. and Mrs. J. H. Thomas surrendered debentures to the value of £500. The final result of the A.B.M. Temple Day has not yet been made public, but it is said that £2,500 is in hand from St. Paul's Cathedral and the provincial cathedrals.

A Holiday for the Archbishop.

The Archbishop was absent from Melbourne from August 20 to the 27th, resting. He asked that no needless correspondence be sent to him. Few men in Melbourne work harder than he does, and it is always felt that his brief holidays are well earned. There is a Bishop in Australia whose very frequent absences from his diocese have earned him the name of "Neverina."

The Clerical Conference.

This fixture, arranged for July 30th to September 3rd., is indefinitely postponed owing to the prevailing epidemic of infantile paralysis.

The Rev. R. C. N. Long.

The hard-working secretary of the C.M.S. in Victoria is on a visit to the Northern Territory of Australia. During his absence the Rev. W. T. Storrs and Mr. W. Buntine will act as joint hon. secretaries of the C.M.S. in Melbourne.

Melbourne Anglican Church League.

The annual meeting of the above will be held in the C.M.S. Fellowship Room, St. Paul's Cathedral, on Monday, 20th September, at 8 p.m. Business is election of officers, and presentation of report and balance sheet. An address will be delivered by Rev. R. D. Peatt. Subject, "The Characteristics of Evangelicalism." G. B. Bearham, President; H. Wray, Mt. Evelyn, Hon. Secretary; G. F. Doyle, C.M.S., St. Paul's Cathedral, Hon. Treasurer. Annual subscriptions are now due.

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turn of the wheel to bring the inhuman misery of another slump? Are we faced with the callous acceptance of the fact that quite a considerable proportion of the people of any great nation, say 8 or 9 per cent., is doomed to continuous unemployment? It is said that at the present rate in two or three generations England will only number twenty million people; that may be some alleviation for England, but it is no solution for the world. It used to be said that the economic system was governed by inexorable law, but we know that that is not true. The system is very largely man-made, and what man has made, men can remake. The real danger is inertia and careless selfishness. Remember the Pilgrim's Progress:—

"Simple said, 'I see no danger?' Sloth said, 'Yet a little more sleep.' Presumption said, 'Every vat must stand on his own bottom,' and so they lay down to sleep again and Christian went on his way."

Would to God that Christian was going on the heavenward way—but I fear he too, is going to sleep.

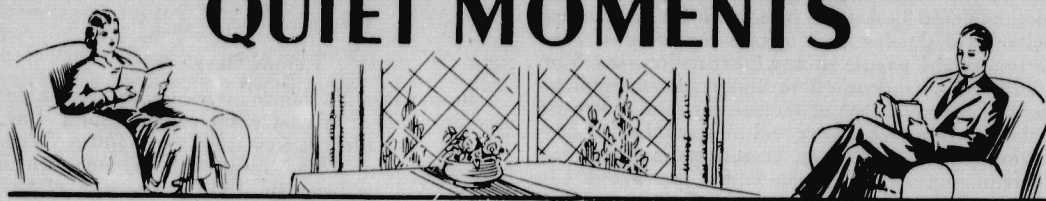
DIocese OF GIPPSLAND.

BISHOP OF GIPPSLAND ON THE MELBOURNE GAS STRIKE.

Referring in sympathetic words to the infantile paralysis outbreak in Victoria, the Bishop of Gippsland proceeded to state: "It was strange indeed that at a time like this industrialists could find it in their hearts to submit anxious mothers and those responsible for the administration of hospitals to the quite unnecessary inconvenience of a social upheaval like the gas strike."

The Metropolitan Gas Company is one of the wealthiest organisations in Australia, and its men are some of the most fortunate operatives in the Commonwealth. It is to the lasting discredit of both that they could not settle their differences in accordance with the law without involving the community in a way that would have been humorous had it not been so pitiful an exhibition of selfishness. But the truth is that we must all share in the shame of the miserable display to which we have been treated, for they are members of our community. The sad part of it is that the community has only to turn from the ways of secularism and materialism to the ways of Christ to discover that peace is always possible, and that upheaval with its spirit that looks always to self and not others is never necessary. In all sides of life there are two choices and only two—Caesar or Christ. The way of Caesar is bound to bring strife and suffering, and the way of Christ love and consideration and peace. When shall we learn not to be foolish? Let us each accept the challenge and look to ourselves. Even an ugly thing like this gas strike will do good if we accept it as a warning and a lesson calling us all to a re-examination of our lives and of the standards by which we live. Who are we for in our daily lives, in our work and our play—for Caesar or for Christ?

QUIET MOMENTS



SPIRITISM.

(A Paper read at a recent gathering of the Sydney Clerical Prayer Union at St. Stephen's Church, Willoughby.)

By the Rev. W. F. Pyke, B.D.

"The souls of the righteous are in the hand of God and no torment shall touch them."—Wisdom 3: 1.

SPIRITISM—by which I mean the effort to establish communication with the dead, is probably as old as the human race.

It represents not only the insatiable curiosity that is the primitive germ of the modern passion for research, but also the deep instinct that rebels against the separation of death. But modern Spiritism is of recent development, dating back less than a hundred years. It is important to distinguish between two things—

- (1) Psychical Research, pursued in the interests of science.
- (2) Spiritism as a Religious system.

We must not forget that all phenomena are legitimate subjects for scientific enquiry. We must not repeat the mistakes of the churchmen of the Middle Ages who condemned Galileo because he said the earth went round the sun. Psychical phenomena exist; and we ask our men of science to tell us what they mean. But because the chemist has to investigate the properties of poisons, he does not, therefore, give them to his children to play with. It is one thing to investigate psychic phenomena with the careful reverence of scientific enquiry; it is quite another thing to issue handbills inviting every passer-by to come and share the "Free Gospel of Spiritism."

Spiritism as a religious system is based on psychical phenomena. It asserts that communications have been received from spirits formerly resident on earth, but now translated into the Beyond. These are the basis of what is declared to be the Religion of the future. The main principles of Spiritism are:—

- (1) The Universe is governed by mind, commonly called God.
- (2) That the existence and identity of the individual continues after the change called death.
- (3) That communications, under suitable conditions, take place between us here on earth and the inhabitants of the etheric world.

- (4) That our ethical standards should be guided by the maxim of Confucius, that whatever you would that others should do to you, do it also to them."
- (5) That each individual is his own saviour and that he cannot look to someone else to bear his sins, and suffer for his mistakes.
- (6) That each individual reaps as he sows and gravitates naturally to the place in harmony with his desires.
- (7) That the path of progress is never closed, and that there is no known end to the advancement of the individual.

These are called the seven principles of Spiritism.

It regards the first stage of the life beyond it as a kind of clearing station, where the different nations live together. Family life is here most important, and the members await relatives of their generation to go on together to the next place. Those who love each other necessarily meet again.

The chief characteristic of Spiritism is that it is concerned almost entirely with man, and has very little to say about Deity. There is not the slightest trace of anything approaching communion with God through Christ. Prayers are offered, but not in Christ's Name.

What is this "Free Gospel of Spiritism"? Does it tell us that our dead are "not dead, but alive"? Well, Christianity told us that long ago. Does it seek to establish intercourse between the living and the dead? If so, what benefit has ever come to either?

Does Spiritism benefit the living? Does it bring us fresh hope and courage through what it reveals of the life beyond? To that question I will confidently answer No! If we believed the messages that are supposed to come from the dead friends in the spirit world, we should be bound to conclude that their interests were still centred in the life that they have left behind; that the life beyond lies in a blank world of mists and shadows.

Does Spiritism benefit the dead? Would it be best for them that we should selfishly seek to call them back to the world that they have left behind them? That we should encourage them to stand at the gateway instead of going forward to explore the many mansions of the Father's House?

Of course, if you regard the whole thing as trickery and delusion, the argument will not appeal to you. But to me, who do not so regard it, it is cogent. Many people believe that we may hinder

the progress of our dead in that other life by our selfish desire to recall them. But if Spiritism has no real gospel to bring us, its existence at least bears witness to the deep desire of the human heart to penetrate the mysterious barrier that severs the living from the dead.

What has Christianity to say about all this?

No one can study the Bible without noticing how strangely little it has to tell us about the conditions of the life of that other world. We believe that it is a life of rest, of preparation for a further stage of progress when the soul shall resume its activity in a body suited to the needs of that life of eternity, as this body that we leave behind at death is suited to the needs of the life of time. We know that the life beyond is a life of realisation, of judgment, of understanding.

"There the tears of earth are dried,
Its secret things are clear;
The work of life is tried
By a juster Judge than here."

But if we try to focus the picture it evades us. Lazarus returns from the dead, but he tells us nothing of the condition of the life from which he has been recalled. Even our Lord's brief life in Paradise is shrouded in darkness. There remains only the confession of our Creed, "He descended into Hades, into the hidden place, the Sheol of Hebrew religion, and St. Peter's word that He preached to the "Spirits in prison." Why this reserve? Is it because the conditions of life are such as our present faculties are not capable of realising? Or because fuller knowledge of that life would unfit us for the actual human life that we live?

"Were the happiness of the next world as closely apprehended as the felicities of this, it were martyrdom to live" (Sir T. Browne).

Perhaps those words are true.

But consider the Practical Result on the lives of men of this uncertainty as to the conditions of the life beyond the grave.

(1) It educates our faculty of trust. For every day brings its own uncertainty, every morning we go out into the unknown, and every night in this city of ours thousands of tired heads are laid down to sleep while "He Who watches Israel neither slumbers nor sleeps." So at the last, when the long day's task is finished, we shall do again what all life has taught us we may do, without fear, as we say, Father, into Thy hands I commend my spirit."

Why do I hope for rest, progress, for fuller knowledge and clearer vision in the life beyond? Not from anything that has been revealed to me in this life, but from confidence in the purpose of God.

In two-fold form in the history of the Church, attempts have been made to picture the condition of the dead. The purgatorial teaching of the Roman Church is a warning against the effort to apply

to that life the conditions of this life, and scarcely a less warning is the conception that belongs to some crude modern ideas of a monotonous life of enjoyment and inactivity.

It is better that our hopes for the future should rest on our confidence in the Love of God, than on fugitive glimpses of the life beyond death. We do not want to call back the dead, that have been supposed to rap tables, or write incoherent messages at seances, but we do need to remind ourselves as we think of them that the souls of the righteous are in the hands of God.

But what of the unrighteous dead? Those who have passed through life with no realisation of its meaning, who have been slaves to appetite or indolence, these too, we may dare to leave in our Father's hands. Perhaps they never can be now what they might have been, for there is an eternal loss that follows a life of sin.

By what strange path God may lead home His erring children to the Father's House we do not know. In that life things will not be as they now are here. "The last may be first, the first last." In my Father's House are many mansions.

(2) It educates our faculty of Love.

Few things have been of greater loss to modern religion than the practical abandonment of the definite remembrance of our dead before God. We visit for a time the places where we have laid their worn-out bodies to rest, but do we not need the reminder of the angel, "Why seek ye the living among the dead?" He is not here, but in the unseen world—along the very borders of which we move every day. They know, perhaps, far more of us than we do of them; they help, perhaps, in ways of which we have no conception, those who are still soldiers in the "Church militant" here on earth.

For it is inconceivable that love can perish at death with the destruction of the human body, and leave the life beyond impoverished of its highest and noblest attributes.

(3) It educates of faculty of Hope.

Hope is the parent of effort and patience. For if infinite Love lives at the heart of the universe, what strange surprises may lie beyond death. When upon some Alpine peak, or among the woods in the spring, or watching the miracle of the sunset over the sea, I am overwhelmed with "those thoughts that do often lie too deep for tears." Or when music stirs feelings that lie dim in the inner recesses of our life, then let us look up in hope, the soul is calling to its home asking for the fulness of joy towards which it is travelling.

We do not need to disturb the rest of our dead or recall them to the trivial things of earth to be assured of the reality of the other life, but we do remember them in every Eucharist as we say, "We bless Thy holy Name for all Thy servants departed this life in Thy faith and fear."



LAMBETH, 1930—SYDNEY SYNOD, 1937.

Dear Sir,

The question of the attitude of Synod to the United Christian Peace Movement, as evidenced by the debate on and evasion of my motion on the subject, is, of course, a very important issue. Several clergymen and laymen have written or phoned me about the matter, and the comments of critics of the Church have been illuminating. I sent the enclosed letter to the "Sydney Morning Herald" on September 5th. It has not yet appeared. I feel it is most necessary that this vital question be fully discussed and should appreciate it very much if you would kindly publish this letter, with the enclosed.

Yours, etc.,

W. G. COUGHLAN

Kingsford, September 8th.

Christianity and War.

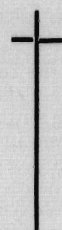
To the Editor, "S.M.H."

Dear Sir,—Your accurate summary of the debate in the Anglican Synod of Sydney Diocese (S.M.H., 4/9/37), will arouse interest in many besides churchpeople; and I should be grateful for a little space in which I may make the position clearer for all.

The motion which I submitted asked Synod to approve the efforts of the United Christian Peace Movement, and to urge churchmen to encourage and support it. The division of opinion arose from the wording of parts of the Manifesto of the Movement; a debate was initiated on the right of national self-defence in face of attack, and the moving of the "previous question" robbed me of the right to reply to arguments brought forward.

The whole question of war and peace, and especially the problem of the Christian attitude, is important enough to warrant a clarifying of the position.

In the first place, the manifesto paragraphs which speakers condemned were verbatim quotations from the Resolutions of the Lambeth Conference, 1930 (Nos. 25 and 27). That means that the Archbishops and Bishops of the Anglican Communion (including the present Archbishop of Sydney) unanimously affirmed, as their considered conviction, the statements incorporated (with inverted com-



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mas), in the manifesto, to which such strong objection was taken by speakers in the Synod debate. It is true that the Lambeth Resolutions are not binding upon the Church of England, but to dismiss them as "ridiculous," as one speaker did, does at least create an intriguing situation. (It also indicates, most probably, how the lofty and really Christian ideals accepted in more happy times are forsaken as "impracticable" when once again the old traditional prejudices and loyalties are felt to be at stake).

In the second place, the downright pacifist interpretation which Synod speakers placed upon these two incorporated clauses of the manifesto, and by criticising which they persuaded the Synod to carry the "previous question," is not the necessary or only interpretation of them; as I would have pointed out if the customary right of reply had not been taken from me by the moving of the "previous question." The late Bishop of Ripon, Dr. Burroughs, in expanding and commenting on these Lambeth Resolutions, wrote:—"While, then, no claim is made that either the particular sayings of our Lord or even His whole philosophy of life necessarily fix His modern followers a duty in no circumstances ever to engage in war, our whole argument is surely enough to warrant the assertion of Resolution 25" ("The Christian Church and War," p. 27—one of the Lambeth Series).

Thirdly, the manifesto's declaration on the "submission of disputes to arbitration and conciliation"—also condemned as absurd (with not over-relevant illustrations from the present Mediterranean situation)—ought not to seem remarkable to citizens of a nation and of a Commonwealth of Nations which have solemnly signed the League Covenant and the Pact of Paris, or to members of a Synod which in previous sessions has unanimously affirmed its whole-hearted support of the League and its Covenant and its approval of the principles of the Paris Pact.

I present the mystery to the Church at large, and the whole community.

Yours, etc.,

W. G. COUGHLAN.

Kingsford.

BISHOP BURGMANN AND AUSTRALIAN CHURCH.

"Puzzled" writes:—

I confess as a reader of your paper, to finding some difficulty in understanding Bishop Burgmann's position. He speaks of the tradition of the Church of England as "growing." Does he mean to include in that the historic facts on which Christianity is based? How can these "grow"? These seem to me to be the matters at issue.

Again he tells us that as a Christian he could not be indifferent to the great experiment tried in Russia and that attacking its godlessness brings us nowhere. But there is a big experiment tried in Italy

and he does not propose to organise a Friend of Italy campaign. Wherein lies the difference? It cannot be in the common obligation to Christian charity. Is the Bishop quite fair here?

Again he makes a distinction between "body" and "flesh," and says it relieves him. Of what does it relieve him? The Church of England has for centuries identified the resurrection of the body with the resurrection of the flesh, as it imposes the Creed on baptised persons with the clause "the resurrection of the flesh," and gets them to recite it in the form, "the resurrection of the body." Did not our Lord say "handle Me and see, for a spirit hath not flesh and bones as ye see Me to have"? And does not our Article speak the same language? I would like the Bishop to kindly tell us what difference he makes between "body" and "flesh." If he only means that our fleshly bodies are raised in an altered and incorruptible form, we all agree; but the word "flesh" is as good as "body" to cover even the change; "All flesh is not the same flesh."

HANDS OFF SIX O'CLOCK CLOSING.

To the Editor,

Sir,—The very cunning and specious publicity of the Liquor Traffic appearing in the daily press in the form of interviews with more or less prominent citizens is only a part of the widespread effort of the Liquor Traffic to break down our restrictive laws. It constitutes a challenge to the Church because once further facilities are granted to the liquor seller then all kinds of other evils will follow.

I believe that behind the agitation for commercialised Sunday sport there is the sinister influence of the traffic. A person has only to travel ten miles in the country and twenty-five in the Metropolitan and Newcastle Districts to be a bona-fide traveller. With the aid of an obliging Railway Department, excursions have been and may be run, carrying hundreds of passengers and potential customers to the liquor bars.

Furthermore, if the challenge is not accepted, booth licenses will be applied for and the clock of progress will be turned back fifty years. Will the Church accept the challenge? Let the heads of churches protest and let every individual Church carry a motion of protest against any extension of hours.

We do not want the Continental night life with all its rottenness repeated here. The only people who do want it are the financially interested Liquor Traffic, liquor supporting politicians, and some "lewd fellows of the baser sort," who care nothing for law or order. Let the Churches act officially and unitedly.

I am,

Yours faithfully,

O. A. PIGGOTT,

General Secretary.

N.S.W. Temperance Alliance.

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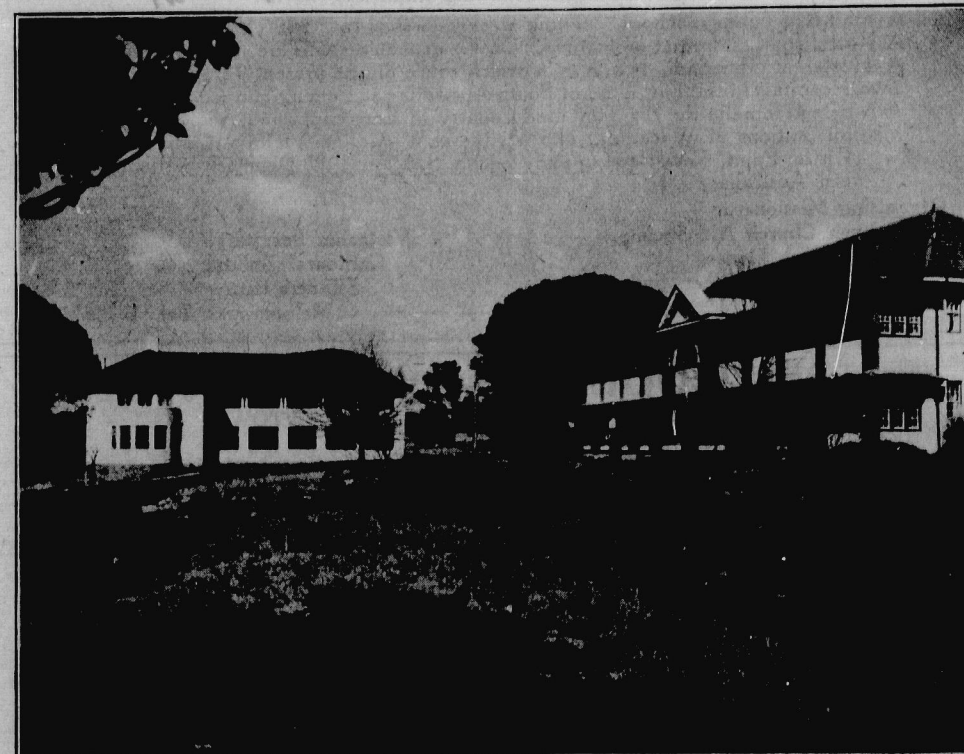
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