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Force and fuss are not the same.

Sidelights on the Recent Eucharistic Congress at Dublin.

Spiritual Bribery.

THE Eucharistic Congress in Dublin is over, at any rate, so far as pomp and ceremony are concerned. Reports which have reached the outside world are to the effect that never before has such a demonstration of popular enthusiasm for the Roman faith been witnessed. Ten cardinals were present in Dublin. This is the largest number which has ever gathered together outside Rome. What is the meaning of this Congress? We should like to enter into a survey of all that has happened in Ireland since the time of the French Revolution in 1789. There are astonishing phases of Irish history and of the intriguing of the Jesuits, of which the majority of English citizens are ignorant. Rome's "colonels in black" have not worked for naught. But what has been behind all the remarkable enthusiasm for Rome, the Pope, and his legate in Dublin? There has been an influence which cannot appeal to the Protestant conscience. There has been at work the motive of fear of punishment, and a desire to escape from spiritual penalties here and in Purgatory—that is, we have seen priestcraft openly exposed to the world in Dublin's streets and open spaces. Because of this Irish Eucharistic Congress, through the Roman Archbishop of Dublin, the Pope has announced that he granted to all the faithful throughout the world, in perpetuity an indulgence of ten years each time to all the faithful who shall devoutly and with contrite hearts visit the Blessed Sacrament and shall recite five pater, aves and glorias, and one pater, ave and gloria, for the Holy Father's intentions. Further, we have before us the list of special indulgences which have been the reward of all those in and about Dublin who participated in the Congress. There was a plenary indulgence for joining the final procession; plenary indulgence for receiving the Papal Blessing; seven years and seven quarantines for praying before the Blessed Sacrament exposed, and assisting at any sacred function of the programme, or assisting at any session. Other indulgences were offered to those outside the locality of the Congress. With such what we term spiritual bribery dangled before an illused people, is it any wonder Dublin has seen scenes of so-called spiritual fervour seldom before, if ever, witnessed in the history of Romanism? Prick the bubble of Purgatory and shatter the fable of indulgences, and what would remain of Roman Catholicism?

Is Rome Winning England?

Because of Liverpool's comparative nearness to Ireland, and also because the Irish daily papers are on sale each morning in Liverpool, a question which has been much debated these last few weeks is, Is Rome winning England? The swarms of priests and nuns which are to be seen, in different parts of England, together with the daily signs of Rome's penetration into our social life, would lead the superficial observer to say, "Yes; Rome is winning England." There are, however, enough data to be produced to demonstrate that at heart England is overwhelmingly Protestant. If all the alien and unnaturalised priests, monks and nuns were sent out of England, there would be a great change in the spiritual and

mental atmosphere. No; Rome is not winning England.

What is happening in England is this: there is a great deal of talk about peace and reunion; political peace and religious amity. Because of this, Englishmen are being lulled into a sense of false security, while religious leaders are hiding in seclusion, and going about in mental darkness and timidity, muttering peace, when the elements of peace are absent. While this is taking place, Roman Catholics on the one hand, and Continental Communists on the other hand, are sapping and mining at the foundations of the British Constitution. We write this advisedly. We have been present at a meeting held within easy distance of Fleet Street, London, the object of which was to consider how best to counter at home and abroad, the influence of Rome, especially as it affects England and the Empire. We were bewildered, amazed, to read the answers to invitations to join the company of the highly reputable men who are in the movement, which were received from reputed Nonconformist protagonists and Prelates of the Anglican Church—all these latter, of course, want to live in enjoyment of the fruits of Protestantism, and their hope is that Protestantism may remain supreme in this realm, but somebody else must see to it! Ye shades of the Reformers. Oh, for an hour of Cranmer, Latimer and Ridley! Let all who will, go to Oxford, and there, in the presence of the Martyrs' Memorial, start an Oxford Movement worthy of this Church and Realm!—"The Record," July 8, 1932.



Through the Prayer Book.—An exposition by Dyson Hague, D.D., Lecturer in Liturgics and Prayer Book History, Wycliffe College, Toronto. Our copy from the publishers, Messrs Longmans Green & Co., Pricer 3/6 net, London. Dr. Dyson Hague is a well-known clergyman of the Church in Canada, being Rector of the Church of the Epiphany, Toronto. Not only so, he has been for years one of the lecturers at that great Evangelical institution known as Wycliffe College, in comparison of which there is none equal to it in the Southern Hemisphere, both in size, number of students, and academic standard. The Doctor has already given us several books greatly to our liking, e.g., *The Protestantism of the Prayer Book*, *The Story of the English Prayer Book*, and *The Church of England before the Reformation*. Evidently the volume before us comprises the substance of lectures delivered to students preparing for the ministry at Wycliffe College. In the preface the author states his position. "The book is not intended to be polemical. I have striven throughout to be fair and impartial, though I am a convinced Evangelical and write from that standpoint. I trust it will be helpful and acceptable to all sorts and conditions of churchmen, and to all schools of thought." The book is an attempt at elucidation and illumination. Its object is to throw light upon the various sections of the Prayer Book from the spiritual, doctrinal and historical viewpoints. In our opinion, Dr. Hague has fulfilled his task exceedingly well. The chapters have a delightfully ordered sequence, their contents are couched in language most readable to lay folk as well as clerics. Not a section of the Prayer Book services is omitted. The volume is a mine of information. We fear it will not appeal to Anglo-Catholics, with their emphasis on sacerdotalism in its various uses. But as a book of light and leading for sober churchmen, on our Book of Common Prayer, we cordially recommend it. Clergy, Sunday School teachers, parish workers, will find it distinctly useful and valuable. It ought to be on their bookshelves. Our perusal of it has been helpful, illuminating, and altogether inspiring. We have been delighted with it.

It often costs more to avenge wrongs than to bear them.

A Paper for Church of England People

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LEADER.—The Heart of the Holy Communion.

SOUTH INDIA.—Reunion.

THE HISTORY OF THE KING'S SCHOOL.—Review.

THE CHURCH AND MODERN LIFE.

THE OXFORD MOVEMENT.—Rev. A. S. Devenish.

EDITORIAL.

Science Not So Sure!

THANKFULLY and seriously we take notice of the words spoken by Sir Alfred Ewing, formerly Vice-Chancellor of the University of Edinburgh, at a meeting of the British Association in England last week. He said, in effect, that science is now abandoning the cock-sure, all-wise attitude once adopted by its members. Indeed, it looks as if the scientist is becoming alarmed at the implications and incidences of mechanical progress as the outcome of scientific thought and experiment. "Man is ethically unprepared for so great a bounty and command of nature as has been entrusted to him before he has learned to command himself." Sir Alfred Ewing is a distinguished engineer, and wears after his name a string of degrees earned by and decorations conferred for his professional attainments. He has built many notable works, which, by technical standards, should outlast the Pyramids. But, in the process, he has been constrained to recognise the limitations of mankind. Not without some reason did so eminent a scholar as the present Bishop of Ripon (Dr. Burroughs), advocate a year or two ago, a ten years' halt in science, in order that man might sift and assimilate it, and adjust and equip himself morally and spiritually to make the best use of it. Whether we like it or not, man has broken down before the marvels of applied science and mechanics. His soul is hungry, his moral fibre loose and flaccid, as he himself is being dragged helplessly along in the train of a soulless mechanistic civilisation. The result is that man is being thrown back on religion, which is a tacit admission that science does not know everything, that man is weak and fallible, and if his life would go well, he must own allegiance to God, in whom he lives and moves and has his being. Glancing back to the vogue of Huxley and Spencer, of a generation ago, with their

gross, materialistic outlook, we cannot but welcome the teachings of the modern school of philosopher-scientists. They are telling us, after all their discoveries, that their final premise is faith, and therein we have the ultimatum of the New Testament "without faith it is impossible to please God."

Old Age Pensions.

WE hope that better counsels will prevail and that some way may be found so that old age and invalid pensions need not further be reduced. Cost of living may have come down a little, but not to the extent to warrant further reductions in these pension allowances. It is the clergy, in their frequent contacts in parochial life, with old age and invalid pensioners, who really know of their indigent conditions. Vast numbers have to pay room rent. There are clothes, and doctors' and chemists' bills, food, and sundry costs, with the result that there is no margin. In fact, it is only by a tightening process that they manage to exist. Could anything be harder than this on aged and sick folk, who ought not to be unduly worried, or made anxious. Surely the authorities can find other fields of expenditure where reduced governmental expenditure is more warranted! However, in stating this, we are not unmindful of the fact that the closest scrutiny is demanded with regard to the recipients of these pensions. Relatives, many and varied, who are quite able to support financially their connections, should be made do so. There is far too great a tendency on the part of certain people in this land to evade their responsibility. Governments are looked upon as milch cows, there to be drained by all and sundry. No country can pay its legitimate way while such a spirit prevails. And those whose business it is to get at the financial position of applicants, their relations and dependents, should exercise the most searching inquiry. But, having said this, we plead for no deduction in the case of legitimate claimants.

Low Ethical Standards.

IN presiding at the Darlinghurst Quarter Sessions, Sydney, last week, Judge Coyle said that perjury was very rife, and was committed in 50 per cent. of the cases that came before the court. "Unfortunately," said his Honor, "my experience has been this, that the sanctity of the oath in this country is no sanctity at all. People take oaths, call upon God, and then start to lie like the proverbial gas meter."

This is a very serious charge to make, and doubtless can be substan-

tiated by other judges throughout Australia. It reveals a low ethical standard, and is a sad reflection upon the life and outlook of many in the community. For our part, we make bold to state that in the inculcation of sound moral principles, our schools are much at fault. They reveal grave weaknesses. Couple with this a whole environment in which morals and high ethical principles have broken down, in which money grab, cunning and sharp practices are the vogue of the day. Can it be wondered that things are as they are? It needs to be taken to heart that the people of to-day are to a large extent the product of our schools and in many cases of our Sunday Schools. We wonder sometimes, with what depth and lasting conviction do the eternal precepts of right and wrong lay hold of people. That there are many agencies at work to-day, undermining noble and godly thinking we have no doubt. All the more reason for the forces of righteousness to be up and doing. But the teaching of civics, and art, and "do unto others as you would be done by," as cold principles, will not of itself avail. There must be teaching about God, His existence, His holiness, His righteous laws and man's accountability to Him, that "the way of the transgressor is hard," before this community of ours will become imbued with and actuated by lofty ethical standards. Then there is the home. The foundations of national glory are set there. The parental standards and practices must be all that are required, otherwise the children will largely fail in the coming days. All around there are aspects of our family and national life which give grave cause for disquiet. What will the next generation be like? Who is seeking to stem the tide? What of our much vaunted educational system? Is all well with the teaching and shepherding work of the Church?

The Wilberforce Centenary.

KNOWING the association of the great Wilberforce with the Evangelicals of one hundred years ago, it cannot but be noted with extreme interest that the month of July next year, chosen in certain quarters as the Keble or Tractarian Centenary, will also witness the Centenary of the great British decision to effect the abolition of slavery in all its forms within British possessions. This, says Lecky, was an "unwearied, unostentatious, and inglorious crusade of England against slavery," and "may probably be regarded as among the three or four perfectly virtuous acts recorded in the history of nations."

There is no doubt that the proclamation of the simple Gospel of our Lord

THE MISSIONARY SPIRIT.

The spirit with which those at home should regard the missionary work of the Church abroad is that which inspired the answer of a woman to a stranger, who, on hearing that her only son had left her to go abroad as a missionary, said, "Did you not feel his going very much?" "Yes," was her reply, "there is only one thing I should have felt more—his staying at home."

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Jesus Christ, as evidenced in the Evangelical Revival, the doctrine of conversion and the new birth as the outcome of repentance and faith in Christ and His atoning death not only altered the lives, but also the whole outlook of men upon their fellows at that time. This is clearly seen in great social and remedial issues which emanated from our Evangelical forefathers.

The British decision of 1833, which affected not less than 700,000 persons, was only secured after years of devoted service by a small band of earnest people, and the prayers, the help and the steady co-operation of the members of the Reformed Churches.

The death of Wilberforce took place on July 29, 1833, and it has been suggested in Great Britain that Church leaders leave no stone unturned to make a worthy centenary celebration,

**Patronage or Devotion.**

THE Lord Jesus is at a meal in the Pharisee's house. The story suggests a great contrast—the contrast between Patronage and Devotion. How little Patronage means very often! A Patron of some Society or Institution may lend his name to the undertaking, but is frequently even less than a sleeping partner. But devotion means so much. The Lord accepts the patronage of the Pharisee. We might find it difficult to do so. He accepts, not because He thinks much of it, or values it much, but because of the opportunity it will afford to commend, and perhaps even to rebuke. Look at the picture of Patronage this story gives. We see Patronage withholding its best. "Thou gavest me no water for my feet." "Thou gavest me no kiss." "My head with oil thou didst not anoint." That thrice repeated proof, what is it an evidence of, but the fact that Patronage does not give its best? The best are those personal touches of love and honour, which were wanting, and not the outward things the world takes notice of.

We see Patronage misunderstanding Devotion. The touch of love and gratitude is misunderstood, is taken as suggesting unholiness, unclean thoughts. She is a sinner, and that is part of her life, part of her trade! How often Patronage errs like this, cannot rise to the level of Devotion, judges by its own standards. We see Patronage has little sympathy with the fallen. It stands on one side. It sees no beauty in the action of this fallen woman, in her tears and sighs and struggles after something pure and noble.

We see Patronage has little to be grateful for. It is superior. Its debt, if any, is so small, it only needs a trifling acknowledgement. Gratitude finds no worthy place in its make-up. And Patronage is so critical. It sneers "If this man were a Prophet." "Who is this that forgiveth sins also?" Beware of a critical spirit. It so often shows the pharisaic spirit—the spirit of self-complacency and pride. Learn to walk humbly with God, and be guided with humility to serve the lowliest and most unworthy. Let us think of the sinner's Devotion. How much to commend this fallen woman's actions! Devotion in

and also refer to slavery and its abolition, on one Sunday in July, 1933.

Britain's action of 100 years ago has always been regarded as of profound historic import. Lord Rosebery said in 1896:—

"This country, when it stands before history, will stand, when all else has passed away, not by her fleets and her armies, and her commerce, but by the heroic self-denying exertions which she has made to put down this iniquitous traffic."

One thing—Evangelical Churchmen will be afforded another opportunity of recounting the story of those great days that centred round and followed the Napoleonic wars, and of the noble part played by those great men who, under God, gave us our Church Missionary Society, Bible Society, and kindred organisations.

her case, braves ridicule and criticism. What it must have cost to enter the house of that Pharisee, to face the cold reception, the look askance of self-righteousness and superiority. But she braves it all, and is deaf and blind to all that meets her in her path of lowly service. And in that service she offers her best, see that alabaster box of ointment, how precious! Her tears of penitence, her kisses of gratitude, her anointing with something far better than oil all testify that she recognises the Lord as worthy of the best. She takes too, the lowest place—she kneels at His feet, the place of penitence, not patronage. The latter sits at the head of the table, the former kneels at His feet.

Here, too, is the evidence of so much that is beautiful. She has such insight into the heart of the Lord. He will be approachable. He will not repel, not even one so sinful, so despised and spurned by others. She sees, as perhaps no one else at that table, the beauty of the character of Jesus, the beauty of holiness.

And that Devotion gets such a tender, merciful, condescending recognition from the Master. He sees the secret of all her action. Love and gratitude is behind it all. She is forgiven much and so she loves much.

Which are you offering to the Lord Jesus—Patronage or Devotion? Patronage is a common attitude towards the Lord and His Church to-day. It is a poor thing. It witnesses to a complete misunderstanding of what He is and has done for a world of sinners. Give Him your heart's Devotion, your very best.—(W.T.C.S.)

THE HOTEL BAR.

A bar to Heaven, a door to Hell,
Whoever named it, named it well.
A bar to manliness and wealth,
A door to want and broken health.
A bar to honour, pride and fame,
A door to grief, and sin, and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair.
A bar to honoured, useful life,
A door to brawling, senseless strife;
A bar to all that's good and brave,
A door to every drunkard's grave.
A bar to joys that home imparts,
A door to tears and aching hearts;
A bar to Heaven, a door to Hell,
Whoever named it, named it well.

Sydney Synod.**The Archbishop's Charge.**

IT was a very crowded Synod which greeted the Archbishop of Sydney as he rose to deliver his Charge on Tuesday, September 6, at the Third Session of the Twenty-second Synod of the Diocese. The galleries were filled with interested spectators.

Having made fitting reference to the deaths of several clergy during the year, His Grace made some pertinent remarks as to the true end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever, and that what matters most at the end of our Ministry is not any temporary popularity acquired perhaps by undue acquiescence in the short-sighted conceptions of ministerial duty held at times by many of our brethren, even by some of our Church Officers, but rather the power to have witnessed a good confession, by consistent obedience to conscience, and by earnestness in Ministry to the Souls of men, whether they will hear or whether they will forbear. Such labours, though often made difficult by the ignorance and self-opinionatedness of individuals among the flock, yet have their reward in the answer in the "forum internum" of a good conscience before God, and in the works that do follow such faithful witness. I also appeal to the laymen of the Church to uphold the hands of their Ministers as so many do, and to remember that they themselves build up the Church best by cheering on the Minister to be faithful to his own sense of spiritual responsibility as one who must give account.

The Constitution.

"As regards the Convention," the Archbishop went on, "its purpose is, as you are well aware, to endeavour to formulate a Constitution for the Church in Australia under which we can do our corporate work better than we can without it. In 1926, largely through the efforts of the late Bishop Long, Sir John Peden, and others, a Draft Constitution was formulated and remitted to the Dioceses. We in this Diocese felt that this draft so submitted contained flaws that we could not accept, and we said so. As a result, the Constitution was held up; but I believe that many Churchmen throughout Australia are glad that our action has brought about a reconsideration of the whole document. A most representative Committee, on which we had full representation, has been hard at work preparing a fresh Draft which is, in my judgment, a great improvement on its predecessor.

Current Problems.

Dealing with the financial stringency, the Archbishop said he noted with satisfaction that there was a spirit of helpfulness in the community which he was assured was justified, although wise men warned them not to be depressed if the expected improvement seemed slow. They had a lesson to learn, and now must be disciplined by it. He expressed gratification at the courage with which church people had faced the emergency. It was most encouraging to observe how the collections had been kept up, even in the poorest parishes. Churches as a whole were being attended with greater regularity, and there were evidences of a greater sensitivity to the importance of spiritual things, and to dissatisfaction with the carelessness and worldliness of other and prosperous days. He promised a cordial welcome by churchmen to the crusaders being sent out from the Church Army in England. A pioneer party would arrive next month, and the crusade would commence in February. He regretted the faintheartedness of certain parishes in giving up the maintaining of a curate. Clergy and laity should awake to a sense of their responsibilities in this regard, he said. It was shortsighted policy to seek to save expense at the cost of ministerial reinforcements which the Church needed now more than ever.

Christian Observances.

The Archbishop stated that something more than the Sunday schools were necessary to grip adolescent life, and he commended the work of the Boys' Society, Men's Society, and the Church of England Fellowship. He urged that greater attention be given to the necessity of cultivating amongst young and old a due regard to the solemnity of Sunday. Example was better than precept, and the older people should recollect the influence they exerted upon young minds in the way in which they kept Sunday. They could not afford to have Sunday secularised if they were to promote a healthy moral life amongst the rising generation.

The Archbishop again protested against Good Friday being commercially exploited by the committee of the Royal Agricultural Society, and he regretted that there was now an agitation on foot to perpetuate the Bridge

Week carnival in which Good Friday was to be included. It was regrettable that the good of the people was to be surrendered to the speculative prospects of business firms.

Deleterious Factors—the Lottery.

He further protested against the continuance of the Lottery, saying, "I commend to your careful study a most admirable paper recently issued by Dr. Radford, Bishop of Goulburn, unsparingly and scorchingly condemnatory of the Lottery. It is a most extravagant waste of the money of the people blessed by the Government. The support of the hospitals is no excuse for the corruption of the public mind. The hospitals ought to be supported, sed non tali auxilio. I welcome the scheme promoted by Mr. Love, Chairman of the Hospital Board, for a united contribution by individuals of 6d. a week. Even if the Lottery did produce an adequate return it ought to be condemned, for the health of the mind is far more important than the health of the body. It may be said that the Lottery does not touch the child mind. That is not true, "Little pitchers have long ears," and when a child hears its parents and elder brothers and sisters constantly talking of this wonderful way of getting something for nothing, its outlook on life is corrupted. It is taught covetousness. It is taught laziness. Our pioneer forefathers only built up Australia by the most unremitting toil and endurance, and the best lessons are constantly learnt in a hard school. The virulence of the taint spread by the Lottery is illustrated by sad instances in which even Churchpeople have been known to descend as low as to offer a Lottery ticket as the prize in a parochial effort. I hope that we shall use every effort to abolish this curse upon our public life. It is the way of the devil rather than the way of God. He hoped the Church would make every effort to abolish this curse upon public life.

The Cinema.

We ought also seriously to consider the effect of the Cinema upon the child mind. The Bishop of Armidale, in a recent address to our Mothers' Union, which, unfortunately, was not published in the Press at the time, though he has issued it again more recently, urged us most strongly to move in the matter. He said that education authorities testified that children were less fitted for school work after a night at the picture show. What might be made an educational force is today often an emotional menace. He pointed out that in several countries the evil was regarded as so serious that legislation had regulated the ages at which children might attend the cinema and had absolutely forbidden the presence of children in picture shows after 8 p.m. The most stringent measures are justified when the issues are so vital to the well-being of the State.

The Archbishop directed attention to the work of the Deaconsess House; and to the value of insuring Church Property with the Church of England Insurance Company of Australia. He said: "About half our parishes have insured their buildings in it, as have the Chapter of St. Andrew's Cathedral. I hope that the other parishes will follow their good example of far-sighted Churchmanship, thus securing large monies to the Church.

With these words, I commend you to God and His guiding hand.

The ordinance to place the parish of St. Barnabas, Chatswood, under Commission, was passed with a large majority, though a month is to elapse from the time the Archbishop's assent is given to it, so that conciliatory forces may get to work. The Synod spent some time on the Constitution Draft, and made a number of important and helpful amendments, which will be sent up to the Convention next month. The Synod passed into its second week. We shall write more of it in our next issue.

A Prayer for the Constitutional Convention.

(Authorised for use in the Diocese of Newcastle.)

Almighty God, without Whom nothing is strong, nothing is holy, we commend to Thy gracious guidance and protection those about to assemble in conference concerning the affairs of Thy Church. May the influence of Thy Holy Spirit be with them, enabling them to surrender themselves to Thy love and service. And grant that by Thy blessing upon their endeavours there may be given to the Church in this land a new vision and a new charity, new wisdom and fresh understanding, the revival of its brightness and the renewal of its unity; that the eternal message of Thy Son may be hailed as the good news of this new age; through Him Who maketh all things new, Jesus Christ our Lord. Amen.

C.M.S. at Work in N.S.W.**The Annual Sale of Work.**

Seldom has the Chapter House, Sydney, looked more attractive than it did on Tuesday, August 30th, when the 38th Annual Sale of Work organised by the Women's Executive of the C.M.S. in N.S.W. was successfully carried out.

The decoration of the Hall was a feature which called forth much admiration. The Egyptian tent work, with its curious designs, formed a background round the galleries, from which hung streamers of brown and gold, and chrysanthemums. The stalls were decorated with the same colours, and were well laden with most useful and attractive goods of all descriptions.

Canon Begbie opened the proceedings of the day at 12 noon, with prayer. From then on till 6 p.m. it was a busy scene, in spite of the storm which came on after lunch, the attendance was splendid.

At 3 p.m. the official opening took place, Mrs. J. C. Wright presiding. After congratulating the women on the display of goods, Mrs. Wright introduced the Lady Mayoress (Mrs. S. Walder), who, in a brief speech, referred to the work being done by missionaries, and then declared the Sale open. The Bishop Coadjutor, the Right Rev. S. J. Kirby, proposed a vote of thanks to Mrs. Walder, and spoke of the happy coincidence of the union of the civic office and the early days of Missions in Australia.

Miss Harper, Hon. Secretary of the Women's Executive, read a telegram of affectionate greetings and good wishes from Miss French, now in Adelaide, who, for so many years, had been associated with the women's work of C.M.S. At the close of the sale, it was announced that a sum of £900 would be the result.

The following parishes provided stalls, and many other kind friends sent in gifts, for which the Committee were most thankful:—

Chatswood, Dulwich Hill, Willoughby, Refreshments; Enfield, Marrickville and Summer Hill, Produce; Croaydon and Vaucluse, Toilet; Naremburn, Ryde and St. Andrew's, Wairoonga, Kitchen; Drummoyne, Haberfield, Lindfield, Hunter's Hill, Rose Bay, and Woollahra, Cakes; Ashbury Barwood, East, Campsie and Hornsby, Men's and stationery; Gladesville and St. Paul's, Wairoonga, Flowers; Glebe and Depot Workers, Sweets; League of Youth, Bags and Novelty; Missionaries, Empty; Women's Executive, Needlework, Oriental Work, Books and Calendars.

The 1932 Medical Appeal.

Extracts from the Report:—
"The 18th Annual Appeal for Medical Gifts and Money, also Christmas and School Gifts, was brought to its conclusion at the end of July, and immediately the workers set to work unpacking and sorting the gifts, which in quality were certainly the best sent in for some years past.

A band of willing workers gave up a fortnight to the work of sorting, packing, listing, nailing up, addressing and finally shipping the cases. Altogether 58 cases have been shipped, to the following fields:—China (11), India (5), Egypt and Sudan (4), Kenya (4), Tanganyika (29), Roper and Gennell (8). The actual number of cases sent this year will be larger in number than in 1931, when 52 only were sent. The Shipping Companies again are most generously carrying the goods free to the first port of call, after which there are duty and transshipping charges to be met, etc.

We find it impossible to send letters of thanks to all the parishes and friends who have so willingly contributed to the Appeal. This will be done through the Gleaner, and elsewhere. The supply of Bandages and Old Linen was greater than in any previous year, which is very gratifying, but School and other Bags were fewer. The supply of Lifebuoy Soap was much less than in previous years, which is greatly regretted.

The amount of money sent in to date for the appeal amounted to £219 16s., about 280 less than last year, but it is hoped that parishes which have not yet sent any donation to the Medical Mission Auxiliary will do so by St. Luke's Day, October 18th, when Medical Missions are specially remembered.

Doubtless the depression has affected our Medical Appeal. It is hoped that next year will see a distinct step forward. Whilst mentioning these facts, the Committee does not forget to thank God for the way in which friends have given, and for the successful conclusion of the 1932 Appeal.

If it be characteristic of a worldly man that he desecrates what is holy, it should be of the Christian to consecrate what is secular, and to recognise a present and presiding divinity in all things.—Chalmers.

WAYSIDE MUSINGS.

(By a Wayfarer.)

Miracle Cycles.

"SO another Science Congress has begun and closed," said the young lady. "Dear me, what an immense amount of learning was there disclosed. One almost begins to wonder whether much yet remains to be learned about the Universe! As to medicine and surgery—one only wonders why any people are so stupid or so obstinate as to remain uncured!"

"Yes," said another, "Solomon thought he knew a lot, but if Solomon could come to life to-day, he would watch awhile our motor-cars and our aeroplanes, exchange a few sentences by wireless with some of the leading Hebrews of New York, arrange a loan or two, and retire again to rest in his tomb on Mt. Zion."

"And as to the Queen of Sheba," said a third, "she would simply erect her wireless mast, find out King Solomon's wave length, and get her hard questions solved without leaving her palace in Ethiopia. Or, if she liked to wait a year or two, until television is perfected, she could at the same time inspect the great temple and the House of the Forest of Lebanon."

"I wonder," said a young man, "what will be the result of the conflict between Religion and Science? Will Religion hold its own, or will the Religious World have to close its Churches, and burn its Bibles, and have to confess to a great Illusion?"

"I never knew that there was such a conflict," said another "Where did you hear about it?"

"Why," said the former, "I saw a book lately by a man called Draper, entitled 'The Conflict Between Religion and Science,' so surely the conflict must exist?"

"Yes, I saw that book," said the older man. "If I remember rightly, the writer forgets to define what he means, either by the word 'Religion' or by the word 'Science.' What do you mean by them?"

"I should say," said the young man, "that Science is systematized knowledge about the universe; and Religion a belief in God and the Churches and the Bible."

"That last won't do," said the old man. "Religion must be more than Belief; and there may be religion without either Bibles or Churches. How will this do—Man's conduct as arising from his belief in God? Will you accept that as a rough definition? Thank you. Well, then, how can a man's conduct conflict with his knowledge? Things can only conflict when they are on the same plane. Perhaps your author meant a conflict between the Bible and Science."

"Yes, I daresay he did," said the other, "and I suppose you will admit that that exists. Look, for instance, at the story about Joshua commanding the Sun to stand still. Science would say that such a thing is an impossibility."

"Our Minister says the same," interposed a third. "He said in a sermon lately that that was only a bit of folk-lore, based on a bit of religious poetry in a collection of patriotic songs called the Book of Jasher. He said that a lot of the Old Testament is just unhistoric, unreliable, folk-lore; not to be regarded as serious history."

"I think," said the older man, "that your minister must belong to the Lib-

eral school, lately spoken of by the Rev. D. J. Knox, as being very liberal in giving away what isn't theirs. If your minister would read the account in Joshua more carefully, he would find that the story of Joshua's miracle is no more dependent on the quotation from the Book of Jasher, than our historical accounts of the Battle of Waterloo are dependent on Byron's Verses in Childe Harold."

"There was a sound of revelry by night."

The writer of the Book of Joshua treats it as a sober fact, and says that there was never a day like it when God hearkened to the voice of a man. The conflict here is between the writer of the book Joshua and your sceptical minister; and on the whole, I prefer to believe the sacred writer."

"But if the Sun stood still, wouldn't the universe fall to pieces?" asked the young man.

"Yes and no," said the old man. "Terrible results would no doubt happen if you or I managed to stop the Sun, or (as must be meant in this case) the Earth's revolution on its axis; so terrible, that I hope you won't attempt either. But not if God, for His all-wise purposes, chose either to bring about such an event, or (as He, no doubt, did), the appearance of it. Don't forget that we are talking of a miracle parallel with the three days' darkness in Egypt, or the three hours' darkness on Calvary. All these are related by contemporary observers. And if one reliable observer says 'I saw,' a thousand modernist ministers have no right to say, 'No you didn't.' They may try, if they like, to explain it, as long as they keep in harmony with the terms of the narrative. But they mustn't deny it."

"I saw an explanation of this miracle," said another, "in the English 'Record' lately. A clergyman wrote that the whole difficulty is caused by a mistranslation. He says that the word translated 'stood still' also means 'ceased,' and so 'ceased to shine.' He explains that the Amorites were Sun-worshippers, and when thick clouds covered the Sun, they thought that their god was angry with them, and so they fled in confusion, and Joshua won a great victory. He also says that he sent this explanation to the Regius Professor of Divinity at Cambridge, who replied that 'of course, that is the recognised interpretation.' So that really the Sun didn't stand still and there was no miracle at all."

"Very ingenious on the part of that clergyman, and of the Regius Professor," said the older man. "But unfortunately that doesn't square with the narrative. That explanation of a cloudy evening would mean a shortening, not a lengthening, of the daylight; whereas the writer clearly means us to understand that the day was miraculously lengthened in order that the Israelites might complete their victory."

"But are there not many recorded strange phenomena in connection with the sunlight?" asked another, "not miraculous?"

"Yes," said the older man. "There is a record that once on the West Coast of England some observers saw the sun set into a thick band of cloud and then, to their amazement, it rose again above the clouds, and shone for some time, until it gradually faded away; and then the real sun re-appeared, setting below the clouds. And there is a mountain in India, to the summit of which tourists are taken, that from it they may see the Sun arise in the West. Of course these are not miracles, but mere curiosities of

refraction or reflection. Whereas Joshua's is recorded to us as a miracle and therefore, nothing more can be said about it, except that it is not, as your minister said it is, a mere piece of folk-lore."

"But don't so many miracles shake your faith in the Bible?" asked one.

"There are not many miracles in the Bible," replied the older man, "and what there are fall into three well-defined cycles, and there are none between. The first was when Moses was sent to establish the theocracy. Then miracles are abundant until the people whom Moses had brought out of Egypt, are settled in Canaan. This miracle that we are considering was the last of that cycle; and there are no more for more than 540 years, when God sent Elijah and Elisha in a last effort to save the people from their idolatry and from the consequent captivity, which effort, as you know, failed. During the captivity, two miracles were granted, in order, apparently, to improve the position of God's people among their captors. Daniel was delivered from the lions, and the three faithful men from Nebuchadnezzar's furnace. After that, for another 540 years, or thereabouts, miracles ceased until Christ came to establish His new dispensation. Then, for perhaps 30 years, they were abundant; but since His death, and the deaths of His first followers, they have practically ceased unto the present day."

The Oxford Movement.

The Inside Story.

(Rev. A. S. Devenish, M.A.)

THE Oxford Movement has been idealized to such an extent, that there is great danger lest the real facts of the case be entirely lost sight of. As generally known, now, to its ardent advocates, it is almost a pure illusion. It has become a pious hallucination, an obsession, largely due to the immense influence and versatility of Newman, whose painful descent to Avernus is now almost an epic; and as interesting as Virgil or Homer. Newman's pathetic story reminds us of a famous Virgilian line:—

"Sunt lacrymae rerum et mentem mortalia tangunt."

But the time is past for playing with fire; and at any rate, some of the less pleasing facts connected with Tractarianism should be more generally known.

F. W. Newman wrote a very unpleasant book about his brother John Henry; but there is no need to refer further to this unworthy document. Prior to 1833 Newman and Whately were almost father and son, or, at any rate, teacher and pupil with mutual sympathies. Newman was the anvil on which Whately hammered out his logic books. They ended their extremely friendly intercourse, by complete estrangement. When some time later Arnold was quoted as holding certain Christian sentiments, Newman retorted, "But is he a Christian?" That admirer of Newman was a comparatively happy family may be readily admitted; but what of those who stood only on the rim of the charmed circle. It is safe to say that the Oxford Movement was the largely inter-ecene strife; and often bitter strife. But Nemesis must have her tithes of retribution. Early in the Oxford Story, the Rev. William Palmer stood out steadily and perhaps stolidly against Romanizing views, anathemas against the Reformation, and hostile and barbed criticism of the Church of England. Newman spoke of Palmer as deficient in depth; but admitted his liturgical learning. Palmer was soon lost sight of, and his place knew him no more. When Newman was thus speaking slightly of the sterling and reliable Palmer, he was saying of Froude, "Froude is one of the acutest and clearest and deepest men in the memory of man." Anything more absurd can hardly be imagined—and one might add, more false.

A little later on a breezy note, to wit, William George Ward, cut into the Movement at a sharp angle. He boasted that he knew no history; he was indeed a mathematician; but his historical shortcomings did not prevent him from bringing railing accusations against the Reformation; and there appeared to be no Michael about to

rebuke him. Somebody said that the English Church was not an establishment, for it had nothing established. Opinions of this kind were bandied about freely. Ward was argumentative, noisy, and had a certain duplicity about him. But he was a thorn in Newman's side. He tried to goad Newman on faster than he wished to go. The Ward party made it hot for those who lingered on the brink and feared to launch away. But at length, they all went Rome-wards, and their places knew no more. Ward had signed the Articles twice in a different sense each time, and advocated celibacy when engaged to be married. The humorous element in the Oxford Movement is not inconsiderable.

The Haddleigh Conference which followed the celebrated apostasy sermon by Keble, and which Froude described as a "conspiracy," brought out Newman's general attitude. He expressed himself as antagonistic to committees and boards, and even quoted Luther as showing how men who have accomplished a great work, did it long-handled. This compromising reference to Luther may not be pleasing to present day believers in Newman's comparative infallibility. However, here we have a slight cue to Newman's mind: things must go his way or not go at all. Palmer bitterly complained of this irresponsible mode of procedure and sought to remedy it, but in vain. The Tracts began, and to use the language of Company Promoters, they were well "boomed." Quite early in the Oxford Proceedings, as Newman's ideas developed, he ceased to act as secretary to the Church Missionary Society, and to be a member of the Bible Society. He became more and more isolated and self-centred. He later refused to have anything to do with Temperance Reform, and referred to this matter with acrid flippancy. His brother, F. W. Newman said he might as well be living on a different planet. When the question of the Jerusalem Bishopric came up Newman was uncompromisingly hostile and said that this proposal assisted him on to his death-bed as regards the English Church. The Martyrs Memorial at Oxford was bitterly opposed by Newmanites, and the martyrs themselves roundly abused. One is sickened with Tractarianism on reading this miserable story. When we consider what might have been, as hundreds and thousands of men and women left the church of their fathers for the chilling shades and unreal shadows of a half-hearted reception into the Roman fold, the mind grows resentful and bitter. The English Church reeled, and with indecent glee her one-time friends and servants ridiculed and mocked her. But the mischief was done; the losses were and are legion. The lingering fond thought of "what might have been" haunts the mind—a vision, a dream within a dream. Instead of a strong, powerful, united, and vigorous national church, we have the aftermath of a divided inheritance; the outcome, in large measure, of this crazy and accursed Movement.



The Rev. John Good, a devoted Clergyman of the Melbourne Diocese, passed away on August 20. He was ordained to the diaconate in 1891, and to the priesthood in 1892, and retired from active ministry in 1928. During the whole of that period he only ministered in two districts, Essendon and Carlton. He became Curate of St. Thomas's, Essendon, until 1895, when he was appointed to the charge of Christ Church, North Essendon, from whence he went to St. Jude's, Carlton, in the year 1902, where he laboured faithfully for twenty-six years. His name is a household word in Carlton and the surrounding areas, where his zeal as a pastor was evidenced for such a long period. In and out amongst his people, ministering to their needs with sympathy and love, and with him there was no distinction, no respect of persons; he never spared himself in fulfilling the duties of his office.

"Four years ago, in England, before he left for Africa, Mr. W. B. Tripe, a graduate of Oxford University, who is now administering officer and district manager in Tanganyika, was given a letter of introduction to the Bishop of Tanganyika (Dr. Chambers). Mr. Tripe placed the letter in his pocket and did not give it another thought until a year ago. While he was camped in the wilds of Africa, 200 miles, as he thought, from

the nearest white man, a grubby man, stricken with fever, and with clothing tattered, stumbled into the camp in an exhausted state. When he recovered sufficiently to speak he told Mr. Tripe he was the Bishop of Tanganyika. Five days later Dr. Chambers was well again."—St. Arnaud Diocesan Magazine.

Lord Chelmsford has been elected to succeed Dr. F. W. Pember as Warden of All Souls' College, Oxford. Dr. Pember's voluntary retirement on reaching the age of 70 was announced last month. The new Warden, who is 63 years of age, was educated at Winchester and Magdalen. He was captain of the University Cricket XI in 1890, and obtained a First Class in Law. He was a Fellow of All Souls' from 1892 to 1899, and was re-elected in 1929. Lord Chelmsford was Governor of Queensland (1905-1909), and of New South Wales (1909-1913). He was Viceroy of India from 1916 to 1921, and served as First Lord of the Admiralty in Mr. Macdonald's first Administration in 1924.

Mr. J. A. Fitzmaurice, who has resigned his position as Superintendent of St. Luke's Sunday School, Vermont, has a fine record as a church worker. He has been a Sunday School teacher for nearly 50 years, having begun at St. Barnabas', South Melbourne. For the greater part of that time he has been an honorary lay reader. He has also been churchwarden, secretary and treasurer of St. Luke's and a member of the Anglican Synod. On Tuesday evening, August 23, at a gathering in St. Luke's Parish Hall, he was presented with a travelling rug and a photograph of the interior of St. Paul's Cathedral; while an enlarged photograph of himself was hung in the parish hall.

The death of Mr. Louis Lepastrier, of Chatswood, N.S.W., removes an earnest and devoted Churchman from the ranks of St. Paul's Parish. For years he had been a zealous Synodman and a faithful committee-man of the C.M.S. and Home Mission Society. He was connected for a long time with our Australian Church Record as business manager, but failing health several years ago caused him to relinquish this work. No more humble-minded follower of the Saviour could have been. He was devoted to Evangelical principles; and world-wide missionary work had no more ardent supporter. We offer our affectionate sympathy to his relatives.

To mark the completion by Archdeacon D. J. Davies, of 21 years' service as principal of Moore Theological College, Sydney, former students assembled on September 8, at the College, to make him a presentation. Canon W. J. Cakelbread, Rector of St. Jude's, Randwick, presided. After a number of former students. In responding, the principal, a clock was presented to the Archdeacon and Mrs. Davies on behalf of about 46 former students. In responding, the principal said that he liked to think that he and his old students were one big family. He wanted Moore College to be a centre of brotherly spirit and of spiritual power.

We notice with pleasure that the chairman of the business committee of our Australian Church Record, Mr. W. G. Acocks, has again been elected president of the N.S.W. Royal Society for the Prevention of Cruelty to Animals. At the annual gathering, held recently, Mr. Acocks referred to his visit to England last year, and said that he had visited a number of similar institutions during that visit; and had found that the work being done in the State of N.S.W. was of a more comprehensive nature.

The Rev. J. C. W. Brown, who went to Oxford under the terms of the Lucas-Tooth Travelling Scholarship in 1930, has graduated in the degree of B.D. with honours. Mr. Brown, who was ordained priest last year by the Bishop of Oxford, has since been acting as curate of St. Barnabas' Church, Whitney. He is returning to Australia by the "Nestor," due in Melbourne on

September 25. Prior to leaving for England Mr. Brown was assistant at St. George's, Malvern.

We are happy to publish in this issue a review of the Rev. S. M. Johnstone's History of the King's School, by Dr. Mackness, a graduate in Arts of Sydney University, and a Doctor of Literature of Melbourne University. His two large volumes on Captain Bligh and his volume on "Inspiration Teaching," both published by Methuens, of London, have won wide recognition. Dr. Mackness is lecturer in English at the Teachers' College, University of Sydney.

The Rev. J. F. G. Huthnance, lately locum tenens of St. Barnabas', Mill Hill, Waverley, has been appointed rector of that parish. It will be remembered that Mr. Huthnance led the pioneer party to the C.M.S. Roper River Station over 20 years ago. Subsequently he served in the Diocese of Grafton and proceeded thence overseas as a Chaplain of the A.F.F.

Mrs. Elizabeth Mary Ann Murphy, who died on Sunday, August 21, at her residence, Johnston Street, Annandale, formerly resided on the Clarence River, where she associated herself with Red Cross work. She was a zealous worker for St. Aidan's Church, Annandale, and an active member of the Mothers' Union.

The Bishop of Carpentaria has telegraphed to the A.B.M., Sydney, the sad news of the death of Miss Mary Earl, of the Mitchell River Mission. Miss Earl was visiting Thursday Island at the time. The cause of her death was tetanus. To her parents, who live at Lakemba, Sydney, and to the Board we extend our deepest sympathy.

After an absence of several months from Australia, visiting the various mission stations in the Diocese of Central Tanganyika, the Rev. R. J. Hewitt will reach Sydney on September 22. He has had unique opportunity of seeing the work in that African Missionary Diocese, and is bringing with him many striking pictures.

It is interesting to note that Admiral Sir George King, who was Admiral of the Australian Squadron some years ago, has been elected President of the Protestant Truth Society of London.

The Bishop of New Guinea, the Right Rev. Dr. Newton, is expected in Sydney on September 14, and will later address meetings on behalf of the Australian Board of Missions.

The clergy and laity of Sydney Diocese entertained the Bishop Goadjuitor of Sydney at a luncheon last Friday. The Archbishop presided and occasion was taken to present him with an episcopal ring.

Dame Sybil Thorndike and Mr. Lewis Casson, who are now in Sydney, will visit the Church of England Grammar School, North Sydney, on September 22, and will speak to the Literary Society.

Sunday Observance.

From many pulpits on Sunday last, in Sydney, Sunday Observance was preached; and it was noticeable how many preachers introduced into their preaching that passage from Romans xiv. 6: "He that regardeth not the day to the Lord, he doth not regard it."

This just emphasises a remark made some time ago in our columns, that while the Revised Version is entirely objectionable for public use, being rather a transliteration than a translation, and a shocking attempt to transfer Greek tenses into English composition. Yet it ought to be well known to every minister; to save him from falling into such errors as the above.

The words quoted above are rightly omitted from the Revised Version, but on Sunday last, they were widely quoted as a license for Sunday desecration.

SEVAG

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"He is truly great that is great in charity."
—Thomas A' Kempis.

"The greatest of these is charity."—St. Paul.

SEPTEMBER.

18th—17th Sunday after Trinity.—Dr. Johnson born, 1709. Royal Visitation of Monasteries, 1535.

19th—Battle of Poitiers, 1356.

20th—Victor Emmanuel's army entered Rome, 1870. Delhi fell in Indian Mutiny, 1857.

21st—St. Matthew, Ember Day, also Friday and Saturday.

23rd—Jewish New Year (5692). First bishop of Spanish Reformed Church consecrated, 1894, by Bishop Plunkett, of Dublin.

25th—18th Sunday after Trinity.

26th—Lucknow relieved, 1857. St. Cyprian of Carthage, who opposed the growing claims of the Pope, was beheaded by Galerius, Pagan Emperor, 258 A.D.

27th—The first railway, Darlington and Stockton railway, opened, 1825.

29th—St. Michael and All Angels.

30th—Fall of Damascus, 1918. Jerome, a great teacher, who lived in a cave in Bethlehem to get "atmosphere" for translating the Scriptures, born, 346 A.D.

OCTOBER.

2nd—19th Sunday after Trinity. Bill of rights, 1689, passed to ensure safety of English subjects prejudiced under Roman dominance of James II.

4th—Lord Tennyson died, 1892.

6th—Tyndale burned, 1536.

6th—Next issue of this paper



The Heart of the Holy Communion.

WHAT is the very heart of the Holy Communion. What lies at the very centre of its use? What is its distinctive feature? What is the one thing that makes it what it is, the one thing which, if taken away, would destroy its whole significance? The answer is simple. The Holy Communion is a Sacrament of our Redemption. It has to do with the redemption of the human soul. It centres round the death of Christ, and the consequences of that Death for human lives. It points to the Cross, and the meaning of that Cross for sin-stained Humanity. I know it is sometimes called "the highest act of Christian worship." Undoubtedly it is an act of worship. Whether it is "the highest" is open to question. Worship is our attitude to God. And our attitude to God hardly ought to admit of grades. All worship ought to be the highest. Again, the Holy Communion is often called "a means of grace." And most certainly it is that. And if it doesn't result in the strengthening and refreshing of our souls, then our Communion has not been to us all that it was intended to be. But the Holy Communion is more than an "act of worship," more than a "means of grace." Neither of these gives us its central meaning, the one great reason why it was instituted. Above all, and first of all, and most important of all, it deals with the sins of which we are so sadly conscious. It assures us of their pardon,

that they have been atoned for, put out of the way, their penalty paid, their consequences met. In the Holy Communion we touch Christ—that is, of course, by faith. But we touch Christ as He presents Himself to us under a certain aspect. Not the risen Christ, or the glorified Christ, at least not primarily under these aspects! But primarily under the aspect of His death. It is the Broken Body and the Poured-out Blood that are brought before us in symbolic form. That is, Christ on the Cross, the crucified Christ. Christ dying for our sins. This point is being gradually edged out of present day teaching on the Holy Communion. Most present day teaching centres round the Risen and Glorified Christ, imparting His life and His grace to believing worshippers. I suppose the real reason for this is to be found in the modern dislike of the doctrine of sin, and the need for the Atonement. Sin, and salvation from its guilt and penalty, are not popular subjects these days. Sin is being explained in a different way to what the Bible does. How seldom you hear a sermon these days, on the right-down sinfulness of sin, and its terrible and eternal consequences in human lives! And for this reason the Atonement has lost the commanding place it once had in our pulpits. How seldom you hear a sermon on the Atonement! Plenty of sermons on an atonement of a sort, an atonement conjured up out of the preacher's own mind, but not the atonement of St. Paul with its terrific emphasis on Christ as the sin-bearer! No wonder the Church is losing ground, its members drifting away, either to indifference, or to weird cults of different kinds! The Church is not seeking to meet Man's deepest need. She is not using one of the most powerful weapons she possesses—an appeal to sin-stained consciences, and the way of cleansing and peace. And the doctrine of the Holy Communion has followed the leading of present day Theology. It is putting the emphasis on the wrong place. Christ put the emphasis on His death—"This is My Body, which is given for you" (not only to you). "This is My Blood, which is shed for many for the remission of sins." St. Paul does the same. "As often as ye eat this Bread and drink this Cup, ye do shew the Lord's Death" (His death, not His life; His crucifixion, not His Resurrection). The Death of Christ is the central point of the Holy Communion. Not that it is a dead Christ whom we go to meet, before Whom we kneel. Quite the opposite, it is the Christ who was dead, but is alive for evermore, it is the risen and glorified Christ, Who is present in the Holy Communion to meet us and bless us. But the great gift He has to bestow is the blessing that His death has won for us. The hands that hold the gift are pierced hands. It is the Broken Bread that we eat, representing the Broken Body, and the Redemption that that Broken Body procured for us. It is Poured-out Wine that we drink, representing the Poured-out Blood and the cleansing from sin that that Poured-out Blood has procured. Not that the Broken Bread and Poured-out wine convey in themselves the blessing that we seek. We put no faith in the consecrated Bread and Wine. They have no efficacy in themselves. Neither has efficacy been put into them by any words of Consecration. All efficacy resides in Christ, and in Christ alone. They are still only Bread and Wine, consecrated, it is true, but only consecrated or set apart to a Holy use and purpose—to be the outward and material symbols of an inward and spiritual reality. But we put our faith in Christ—Who stands at the back of the symbols,

Who gives to the believing soul the blessing which the symbols represent, Who gives to the believing soul the forgiveness and the cleansing which His Broken Body and Poured-out Blood have purchased for us. It is here that we touch the very heart of the Holy Communion, because we are touching the very heart of Christ Himself, as that heart reveals itself in the love that for our sake, gave itself to death upon the Cross.

South India Union.

Another Meeting of the Joint Committee.

The Bishop of Dornakal (Dr. V. S. Azariah), sends to the Church of England Newspaper, London, the following account of the recent meeting of the Joint Committee on Union in South India.

The Joint Committee on Union have once again met. It was in an atmosphere of controversy and tension that the members came together in Bangalore, an atmosphere created by the unfortunate discussions raised in different quarters on the subject of Intercommunion. The Episcopal Synod, at its last session, passed a minute on this subject for the guidance of its delegates on the Union Committee. It will be remembered that this minute was the result of a request that came from both the General Assembly of the S.I.U.C., and the provincial Synod of the Wesleyan Methodist Church. The Anglican members of the Joint Committee were not clear what their duty was in this matter, and felt that in any case they could not agree to any Intercommunion, general or restricted, without the knowledge and consent of the General Council of the Church of India, Burma and Ceylon.

The subject, however, was not brought before the whole General Council, but was left to the decision of the Episcopal Synod, as it was clearly a matter of ecclesiastical discipline and order. The resolution on Intercommunion was the result of this reference, and it was reported in these columns at that time.

Memorable Fellowship.

So we met, though somewhat chastened and humbled at the thought of the unfortunate controversy that had been raised by people who could never imagine the local situation, and to whom the rule of the law knows of no exception in matters of the Spirit. The result has abundantly justified our action. The fellowship enjoyed by the members was indeed memorable. The Holy Communion was celebrated as the opening worship of each day's session. Many took part each day, and were through it drawn nearer to the Lord, and nearer to one another. Even to those who did not take any share in the Communion, the experience was unique.

The first day was devoted to a retreat, conducted by the Bishop of Nasik. The message given by the Bishop was such that the Committee unanimously decided to issue to the uniting Churches a call to prepare themselves for the coming union by penitence, faith and prayer. The message has been issued, and a Day of Prayer proposed. May we hope that our friends abroad who have shown their sympathy with this movement will also join with us in prayer and intercession, on Sunday, August 21st, when the whole Church in South India will seek to draw near to God for this purpose?

The Committee then devoted three days to a discussion of those points in

the proposed scheme of which a reconsideration or revision had been asked for, either by the uniting Churches, or the Home Boards behind them. In most cases the Committee was able to re-draft or revise phrases or notes in the Scheme, to the satisfaction of all. The more important of the changes were few. I restrict myself to a few only, in which your readers may be particularly interested.

Teaching Office of the Bishops.

1. In response to the General Council of the Church of India, it was agreed that "the Constitution should provide that the teaching office of the Bishops should be declared to include the making of statements concerning the application of the faith of the Church to current problems, both in the exercise of their ministry in their separate dioceses, and as a body in public statements, which might be issued from time to time, after consultation with representatives of the presbyters and laity, in accordance with rules laid down by the Synod, no such statements having mandatory force in the Church." The matter was remitted to the Committee set up for drafting the Constitution.

2. The General Council had asked that it should be stated that it is one of the special functions of presbyters "to declare God's message of pardon to penitent sinners." This was accepted.

3. The General Council had desired that the statement recommended by the Lambeth Conference explaining the attitude of the Anglican Church with regard to Confirmation should be included in the Basis of Union. The Committee agreed to this inclusion.

Removal of the 30 Years' Rule.

4. In view of difficulties that might be experienced in obtaining Missionaries from abroad for service in the Church in South India, and of the possibility of other Churches coming into the union, whose Missionaries might require similar treatment, the S.I.U. Church had desired the removal of the Thirty Years' Rule, whereby all cases of exception to an Episcopally ordained ministry arising from this cause, should be decided by the United Church itself.

5. Both the Wesleyan Synod and the S.I.U.C. had desired that not only at the inaugural consecration, but also at all subsequent consecrations of Bishops, presbyters should take part in the laying on of hands, together with the three Bishops required for a valid consecration. It was noted that not all Dioceses would desire such an arrangement, and that only where desired such a provision might be agreed to on the precedent of the Church of Sweden.

Practical Aspects.

All the points urged by the authorities of the uniting Churches being thus satisfactorily disposed of, the Committee devoted a whole afternoon to a preliminary discussion of the practical aspects of the union. Some of the questions that had to be considered were these:—How should the whole of South India be divided up into Dioceses? Should the Dioceses be large or small? Should the Church or the Diocese take over all the financial administration for the missionary, educational, and pastoral work of the area? How could the new Dioceses be related to the existing Anglican Dioceses? These problems were faced in open and frank discussion. The agreement reached is embodied in these Resolutions:—

(i) That there should be from ten to twelve dioceses, possibly with assistant Bishops in some cases.

(ii) That the Church in each diocese should aim at taking full responsibility ultimately for the whole of the Christian work in the diocese, but that initially the existing systems of Mission and other administration should remain as they are, with such changes only as are required by the union and by the formation of the dioceses, provided that, where Missionary Societies desire, they may at once enter into relations with the dioceses and their Councils.

(iii) That the administrative bodies other than Diocesan ones which will function in the early stages should be co-ordinated together, and related to the dioceses in some way.

(iv) That in the formation of dioceses, it is desirable that, where feasible, a diocese should contain congregations of not less than two of the three uniting Churches.

We thank God for the atmosphere of spiritual earnestness and fellowship vouchsafed to us during these days. The deliberations have brought the members closer to each other than ever before; and they have gone back to their stations with the conviction that God is leading them, and they ought now to work heartily for the consummation of union in the near future. One member in charge of a large missionary district, and who has so far had many doubts concerning the negotiations, said at the close of the last meeting: "I am going back a thoroughly converted unionist." We have reason to believe that many another has returned with a similar conviction. We ask our friends to rejoice with us, and help us with their continued prayers.

The History of the King's School, Parramatta.

By the Rev. S. M. Johnstone, M.A., F.R.H.S., with Foreword by the Rev. A. T. P. Williams, D.D., Headmaster of Winchester College, England, published by the Council of The King's School in conjunction with the Old Boys' Union.

(Review by George Mackaness, M.A., D.Litt.)

The history of Parramatta, and that of The King's School, are almost synonymous, for, since 1832, "King's" has stood for all that was best and is best in the educational, religious, and social life of the oldest town but one in Australia. With the publication of this elaborate Memorial Volume, the Rev. S. M. Johnstone, Rector of St. John's old historical Church, Parramatta, has not only written the finest and most complete record of any educational institution yet issued in the Commonwealth, but has conferred a material benefit, first upon the School, and its present and past pupils, and secondly, upon all those who, in increasing numbers, are taking a lively interest in Australian history. The work itself is scholarly, readable, authentically documented with explanatory footnotes, and excellently illustrated by reproductions of contemporary and modern portraits and photographs. Old boys, too, will find matter of much interest in the comparative tables, lists of old boys, and sporting records, which occupy much space in the latter part of the book.

The plan of treatment adopted by Mr. Johnstone is a logically sound one. His chapters follow, in general, the successive occupants of the headmastership, but he does much more than chronicle the details of each reign, for he attempts to associate the history of the school itself with that of secondary education generally in New South Wales, and we believe that he succeeds in his purpose. Much of the interest of the book lies in the fine por-

traits of the Headmasters, who, from Forrest to Baker, have held the reins of the school. Thomas Carlyle once said that "the history of what man has accomplished in this world is, at bottom, the History of the Great Men who have worked there." Recognising the truth of this dictum, Mr. Johnstone has incorporated in his volume most valuable biographical studies, not only of the Headmasters, but of many of the old boys, and others, who have contributed so largely to the building of that great structure which we know as "King's."

Even though the author expresses his regret that, for the past half century of its history, the records of the school were either non-existent, or ill-kept, we are satisfied that his research has been so thorough that little more information can be gleaned, though we feel, as was said of the diarist, John Evelyn, that at times he knows far more than he communicates. One wonders too, why he was compelled to remark in his Preface, that "in view of certain circumstances—about which there is no need to trouble the reader—I specifically accept responsibility, not only for the compilation, but for the inclusion of the comparative tables which are found in the latter part of the book."

Historically, some of the most valuable parts of the treatise are those in which the author traces the foundation and early struggles of The King's School, the rivalry of Dr. Lang, with his Australian College, and the hostility only too apparent, of Archdeacon, afterwards Bishop Broughton, Mr. Johnstone, however, has enlivened the tediousness of his narrative by many interesting and humorous sidelights on the life of the early scholars of The King's School. Some of the most illuminating are those drawn from Hassall's "In Old Australia." The Rev. William Hassall, although not one of the first "twelve disciples" of the School, entered in April, 1932, so that his reminiscences have the virtue of the earliest associations with the school. Here is just one taste from Mr. Johnstone's abridgment of Hassall's narrative:—

"The school opened at seven o'clock in the morning, and closed at nine in the evening, 'but morning, noon and night,' says Hassall, 'we had to learn the everlasting Eton Latin Grammar—parrot-like, as we learnt the Church Catechism. . . . The food was plain, and plentiful, but potential in giving the small boys the appearance of 'pody calves.' Breakfast consisted of dry bread, washed down—and it needed a lot of washing down—with quantities of green tea, served in huge basins, each of about a quart's capacity, 'two or three basinfuls were considered necessary to wash down the dry bread.' Dinner consisted of a daily alternation of roast and boiled beef, with a break occasionally in favour of mutton. The puddings were of the order 'duff,' with lumps of suet an inch in diameter, 'and not very nice, either.' . . . The boys wore a kind of uniform, even in those days. The suit was generally made of blue cloth, the jackets being short. The 'small boys' had their 'pantaloon' buttoned over their jackets. The caps worn had small leather peaks, and large crowns, with a cane around them, the pleats being drawn into the centre to a button; but there were exceptions—the boy with the one-piece suit of brown holland with buttons only at the neck and waist; the boys who wore holland pinafores over their suits, no doubt to keep them clean. . . . The older boys wore what were called 'black billies', the usual beaver or silk hat."

(Continued on page 10.)



NEW SOUTH WALES. Diocese of Sydney.

DEACONESS INSTITUTION ANNUAL MEETING.

The Archbishop of Sydney (Dr. Wright) raised the work of the Church of England Deaconess Institution at the annual meeting held last week. "Continue, persevere in the work you have begun," he said to members of the institution.

During the past year, he said, the institution had done wonderful work, in spite of depleted finances. The need for the institution was greater during adversity than at any other time, and the sisters, by their gentleness, tact, and sympathy had helped many families.

Miss A. M. L. Gillespie, head deaconess, said they endeavoured always to work quietly and effectively. The number of students at the institution had fallen since the Church Missionary Society and the Bush Church Aid Society had decided not to send any new students, because of financial stringency, but it was hoped that this difficulty would soon be overcome.

The annual report mentioned that approximately 180 Protestant girls had passed through the Children's Court, and had received help from Deaconess Edith Lowenstein. The sisters were also kept busy visiting homes in the suburbs. During the year 167 patients had been admitted to the Home of Peace. Of these 131 had died, and 35 had been discharged.

ST. JOHN'S, ASHFIELD.

Wanton destruction and vandalism were perpetrated in St. John's Churchyard, Ashfield, a few days ago. Much of the good work which had resulted from the intensive scheme for the preservation and improvement of the cemetery that was then being carried out, was destroyed. The cemetery committee is now making an effort to raise sufficient funds to repair the damage.

ST. ANNE'S, RYDE.

106th Anniversary Services.

St. Anne's Church, Ryde, was crowded at four services held on Sunday, August 28, to commemorate the 106th anniversary of the completion and opening of the church, and the 134th anniversary of the first Christian service held at Ryde.

The morning service was attended by representatives of many of the pioneer families of the district, and by representatives of the Commonwealth and State Governments, and the Mayor and aldermen of the Ryde Council. One of the lessons was read by the Chief Justice (Sir Philip Street), who was accompanied by Lady Street. The preacher was the Right Rev. S. J. Kirkby, Bishop Coadjutor of Sydney. At the evening service, the preacher was the Rev. Canon W. G. Hilliard, headmaster of Trinity Grammar School. Amplifiers were installed, and many people who were unable to find room in the church listened to the morning service as they stood in the historic churchyard. A feature of the services was the singing of a choir of 50 persons, directed by the organist, Mr. Robert G. Moon.

In his sermon, Bishop Kirkby said that the people who had built St. Anne's, and the

minister who preached the first sermon in the district, evidently did not consider they were doing great works. So far as was known, the builders of St. Anne's had not taken the trouble to mark a foundation-stone recording the event. But the men who had set the church on the hill at Ryde were there to bear witness to God's name, and they recognised the truth of His teaching.

ST. MARK'S, DARLING POINT.

Treading the Path of the Founders.

As part of the commemoration of the 84th anniversary of the laying of the foundation-stone of St. Mark's Church, Darling Point, a procession was held, in which about 150 people took part, from Mona Lane up Mona Road to the steps of the church.

The object of the procession was to tread the path that the early pioneers trod on September 4, 1848. Starting at 9.45 a.m., the procession, headed by the cross bearer and choir of St. Mark's, together with a company of the 1st Edgecliff Scouts, under Scoutmaster Lambie, arrived in Mona Lane. There they were met by the rector (Canon E. Howard Lea), Mr. O. E. Friend (president of the Royal Australian Historical Society), and other representative people.

Addressing the gathering, Canon Lea explained the reason for their assembling there. The stood on the spot where in 1847 a little chapel, called St. Mark's Chapel, had been constructed out of a disused stable, at a cost of £105. But it was quickly realised that this was neither adequate nor suitable, so on a spring morning early in September Bishop Broughton came, at the request of that band of worshippers, and consented to lay the foundation-stone of a new church upon the hill overlooking the sea. After prayer, they set forth, along a bush track, till they came to the place prepared, and there the first stone of St. Mark's Church was duly laid.

Diocese of Newcastle.

THE CONVENTION. CALL TO PRAYER.

The Bishop writes:—

May I commend to the clergy and people of the Diocese a special subject for intercession during the next six weeks? On Tuesday, October 11, there is to meet in Sydney a convention of representatives from every Diocese in the Commonwealth to consider the proposed new Constitution for the Church of England in Australia. The matter has a special interest for this Diocese, because of the prominent part which my predecessor—Dr. Long—took in the movement. It is a matter of the greatest and most far-reaching importance, and it is greatly to be desired that Churchpeople all over Australia should be praying about it. Elsewhere in this issue a prayer will be found which I authorise for use in Church, and recommend for inclusion in your own private intercessions. As one who has been interested in the movement since its very inception, twenty-five years ago, I can truthfully say that the promise of success was never brighter than it is to-day. The spirit in which the discussions of the Constitution Committee have been conducted, and the results achieved by them, fill me with reasoned hope that in October we shall be

able to agree upon a Constitution which will do justice to all the interests involved, and will equip the Australian Church with the means more adequately to express its mind and life. Please pray that it may be so, and that the agreement which we hope to reach may be a pathway to a greater and more effective unity in the Church which we love and which we desire to serve.

HOME MISSION FESTIVAL.

Governor's Visit.

"I can never see why a man or woman who does not happen to be a churchman should not support the good work the Church is doing," said the Governor (Sir Philip Game), speaking at the Newcastle Anglican Diocesan Home Mission festival at the Newcastle Town Hall.

During the afternoon Sir Philip Game, accompanied by the Bishop of Newcastle (the Right Rev. K. De Witt Batty), had made an inspection of children's homes controlled by the Church of England within the diocese, and he was speaking from first-hand knowledge, when he sponsored an appeal for financial assistance for the homes at the festival.

He said that invitations such as that tendered him by the Bishop of Newcastle gave him a chance of following, though at considerable distance, the example of the King and the Prince of Wales and his brothers, who did so very much in the old country to help all good causes at any and every time—in fact, gave their whole lives to such work. (Applause.) During the afternoon he had visited three homes. There was one for little children at Lochinvar, where he saw about a couple of dozen very small boys and girls who wanted him to thread beads—he was afraid he was not very good at threading beads. (Laughter.) Then there was a home for boys at Morpeth, and for girls at Mayfield. He could only agree with the Bishop of Newcastle that the homes were not institutions, but really were homes. As one travelled about at the present time, one sometimes became very depressed, and he was sure one was wrong to do so. Surrender to depression was not a proper way of thought. One could learn a great deal from the people who were doing such work as was being done at the homes. The most cheerful people he met were men like Canon Hammond, like the officers of the Salvation Army, like the officers of the Church Army in England. The optimist was on the side of the angels, and the angels were on the side of the optimist.

Diocese of Goulburn.

THE NEED OF THE ADOLESCENT.

The need of some guild or club for the boys and girls of the Church is making itself felt in many parts of the diocese, and committees have been at work trying to devise something that will meet the needs of all parishes.

For boys the Order of Sir Galahad is being systematically developed in the parish of Wagga; given a live committee it seems likely that this order will prove a success in a large parish.

The Order of the Fiery Cross has certain points in its favour, it hails from Scotland, and has been modified to meet Australian conditions. It purports to meet the needs of girls as well as boys, but it is obvious that the former are an afterthought—not part of the original design.

Gippsland has devised a Church Fellowship for boys and girls, simple yet comprehensive in plan; involves little or no expense and it appears to be well suited to small country parishes. This fellowship is based on the words of St. Luke: "Jesus increased in wisdom and stature, and in favour with God and Man." Wisdom—denoting the mental; stature—the physical; favour with God—the spiritual; and with man the social aspects of a life. This fellowship provides for a short period of probation, followed by a simple ceremony of admission and the presentation of a badge.

The Welfare of Youth Council of the Gippsland diocese is willing that any Goulburn parish should use their handbook or badge; the former are 1/- per dozen, the latter 1/- each, and the Director can supply samples.

We might experiment with the Gippsland scheme and avail ourselves of the courtesy of their Council; but it would be better still to work at the problem ourselves till we have found or formed a diocesan guild or order of our own that meets the needs of various parishes.

CELEBRATION OF MARRIAGES.

The Rev. W. J. Edwards, headmaster of the Canberra Grammar School for Boys, preaching in St. John's Church, on Sunday, 7th August, suggested that all ministers of

religion should be forbidden to celebrate marriages entered upon for purely worldly motives.

"It is a far more important thing to learn and to teach how marriage may be made a great and triumphant success than to discuss the terms on which it may be ended," he said.

"In the ideal Christian marriage, there is no place for divorce and we should all agree that in a perfectly Christian community, the question would not arise," said Mr. Edwards. "But we have, unfortunately, to deal with a large number of people who have not set the Christian ideal of marriage before themselves and who can not easily be induced to do so. There is almost universal agreement that divorce must be allowed and it is no use the Church blinking the fact."

Expressing his personal views on the remarriage of divorced persons, Mr. Edwards said that he hoped that in the interests of morality the Church would never, in any circumstances, permit the faithless and perjured party of a first marriage to take again at the altar those vows which he or she was known to have flagrantly broken. The State, for good reasons, might allow such persons to marry again, but the Church would stultify itself as a moral force if it gave its blessing to such a union. He did not think that the Church was justified in all cases in refusing to remarry the innocent party. He would like to see each case treated on its merits by a committee in each diocese or province. At present the Church was willing to marry all couples who presented themselves, without inquiry whether they proposed Christian marriage or not. The Church thus often pronounced the blessing of God upon marriages that were being entered into from purely worldly motives. From these roots must grow ugly weeds of disagreement, friction, and finally divorce. He would like to hear the Church as a whole saying to all concerned: "If persons propose to marry for any other reason than that they love each other, the marriage they propose is not Christian and the Church can have nothing to do with such unions." No doubt many persons would then turn to the State and enter on merely civil marriage. He was sometimes tempted to think that marriage by the Registrar should be compulsory, and that those who desired a religious ceremony should come to the Church for her blessing. The Church would thus maintain her dignity and could return to her proper function of teacher and guide.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Church Army.

The Archbishop writes:—

On August 22 we bade farewell to the Church Army Crusaders in the Chapter House. We are grateful to them for all that they have done for our Diocese in the various Missions that have been held in different parishes. Through them "the Lord hath done great things for us whereof we are glad." They have had successful Missions in other parts of the Province, and have now left Victoria for Queensland. It was good to hear the wonderful statistics of all their work during their visit. It would be a glorious memorial of all this work if we could start a Church Army training home in Melbourne. If I could see my way to £2,000 without interfering with subscriptions and donations to ordinary Diocesan needs, such a home could be started. It seems sad to lose the permanent effects of this visit because of lack of money. Who will come and give us the sum we need?

On Saturday, August 27, a party of Girl Guides came and visited the Cathedral, and were taken round in small groups by our new Cathedral Guides. I hope that these visits will increase in number and variety. Parties from our Schools or from our parishes can now be taught to love their Mother Church, and I hope that letters to the Precentor to arrange times for such visits will flow in in great numbers. We want our people, young and old, to realise how much there is to see and admire in our Cathedral.

On September 15 there will be held, at 8 p.m., in the Chapter House, a meeting to appeal for help if St. Paul's Boys' Home at Newhaven is to be kept going after this year. The maintenance of this Home is a great tax on the resources of the Mission of St. James and St. John, but it would be a serious calamity if it had to be given up. Yet the Mission cannot continue indefinitely to run into debt because of this Home. Let us come and crowd out the Chapter House, and assure the Missioner of increased financial support for this Home before it is too late.

On Saturday, September 17, at 2.30 p.m., a Garden Party will be held at Bishops Court, on behalf of "St. Hilda's" House. This is an effort to increase the interest in and the financial support of this Home for the training of women workers in various branches of activity for the Diocese and for Missionary work. There are many girls and younger women who want to know how they can give themselves to the service of their Master. We want to make "St. Hilda's" a place where all who need help to realise their ideals may find it. That needs more trained teachers and a larger income, and a greater number of interested supporters. I hope that the garden at Bishops Court will be covered with people on that occasion.

Diocese of Ballarat.

THE BISHOP'S LETTER.

The Girls' Grammar School.

A few weeks ago Miss Rigg found herself compelled for reasons of health, to tender her resignation of the post of Headmistress of the Girls' Grammar School. This resignation has been accepted by the School Council with real regret, which will be shared by former pupils, their parents, and all other friends of the school. Work such as that of the Headmistress of a School is always arduous and responsible, and the past few years have meant also an added burden of anxiety. In the name of the whole Diocese, I take this opportunity of thanking Miss Rigg for her splendid work for the Church, and of expressing the hope of us all that relief from the strain under which she has been of late may bring to her a much-improved state of health.

The Church Army Crusaders.

We have, as I write, two teams of Church Army workers in the Diocese, one in Ballarat and the other in the country part of the Diocese. The crusade in this Diocese was opened by an inspiring service of welcome in the Cathedral on July 16, and since that time I am continually receiving news of the very real appreciation with which the work of both teams is being received. The Church Army has its own very definite and valuable function in the life of the Church in England. It stands for aggressive evangelism, and for social welfare work, particularly in the great cities, though equally valuable work is done in the country districts by both men and women representatives. This visit to Australia has been designed as a demonstration and experiment. It is an open secret that the leaders of the Church Army hope that this preliminary visit may lead to the permanent establishment of Church Army work in Australia. I share to the full the hope of very many that this may be found possible.

The Parish of Warrnambool.

After nine years of splendid service as Vicar of Warrnambool, the Rev. W. G. Bower has returned to take up work in England. We all, Clergy and Laity alike, owe a great debt of gratitude to Bishop Maxwell-Gumbleton, at whose initiative it was that Mr. Bower came out to the Diocese in 1923. His ministry has been far wider than to his own parish. I know that I speak for all our Clergy when I say that he has been to us a spiritual strength and a source of inspiration that we shall never forget. We are very much the poorer for his leaving us, but thank God for his example and influence. To him and to Mrs. Bower we wish all blessings and happiness in their life in the service of the Church in the Mother Country. The Rev. E. S. Yeo, Vicar of Camperdown, has been nominated as his successor, and has accepted this invitation.

QUEENSLAND.

Diocese of Brisbane.

THE ARCHBISHOP'S LETTER.

The Archbishop writes:—

The special session of Synod will be held on Tuesday, September 27th, and it may very likely extend over Wednesday, September 28th. Synodsmen will receive in due course their summons to Synod.

The Diocesan Council has been very active lately in devising plans for economy, and I think all the members of the Diocesan Council feel happier and more hopeful with regard to the future than they did a month or so ago. You will realise that we have tried to be very active when I tell you that a special meeting of the Council was held yesterday and lasted from 3 to 6 and from 7.30 to 10.45 and is going to be resumed to-day at 2.30, and this, not because we were

quarrelling or wasting time. Far from it. It was one of the most useful Council meetings over which I have had the honour to preside, and the result of its deliberations will be put before Synod on September 27th.

Some time ago, the Bush Brothers asked me to suggest a name for their brotherhood, and I suggested the name of St. Paul. He was a great traveller and a great Evangelist, and so are our Bush Brothers. The Bush Brothers have fallen in with my suggestion, so on my forthcoming visit to Charleville, I am going formally to name the Brotherhood "The Bush Brotherhood of St. Paul." In Australia there are the Brotherhood of the Good Shepherd, the Brotherhood of St. Barnabas, the Brotherhood of St. Boniface, the Brotherhood of Our Saviour, and we would like to have our own name too.

CHURCH ARMY CRUSADERS.

The team of Church Army Crusaders arrived in Brisbane on September 2 by the Hobson's Bay, and they are being welcomed at a Service of Welcome in St. John's Cathedral the same evening. They commence their Mission work in the parishes of St. George's, Windsor, and St. James', Kelvin Grove, on Sunday, September 4.

During the last month Captain Cowland, accompanied by Captain Davey, made a tour round the Bundaberg district, and also visited such places as Dunwich, Peel Island, and Brbie Island. They are now on a tour of the Southern States and Tasmania and New Zealand, where we have a number of workers. They will return to Brisbane on September 28.

The Evangelistic Week-end, which was conducted amongst the students of St. Francis' College, was a great success. The students, under the leadership of Captain Davey, conducted an Evangelistic Service in Holy Trinity Church on the Sunday evening, when the Church was filled.

Brisbane readers are asked to remember the great Mission in the Cathedral from September 24 to October 3, to be conducted by Captain Cowland and the Church Army Crusaders. Mission Services will be held each evening and services during the day. There will be special services for men on Sundays, September 25, and October 3, at 3 p.m.

SOUTH AUSTRALIA.

Diocese of Willochra.

WOMEN IN SYNOD.

Supported by Legal Opinion.

The question whether women should be permitted to sit in Synod has caused a stir at the seventh triennial synod of the Diocese of Willochra, which is meeting at Quorn, about 200 miles north of Adelaide. The question arose as a result of a woman having been elected as one of the lay representatives of the Port Lincoln parish, and the first two

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sessions were taken up with an animated discussion whether she should be allowed to take her seat. Legal opinion was that, according to the Book of Canons, there was nothing to debar a woman from being appointed. A motion that the woman in question be allowed to take her place was rejected.

WEST AUSTRALIA.

Diocese of Perth.

"HALF CHRISTIANS."

Attacked by Archbishop.

Archbishop Le Fanu, addressing his Diocesan Synod last week, said that he found it hard to endure the attitude of calm superiority towards Christian things which was common among men of some standing. They were content to reap the benefits of Christian civilisation, but failed to pull their weight in the Church. "In these strenuous times," he said, "a half-Christian is a shirker who does far more damage to the cause of Christ than an open opponent of the faith."

Diocese of Tasmania.

SYNOD MEETS.

When preaching the sermon at St. David's Cathedral on the opening of Synod on 22nd August, the Ven. F. T. Whittington forecasted the creation of a Northern Diocese in Tasmania and suggested that a Centenary Fund be opened for its endowment, and the completion of the Cathedral tower.

In his address at Synod, Bishop Hay spoke with appreciation of the visit of the Church Army to Tasmania and rejoiced that a van, with Captain Thompson as Missioner, was already at work here.

The Bishop's pronouncement on Direct Giving was very definite. He said, "in his opinion the raising of money by dances and

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eucre parties was not in accordance with the fitness of things, nor was it a true reflection of the spirit of Christian duty with which he believed the Church's people were possessed. "If money could be raised in other ways, it could be raised by direct giving."

The most important measure before Synod was one brought forward by the Church Advocate, Mr. W. F. D. Butler, to provide a more satisfactory classification of the Diocese into parishes, parochial districts, and mission districts.

This was on a monetary basis, and though it met with a good deal of opposition on that account, especially by the country clergy, it finally passed.

Among the Reports presented was that of St. John's Hospital, showing a satisfactory year's work, and also the wiping off of a debt of £300 taken over with the incorporated Homeopathic Hospital.

Christ's College reported that there were in residence 13 University, and 3 Theological students, and that the year closed with a small credit balance.

HOBART.

MEETING OF EVANGELICAL CHURCHPEOPLE.

Taking advantage of the presence of many country and northern members in Hobart to attend the Synod, a meeting of Evangelicals was arranged to discuss matters of special interest to them. It was so well attended and so helpful and encouraging that a resolution was passed to make it an annual affair.

The Rev. C. Allen, B.A., Chairman of the C.M.S., and Hon. Secretary to the Church of England League, was voted to the chair.

After an earnest prayer for God's guidance by the Rev. F. L. Wyman, the chairman welcomed the visitors and briefly outlined the different problems which confronted Evangelicals to-day. The celebration of the Oxford Movement Centenary was one in which they could not join, believing as they did that the doctrine of that movement was contrary to God's Word, and was undermining the Church of England.

Short and useful speeches were made by eight different speakers, and the need for more free literature and an Evangelical inset for parish magazines was stressed.

The last two points are ones which call for co-operation with our Evangelical brethren in the Mainland States.

NEW ZEALAND.

THE CHURCH IN NEW ZEALAND.

75th Anniversary of Its Constitution.

June 13th was the 75th anniversary of the signing, in 1857, of the Constitution of "the Church of the Province of New Zealand, commonly called the Church of England." It is a date significant in our history as marking the emergence of this national Province of the Anglican Communion in the One, Holy, Catholic and Apostolic Church, as a separate, self-governing unit. Archdeacon Taylor did well to draw attention to the anniversary in his excellent article in "The Press"; it is, however, symptomatic of the distressful times in which we live, that a historical anniversary of this calibre has been otherwise overlooked. It proposed second Church Congress had been gone on with, or even if the Province had taken up the proposal from Christchurch to hold a Church Army Mission, this would have been an appropriate year. But the Church is obviously not in the mood for a celebration that is going to cost money. Nevertheless, the occasion is a notable milestone. The position prior to 1857 was that with the granting of a political constitution to the colony of N.Z., with full self-governing powers, the Mother Church automatically ceased to be the Established Church, so far as the establishment affected N.Z., and the Crown had to decline to appoint any more Bishops. In the perplexing circumstance, the method of the American Episcopal Church, of welding its scattered congregations into a national Church after the War of Independence, suggested itself as a way out.

Bishop Selwyn had many discussions with Governor Grey, and with clergy, and leading laymen, on the matter, and finally Grey drew up a draft Constitution which would serve as a basis of union between the several congregations and the members therein belonging to the Churches of England, Ireland, Scotland, and perhaps other national branches in communion with the English Canterbury. The Bishop spent many weary days going up and down N.Z., talking over the project with the only other Bishop then in N.Z., our Bishop Harper, and with the congregations. At last a Conven-

tion was fixed to be held in St. Stephen's Church, Parnell, at which the Canterbury representatives were the Bishop, the Hon. H. J. Tancred, and the Rev. J. Wilson. They were all terribly afraid they were breaking the law, when, after 5 weeks, they signed the document entitled "The Constitution of the Church of the Province of New Zealand, commonly called the Church of England and Ireland, the members of the said Church in the Colony of N.Z." The only possibility of agreement lay in the making fundamental and unchangeable the first five clauses, which "it shall not be within the power of the General Synod or of any Diocesan Synod to alter, revoke, add to or diminish any of the same." And so was born this unit in the Catholic Church. Laus Deo.

SHIPPING A CHURCH.

To the Solomon Islands.

A complete church, to be erected at the Solomon Islands port of Fui, was among the cargo on the steamer Marella when she left Melbourne last week for Singapore. The Church is packed in 203 crates, and is the gift of Mr. Alfred C. Sage, of Clifton Hill, and will be a memorial to his son, the Rev. Charles C. Sage, who lost his life in the service of the South Sea Mission 19 years ago. The Church will be shipped to the Matararam at Sydney. Two builders left on the steamer to supervise the building operations. The church, when erected, will be 85 feet long and 58 feet wide, and will be the largest church in the Pacific Islands.

THE HISTORY OF THE KING'S SCHOOL, PARRAMATTA.

(Continued from page 7.)

To-day an increasing number of thinking folk is asking: What is the real aim of education, especially of secondary education? One group stresses the classical, another the technical, a third the vocational. In Broughton's original plan for the founding of King's Schools at Sydney and Parramatta, the aim set forth was to make possible the acquirement of a complete liberal education within the Colony, right up to manhood, and there were to be no tests save those of character. We lay stress upon the last word because Broughton's ideal of character training is that accepted nowadays by all liberal-minded modern educationalists. This same broad ethical aim has persisted through the century as the fundamental concept of a King's School education, for as the Editor of the Sydney Gazette pointed out in 1830, "The three leading principles of The King's Schools as exhibited in the plan published above are: That Christianity shall be their foundation; that the tenets of the Church of England shall be sedulously inculcated upon such of their students as belong to her fold; and that their literary benefits shall be equally accessible to other Protestant denominations, on terms devolving no compromise of religious peculiarities."

We congratulate Mr. Johnstone on an excellent piece of historical research work, and add also a measure of justifiable praise to Messrs. John Sands and Co.—(Three generations of Sands' have been pupils of the King's School)—for the excellence of the typography, for the charm of the binding, and the impressive appearance of the book, which is in the best tradition of Australian printing. Every King's School boy, young and old, should possess a copy of this monumental work.

The volume can be bought for £1. (postage 1/- extra) till October 31, from the Hon. Secretary, T.K.S. Council, M.U.I.O.O.F. Building, 160 Castle-reagh St., or from the Hon. Sec., T.K.S. Old Boys' Union, Sirius House, Sirius Place, Sydney, or from the printers, John Sands, 374 George St. After October 31 the price will be 25/- at the leading booksellers.



"THOUGHTS ABOUT CHURCH APPOINTMENTS."

Chas. M. Boughton, of Arthur Street, Croydon, writes:—

In compliance with the suggestion of one of the members of "Wayfarer's" little conference, where the above subject was discussed, as reported in your issue of the 1st inst., I feel just audacious enough to put in my very humble idea. I am in sympathy with the young lady who asks, "Can't we go to the Scriptures for some principle by which difficult cases may be settled?" But I think the question is not so much "Can't we go," as "Why don't we go?" Sometimes one is inclined to think it is because many who are interested in Church affairs of modern times think that the Scriptures do not satisfy their caprices and, like our Prayer Book, require remodelling to suit their own selfish illusions.

But let us look into the Scriptures as they now stand, and will stand for ever. The first we find in the Priestly Order is Melchizedek. It is not set down in cold print how he was appointed, but sufficient to know that he was the Priest of the Most High God and of a higher order than the Levitical of which we find Aaron the first High Priest. Aaron must have been over eighty years old when appointed to that high and responsible office embracing the spiritual oversight of thousands of God's worshippers. His age was not considered any detriment. But it suits our subject better to refer to the New Testament. What do we find the Master and Founder of the Christian Church doing prior to making any official appointments of men to help carry on His work? After baptism, His first great act in His public ministry is to do battle with the Tempter, and to conquer him, and this for three main reasons: (1) That He might cast down Satan's power by defeating him; (2) That He might teach us how to meet and conquer our great enemy; (3) That, as Man, He might know by experience the power of Temptation and the fierceness of Satan's attacks and so might be able to feel with and succour those who are tempted. Thus armed and prepared, He makes a beginning by calling Andrew and John.

Is there any reason why we should not follow His great example in this matter as in others?

Adelaide Synod.

The Bishop's Charge.

In addressing the Synod of the Diocese of Adelaide on September 5, the Bishop, Dr. A. Nutter Thomas, said:—

World Tendencies.

"We are met at a critical time in the history of the world. The world is changing rapidly, and it is not too much to say that the past 20 years have witnessed greater changes than any other period of like extent. These changes constitute a challenge to Christianity. What has Christianity to say? What part has the Christian Church to play? Let us examine some of these world tendencies, and see in what direction they are leading us.

Nationalism.

1. There is the spirit of nationalism. We see it notably in Turkey, in Japan, in China, in India. Nationalism creates a feeling of unity, and seems to be the indispensable beginning for countries which are seeking to become states on the western model. We

see it growing with alarming aggressiveness, not only in Asia, but also in Africa and Latin America. We are not right to condemn it, when we think what it has meant to our own race, but this rising tide of nationalism and racial patriotism must fill us with concern, and emphasise the need of wise and patient guidance.

Internationalism.

2. There is the growth of internationalism. The last twenty years, perhaps still more the last three years, have compelled us to realise the close interdependence of the nations of the world. It may be true that misunderstandings between nations are many, and that exaggerated armaments show us many countries (in the words of a prominent ambassador), "oscillating between fear and cupidity." Yet our dependence on each other grows, a multitude of unions and institutions, unheard of before, are actively working for international understanding and co-operation, a new generation is springing up, emancipated (we may hope) from the myriads of jealousies; and—greatest agency of all—Christian missions, with tens of thousands of missionaries, are cementing international friendships in every corner of the world.

Unemployment.

3. There is the world-wide problem of unemployment and depression, acute with us, but far more severe in Japan and Corea, China and India. Has Christianity anything to say on the lightning or removal of impossible economic conditions, or is it to be left to a destructive and atheistic Communism to proclaim a programme of relief, which may be snatched at simply because no alternative is offered?

Emancipation of Women.

4. There is the emancipation of women. Gradual as this has been in England and Australia, though more rapid since the War, it has opened to women so many new avenues of employment, in countries like Turkey and China, the awakening and uprising of women has been nothing less than a bloodless revolution. And it is obvious to us all how grave are the dangers when old religious and social sanctions are abandoned, and there are none to take their place. In early days girls were sheltered in Christian schools; now they are too many for such shelter, and the majority are in government secular schools. There is a great work here awaiting those who are willing to be leaders in this cause.

Education.

5. In education new tendencies are to be observed. Universities and schools have been multiplied, and the emphasis is always on the purely secular, so far as governments with their limitless resources are concerned. In China, Japan and Russia, anti-religious movements have developed rapidly. The general result has been to develop an indifference towards all religion, and what could be more serious than a leadership for the generation of to-morrow without the uplifting and ennobling power of a vital religious faith? The Christian Church cannot compete in this field with secular governments, but it can concentrate on the education of Christian leaders.

Religion.

6. Consider, lastly, the religious tendencies of to-day. Non-Christian religions tend to disintegrate under the influences of modern science, secular civilisation, and Christian Missions. But secular civilisation and the anti-religious movements are concerned, as well. The former probably claims some of our best friends, who wish no ill to the Church, or any other institution—"delightful pagans" as they have been called; but it is a sad thing to find them in unconscious alliance with Russian Communism in undermining the Christian defences of our civilisation. Another religious development is the increased missionary interest, an activity of the Church of Rome. And yet another, the approach to reunion of many Christian Churches, accelerated by each of the last two Lambeth Conferences; it is sometimes asserted that we are only marking time, but no

one can deny that a kindlier spirit has grown up, and as we regard the last 20 years, it will be seen that a very real advance has been made.

The Challenge to Christianity.

Now all these tendencies, which are dealt with in detail by Mr. John Mott in his recent book "The Present-day Summons to the World-Wide Mission of Christianity," constitutes a great challenge to Christianity, and to the Christian Church in particular. The challenge does not stagger so greatly as hearted an optimist as Mr. John Mott, and his book is full of stimulating and helpful suggestion. But it is well if the realisation of these world tendencies stirs us to think more seriously about the means at our disposal for guiding or combating these tendencies, to think more deeply about our Christian faith, to consider whether as a Christian Church we are keeping abreast of modern problems, or padding about in a backwater, unconscious of the eager stream of modern life which rushes past us. The Church wishes to keep up with the flow of life, but is outpaced. The Church is eager to help, but its offers are rejected. Like the walls of ancient cities, religious institutions are often venerated to-day as medieval monuments, but are thought to have little direct connection with the real life and movement of the world. Religion is held to be not so much untrue as irrelevant. And yet there are hundreds of thousands of people full of goodness and common sense, who honour Jesus Christ, and are inspired with high ideals, and would with gladness stand by the Church if they could see her grasping her great opportunities, and leading the way, where so many secular leaders have so disastrously failed. It is hard to feel that our Church, or indeed the Christian Church as a whole, is playing her part, or pulling her weight. There seems to be some strange frustration. Religious life is still something apart; it does not help the ordinary man and woman as it is surely meant to do; it does not touch their every-day life.

The Bishop then gave practical suggestions with regard to the Church's meeting of this present-day world challenge.

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The Church and Modern Life.

Facing the Task.

IN addressing his Synod last week the Bishop of Adelaide indicated several ways in which the Church may face the modern world challenge.

By Doing the Will of God.

1. We need a fresh understanding of what we mean by **doing the will of God**. "It takes all sorts to make a world," and the saintly life does not consist merely in saying prayers and going to Church, and making our response of love and trust and communion. Doing **God's will** means conforming to those laws which express His purpose for us. "Pious people sometimes need a reminder that primarily **God's will** for them may consist not in more devotional exercises, but in observing the laws of health, or paying their bills, or answering their letters, or some other worldly and quite prosaic duty." In the face of a problem in science or politics, we need to bring to bear all the special and technical knowledge we possess, and not to take refuge in religious phrases, or think that we can determine a technical argument by words from the Bible taken (it may be), out of their context. **God** has manifold great purposes for us, for each one at his own different level of life and experience. Nobody can be always religious. All cannot be equally religious. And doing **God's will** means carrying out His great purpose for us as well as we know how—with all our might.

Religion Concerns the Whole of Life.

2. Where, then, does religion come in? Can it claim to be **co-extensive with the whole of life**? Has it any help to give the working man? or to the professional or business man, who is ordering his life by a recognised standard—often a morally high standard? And the answer is that Christianity vindicates its claim not by attempting to dictate to the other non-religious activities, but by inspiring a new attitude to all of them. To every question, to every situation, the Christian will bring his own scales of measurement, and he will find more in a given situation than is revealed to the worldly mind. Christianity helps us to see our duty. Christianity alone will maintain and lift up our standards.

Harnessing the Living Goodness.

3. There is a large amount of goodness in the world; there is a large amount of readiness to be used for high and noble purposes; youth is eager and ready as ever for adventure—for high and noble adventure. Young people do not talk about **God** and Jesus Christ and religion as was once common in certain circles; do not let us blame them for that; we are a reserved race, and we do not readily express or like to express, our innermost feelings, but they are none the less real, and they are the driving power within us. "I want to write a book," said Donald Hankey, "called 'The Living Goodness,' analysing all the goodness and nobility inherent in plain people, and trying to show how it ought to find expression in the Church." How can the Church harness and use and guide and preserve all this energy of goodness?

First, there must be sympathy based on knowledge and understanding; it is useless and unreasonable to quote the standards of a Victorian age; our youth will only adopt the standards which

commend themselves to their reason as well as to their feelings. It is only sympathy and understanding that will win their confidence, and it is only when they give their confidence that they will accept direction, and that direction must be enlightened. But, further, cannot their interest be enlisted in the re-building of the home and of family life, in the reclamation of contemporary drama and films and fiction, and in the solution of some of the industrial problems that confront the world to-day? And cannot the high-souled of our men and women, who have, for lack of sympathetic understanding, held aloof from so-called institutional religion, be brought to realise—first, that all that is best in our life to-day has sprung from Christianity, and that we are (as it were), living upon our capital just now; and secondly, that to live upon our capital is wrong in principle, and that it is our duty to our children and to generations yet to come to build up our State and its institutions upon the sure foundation of Christianity, and to that end to take the keenest and most active interest in the Church? It is not yet too late, but I think we have to make the deliberate choice between Bolshevism and Christianity.

What I am concerned to emphasise is that Christianity has an intimate concern with every department of our life; that to apply the standards of Jesus Christ to our financial, our individual, our international problems, is a glorious adventure that is open to our statesmen, and if they reject it, to our youth to-day. And it is for us, brethren of the clergy and of the laity, to live our faith, to express our faith in our lives, to show that the Church is alive, to bring her out of the backwater, and into the great main stream of the world's life—not losing her other-worldliness, but using it to help those who are struggling in adverse currents. It is for us to take a greater part than we have done in the past in social and philanthropic services. It is for us to have the courage to set an example of **the simple life**, and to realise that we cannot maintain the same standard of life now that we maintained three years ago, when we were living on borrowed money. We shall not be less happy if we are content with simpler standards and simpler fare, but some one must set the example—and why not the Christian Church?

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

Sept. 18, 17th S. aft. Trinity.—Morning: 568, 426, 159, 582; Evening: 181, 573(427), 61, 224.

Sept. 25, 18th S. aft. Trinity.—Morning: 424, 135, 401, 590; Evening: 308, 244, 136, 21.

Oct. 2, 19th S. aft. Trinity.—Morning: 107, 295(149), 350, 165; Evening: 354, 303 126(496), 19.

Oct. 9, 20th S. aft. Trinity.—Morning: 382, 151, 287(309), 336; Evening: 247, 147, 344, 39(44).

A. & M.

Sept. 18, 17th S. aft. Trinity.—Morning: 242, 629, 255, 292; Evening: 360, 626, 386, 540.

Sept. 25, 18th S. aft. Trinity.—Morning: 435, 297, 428, 269; Evening: 529, 233, 172, 24.

Oct. 2, 19th S. aft. Trinity.—Morning: 3, 238, 164, 252; Evening: 270, 254, 358, 23.

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

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Fasting Communion.—Reply by Bishop of Worcester.

St. Barnabas, Chatswood.—Mr. Justice Harvey's Address.

Constitution Convention.

The Home of Peace.—25 Years.

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EDITORIAL.

A Noble Work.

SYDNEY Churchmen are justly proud of the work of the Home of Peace, which celebrated its first quarter of a century last week. Begun twenty five years ago, with eleven beds, for the purpose of providing a Christian home for those who were near death, its work has gone on without noise and advertisement. To-day the Home can accommodate some fifty-six patients, and no fewer than two thousand, seven hundred and fifty people have come under its ministrations. The Home has never wanted for money. It has never been in debt. The authorities refuse to accept any money raised by gambling, raffles, and other doubtful means. Recently, the sum of fifty pounds was refused, because it came through the fruit machines. God has owned and blessed the work in a remarkable way. No less a sum than eighteen thousand, nine hundred pounds have been left to the Home in legacies, while slightly more than that amount has been spent on new buildings. The Home is all that it claims to be. It is beautifully situated in its well-kept gardens and grounds, while inside the comfort, arrangement and atmosphere of the rooms and wards are all that can be desired. Efficiency, Christian sympathy and real devotion mark the daily routine of the Home. The Church owes a great debt to the Committee of Management, as well as to the matron and staff. The whole place is a wonderful exemplification of Christian love and service at work for suffering humanity.

A Fine Challenge.

ELSEWHERE in our columns we publish Mr. Justice Harvey's fine challenge and stirring appeal to the parishioners of St. Barnabas' Church, Chatswood. We trust that in that parish, wise counsels will prevail, and that the work of God will go forward with the happiest results. His Honor's words, however, have a wider application. They should be taken to heart by churchmen in every parish. The Church of England is not a congregational body, nor is it governed by the cast-iron authority of the Church of Rome. There is a happy balance of authority and freedom. The limits are sufficiently wide for most reasonable people within their respective jurisdictions. The various sections of the Church, be they bishops, the clergy, or the laity, have ample opportunity for the fulfilment of their responsibilities and duties. They are meant to join in warmest co-operation. This should be quite easy, given the right spirit. What is needed are converted lives, leading on to full consecration in the Lord's Service. Worldly methods and worldly standards in our parish life are bound to fail. Where the Spirit of the Lord works, there is bound to be harmony, sacrificial service, sweet reasonableness and loving, Christian co-operation.

Constitutional Convention.

DURING the next week or two, the eyes of the Church-people in Australia and Tasmania will be turned on Sydney, as their chosen representatives in Convention and General Synod consider the draft proposals for the Constitution, which have come from the Bishops' Committee. There is no doubt that the Draft is a much more acceptable document than that which the Sydney Diocese refused to accept several years ago, though in several directions we would like to see drastic alterations. Of one thing we cannot but take notice, and that is the chorus of approval which has gone up now, because Sydney held up the draft proposals several years ago. In certain quarters there was, at the time, ill-advised and somewhat resentful criticism. But Sydney would not be stampeded; with the result that it is now felt that precipitate action then would have been disastrous to the Church as a whole. Now, once again in Sydney, men with their expert knowledge and far-sightedness have been at work on the new draft. Their work came before the recent Sydney Diocesan Synod, with the result that a number of important amendments will be placed before the Convention. Some of these suggested alterations are of a technical nature, some as to representation, others with

regard to the Supreme Tribunal, and to Diocesan consent. The proposals are of vital moment, and, if carried, will ensure the acceptance of the draft. We pray that the Holy Spirit will guide the minds of all who meet.

The Government and the Lottery.

THE extraordinary outburst of Mr. Weaver, the Minister of Health in New South Wales, that "he will fight for the Lottery and even the establishment of a Calcutta sweep," has brought forth a characteristic and vigorous reply from Archdeacon Davies, President of N.S.W. Council of Churches. We quote the Archdeacon's words, for they have our complete endorsement. He said "that the State had found it advisable, in the interests of law and order, to enact severe laws against gambling, more especially certain forms of gambling, because they had such a bad effect upon the economic and moral conditions of the people. At the same time, it was deriving revenue from bookmakers and totalisators and had recently launched a lottery scheme. The State speaks with two voices. With one it says it is wrong to gamble, and if you do so you will be punished; with the other it asks people to come and gamble and make their fortune quickly. This is typical of the gambler's frame of mind and a striking advertisement of the demoralising influence that gambling has upon the character. A man's sense of moral responsibility must be absolutely perverted if he says a thing is wrong and then invites people to do it. Yet we have Cabinet Ministers in this State who show such a lack of moral sensibility as to defend in public a thing which is rotten economics, rotten morals, and rotten religion."

No bank would lend money to buy tickets in the State lottery or any other gamble, nor would a business man employ a known gambler in a position where he had to handle money. "I don't think even Mr. Weaver would be so stupid as all that," remarked the Archdeacon. The Protestant Churches generally condemned gambling devices as means of raising church funds or for any other purposes. The Home of Peace, Sydney, had refused bequests and not long ago the diocese of Newcastle refused a contribution from the local charities' funds because of the use of certain means in raising money.

"Gambling has a bad record," the Archdeacon concluded, "and a person who desires or attempts to justify it must be singularly blind to economic facts, singularly dense to moral principle, and singularly incapable of sincere religious feeling."