

Annual Conference of the Church of England Men's Society.

The Archbishop's Address.

(A heart-to-heart talk to men.)

Addressing the Annual Conference of the Church of England Men's Society at Ashfield on the 28th July, the Archbishop of Sydney (Dr. Howard Mowll) complimented the C.E.M.S. on the work it had done for the Church in the diocese, and made a striking appeal for the active co-operation of the manhood of the Church. His address, which was reported in full, was as follows:—

"I am delighted to see from the Annual Report that there are 42 branches, with over 1000 members in the State. I sincerely trust that the hope of increased membership expressed in the report will be fulfilled, and that we may see a really large increase in our numbers. As I stand here to-night, my thoughts first of all go back to the different occasions during the past year when the members of this Society rendered very valuable service to the Church. First there was the anniversary service in commemoration of the first Christian service held in Australia. This your Secretary, Mr. Hope, and the members of your Committee, organised and carried through for us. Then for the Good Friday service in the State Theatre. Your secretary again undertook the necessary publicity and your members assisted ably as stewards. Then all through the recent Broughton Centenary celebrations members of your Society came forward day after day and night after night, helping us in many directions.

"I am sure that it must have deeply impressed all those who gathered on these different occasions to see that we had in connection with our Church a keen body of men banded together in this specifically Church organisation, the Church of England Men's Society, and ready, when called upon, to render such efficient service.

"Now it seems to me that if we are to see some real spiritual impact made through the Church on the community, it must be first of all through the men. I know there are some who say that we should concentrate upon the children; but I think that the men of the community hold the key to the position, and if we can only touch the men, the other members of the family are likely to follow. I was very much impressed with our omission in this regard when I attended a Conference of representatives of parishes some time ago. I asked how many gatherings were held, or organisations were in existence for men, and it is quite patent that a great deal is required to be done if the men of the Church are to be reached.

Keen Churchmen's Chances.

"Some of you have noticed that recently some 26 parishes in our congested areas have been formed into a new Archdeaconry under Archdeacon Martin. Now one of the things I discovered in many of these parishes is the need for reliable men to help the clergy by carrying out the duties of churchwardens and other lay officers. Such men are more readily found in some of the other parishes, and I would commend to you that need. Ask yourselves whether there are not some of you in places where there is no lack of other keen men who could go to some of these parishes, particularly on Sundays, where the supply at present is keen, competent, reliable churchmen is not sufficient for the local needs. The presence and influence of such men would be a great source of strength to those on the spot. They would, I am sure, help to make them keener. Only to-day a Rector in one of these parishes told me that if his churchwardens come to one service on Sunday he has to be content, and that if he asked any of them to come to three services, he was quite sure he would be told that he must find someone else to act in their place.

"In this informal talk I have jotted down a number of things in which I want the C.E.M.S. to help, although many of you, no doubt, are already giving assistance in the ways I mention. I was very grateful for the number of men who last Summer helped in the services held on the ocean beaches. No doubt we shall be holding these services again, and I hope that on such occasions the crowds assembled on the beaches may see that the efforts of the Church are supported not only by the women and young people, but also by a goodly number of men.

Good Friday Observance.

"And then we come to other opportunities for witness in connection with the holding of the Royal Agricultural Society's Show on Good Friday. We have talked about this

before, and a good deal has been going on behind the scenes, as it were. Now the very fact that the year after next the 150th Anniversary Celebrations of this State are arranged to begin on an Anniversary Day and conclude with the Show, means that, unless something can be accomplished before 1938, we are going to receive a world-wide undesirable advertisement as a community that can allow this kind of thing to take place on Good Friday. One plan or another has been tried. Only recently I was conferring with the heads of the other Churches to see what we can unitedly do. Various alternatives were before us. I shall be glad to receive any suggestions from members of the Church of England Men's Society, and I trust that each of you will continue to play your part in stirring up public opinion on this matter. Above all, I hope you will see to it that on that sacred day neither you nor your families go near the Show Ground. We all in the C.E.M.S. believe in the power of prayer, and I wonder if each one of us is making this matter a subject of real prayer. I have been encouraged recently by hearing in quite unexpected quarters of a change of feeling that is going on in this matter of the Show, and if we really persist in prayer and also persist in effort, it may be that the walls of our Jericho will fall down sooner than we expect.

Missionary Effort.

"As you look at the parochial offerings to Foreign Missions you will see how much there is to be desired. Now I believe that the reasons why we are not getting a greater support for missions is because there are to-day so many ways of knowing what is going on in other parts of the world through wireless, through so many interesting lectures, newspaper articles and magazines. The appeal that the missionary address ought to excite in the really keen church member has not the same effect it used to have, and I wonder very much if the secret of the change can have in various homes, gatherings of men in the evenings chatting over missionary problems, we should see a great response to what is the primary task of the Church—carrying the Gospel into all parts of the world.

Social Purity.

"I wonder, too, whether we are doing enough in the community in the way of circulating suitable literature on the question of social purity. There is no good disguising the fact that the whole question needs to be tackled by the men of the Church, and the more we go into prevailing conditions the more we realise the necessity of taking a very frank stand on the subject. There was a time in England when it seemed as if the Church was specially roused on this question, and I wonder whether, as men of the Church, we ought not to be facing this matter much more frankly and boldly than we have been.

Sunday Observance.

"There is also the question of Sunday Observance. After all, Sunday is, first and foremost, God's day, and our duty and our privilege is to be in God's House on that day. Other things must take their proper place in relation to that primary duty, and we cannot expect others who have not our convictions, to be regular at Church if we ourselves are not punctilious in our attendance, remembering that the whole of Sunday is God's day. In regard to organised sport on Sunday, I trust that we are taking whatever steps we can to prevent this evil spreading.

The Power of Prayer.

"In a parish I went to recently, the evening service was different from that of many others, inasmuch as I found that a body of men had been praying in the vestry for half an hour before the service began. Are we really putting prayer—public prayer, private prayer—in the place it ought to have in our lives? Do we really believe in the power of prayer as stressed in the Rule of Life of our Society? Are we having family prayer in our own homes? Surely the home life of the community would be immeasurably strengthened if those who believe in prayer had family prayer in their own homes! The Canadian Prayer Book, as many of you are aware, has a special service for family prayer at the end of it, and there are many excellent manuals for use at family prayers. I appeal to you all, at a time when divorce is on the increase and there are so many home-wrecking forces at work, to see to it that we are building our own lives on firm, strong foundations and that the young people in the homes have the same chances as we had from our earliest years of realising that God is the Great Reality, and of experiencing the love of Jesus Christ because of our parents' teaching and example."



EDUCATION METHODS.

To the Editor of the A.C.R.

Dear Sir,

Having taught in Public Schools for some years, I wish to protest against the Bishop of Willochra's indictment in the A.C.R. of 24th inst. Many of us teachers have done missionary work in outback places. Some of my old pupils had never seen a Bible before attending the Public School. Except in Hillgrove, no minister of religion ever visited and taught my pupils, though they could have done so—but the children received one good lesson every week, and one good lesson is worth more than 100 that are not impressive. Once I took charge of a Church School and the Curate came every morning to open school with prayer and a reading, but many of the children looked on this as mere routine, and went through their part parrot-fashion. In another Church School, in spite of support, prayers, etc., every morning, I found lack of preparation that made it almost impossible to impart the instruction the pupils so badly needed. To do any good, religious instruction should be interesting—not the same thing over and over again.

Not liking the Irish National Textbooks then used in Public Schools, I wrote out a series of lessons from the New Testament; and the Primate, the Moderator of the Presbyterian Church and the President of the Methodist Church wished to have these used in Public Schools, but the Minister for Education feared R.C. opposition (though R.C. pupils may leave the room during Scripture lessons).

Recently I offered my work again to the Education Department, but was just too late, as Scripture books such as are used in Queensland had been supplied to the Public Schools. Mr. Ross Thomas kindly sent me copies of these, and I found them really excellent, though I still think young children would be more interested in mine, for in them I have shown how Christ's teaching applies to our life to-day. I should like to see Arthur Mees's Children's Bible in every school, so that the stories could be read to the children any day when the minister failed to give his Scripture lesson. (Perhaps Parents and Citizens might supply these Children's Bibles). Dr. Arnold, of Rugby, used this prayer every day before school work: "O Lord, we have a busy world around us. Eye, ear and thought will be needed for all our work to be done in the world. Now, ere we again enter upon it in Thy service, we would commit eye, ear and thought to Thee. Do Thou bless them and keep their work Thine, that as through Thy natural laws our hearts beat and our blood flows without any thought of ours for them, so our spiritual life may hold on its course at those times when our minds cannot consciously turn to Thee to commit each particular action to Thy service. Hear our prayer for our Redeemer's sake. Amen."

This might be used when opening school after vacations. Not too often, lest it lose its impressiveness.

I really think we have much for which to thank Public Schools. In conclusion, may I repeat this story:—

A parent once said to a teacher, "How is it that my son does not speak like you do?" The reply was, "Madam, your son is with me for five hours and with you for nineteen."

Yours faithfully,

BERTHA E. PHELPS.

THE CLASSICS.

One of the best stories I have recently heard is that told by Mr. H. A. L. Fisher, warden of New College, Oxford, and former Secretary for Education, speaking at a Teachers' Conference at the Guildhall, London, the other day. He said that a friend of his, a great Greek scholar, when visiting a woman's college in the United States, was asked whether he would do the institution the compliment of translating their college motto into Greek. He most courteously agreed, and then asked what the motto was. It was placed before him and he read the words: "Pep without purpose is piffle."

—H. W. Peet.

A Paper for Church of England People

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Editorial

Church of England Scouts.

WE notice in the Salvation Army Year Book published in London that "during the past year the Salvation Army Scout Movement, known as the Life-Saving Scouts and Guards of the World, has been affiliated with the Boy Scouts' Association. By this rearrangement, while our Life-Saving Scout Movement will retain its distinctive ideals, all the facilities for training and instruction provided for leaders of the Boy Scouts' Association will be open also to our Scout leaders and instructors." Not only is this the case with the Salvation Army, but the Jewish community has its Jewish Scout Movement, and the Roman Catholics their Boy Scouts, in each case entirely under the aegis of its own distinctive religious leaders, controlled by them, and yet recognised and affiliated with the general Boy Scouts' Association. If Salvation Army troops, as well as Roman Catholic and Jewish troops, can preserve their individuality, why not a distinctive Church of England Scout Movement duly recognised? We know that there are what are termed "closed troops," but something more than these are wanted. Our church authorities in Scout work should never rest content until the same facilities and organisation are provided for church boys in this regard as to the Roman Catholic, Jewish, and Salvation Army lads. The present system is not at all satisfactory. The so-called "Scouts' Own" on Sundays may suit some, but something more is wanted for church lads. We are altogether too easy going!

Only One Force Can Prevail.

WE live in bewildering times. No day passes without someone or other advances his easy nostrums as cure-alls for the world's perplexities. Vast numbers forget that it is God's world, that He alone can aid humanity, and that His hand is ever stretched out to help. The tragedy is that man in the pride of his heart refuses the divine aid, and all to the world's hurt and his own undoing. The Bishop of Bristol (Dr. Woodward) in his Diocesan Gazette, has an outspoken word on this subject, as follows:—

"There is only one force which can prevail against all this—the force of a vital energising religion. I believe with all my heart that the greatest advance of world peace would be a revival of true religion. I believe, too, that there is no greater task facing the churches to-day than to bring about that advance. Believing this, I beg all, especially the clergy of all schools of thought, to consider most earnestly whether the religion they are practising and preaching is big enough, powerful enough, and relevant enough to the situation of the day to save and rebuild the world."

The tragedy is that so few will pay heed. The need is for a praying Church, that the fire of God may come down, convicting men of sin, righteousness, and judgment to come.

Jean Batten.

WE join in the chorus of congratulation to Miss Jean Batten on her remarkable solo flight from London to Australia, and her breaking Broadbent's record for time. She has proved not only her mettle, but her skill and daring. Her gallantry has carried her through dangers, physical and mental strain, and often in the face of official and Press disfavour at her long flights with a single-engined machine. She has won for herself world renown, and placed her name amongst the masters of the air.

Rome and Communism.

ROMAN Catholic prelates in this country are trying to create a scare that if Australia is not careful, Communism will overrun this land, and that happenings similar to those in Spain will take place here! It is the old dodge of the red herring! We have no fear in a British community of such ever occurring. Judging by Europe and Mexico, this only happens in countries where ultramontanism has

prevailed for centuries. One thing is certain—that just now Rome is making a poor showing before the world, in the light of the bloodshed and atrocities taking place in Spain through civil war. For centuries the whole of the education of that land has been in the Church's care, the religious orders have not only grown wealthy landed proprietors, but they have had the destinies of the people of the Peninsula in their hands, so much so that the country has been known as "Most Catholic Spain." Yet in spite of all that, unprecedented cruelties are being perpetrated Spaniard against Spaniard. There is an ignorant and poverty-stricken peasantry. It is a sad commentary on Rome's teaching and influence. Her leaders want to make out that the country is being ruthlessly changed by a godless communism. Where, then, is the influence of the Church, her hierarchy, and priesthood? Well-informed and thoughtful Australians will see through Rome's flimsy pretexts. Autocracies have inevitably crumbled and fallen, as history so clearly shows. Nemesis is working out in Spain to-day for that Church. She is fighting to the death on the side of the rebels, composed of grandees, the military, and the decadent Carlos monarchy. Her long-planned Central European bloc, stretching from Spain north-eastward, is threatened. But in other countries the Church on the Seven Hills—far-sighted and clever—has the way of capitalising confusion and distress; she holds up hands of horror at the so-called "Red Menace," with "its irreligion, moral corruption, and anarchy"—and all for the purpose of throwing dust in the eyes of people. All this is for the purpose of hiding her own lamentable failure and her incapacity. But it won't work. The Church of Torquemada, from whence the Jesuit order came, pays a fearful price to-day, dragging, unfortunately, thousands of ignorant and much to be pitied Spaniards in her train. It is a sad business.

Remarkable Revelations.

WHAT ably edited weekly, the London "Church Times," commenting on the Spanish situation, opens our eyes when it states that "it cannot be emphasised too often that the ultimate responsibility for the whole ghastly business rests with the militarists, who are, as the 'Spectator' insists, 'rebels pure and simple.' As Sir Ernest Barker says, 'when the sword is thrown into one side of the scales a jumble or medley is collected in the

other; and if I am told that the jumble or medley was there before the sword was thrown, I dispute the chronology. The sword was drawn by the militarists. They have had, from the beginning, the support of the hierarchy and of probably the majority of the clergy. But it is not true that the whole body of the religious laity is opposed to the Government. In last week's 'New Statesman' there was a remarkable letter from a Roman Catholic correspondent who had just returned from Spain, and who has the courage to sign her name. She declares that there are large numbers of young Roman Catholics in the Government forces, while, on the other hand, she quotes a Roman Catholic newspaper that admits that several churches have been used by the Catholics as munition dumps. To this may be added the declaration of Dr. Montessori, who has recently come to London from Barcelona, and who said in an interview: 'The priests have taken an active part in the fighting, and I believe most of the danger to the churches was caused by stocks of munitions left inside them.' Crime is never to be condoned. It can sometimes be understood."

Quiet Moments.

"Trying to Make 'Good' Men out of 'Unconverted' Men."

"Much modern preaching is ineffectual because we try to make 'good' men out of 'unconverted' men. Which is simply to build a wall and daub it with untempered mortar."

This is one of the numerous stinging passages in Canon Peter Green's new book, "The Man of God" (Hodder and Stoughton, 3/6), being the Pastoral Theology Lectures delivered at Durham University this year. Canon Green's reputation as pastor, teacher and evangelist is firmly established. Therefore, what he has to say about parish work and the aims and ideals which should dominate the minds of the clergy and laity is of more than ordinary value. It would be a great thing for the Church if this treatise became the textbook for leaders and rank and file during the next five years. In these days we are all talking about "revival" and "evangelism," but comparatively little is being done. We do not seem to grasp the fact that the goal cannot be reached by might, nor by power, nor yet by committees, nor organisations, but by the Spirit of God.

In his preface Canon Green says: "Nothing can save Western civilisation from complete collapse except a great revival of vital religion. . . . And I am convinced that any such revival must begin in the hearts and lives of the clergy."

This is a hard saying, but it is true. We would, however, apply the same axiom to every member of the Church. Laity and clergy are equally responsible for tapping the sources of Revival—or as we prefer to think of it, Revolution—which is destined to sweep over the world now that the pioneers of Christ are on the march. Canon Green rightly insists upon the supreme importance of the inner life of the "Man of God." This may sound elemental. It is; but it is also fundamental and we know how futile one's witness is unless based upon personal experience and empowered by the

Spirit Himself. "A clergyman's first duty is to know his people. . . . Of all places in which a clergyman can get to know his people, incomparably the best is the people's own home." Few will criticise such a statement, but there are many hard-worked incumbents with populations of 10,000 or 15,000 who will say: "For us this is an impossible ideal." We realise the difficulties, but a clearer sense of the stewardship of our time and a ruthless re-adjustment of our day—and a God-guided engagement book—would make the impossible possible.

"Half-an-hour's friendly talk with a man in his own house," says Canon Green, "will do more to bring him to church, or to win him for confirmation, than fifty talks in the schoolroom or club." There are clergy and laymen who imagine that men resent a friendly talk on vital spiritual matters. This is an utterly mistaken view we know from experience. A man who was recently brought to Christ declared that he had often longed for his minister to speak to him about his soul, but he failed and in consequence the man's deep-seated need was unsatisfied for several years.

Here is another practical passage which points the way to fruitful evangelism:

"How then do you conceive of the work of the parish priest? . . . My object is first of all to gather a congregation, large, converted, instructed and missionary-hearted, and then set the congregation to work. . . . I am sure that this is how Christ conceived of His work."

It will be noticed that the Canon insists first of all that the congregation shall be "converted," and then "instructed." If those in positions of leadership had adopted this order—even during the past ten years—the life and work of the Church would be much more vital and revolutionary than it is to-day, and grievous disappointment would have been avoided. In due sequence will come the instruction, the training, and the setting to work. With such a congregation the parson is no longer "single-handed," and sometimes despondent, but he will have the joy and inspiration of beholding "the Lord adding to the Church daily such as are being saved."

Enlarging upon the topic of "A Converted Congregation," Canon Green insists:

"It is not enough to get people to Church. We need to get them to Christ. . . . If every congregation were composed of men and women truly surrendered to Christ and entirely guided by the Holy Spirit, we too, should turn the world upside down. But do we clergy give the subject of conversion a due place in our preaching? . . . I would beg you when you are ordained and have to preach to your people, to give directly evangelical preaching, a summons, that is to say, to conviction of sin, to surrender to Christ, to acceptance of a full and free salvation and to efforts of entire consecration of life—its proper place. I fear that much popular preaching to-day is not the preaching of the Cross. And by the preaching of the Cross I mean the proclamation of man's sin and God's love; of man's need and God's response."

Sound advice and a fearless challenge reminding us of the irresistible power of the Apostles in converting men and women and winning them for Christ. When Paul and Barnabas

reacher Iconium, we are told in The Acts, "They went both together into the Synagogue of the Jews and so spake that a great multitude both of the Jews and also of the Greeks believed." Why was this? St. Paul, in his letter to the Corinthians, reveals the secret: "My speech and my preaching were not in persuasive words of wisdom but in demonstration of the Spirit and of power." There is the secret. The preaching that wins is the preaching born of experience, the preaching that lifts up Christ; that is not afraid of the Cross, and the Resurrection; that is positive and not apologetic.

At the same time we believe that incomparably the most effective way of bringing men, women and children to Christ is by personal dealing with individuals. Dr. Inge has pointed out the folly of trying to fill a row of narrow-necked bottles by throwing water over them. How fascinating, as well as instructive, to watch our Lord dealing with individuals—winning their confidence, getting them to talk, gradually probing deeper and deeper, and finally capturing them for the Kingdom. The late Dr. Trumbull, in his book "Taking Men Alive," says:

"Looking back on all my work, in all these years, I can see more direct results of good through my individual efforts with individuals than I can know of through all my spoken words to thousands upon thousands of persons in religious assemblies, or all my written words in the pages of periodicals or of books."

There are not a few to-day who can endorse these words. Striking testimony to the value of personal evangelism was given last Sunday in "The Times," which declared: "Society is composed of individuals, and the regeneration of the individual must precede that of the society."

When personal evangelists are at work in every parish—and are encouraged by the powers that be—the Church will function again to its full capacity and bring new life and peace to a distracted and paralysed world.—C.E. Newspaper.

NEW ZEALAND.

Diocese of Christchurch.

THE BISHOP'S LETTER.

Yet another interesting visitor has made a brief stay in Christchurch, the Archdeacon of London, Canon Sharpe of St. Paul's. The Archdeacon had been visiting a brother in Otago whom he had not seen for 50 years, and spent two days at Bishopscourt on his way North again. Unfortunately his visit coincided with our monthly meeting week, but he kindly visited College House and spoke to the Theological students there. The origin of his Archdeaconry is lost in the mists of antiquity, but he thought that it included to-day about as many people as there are in New Zealand. He told us on the one hand something of the problem of the old city churches, almost without parishioners, and on the other of the problem of the new industrial districts growing up round London with such rapidity, with sites to be bought, churches to be built and parishes to be organized; 450,000 people had been added to greater London in the last few years, if I remember aright. In one case they had removed an old church to a new site stone by stone, but it had cost £3000!

I have been able to pay a few days' visit to Wellington at last, and to renew acquaintance with Bishop Holland, who had stayed with me long ago in Carlisle, when he was on the staff of C.M.S. in London. He has, naturally, been kept extremely busy in his Diocese, and I am afraid that we cannot hope to have a visit from him for some time. He is a great lover of flowers and has been reconditioning the Bishopscourt garden in Wellington already. It was cheering to find the Bishop so happy in his new work, in which his great experience in England should prove extraordinarily helpful.

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Melbourne Synod.

Constitution Question.

Churchmen in Sydney as elsewhere in Australia were not a little interested in Melbourne Synod this year, on account of the consideration given to the suggested amendments and recommendations of the Continuation Committee with regard to the proposed Constitution. There was a feeling that if a vote were taken, Melbourne would agree to the proposals. Evidently many Synodsmen did not vote, for the voting was 106 in favour of the Draft Constitution with amendments recently proposed by the Continuation Committee and 89 against, a majority of six in the house of clergy and eleven in the house of laity. In the consideration given to the Constitution-proposals both Canon H. T. Langley and Mr. E. C. Rigby, who represented the opposite schools of thought, approved of the amendment relaxing the rigidity of the draft, and allowing alterations if three-fourths of the dioceses (including all the metropolitan sees) approved, instead of requiring the concurrence of all the dioceses. But while Mr. Rigby pleaded that there was a necessity for provincial tribunals, which could if necessary over-ride the diocesan tribunals, Canon Langley submitted that the autonomy of the diocese should be preserved. Mr. Rigby also spoke strongly in favour of the amendment providing that the appellate tribunal—the highest court of appeal in Australia—should not make a pronouncement on matters concerning faith without the concurrence of the bishops.

Canon Langley objected to the provincial synod being allowed to decide the canonical fitness of a candidate for a bishopric. The diocese should, he said, be free to choose its bishops. Canon Langley said that it was wrong in principle for the General Synod to determine the powers of the Primate. There was a possibility that a Primate might be empowered to walk into any diocese and do as he wished.

Canon Baglin, supporting Canon Langley, said that the proposed amendments would undermine vital principles of the Church. They objected to provincial tribunals having power to dictate to diocesan tribunals and bishops having power to "muzzle" the highest court of appeal in the Church.

Archbishop Head said that Melbourne should lead the way to unanimity. If the draft and amendments were rejected there would not be another chance to contemplate a united Church for Australia for many years. Sydney had rejected the draft, but legislation for one diocese would never produce a constitution. The Church in Australia was larger than the diocese of Melbourne, and the large view would have to be taken.

It was decided to suggest to the continuation committee that another convention be called in Sydney in view of the rejection of the draft there.

The Archbishop's Charge.

In his presidential address to the Synod of the Diocese of Melbourne, in St. Paul's Cathedral, on Monday, 5th October, the Archbishop of Melbourne (Right Rev. F. W. Head, M.C., B.D.), referred at the outset to the late King George, his life and work. "The international situation," said his Grace, "has been complicated in the last eleven months by the recrudescence of war. The League of Nations, of which the British Empire was a strong supporter, tried in vain to prevent the out-

break of hostilities between Italy and Abyssinia and, when war had begun, to mitigate its severity by striving to prevent attacks on Red Cross hospitals and the use of liquid fire and poison gas. It seems to many that the League of Nations has failed and that Signor Mussolini has, for the moment, shown that might was right. But the occupation of Abyssinia is not yet complete, and we cannot believe that right will in the end be proved to be impotent.

We grieve as Christians at the failure of the Church in Italy to check the horrors of the war against another and a weaker Christian nation or to speak out bravely on the side of the League of Nations. The work of Christian Missions in Africa has been thrown back for at least a generation by this terrible war which has shown "the Clash of Colour" at its worst.

To-day there is Civil War in Spain. Here it seems that Fascism, as exemplified in Italy, allied with the Nazism of Germany, is aiding the rebels who stand for the Monarchy and the Church, while the Socialist Government is being supported by Russia and the Communists of every country. Behind the confusion of the struggle, two facts seem to stand out clear. One is that the Government was the lawful authority in the country, as it was sent to power at the beginning of the year after a Constitutional General Election. It must be a definite act of rebellion which seeks to overthrow such a Government without having recourse first to constitutional means of resistance. The other is the cruelty of the struggle. The horrors of the battles and sieges and the cruel treatment of monks and nuns on one side and the calling in of Mohammedan Moors on the other, recall some of the worst episodes of the Middle Ages. Yet Spain has been a Christian country for over a thousand years. There is surely something seriously lacking in the type of religious education in the past which produces men on either side who can do such things. I commend to you a most interesting book on this subject, "The Other Spanish Christ: a Study in the Spiritual History of Spain and South America," by John A. Mackay. It will explain much of the present tragedy.

Proceeding, the Archbishop referred to Christianity in the totalitarian state, taking Germany and Italy as example, pointing out that there is no present danger in our country of a hostile Totalitarian State demanding that Englishmen shall fall down and worship something less than God.

Christian Education.

The Archbishop spoke at length on the great importance of Christian education, pointing out that we have too few candidates for Holy Orders coming from our Church Schools. He went on—

"Besides the education which is being given in our Church Secondary Schools, there is the question of religious education in State Schools. Here most of our clergy and some of our laymen and laywomen are doing a great work for God. But I should like it to be true that all our clergy are playing their part in this great enterprise, and I ask more of our educated men and women, who have themselves enjoyed the benefit of a religious education, to dedicate themselves to this work at least one morning every week. A Provincial Committee on Religious Education in State Schools has been formed this year to bring this subject

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Wayside Jottings.

(By a Wayfarer.)

VANITY FAIR.

JOHN BUNYAN was born in 1628, when Charles I. had been three years on the throne. He was thus just twenty-one at the time of Charles' execution, and therefore old enough to take an intelligent interest in the political events of the time; and he lived through the stirring days of the Protectorate, and through the licentious period of the Restoration, right on into the reign of James II. And among the last great public happenings that must have deeply interested him were the futile rebellion of Monmouth, and the Bloody Assize carried out by Judge Jeffreys in 1685. Three years later, in 1688, John Bunyan died.

For twelve years, from 1664 to 1676, Bunyan was imprisoned in Bedford Jail for offences under the Conventicle Act, and it was during these years that he wrote his famous book, "The Pilgrim's Progress." And though it is scarcely possible, therefore, that Judge Jeffreys could be meant by Judge Hate-good, of Vanity Fair, by whom Faithful was sentenced to death and burned, yet it is exceedingly probable that the trial of Faithful is only too true a description of many persecutions and many perversions of justice which took place, to Bunyan's knowledge, during those evil days.

Through the whole of that wonderful allegory, with its vivid descriptions of trial and conflict, there is, perhaps, no more graphic piece of writing than the experiences of Christian and Faithful in Vanity Fair, whereby Bunyan means to represent the world—the society in which we all live—as it would appear if freed from its present veneer of superficial decency, and made to appear (as, indeed, it so often has appeared) in its true light as the enemy of God, and the relentless opponent of the Church of Jesus Christ.

Now I saw in my dream, says Bunyan, that when the pilgrims were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and in that town there is kept, all the year long, a fair called Vanity Fair; and its beareth that name because all that is there sold is Vanity. And at this fair, says Bunyan, are all such merchandise sold as honours, preferments, titles, lusts and pleasures, and delights of all sorts, as well as gold and silver and the bodies and souls of men.

Now, says Bunyan, the way to the Celestial City lies right through this fair, so that they that would journey heavenward cannot avoid it. Nay, even the Prince of princes Himself, on His way to His own country, had to go through it. Yea, and Beelzebub, to whom the fair belongs, conducted Him personally through the streets of it, and showed Him all the kingdoms of the world; and offered, indeed, to make that Blessed One the chief lord of the fair if only He would do him reverence, and buy some of his vanities. But He had no mind to that merchandise, and left the fair without laying out so much as a farthing.

In this fair, says Bunyan, the pilgrims found themselves in a strange country indeed; for they differed in every way from its inhabitants. First, they were clad with such kind of rai-

ment as was diverse from the raiment of any that traded in that fair. And, secondly, their speech was different; for the pilgrims spoke naturally, and loved best, the language of Canaan; but they that kept the fair spoke and loved the language of the world.

And so the story goes on. Faithful is brought up for trial and condemnation before Lord Hate-good, and put to death; but Christian escapes, and goes on his journey.

Now all this is a parable, and there is no need for the Wayfarer to interpret it. Every reader of Bunyan can do that for himself, and, by God's grace, to his own edification. All that the Wayfarer presumes to do is to remind himself, and perhaps some others, that there is such an institution as Vanity Fair; and that every pilgrim to-day, as truly as in every previous age, has to pass through it; although in form and detail, with regard to the nature of its enticements, and to the manner in which we are tempted to purchase its wares, there are perhaps no two of us similarly situated.

Now, if anyone should do the Wayfarer so much honour as to wonder what started him off on this new track, the Wayfarer will confess that it was the contents of his daily newspaper.

To most of us the daily newspaper seems, and perhaps is, almost indispensable. Not to know what Hitler and Mussolini and Stalin are planning and doing would seem to some of us to leave a dreadful blank in our necessary knowledge. To many others it would cause terrible anxiety if they did not learn from their daily paper what chance Keen's Mustard has of winning the Epsom Salts, or whether somebody has performed the useful task of riding a motor-bike or wheeling a barrow from Brisbane to Perth in half a day less time than was taken by some other industrious young man. Others, the Wayfarer regrets to have to say, are feverishly anxious to know whether, and how far, they have gained by investing in Mr. Stevens' big gambling scheme; and another large class of readers are intensely eager to learn from the women's pages the latest fashion in bathing costumes, and how their hats should be trimmed, and at what angle they should be worn; and whether furs or black velvet will be the correct thing to wear next Christmas.

To know the chances of peace or war, in order that we may lay our anxieties before our all-wise God, and to give emphasis and added earnestness to our prayers that He will grant us "peace in our time," seems to the Wayfarer right and justifiable. But what are all the others but the wares and commodities of Vanity Fair—matters which the pilgrim can scarcely handle without danger to his spiritual life! So that the Wayfarer understands and admires (even though he does not feel able to imitate) the line taken by a good Christian friend of his who refuses to allow a daily newspaper to enter his house.

But when the Wayfarer glances over his daily newspaper, it is impossible to avoid noticing what a large space is taken up in advertisements and letterpress relating to nothing but dress—a matter that should scarcely occupy one corner of the Christian's interest; and especially is it given up to the subject of women's dress. In fact, as the pilgrim passes through Vanity Fair he will find that one of the largest sections of the fair is given

up to no other commodity; and that it results in great danger and injury to pilgrims; since, following in the footsteps of their Master, they have no choice but to go through the fair. The Wayfarer greatly admires the wisdom of the Salvation Army and of the Society of Friends (the Quakers) in prescribing a simple and modest costume for the women who join their ranks, thereby saving them from much danger and sin; and he thinks that other sections of the Christian Church would do well if, in confirmation classes and at communicants' meetings, and in Methodist class meetings, Christian pilgrims were definitely and frequently warned of the danger to the spiritual life from the attacks made in this direction by the Evil One, the lord of Vanity Fair.

One, at least, of the Sydney daily papers publishes a "Women's page," the chief purport of which is, of course, to minister to vanity; and one paper brings out a weekly "Women's supplement" for the same purpose, which (since the production must involve considerable expense, and no extra charge is made for it) must, the Wayfarer suspects, be subsidised by the leading fashion shops, with a view to stimulating the trade in this section of Vanity Fair.

How far the regular "dress" advertisements in these newspapers offend against the canons of common good taste and modesty it is for women themselves to say. But some newspapers seem to specialise in "picture show" advertisements; and then nothing seems too gross to be condoned. It is indeed a burning question whether pilgrims to the Celestial City should go to picture shows at all, for certainly the great majority of them seem to be under the control of the lord of Vanity Fair, the enemy of the Lord of the Way.

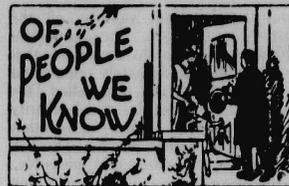
The Wayfarer cannot enlarge on the subject, but he must raise one question more. Ought Christian women to allow in the public Press descriptions to appear of what they wear at weddings and on other occasions? The Wayfarer looks on the practice as sheer vulgarity; but he constantly sees it done with respect even to women of presumably good social standing, though whether "pilgrims" or inhabitants of Vanity Fair he, of course, cannot say. Nor does he know whether their consent was asked, or whether the reporter had merely ascertained that their husbands do not carry guns. He has even seen women publicly described in print as "smart dressers," which somehow doesn't sound quite like the "language of Canaan."

It is no matter for pride or for self-gratulation that "dress" has become a necessity for the race. It is necessary only because the perversion of our best instincts has brought with it a universal tendency to sin in thought and imagination and desire. Nor should there be, with Christian women, any worldly pride that the possession of a fuller purse enables them to adorn themselves with finer clothing than their poorer sisters can afford.

Somebody looks over the Wayfarer's shoulder, and asks: "Do you mean to represent Vanity Fair as patronised only by the women?"

"No, indeed," he replies. "Nor even only by the laity." The following of the World, the Flesh, and the Devil is common to the whole unre-

(Continued on p. 10.)



The Rev. and Mrs. Dixon Hudson, of St. Alban's, Leura, N.S.W., have received cabled advice that their son, Dr. Carlyle Hudson, has secured his F.R.C.S. degree at Edinburgh University. Dr. Hudson has been doing post-graduate work abroad for two years, and will return to Australia next year.

Dr. A. M. Davidson, a Sydney Synodman and keen churchman at Christ Church, Enmore, speaking at the Health Conference in Sydney last week, supported the claim that there should be an exchange of health certificates by parties before marriage. He said that many energetic, sanguine young people, active and eager to take their place in the world were actually in the early stages of pulmonary tuberculosis, although they were completely ignorant of their condition. The exchange of medical certificates would prevent their marriage, and consequent ill-effects. There were also borderline mental cases, who should not marry. Then there were conscientious men and women who had had tuberculosis, but arrested it or were suffering from the after-effects of, for instance, scarlet fever, and were anxious to protect the partner to the marriage, to whom such a certificate would be a boon. Thirdly, such a certificate would protect one partner contracting marriage with a person who was deliberately deceiving him or her. The knowledge that a medical examination was necessary before marriage might cause young people to avoid wicked practices.

Dame Adelaide Anderson, late Principal Lady Inspector of Factories, has died at the age of 73. She was the eldest daughter of Mr. Alexander Gavin Anderson, and granddaughter of Dr. Alexander Anderson, principal of the Gymnasium of Old Aberdeen. A brilliant Girton student, she was appointed in 1892 to the staff of the Royal Commission on Labour. Two years later Mr. Asquith appointed her as one of the first women inspectors of factories. Dame Adelaide was greatly interested in China and visited that country.

The Right Rev. W. G. Hilliard, Bishop of Nelson, was in Christchurch, N.Z., on October 19 for the purpose of preaching the Synod sermon. The Bishop of Christchurch, Dr. West Watson, states: "I am glad to say that the Bishop of Nelson has most kindly accepted my invitation to come and preach our Synod sermon. I asked him to speak about the Bishop Broughton centenary in Australia. I think it will be good for us to know more of a great Bishop to whom New Zealand is indebted, and also to draw closer in sympathy to the Church in Australia."

We felicitate the most Rev. Archbishop Julius, D.D., LL.D., who lives in retirement at Christchurch, N.Z., on the attainment of his 89th birthday on October 15. He enjoys excellent health and occasionally helps his brethren in the ministry. Sir George Julius, of Sydney, is his son.

Through the heavy reduction in the funds of the Christchurch, N.Z., Cathedral Chapter, the Cathedral Grammar School in that city has had to be closed. The Rev. Gordon M. McKenzie, formerly Vicar of Taihape, became its head-master a year ago. He returns early next year to the staff of the Pro-Cathedral, Wellington, N.Z., where his work as an assistant was so greatly appreciated before he went to Taihape.

A beautiful silver Chalice and Paten have been given by Mr. W. R. Matthews for use in Holy Communion Services at All Saints' Church, in the Parochial District of Featherston, N.Z. The shape of the Chalice is the same as that of one found in Iceland, where Christianity was introduced about a century before William the Conqueror landed in England.

Canon G. F. Rushforth, who had been in retirement in the Diocese of Newcastle, passed away last week. He had served a long ministry in that Diocese, and was well-known in Maitland.

We offer our warmest felicitations to the Rev. C. C. Dunstan who on October 22 will commemorate the 60th anniversary of his ordination as Deacon in Bathurst Cathedral by Bishop Marsden on October 22, 1876. He served 19 years in the Diocese of Bathurst, the remainder of his active ministry until retirement, 3 years ago, in the Diocese of Sydney.

Mr. Ivan Menzies, of the Gilbert Sullivan Opera and a keen Oxford-Grouper, preached in St. Peter's Cathedral, Adelaide, recently. Some 1400 people were present and listened in perfect silence as he spoke for over an hour on his personal religious experience and the power of Christ in his life.

We are very sorry to learn that the Rev. L. M. Dunstan, who has been for some time at Denmark, Western Australia, and who was to take up his work as Rector of Wentworthville, near Parramatta, is laid aside in St. Luke's Hospital, Sydney. We hope for a speedy recovery.

The Rev. G. K. Moir, formerly Vicar of St. Matthew's, Brooklyn, has left New Zealand with his family for England. His future work will be in Scotland.

Through the liberality of certain donors the way has been made open for the Rev. S. Kidner, of the C.M.S., Sydney, to return to his work in Central Tanganyika. He and his family will sail in the New Year.

The passing of Lord Moynihan, one of the masters of modern surgery, is greatly mourned throughout Great Britain and beyond. A characteristic tribute to his skill is paid by Jack Hobbs, a "king of his world," as Lord Moynihan was of his own. The passage in Hobbs' "My Life Story," tells how the great cricketer was taken ill at Leeds during a Test Match in July, 1921, and was hurried off in a taxi to Sir Berkeley Moynihan's private nursing home. An emergency operation for appendicitis was performed. "The accurate diagnosis of the nature of my illness," writes Hobbs, "and his prompt action saved my life. I also feel the warmest gratitude to him for his kindness, and the consideration that he showed to my wife . . . When I was well enough to leave the nursing home he gave me his photograph with his signature, and the words 'In memory of a good innings and a great score.'"

Six memorials in St. Paul's Cathedral, Melbourne, were unveiled and dedicated by the Archbishop of Melbourne on Monday, October 5. The first was a tablet to the memory of James Moorhouse, Bishop of Melbourne from 1876 to 1886, whose efforts resulted in the building of St. Paul's Cathedral. The Archbishop then dedicated a cross which was set in a stone taken from the walls of Christ Church, Canterbury (England), and which was first dedicated by the Archbishop of Canterbury with a number of similar crosses at an Empire service in June, 1935, at Canterbury Cathedral. Set in the wall a few feet from this cross a stone from Westminster Abbey was dedicated. This stone was sent to St. Paul's Cathedral in 1934 with the good wishes of Westminster Abbey to mark the centenary of Melbourne. Near the main entrance doorway from Swanston Street, Archbishop Head dedicated a wooden cross taken from the grave of an unknown soldier in Flanders and set in the wall of the Cathedral to be a permanent memorial to all men who fell in the Great War. Finally the Archbishop unveiled a large stained glass window and dedicated a tablet in memory of Mr. Clements Langford, who was a lay canon of St. Paul's for four years, and who built the three spires of the cathedral as a gift. One of Mr. Clements Langford's sons was among those who accompanied Archbishop Head, and several men who helped to build the spires were in the congregation.

The death of Canon Penny, in Lichfield, England, has broken a link with the past. He came to the diocese of Lichfield in 1873, and passed to his rest after sixty-seven years of faithful ministry. His period of service in Lichfield diocese was broken for thirteen years, when he resigned the living of Swindon to join the Melanesian Mission. In 1895 he became Rector of Wolverhampton, and during his twenty-four years' incumbency he exercised a strong leadership in civic affairs, and he did excellent work in his parish. He was a definite High Churchman, but he was on friendly terms with all the clergy in his rural deanery, and was universally respected.

The death is announced of Canon F. J. Harris, a veteran clergyman of the Diocese of Bathurst. For many years he was in charge of Blayney, N.S.W., and at his recent retirement he went to live in Bathurst. He was an earnest and devoted pastor, diligent to a degree, and gave great support to the missionary work of the church and to the C.E.M.S. He had a friendly disposition and will be greatly missed by a large circle of friends.

The Right Rev. Dr. Chambers, Bishop of Central Tanganyika, will arrive in Australia in December next.

Mrs. Mary Bartlett, widow of Archdeacon Bartlett, formerly of Goulburn, passed away recently. Mrs. Bartlett was Miss Humphries and was born at Burwood, where she married Archdeacon Bartlett, who was rector there for some years. They were in Ipswich (Q.), and came to Goulburn about 35 years ago. Archdeacon Bartlett died in 1923. Mrs. Bartlett was held in high esteem by the returned men, and with her late husband, she was responsible for instituting an Anzac luncheon, which is a regular feature of Anzac Day in Goulburn. During the war she used to send 30 parcels every month to lonely soldiers. She was always interested in the welfare of the poor, and had always been a member of the Red Cross. The various church organisations were also indebted to her for help.

The Rev. R. W. P. Montgomery, for many years a rector in the Diocese of Sydney, passed away last week, aged 88 years. He underwent his theological training at Trinity College, Dublin. Ordained deacon in 1870, he held a number of curacies in Ireland and England and came to Australia to take up duty as missionary chaplain at Narromine in 1891. He served the Church in the Diocese of Sydney between 1899 and 1901, and then became vicar of Cressy (Diocese of Tasmania). He was appointed rector of Cudal (Diocese of Bathurst) in 1903, and in 1907 he became rector of St. John's, Wallerawang, where he remained until his retirement in 1924.

With the arrival of painted glass for the large west window, the chapel of King's College will be one of the artistic glories of Auckland and of New Zealand. The windows were planned even before the chapel building was erected 14 years ago by the old boys of the school as a memorial to their fellows who had given their lives in the Great War. Mr. Arthur L. Ward, of Ladbroke Grove, London, one of the foremost amongst English glass-painters, was appointed and the treatment and execution of the windows have been wholly his. A defined plan of subject and treatment has been strictly adhered to. Because the chapel was dedicated to Christ as "Our Invisible and Living Lord," it was decided that the windows should represent incidents in His life and teaching. All allegorical subjects and legendary saints were ruled out. There are some 40 windows in all, and the number of individual lights is nearly 70. In the sanctuary, the five points of the Incarnation are represented; over the north door is the Transfiguration and next to it is the Anzac window. Eight of the great parables are depicted in the windows on the north side of the nave, and opposite them are eight of the Gospel miracles. The large west window, now being erected represents Christ as King; and on either side, and already in place, are smaller windows representing Christ as prophet and priest.

A popular appointment at the recent Melbourne Synod was that of the new Chairman of Committees. Mr. Herbert Turner. The unanimity of the election, and the numerous congratulations offered to Mr. Turner, showed that the new Chairman has the complete confidence of the whole house. For 39 years Mr. Turner has been a member of the Synod, and has now commenced his fortieth year, and for the whole period his services to the Church have been incalculable.



STERLING
HOME PAINT
THE ECONOMICAL PAINT
DURABILITY — GUARANTEED



Modern Ritualists.

IF commonsense people in Sydney required justification for their action in rejecting in Synod certain features of the proposed Constitution they would find it in the comments of "The Church Standard."

"The Standard" has no objection to making binding what it regards as Catholic Faith and Order. It would compel the Church for all time to accept the declarations which are contained in chapter one of the Draft Constitution, with the exception of the Thirty-Nine Articles. The Bishop of New Guinea, they tell us, "publicly emphasised the anomaly of fastening upon infant native churches a confession which emanated from the theological controversies of the England of the 16th century." "Equally," adds "The Standard," "might this course prejudice the proposals of Reunion." So the creeds of the Catholic Church which emanated from the theological controversies of Alexandria and Arles may be imposed upon infant native churches, but the Thirty-Nine Articles may not. The Bishop of New Guinea is not quoted as observing that while no missionary church seeks to fasten upon infant native churches the errors condemned in the Nicene and Athanasian creeds, an active missionary church does seek to fasten upon infant native churches the errors condemned in the Thirty-Nine Articles. In our prejudice we really imagined that this was a pertinent fact in the situation. "The Standard" claims by name Canons Garney and Baker, and Revs. A. J. A. Fraser, L. Charlton, H. W. Barber, E. Cameron, O. V. Abram, and W. J. Siddens as in the prophetic succession, whose courageous and inspiring appeals for "the forward view" captured the imagination of the young people present. We think it is due to these gentlemen, who are not responsible for the position assigned to them by implication in "The Church Standard," that they should have an opportunity of stating their views. Do they regard Section 70 as providing machinery whereby a wedge may be driven between "Catholic" beliefs and the statements of the Thirty-Nine Articles? Do they advocate the repeal of the Thirty-Nine Articles or any portion of them? Do they support the view that the creeds should be made unalterably binding? We have had so much vague generalisation on this subject that it is refreshing to find "The Church Standard" publicly expressing the view that many hold, linked behind the general statement providing for the alteration of the Church's solemn declarations. As to the question of Reunion, "The Church Standard" might remember that the Thirty-Nine Articles offered no barrier to the union between the Church of England and the Norwegian Church, while the retention of the Western form of the Nicene creed did create a barrier in the way of union with the Greek churches. The Prayer Book, which is surprisingly left out of consideration by "The Standard," contains the wise words: "And in these

our doings we condemn no other nations, nor prescribe anything but to our own people only." These words may govern the exact form of our credal opinions, leaving it to determination by mutual consultation as to how far the substance of our doctrine permits inter-communion. But, for ourselves, we cannot be false to our history and our convictions, tempered, as they are, in expression by the circumstances of our history.

Now the cat is out of the bag. The weight of attack is to be directed against the Protestant and Reformed character of our Church. Thoughtful laymen will ponder the fact that bishops and priests who make these distinctions between Catholic creeds binding for all time and the standards of their own church, which they seek machinery to alter, signed the following declaration: "I assent to the Thirty-Nine Articles of religion . . . I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God." They will ponder this, and will be puzzled.

"The Church Standard" discovers an inconsistency between the objection to the interference of bishops with the determinations of the Appellate tribunal and the retention of the right of appeal, in certain cases, to the King's Courts. They speak of the latter as "an external body" indeed. In this our contemporary displays great ignorance, or else is wilfully perverse. The appellate tribunal is in itself an appeal court. It cannot on that account be charged with imposing its view as an external body on the church court of first instance. Nor can the King's Court be credited with any purpose of interference with the untrammelled judgment of the appellate tribunal. In both instances the appeal from the lower Church Court, and the proposed appeal against a decision that is alleged to contravene the declarations in chapter one, the value of the former decisions lies precisely in the fact that they are uncontrolled, and, as such, have weight. We can understand "The Church Standard's" reluctance to the prospect of a civil judicial inquiry if it bolsters its case by unmeaning arguments of this sort. If the bishops are to be the court, which our contemporary regards as unacceptable to many, let them decide. If the tribunal is to be the court, let it decide. The combination suggested retains the difficulties of both forms of procedure and nullifies the advantages. "The Church Standard" professes to stand amazed at any significance being attached to the chasuble. The Lutherans retained it; therefore, it is a Protestant vestment. We hope the wearers will note the fact.

But we turn to page fourteen and we read:—The priest's chief duty is to offer the Most Holy Sacrifice of the Eucharist, which, as I told you before, is the one great sacrifice offered by our Lord on Calvary, though under another form. Besides this great sacrifice, which the priest offers for the living and the dead, it is his duty to minister three other sacraments to his people as they need them—Baptism, Penance (or Confession), Marriage and Holy Unction (which I shall explain later on). It is rather unkind to suggest by the context referring to three other sacraments that Marriage and Holy Unction constitute only one. Having married, we have nothing to do but to die in grace. It is not surprising that a newspaper giving such teaching to children should be nervous

about the binding validity of the Thirty-Nine Articles. But advocates of this teaching might remember that the chasuble is definitely connected symbolically with it. It is called "the sacerdotal vestment by which charity is understood." And in another pontifical the words occur: "Through these garments, stole and chasuble, which I have placed on you, may you merit the fulness of eternal enduring salvation, with the lowly priests ministering for Christ, so that you may be strong gladly to seize the promised rewards." As Jewel aptly said: "Verily, M. Harding, we hate none of these things. For we know they are the creatures of God. But you have so misused them, or rather so defiled and betrayed them with your superstitions, and so have with the same mocked and deceived God's people, that we can no longer continue them without great conscience."

The Children of the Church.

A MOTION in the recent Synod of the Diocese of Sydney dealt with the inadequacy of the religious instruction in the N.S.W. State Schools, and it is well to realise what the position is. Every rector is faced with the problem of teaching in these schools a vast number of children, the majority of whom, it may be presumed, get no other religious instruction at all. Very few of them attend church or Sunday School, while the home training given by parents who neither attend church themselves nor take the trouble to send their children is hardly likely to be of very high quality.

The ratio of children who attend Sunday School or church to those who do not is by the most favourable reckoning as one to four; that is, of one thousand children in the State Schools, not more than two hundred attend the worship of God even irregularly.

It is, therefore, vital that the opportunity given in the State Schools should be well used, and that at least the three elements (prayer, praise, and instruction) should be present in every school. This paper is not intended to be an exhaustive discourse, but only to suggest experimental methods that are not impossible to carry out.

Prayer.—Many of these children have no idea of how they should act during prayer. They know how to stand when they are speaking to a teacher or the headmaster, and unless they stand respectfully and politely when prayer is being offered to Almighty God they unconsciously rank Him below their teachers. The first point is to secure proper behaviour during prayer, and if the room is so crowded that this is almost impossible, it is better to halve the class and take each half fortnightly rather than spoil the whole lesson. It is far better for the prayers to be shortened than for movement of any sort to take place. The children also should take an active part in the prayers by way of response, and also by repeating the prayer with the teacher. Thus also will their minds be stored with model prayers to guide them in later life. There are plenty of excellent prayers for children, and use should be made of them. Simple prayers for the home, for their pets, and for sick children are available.

Praise.—Hymn singing, which makes such an appeal to us all, should

also be used in a spirit of worship and praise; and so certain hymns, which should be carefully selected, will become part of their religious heritage. Half a dozen well-worn hymns would be all they knew did not the Department teach them the Christmas hymns. Few children know an Easter hymn.

I do not intend to touch on the syllabus of instruction, but rather here suggest a method by which they can be taught prayers and hymns easily. If about every month or six weeks, say, six or seven times in the year, a slip of paper, on which a prayer and a couple of hymns are printed, be distributed and left with them to bring along to each lesson, they are given some responsibility for the success of the lesson: a responsibility which I have found them glad to accept, and also they will look at the paper at odd times. My experience has been that quite a large number of them will use the prayer at night, and very often they will mount the prayer on a piece of cardboard and hang it up over their beds, and thus is found an entry into the homes for worship. My experience goes to prove that the children treasure these papers.

This is a matter that might well come under the consideration of the Diocesan Board of Education if funds were made available to print them.

As to teaching the hymns: I am unable to sing correctly, and have adopted the following method:—The new hymn is taught to the choir boys and Sunday School scholars, and then at the State School they sing the hymn slowly until the others have learned it.

Children's Church.—Another difficulty in connection with our children is that not more than 10 per cent. ever attend church services and get at all familiar with our liturgy. Ignorance of the service and a shyness of attending an unfamiliar thing is a cause—perhaps a potent one—of many people staying away from church, and the time to teach them our form of service is in childhood.

At a recent meeting, where the absence of our children from church and school was being discussed, Canon Hammond, referring to the widespread habit of Sunday picnics, suggested the possibility of a week-day "Sunday School." We all know how hard it is to staff our S.S., and it would seem to be impossible to get a staff for a week-night one; but it might be possible for the rector, with a little assistance, to run a children's church, using them to help him to carry out the details. At these services pictures should be used.

Lanterns.—The day of the still picture is by no means over, for children will gaze interestedly at them while an explanation is being given; but it is almost an impossibility to get a regular supply of good magic lantern slides for a series of services. It is now possible, however, to get episcopes at a reasonable price. The episcopes are a machine which will throw on the screen pages of a book, on which may be either printed matter or pictures. This at once makes available an unlimited number of good pictures on all subjects; and, further, any part of the Prayer Book or of the Scriptures, as well as hymns, can be shown and explained or used.

Along these lines it may be possible to reach more of our children, and certainly the experiment should be tried. But, unfortunately, it generally occurs that when the conditions are

favourable for this experiment the local churches are prevented from trying it through lack of funds. C.P.B.

Our Biggest Need.

And yet as I go about the Diocese I feel, writes the Bishop of Central Tanganyika, that our biggest need is the provision of African pastors, evangelists and teachers. We are far too young a Church for the cost of these to be borne entirely by the Africans, though this is what we are aiming at.

If 100 additional friends at home would each become responsible for one of these men to the extent of £6 a year in some areas, and £10 in others, or for the place in which they work, you would be giving a tremendous impetus to the work of God here besides freeing me from much anxiety and care. Twenty-five teachers are already supported. I know it needs the vital spark of the touch of God upon you to lead you to do this. But I still believe that there are souls amongst you susceptible to the Divine Fire and more than 100 among the Friends of Tanganyika not now helping, who could do it. The initiative must be yours if the gift is to reach us. What a new thrill in your life to have a definite teacher and his school in Africa, which is yours for Christ. Is He not worth it?

Bishop of Dornakal in Australia.

The Bishop of Dornakal, India (Dr. Azariah) is now in Australia for the Centennial Celebrations in South Australia. In an interview he said that India was undergoing a religious awakening. In the last 15 years the Christian population in his diocese had been doubled, and during the last five years there had been accessions from people of high castes all through India.

The son of a low caste convert to Christianity in Tinnevely, Dr. Azariah has had a remarkable career. He was leader of a mass movement among the low caste people of Hyderabad State and Madras Presidency which resulted in tens of thousands becoming Christians. In 1912, when 38 years of age, he was consecrated Bishop of Dornakal, and his diocese now contains 20,000 Christians, or more than any other diocese in India. Dr. Azariah plans to call on the Bishop of Gippsland (Dr. Cranwick), who worked as a missionary in his diocese 20 years ago. He will address the clergy of that diocese. The Bishop was in Sydney several years ago and found great acceptance as a speaker. He will visit Sydney on this occasion.

Dr. Azariah said that the number of Christians in India was increasing by about 10,000 annually, and last year the increase was 11,200. India as a whole was undergoing a religious awakening.

"Could I with ink the ocean fill,
Were the whole earth of parchment made,
And every single twig a quill,
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry,
Nor would the scroll contain the whole
Tho' stretched from sky to sky.

Melbourne Synod.

(Continued from p. 3.)

more definitely before our people and to make plans for providing a better response to this great call to serve the children of Victoria.

The Rev. A. T. Pidd is doing valuable work as Director of Religious Education in this Diocese, and is giving his energy to help in the task of training our boys and girls into good Churchmen and Churchwomen. The services at the Cathedral in August at the time of the Festival of the Transfiguration, were attended by hundreds of our young people, who must have caught something of the inspiration of the call to serve their Church.

Miss Tuckwell, as Diocesan Organizer of our Sunday Schools, continues to do much to raise the standard of Sunday School teaching, and by her classes and lectures and examinations for certificates has, like Miss Millson before her, given invaluable help to this department of religious education. Yet even so, there is need for more volunteers as Sunday School teachers. The work is so important and it can now be so efficiently carried out. Who will come and help us?

The observance of Sunday and the authority of Holy Scripture as securities for our Church received careful treatment, His Grace quoting Article VI.: "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith or be thought requisite or necessary to salvation." I commend to all our people the Bible Reading Fellowship notes, published monthly and obtainable at the Diocesan Book Depot. In these notes are given daily a passage of Scripture to be read, and with it a helpful and scholarly explanation. These will give us a daily Christian message to help us to meet the problems and anxieties and temptations of the day. In Australia to-day about 2000 copies a month are being circulated.

The question of the proposed Constitution of the Church in Australia was touched upon, after which followed reference to the more domestic matters of the diocese, losses among the clergy, new appointments, the Church's social organisations and schools, financial and missionary work.

Slowly but steadily the finances of the diocese were improving. At the end of 1935, for the first time since he had been Archbishop, the consolidated fund showed a credit balance. The balance, £700, was not a large amount but it was a sign that the financial corner had been rounded.

In 1929 the total receipts from the dioceses of Australia for missionary work were £68,000, and in 1935 they were £51,000. The decline was serious, and could not be allowed to continue.

A Newly Named Disease.

The Archdeacon of Warrington, England (the Ven. J. P. Baker), in the course of a visitation address to his archdeaconry, referred to the duty of the Church Council in every parish in co-operating with the incumbents in the initiation, conduct and development of Church work, both within the parish and outside.

"The clergy were said to suffer badly from a disease newly named, 'paternalism,' the anxiety to have their fingers on everything," he stated. "I am sure the charge is just, and you must save us, and in saving us, save the Church. As a vicar who has sinned grievously in his paternalism, I appeal to you, laymen, to save us from ourselves."



NEW SOUTH WALES.

Diocese of Sydney.

THE ARCHBISHOP'S LETTER.

Writing to his diocese, the Archbishop of Sydney states—

The replies from the various groups which performed the Pageant at the time of the Broughton Centenary, while generally favourable to the idea of repeating the Pageant in November, indicate that there are certain real difficulties which we have had to take into consideration. A careful survey of the situation has decided us to cancel the proposed performance, much to our regret. I would, however, like to draw the attention of the Diocese thus early to the Cathedral Festival on November 28, 29 and 30. On November 28 a dinner is to be served in the Chapter House to representatives of various parishes in the Redfern Archdeaconry. This will be followed by a concert in the Chapter House, to which invitations will be sent to members of parishes in that Archdeaconry.

On Sunday morning, November 29, Diocesan Readers will be commissioned in the Cathedral, and the Lord Wakefield Flag of the C.E.B.S. will be dedicated. In the afternoon there will be the annual parade service for the Church Scouts and Guides also in the Cathedral, and at the evening service a broadcast appeal will be made by the Secretary of the Home Mission Society.

On November 30 there will be celebrations of the Holy Communion at 8 o'clock and at 11. The Chancellor of the University will speak at 1.10 on "The Bible as Literature." In the afternoon, by arrangement with the Broadcasting Commission, a recital of sacred music will be broadcast from the Cathedral, and in the evening there will be the service for presenting the Advent Offerings to the Home Mission Society.

GOVERNOR PHILLIP.

198th Birthday Service.

A special service was held at St. Andrew's Cathedral recently to commemorate the 198th birthday of Governor Phillip.

The Archbishop of Sydney (Dr. Mowll), speaking to the text, "My heart is toward the governors of Israel, that offered themselves willingly among the people," said that no man who laboured disinterestedly, faithfully, and willingly for the benefit of his fellows, whether it be for their material or moral welfare, was unworthy of being honoured by the Christian Church, standing as it did, for the betterment of human life. In the ranks of such men, Arthur Phillip occupied no inconspicuous place.

The Archbishop then gave a short survey of Phillip's life. His character, he said, was best understood by studying him in relation to the circumstances of his time. He was a man possessed of a mind which was in many respects far beyond the generalities of the men of his day.

"We are here to-day for something more, however," he said. "We are here to confess our faith that every good and perfect gift is from above, and comes from the Father. We must seek to make the society in which we live co-operative. This will be the best service we can render to our country—the country we love, and to which we owe so much."

The Archbishop welcomed to the service the Fellows of the Royal Empire Society, the members of the Australasian Pioneers' Club, the Women's Pioneer Society, the Royal Historical Society, the University of Sydney, the Country Women's Association, the Boy Scouts and Girl Guides, and others who had assisted.

FATHER AND SON MOVEMENT.

The tenth anniversary of the Father and Son Welfare Movement in N.S.W. was celebrated at a luncheon in Sydney last week.

The Archbishop of Sydney, the Right Rev. Dr. Pilcher, the heads of the Protestant Churches, and many others were present; also Mr. P. J. L. Kenny, the director of the movement, who has just completed 40 years' service in the interests of youth.

Professor Harvey Sutton, who presided, said that, although there had been a decline in the birthrate, there had been no decline in the number of parents. That raised a problem which had to be solved, if Australia was to occupy the place it should.

The Minister for Labour and Industry (Mr. Dunningham), in the course of a speech, stated that a census of the 60,000 or 70,000 men registered for relief work in New South Wales revealed that some of them had not done any work for 10 or 11 years.

Some of these, Mr. Dunningham added, had never looked for work. He said that a census of a cross-section of the community would be taken to see to what extent unemployment was affecting the youth of the State. If the problem of the training of youth had been tackled years ago, the community would not now be faced with an army of unemployed. The Government had endeavoured to handle the youth problem in a practical way, and hoped to be able, with the co-operation of organisations and leaders of industry, to find a solution.

That many industries did not give employment except to skilled operatives was, Mr. Dunningham said, a serious handicap to untrained youth, which the Government was seeking to overcome.

"If we fail in our responsibility to the growing youth of the community, then ours will be the responsibility for the growth of Communism in this State," he added.

C.E.M.S.

National Conference.

The Triennial Conference of the Church of England Men's Society will be held at Moore College, Sydney, on 11th, 12th and 13th December. It is to be hoped that there will be large delegations of members from all the States, thus enabling the opinion of the Society to be expressed on the many matters which will be discussed. It will help the National President and his officers if men from all the States come determined to give the whole of their time and thought to the problems at this time confronting the Society in the Commonwealth. It would be well for the various States to see that their leading men attend, and in cases where expense may deter members, make arrangements to overcome the difficulty.

Diocese of Newcastle.

THE BISHOP'S LETTER.

Writing to his diocese, the Bishop states:—

For us in Newcastle the outstanding event in September has been the annual Home Mission Tea and Meeting on September 9. It was once more a very great success, and I cannot too warmly thank all the ladies who worked so hard to make it so under the direction of Mr. Williamson and his committee. I am told that nearly six hundred sat down to the very splendid tea that was provided, and there must have been many more than that at the meeting which followed. Captain Cowland and his brother officers, in the interval between Tea and Meeting, led community singing, which everyone enjoyed. And the speeches from our visitors at the meeting were a joy to hear. We ought to be most grateful to the Bishop-Coadjutor of Sydney and the Honorable H. M. Hawkins for coming from Sydney to speak to us.

On the evening of the day I write this letter I am to preside at a meeting in connection with the proposal to form a Church of England Friendly Society in Australia. It

seems to be a very widely held opinion that such a society would attract a large membership, and serve a valuable purpose. The project has attracted a great deal of interest among Churchmen in many other parts of Australia, and we are encouraged to carry it to fruition. If it is achieved, as I hope it will be, the Diocese of Newcastle will be able to claim the credit of its initiation.

The pattern of the world situation has once more altered, and the attention of the world is now mostly centred upon the devastating civil war which is raging in Spain. The issue of that terrible struggle is still in doubt, and its consequences which are likely to follow a victory by either side are not pleasant to contemplate. But I would suggest that you should beware of the statements which are put forward in some quarters that the issue is one between Christ and anti-Christ. It has certainly caused a terrible amount of anti-religious feeling, and it is probably true that the present government of Spain is predominantly anti-clerical in outlook. But Christianity has its representatives on both sides of the struggle, and in any case the attempt to repel attacks upon the Faith by force of arms is foredoomed to ultimate failure. Christ's Kingdom is not of this world, and His warning that those who take the sword shall perish by it still holds good. I have read with the profoundest regret of the suggestions made in some quarters that the insurgents in Spain should be supplied with arms and reinforcements in the name and on behalf of the cause of Christ.

Diocese of Goulburn.

THE BROUGHTON CENTENARY AT COOMA.

The Monaro parishes combined on Sunday, 4th October, to observe the Centenary of Bishop Broughton at Cooma, at the little old Church which Bishop Broughton himself began 90 years ago.

There were present the Archbishop of Sydney, the Registrar of the Sydney Diocese (Archdeacon Johnstone), the Rev. Dr. Micklem, the Bishop, the Registrar, the Archdeacon of Monaro, Canons Hirst and Edwards, the Rev. H. C. Russell, the Rev. E. M. Cutcliffe, the Rev. A. W. Harris, and the Rev. G. E. Martin.

After early celebrations of Holy Communion in Cooma, Adaminaby, Berridale and Bombala, representatives of the last three parishes joined forces with their Cooma brethren in observing the rest of the day in Cooma.

At 10.15 a Procession of cars (297 in number) left St. Paul's Church for the old Christ Church on the Myalla Road. There at 10.45 a.m. a Procession left the parking ground for the old church. Outside the old Church a Eucharist of Remembrance was celebrated by our Bishop at 11 a.m. The Cooma Band and St. Paul's Choir were responsible for the music. Dr. Micklem preached. It is estimated that there were 1500 people present. At the conclusion of the Eucharist the Bishop "reconciled" the old church, then in process of restoration to its former status from any profanation it may have suffered during the years of ruin and neglect.

Dr. Micklem in his address spoke of the work of Bishop Broughton, his particular concern for and interest in this old Church, and the ideals of his ministry and pastorate, ideals which should inspire the Church in Australia to-day.

In the afternoon another service was held at 3 p.m. The congregation numbered about 500. Again the choir and band led the singing. The Archbishop of Sydney preached. "What mean ye by these stones?" He explained for the children especially the life and work of Bishop Broughton and the particular significance of these stones of the old church for them and for the generations which are to come after them.

In the evening there was a great Thanksgiving service in St. Paul's Church. St. Paul's normally seats 250. 400 were accommodated in the church and the rest sat outside the west door. The west front and spire were flood-lit for the occasion.

The Bishop preached, "Speak ye to the Children of Israel, that they go forward." In congratulating the parish on all it had done that day, he hoped that it would make an annual pilgrimage to the old church. The offerings for the day, which amounted to £100, were devoted to the restoration of Christ Church.

OBITUARY.

The Rev. R. C. N. Kelly, M.A.

The Reverend Richard Charles Nugent Kelly died in Sydney on Sunday, 11th October, at the age of 78. He took his B.A. degree at Worcester College, Oxford, in 1881 and his M.A. in 1885. He was ordained deacon in 1881 and priest in 1882 by the Bishop of Liverpool. He was curate of Up-

holland, Lanes, 1881-1883 and of Hitchin, 1883-85. He served as Chaplain of St. Andrew's, Gothenburg from 1886 to 1890. He was incumbent of Devonport, 1890-91, St. John's, Launceston, 1891-97, and a Canon of St. David's Cathedral, Hobart, from 1895 to 1897. He then spent a few years in Victoria as incumbent of All Saints', Bendigo, 1897-1901, Rural Dean of Bendigo, 1899-1901, Incumbent of St. Paul's, Geelong, 1901 to 1903 and St. Anselm, Middle Park, 1903. Returning to Tasmania he was warden of St. Wilfrid's College and Vicar of Cressey from 1903-1908, during which years he was examining chaplain to the Bishop and Diocesan Inspector in Religious Knowledge. He was rector of Carrick 1908-11, Holy Trinity, Hobart 1911-16, on furlough 1916-18, rector of Georgetown, 1918-19, Carrick again, 1919-22. He retired then, but served in the Dioceses of Sydney, Goulburn, Tasmania and elsewhere in his retirement. He was the father of the late Maurice Kelly of the Community of the Ascension.

GAMBLING.

The Bishop, in outspoken remarks, says:—

I hope that the Church will set its face more and more against this widespread evil. Children are growing up to take the practice of gambling for granted. This is likely to have devastating results on the National life. The gambling spirit dissolves society. It sets each individual gambler to trust to luck to get what he has not earned. This desire to receive without rendering any service in return is becoming more and more widespread. We cannot build a nation with such a spirit. In the face of the forces moving in the world to-day, Australia can only be held and occupied by a united people seeking to give of their best in the nation's service. The task of the Church is to guide the nation into ways of healthy living and high loyalty. The gambling spirit is opposed to this. It is a cancer in our national life. It spoils our sport. It taints our trust one of another. I sincerely hope that the young people of to-day will steadily resist the temptation and learn to build a better world.

Diocese of Armidale.

ALL SAINTS', MOREE.

Parishioners of Moree are rejoicing in the possession of their parish church. It is a handsome brick and synthetic stone structure. The church overall is 101 feet, and the nave internally is 38 feet wide. In addition to the main church a small chapel is to be provided to accommodate from 70 to 100 worshippers. The chancel is the full width of the nave, very extensive, and provided with an ambulatory on each side. The tower is completed, and is a very prominent landmark. The upper portion is finished with open tracery in synthetic stone, with the idea of accommodating in the future a peal of bells or small carillon. The lower part accommodates the organ. A separate block of vestries is provided, connecting with the church and adjacent to the chancel. The scheme embraces an octagonal baptistry. Internally the church is lofty, and finished with open timbered roof. It is built with a clerestory, the upper walls of which are supported on 14 arches, seven on each side. The effect aimed at is a church on cathedral lines. The west end of the church still remains to be completed.

Diocese of Grafton.

CHURCH FUNDS.

Ban on Games of Chance.

Grafton Diocesan Synod, at its recent session, decided that no minister, church warden, or parochial council shall permit gambling or games of chance to raise funds for church purposes.

In the course of discussion, Archdeacon Tress (Kempsey) said that things were going on in the Church which were causing unbelievers to scoff. It was necessary for the Church to take a strong stand.

Mr. R. F. Goodger (Rappville) said that the Church should set an example in its own methods, and then perhaps it could talk about dealing with a gambling world.

VICTORIA.

Diocese of Melbourne.

CHURCH MISSIONARY SOCIETY.

TEMPLE DAY.

St. Paul's Cathedral, Melbourne, November 10th, 7.30 a.m. to 9 p.m.

The Rev. A. R. Ebbs, who for six months has been acting as Federal Commissioner for the C.M.S., writes to Victorian Churchpeople as follows:—

I ask, in the Name of the Lord, for your enthusiastic support in a great and noble

effort—to clear off the whole of the liabilities of C.M.S., amounting to £11,240, on Tuesday, November 10th. I plead with you to say with me, day by day—

It can be done!

It ought to be done!

It shall be done.

It will be an inspiring thing for the whole Church if at least 20,000 churchpeople, old and young, rich and poor, come to the Cathedral on that day to make their offerings of prayer and of gifts.

I ask my brethren the clergy, and our valued missionary leaders to be marshalling now the resources of each parish so that there may be a big concentration on the Cathedral on that day, reaching the climax of a great Victory.

We dare not mark time, nor retreat, in these challenging days.

New work must be undertaken.

Reinforcements must be sent out without delay.

The Master's Purpose of World Evangelisation must be carried on.

"Forward" and "Onward" must be our mottoes. The Master Himself is calling us to achieve a great Victory on November 10th. Let us determine then, for His honor, to gain the Victory.

Diocese of Bendigo.

ECHUCA.

The 73rd Anniversary of Christ Church, Echuca, was a red letter day in our parish life. Special services were held and the preacher was the Right Rev. Dr. M. C. James, Bishop of St. Arnaud.

A Communion Breakfast followed the early Celebration, at which 200 were present, while 108 sat down for the meal. Bishop James who was much impressed with the well-organised arrangements, delivered impressive messages throughout the festival. Another feature was the men's service at 3 p.m., when the Mayor and Councillors were present. A big Parish Birthday Party was held on the Monday evening, when the Bishop of Bendigo, Dr. Baker, was present. Over 200 were present. Mrs. Sheriff, the oldest active worker, cut the cake. The rector, Canon Nichols, thanked his staff for the efficient manner in which the festival was carried out.

Diocese of Wangaratta.

THE BISHOP'S LETTER.

Writing to his diocese several days ago, the Bishop states:—

Synod this year had a light business paper. There was, however, one resolution of practical importance, that dealing with the Constitution. We agreed to the amendments made by the Continuation Committee, but left the final decision to the Council, in order that the language might be carefully scrutinized. At the moment of writing, I do not know what Sydney, which meets this week, will do with it. If Sydney passes it, I foresee that the required number of dioceses will do so too. In any case, my part in the work is finished, except that there will be something to do when the lawyers are preparing bills for Parliament. I shall not make any further attempt to reconcile the contending views of the dioceses, as I believe that the outcome of our long discussions has been a reasonable expression of the principles for which they stand.

The discussions on marriage, on religious education, on missions, on the men's society, and other subjects, were interesting, and I hope, will be fruitful. The outstanding contribution, however, was that made by Archdeacon Lambie, on Synod Sunday, and in his lecture on Monday evening. It is not known that the Church of England in our State is doing a very great deal for the relief of distress and the recovery of the fallen. The Mission of St. James and St. John cares for orphans, for deserted children, and for those whose natural protectors cannot fulfil their duties—when necessary from birth and until they have been enabled to support themselves. It opens up a way of hope to girls who have been betrayed, to those who have sinned and are penitent, to those who have brought disease upon themselves. It helps to relieve the unemployed, and the poverty-stricken. It is ready to help under all circumstances, and without question. That need exists is the only qualification required for help to be granted.

TASMANIA.

THE BISHOP'S LETTER.

The Bishop writes:— One could wish it were possible to give an unqualified assent to the statement made in a Press article recently that modern education had made a notable contribution towards progress. Yes, but whither? It is indisputable that modern education has brought about a marvellous advance in every branch of practical and scientific knowledge. And never be-

fore have there been such opportunities for acquiring and adding to that knowledge. And as a result, there seems no limit to man's possible achievements, because of the inventive and creative power which he has gained and of which he has made full use. The world's bountiful resources are at his disposal. And yet, what a sorry plight the world is in, giving cause for general bewilderment, and almost despair for the future. What evidence is there of intelligence in the management of human affairs? To what end man's advance in scientific knowledge and his power of achievement if they are to be prostituted to the vilest use by the manufacture of poison gas, fire-bombs, and every kind of death-

S.C.E.G.S. North Sydney

An Examination will be held at the School commencing at 9 a.m. on November 26th and 27th, for the purpose of electing to certain Scholarships tenable at the School. The subjects of the examination are English, Latin, French, Arithmetic, Algebra and Geometry. Entries should reach the School not later than Thursday, November 12. Particulars and forms of entry may be obtained on application by letter to the School.

L. C. Robson, Headmaster.

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dealing instruments of war for wholesale slaughter and destruction. The piling up of armaments by nations who can no longer trust each other, the break-down of our economic system, the pressure of unjust conditions arising therefrom, and the hundred and one problems that beset the world are one and all the result of a putting aside of the true principles of Christianity.

There is reason for much self-searching as to the feebleness of the Church's witness and of its impact upon human life and conduct. If our civilization is in a deplorable state, and it undoubtedly is, may not the explanation be that Christians are losing the sense of the Church's true mission? The problem to-day is how to spiritualize the forces which are shaping the future—how to establish a social order which is in harmony with the teaching of Christ. That is the problem. And the solution—the only solution is by a return to Christ, the Way, the Truth, the Life. It is no good appealing to the world for the application of Christian principles, unless Christians can give proof that they are applying those principles to their own lives and conduct. Our religion must be more vital, more aggressive and convincing in its witness.

ST. DAVID'S CATHEDRAL, HOBART.

Arrangements are well in hand for the dedication of the Cathedral Tower, which is to take place on Sunday, the 6th December, writes the Bishop. It promises to be a memorable event in the history of the Diocese. I am glad to say that it is to meet with the sympathetic interest of the Australian Church. The Archbishops of Sydney and Melbourne, the Bishops of Gippsland, Bendigo, Riverina, St. Arnaud, Newcastle and Goulburn, and our old friend Bishop Stephen have to our extreme gratification, promised to be with us. We are to have the great help of the Archbishop of Sydney as preacher at the Dedication Service, and the Archbishop of Melbourne, Bishop of St. Arnaud, and Bishop Stephen at the other services at the Cathedral on that day. The parish churches in the city will also have the uplift of visiting Bishops as preachers. We are looking forward to a great time. Under the leadership of the Dean, several committees are already at work making the necessary arrangements.

An Energising Outlook.

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

Every day our newspapers remind us that in the world's affairs as well as in men's hearts there is the battle going on between good and evil.

We are witnessing the working out of great theories in the world. Political and economic theories among the nations which are fraught with great consequences.

Communism, Fascism and Nazism are on their trial as national ideals. They are making us all think out afresh the impact of our Christian Faith on the national life of men.

We have been hearing of late in all our church synods a great deal about "the failure of the Church" in these fields; that the Church's influence has not been felt by those who control the destinies of the nations. The Church is being challenged to lead the way to a better world, where poverty, unemployment and the like will be swept away by the application of Christian principles to economics and industry.

There is no doubt that the Church could do much more in the educating of public opinion, and by a combined action demand a better world for those who are at present

the creatures of forces over which they have no control.

We do not despair of the world. We are not defeatists in our outlook. We believe, however, that persuasion is better than force. It may be slower, but in the end preserves for man his personality and his right to independence.

We dream of a Christian Democracy, not where all rule, but where all obey the principles of Brotherhood and Goodwill.

But how is this to be brought about? That is the question. We abort the quicker methods employed by the Fascist or the Communist, with their brutality and suppression of freedom. We are as keen as anyone to see abolished all the evils of our social order.

Where the Christian Church fails is in failing to rise as a body and determine not to rest until our many crying social evils shall be swept aside.

The task to-day is to find a Christian basis for economics. To-day there is economic insecurity in a competitive system where the rule is "every man for himself and the devil take the hindmost." Can our social and economic basis of life be altered? That there will be vast changes, almost undreamed of, is certain. But is it to come by war or by Christian statesmanship?

If the Kingdom of God is to be established ON EARTH as it is in heaven, we must not be content to be individual pietists, but make our contribution to bring peace and harmony out of the present unrest. For Christians it means sacrifice—of time, money, position. It must be the way of the Cross which leads to the resurrection of the world into new life. It is right for us to love God and to worship Him. We have yet to learn to love our neighbour as ourselves.

The Church needs discipline, cleansing and renewal by the Spirit of God. To get a fresh glimpse of eternity will make us all generous in mind and heart.

To-day the greatest tragedy in the life of the Church is the fact that there seems to be so few who realise their responsibility of seeking, day by day, to bring men to Christ. An apathetic Christian is a contradiction in terms. Content to convert no one! The New Testament knows no such Christianity.

The need is not only to change a man's environment, to give him food and shelter, but to change the man himself. Christ alone brings hope, progress and true life.

Do we ever dream of an Australia loving Christ every day, as He has loved us all down the ages? But who can make this possible? Not Priests, or Pastors, or Preachers. Only the people themselves, that is, each one of them. They alone will make a true Christian Democracy.

Letters to the Editor.

MR. J. EDWIN ORR.

St. Alban's Vicarage,
Boggabilla, N.S.W.

2nd September, 1936.

I was glad to see in your issue before last a paragraph asking readers to send any information regarding the recent visit to this country of Mr. J. Edwin Orr, the Irish Evangelist. Having read all his published books, I am impressed that this young man is doing a much needed work in the cause of revival, and I personally regretted that no account

of his Australian visit appeared in the A.C.R.

In a letter which I received from him when he was in Brisbane last May, Mr. Orr says, inter alia—

"As you may have seen by the Christian press, we had an extraordinary degree of revival in the Dominion of New Zealand, which broke out at the Ngaruawahia Easter Keswick Convention. This revival spread right through the Dominion, and there has been experienced a rising tide of spiritual blessing and many debts were paid, quarrels patched up, ministers themselves being broken down in tears, and I had (personally) the joy of leading thousands of unconverted people to Christ, entirely apart from the major work of blessing for the Christians. Altogether, in five weeks, my programme gave me 100 meetings and the tour culminated in twice packing the Auckland Town Hall with 3000 people.

"A week ago I was received by the heads of the Churches in Sydney, including a representative of the Archbishop and the Presidents of the various Non-conformist denominations. There were 100 ministers present, and within an hour they, too, were broken down, confessing sin and pleading with God for revival, many of them being in tears. This meeting in Sydney was one of the most remarkable in my life, and it was followed by little local revivals in the various churches of the district.

"Last week about 150 decisions of un-saved people were recorded. This week I am in Brisbane; next week in Melbourne, then Tasmania, Adelaide, Perth, three weeks at sea and two months in South Africa."

This letter was dated 27th May, 1936, and after reading it you will readily understand my surprise on reading that you had no cognisance of his visit to Sydney!

I am also enclosing a couple of pages from the August issue of "The Keswick Quarterly" (published by the Keswick Book Depot, Melbourne), which contains further references to Mr. Orr's visit to Australia, and may be of more than passing interest to you and the readers of the A.C.R.

With kindest regards and all good wishes,
Yours sincerely in Christ's service,
HAROLD E. S. DOYLE.

Wayside Jottings.

(Continued from p. 4.)

generate human race; and in its grosser and coarser aspects belongs more to men than to women. It is because women live, as a rule, on a higher moral level than men do, that when they do let themselves fall under the rule of the lord of Vanity Fair, their fault is the more plainly seen and the more to be deplored.

May God give us all grace to withstand the temptations of the World, the Flesh, and the Devil; and with pure hearts and minds to follow Him, the only God, through Jesus Christ our Lord.

The Bush Church Aid Society for Australia and Tasmania

Your Gifts help the Society to maintain the following important works:—

- A Mail-Bag Sunday School, sending weekly lessons to 3,000 children.
- A Hostel for Children at Wilcannia, N.S.W., in which there are now 17 Children.
- A Hostel at Mungindi, N.S.W., in which there are at present 12 Children.
- Two Hospitals in the Far West of South Australia, at Penong and Ceduna.
- A Nursing Home in the Big Timbered Country of East Gippsland, Victoria.
- Mission Stations at Wilcannia, N.S.W., the N.W. Mallee, Victoria, Cann the Denmark Settlement in Western Australia.
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Organising Missioner,

Bush Church Aid Society,
Church House,
George St., Sydney.
Tel. M3164.

Victorian Secretary,
Cathedral Buildings,
Flinders Lane,
Melbourne. Tel. F5675.

The Church of England Reformed.

A Paper read before the Anglican Church League, Melbourne, by the Rev. Dr. A. Law.

Any lecturer approaching such a subject as that before you to-night must feel overwhelmed with the immensity of it, and must feel also at a loss just how far to go. For while it always is advisable for a speaker to know what to say, it is even more necessary for him to know what NOT to say.

To add to my troubles, any one of the Four Terms descriptive of the Church of England: Catholic, Apostolic, Protestant and Reformed, comprehends in its full scope, all the other three, though each stands, as you have already found, for one DISTINCTIVE characteristic of our Church, which all true members should keep in mind.

I am not yet finished with my complaints. This particular title—Reformed—involves us in so much that is Historical and Doctrinal, as to warrant, at the least, two whole separate lectures to provide anything like adequate treatment of a subject which is interesting, challenging, and vital.

I mean you to understand that our thoughts must be restricted somewhat to the more general setting of the subject matter before us, and I assume the address is rather to be couched in a popular style than to be shaped as if addressing theologians, or theological students.

Well, here we go, to make the best of a grand subject, however inadequate the treatment of it at this moment may prove to be.

A Reformed Church is Not a New Church.

This is a point on which we all should be more clear and more assertive. It is a very popular notion fostered by Roman Catholics, and some others, as well as by School Books supposed to teach History, that the Church of England began either in Henry VIII's reign, or in that of Queen Elizabeth. If it did THEN begin, undoubtedly it is NOT a Reformed Church, but a NEW Church, that you and I belong to, and it is almost waste time talking about our Lecture Title.

The more exact position has often been stated thus. If you wash your face, you have not got a new face. I prefer, at the present date, to illustrate from a Church building. We have pulled down some rotten work and erected some new additions at my parish church. Is it still St. John's, Toorak, though much more new work has been done than ever existed before? The strength, in ideal regard, of the new, is that it is linked to the old. The old takes over what is new, and the name and concept is that still of St. John's, Toorak, the same Church which was built 75 years ago.

So of the Church as an institution. The Church of England may be altered as much as you like, save and except those parts which are fundamental and pertaining to its distinctive existence, and it will have every right to be named and accepted as the same old Church of England, as founded in the Home Land in earliest time, much earlier than many people know. Of that particular and important point a little more anon, perchance. At present I wish to remind you that there are DEGREES of Reformation in Churches as in people. The vague oscillates between what is known as the Counter-Reformation movement of Rome, right up to the most modern extremism which claims to be Protestant largely because it seems to have the dubious virtue of consigning the Pope to perdition.

Also, it should be insisted that Reformations should have recurrent periods. It is one of our modern weaknesses that, whereas some people forget the past and its lessons, there are others who dwell altogether too much in the past, and who are obsessed with thoughts about the glorious Reformation of the 16th Century, quite oblivious of the crying need for a Reformation in the 20th century, and in the Church of England, and in Australia, too.

This brings our thoughts to that which is our hope and stay, that which has well been termed "THE ABIDING PRINCIPLE OF REGENERATION, even Jesus Christ Himself. The Reformers went back to the early centuries, back to the New Testament, back to Christ. We cannot otherwise trace our steps. God grant we may faithfully pursue that only safe and happy course.

Other Reformed Churches on the Continent of Europe have placed the Church of England under debt, though we think that one or other of them may have gone too far in Reformation, others not far enough in certain details. But the very same criticism applies to-day against the Church of England, which was levelled at it many years ago by Dissent-

ers, that the work of Reformation should have been carried out more thoroughly. Other people often tell us to-day that the Reformers went too far, and abolished many useful and beautiful rites and doctrines, which they now seek to reintroduce, despite the irregularity and actual illegality. Doubtless, there will be matters about which we all may differ as to whether they are beneficial or not. The more trivial ones should not divide us, nor provide cause of disagreement and division. I fear we Protestants too often make mountains out of mole hills. Let us get to work and concentrate our energies upon affairs of moment, and not fritter away our strength fighting non-essentials.

Please Note—REFORMED is chiefly concerned with the preservation of the OLD, for in religious concerns, like some faces and buildings, the older they get the more attractive they become.

WHAT IS VITAL IN the Church is exactly that which is the OLDEST.

Take the EXISTENCE of the Church of England. Reference has just been made to this early origin. Let us examine it a little. The Council of Constance, A.D. 1419 asserted what Cardinal Pole later said to Queen Mary, of unenviable fame, "Britain was the first of all countries to receive the Christian faith."

So far from the Church of England emanating from Rome, the very reverse is more probable, though this does not concern our line of thought this evening. Of the Church of England it can be safely asserted that it is the ORIGINAL Church in the Old Land. It may be legend, but it is a probable legend, that St. Joseph of Arimathea planted Church and thorn bush at Avalon. There is more than legend in support of the claim that St. Paul visited Britain. Tertullian, A.D. 200, said St. Paul went to the "furthest bounds of the West," a phrase referring to the British Isles, long before famous for Gold, Tin and Oysters. And 63 years after Augustine every Bishop in England but one was of the Celtic Church and order.

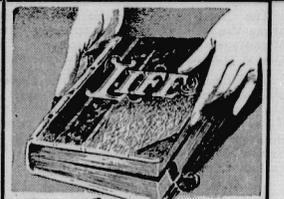
It is known that British Bishops attended the Synod of Arles in France in A.D. 314, and were too poor to pay their own travelling expenses, and so had to depend on the Imperial bounty. The English always keep their clergy poor, it seems. By the way, this very Synod rebuked certain rising Romish errors. We all should know that years before Augustine landed, there had been Columba in the island of Iona, and that also before Augustine landed, there was a Christian Queen sharing the Throne of Kent, and with her a Bishop as her private Chaplain, surely not without effect upon the minds of the men of Kent inducing them to welcome the missionary. Further, there was the regrettable incident of the Synod of the Oak, when Augustine insulted the ancient British Bishops, whose territory he was invading.

We may well imagine that there was more than humour in the British soldier who interrogated Augustine regarding difference of shaving the head, the tonsure, between Romans and British. This soldier asked Augustine if he expected the British all to wear Roman noses! And even Augustine's Romanisms were much more moderate than what came in when Lanfranc under the Conqueror usurped the See of Canterbury, and flooded England with the new Romanisms then arising. And even after all that, we must remember that Magna Carta opened with the words "THE CHURCH OF ENGLAND shall be free," and that was long before the Reformation. So whether you term it Celtic, British, Anglo-Saxon, English, or Australian, it is the same old original Church from which we of the Church of England in Australia can trace our inheritance and descent.

ANGLICAN ORDERS have been impugned, I am aware, by both Romanists and by Dissenters.

First, let me hasten to assert that what is far more important in rightful descent and status is the place and influence of the Holy Spirit. This surely can be claimed in the long and glorious story of our wonderful Church. It may be admitted that Episcopal descent traced historically through the long centuries, while it is a matter for gratitude in the assurance of the over-shadowing of the Spirit of God, is not absolutely necessary in order to prove the true descent of the Church. Episcopacy, in the accepted phrase, is rather of the "bene esse," that is for the good of the Church's life, than it is actually necessary for the existence and continuance of that life, the "esse," or being. It is good to trace the Episcopal thread down the centuries. It is better still to trace the work of the Holy Spirit as evidence of the true Church.

Let us reflect that the chief objection to Anglican Orders comes from Rome, which cannot establish the existence in her own history of the unbroken chain she demands of the Church of England, which latter Church has in reality more than one chain linking her to the Apostolic Order. We shall accept Augustine's contribution in this as in aught else, though generally much over-stated. Be-



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AMAZING RESULTS LAST YEAR

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

Baptisms during year (Adults and Children)	75,415
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sides that, we have descent through St. David the Welsh patron Saint, and through the Gallican Church of early days, leading on to Ephesus and St. John. If Rome passed out, as an imperial and universal unit, as is not at all unlikely, English Orders would not thereby be the least bit affected. Besides all this, Rome has given up sneering at what was once termed the Nag's Head Fable, which made out that at the Reformation Archbishop Parker was consecrated in a hotel of that name in an irregular fashion. His consecration was as valid as that of any Roman Bishop, and the same Church order continued unimpaired through him throughout the troubled times of Reformation.

Doctrine Remained Apostolic.

It is little to concede to Rome the possession of the truth. She has and uses the same Apostles' Creed which we say regularly in Church. But it adds force to our argument that the Church of England also always possessed the truth, which, as still is the case of Rome, was for a lesser period overlaid with

much superstition and erroneous interpretation.

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

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

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

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

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

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

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

How Was The Church Reformed?

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

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

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

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

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

"Parents' Lost Control."

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

Speaking of the moral and spiritual welfare of children, the Bishop said that so far as the Church was concerned it might seem as though they had discovered the "forgotten child" only to find that they were losing him again. About 89 per cent. of the children who passed through Sunday Schools were lost to organised religion as communicants and members when reaching manhood.

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

A Modern St. Luke in Leeds, England.

Doctor Takes Over Vicar's Duty.

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

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

A Car Parable.

Broughton Centenary.

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

The object was a hundred mile tour.

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

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

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

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

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

The Key.

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

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

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Editorial Matter to be sent to The Editor, ~~C/- St. Clement's Rectory, Marrickville, N.S.W.~~ Diocesan Church House, George Street, Sydney.

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

Editorial

St. Andrew's-tide Missionary Intercession.

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

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

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

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

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

Peace Sentimentalism.

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

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

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

Congratulations to the Canadian Church.

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