

## "This is My Body."

(Rev. C. Allen, B.A.)

SOME people take these words quite literally. They believe that at the words of consecration in the Communion Service, a marvellous change takes place in the bread. It still looks like bread and tastes like bread. But it is now not bread at all. It is now the actual Body of Christ. This is the doctrine of Transubstantiation—a doctrine that the Church of England definitely rejected at the Reformation, a doctrine that has no place in our Prayer Book, that has no warrant of Holy Scripture, that is contrary to common-sense, and yet a doctrine that is finding its way back into the Church of England to a far greater extent than most of us have any idea of.

Others, again, hold that at the words of consecration a presence of Christ is added to the bread, attached to it in some way. The bread is still bread. But it is now bread plus something else. It is now bread plus the presence of Christ. Christ is now present, under the form of the bread. Christ was not there at all before the words of consecration (though Christ Himself said that where two or three are gathered together in His Name, there He is in the midst of them). But at the words of consecration Christ comes, and is now present. Neither has this doctrine any warrant in Scripture, in our Prayer Book, or in common-sense. For, after all, we must look to Scripture for the explanation of the Holy Communion. It is in the New Testament that we have the only account of its institution. We must read there what Christ said, what Christ did, what Christ meant. The New Testament tells us that Christ held up a small loaf of bread, broke it in pieces, handed the pieces to the disciples, and told them to eat what He gave them, for it was His Body. Did the disciples believe that that loaf was Christ's actual body? There was Christ's Body standing before them. There was the loaf in Christ's hand. They were distinct. They couldn't be the same. The bread could not be the body. The body could not be the bread. The disciples might be uneducated men. But they were not fools. Besides, to ask them to eat the Body of the One they loved would be revolting. It would be unthinkable. Christ would not do such a thing. The whole idea is absurd. And to ask us to take the words literally to-day is equally absurd. For the Holy Communion to-day must be exactly the same as it was in Christ's time. We may not use the same ceremonial as Christ did. But the meaning of the Holy Communion must be the same to us as it was to the disciples in the Upper Room. A meaning that was absurd and revolting to the disciples must be equally absurd and revolting to us. The disciples could not possibly have taken the words literally. Neither can we possibly take the words literally to-day.

But how, then, are we to take them? For Christ undoubtedly said the words. What did He mean? The answer is quite simple. And perhaps its very simplicity is the reason why it is passed on as not being adequate. Some people have the strange idea that the simple, obvious meaning of what Christ said is not worthy of the words He uttered. They look round for some forced meaning that requires endless explanation to make the ordinary man see it. But Christ is always simple and plain when He is talking to plain, simple people. And the disciples were

plain fisher-folk, and so He spoke to them in a way that they understood. He was a Jew. And the disciples were Jews. And the Jew, in his ordinary talk, made great use of what we call "figures of speech." By means of these figures of speech he made people see his meaning far more clearly than by expressing himself in ordinary language. Christ was always doing this. For instance, He said, "I am the door." You could not possibly take that literally. Christ was not a door, hanging on hinges, that you could open and shut; but a door is something by means of which you enter a room. So Christ is the means by which we enter heaven. It is through Him that we reach heaven. What the door is in earthly things, Christ is in heavenly things. The door gives entrance to our earthly home. So Christ gives entrance to our heavenly home.

Again, Christ called Himself the Light of the world. He was not that literally. He was not a lamp that lighted up the dark room at night-time. But what the lamp was to the room, He was to the heart of man. The lamp brought light to the darkened room. So He brought light to darkened souls. So Christ is here speaking in a way that the disciples understood so well. He is using a figure of speech. This is My Body. He could not have meant His disciples to take the words literally. To take them literally would have been contrary to the usage of their own Jewish language. The disciples could not possibly have understood them in that way. Once more He is using a figure of speech. "This is My Body." Another figure of speech! What bread is in earthly things, Christ is in Heavenly things. Bread is the body's food. So Christ is the soul's food. Bread sustains the life of the body. So Christ sustains the life of the soul. Bread meets the needs of the body. So Christ meets the needs of the soul. And it is broken bread that we use in the Holy Communion. And the broken bread stands for Christ's Body that was broken on the Cross. It stands for the crucified Christ. So it is the crucified Christ on Whom our souls feed. It is the crucified Christ that meets the needs of our soul. And our soul's greatest need is that of Redemption. We need to be redeemed from our sins. The crucified Christ meets this, our greatest need, meets our need of Redemption. We are told to take and eat the broken bread. "Take, eat, this is My Body." Our body eats the broken bread. And the bread feeds our body, meets our body's need. But at the same time, by faith, our souls feed on what the broken bread stands for. Our souls feed on the crucified Christ. Our souls find their needs met by Him. Above all, in Him, in the crucified Christ, our souls find the redemption that we need. The Holy Communion is a sacrament of our Redemption.

It is all so simple, so easy to understand, if we will only look at it in the way that Christ and His disciples did. Our body needs bread. But our soul needs bread, too. Christ, the crucified Christ, is our soul's bread. He is the Bread of Life. He is the Bread that came down from Heaven. He meets our soul's sorest need. And in the Holy Communion we eat the broken bread. Our body eats it, and is nourished and strengthened by it. Its needs are met. But by faith we press on beyond the outward, beyond the bread, right on to what the broken bread stands for. By faith we press on to the crucified Christ. And on Him our soul feeds. By Him our soul is nourished and strengthened. In Him

our souls' sorest need is met. This is what Christ meant when He said: "This is My Body." He meant that what food was to their bodies, He would be to their souls. The bread met their bodies' needs. He would meet the need of their souls.

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### Mixed Marriages.

At the summer session of the National Church Assembly, London, on Friday, June 22, among other matters under consideration, Mr. F. W. Gilpin moved: "That the Assembly, concerned at the painful consequences that so frequently result from mixed marriages between members of the English Church and those whose creed involves allegiance to another marriage law, urges upon the clergy the duty of educating and warning their parishioners in regard to the dangers attendant upon such marriages, and at the same time, of extending practical sympathy and help, as well as spiritual guidance, to those who (sometimes in ignorance or lack of counsel), have contracted such marriages."

"We are not seeking to interfere with the Roman Catholic Church in the discipline of their own members," Mr. Gilpin said, "nor do we say they ought not to be able to prohibit their own people from marrying Protestants. But if their people do so marry, they are wrong in declaring such marriages invalid and the children of such marriages illegitimate. No Church has the right to prejudice the religious future of its children by conditions of that kind." He thought the advice which might be given to young couples in mixed marriages was that the document in which was laid down the conditions about the bringing up of the children in the Roman Catholic faith might be regarded as a scrap of paper.

Mr. H. H. Hall, in seconding, said that homes were being broken up and many hearts made sad by the *Ne Temere* decree. It was not always realised how far-reaching the decree really was.

The Rev. C. E. Douglas thought the position the Church of Rome took up on this matter was simply intolerable. He protested not merely against the Papal decree, but against the canon law itself, some of the provisions of which he described as "directly immoral and subversive of all social order."

The motion was carried.

### Bible Society's Loss.

The British and Foreign Bible Society has suffered a grievous loss by the sudden death of Rev. Ivan Gantcheff, its Superintendent in Bulgaria. In the July issue of "The Bible in the World," Mr. J. W. Wiles, the Society's secretary for South-eastern Europe, pays the following tribute to his memory:—

"The late Mr. Gantcheff, who has passed from us in the very heyday of manhood, was a well-known figure in Bulgaria, being greatly beloved for his wise counsel, shrewd common-sense, and unflinching courtesy and gentleness of disposition. Into all his work for the Bible Society he infused a deep heart interest in the spiritual and the material welfare of those around him. The Society's reports during recent years reveal with what tact and good sense he ever contrived to gain entry into Bulgarian prisons and penitentiaries, but, still more, entrance into the hearts of hardened and embittered men, with the great, emancipating message of the Gospel. Indeed, Ivan Gantcheff will long be remembered for a charming modesty and equanimity of disposition, behind which the dissipated and the profane soon discovered there lay no ordinary tenacity of purpose and power of will."

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### Editorial

#### An Unhappy Statement.

WE deeply regret that Archbishop Wand, interviewed in Sydney by the Press on his way to Brisbane, stated that "he has no objection to Sunday sport, provided it is good, clean, healthy recreation, and does not involve labour on the part of others; but he would not condone a Sunday race meeting."

"I think," he said, "that healthy recreation, provided it is not noisy, and does not destroy the quiet of the Sabbath, is probably better for the young people than some of the books they might read if they were not allowed to play."

It is pitiable that a man of his position and influence should talk in this way. We believe that he will live to lament bitterly that he ever gave his imprimatur to Sunday desecration. It is easily seen that he knows nothing of the back country of his own diocese, to say nothing of N.S. Wales, where Sunday sport is rampant, and the Lord's Day has become a gala day! Through similar weakness of conviction and pandering to the spirit of this pleasure-loving age by certain religious leaders of other days, the flood-gates have been opened, with the result that in country towns, as elsewhere, Sunday is given over to blatant hedonism and deliberately organised sport—to the spiritual hurt of tens of thousands of our people. Knowing the mind of this secularistic age as he must, it is

fatuuous on the Archbishop's part to say in effect, "come to Church once a day"; "don't disturb the quiet," because the vast mass will have none of it, and are absolutely cynical and heedless. Instead of talking Sunday sport, it would have been far better for the Archbishop to have stressed the Church and her worship, so that the young people of our land could envisage the Church in her ideals and potentialities. Granted that the Archbishop may have his personal views, has he no knowledge of the Pauline injunction, the higher spirituality of Romans xiv., where we are bidden not to give offence, but rather to follow after the things wherewith one may edify another? Once again it is a case of being wounded in the house of our friends.

#### Trenchant Synod Charge.

WE commend to the careful perusal of our readers the Bishop of Wangaratta's Synod Charge, which will be found in our main columns. He complains, and rightly so, that parliament has fallen from its high place as a perfect symbol of national unity. Unfortunately, parliament has largely become the home of the professional politician, who panders to his electors, and adopts the policy of expediency. It has been said not once or twice, that we get in parliament the representatives we deserve; we vote for them. Which is not altogether correct, partly because of machine politics, and partly on account of a powerful press. Vast numbers of people are like sheep. Multitudes more cannot make up their mind, and so are the playthings of every whim and passing notion. They are easily cajoled at the vital moment. However, when this is said, the root cause of the trouble is not stated. Parliament reflects the community, the tone of which is morally and spiritually low. Ideals are not high, the get-rich-quick of the lottery passion reigns supreme, the general ethical climate is barren and desolate, the God in Whose hands the people's health is, is not glorified, and so parliamentarily, as well as in other spheres, things are as they are! A revival of true religion is the desperate need of the hour. One other real defect Bishop Hart touched upon had reference to the growing habit of politicians in ministerial places interfering with administrative details. Various Ministries have so stretched the meaning of the word "policy" that it is now used to embrace many activities which are best left to independent commissioners and heads of departments. This deliberate practice of confusing policy with administration has been illustrated strikingly in the Railways and

Works Departments, which have been notoriously the victim of Ministerial interference.

An interstate journal remarks:—

"Many people will mournfully agree with Bishop Hart's observations, but he does not define any practicable remedy. Perhaps that is because there is no practicable remedy, unless it can be found in an enlightened majority in a majority of electorates."

#### Notes and Comments.

"NOTES AND COMMENTS" in the Church Standard, doubtless from the pen of the Editor, the Rev. Stuart Watts, have given us furiously to think. There is no doubting where that paper stands—the spearhead of Anglo-Romanism in our midst. We say nothing of its foolish suggestion that "Dr. Mowll will abandon his 'beach' services project. It may conceivably do more harm than good by engendering resentment in the public mind against interference with recreation. There is a more excellent way of winning the masses; and that is the old, sure method of the Catholic Faith, Sacraments and Order."

The answer is already given, namely, that these beach services will go forward in a strong, resolute way. We do, however, draw attention to that paper's remarks on "the ministry to the dying," wherein it is stated:—

"No Church member should be deprived of the Last Sacraments in the hour of death—yet in how many parish churches is the Blessed Sacrament reserved, and the holy oils kept in readiness for the Last Anointing? Almost every day cases are reported to us of people deprived of the Viaticum, the Food for the last journey, in their death-agony, because there was no Reserved Sacrament available, in time for a celebration. This is an appalling state of affairs, and we marvel at the complacent toleration of it by some of our Chief Pastors. We are convinced that no Bishop has the right to refuse Reservation. We maintain that the Reservation of the Blessed Sacrament for the purpose of communicating the sick and dying is part of the inalienable right of the parish priest; and we say solemnly and deliberately, that the parish priest is entirely justified in reserving the Blessed Sacrament for the aforesaid purpose, even if episcopal sanction is withheld." All of which is arrant nonsense. But worse, it is shot through with disloyalty to the teaching and formularies of our Church. In 1885 the Bishops of both Convocations in England unanimously resolved that "no reservation of the Sacrament for any purposes is consist-



ent with the rule of the Church of England." Not only is this quotation from "Notes and Comments" pure effrontery, it is distinctly "Roman," and disloyal to the Church of England. Other statements and notions could be quoted, but sufficient is given to cause faithful, loyal churchmen much alarm and to occasion them certain questionings. We understand that the Editor of the Church Standard merely has an "Authority to Officiate" in the Diocese of Sydney. Where does the Diocese of Sydney stand in the matter, especially with regard to pulpit utterances?

#### Rome and England.

SO there is a band of some thousands of "martyrs" in Rome praying for the conversion of England to Roman Catholicism. There is nothing new in this! There is at least one ridiculous society in the English Church, the members of which are pledged to do this, while an element of Anglo-Catholic clergy who dote upon priestly powers, clamour for such absurd reunion. There was a time, in 1874, to be precise, when the renegade Cardinal Wiseman suggested force in this matter. "We must bend the neck of England," he stated, as he had the conversion of England to Rome in view. But there is another side to the matter. Rome beats the big drum, makes a fine outward show, and rushes into print with the figures of converts, but we know that there are large leakages of Romanists into the Anglican Church, as also to other Protestant denominations. It is interesting to note that the learned Joseph McCabe, an ex-Roman priest, after a most "pains-taking and careful analysis" shows that between 1850 and 1910 the Roman Church (the world over) lost no less than eighty millions of her adherents, of which two millions represent her losses in England. He summarises his finding thus:—

"If it is true, as Sabatier maintains, and the political situation seems to imply, that there are only some four million sincere Catholics left in France, the loss there must be counted in tens of millions. Several millions must be added to the loss from Italy. North Italy is lost to the Vatican, and Central Italy is throwing off its allegiance. Spain and South America add several millions more to the list of seceders; and the leakage in Austria, Germany and other countries will bring the total well beyond the figures I have given."

Mr. McCabe then proceeds to demonstrate how some apparent increase of Roman Catholicism in England is due to the influx of Roman Catholic Irish, who have migrated to Lancashire and other great manufacturing areas—and are prolific in the birth-rate. It is not due to conversions. Mr. McCabe estimates that eighty per cent. of the Roman Catholic world is illiterate. More than half of it, he says, is made up of American Indians, half-castes, negroes and mulattoes; Italian, Spanish, Russian and Slavonic peasants of the most backward type; and Indian, Indo-Chinese and African natives. The great bulk of the remainder are the peasants and poor workers of Germany, Austria, France, Belgium, and Ireland. And, what is more significant still, in proportion as education is given to these people, they discard their allegiance to Rome, and become Communists.

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## Quiet Moments.

### The Principle and Practice of Daily Prayer.

By C. K. Mowll, B.A., M.R.C.S., L.R.C.P.

(Notes on an Address at the Christian Endeavour Convention, Ipswich, England, May 21st, 1934.—Read St. Luke xi. 1-13.)

#### I. The Principle of Daily Prayer.

HOW needful and how important is the daily time of prayer. We need to pray the prayer of the disciple who said, "Lord, teach us to pray" (Luke xi. 1), for prayer is either a formality and a farce, or—and many of us know this to be true—it is a mighty force.

If we are going to stand for God in these difficult days, and be effective in our witness, we must spend time in prayer (Dan. vi. 10).

If we are to be renewed and grow in the Christian life, we must spend time in prayer (Isaiah xl. 31).

If we are to be radiant with the glow and glory of the Lord Jesus, we must spend time in prayer (Luke ix. 29; Exodus xxxiv. 29).

If we are to be powerful in service for our Master, we must first spend time in prayer (Luke i. 80. Compare Moses, Elijah and Paul).

#### II. The Privilege of Daily Prayer.

Our Lord Jesus brings this before us in the passage which we have read (Luke xi. 2-4), in words familiar to us all as the Lord's Prayer. We who are His, though creatures of the dust, can come to the Almighty God and speak with Him as sons to a Father ("Our Father"), as subjects to a King ("Thy Kingdom come"), as servants to a Master ("Thy Will be done"), as slaves to an Owner ("Give us day by day our daily bread"), as sinners to a Saviour ("Forgive us") and as sheep to a Shepherd who knows all the dangers and difficulties of the path ("Lead us not into temptation"). Thus with all our weakness, and sin, and need, with all our problems, with all our longing to see His Kingdom extended and to be used in His service, with all the frankness and freedom from fear which comes of knowing that we are His children, we can come into His presence in the Name of the Lord Jesus and know that He will meet the needs and longings of our hearts.

#### III. The Power of Daily Prayer.

Yes, there is mighty power in prayer, not only for the renewal and equipment of our own lives, but for touching the lives of others.

How strikingly the Lord Jesus suggests this to us in the story of the three friends (Luke xi. 5-8). There is, first, the poor friend who, travelling along a darkened path, and needing bread, comes to the house of his praying friend. The praying friend has nothing to set before him, and cannot therefore meet his need, but he knows of a providing friend who has the needed resources and he goes to him and prays to him until the providing friend meets the need of his poor friend.

I cannot tell you of all the wonders of prayer, but I know that, as I pray in the secret of my room, if my heart is right with God, and I am pleading in the Name of the Lord Jesus, a soul may be won to Christ for whom I pray,

a meeting can be charged with spiritual power, or a servant of God in some far-off mission station can feel the impact of my prayer. No wonder "Satan trembles when he sees the weakest saint upon his knees."

#### IV. The Practice of Daily Prayer.

Here is the crucial test. We recognise the principle and the privilege and the power of daily prayer, but how much time do we give to it? The Lord Jesus says, in the passage we have read (Luke xi. 9), "Ask," that is, be explicit in prayer; "Seek," that is, be earnest in prayer; "Knock," that is, be expectant in prayer.

Remember, there are certain forces which prevent the practice of effective daily prayer. Here are some of them.

1. The Devil.
2. Sin in the heart. (Psalm lxxvi. 18).
3. Not using the name of the Lord Jesus. (John xiv. 13-14).

4. Lack of faith. (Matthew xxi. 22).
5. Selfish motives and not praying according to the will of God. (1 John v. 14-15).

6. Sloth. (James iv. 2). Real prayer costs.

Remember, there are certain things which promote the practice of effective daily prayer. Here are some of them.

1. Resist and ever watch against those things which hinder prayer.
2. Cultivate the habit of prayer.
3. If possible, have a special place for prayer. (Acts xvi. 13).

4. Have certain times for prayer. (Daniel vi. 10).
5. Do not rush prayer. "Take time" in prayer.

6. Keep a note-book with subjects for prayer.
7. Be definite, and regular, in prayer.

8. Have a wide missionary interest.
9. Let nothing be too big and nothing too trivial for you to pray about.

10. Note answers to prayer, and let your praying be always mingled with praise. (Phil. iv. 6).

Remember, there are certain factors which produce the practice of effective daily prayer. Here are three of them.

1. The realisation of need and weakness.
2. The urge of the Holy Spirit, working through a will which is wholly surrendered to God, so that you pray "in the Holy Ghost" (Jude 20).

3. The desire for the glory of God, for the spread of the Gospel, for the salvation of souls, for the power of the Holy Spirit in life and service, and the longing that you and others may enter into all that God has for you in Christ.

In conclusion, let me ask you this question: What is your need and what is your desire?

Are you, as a young Christian, facing some problem in your life? Then, pray. (James i. 5; Genesis xxiv. 10-15.)

Are you serving the Lord Jesus in some difficult sphere, and want to be true to Him? Then pray. (Daniel vi. 10-11.)

Are you being persecuted for His sake because of your devotion for Him? Then, pray. (Luke xxiii. 34; Acts vii. 60).

Are you finding the storms and pressure of life almost too much for you? Then, pray. (Matthew xxiv. 30.)

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The Executive of the Wellington, N.Z., Anglican Boys' Homes Society in its annual report recorded with deep regret the death of its hon. secretary, Mr. W. A. Andrews, stating that "Mr. Andrews never spared himself in his efforts for the good of the Homes and the welfare of the boys, and for ten years cheerfully shouldered the many responsibilities of chief executive officer for the Society."

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Are you longing for victory over some sinful habit, some spirit of bitterness, some jealousy or pride or envy, which is spoiling your witness for your Lord? Then, pray. (Psalm xxv. 20.)

Are you concerned about some loved one who has slipped back into the world, or perhaps, through faithfulness to Christ, is in some seemingly difficult circumstance? How shall you help? Pray. Genesis xviii. 23-33; Acts xii. 5.)

Are you anxious to be of real spiritual help to those around you, and to be more effective as a personal soul-winner? Then, pray. (2 Kings iv. 32-35; 2 Kings vi. 17.)

Are you anxious for the spiritual welfare of the church to which you belong, your Christian Endeavour society and the other activities of your church? Then, pray. (Col. i. 9-11).

Are you keen for the spread of the Gospel throughout the world? Then, pray. (Matthew ix. 38).

Are you facing up to the great spiritual needs of the town or district where you live, and longing for God to open the windows of heaven and send revival? Then, pray. (James v. 17-18).

Are you earnestly desiring the fullness of the Holy Spirit in your own life? Then, pray. (Luke xi. 13; Acts iv. 31).

Are you a sinner seeking salvation? Then, pray. (Luke xviii. 13).

May the prayer of all our hearts this morning be, "Lord, teach us to pray."

## C.E.M.S.

#### N.S.W. Annual Conference, 1934.

The New South Wales Annual Conference was held at St. David's School Hall, Arncliffe, on the 14th August. The Rector of St. David's, Rev. R. H. Pitt Owen, extended a very warm welcome to the brethren from other parishes, who included delegates from Canberra, Mittagong and Bowral, and less remote country centres.

The Archbishop, who received a rousing welcome, regretted that other engagements would not permit him to remain long, but he was glad to be there to show his appreciation of the work which the C.E.M.S. was doing, and spoke briefly and to the point of the opportunities which the Society offered by prayer, witness, fellowship and service, of bringing men under the influence of the Church.

#### Message from National President.

At the business session Rev. W. F. Pyke, B.D., the chairman of the Society in N.S.W., presided, and later gave place to Bishop Kirkby. An encouraging message from the National President, the Bishop of Gippsland, was read and received with appreciation and applause.

#### Report.

The annual report of the Council was tendered by Mr. A. Hope, the Honorary Secretary, and disclosed that there were 42 branches with 1,200 members in the State. The year's work had been of a steady nature; four new branches had been formed, and there were very good prospects of four or five others coming into existence. The report indicated that the corporate activities of the Council included the remembrance of the first Christian service, special services for men in St. Andrew's Cathedral, assistance to the Home Mission Society and the Church Missionary Society at the great annual gatherings in the Sydney Town Hall, and propaganda work with a view to better observance of Good Friday.

#### Social Service.

Mr. H. C. Fusedale, the organiser of the Social Service Committee, reported that during the year 85,250 free meals and 36,500 free beds had been provided for men who would otherwise have gone hungry and slept in the open air. The total figures since the work began 12 years ago were 1,497,296 free meals, 425,962 free beds and over 12,000 jobs found. Many of the men helped had been returned soldiers to whom it was felt a special duty was owing.

#### Delinquent Lads.

The report of Mr. Brady showed that during the year 569 children belonging to

the Church of England had been placed on probation and commended by him to Rectors of Parishes in order that they might be brought under the uplifting influences of Church and Sunday School. Members of branches had played a part in shepherding these lads.

#### Chairman's Address.

At the General Conference later, Rev. W. F. Pyke delivered a vigorous and stirring address in which he referred to the C.E.M.S. being the only national movement for men in the Church of England in Australia. The pledge of membership stood for a true, well-balanced Christian life, and the aims of the Society should appeal to all earnest Churchmen. Christianity was a definite experience, or nothing at all. Referring to the modern world in relation to youth, Mr. Pyke stressed the almost revolutionary change which had come over the world since the war in the attitude of youth to the Church and the organisations of Society. There was a tremendous need to vitalise religion, and to turn the misguided opinions and energies of youth into right channels. Courage and audacity were needed to take the place of conservatism and caution, combined with an aggressive spirit to fight against evil. There was unfortunately ample evidence of a moral and spiritual starvation which no dole could satisfy, and the pressure of material needs and the perplexity and confusion of thought which marked our generation could only be overcome by the men of the Church wholeheartedly identifying themselves with its work and tasks.

#### Vital Religion in Relation to Work and Leisure.

The special speakers at the conference were the Hon. H. M. Hawkins, M.L.C., Honorary Minister, and Mr. R. H. Swainson, O.B.E., General Secretary of the Y.M.C.A. Mr. Hawkins was at home with his audience at once, and had a happy way of taking it into his confidence. His definition of vital religion was a living faith in a living God, applied to daily work in daily life. Unless our daily tasks were done honestly and as well as they could be done, religion lost its personal force and purpose. He was a firm believer in the guidance of God in the everyday affairs of life, and felt that if this was God's word He would guide us. There was one law of God never fully revealed to us, and that was the law in which He guided men to fulfil His purposes. He was convinced that God had a plan for every man and would show each what to do—that was the romance of living. If each man had a task which he alone could do and did not do it, it would never be done.

"Christ has no hands but our hands to do His work to-day."

No feet but our feet to lead men in the way."

Mr. Hawkins illustrated his address by three striking examples in his own daily experience in which God had led him to do things at which at first he had rebelled or hesitated.

The telling earnestness of conviction, and the personal charm of the speaker made a great impression, and Bishop Kirkby expressed the deep appreciation of himself and all present for the real spiritual uplift of the address.

Mr. Swainson's address was also very impressive and dealt with vital religion in relation to leisure. He said that vital religion was capable of profoundly affecting leisure, but that actually it played only a very small part in its pursuit. Neglect to realise the application of religion to leisure was responsible for a great deal of trouble to-day, particularly in the younger generation. To reverse the subject of his address, it appeared to him that leisure in its application to religion was capable of affecting it considerably, and did so in weakening the religious sense of the people. Having regard to present day methods of production, people were getting more leisure than formerly, and this constituted a definite challenge to special steps as a Christian duty and for the protection of our Church. Sport and recreation in many places were on a low level and large numbers of men in their leisure never use above the level of animals, and were content to dwell purely on a physical plane. Responsibility rested on the men of the Church to keep sport clean and wholesome. The wrong use of leisure was definitely affecting religion and Church attendance. Entertainment to-day is unplanned, unchecked and uninspired by Christian Direction. Societies are in existence to capture the young and mould their minds in anti-Christian directions and the numbers of young men who, in their struggle for work, had been influenced by extremists was a matter for grave concern.

Some definite plans, Mr. Swainson thought, should be devised to teach and provide for the right use of leisure. Christian leaders were needed to take up the task.

The conference was a real inspiration, and will have much blessing.



## Wayside Jottings

(By a Wayfarer.)

### Sabbath Observance.

THE question of Sabbath Observance is always with us. Of all the Ten Commandments there is none (except, perhaps, the tenth), to the keeping of which human nature shows greater aversion. And the reason is not far to seek. If this age prides itself upon anything, it is upon being an active, a practical, and a utilitarian age. Whatever exists must justify its existence by its evident utility, or else be destroyed or rejected. And that one day of the week should be withdrawn from our control—that it should be claimed by Almighty God as "His Day," as set aside by Him for spiritual uses, a day on which works of mercy or piety or necessity are alone allowed to be done, is apt to be very much resented by all people who have not the fear and love of God in their hearts.

That the Fourth Commandment is binding upon us is admitted by all Christians; but their ideas as to the way and degree of its observance differs widely. From the conscientious Scotchman of the last century who, after a visit to Edinburgh, went home and told his horrified fellow villagers that on the Sabbath day he had seen men and women walking in the public promenades, and looking quite happy; to the other extreme, for instance, the teaching of the leading ecclesiastics of the Roman Catholic Church, that as long as people go to Mass on Sunday morning they may, without blame, spend the rest of the day as they like; (a teaching which has never been accepted or endorsed by the vast majority of Christian people), there is indeed a very wide gulf.

It is to the latter of these attitudes that Archbishop Wand, the newly-arrived Archbishop of Brisbane, seems rather to incline. In the "Sydney Morning Herald" of August 28, Dr. Wand is reported to have said that he has no objection to Sunday sport, provided that it is good, clean, healthy recreation, and does not involve labour on the part of others; but that he would not condone a Sunday race-meeting. He agrees with health-building sport on Sunday, provided it is not worshipped. He thinks every man should attend Church once on Sunday, but does not expect people to spend the whole of the day inside a place of worship. He thinks that healthy recreation, provided it is not noisy, and does not destroy the quiet of the Sabbath, is probably better for young people than some of the books that they might otherwise read.

With much that Archbishop Wand says on this subject we shall all cordially agree. With a Churchman holding such a prominent position we shall all desire to be in agreement, and to strengthen his hands for his important work as far as we possibly can. We agree with him in not expecting people

to spend the whole of Sunday within a place of worship. In fact, we have never known anyone to do so. And we shall agree with him that Sunday games are probably a safer and better occupation than reading bad books.

But beyond that the Wayfarer does not think that most churchpeople will agree with Archbishop Wand. When once the door is opened to (say) Sunday football as a Christian occupation for our Sundays, how long will it remain a nice, quiet amusement, involving no outside labour, no increased use of trains, trams or buses? Or again, how many prospective players will find time to attend morning worship at their parish church, and be able to throw their hearts into the spiritual exercises of the morning, without distraction arising from the expectation of the afternoon football match?

Of course, it may be that Archbishop Wand was not contemplating the Morning Service, but only 8 o'clock or 7 o'clock Communion, thereby assimilating somewhat to the aforementioned practice encouraged by Roman Catholic ecclesiastics. In that respect we remember the advice given by an older clergyman to the young, newly-appointed Rector of a suburban parish. The latter, in his zeal for a more Sacramental style of worship than had been practised by his aged predecessor, was inclined to multiply early Communion. But the old man warned him of the consequences. "In this parish," said he, "if you do so, you will find those early communions largely attended by the more fashionable and worldly section of your parishioners, who will find in that attendance a solace to their consciences, but whom you will not see again all day."

Indeed, it seems to us that something like that would be, under such circumstances, the most natural thing to expect. To worldly-minded people the ordinary morning and evening service of our Church make little appeal. The Litany, which to spiritually-minded people is a much enjoyed feast of abundant and systematic intercession, is to these worldly people little else than weariness and vexation. The preaching of God's Word has for them an attraction in inverse ratio to its earnestness, and its beginning and continuance are generally the occasion of a frequent consultation of watches.

To our mind the most desirable fashion of public worship, and the form best understood and most appreciated by our people, is a full morning and evening service, given with all the Psalms, and with unabridged lessons, and where the Third Collect is followed (after the usual hymn), by either the Ante-Communion Service or (on alternate Sundays), by the Litany. We are persuaded that the great majority of genuine Church of England people do not favour that abbreviation of the Morning and Evening Services that is too often practised by our clergy under the (we believe) mistaken notion that their people desire it. Our people do not desire that the Morning and Evening Services should be mere

replicas of each other. The Morning Service, as the more stately of the two, should be enriched by the inclusion of the Ante-Communion Service, with its Epistle and Gospel and Nicene Creed, (except when the Litany has its turn), which are less appropriate in the evening. Nor do we think that the majority of our people do other than heartily dislike the unauthorised prayers of which some of our clergy make such abundant use. The people are not familiar with them; they have no book that contains them, and they cannot possibly enter as heartily into them as they can into the familiar and beautiful prayers given in our Prayer Book.

Though that is not to say that it is not a very good thing to introduce, at times, special prayers.

But all this is getting away from our subject; and only bears upon it to this extent, that we believe that the use of our regular Morning and Evening Prayer, with its earnestness, gravity and simplicity, would harmonise ill with a day mainly spent in sport; and, in fact, that the two could scarcely exist side by side in our Anglican community! One would surely kill the other; and we need not ask the majority of our fellow-citizens—not to say our fellow Christians—which they would rather preserve.

The demand that the Church shall give its sanction and blessing to "just a little sport on Sundays," to "just quiet, well-conducted sport on Sundays," to "Sunday sport that shall not be noisy," to "sport that shall not be worshipped," to "good, clean, healthy Sunday sport," would prove a very practical parallel to the Arabian parable of the camel that begged leave on a cold night to put its nose into its master's tent. And when that was allowed, then "just my neck," then "just one leg," until at last, when its whole body was inside, it told its master that if he felt inconvenienced he had better go outside. "For I," said the camel, "am very comfortable and I intend to stay here."

We remember how a bishop of our Australian Church was induced, some years ago, to give his blessing to Sunday tennis; an approval which we are credibly informed, he afterwards greatly regretted and tried to minimise.

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## MELANESIAN MISSION

The offices of the Melanesian Mission have been transferred from New Zealand, and are now established at UNION HOUSE, 247 GEORGE STREET, SYDNEY, to which offices ALL correspondence may be addressed.

Telephone B4593.

P.O. Box 3416 R.

COMMISSARY IN AUSTRALIA: THE REV. DR. P. A. MICKLEM.

ALL business correspondence, magazine and Associate subscriptions should be addressed to the General Secretary.



The Rev. Gordon Begbie, B.A., Curate at St. George's, Hobart, has accepted nomination to the parish of Naremburn, Diocese of Sydney.

The Rev. and Mrs. G. F. Cranswick, returning to India, and Miss L. Gore, returning to the Sudan, were farewelled at the Church Missionary Society's rooms, Bathurst-street, on Monday, August 27.

Mr. Philip Williams, son of Canon H. Williams, of Christchurch, N.Z., was to be ordained by the Bishop of Melanesia on August 6. Writing from Lolowai, Mr. Williams said: "Life here is very busy, but I would not give it up for the world."

The Rev. T. A. Moore Campbell died at the Rectory, Stanley, Tasmania, on August 22nd, aged 54. He came to Tasmania from Wangaratta, and was in charge of different country parishes, holding that of Stanley for the last nine years.

The death is announced at Hobart of the Rev. F. B. Sharland, B.A., at the age of 88. Mr. Sharland was a Tasmanian by birth, and taking his degree at Cambridge, was ordained in London. After his return he was in charge of the Brighton, Westbury, and Clarence parishes. He retired from regular work in 1915.

The aged Archbishop Julius, the first Archbishop of New Zealand, now in his eighty-fifth year, lives in retirement in Christchurch. He is still extremely active, drives his own car, and is in great request as a preacher, drawing the same crowds as he did during his remarkable ministry. He was the Christchurch diocesan for thirty-five years, and for a time Vicar of the Cathedral church of this diocese, and Archdeacon of Ballarat.

A legacy of £500 has been gratefully received by the C.M.S. in Melbourne through the Geelong branch from the estate of the late Miss L. E. Larcombe. Other bequests were left by her, including £300 to Geelong, towards the debt on the C.M.S. Depot, and £600 to Ridley College. A further legacy of £100 from the estate of Miss Mary Larcombe, who died in 1924, has also been received, this in addition to £500 paid some time ago.

The Venerable Archdeacon Martin is retiring from active parochial work this month, and will live at Roseville, N.S.W. He has been 48 years in the ministry, having been ordained in Manchester in 1886. His last parish was St. Peter's, Neutral Bay, where he was appointed in 1926. He will retain his Archdeaconry of West Sydney and Canonry of St. Andrew's Cathedral. The Archdeacon, though still weak, has made a great recovery after his recent operation.

Dr. S. H. Nicholson, founder of the School of English Church Music, reached Fremantle by the Oronsay from London several days ago, and is now busily lecturing in South Australia. He was formerly organist at Westminster Abbey. Dr. Nicholson's father, Sir Charles Nicholson, who was a medical practitioner, was one of the founders of the University of Sydney. Dr. Nicholson is in Australia in the interests of better church music, and hopes to form branches for the incultation of this in the various dioceses.

The parishioners of Holy Trinity, Kew, gave a farewell social to Canon and Mrs. Sutton in the parish hall on Wednesday, August 29, at 8 p.m., to mark the termination of 30 years' ministry in their midst. The Canon was inducted on September 1, 1904, and has left to take up his duties as Sub-Dean of the Cathedral. A handsome presentation was made to the Canon. The Rev. Roscoe Wilson, of St. John's, Camberwell, is Canon Sutton's successor at Holy Trinity, Kew.

The Board of Management of the Diocesan Book Society, Melbourne, has appointed Mr. J. Wm. Anderson as manager of the Book Depot in succession to the late Mr. H. M. Elworthy. Mr. Anderson took up his duties on September 1. Prior to entering his present employment with Messrs. Whitcombe &

Toombs Ltd., Mr. Anderson was for some years in charge of the Educational Department of the Book Depot, and will thus come to his work with an inside knowledge of the depot, as well as with a wide experience in the book trade.

"The sudden passing of the wife of Mr. G. Nelson has filled the hearts of all Clunes people (Diocese of Ballarat), especially our churchpeople, with great sorrow. Her example in life, her patience in suffering, will ever be remembered; her love for her church, the regularity of her attendance at Divine Service, especially the Lord's Supper, were a constant inspiration. Given to hospitality, to her home and table visiting clergy were always welcome. Only a week or two before her death the Archdeacon of Ballarat spent the week-end in her home." So writes the Ballarat "Church Chronicle."

Recently Mr. F. H. Crawley, an engineer on the S.S. Ionic, out from London, was in Christ Church, N.Z., and conducted at the Cathedral a peal of 720 Bob minor and a plain course of Kent Treble Bob, and also rang in a plain course of Grandsire Triples on the handbells. Mr. Crawley is a member of the Ancient Society of College Youths, the famous London Society of Bellringers. His experience includes the ringing of 78 peals in England. To feel the great bells in the Cathedral Tower responding to the pull of the rope, and hear their vast sound rolling away across the city is an experience unlike any other.

The Church of England "Messenger" states: "Churchmen read with great pleasure the announcement that the Bishop of Liverpool (the Right Rev. A. A. David), will visit Melbourne in connection with the All-Australian Anglican Assembly. The visit of a member of the English Episcopate is always welcome, and Dr. David will be doubly so. His Lordship is one of the most discussed men on the English bench of Bishops to-day; his many experiments in connection with the Liverpool Cathedral have attracted worldwide attention, and in some quarters, drastic criticism. He will come as one determined to bring the life of the Church into touch with modern conditions, and who has not been afraid to take bold steps in that direction. The fact that he was the Bishop under whom our Archbishop was working when the call to Melbourne came, will make Melbourne Churchmen all the more pleased with the opportunity for seeing and hearing him."

Canon Tom Lawrence, of Victorian C.M.S., who is labouring in Uganda, writes of the recent visit of leading English Churchpeople to his field. He states:—"Lately we have had some inspiration from visitors, who have seen the work from a different standpoint—what we might call the long view. Their visits have encouraged us to keep on building slowly but surely, line upon line, here a little, there a little. Miss Baring Gould, from C.M.S. headquarters, recently visited us. She visited this part of Africa six years ago, and her message was very cheering. She said: 'I can see distinct advances everywhere. It is marvellous what God has wrought.' The Bishop of Croydon gave us a helpful Quiet Day two weeks ago. He said: 'I am astounded at the progress of the Kingdom of God in this country. When you think that, after less than 50 years, there is a strong Christian Church in this part of Africa, it is very encouraging. Keep on; you're doing a great work.'"

While a congregation waited patiently at Jerangle, near Queanbeyan, Bishop Burgmann and Archdeacon Pike were stranded in the flooded Anembo River. The Bishop and the Archdeacon were due at Jerangle for a confirmation service. They started in good time, but were delayed by flooded creeks, and, arriving at the Anembo River, found it so swollen that it was impossible to drive across it in their car. Ultimately, they placed the car on the lorry of a general carrier, and, after making sure that the wat-

er could not get into the engine, they cautiously began fording the river. The lorry struck a boulder, the engine stalled, and the Bishop and the Archdeacon were left stranded in mid-stream. After more than an hour's work they completed the crossing and drove to the church at Jerangle. The service was not held. The persons awaiting confirmation and the congregation had abandoned all hope of the arrival of their Bishop and Archdeacon and had gone home.

The Archbishop of Sydney and Mrs. Mowll were present at the luncheon tendered to the Archbishop-elect of Brisbane and Mrs. Wand on Wednesday, August 29, at David Jones' George-street, Sydney, by the Queenslanders' Association of New South Wales. Mr. D. A. Garney, son of Canon Garney, of St. Paul's College, New South Wales Rhodes scholar for 1931, has returned to Australia. Mr. Garney spent two years in residence at New College, Oxford, after which he took his B.A. degree with second-class honours in the School of Literae Humaniores. He then spent a year at Ripon Hall, Oxford, where he read for the honours school of theology, obtaining a second class in this school also. He will leave Australia in October, to be in time for the Bishop of Oxford's ordination in December, after which he will be licensed to the curacy of St. Mary the Virgin, the University Church, with a special commission to work among the colleges for the Student Christian Movement. He hopes later to return to Australia for permanent work.

The death of Dr. Alex Leeper, formerly Warden of Trinity College, Melbourne, at the age of 86 years, removes one of the finest classical scholars Australia has ever possessed, and one who has left his mark on the Church. Under his rule, Trinity College flourished. It was in his time that it gave to the Church in Australia such men as the late Dr. J. Stretch, Bishop of Newcastle; Bishop Reginald Stephen; the late Bishop T. H. Armstrong, of Wangaratta; the late Bishop G. M. Long, as well as Bishop W. C. Sadler, of Nelson, New Zealand; Dr. Horace Crotty, Bishop of Bathurst, and other distinguished churchmen. The late Mr. Justice Hodges and Mr. Justice Weigall were among the men of Trinity who reached the judicial Bench in Victoria. Dr. Leeper, who was a son of the late Rev. Dr. D. Leeper, Canon of St. Patrick's, Dublin, was born in Dublin in June, 1848, received his early education at Kingstown School of that city, and matriculated at Trinity College, Dublin, in 1867, where he commenced his distinguished scholastic career by taking the vice-chancellor's prize and classical scholarship, and graduated as M.A. and LL.D. From Trinity College he passed to St. John's, Oxford, where he gained first-class honours in moderations, 'proxime accessit' for the Gaisford prize (Greek prose). Dr. Leeper came to Australia in 1875 with Mr. E. E. Morris (afterwards Professor Morris), who succeeded Dr. Bromby as headmaster of the Melbourne Church of England Grammar School. Dr. Leeper joined the staff as classical master, and was second master under Mr. Morris. A colleague of his on the staff was Mr. Joshua Lake, who was also a graduate of St. John's, Oxford, and they, in conjunction, established the school paper, "The Melbournean," and did a great deal of work in compiling Liber Melburiensis, which was the basis of the 1914 edition of that record of the school. Dr. Leeper was also the founder of the school library, and was its first librarian. He became Warden of Trinity in 1876.

The "A.C.R." can now be obtained in Sydney at the following Bookstalls:—

- (1) N.S.W. Bookstalls—  
Town Hall Station,  
Central Station,  
Wynyard Station.
- (2) Swains, 123 Pitt Street.
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#### SEPTEMBER.

- 8th—Nativity of the Blessed Virgin Mary.  
9th—15th Sunday after Trinity. God's Keeping is the topic of the day. The ancient and beautiful Collect reminds us of the frailty of man. This rebukes the self-sufficiency which seems so common to-day, when few really feel any need of God.  
10th—Carrying the Host prohibited in London, 1908. Capture of Quebec, 1759.  
14th—Holy Cross Day, which celebrates the alleged finding of the True Cross. Superstition grew rapidly in the early Church. It is ever popular.  
15th—Russia became a Republic, 1917.  
16th—16th Sunday after Trinity. Another Collect, which haunts memory. Continual pity denotes the attitude of the Almighty towards His creatures. How God must pity us, indeed.  
19th—Ember Day. Let us pray for the clergy, for more and better clergy.  
20th—Victor Emmanuel's army entered Rome, 1870.  
Next issue of this paper.



#### TO AUSTRALIAN CHURCHMEN

ONLY as the Holy Spirit of God softens, teaches, and moulds the proud heart of man will the cause of Reunion on New Testament lines come about. Hard hierarchical Christianity is making a desperate fight to prevent any reunion other than that based upon a sacerdotal caste; that is, on a sacrificing priesthood, come down through Apostolical succession as expressed in an hierarchy of Bishops.

It is an open secret that the reunion movement in South India between the Anglican, Presbyterian, Congregational, and Methodist Churches, so hopeful a year or two ago, is not only damned with faint praise to-day, but relentlessly hindered and thwarted by the Anglo-Catholics, and especially the monkish orders in the Church in India. They will have none of it, unless the Roman theory of the episcopate or something very much like it predominates in the combined Church.

In England the position has been practically, if not altogether, the same. In spite of high-sounding phrases in Lambeth Encyclicals, little real headway has been made. There have been numerous conferences and enquiries among certain of the heads, but the position has not altered—a certain theory of the episcopacy, to wit, the magisterial—has been the rock of stumbling. It always seems to us, such a farce—the Anglican call to unity. It is not unity, it is a case of being swallowed and absorbed. On the face of it, that can never be!

No wonder the conferences between leaders of the Church of England and the Church of Scotland, which have been meeting for some time in Great Britain, have reached a condition of stalemate. Can it be wondered that the great Presbyterian Church of Scot-

land, with its age-long polity, learning and scholarship, jibs, when face to face with the kind of Anglicanism or Anglo-Romanism which certain extremely vocal exponents of reunion set forth as the 'esse' of the re-united Church? We do not wonder that there is an impasse. This is not to say that there are not powerful groups of eminent Evangelical and Liberal Evangelical Anglicans who approach this question from an altogether different standpoint, and are the real friends of reunion.

Last week we published in our columns a remarkable approach on the part of an extremely large body of learned Liberal Evangelicals—Bishops, University professors, heads of colleges, Archdeacons, Canons and others to the non-Episcopal Churches in the Old Land. It certainly augured well for future negotiations. The document appeared first in the London "Times" this June, but, to the amazement and disappointment of countless readers, side by side with it, there appeared a leading article dealing with the Manifesto in cold, unfriendly language. The authors of the document were warned that in seeking union with outsiders they would promote serious disunity within the Church of England—an utterly ridiculous statement, in view of the irreconcilable concepts which prevail in our Church! We ask how can there be unity between those who hold auricular confession and the adoration of the elements, and those who believe in the immediate access of the Soul of God and the direct personal message of the Bible?

The question, however, is being heard on all sides in England, "was that leading article in the "Times" inspired from Lambeth?" For this reason, that echoes of it were heard some days later in an address which the Archbishop of Canterbury delivered to his Diocesan Conference. It was a deeply significant address. It gave the utmost pleasure to those who abhor reunion with the Protestant Churches, and has been printed verbatim, and with approbation, in that extreme Anglo-Catholic paper, "The Church Times."

In this address the Archbishop of Canterbury states that he is seriously alarmed by "certain tendencies which have recently disclosed themselves." Especially does he deprecate any attempt to weaken the testimony of the Church of England to the historic episcopate, the position of which is to him, "analogous to the Canon of Scripture and the Creeds." He objects to the use of the old, and as he thinks, irrelevant distinction between the 'esse' and the 'bene esse' of the Church. "In stipulating that the episcopate and an episcopal ministry must be maintained in any united Church of which the Church of England could form a part, we are not contending," he says, "for any form of government, however venerable." It is by the acceptance of Episcopacy in the Archbishop's view, and not otherwise, that reunion could be achieved. The Archbishop gave utterance to the usual flapping on the position of the Anglican Church as a "bridge" church, and to the "need of infinite patience" which the cause of union demands. In a word, the Archbishop separates himself from the authors of the manifesto, opposes hasty action, reassures and enheartens the Anglo-Catholics and maintains the strict theory of episcopacy and orders. Is it any wonder that men look with contempt on Lambeth Conference published notes on reunion? Is it any wonder that negotiations with the Church of Scotland broke down? We are glad to note the

strong disposition among thinking, unprejudiced Anglicans to agree that what has been called the Prelacy is an unnecessary and even an undesirable thing, and that the Bishop is properly a constitutional ruler in the Church, and among other Protestants there is an increased disposition to agree that episcopacy is a good form of order. May the God of Truth prevail over the hearts and minds of erring men, as well as over misguided men, is our earnest prayer!

## Decadence of Parliament.

### Why Respect is Vanishing.

#### "SERVILE STATUS" OF MEMBERS

THE Synod of the Diocese of Wangaratta met on Tuesday, August 21. The Right Rev. J. S. Hart, M.A., B.Sc., Bishop of Wangaratta, delivered, as is usual, a thoughtful and challenging Synod charge. He gave utterance to noteworthy observations concerning Parliament as we see it to-day. To the undue interference of Parliament with administrative details he attributed the modern decadence of Parliament as an institution.

Bishop Hart said that political movements in Europe were threatening liberty, but true democracy, if given a chance, would emerge in time as the offspring of Christianity. "Through the whole of history," he said, "we are accustomed to trace the development of Parliament into the great organ of democracy that it has become. Yet for Parliament, as we know it to-day, our respect is a diminishing or even a vanishing quantity. In order to function correctly it must be an august and venerated institution, for it represents, in the King's name, the highest human authority which can claim our submission and the most perfect symbol and instrument of our national unity and fellowship. I trace its decay to the ever-increasing volume of business which it undertakes."

"To be a member of Parliament has become, as we say, 'a whole-time job.' Whatever means of livelihood the member had before, he must neglect, or even abandon, and for the time being must be a professional politician. This is the most insecure of professions, and yet the longer he holds it the more urgent is his need to hold it longer, since his old business has dwindled. The professional man's clients have gone to other advisers; the business man's customers to his rivals. The artisan is out of practice and old-fashioned, ignorant of the latest methods and appliances. Re-election becomes the member's necessity, and his temptation to seek it by unworthy means is hard to resist. From another side his party organisation makes demands on him in return for continuing its support. It extorts pledges and monetary contributions."

"The Labour Party has just proposed to demand his whole salary, of which he is to receive back as much as the party thinks he is worth. His degradation to a servile status bids fair to become complete. We cannot, and must not attempt to abolish parties, which are a necessary feature of democracy. Essentially they are always two—the party of Safety First, and the party of Adventure. Each has its virtues—prudence, for instance, of the one; courage of the other—and both should be represented in the Legislature. But each, also, has its vices, of which self-seeking is the worst, the most dangerous, and the most prevalent."

## Interference with Administration.

"It seems to me that the root of the whole evil is the undue interference of Parliament with administrative details. This is what so adds to its business that it claims the whole time of the member and makes a slave of him. Legislative, administrative, and judicial functions were originally separate and separately dependent on the King. The judiciary is still independent, and is subject to Parliament in only rare instances of extreme failure. Administration is still in the hands of 'the King's Ministers,' who used not to be, and still need not be, members of Parliament. But actually Parliament takes into its keeping all manner of administrative work for which it has neither time, experience, nor training. It is in this field that the member finds opportunities to ingratiate himself with his constituents, another road to the degradation of his office, and even temptations of self-enrichment, not always resisted."

"The tendency of our time is to delegate administrative work to officers and boards outside and largely independent of Parliament. Might not a wholesale extension of the same policy work well? The Ministerial heads of departments so managed become of very little use. If the Minister for Railways differs from the commissioners about railway management, he is likely to be wrong nine times out of ten. The Minister for Education, when we have also an efficient director, is merely an excrescence, sometimes a ludicrous one. The Cabinet system could easily be reduced to very small dimensions, and Parliament would gain in independence by the abolition of the Government whip."

"But we need Parliament, not as a meddlesome tinker of petty regulations but as a revered expression of our national unity, the organ of the whole people in formulating and safeguarding national policy, the vigilant protector of our liberties, not attempting to administer departments, but ever watching that the administrators are worthy of the trust imposed in them."

Bishop Hart ended his charge on this subject by expressing a hope of the creation of a true democracy which "enlarged and dignified a man."

## Death of Bishop of Ripon.

THE death of the Right Rev. Dr. Burroughs, Bishop of Ripon, has come as a great shock to hosts of Churchmen here in Australia, as well as in Great Britain. He was in Australia several years ago for the Melbourne Church Congress, and he visited the various capitals preaching and addressing the clergy. Dr. Burroughs had a brilliant course at Oxford, and was fellow of Hertford College. His war-time book, "The Valley of Decision," made a deep impression. He was much in demand as a speaker at conventions and congresses, and had many admirers. For many weeks before his death, he suffered from a feeble condition, due to a form of blood poisoning.

A blind convict, believed to be the only blind convict in Great Britain, asked the National Institute for the Blind to supply him with a Braille copy of C. H. Spurgeon's Sermons, which he says he desires to read whilst in gaol. The request has been forwarded to the Institute by the governor of the prison in which the man is confined. None of the sermons has yet been produced in embossed type, but the Institute has decided to issue a volume of them to mark the centenary of Spurgeon's birth on June 19.

## The Fourth Test Match.

### Played at Leeds, Yorkshire.

FROM 20,000 to 40,000 people gathered at Headingley, Leeds, to watch the fourth Test Match between England and Australia. Excitement had been growing since the decisive result of the third match at Old Trafford, for England's defeat at Leeds would mean that the Ashes were in danger. The question was everywhere asked, Would Bradman, the prince of Australia's champions, repeat his Leeds triumph of 1930, when his score was 334? He had not been fortunate in the three earlier Tests, and critics had begun to remind him rather persistently that the joyous irresponsibility of his later manner was a poor substitute for the machine-like certainty of his batting four years ago. In the Manchester Guardian and elsewhere the advice addressed to him was almost plaintive. The public had begun to think of him, in Throckmorton's words to Queen Elizabeth about a very different personage, as "a glorious, rash, and hazardous young man." Even his astonishing display of "wizardry" at Sheffield on Monday week did not convince all sound judges that he had returned to his true form. The chances of victory seemed fairly even when the game opened on Friday, but in the first innings England's score was only 200. Disappointment at this result was mitigated when Bowes, the hero of Yorkshire, captured three Australian wickets before the close of play. On Saturday Bradman and Ponsford entered on a splendid partnership which brought Australia's position at the end of the day to 494 for four wickets.

Saturday evening saw Ponsford dismissed after a great innings of 181, while Bradman, not out, had reached 271. Australia's victory that evening seemed to be well in sight. Observers remarked on the friendliness between the players on both sides, and on the geniality of the vast crowd. Wyatt and Walters, the English captains, called on the Australians at their hotel in Harrogate to congratulate them on their memorable and historic achievement.

On Monday, the Australians, including Bradman, whose final score was 304, were out early in the day, and the crucial struggle began with England's second innings.

A heavy storm on Tuesday stopped play, and Australia has been robbed by bad weather, "the twelfth man on the English side," of a well-earned victory.

This famous Test Match has been described day by day by many brilliant pens, and we have ventured to quote a few sentences by eye-witnesses in the Press.

### A Mystic Experience.

"Saturday at Headingley," says the Yorkshire Post, "was an almost mystic experience, a philosopher's day, a glimpse of what the English might have been with a warmer climate and an easier life. The rhythmic wheeling of the centuries in the score-box brought a sense of homage like that of the Psalmist as he considered the turning of the earth. It was the crowd's day, a healing, reconciling time, when the hours stood still and only the centuries moved."

### Ponsfords' Innings.

"The skill of Ponsford, different in pattern and inspiration from Bradman's, was woven like a superb coun-

terpoint in the texture of Australia's innings; few other batsmen living at the present time could have played in Bradman's company on Saturday and not seemed to live unseen in the shade of Bradman's grandeur. Ponsford's innings reminded us that there is one glory of the sun and another of the moon."—"Cricketer," in the Manchester Guardian.

### What Bradman Said.

"I am not out to make personal records. My side required the runs. I am not going out on Monday with the intention of breaking my former record. I am going out in the spirit that we Australians want to win this match."—Tom Clarke in the Daily Mail.

### Good-Humoured Cricket.

"Once again I was delightfully impressed by the great friendliness of the Yorkshire crowd. Everybody seemed really anxious to help everybody else."—Clifford Bax in the News Chronicle.

### Yorkshire Teas.

"Tea (on Friday) for 20,000 of the Leeds crowd. Twenty thousand people, but no bottles. Tea was the great festival. Thousands of attache-cases opened with a snap, when the tea interval came, thousands of vacuum flasks appeared, and tens of thousands of sandwiches."—Howard Marshall in the Daily Telegraph.

### A Gallant Yorkshireman.

"It was Bowes on Monday who was the undisputed hero."—The Times.

### After the Draw.

"The most glorious episode in the match was Bradman's triple century, which proved that that truly great batsman had recovered his old power of rapid scoring, combined with ceaseless vigilance."—The Morning Post.

Not the least remarkable sign of national interest in the great match was the publication in the Radio Times of a "plan of a cricket field for those who have never played cricket themselves." Many thousands may have used the plan to aid them in following Mr. Howard Marshall's wireless commentaries. Has not Sir James Barrie told of the very deaf gentleman at one of Lord Rosebery's meetings who expressed his enthusiasm in the words, "I dinna understand a word he says, but it's grand—grand?"—(The British Weekly).

## Archbishop and Mrs. Wand.

### Welcomed in Sydney.

AN informal yet very delightful luncheon was given at Hordern Bros., Sydney, on Monday, August 27, to the Archbishop of Brisbane and Mrs. and Miss Wand, by the Standing Committee, the Cathedral Chapter, the Corporate Trust, and other Church leaders. The Archbishop of Sydney presided and with him at the high table were the guests, Mrs. Mowll, the Bishop of Newcastle, and Mrs. Batty, Bishop and Mrs. Kirkby, the Dean of Sydney, and Mrs. Talbot, Archdeacon Charlton, Canons, clergy and leading laymen occupied tables near and well placed.

The Archbishop of Sydney, on rising to speak, was received very cordially. He welcomed His Grace of Brisbane with the utmost cordiality, and went on to mention a number of

(Continued on page 11.)





## NEW SOUTH WALES.

## Diocese of Sydney.

## MEMORIAL TABLET.

To the Late Archbishop Wright.  
UNVEILED IN ST. ANDREW'S.

A large assemblage of clergy and parishioners of the diocese attended the unveiling and dedication of the memorial tablet to the late Archbishop Wright, by the Archbishop of Sydney (Dr. Mowll), in St. Andrew's Cathedral, yesterday.

Dr. Mowll said that 25 years ago, on St. Bartholomew's Day, the late Archbishop Wright was consecrated in St. Paul's Cathedral, London, to be Archbishop of Sydney, Metropolitan of New South Wales, and Primate of Australia and Tasmania. During those years he held his high office with courage and dignity, and his presidency was a great help in the constitution of the Church of England in Australia. For the greater part of his administration, said Dr. Mowll, Archbishop Wright had not the help of a Bishop-Coadjutor, and although this was an added strain to the responsibilities of his office, he carried out his duties faithfully to the end and fulfilled his life span.

During his administration, said Dr. Mowll, Archbishop Wright presided at the consecration of 30 bishops. In addition, 82,427 people were confirmed, 52 new parishes were created, 96 halls and chapels and 44 rectories were erected, and 170 deacons, 179 priests, and 38 deaconesses were consecrated.

After the unveiling ceremony the registrar of the Diocese of Sydney (Mr. C. R. Walsh), read the following inscription on the memorial tablet:—"To the glory of God and in memory of John Charles Wright, Archbishop of Sydney, Metropolitan of New South Wales, and Primate of Australia and Tasmania, who died at Christchurch, New Zealand, on the 24th of February, 1933, in the 71st year of his life and the 23rd year of his episcopate. A graduate in honours of the University of Oxford, never self-assertive, yet courageous in maintaining his convictions, humbly walking before God, he ever exhibited Christlike forbearance. As administrator he was sympathetic, tolerant, and constitutional, residing over the councils of the Church with exceptional ability, dignity, and grace. His body lies within the diocese at South Head Cemetery. This tablet is erected by appreciative and grateful fellow Churchmen."

## CHURCH OF ENGLAND HOMES.

## Fifty Years' Existence.

Dr. Ash, assistant treasurer of the Church of England Homes, speaking at the annual meeting at David Jones' yesterday, said that maintenance of the homes at Carlingford, Leura, Wahroonga, and Glebe, cost £10,865 last year, yet the year ended with a deficit of only £154.

The deficit did not signify much, in view of the fact that during the 50 years of the homes' existence it had accumulated property valued at £111,455. The homes had been started on practically nothing, and had been built up by good management and economy.

"We are hoping to do something with the Glebe property," he said. "We have three or four houses on Glebe Point that were among the best homes in Sydney when Glebe was a social centre. One of those homes, now out of date, was used for the entertainment of King George and the Duke of Clarence, when they visited New South Wales as two young Princes."

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for the 80 boys of the schoolhouse and the resident staff of the house, comprising five masters and the matron. There will be four dormitories, approximately 60ft by 20ft, each provided with a large dressing room and modern lavatory and bath accommodation. A large preparation room, a senior preparation room, and house library and studies for the 10 senior boys will be included. A wing will be devoted to the matron's quarters, and will include storerooms, sewing rooms, a dispensary, and a big sick bay. A study and a bedroom will be provided for each of the assistant resident masters.

## BUSH CHURCH AID.

## Annual Rally.

In spite of the drenching weather there was a large attendance at the annual rally of the Bush Church Aid Society in the Chapter House, Sydney, on Tuesday, August 21. The Archbishop of Sydney presided. Prior to the public meeting there was the usual tea, to which many came.

Archdeacon Langley read greetings from representatives of the society at various stations throughout the Commonwealth. These people, he said, were engaged in a work which called for courage and endurance, and were meeting with a good response from the lonely settlers. Occasionally it was found difficult to keep going, owing to shortage of funds; but often by an extraordinary turn of blessing they were enabled to carry on.

Archbishop Mowll said that before he came to Australia he had heard of the splendid work of the society. At the time it was founded, 15 years ago, while Bishop Kirkby was travelling through the Australian bush, he was engaged in a similar work in Canada. No better service than that rendered by Bishop Kirkby had even been rendered to Christianity. It was to be hoped that the story of the past would be eclipsed in the future, and that the society's operations would continue to expand. The country had strong claims on the Churches; that being so, he hoped to see graduates in the ministry spend the first part of their service in the bush.

Mr. R. H. Swainson, general secretary of the Y.M.C.A., referring to the hardships of many of the settlers and to the loneliness of their lives, urged that the best men and women the society could induce to undertake the work be sent out. It would be helpful and encouraging to those who needed sympathy.

The Rev. R. F. C. Bradley, who has returned to Sydney after a long period of service in the Mungindi area, spoke of the interest shown in the services by the aborigines, and of the success of the work amongst them. Bishop Kirkby said that when the society was first formed it used as a motto: "We only begin where the railway ends." Now, however, the railway was making efforts to catch up to them. He moved a vote of thanks to the Archbishop for presiding. The motion was seconded by Archdeacon Charlton, and carried by acclamation.

## ST. PHILIP'S CHURCH.

## Memorial Doors.

## LATE BISHOP D'ARCY IRVINE.

On Saturday, August 26, the Archbishop of Sydney dedicated memorial doors, erected at the Western entrance to St. Philip's Church, Sydney, in memory of the late Bishop D'Arcy Irvine.

Dr. Mowll said that the late Bishop Coadjutor and rector of the church had a magnificent record of 47 years in the diocese. Everyone who met Bishop D'Arcy Irvine was impressed by his personality, and many had great cause to be grateful to him. He was always eager to beautify any church of which he was in charge, and it was fitting that such beautiful doors should be erected to his memory in St. Philip's.

## ST. ANNE'S, RYDE.

One of the oldest churches in Australia, St. Anne's, Ryde, has just celebrated the 108th anniversary. Two Sundays were given to the event, and there were most inspiring services. The preacher on Sunday, August 19, was the Archbishop of Sydney, Dr. Howard Mowll, and the lessons were read by his Excellency, the Lieutenant Governor, Sir Philip Street, and the Minister for Local Government, Mr. E. S. Spooner. Archdeacons Johnstone and W. L. Langley were the preachers on Sunday, August 26.

## Diocese of Goulburn.

## UNEMPLOYED YOUTH.

## Bishop Burgmann's Warning.

"A first-class disaster awaits us unless we tackle the problem of unemployed youth," said the Right Rev. Dr. Burgmann, Bishop of Goulburn, at a welcome function given

## Diocese of Ballarat.

## THE BISHOP'S LETTER.

The Bishop writes:—

## The Methodist Church.

For a considerable time now we Victorian Bishops, with a few assessors, have been in conference, at intervals of some months, with leading members of the Methodist Church in Victoria. These meetings are unofficial and informal, and for this reason no reports have been published as to their progress and results. But as the fact of their taking place is now well-known, I think it may be well for me to correct some possible misapprehensions. We have been engaged, so far, merely in frank interchange of our respective viewpoints. Out of our discussions has come very real mutual esteem, and an increased knowledge of each other's point of view. But we have not begun even to consider any scheme for the reunion of our two Churches. Before this is possible, the whole matter would have to be brought under the official cognisance of the two Churches, probably at our Provincial Synod, and at the Methodist Annual Conference. This may come in the future, but it has not come yet. And, in the case of our Church, we Bishops would, before any definite steps in this direction were contemplated, seek the advice of the Clergy as a body. Meanwhile, I am sure that every member of the conference feels that the time has been well spent, and will in God's good time bear rich fruit in the cause of Christian Reunion.

## VICTORIA.

## Diocese of Melbourne.

## THE ARCHBISHOP'S LETTER.

The Archbishop writes:—

The preparations for the All-Australian Anglican Assembly are going on steadily. You will see in the "Messenger" what is being done, and we hope that you will be interested in all the arrangements. We expect that all the available space in the Cathedral will be taken by those who have obtained tickets, and that we shall enjoy the teaching which our distinguished visitors will come to give us. Let us pray that this gathering may be a great success.

I hope that we shall all back up at the United Centenary Thanksgiving Service, to be held on the Melbourne Cricket Ground on Sunday afternoon, October 14. The Hon. W. J. Williamson is organising this, and the various denominations are backing it up. We want to make sure that on that first Sunday at the beginning of our celebrations we remember God together, and ask His blessing on all that is to be done.

The Church lost a great leader when, on Monday, August 6, Alexander Leeper passed away. He was for many years an outstanding figure in the diocese as the first Warden of Trinity College, Melbourne. He was a Lay Canon, and a regular attendant at the Cathedral services. He was also for many years a member of the Council of the Diocese. He loved the Church, and brought to its service his great gifts of scholarship and learning. He was a devout disciple of his Lord, and had a passion for righteousness. Even in his retirement he maintained his scholarly interests, and was a student of the Greek language until the end. We thank God for his example and leadership. May He comfort his family in their time of loneliness.

Trinity College, which owes so much to Dr. Leeper, is just now giving evidence of its debt to the present Warden, Dr. Behan. The beautiful new building which is rising up beside the Sydney Road, between the present buildings and the Chapel, makes a very fine addition to the College. When completed, it will provide accommodation for 24 students. Trinity College is our Anglican contribution to the life of the University, and we have in mind at this time the work which both its Wardens have done for the life of the Church in this province.

## CHURCH MISSIONARY SOCIETY.

The C.M.S. Young People's Union Annual Exhibition and Fair and Distribution of Prizes will be held on Saturday, 22nd September, 1934, in the Chapter House, Cathedral Buildings, Melbourne, to be opened at 2.45 p.m. by Rev. William Corden, Admission, Adults 6d., Children 1d. The promoters will appreciate the co-operation of all parents and individual members of other C.M.S. organisations. Gifts for the stalls are invited, and may be sent to local Y.P.U. branch or to Exhibition Secretary.

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## Diocese of Bendigo.

## THE BISHOP'S LETTER.

The Bishop writes:—

The chief event we have to face in the immediate future is the annual meeting of Synod, which will, D.V., be held at the end of this month. The session is the more important, as it will be the first of a new Synod, and elections of various committees, etc., must be held. It will be remembered that the life of a Synod is (like Parliament) three years, though of course, a session is held every year, and indeed could be held more frequently if need arose. I would ask for your prayers that all the deliberations, the elections, the legislation passed, and other work carried out, may be guided by God and may make for the spiritual efficiency of His Church.

I went to Melbourne for a variety of engagements. Primarily, the purpose of the visit was a conference of the Bishops of the Province, but in addition to this we had official and informal discussions with certain leaders of the Methodist Church to see if it

were possible to discover a pathway to reunion. We all realise that the present divided state of Christendom is entirely bad. We cannot do the work Christ planned for the Church. We present a disunited front to the forces of evil. We do not offer Him an instrument through which He can work as He would. As God is one, so also His Church should be. This need not mean a dull uniformity. Within certain limits (and they need be neither many or cramping), it is possible to include a rich diversity of custom and practice. The ideal is not for any one Church to absorb another, but for the Churches to bring their treasures, which often are largely limited to the one Church, and by pooling them, to enable all to share in a progressive fellowship. It is in truth a noble conception, and one which should command the interest and the prayers of all of us. Other engagements included meetings of Trinity College Council, and of Ridley College Council. Also one to discuss the possibility of a Provincial Board of Religious Education, which meeting was the outcome of a resolution passed at the last session of the Provincial Synod."

## Diocese of Gippsland.

## THE BISHOP'S LETTER.

Writing to his diocese regarding his recent visit to Queensland and New South Wales, the Bishop of Gippsland states:—"By going on by car six days earlier, I was able to pay a flying visit to Queensland as the National President of the C.E.M.S. From a Wednesday evening to a Monday morning I gave ten addresses and sermons in Brisbane and Toowoomba, and met some remarkable gatherings of men. The C.E.M.S. in Queensland is in a splendid condition, and is doing a most Christian and far-reaching social service work. I much enjoyed celebrating and preaching in the beautiful Cathedral of St. John at Brisbane."

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I had left Mrs. Cranswick in Sydney, and stayed on there for three days after the committee meetings had ended, in order to see something of my missionary brother, who has been home on furlough for some months, but whom I had not had an opportunity of meeting until then. I had also to make the acquaintance of Peter, a small 18-months-old nephew! While I was in Sydney I had the pleasure of preaching at St. Andrew's Cathedral and St. James' King Street.

As I was due in Orbost on the evening of St. James' Day (July 25), for a Confirmation, we left Sydney on July 23rd, and went by the Canberra route in order to see my eldest daughter, who is on the staff of the Y.W.C.A. there.

The next month I am looking forward to having a fortnight on end of time life. My brother and his wife and little son are to be with us on their way back to India, and I am to have my mother in my home for the first time after a long period during which she was unable to leave my Father.

## Diocese of Carpentaria.

### GULF COUNTRY.

#### Lugger's Survey Trip.

Many exciting experiences in the Edward and Mitchell Rivers and in the open waters of the Gulf of Carpentaria were recalled yesterday by Mr. E. J. Clymo, who did the survey trip for the Australian Board of Missions in those areas.

Mr. Clymo took a lugger from Thursday Island and went down into the Gulf country to survey the possibilities of establishing a mission station on the Edward River. One day the lugger anchored in the gulf about 1½ miles from the Queensland coast. Soon afterwards the lugger party, which included five native men and three native women, a white schoolteacher, and Mr. Clymo, saw seven natives swimming out from the shore. They carried with them 15 spears, which they traded for tobacco, as they did not require any food. They were almost exhausted after their swim with the spears, and went back to the shore with the lugger.

The lugger, at one stage, was nearly wrecked in the gulf when it struck a sandbank off the Mitchell River, three miles from the entrance, and bumped into the shore over sandbanks during a swell. When nearing shore they decided to take to the boat, as the lugger heeled over dangerously, but this was prevented by the action of the captain of the lugger, who dived over and made some adjustments, which enabled the lugger to get through. Crocodiles and sharks were always a menace. Christmas Creek was not a peaceful place, as its name would suggest, for it was there that the party was chased upstream by an alligator which soon became angry and charged the boat. He was shot just before he reached the side of the craft.

## TASMANIA.

### OBITUARY—MR. L. L. DOBSON.

In the death of Mr. Louis Dobson, at Sydney, on August 23rd, while on a health trip, the Christian Church in Tasmania has suffered a heavy loss, which will be especially felt by the Evangelical section of the Church to which he belonged. Born in Tasmania in 1871, the eldest son of the Hon. Henry Dobson, a former Premier, he was partly educated in England, taking his B.A. degree at Oxford, and later being called to the Bar from the Middle Temple. On returning to Tasmania he entered the legal firm founded by his grandfather, one hundred years ago, and became one of Hobart's leading practitioners.

In middle life Mr. Dobson went through a deep religious experience which made him the devoted follower of our Lord Jesus Christ and from then onward, his time and strength, talents and money were used in the service of His Kingdom. He organised the Open Air Campaigners, who hold services in country towns and districts, and he began and built up the large annual Christian Conven-

tion at Kingston. He was chairman of the Hobart City Mission, an onerous task, and his last public letter before leaving on a much needed health trip to New Zealand, was an appeal for help for the poor of the city during a very hard winter. In addition to all these activities outside his business he was also a member of the Diocesan Council, a Synodman, a lay-reader, a C.M.S. trustee, a member of the Church of England League Committee.

Mr. Dobson had the courage of his opinions, and many times he faced opposition and criticism in doing what he held to be the right thing, but he was singularly unmoved under attack, and his replies were free from bitterness and anger. In a very practical way he showed how possible it was for Christians of different churches to unite in a common work and worship.

He married a daughter of the late Mr. A. Mandeville, and he and his devoted wife welcomed many a visiting missionary and Christian worker to their home, where a special Sunday School and Saturday night prayer meeting were regularly held.

We pray that God will comfort and sustain his sorrowing family and we give reverent thanks for the life and work of this His faithful servant.

A largely attended memorial service for Mr. Dobson was held at St. George's, Hobart, on Sunday evening, August 26th, followed by a Communion Service, the preacher being the Rector, the Rev. A. Bennett.

## NEW GUINEA.

### NEW GUINEA MISSION.

#### The Annual Conference at Dogura.

The annual conference of the white staff of the Diocese of New Guinea in Papua was again held at the home of the mission, Dogura. After a good trip on the Maclaren King the people from the north arrived at Dogura on Monday, July 23rd, and she brought the staff from Taupota the following day. We had been rather depressed owing to the shortage of workers, but the arrival of a priest for Mikawa, and a doctor and his wife, and a nurse, and news that others were to follow, cheered us all up very much.

Rev. James Benson, of the Community of the Ascension, conducted a Quiet Day for the staff and gave some very helpful addresses.

It was announced that the foundation-stone of our new Cathedral is to be laid by Mrs. Samuel Tomlinson on the tenth of August, the forty-third anniversary of the arrival at Dogura of the first missionaries, the Revs. Albert A. Maclaren and Copland King.

One great step of the conference was the official establishing in the diocese of the "Guild of St. Mary," for work among the women in our mission area, and the Bishop is the first President, who admitted the first members. The ladies of the staff are very enthusiastic over it.

The conference sermon was preached by the Rev. A. J. Thompson. Licenses were issued to the priest and doctor who, with the new lady workers, were blessed by the Bishop before leaving for their new places of work.

On Saturday a cricket match was played between members of the white staff and the boys living at Dogura, and it was an easy win for the latter. The staff expressed their appreciation of the great work done by the Rev. F. R. Elder during the twenty years he has been on the mission staff, and sorrow that he has soon to leave us for family reasons and live in Australia. We also remembered Maud Nowland, who died in harness after such a long life of service in Papua, both for white people and her loved half-caste children, who mourn a loving mother who spent her life for them, also a Papuan priest, Richmond Diala, who, as preacher and teacher, worked on the staff for thirty years. It was a very happy conference indeed, and all were dismissed by the Bishop refreshed by their meeting together, and their taking the Blessed Sacrament together.

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## ARCHBISHOP AND MRS. WAND.

(Continued from page 7.)

contacts which he and the Diocese have with Archbishop Wand. In well-chosen words he gave details of the Archbishop's university and ministerial career, referring to the links which the Archbishop has with the Bishop of Salisbury and the Bishop of Newcastle. In gracious terms, Dr. Mowll referred to Mrs. and Miss Wand, gave expression to delight the Church's representatives in Sydney had in meeting the Archbishop and his family on their way through, and prayer that God would bless their labours in the north and make their life just as happy as his and Mrs. Mowll's had been in Sydney.

The Archbishop of Brisbane replied in the happiest of terms, and spoke of his pleasure and that of Mrs. and Miss Wand in meeting Sydney Churchmen and in receiving so warm a welcome. Dr. Wand then went on to speak of the outlook of religion in England from the standpoint of the rising generation, and told how the Churches in Oxford were filled, Sunday by Sunday, with University undergraduates. The indications were entirely favourable. The other point touched upon was the great value of interchange between the Old Land and Australia, as evidenced in his coming to Queensland, and the residence in English Universities of brilliant Australian students. Such coming and going was all to the good—nationally, intellectually and ecclesiastically. It was a happy, fresh speech, warmly received and keenly appreciated. The Bishop of Newcastle pronounced the Benediction.

## Moorhouse Lectures.

### St. Paul's Cathedral, Melbourne.

#### "THE CHURCH IN THE NEW AGE"

THE subject and titles of the Moorhouse Lectures to be delivered in St. Paul's Cathedral, Melbourne, by Rev. F. R. Barry, M.A. (Canon of Westminster), during the time of the All-Australian Anglican Assembly in November of this year, 1934, are as follows:—

### I. The Church in the New Age.

1. A Century of Church Life.
2. Tradition and Experiment.
3. The Relevance of the Church.

### II. The Life of the Church.

1. Reconstruction of the Church-idea.
2. The Church as God's Act.
3. Churchmanship, true and false.
4. The nature and purpose of the Church.

### III. The Vision of God.

1. The need for Theology.
2. The majesty of God.
3. The God of Christian Worship.
4. Creator and Redeemer.

### IV. The Worship of the Church.

1. The function of Worship.
2. The theology of Worship.
3. The practice and ordering of Worship.

## V. The Ethic of the Church.

1. Tradition and Experiment in Ethics.
2. The Ethical task of the Church.
3. The constructiveness of Christianity.

## VI. Worship and Work.

1. The redemption of the Social Order.
2. Ministers and Ministry.
3. The Body of Christ (includes Reunion).

## Obituary.

### DEATH OF SIR EDGEWORTH DAVID.

The death of Sir Tannatt William Edgeworth David in Sydney on Wednesday, August 28, removes a remarkable man from Australian life. The S.M. Herald refers to him as a recognised leader of scientific thought and effort throughout Australia, one of the greatest geologists of his generation, pioneer, explorer, and soldier, who, in his 76 years of life, earned distinction for himself and for the Empire in diverse channels of public and scientific activity.

Unobtrusive, gentle, deeply earnest, Sir Edgeworth David showed throughout his long life that he possessed courage, moral and physical, in great measure, and ardent patriotism. He carried out extremely valuable geological work in the coal and other mineral resources of the State. He practically discovered and surveyed the magnificent Maitland-Cessnock coal measures, which have been worth millions of pounds to New South Wales.

He cheerfully shared the hardships and dangers of Antarctic exploration in the interests of science. He was chief of the scientific staff of Sir Ernest Shackleton's "Farthest South" expedition in 1909, led the climbing party which made the first ascent of Mt. Erebus, and made, with Mawson and McKay, the great sledge journey across the great Antarctic wastes, which resulted in the discovery of the South Magnetic Pole. The pluck, endurance, and physical vigour displayed by a man then 52 years of age moved all his friends to admiration.

Later, when the war came, he recruited the Australian mining corps, and served in France, supervising gigantic tunnelling operations. It was characteristic of this white-haired veteran that, when he fell down a deep shaft in the Messines sector and was badly shaken, he insisted on continuing his work.

Sir Edgeworth David was born at St. Fagan's, near Cardiff, Wales, and was the son of the Rev. William David. He was educated at New College, Oxford, graduating with high honours. He began his geological research career with a paper on the glacial geology of a part of South Wales near his home. He was appointed to the Geological Survey of New South Wales in 1882, spent nine years on that survey, especially the tinfields of New England and the upper palaeozoic rocks of the Newcastle and Maitland coalfields.

Sir Edgeworth David, who is a near relative of Dr. David, Bishop of Liverpool, England, and Archdeacon David, sometime of the Diocese of Brisbane, is survived by Lady David, one son, who is a doctor in London, and two daughters in Sydney.

## THANKS.

Mrs. Leplastrier, formerly of St. Thomas' Rectory, Enfield, desires to tender her heartfelt thanks for all the kind messages and inquiries received by her during the illness of her late husband, the Rev. H. C. Leplastrier. It is intimated that a number of Mr. Leplastrier's books are available for purchase in the office of this paper, Diocesan Church House, Sydney.

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## "TE DEUM" WOVEN INTO EMPIRE'S HISTORY.

The Te Deum is unquestionably the greatest non-Scriptural hymn extant, says the Canadian Churchman. From the very beginning it has always held first place. It would be impossible to relate the many historic occasions on which it has been sung. I read that when Columbus discovered the first grey outlines of the New World, his crew threw themselves into each other's arms and the Te Deum was the vehicle of their praise.

At all services connected with the crowning and accession of our monarchs the Te Deum is sung. The greatest instance of recent years was the jubilee of Queen Victoria. It is to this hymn that the nation has turned in giving thanks to Almighty God when great blessings or deliverances have been vouchsafed.

When the Spanish Armada was defeated, when "God blew upon them and they were scattered," thanksgiving services were held all over the land, and the crowning feature of each was the Te Deum.

It was the same after the deliverance from Napoleon, after the South African War, and the Great War. The Te Deum sums up our praise in a great dignity of worship, and is woven into the history of our nation.

## Hymns for Sundays and Holy Days.

Communion Hymns are not included. (Numbers within brackets indicate earlier tunes.)

### Hymnal Companion.

September 9, 15th S. aft. Trinity.—Morning: 1, 163 (96), 328 (449), 360; Evening: 377, 470, 119 (121), 38.

September 16, 16th S. aft. Trinity.—Morning: 12 (37 ii), 422, 233, 151; Evening: 318, 122 (41), 306, 35.

### Hymns, A. & M.

September 9, 15th S. aft. Trinity.—Morning: 160, 210, 531, 224; Evening: 254, 277, 545, 477.

September 16, 16th S. aft. Trinity.—Morning: 633, 437, 290, 184; Evening: 176, 220, 683, 537.

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St. Paul's Cathedral, Melbourne.



## St. Michael's, Rose Bay.

## Interesting Contacts.

St. Michael's Church, Rose Bay and Vaucluse, Diocese of Sydney, is named after St. Michael's, Bristol, England. The late Mr. George Thorne, who had much to do with the foundation of St. Michael's at Rose Bay, and was one of its original trustees, came from Bristol. His family worshipped in St. Michael's in that west of England city, George Thorne being baptised there in 1810. His parents lie buried in the crypt.

A correspondent from England writes:—The present Church dates from about 1700, but it has been restored since then. There is a full list of vicars since 1193, and it is thought that there was a church on the site even before then. The church is nearly at the foot of St. Michael's Hill, a very steep hill running from Perry Road (near the Synagogue), to Cotham Hill, close to Highbury Chapel.



St. Michael's, Bristol.

Fifteen miles from Bristol is the famous Rock, Burrington Combe, that inspired the Rev. A. M. Toplady to write the well-known hymn, "Rock of Ages." Every year about August 1, a pilgrimage of churchpeople and lovers of the hymn is made to the Rock. All the Bristol churches are represented in these pilgrimages, and we doubt not that many of the worshippers of St. Michael's, Bristol, are numbered amongst the pilgrims.



The Rock—Burrington Combe.

## The New Palestine.

## Under British Protection.

"In my opinion we shall soon see Palestine become a flourishing British Dominion," said Dr. J. Leon Jona, addressing a large audience of members of the Royal Empire Society and their friends in Melbourne last week. Dr. Jona showed a series of lantern views of the new Palestine, developed since

the war. Twenty years ago, he said, the country was much as it had been 2,000 years and more ago; but the Balfour declaration of 1917, since ratified by the League of Nations, had opened a new era under British protection. Irrigation had made the desert productive, and Australian eucalypts had drained the swamps, leaving large areas of good land for cultivation.

Aforementioned, said Dr. Jona, was part of the Zionist plan for reclamation. Before the war there were only 15,000 trees in the country; now there were 1,342,000, and large additional areas were being planted. As a result the aspect of the country and its climate were changing. From 1921 to 1934, \$5,000,000 had been collected by the Zionist movement; \$1,640,000 had been spent on agricultural settlement, and \$293,000 on education. In 1913 Palestine had 285 industrial concerns and only 12 schools; in 1933 there were 3,255 industrial organisations, with invested capital of \$5,108,000 and more than 300 schools.

A vote of thanks to Dr. Jona was moved by his Excellency the Governor (Lord Huntingfield), who compared the work of the Jews under British protection in Palestine with that of the Chaffey brothers in the former desert of Mildura. Sir Harry Chauvel seconded the motion, which was agreed to.

## Letters to the Editor.

## CHURCH ARMY IN AUSTRALIA.

Captain Cowland, Field Secretary, writes: At a meeting held in the Diocesan Registry at Sydney on July 17th, the Bishops who were appointed by the Bishops' Conference in 1932 to deal with all matters relating to the formation and the establishment of a "Church Army in Australia," unanimously decided that on and from August 1st, the Church Army in Australia should run as a separate organisation. This means that the efforts to establish a Church Army are now entirely in the hands of the Church of England in Australia, who will guide and govern its policy and work, and who will be responsible for the finances of the Society.

A house in Newcastle has been given by the Bishop of Newcastle to serve as a Training Home for applicants from every part of the Commonwealth. We have over 50 male applicants for training already on our books, and at least 30 women have applied for the free training which we hope to give to suitable selected candidates. All funds are vested in the Trustees for Church Properties in the Diocese of Newcastle. The Diocesan Registrar has been appointed Treasurer, whilst a strong local Committee, with the Bishop of Newcastle as Chairman, will deal with all matters needing immediate attention.

Our great need at present is \$5,000 to ensure the safe working for at least three years. Towards this we have, roughly speaking, about half the amount. We appeal to every minister to help us by organising an effort in every parish for the benefit of the Foundation Fund of the Church Army in Australia? May we suggest a Church Collection, a Silver Sunday Retiring Collection, a Social Evening, Sale of Work, or a Bring and Buy sale. If every Parish could see its way clear to one small effort, we feel sure that it would not be long before we could open the doors of our Training Home to those young Australian men and women who are anxious and waiting to be trained.

We have, at present, just over 300 names on our "Founders' Roll." A Founder promises to give or collect at least £1 every year for three years.

Above all, we sincerely desire your prayers for this venture. We can assure you that we, on our part, will leave no stone unturned to bring this effort to fruition. Tyrrell House, Newcastle, N.S.W.

## DRINK AT DANCES.

Mr. O. A. Pigott, Secretary, N.S.W. Alliance, writes:—

During the past few months public attention has been drawn to the widespread evils arising from the taking of liquor into public halls.

Under the Theatres and Halls Act this is illegal, and action can be taken; but the usual procedure is for application to be made to the Chief Secretary, who may, and oftentimes does, grant exemption.

The Alliance has been in touch with both the Police and Chief Secretary's Department for some time past and our efforts have been supplemented by the remarks of the Rev. Father Morris, of Kempsey, who recently attacked this evil. Since our protests were entered we are informed that exemption has been granted to the Younger Set of the United Australia Party for a ball at Chatswood Town Hall on the 27th of this month.

A further protest has been made to the Minister, and we hope that the people of

Chatswood who are connected with the U.A.P. will also take action.

The call to action is imperative, not only in this particular case, but right throughout the State.

## Caledon Bay Natives.

## Presence in Darwin.

The Rev. H. E. Warren, Rector of Cullenswood, Tasmania, and leader of the Church Missionary Society's Peace Expedition to Caledon Bay, denies emphatically that the expedition arrested any of the Arnhem Land blacks concerned in the recent murders. He states that the aborigines expressed a desire to go to Darwin to have the matter settled, and the expedition, having been assured that the Government was passing an ordinance to give the Judge exceptional discretionary powers, agreed to accompany them, and speak to the Government on their behalf.

At a meeting held in Sydney last Monday to protest against the sentences passed on the aborigines in Northern Australia, one speaker, Mr. M. Sawtell, said: "A grave indiscretion has been committed by the arrest of the Caledon Bay natives. Missionaries should not be policemen." The Acting Federal Secretary of the Church Missionary Society (Mr. M. G. Hinaby), immediately communicated with Mr. Warren, who is in Tasmania, on the matter. He received a reply on Saturday.

"Before leaving Melbourne," wrote Mr. Warren, "it was suggested that the peace expedition should, if possible, arrest the men wanted by the police. This we absolutely and unreservedly refused to do. We refused either to do police work in apprehending men, or in paving the way for future police operations against these people. We already had the confidence and trust of many of the natives on the borders of Arnhem Land, and we believed it was possible to open up negotiations with the Caledon Bay people with a view to bringing about a more permanent friendly relationship, and so prevent a recurrence of any further killings."

"At no time did any of the blacks of Arnhem Land surrender to the peace expedition, neither were any of them arrested, apprehended, or detained against their will."

"Before the expedition reached the shores of Caledon Bay, natives implicated in the killing of the Japanese had made confessions of their part in the killings to Mr. Fred Gray, and had stated their readiness to tell their story to the authorities. Later, other natives openly told the expedition party their stories of the killing of McColl and two white men and expressed their desire to have the matter settled. We advised them to go to Darwin with Mr. Gray, and tell their story there. To this they agreed, we promising to stand by them, and speak to the Government for them. They requested that we care for their women and children while they were absent. This was done in all good faith, we having been assured that the Government was passing an ordinance to give a Judge exceptional discretionary powers to deal humanely and sympathetically with such people as were unversed in the ways and laws of civilisation."

"We did not seek for evidence to put before a Court of law, but simply heard the original story from the lips of the natives concerned before they had been interviewed or interrogated or had had any suggestions made to them by others. At their own request to have the whole matter finished, the men of their own free will agreed to accompany Mr. Gray to Darwin. On the voyage they left the ship several times, but returned again. The Rev. A. J. Dyer accompanied them, and fulfilled our promise to stand by and speak for them, and when the whole matter is finally settled, Mr. Dyer and Mr. Gray will take them back to their own tribal country."

## ALCOHOL IN HOSPITALS.

Mrs. Helen Longmore, honorary treasurer of the Liverpool Ladies' Temperance Association, kindly sends us a leaflet recently compiled, which shows a startling decrease in the use of alcohol in the Liverpool hospitals. It is stated that in the five teaching hospitals of Liverpool the amount spent on alcohol in 1923 with 14,203 patients, was £411 ls. In 1933, with 19,275 patients, the amount had dropped to £132 5s. 2d. In the three great public hospitals, the figures were, in 1923, with 13,128 patients, £1,234 5s., and in 1933, with 37,095, £218 3s. 7d. The leaflet mentions that if the same amount had been spent per patient in 1933, as was spent in 1923, the total expenditure for the eight hospitals would have been £4,108 16s. 1d. The saving, therefore, owing to the reduced expenditure on alcohol, is £3,758 7s. 4d., the cost per patient in 1933 being a fraction over one penny.

## A Paper for Church of England People

## THE AUSTRALIAN Church Record

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Sydney Synod.

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## Editorial

## The True Ring!

THE Archbishop of Sydney, as he rose to give his first Charge to the Synod of his Diocese, which met last week, received a spontaneous and upstanding welcome. His deliverance was warmly received and noted with much thankfulness. It told in vivid details something of the untiring labours of the Archbishop in the Diocese and beyond, since his enthronement in March last. The document constituted a wonderful record of comings and goings, parochial visitations, Confirmations, enquiries and contacts—all betokening vigor and far-sighted leadership! We doubt if any other could have crammed so much work and service into his six months as has been done by Sydney's Archbishop. Clergy and laity in Sydney are working as never before. There is an awareness in the life of the Diocese, all to the good. Best of all, there has been a spirituality of approach and contact which is proving of supreme value—revivifying the life and witness of the Diocese. The Archbishop's friendliness, his warm sympathy, his sense of loyalty to the whole, above all, his whole-hearted consecration to the Lord's work are making themselves, under God's good grace, deeply felt and realised. His Grace's Synod Charge was a perfect epitome of all this. Nothing extravagant, no high-sounding words and phrases on "world problems and challenges," but the strong record of a servant of God, busy here and there, touching life in num-

berless ways, and proving a man of God in Sydney's midst. We were much impressed with the Charge, its happy references and allusions to current duties and matters! We get to-day far too many wordy discourses on supposedly "big issues," when all the while men and women are wanting to be brought face to face with God and the eternal verities. Just here, Sydney's Archbishop is bringing his people! We thank God for it, and for the Scriptural and deeply spiritual note which he is constantly striking.

## Radio Thrillers.

WE are glad that the Director of Education in New South Wales has spoken in no uncertain way with regard to what are termed "Radio Thrillers," broadcast of late. "We all deplore," he states, "the thriller which is being put over the air, so often to the detriment of the child mind. I refer to the kind of entertainment which has as its background undiluted crime."

"The commercialisation of services such as broadcasting, might frequently lead to a lowering of cultural standards," he declared. Such was the morbid interest created by broadcast thrillers that they were going to have a very devastating effect upon the mind of the child, which was so plastic and impressionable and emotional.

"This type of entertainment," the Director proceeded, "is handed out at a very unsuitable hour, when the tiny child is just preparing for bed, and its older brother and sister are settling down to their homework. It is worse than sensational entertainment that comes in the form of literature. It comes through the ear and enters the mind of the child through the door of creative imagination. When we have all the vast field of good literature that could be exploited for the development of higher forms of thought and moral, it is a reflection upon us that this kind of thing is tolerated, and that we allow it to be meted out to children at this particularly unsuitable time in the evening. From an educational point of view, broadcasting is still in the very first stages. If it cannot be used to foster higher ideals of life, it would be preferable so far as education is concerned, that broadcasting should be eliminated altogether."

We ourselves have had parents complain to us, and wishing something could be done to stop the practice. It is devastating to the youthful mind to be worked up nightly to a state of feverish excitement and expectancy as to how the thrilling drama will end. To make matters worse, they are led on, night after night, towards the end! The

whole thing is detrimental to the physical, mental and spiritual life of the child. It should be stopped.

## A Cause Worth Helping!

WE sincerely hope that the Bribery and Secret Commissions Prevention League will prosper in its labours, and come to exercise widespread influence for God. The league seeks among other things, "To create and maintain a public opinion adverse to corrupt trading in any form; and to let it be widely known that the giving or receiving or offering to give or receive a corrupt commission or bribe is as dishonest as theft, or embezzlement, and is punishable by law; to educate those people who are most susceptible to temptation, and to advise all and sundry of the penalties of breaking the law; to enquire into cases of the making or accepting of secret commissions or bribery or corruption, and if thought advisable, to prosecute under any law covering the same."

The cynic would tell us that "every man has his price to-day," that nothing can be accomplished without "palm-greasing." We will not go as far as that. There is still some altruism, a sense of honour and service in the world. Nevertheless that bribery and secret commissions do exist are apparent to most people. They need stamping out of private and public life and if the League can be used to do this (and we think it can) it deserves the whole-hearted support of every worthwhile citizen. The practices are subversive of the best instincts and characteristics of our people. Obviously they are dangerous and seductive forms of immorality. They make for secretiveness and personal corruption. They feed the canker of covetousness. They are the curse of trade and sap the foundations of commercial honesty. We hope that public thought will be awakened to the evils of this nefarious business. The wells of life, in all its departments are being poisoned by these get-rich-quick methods. The Church, the Judiciary, the Press, the Schools, should be alive to this matter. They should use their great influences to instil honour, probity and integrity into the minds of all and sundry, so that this Australia of ours may be a land of men and women who love pure and clean hands.

## Long-Suffering Churchpeople.

THE rank and file of Churchpeople are extremely patient and long-suffering. Nowadays many clergy are a law to themselves and seem to act as the whim takes them. Lessons