

## An Australian Home Mission Society.

And it is as true of the diocese. It is one of the weaknesses of our Church in Australia that each diocese is a self-contained unit, and is under no obligation to help other dioceses. And yet some dioceses are rich, and some are very poor. Again I say we ought to welcome the great principle that no diocese lives to itself. For instance, Bunbury is suddenly faced with the withdrawal of large grants from the S.P.C., which have been made for several years for its extensive wheat belt settlements, and cannot itself find the means to continue the Church's work. The Bishop of the North-West is faced with the need of supplying the ministrations of the Church in a new gold-mining area; the Methodist Church of Australia comes to the rescue of Methodists there, but our Church can only appeal to its own poor diocese. We want an Australian society that shall do for Australia what the S.P.C.K. does for the Church at home, and indeed throughout the Empire, helping the poorer areas everywhere, making grants for the building of churches, for the training of ordinands, for the support of schools. It might be an Australian Home Mission Society or an Australian S.P.C.K., controlled by a representative Australian Committee, to which all needy dioceses could apply. It would provide the best means for the richer dioceses to help the poorer. It would help up to dioceses to carry out the great principle that "none of us liveth to himself."

## The Constitution.

There is one other connection in which you may think our principle could be and should be applied, and that is the proposed constitution for the Church in Australia. The Continuation Committee completed its work last June; your Autonomy Committee has given some consideration to its proposals, which will be put before you, but desires more time for fuller consideration. All suggested amendments have been considered by the Continuation Committee, and the dioceses are now asked to give a final "yes" or "no" to the constitution with the proposed amendments. I do not propose without further consideration to express a final opinion on these proposals, but I hope that, as you have yourselves selected and appointed your Autonomy Committee, and trusted them in the past, so you will be satisfied to empower Standing Committee with the Autonomy Committee to give the answer that is requested.

## The Challenge of Jesus Christ.

I do not propose to work out the application of this principle to ourselves as individuals, and yet it is with ourselves that we must begin. "None of us liveth to himself." It is the principle of Jesus Christ: "Thou shalt love thy neighbour as thyself." It is a positive principle. It gives us something to do in the Church, in society, in industry, in international relations. It calls for great qualities of generosity, patience and self-restraint. It may seem little that each one of us can do, whether we are applying our principle to our parish, or to Sunday observance, or to the problem of gambling, or of unemployment; but if we each do what we can, we can create a revolution. The recent Peace Ballot owed every element of its potency with the British Government to the quiet, anonymous but determined spadework of millions of British citizens of every rank. And the future is full of hope. Some fear that the old order is breaking down and everything falling to pieces. I would conclude with some words of Basil Mathews: "Is it not truer to say that the old crust is broken by a new vitality springing up in the world? The crumbling loam of our civilisation sees the fresh bulbs breaking through. We are witnessing not the death throes of the old civilisation, but the birth pangs of a new one. We may expect trouble; but out of it something can emerge finer and juster, with more scope for truth, beauty and goodness, than the world has ever seen before."

## The Parish Paper

## A Reminiscence.

At the time of which I write, the day of the tract distributor was nearly at an end. People more or less disliked to be offered a religious tract, and its usefulness to the district visitor seemed to be much value. Just then one or two of the Evangelical clergy introduced to their people a fair-sized parish paper. These papers were well received, not only by the church folk, but by outsiders, who valued them for the bright and informative articles they contained. Two of them were distinctly useful, and there was no difficulty in getting parishioners and others to accept and read them.

But such publications cost time and pains and money. They added also very greatly

to the burden of the clergy who issued them, and they failed to rouse among the parish workers any special interest in their success. But the real cause of their failure was the cost of printing them. Vestries fight shy of expenses for which they cannot see a tangible return, and it is not easy to prove the money value of a religious publication.

Still, the minister had been wondering whether something could be done in this direction. In his case the need was pressing, for though he had an enthusiastic band of parish visitors, very few of them felt themselves fitted to introduce topics of religious interest when visiting. If only he could discover some way of equipping them with a paper having a personal, parish, and religious interest, and which would be self-supporting, then this would be a long step forward.

Fortunately the minister had the advantage of a young, able, and enthusiastic colleague. This gentleman was studying for Holy Orders and was keenly interested in parochial work. It so happened that he was the nephew of a lady owning a large paper factory where he held a position upon his aunt's accountancy staff, and being anxious to know all about the business, he had acquired a good all-round knowledge of the printing department. This was now to become a big asset in the parish. After further consideration these two set about making a more thorough inquiry into the matter of ways and means, and this, in turn, led them to formulate a scheme whereby they might accomplish their purpose. This grew into a determination to establish a fair-sized, serviceable, illustrated, religious newspaper, suitable for free distribution among the people of the parish and surrounding district. It was to contain a fair amount of parish and local news about the things that mattered, but especially to set forth as attractively as possible, matters of practical and personal religion. But the most important feature and the most difficult of attainment was that it must (with a big emphasis on the must) be entirely self-supporting, for neither the minister nor any of the parishioners were in a position to undertake the expense.

However, the spiritual condition of the parish was such, and the energy and enterprise of the worker so decided, that the minister and his colleague were confident that the thing could be done. Of course they realised that all they desired could not be accomplished at once, but having now a definite objective, they set about with all their heart to make it an actual fact.

The first step was to obtain some idea of what the expense would be, and to produce a decently printed paper. After a short search they found a printer who owned a fairly good printing press and a serviceable fount of type. He had just begun business and was trying hard to work it up, and was glad to undertake the printing at a price low enough to meet the needs of the case.

The next step was to see what income could be raised to meet the necessary expenditure. For this purpose they canvassed the whole district for suitable advertisements and found they would be able to obtain monthly advertisements quite sufficient to meet their needs, and with little or no danger of bad debts. Then followed the search for suitable matter. Matter that would be a real help to the church folk, and at the same time be likely to interest the casual reader, for they were not without hope of reaching the non-churchgoer. Many of the duties which ordinarily fall to the printer, fell to the minister and his fellow worker, and the day before the monthly issue was a busy time for many of the church workers.

It would take too long to tell even a part of the difficulties overcome, and of the amusing incidents they experienced in their efforts. It was significant, however, to note that, as it was wont in that happy and eager band, the whole of the big undertaking was wrought out in an atmosphere of prayer. It was not then very surprising that before long "The Working Man's Monthly" made its first appearance.

To the minister and his fellow worker it seemed a very small and insignificant result for all the thought and labour they had put into it, but they were comforted by knowing it was, God willing, to be the beginning of bigger and better things. As for the parishioners, they were proud of the paper. It was their first, and the busy workers set about at once to test its usefulness. There was no difficulty in getting people to accept the paper, nor subsequently, was there any in obtaining advertisements. Only once during the adventure was there any set-back in this respect. When, after a long and successful canvass in the forenoon, and when in the afternoon only four spaces remained to be filled, the success came to a dead end, and though they walked far and pleaded persuasively, not another advertisement could they get.

They returned home greatly disturbed, not by lack of the money the advertisements represented, but by the sudden and unexpected check. However, next morning the meaning of the check was explained. It was found that four advertisements had been overlooked and these exactly filled all the available space. It was but a "trifling coincidence," but as these "coincidences" so frequently occurred, they had another name for them. Anyway, they thanked God and took courage.

There is no room to describe the rapid growth from some five hundred copies to 2000, nor to tell of arrangements completed by them whereby the issue was raised to one of four or five thousand. Just before the last issue left the press the whole adventure came to an abrupt conclusion. The minister, whose health was failing, was appointed to another charge, and his invaluable fellow worker, after taking charge of the parish for a time, took up work in another part of the diocese. Further on the same devotion and ability which had been so valuable in the parish work, earned for him in the strenuous days of the Great War, a richly-deserved O.B.E.

Finally, when all the accounts of the paper were settled up, there remained a considerable credit balance in the hands of the treasurer.

## TASMANIA.

## C.E.M.S.

## St. George's Church, Hobart.

Reports from St. George's Branch of the Church of England Men's Society, Hobart, are of an encouraging nature. The Branch had remained dormant for some years, but under the inspiring leadership of the Rector, Rev. A. A. Bennett, a vigorous body of men have now banded together and are taking their part in the work of the Society.

The Annual Meeting was held on the 28th July last, and was well attended. The Annual Report disclosed an increase in membership, and that active interest in the regular meetings, when numerous lectures of an instructive nature had been given by the Clergy and others, had been maintained.

Mr. J. J. Green, who has been President for the last two years, had signified his desire not to seek re-election, and Mr. H. R. Nielson was elected to the position.

A lecture on "Christianity and Communism" was given by the Rector at the conclusion of the meeting, which was followed by a general discussion.

On the 2nd August, the Sunday evening following the Annual Meeting, a re-admission service was held in the Parish church, which was of a most inspiring nature. Two new members were admitted, and the other members, with the exception of a small number who were unable to attend through sickness, renewed their vows in accordance with the form of service laid down.

It is expected that the branch will continue to grow, and be instrumental in the good work of the Church in this parish.

## NEW ZEALAND.

## Diocese of Wellington.

## PROPOSED CATHEDRAL.

The committee appointed by the Wellington Diocesan Synod to consider the observance of the centenary of Wellington in 1940 suggested that a beginning of the cathedral and the laying of its foundation stone should be part of the Church's observance for marking the centenary, provided sufficient funds are available.

Synod, however, considered that before passing such a resolution it would be wise to give the new bishop time to familiarise himself with all the problems involved in the cathedral project. The recommendation of the committee was therefore referred back by the Synod for a further report at its next session.

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## Editorial

## Sydney and the Constitution.

IN view of trends overseas, there was every reason why the Synod of the Diocese of Sydney, at its recent session, should declare in no uncertain way that no Constitution would be satisfactory which did not, amongst other things, provide that the declarations in Chapter one be made unalterable and that section 6 be amended so that the Thirty-nine Articles and the Book of Common Prayer be retained as the standard of doctrine and worship.

Recently an Anglican deputation went to Bucarest, Rumania, under the Archbishop of Canterbury's nomination, to confer with the Orthodox Church authorities there with a view to closer unity. What the delegation accomplished has been hailed in certain Anglo-Catholic quarters as a veritable Godsend. Yet in answer to an inquiry of the Rumanian Commission, this Anglican delegation stated that "The Doctrine of the Anglican Church is authoritatively expressed in the Book of Common Prayer, and that the meaning of the XXXIX Articles must be interpreted in accordance with the Book of Common Prayer." (See Lambeth Conference, 1930, p. 139) and that therefore the XXXIX Articles are to be regarded as a document secondary to the Book of Common Prayer."

It is almost incredible (states the National Church League in this connection) that the natural and obvious distinction between the purposes of a book of Church Service intended to guide and stimulate the devotions of the people, and Articles definitely dealing with matters of doctrine, issued with the authority of the Archbishops

and Bishops and the Clergy in Convocation "for the establishing of consent touching true Religion," to which every clergyman has to express his formal assent before being ordained, should thus be ignored. And it is hard to describe as other than disingenuous the pretence, by a reference to the Lambeth Conference, to the support of that body for a statement made by the Orthodox Delegation at a joint Conference, of which a resume is, with other documentary information, printed simply for record in the volume containing the Lambeth Resolutions. This relegation of the XXXIX Articles to a secondary position is deliberately intended to diminish their weight and authority, an impression which is confirmed by the manner in which questions of which the Articles treat are dealt with in the Report. We are thankful that there are Sydney churchmen, lay as well as clerical, who are alive to the pretensions of the "Catholicising" party and will not take matters lying down, and especially when the framing of a church constitution is in course of preparation.

## Vindication of Scriptural Truth.

WE wish that there were more systematic teaching of the truths of the XXXIX Articles amongst churchpeople. It is only as members of the Church are well versed in the Articles that they will see therein a vindication of Scriptural truth and be able to confute the machinations of those who hark back to Romanism or coquette with the Eastern Orthodox. It is well-known how these two churches teach that everything necessary to salvation may be founded upon Holy Scripture but only as it is completed, explained, interpreted and understood in and through tradition. But there is nothing in the formularies of the Church of England to give the slightest countenance to this theory that Holy Scripture is incomplete without Tradition, and needs to be explained and interpreted by it. The address in the Prayer Book to those about to be ordained to the Priesthood says much about the study of the Scriptures; it asks, "Are you persuaded that the Holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?" but it gives no hint anywhere that our Church supposes Holy Scripture needs to be completed either by Tradition

or by the decrees of Church Councils. Article VI. treats specifically of this subject, but makes no reference to Tradition, and Article XXI. states definitely that "General Councils may err, and sometimes have erred," even in things pertaining unto God."

Indeed the more we study the teaching and implications of the Articles, the more we are convinced of our Church's Scripturalness and of the deep line of cleavage between her and the unreformed churches of Rome and the East.

## A Further Consideration.

IN keeping with the movement to undo the Reformation settlement and to ally our Church with the churches above mentioned, it is even asserted (so as to win their support), that the sacrifice on Calvary is perpetually presented in the Holy Eucharist in a bloodless fashion under the form of bread and wine through the consecrating priest and through the work of the Holy Ghost in order that the fruits of the sacrifice of the Cross may be partaken of by those who offer the Eucharistic Sacrifice, by those for whom it is offered, and by those who receive worthily the Body and Blood of the Lord; that it is a mystery how the bread and wine become by consecration the Body and Blood of our Lord; that the Eucharistic bread and wine remain the Body and Blood of our Lord as long as these Eucharistic elements exist; and that those who receive the Eucharistic bread and wine truly partake of the Body and Blood of our Lord. Now this affirmation of the perpetual representation of the sacrifice of Christ is plainly contradictory of the Prayer of Consecration, "Who made there (by His one oblation of Himself once offered), a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." Here again the Articles are clear and have no uncertain ring. Article XXXI. is "Of the one Oblation of Christ, finished upon the Cross." The obvious meaning of this Unreformed Eucharistic teaching is opposed to the whole spirit and intention both of Article XXVIII. and the Catechism in the Prayer Book. The explicit statement in Article XXIX. is that "The wicked, and such as be void of a lively faith, though they do carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ, etc." So we have the Catechism which reads: "What is the inward part or thing signified?" "The Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper."

Surely to-day, in view of open and disguised attempts at approximating our Church to Rome and the East, the call comes for more and more Scriptural teaching. Our Reformation fathers knew what they were about.

#### Appeal for Missionary Support.

THE executive officers of the Australian Board of Missions and the Church Missionary Society have sent to the Church press of Australia and Tasmania an article in which they stress the very critical situation facing all the missions of our Church at this time. They refer to the considerable advance in missionary work amongst the aborigines, in the Pacific, and overseas, which the last twenty-five years have witnessed. Strong emphasis is laid upon the decline in giving for this missionary work by the Home Base on the ground of the depression. However, it is pointed out that this is not the only cause, a deeper reason being the prevailing spiritual depression. A tabulated statement is given of missionary receipts during the last seven years, followed by eloquent remarks upon the impossibility of maintaining the Church's missionary advance of the last twenty-five years unless more generous support is forthcoming. The sad story of retrenchment at home and in the field is touched upon. It is clearly shown that the Bishops in New Guinea and Central Tanganyika, as elsewhere, are gravely hampered in their work, both on account of the shortage of recruits and money. Applications for teachers and workers have to be refused again and again. Over against this it is stated that Anglicans in Australia give only 4d. per head per year for missionary purposes; that this average is so low, largely because many of our people do not support missions at all, while others are showing much self-denial.

It all boils itself down to the need of a real revival amongst Christians. The faithful few play their part and play it nobly, but the rank and file need to be soundly converted. Mere "churchianity" will be of no avail, while a barren intellectualism so evident to-day in many quarters, only spells futility. The only desideratum worth while in missionary endeavour is that of men and women turning to God to be born anew of Him in Christ, and then the surrendering of themselves to Him in full consecration of life and possessions. No lower standard is of any avail in the long run.

#### N.S.W. Drink Bill.

THE Government Statistician, in his annual statement just issued, mentions that the expenditure on intoxicants by the public of New South Wales during 1935 amounted to £12,800,000. This was equal to £4/16/9 a head of population, and was £1,050,000, or 7/2 a head of population more than the expenditure during 1934.

The quantity of liquor consumed during the year ended December 31 last was 26,144,654 gallons, made up as follows: beer, 23,764,000 gallons; spirits, 761,406 gallons; and wine, 1,619,248 gallons. The quantity consumed in 1934 was 23,849,389 gallons.

No one who has the true interests of the people at heart can view such expenditure but with profound regret. It spells poverty, malnutrition, enfeebled life, broken and disintegrated homes, with grievous results upon the

life and true wealth of the whole community. In a word, it spells waste of the worst kind. In one way the most disturbing feature about the whole business is the callous disinterestedness of people at large. Self and selfishness have so laid hold of the present outlook of people that no one, except a few great souls, seems to care! How to galvanise people into the genuine caring for their brother is a problem. They will go in for ambulance work, they will help charity, but when it comes to getting to the root of the major cause of our ills, they lie low and show no interest. All honour to men like Canon R. B. S. Hammond and his confreres in the fight against booze. The problem is the mass of so-called Christians. Once again it emphasises the call for spiritual revival. Only as a true religion lays hold of people will they be up and doing in all righteous causes. A grave responsibility, surely, rests upon ministers of the Gospel.

#### Presidential Address.

By the Archbishop of Sydney  
At Sydney Synod, 21st Sept., 1936

IN addressing the first session of the 24th Synod of the Diocese of Sydney on September 21st, the Archbishop of Sydney (Dr. Howard Mowll) said:—

"I am glad to see so many of our old and experienced members still able to give us their valued help. Their re-election is another token of the confidence which the Church in our Diocese reposes in them. But I am even more pleased to find among the new members so many young men. Here is a living symbol that our Church still renews her youth, that youth finds in the Church a field for service and self-expression, that the Church values the counsel of the young as well as the old. I hope each one of you will take a proper share in our deliberations and that it will not be said of any, as it was said of David, 'Thou shalt be missed because thy seat will be empty.' To those who realise its meaning the service of Christ's Church is a thrilling adventure. Let us make this Synod a time of achievement, a seizing of the opportunities which lie so close to our hand."

After several obituary notices, loyal references to the Throne of the Empire, the arrival of the new State Governor, Sir Murray Anderson, the departure of Bishop Crotty of Bathurst, for St. Pancras, London, and the appointment of Dean Johnson, of Newcastle, to the Bishopric of Ballarat, His Grace referred to the consecration of the Bishop Coadjutor, and the arrival of Principal Hammond, of Moore Theological College. Diocesan affairs and supervision were referred to, followed by appreciative remarks concerning the Bishop Broughton Centenary and the various events and gatherings connected therewith.

"The Centenary of the laying of the foundation stone of the Cathedral next year, on May 16," said his Grace, "will provide another such opportunity."

#### The Community.

"The Church remembers that human nature consists of body as well as soul and spirit. With regard to the material needs of men, women and children, she recognises the obligation to remind those to whom God has committed the stewardship of wealth of their duty to those who, for one reason or another,

in one way or another, are in physical need. She preaches an ideal state of society wherein glaring inequalities of life shall be removed. She knows only too well that the attainment of an ideal state of society depends and must depend in the last analysis on the regeneration of the individuals of which that society is composed. She perceives that until such a state of society is reached human beings in want and sickness must be relieved by those in whose hearts the love of Christ dwells, though all others may be hard and negligent. It is no use telling a starving man you are working for an ideal state of society in which such a condition as his will be unknown, if, at the same time, you send him away famished from your door. It is for this reason that the Church, while preaching social righteousness, constantly encourages institutions and movements which have Christian love as their basis, encourages their support whether they are connected with the Church or not, and even directly engages in them as part of the Church's mission."

The Archbishop then indicated the various activities of the Church from this remedial standpoint.

The housing problem was discussed, together with the question of parochial finance and direct giving, the intrusion of Sunday sport into the quietness and restfulness of Sunday.

#### Good Friday.

"Is not the manner in which we observe Good Friday a real test as to which spirit lies at the base of the life of the community? In view of the 150th anniversary of this State, which is to be celebrated in 1938, and in which the Royal Agricultural Society's Show is to play a prominent part, it is greatly to be hoped that the closing of the Show on Good Friday will be definitely decided upon in the near future. Because of the urgency of the matter at this juncture, I must again deal with it in this presidential address. In this country the vast majority of the people, however they may differ denominationally, profess their adherence to the Christian religion. Amongst us the belief in Christ is well-nigh universal, although it is true that the religious and moral obligations of the belief are not always realised. In this country two great denominations (the Church of England and the Roman Catholic Church) representing about 65 per cent. of the total population, formally and officially, in common with multitudes of Christians all the world over, regard Good Friday as a most sacred day—the day on which they specially commemorate the death of the Founder of the Faith. Other Christian denominations in this country, while not themselves officially setting apart Good Friday as a day for none but hallowed associations, are increasingly regarding and observing it in that manner, and are with and behind the Church of England in the stand we are taking with respect to the Show on Good Friday. This token of growing religious unity in the midst of religious diversity, is one of the most hopeful developments of the day. It is a matter for which every thoughtful person must feel profoundly thankful; for it points to a desire among members of various denominations for a greater measure of harmony in religious affairs, the establishment of which in any country can mean so much, not only in the realm of religion, but in other departments of life.

"While we certainly come far short of constantly putting before us the ideals of the Christian religion, and fail

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so often in putting them into practice, the fact remains that what is best in our present system of civilisation, and makes for stamina in the national character, is derived from that religious Faith which we profess.

"The relationship between things that we prize and the things that ultimately make such things possible is not always realised. We take, for example, the commonly unrealised relation of two such things as democracy and Christianity. Many people fail to realise the dependence of the former on the latter. Yet an intelligent Jew like Dr. Oscar Levy—who held no brief for Christianity as a religious faith—wrote of the relationship in these terms:—

"Democracy, as a political creed, need terrify no one; for political creeds succeed each other like waves of the sea, whose thunder is loud and whose end is froth; but the driving power behind democracy is not a political one; it is religious; it is Christianity."

"We must carefully distinguish between material prosperity and moral welfare, and we shall do well if we recognise the dependence ultimately of the former upon the latter, which, in its turn, depends—amongst us, at any rate—upon the principles inculcated by the Christian religion. These last derive their origin, sanction, and inspiration from the Person of Christ—Whose death upon the Cross has always been regarded as the central fact in the Christian religion, and has been, and is, universally commemorated by the sacred observance of Good Friday. The opening of the Show, or any similar exhibition, upon Good Friday as a day set apart from labour and for the purposes of religion, is an act of misappropriation, for it takes a day set apart for one purpose and uses it for another. It is also an offence to the conscience and a wound to the feelings of a great many people who consider that if the day is to be set apart at all, it should be set apart entirely for sacred associations. It gives this country an unenviable distinction among other Christian countries where no such thing is ever permitted. It has an encouraging influence upon those who, for sinister political and other reasons, desire to subvert the Christian religion. It compels men to violate their conscience or suffer for conscience' sake; for men who feel deeply the sacred character of the day and who also desire to reap the advantage which the Show confers, must either have their exhibits on show on Good Friday or be penalised by not having them on show at any time. Many who would be visitors to the Show are conscientiously deprived of the pleasure and advantage of attending on any day at all during the Show week because they feel that they ought not to support or accept any kind of advantage from an institution which uses Good Friday in this manner.

I suggest for consideration the following alternatives:—Let the Show be closed on Good Friday and Easter Tuesday made a public holiday; or let the Show be held at some other time in the year—as in the case of Queensland and Victoria. The Brisbane Show is usually held during the first full week in August and the Wednesday of the week is declared a public holiday for Brisbane and the nearer towns. The Melbourne Show is held during the last full week in September and the Thursday of the week is declared a public holiday. Neither of these proposals would involve in N.S.W. a greater addition to the aggregate number of

Easter and Show holidays than already prevails in Brisbane and Melbourne.

"Surely the difficulties in the way can by some means or other be surmounted. We appreciate the difficulties which a change involves for the Royal Agricultural Society's Council, but the difficulties of our situation should equally be appreciated and a way out sought.

#### Spirit, Ways and Means.

"As we think of all these things we realise more clearly the magnitude of the task which lies before us, even within our own diocesan borders. How is it to be accomplished? We shall miss the true answer to the question if in seeking to find it we think only in terms of organisation, machinery and methods. As ever in times past, so also it is now, the road to religious survival and moral renovation is by way of a fresh vision of the Cross of Christ Who died for our redemption. It is only by such a vision that we shall manifest the unflinching devotion, the persistent patience, the self-denial, the courage and the optimism that mighty tasks call for and with which they challenge the confession of our faith in Christ and our acknowledgment of Him as our Master. Then, and not till then can we speak with any confidence of the ways and means which we must wisely adopt in order to implement for the work of human redemption the divine energy which the Spirit of God has bestowed. He has blessed our ways and means in the past, and He is blessing them to-day, but they await the coming in greater measure of that spirit of devotion which makes them live more bravely and leads them on to victory."

The home mission work of the diocese, the question of youth work, the place of laymen, readers and deaconesses in the Church's life, Moore College and the training of men for the ministry, the proposed Constitution, the great and inspiring subject of unity, the Cathedral site and plans for the future, the Church's hymn books, the League of Nations, the Pacific Problems, all came under review.

#### The Remedy.

The remedy for the world's problems and ills "is nothing less than the regeneration of the hearts of men. What a stupendous challenge this is to the Christian Church! It is the challenge of challenges. Our great need is for a deeper spiritual life, the cultivation of the consciousness of God by study of His revelation of Himself in Holy Scripture, by habits of private prayer and coming together in His presence. It is an ennobling truth that we are fellow workers with God. It is an inspiring thing to work with a great human leader; how much more so is it to work with the King of Kings and Lord of Lords!

"The plan to which we are working is His, not ours. The time and strength to do it come from Him. We are not left to bear the burden alone, for He shares the burden and the suffering that His Will may be done. He alone can do great things; but in His inscrutable wisdom, condescension and love, He calls us into partnership with Him that we may share His labours and His glory. We meet on St. Matthew's Day and our thoughts go back to the scene by the Galilean Lake when the man, whose former religious instincts had been submerged in materialism and acquisitiveness, heard the echoes of the Master's voice: 'What shall it profit a man if he shall gain

(Continued on page 4.)

## Wayside Jottings.

(By a Wayfarer.)

### SYNOD AND THE CONSTITUTION.

THE first session of another Synod, the twenty-fourth that has been called together in this Diocese, has begun and ended; and a great deal of good work has been done. But the chief business has been the revision of the conditions under which the Sydney Diocese is willing to accept a Constitution for an Australian Anglican Church;—a Constitution that, it is hoped, will last until the Master's return shall make all Church Constitutions unnecessary.

Readers of the A.C.R. will remember that the first draft of a Constitution was prepared in 1932, largely through the arduous and long continued labours of Sir John Peden and the late Bishop Long, and (in its later revision), of Dr. Hart, Bishop of Wangaratta. That it was not perfect was generally recognised, but for the sake of peace, and in the belief that defects could be subsequently rectified, the Sydney Diocesan Synod agreed provisionally to accept it; and a Continuation Committee was appointed to suggest minor improvements and to correct minor defects, and in general to prepare the work for final, nation-wide acceptance.

Then it was that difficulties began. Many of the smaller dioceses, led by their bishops, declined to accept the Constitution unless changes were made in this or that direction; but mostly in the way of giving more power to the bishops. Who, they asked, ought to settle what doctrines are, or ought to be, held by the Church? Who ought to decide what form of worship, what rites and ceremonies, ought to be practised in the Church? Why, of course, the bishops. And in the case of appeals, etc., to whom should the Church look for final decisions? Why, again, of course, to the bishops. For is there not, in most of the country dioceses of Australia, a rooted conviction that when a man becomes a bishop, whether of Rome or of Timbuctoo, he obtains thereby, 'ipso facto,' the grace of infallibility, whenever he chooses to speak 'ex cathedra'!

Then, again, it is asked, why must Church doctrine, and forms of Church worship, always remain, at all times and in all places, the same? Should there not be a certain amount of elasticity in the matter? Why should the Church always be in bondage to the Prayer Book and the Thirty-nine Articles? In fact, ought not an Australian Church to be free at any time to determine anew any point that she pleases of doctrine and of discipline? So ran many of the claims and suggestions that were sent to, or originated from, the Continuation Committee.

It was in the face of all these various demands for far-reaching alterations, revisions and extensions that the Sydney Synod met again in 1935, and reluctantly recognised that in view of all these demands, the Draft Constitution of 1932 had lost all appearance of finality, and the Synod withdrew its previous unconditional acceptance of it; leaving, however, the Continuation Committee still to pursue its labours.

Since that time the Standing Committee of the Sydney Synod has given long and careful consideration both to the draft Constitution itself and to the many amendments and additions that had been proposed to it, and came to the conclusion that it would be little

use further to consider it unless certain vital points were put beyond the reach of further alteration or omission.

First there must be no authority given to the bishops to issue semi-authoritative statements (the Wayfarer isn't quite clear as to what that compound adjective means) as to the faith, ritual, ceremonial and discipline of the Church; and secondly, there must be certain safeguards for the maintenance of Evangelical truth.

With this view they required that the 39 Articles and the Book of Common Prayer be unalterably retained as the standard of doctrine and worship; that Sydney shall always remain a Metropolitan See; that existing decisions of the English Ecclesiastical Courts shall remain in force until altered by competent authority; and that an appeal shall always be allowed to the King's Courts. For several days these requirements of the Standing Committee were the subject of earnest and animated debate. Very excellent speeches in opposition to them were delivered by the Revs. Dr. Micklem, Canon Garnsey, H. N. Baker, Frazer, Siddens and others; while they were strongly maintained by the Right Rev. Bishop Pilcher, the Rev. Principal Hammond, Canons Langford Smith, Begbie and Wade, and others of the clergy; as well as by Mr. W. J. G. Mann and Mr. Minton Taylor, each of whom gave a very clear and forcible presentation of the matter from the legal aspect.

Finally the recommendations of the Standing Committee were accepted by 285 votes to 64.

These decisions of the Sydney Synod will now be added to all the other decisions and requirements of all the other dioceses, and laid before them all for their acceptance; and the Wayfarer, for one, will be very much astonished if they accept them. All of which means that it will be a very long time before we get a Constitution for the whole Church of England in Australia.

But what then? We have existed as a Church, and as a Church have been doing God's work, for many years; and we pray that God's gracious Holy Spirit will enable us still to work and witness for Him, whether with or without an Australian Constitution.

What the recent vote really meant is that Sydney Diocese will not consent to be dragged at the heels of a body of bishops, the great majority of whom are Anglo-Catholics, while some are members of the Confraternity of the Blessed Sacrament, the most ritualistic society within the Church of England.

Within the Sydney Diocese we are not, indeed, free from ritualism; but the great majority, both of clergy and laity, are definitely Evangelical; and the Wayfarer hopes and prays that they may ever continue so to be.

We don't want our Church to be gradually drawn nearer and nearer to the apostate Church of Rome. And when Reunion comes, as we pray God that it soon may, we hope that it will be first with our brethren of the other Protestant Churches, and not at all with Rome; or, at least, not until Rome reforms, first her doctrines and then her practices. Rome contains within her borders thousands and ten thousands of God's people; but, as an organisation, Rome is the most corrupt, cruel, false and unscrupulous of all the Churches; and the further we keep away from her ecclesiastically, the better.

A great deal of nonsense is talked from time to time about the Privy Council. The Wayfarer has heard men

ask why the Church should be bound by the decisions of men who are not churchmen; by a court which is not a Church Court! Yet the matter is simplicity itself.

When a dispute arises over some matter of doctrine or practice, the matter will, of course, go first into a Church Court; but it never stops at that. It is impossible that it should. The defeated side is bound to appeal; and the case will go from Court to Court until at last it comes before the King himself, and is heard in his own Court, which is called the King's Privy (i.e., Private) Council, which is composed of the ablest men in the British Empire; and their decision is, of course, final, since there is no higher Court existent.

But the Council does not give its own private opinion, nor the private opinion of the majority of its members, as to what is the authorised doctrine or practice of the Church. It calls for every available document, and examines them with the most scrupulous care, and from the Church's own documents laid before it by both parties to the dispute, it decides what is the Church's doctrine and practice.

It is because these decisions have so often gone against Anglo-Catholic teaching and practice that the Anglo-Catholics don't like the Privy Council. And it is therefore that some of the dioceses are so anxious that under the new Constitution, appeals to the Privy Council should no longer be allowed; and that decisions already given by it, or by other English Courts, are no longer to be considered binding on the Australian Church.

We particularly thank God, therefore, that one of the requirements of our Standing Committee, accepted by the Synod, is that these appeals are still to be allowed, and that English Court decisions are still to be held binding.

### BARKER COLLEGE SCHOLARSHIPS.

We have received advice from Barker College, Hornsby, N.S.W., to the effect that Entrance Scholarships will be open for competition in November. Sons of C. of E. clergy are eligible for one boarding scholarship of the value of £100 per annum, tenable for three years. Five Open Scholarships varying in value from £100 to ten guineas per annum will be competed for in an examination to be held at the College on November 28th, but arrangements may be made for boys to sit at country centres. Further particulars may be obtained from the Headmaster, Mr. W. T. Leslie, M.A.

### Presidential Address.

(Continued from page 3.)

the whole world and lose his own soul.' 'Take My yoke upon you and learn of Me . . . and ye shall find rest unto your souls.' The day came when he found, to his amazement, that the Master was concerned about him individually and desired to enlist even him for co-operation in the glorious task. 'Follow Me,' and he followed Him, leaving all. On this day, twenty-three years ago, I was ordained as a Deacon in the Church of God. On such anniversaries and on such occasions as the opening of Synod, the same call to follow the Master comes to us all. Are we responding, not by word only, but in deed and in truth, 'Lord, I will follow Thee, whithersoever, whithersoever, Thou goest?' I commend you to God and the guidance of His Spirit in all your deliberations."



We understand that the Rev. J. D. Armistage, Rector of St. Alban's, Belmont, and the Rev. T. Strong, Rector of Berry, N.S.W., have arranged an exchange of parishes.

The Right Rev. J. H. Dickinson, assistant Bishop of Melanesia, arrived in Sydney last week by the Macdhuil on his way to England. During the absence of the Bishop of Melanesia (Bishop W. H. Baddeley) in England, Bishop Dickinson was in charge of the Diocese.

The Rev. Dr. Mickle spoke in the Sydney Synod last week in terms of warm appreciation of Dr. Graham Drew, who has taken up his duties as the Sydney Metropolitan Medical Officer. He has been for the last six months administrator of the Aborigines Settlement, Palm Island, North Queensland.

The Rev. H. P. Young, M.A., B.Litt., arrived in Sydney last week by the R.M.S. Ormonde to begin his work as headmaster of the Armidale School. Ordained deacon in 1909 by the Bishop of Bendigo, he went to England, graduating in due course both at Durham and Cambridge Universities. He then served at Fourah Bay, West Africa, and at St. John's College, South India, as a C.M.S. educational missionary.

The Ven. Ernest N. Sharpe, M.A., Archdeacon of London, had a fairly busy time in Sydney during his brief visit. He preached the Synod sermon, addressed the annual reunion of Moore College students, spoke in Synod and preached both morning and evening in St. Andrew's Cathedral on Sunday, September 27. Happily, he was able to pay a visit to Canberra. He charmed everyone by his kindly spirit and the helpful spiritual note which he sounded in all his addresses.

The Rev. A. F. Falconer, of the staff of the Mission of St. James and St. John, Melbourne, has been appointed to the cure of St. Martin's, Hawksburn, in succession to the Rev. C. L. Moyes. Mr. Falconer will begin his ministry early in October, but the date of his induction has not yet been fixed.

The Rev. F. A. Townsend, Vicar of Healesville, Melbourne, has been appointed Chaplain to H.M.A.S. Sydney. He will take up his work about the middle of October.

Mr. Elwyn G. Smith, son of the former Vicar of Benteleigh, Melbourne (Rev. T. Smith, B.A.), has taken the degree of B.A. with Second Class Final Honours at St. Peter's Hall, Oxford University. He is proceeding to Wycliffe Hall, Oxford, in order to read Theology prior to ordination in London Diocese. Mr. Smith was formerly on the head office staff of the E. S. & A. Bank Ltd., Melbourne.

Eastern Szechwan, Western China, has been made into a new bishopric. The Rev. Frank Houghton, B.A., Editorial Secretary of the China Inland Mission, has been chosen as the first Bishop. He is the son of the Rev. T. Houghton, one of the doughtiest Protestants in the Church of England, and Editor of the Gospel Magazine. Mr. Houghton will be consecrated in China this coming January. The assistant Bishop will be the Rt. Rev. Ku Ho-lin, of Nanchung, Szechwan. There will be two archdeacons as follows: Eastern Szechwan (the Ven. James Fu, Liangshan), and South-Eastern Szechwan (the Ven. G. T. Denham, Kwang-an).

The Rev. H. P. Young, who was recently appointed headmaster of the Armidale School, was entertained at luncheon at Schools Club, Ltd., by former pupils of Melbourne Grammar School, where Mr. Young was educated. Mr. W. G. Acocks, chairman of the New South Wales branch of the Old Melburnians, presided and welcomed Mr. Young. He was supported by Canon R. B. S. Hammond, Mr. William Hutchinson, (vice-chairman of the Old Melburnians), and Dr. E. Alan Mackay, a former president of the Old Melburnians.

We extend our deepest sympathy to the Ven. Archdeacon and Mrs. S. M. Johnstone, of Sydney, in the death at Hobart of their second daughter, Mrs. Gibson.

The Bishop of Central Tanganyika (Dr. G. A. Chambers), writes: "Victoria can be proud of Canon and Mrs. Hillard. I was

in the Cathedral of Mombasa recently and saw a wonderful crowd of black worshippers at 9.15 a.m. They couldn't all get in. Every inch of space was occupied; aisles, kneeling steps round the Font, the front porch and even in the garden. Canon Hillard is in charge of the Christian cause in Africa. I was not officiating and was right at the back of the Cathedral. The devotion of the congregation was remarkable. All kneel, and on a hard cement floor. No looking about. I couldn't help thinking how the love of worship is being taught us by the African to-day. The congregation, for the most part, is made up of detribalised Africans, who have come from up country and are away from all the restraints of tribal custom. I was very struck with the clean, healthy and clear looks in the faces of the men as they left the Cathedral after the service, and also with the proportionately large number of African women present, all so modest and quietly dressed." Canon and Mrs. Hillard are missionaries of the Victorian C.M.S.

The Rev. Stephen Bradley, Curate at St. Philip's Church, Sydney, leaves for South Africa this month. He has been appointed incumbent of Christ Church, Johannesburg, where the Rev. George Grubb ministered for a number of years. Mr. Bradley's departure is a distinct loss to Sydney Diocese. He was a promising preacher and is an excellent worker.

Preparations are now well advanced for next year's Edinburgh Conference on Faith and Order, which will continue the work of the great World Conference on Faith and Order, held at Lausanne several years ago. The Bishop of Gloucester (Dr. Headlam) entertained during August at the Palace, a group of well-known men who form the Theological Committee on Ministry and Sacraments. Two other Committees are carrying on preparatory work; one in Germany under the leadership of Dr. Zoellner, the other in the United States. Among Bishop Headlam's guests were Professor Manson, of Edinburgh; Canon Quick, of Durham; Professors Will, of Strasbourg; Gerke, of Berlin; Hermelink, of Marburg; Vasady, of Debreczyn; Hungary; N. Arseniev, of Konigsberg; and Dr. Flew, of Cambridge. The Bishop of Gloucester was chairman of the meeting, and Dr. Roderic Dunkerley hon. secretary. Among the names there are perhaps two of exceptional interest. Professor Hermelink is one of the chief living authorities on all matters connected with Roman Catholic life and work. He contributed for some years a regular feature on this subject to "Die Christliche Welt," and we are glad to learn that he may soon resume this fortnightly article, which was highly valued outside Germany. Professor Arseniev has made a deep study of the Pan-Slavist movement in the last century, and is an authority on Russian Mysticism.

The Archbishop of Sydney was present at Cooma, N.S.W., on Sunday, October 4, for the re-dedication of the old stone church near Cooma which was dedicated by Bishop Broughton during his episcopate, and which has long since been in a state of dilapidation. The fine old building has been restored by the Rector of Cooma as one of the Bishop Broughton Centenary gestures. The church fell into decay owing to the distant removal of people. The Archbishop preached in Cooma parish church the same evening.

Three members of a distinguished English family arrived in Sydney by the Oronsay this week from London. They are Sir Ernest Harvey, former director and deputy governor of the Bank of England, his brother, the Rev. Canon R. C. M. Harvey, formerly archdeacon of Halifax, England, and chairman of the House of Clergy from 1929 to 1932, and their sister, Mrs. C. J. Sharp. They will make a short visit to their brother, Sir John Harvey, the well-known churchman and formerly of the Supreme Court judiciary of New South Wales. The three brothers were educated at Marlborough.

## Figures That Ask Questions.

### A Missionary Council Analysis.

THE August issue of "Missionary Council Notes" just published in London gives an analysis of the support accorded to Overseas Missions as the result of research into the Home Response Tables for 1935-6 of "The World Quest" and the Annual Finance Reports of such Diocesan Missionary Councils.

The tables, it is pointed out, contain ample material to arouse the Church out of any feeling of complacency. The year's figures denote a drop of £36,000 on the total giving of the whole Church. The total itself is practically identical with the average of the last four years. But why in a year in which trade conditions are improving, and there is admittedly more money in the country, should there be any drop at all?

Making the Easter Day communions the basis of calculation, the average for the whole country works out at about 8/-. In other words, those who by their attendance at Holy Communion "profess and call themselves Christians" are giving on an average less than 2d. a week for the extension of the Kingdom of God overseas. Even the poorest home can surely afford this. This figure would suggest that the bulk of the Church of England are not taking their task very seriously. But does it not also suggest that once the Church as a whole is roused there is no limit to what it might contribute to this great campaign?

The average contribution per parish to the work of the Church overseas is £74. Of the parishes in the reports used for the investigation, only 12½ per cent. pass this figure; 87½ per cent. give below the average. Just on 10 per cent. of the parishes appear to contribute nothing. Again, of the parishes examined, over one-quarter give less than £5; while, on the other hand, one-fortieth give more than £250. In reply to the question "Have we yet reached saturation point?" "Missionary Council Notes" says:—

"These figures give an unanswerable 'No' to such a suggestion. The truth is that we are scarcely touching the fringe of our job in arousing the Church at home. When the Easter-Day communicants give only 2d. a week for the evangelisation of the world, is it not preposterous to imply that they really cannot be expected to give much more? The communicants in the Diocese of Dornakal, one-half of them at least, give a whole week's income to the task of evangelising their own land, and give besides this, personal service in witness. For how many communicants in England does 8/- represent a whole week's income?"

The best way to get rid of your duties is to discharge them.



# STERLING HOME PAINT

THE ECONOMICAL PAINT

**DURABILITY ——— GUARANTEED**



## A Missionary Survey and Needs!

THE Federal representatives of the Australian Board of Missions and the Church Missionary Society have sent to the Church Press of Australia an urgent appeal for increased missionary support. Therein they stress the critical situation facing the missionary work of the Church at the present time and the vital need for a revival of interest and support of the Church's missions on the part of both clergy and laity.

Fortunately their call reaches us at the moment when the 1935-1936 annual survey of the Mission Field by the Missionary Council of the Church in England—under the title of "The World Quest," is before us. The Archbishop of Canterbury writes an eloquent Foreword, wherein he earnestly pleads with churchmen to remove the reproach of "Deficit" which has marked the Church's Home Base activities for several years, so that at long last the Church may begin to greet the entreaties "Let us advance," no longer with the word "stop," but with the new word "go."

No one can read the volume without realising two clear indubitable facts—one, that overseas doors of opportunity are everywhere opening; the other, that through straitened finance, the Church is keeping them shut.

In the introduction by the Bishop of Chester, as Chairman of the Missionary Council, he impressively indicates the challenge of to-day in the substitution of other gods for the one Living and True God, and points to Germany, Italy, Russia and Japan for illustrations. He aptly quotes the Lord's charge, "My people have committed two evils; they have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." The Bishop proceeds to show that the Christian counter-challenge must be backed by the knowledge of assured facts and pressed home by willing self-sacrifice proportionate to the greatness of the claim.

The survey before us endeavours to supply the facts as it takes us round the world, and bids us look at one field after another. The chief result of such observation is the conviction of the sad truth of our Lord's words—"The harvest truly is plenteous, but the labourers are few." Both the living agents and the money to send them forth are lacking. The introduction goes on to tell of Christ-ward movements in certain parts of the Mission Field, of the development of a native ministry to deal with the situation, and of the great importance of the right training of such leaders, and even adumbrates the time "when English Bishops will be in a minority at a Lambeth Conference." It laments the diminution of funds, which "are lower than before," but ends on a useful note: "Send the multitude away, let them buy themselves victuals; cannot be the last word for a Church which believes in the power of the Bread of Life to satisfy the universal hunger of mankind. In the spiritual

sphere the magnitude of the result achieved may be out of all proportion to the means employed. If what is offered is all that there is to be offered, it will be blessed and broken and proved more than adequate to the needs of all."

The Area Surveys deal with eight Fields, to the inspection of which we are led by as many Bishops, who marshal the facts and draw the conclusions therefrom. The survey of Europe and the Near East necessarily takes in the Jewish problem, and we are suggestively told that "the education of the Jew concerning Christ is not more important than the education of the Christian concerning the Jew." We read that "missionaries in many lands record that never have they received so many enquiries from Jews about Jesus Christ; even in Germany, where the Jew has everything to lose by becoming Christian, many are seeking baptism." It is encouraging to read that in some places missionary work is favoured by the non-missionary British community, but we note that this applies to "educational and medical missions." In Khartoum, for instance, last year, "the British official and commercial community raised £700 for educational and medical missions." We fear that in many places the evangelistic work of missionaries is hindered rather than helped by the attitude, and more especially by the lives of other English people.

There are many promising signs connected with the work in India, though the magnitude of the task is tremendous. There, as elsewhere, there is a great demand for reading matter, a demand which the bookstalls at railway stations and in the bazaars reveal. Hence the vast importance of the circulation of the Scriptures and of sound Christian literature.

There are two features of the Survey which present special food for thought. The first is the reiterated need for careful theological training of native workers. To effect this we are told that "three Fellows of Oxford Colleges have left in the last few years to teach theology." We can only hope that these and others who may follow their example may be themselves taught of God, and not prove to be the mere reproducers in the heathen land of the kind of theology which is only too prevalent at home. The other feature is the growth of Native Brotherhoods, which in some districts is very marked, but which, we believe, to be open to the grave dangers inherent in the monastic system and more seductive to the eastern than even to the western mind.

The Archbishop of York contributes a chapter on "Missions and Politics: Their Mutual Relevance," marked by his philosophical trend of thought, and emphasizing the common theme of the "Fatherhood of God and the Brotherhood of man," a theme which needs much careful limitation along the lines of Evangelical truth.

The perusal of the volume before us deepens the conviction of the supremacy of the duty incumbent on all Evangelical Churchpeople to support much more vigorously the Societies which they can fully trust to carry the Scriptural message of the one and only true Gospel to the nations far and wide. The plain fact is that in the missionary enterprise of the Church the servants of Christ the world over are ministering to the heart of the world's need. They are seeking to satisfy the Word's age-long quest. Nothing else in the same way touches all contemporary problems alike of practical life and theoret-

ical enquiry, as does the Gospel of our Lord Jesus Christ. The field is the world. It calls for intense, whole-hearted Evangelism; but only as the Church in the homeland is a converted Spirit-filled Church, will it rise to the greatness of Christ's call and meet a hungry world's need. The one desideratum in the homeland is a true Gospel Revival.

## The Sydney Synod.

### An Overwhelming Vote.

THE Sydney Synod of 1936 will go down in history as a memorable one, if only for the overwhelming vote on the Standing Committee's recommendations with regard to the proposed Constitution of the Church of England in Australia. By 285 votes as against 64, the Synod of Sydney Diocese declared that no Constitution would be satisfactory which did not, amongst other things, provide as follows:—

- (1) That the declarations in chapter one be made unalterable and that section 6 be amended so that the Thirty-nine Articles and the Book of Common Prayer be retained as the standard of doctrine and worship.
- (2) That the authorities, powers, rights and duties of diocesan bishops, metropolitans and the Primate as at present possessed by them shall not be restricted or enlarged by or under any provisions of the Constitution.
- (3) That the oaths, declarations and assents required of bishops, priests and deacons should be dealt with only by provisional canon.
- (4) That Chapter IV., giving the house of bishops power to issue semi-authoritative statements on the faith, ritual, ceremonial or discipline of the Church should be omitted.
- (5) That Sydney shall always form portion of a province to comprise not less than four dioceses forming one geographical unit, Sydney being the Metropolitan See.
- (6) That the Appellate Tribunal should in the same manner as any other judicial tribunal be free to make its own determinations without the concurrence of any external body and pronounce its own sentence.
- (7) That in all cases where inconsistency with the provisions of the Constitution may be alleged, the right of access to the King's Courts shall be preserved.
- (8) That the existing decisions of the Ecclesiastical Courts of England should be binding and continue to be binding on this Church until altered by competent authority.

There were some notable speeches, the Rev. T. C. Hammonds' maiden speech in Sydney's Synod standing unsurpassed. For dialectical skill, for erudite historical allusions, for convincing persuasive power—shot through with delightful Irish humour—it was a magnificent effort. It won long and sustained applause, even from doughty opponents.

The Synod hall was crowded. We have not seen such attendances and interest for many years. The speeches were of high order. Canon Langford

Smith, to whom was entrusted the proposed motions, spoke with his usual clarity and fervour. There could not have been a better opening speech. The Bishop Coadjutor, Rev. D. J. Knox, Canon A. L. Wade, Messrs. W. J. G. Mann, W. S. Gee and H. Minton Taylor were equally cogent as they spoke in the affirmative, while the Rev. Dr. Micklem, Canons H. N. Baker and A. H. Garnsey, Revs. A. J. A. Fraser, O. V. Abram, H. W. Barder and Mr. Clive Teece, K.C., made brave efforts in opposition. No one for a moment thought that the vote would be so convincing. It was taken by the "ayes" passing out through the eastern door of the Chapter House and the "noes" passing out through the Western. Sydney has spoken with no uncertain voice. She will not have a prelatical church. She is determined that the laity shall have their rightful place and share in the church courts, and she is determined to leave no loopholes in the opening chapters of the Constitution for tampering with the Church's faith and formalities.

### Important Visitors.

Without doubt the several interludes introduced into the Synod's formal business whereby the Church's living work and wider problems might receive attention, were all to the good. A special hour was given to the work of the Home Mission Society. Its report was introduced by the Rev. R. B. Robinson and seconded by the Rev. J. Bidwell, but the speeches by two living agents, the Rev. G. F. Smith and Deaconess Baker, the former on his court work amongst juvenile delinquents and the latter on the work at the unemployed camps at Happy Valley and Yarra Ray, were telling to a degree. They made splendid speeches on pieces of work which the Church is undertaking, and of which we may well be proud.

Sir Francis Anderson gave an illuminating address on the League of Nations Union and work of peace in the world. The Rev. Dr. Ronald MacIntyre, of the Presbyterian Church, and the Rev. H. E. Andrews, of the Methodist Church, were visitors, and spoke on "Our Common Task," the former presenting with telling effect a call to unity. Head Deaconess Pallister, speaking on Deaconess work, and Miss Steele, head of the Diocesan Training Institution for Church Workers, in dealing with youth work, were most informative and helpful, while at the missionary hour, Dr. Micklem, on Melanesia, and Miss K. Boydell, on Japan, were particularly inspiring. The other notable speaker was the Archdeacon of London, who enlarged on St. Paul's Cathedral, London, its services and inspirational place in the Empire.

### Several Resolutions.

Apart from the legislative side of the Synod's labours, the passing of several ordinances and the creation of two new parishes, South Kensington and Wentworthville, the active witness of the Church and its impact upon the wider life of the community, came up in the form of resolutions. The principal among these were:—

"This Synod affirms its conviction that the tendency to secularise the life of the community is a powerful factor in the production of unemployment and other economic evils."

"That this Synod regards the state of privation existing amongst many of our fellow creatures through unemployment and under-employment over long periods, as the responsibility of the whole community, and urges all

folk, especially church members, on the ground of a common humanity and brotherhood, to contend earnestly for such amelioration of existing conditions as will enable our distressed brethren and their dependents to have a reasonable opportunity of developing their whole personalities."

"This Synod re-affirms that the opening of the Royal Agricultural Society's Show on Good Friday is an offence to the conscience of a very large number of people of this State, who, in common with multitudes of Christians all the world over, regard Good Friday as a most sacred day, the day on which they specially commemorate the death and sacrifice of the Founder of the Faith. It also strongly maintains that the use of the day for secular purposes, which through the ages has been set apart for the purposes of religion, is a definite act of misappropriation, and asks the Standing Committee to take immediate steps to ensure that the authorities concerned, because of the facts adduced in this resolution, be requested to give consideration to alternatives suggested in the President's address to Synod, viz.:—

- (1) That the Show be closed on Good Friday, and Easter Tuesday be made a public holiday.
- (2) That the Show be held at some period of the year other than the Easter Season.

"That this Synod, reiterating its conviction that gambling is ethically, economically and religiously wrong, and that the existence of the State Lottery is an unworthy way of raising money in a Christian community for such humanitarian work as the maintenance of hospitals, expresses the hope that the Government in this State, following the action of the State of South Australia, will speedily appoint a Commission to investigate the whole question. This Synod requests that this resolution be sent to the Premier."

"That this Synod believes that the due observance of the Lord's Day is inseparably connected with the proper development of the national character and is, in consequence, of fundamental importance for the true progress and enduring greatness of the nation. The Synod, therefore, strongly deprecates the growing secularisation of this day with the accompanying neglect of the opportunities provided for the spiritual refreshment and renewal of human personality. With a view to educating public opinion on this question and taking steps to safeguard our priceless possession in the sanctity of the Lord's Day the Synod hereby appoints a Committee."

Congratulations were to be sent to the Church in Japan on the attainment of its jubilee early next year. The question of liquor at dances, at Wynyard Station, etc., met with severe castigation. Sydney University and Divinity Degrees, the matter of the League of Nations and peace, the St. John's Ambulance Association's Jubilee, the Ladies' Home Mission Society, Readers' work, were all dealt with by resolution.

This ended what we believe to have been a very fruitful Synod. A fine spirit prevailed among members, while another notable feature was the crowded galleries.

All the troubles of the world have not a moral origin. It is not only the tiger that we have to let die, but a far more attractive quadruped—the donkey.

## The King's Accession Declaration

Every patriotic Protestant now anticipates keenly the State opening of the new session of the British Parliament on Tuesday, November 3 next. On that occasion King Edward will make the Protestant Accession Declaration. Under the law this must be done either at the Coronation ceremony or at his first meeting with Parliament, whichever event should come first. The Declaration will, therefore, be made on November 3rd, and is as follows:—

"I do solemnly and sincerely, in the presence of God, profess, testify and declare that I am a faithful Protestant, and that I will according to the true intent of the enactments which secure the Protestant Succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my powers according to law."

## The Peace which is in Christ.

The Rev. W. J. Owens, M.A., Vicar of West Manly, Sydney, writing to his parishioners, states:—

If one is to judge by the numerous advertisements in newspapers and on hoardings, the nerves of our men are pretty generally in need of tonics and pick-me-ups to restore them, and the faces of our women in need of paint and cosmetics to hide the ravages caused by the worries and anxieties of life. No doubt, in their anxiety to sell their goods, the vendors of patent medicines and alcoholic liquors, and the owners of "beauty" parlours and makers of cosmetics have grossly exaggerated the "nerviness" of present day men and the loss of beauty in up-to-date women, but still there is something in life to-day that tends to destroy the even tenor of life and make for "nerves" and haggard faces.

The restlessness of life—the hurried rush to work, and the even more hurried rush away from work, the frantic speeding along the roads, the demand for "thrillers" in story and in picture, the hectic nights out, the dissatisfaction with one's job and the longing to try something else, all bespeak a lack of peace and contentment. Men and women are seeking—seeking, so often, more frantically as they grow older, striving to get and to hold, only to find it worthless to them when attained.

Yet amid the purposeless, rushing crowd of to-day there are to be found men and women—young as well as old—men, steady of eye and hand, women, with a beauty that owes nothing to "art," whose steadiness comes from one dominating impulse, whose beauty from the sweetness of the disposition within. Such as these, the great Apostle had in mind when he wrote to the Philippian Christians, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Christ, as Master and Friend, Christ to take counsel with and to follow, His unseen Presence to accompany in business and in sport, at home and abroad, no nervous fears in the present nor worries for the future can then exist. Christ as Saviour and Redeemer, and there can be no troubles to distress and no anxieties to line the face. May each one of you, my friends, if you have not, discover or re-discover all this and more in Him, and come into that peace so alien to that which the material world can give, that "Peace of God which passeth all understanding."

Through the generosity of Viscount Wakefield, of Hythe, the amenities of John Milton's cottage at Chalfont St. Giles, Bucks, will be preserved. The trustees recently issued an appeal for £1,200 to enable them to purchase an adjoining piece of land threatened by builders. Lord Wakefield has promised to buy this land and present it to the trustees. In his letter Lord Wakefield says: "I make this suggestion as Alderman of the Ward of Bread Street, in which John Milton was born." The general appeal is withdrawn.

If the people are the right kind of people, any form of government can be made to work.



NEW SOUTH WALES.

Diocese of Sydney.

REFORMATION SUNDAY.

Reformation Sunday will be observed this year in Sydney on October 25. Special references will be made to the great work of William Tyndale, and his translation of the Scriptures into the English language.

The passing of the years has proved that William Tyndale was one of the great personalities in the English Reformation. He devoted his whole life, from the time of his conversion, to the determination to translate the Scriptures into the English language. In the prosecution of his work he faced the opposition of king, cardinals, prelates and other opponents. Finding it impossible to complete his translations, and have the necessary printing done in England, he went to Hamburg in 1524. He had copies of the New Testament printed both at Cologne, Worms, and Marburg. Towards the end of his life he lived at Antwerp. It is well-known how copies of his New Testament and his other writings were smuggled into England in bales of merchandise, and scattered far and wide throughout the kingdom. Tyndale was basely betrayed in 1535, and was imprisoned at Vilvorde for over a year; and was martyred on October 6, 1536, having been first strangled and then burnt at the stake. His last words were, "Lord, open the King of England's eyes." Had he lived but a short while longer he would have seen how wonderfully his prayer was answered. Tyndale's translation work was, and is, monumental. When it is remembered that seventy-five per cent. of the words of English Scriptures are the words as they were translated in Tyndale's New Testament and Pentateuch, it will be readily acknowledged how really monumental his work is.

As this year marks the 400th anniversary of Tyndale's martyrdom, it is fitting that the attention of all people should be directed to his great achievements. This will be done on Reformation Sunday, October 25, and also at the Great Evangelical Rally, being organised by the Reformation Observation Committee, and to be held in the Chapter House, adjoining St. Andrew's Cathedral, George Street, Sydney, on Tuesday, November 3rd, at 7.45 p.m. The special speaker at this Rally will be Rev. T. C. Hammond, F.A., Principal of Moore College, Sydney. His subject will be "The English Bible and the Debt we owe to William Tyndale." A Tea will be held in the Lower Hall of the Chapter House at 6 p.m., prior to the Rally on November 3rd. Tickets 1/3.

ST. BARNABAS', CHATSWOOD.

A normal condition of church government has been re-established at St. Barnabas', Chatswood, which had been under a special commission, appointed by the Synod several years ago. Recently, in response to representations made to him, the Archbishop of Sydney ordered the abolition of the commission and authorised the holding of a meeting of the congregation to elect churchwardens and a parish council.

At a meeting on Friday night, September 19, Mr. R. G. Bartlett was appointed Rector's Warden, and Messrs. E. Newton and E. A. Allman people's Wardens.

The Rector, the Rev. J. W. Ferrier, stated that there appeared to be no opposition in

the parish to the new arrangement, and he expected the work to continue in the satisfactory manner noticeable for some time past.

ST. PHILIP'S, SYDNEY.

Unusual Service.

A special service for those who have been married at St. Philip's Church, Church Hill, was held in St. Philip's Church on a recent Sunday. More than 3000 marriages have taken place in St. Philip's within the last ten years, but it would be difficult to estimate the total number of marriages held there since the church was established in 1793.

The first registers are not in the possession of the church, having been stolen and sold for considerable sums. The earliest records are dated 1826, but the first weddings took place in the wattle and daub church constructed in 1793 and later destroyed by fire. The next building, an imposing stone structure, was consecrated in 1810, soon after the arrival of the Rev. William Cowper, whose name appears in the early registers.

An interesting entry is one dated 1829, when William Charles Wentworth, described as a bachelor, was married to Sarah Ann Cox. Another entry of interest is the marriage of Frederick Garling with Elizabeth Wentworth in the same year. The Rev. William Cowper, Rector of the parish, was married there in 1834 to Miss Harriet Swain. The Rev. Samuel Marsden officiated. Those whose weddings have taken place in comparatively recent years at St. Philip's include Mr. and Mrs. Adrian Curlew, Mr. and Mrs. Jack McCallie, Mr. and Mrs. Geoffrey Manchee, Mr. and Mrs. T. S. Crossing, Mr. and Mrs. Ranald Peden, Lieutenant and Mrs. J. H. Dowson, Mr. and Mrs. W. B. Tart, Mr. and Mrs. P. J. Larke, and Mr. and Mrs. D. G. Page and Mr. and Mrs. Charles Fyfe Dowe.

ARCHDEACON SHARPE.

The Ven. Archdeacon Sharpe, of London, was the preacher, both morning and evening at St. Andrew's Cathedral, Sydney, on Sunday, September 27th. In the morning he took as his text, "The Lord of Hosts is with us, the God of Jacob is our refuge," and said that those words had given comfort to many. The promises of God shone out in many passages in the Old Testament, and it was wise to take hold of those promises during the anxious days through which the world was passing. Those who said shallow and irrelevant things about the Old Testament knew little of the great and precious promises contained in it. Always and everywhere God was knocking at the door, saying, "Open and I will come in." God was never far from men; although oft times rejected, unheeded and unthought-of, He still continued knocking, being always willing to enter men's hearts, God was Love. He was the same yesterday, to-day and for ever. In the evening the Archdeacon, preaching on the words "I am the Light of the world; they that follow Me shall not walk in darkness, but shall have the light of life," said those were wonderful words, full of force and meaning. Only the presence and power of Christ could make the darkness of sin depart. Jesus Christ shone forth, in the words of the Gospel story, on the souls of men. He not only told what Jesus was, but also told how to get rid of it. Jesus gave a joy which the world could neither give nor take away. Men were not left groping to find their way; the light of Christ grew brighter as they followed it. There were fresh dangers to be faced in the world

to-day, and there were problems of life to battle with. But the Light of Life was inexhaustible. The more men had of Christ in their hearts the more light there would be in the world. When men heard His voice calling them to follow Him, their path was clear. The Light could not mislead.

Diocese of Newcastle.

CHURCH ARMY EVANGELISTS.

The Bishop of Newcastle, in Christ Church Cathedral recently, commissioned five men as officer-evangelists and three women as mission-sisters of the Church Army in Australia.

The candidates, all of whom are Australian born, were James Frederick Buck, Gordon John Coad, Harry Eadmead Cole, George Spencer Loise, Richard John Stockdale, Molly Maughan Calvert, Eileen Grogan, and Ivy Mona Pullen.

The service was conducted by the Dean of Newcastle, assisted by Rev. H. P. Fentrell. The lesson was read by Captain J. S. Cowland, Field Secretary of the Church Army in Australia.

The ceremony of commissioning was very impressive. The Bishop moved to the chancel gates while the clergy stood in a semicircle around him. The candidates, who were presented by the Warden (Rev. Canon F. A. Cadell), stood before the Bishop and were surrounded by the officers of the Church Army. After the candidates had taken the solemn pledges required of them, the Bishop laid his hands on each separately and said: "We commission you in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." Captain Cowland then welcomed each candidate into the ranks of the Church Army officers.

Addressing the candidates, the Dean said that their work as officers of the Church Army and servants of Jesus Christ was to proclaim the gospel of the love of God, and by their lives to witness to its power.

Proceeding, the Dean said: "Make no mistake about it—men and women need that Gospel to-day. For the fundamental fact about human nature is that while it possesses vast capacities and can build aeroplanes and ocean liners, and all the other wonders of civilisation, yet it lacks the one capacity to control itself. Christ knew more about what is needed to put human life right than all the professors in all the colleges of economics in the world. He explained the social problem by saying: 'Out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness.' In other words, the world's problem is a moral one, and what is needed is a power that can change and control human nature. Your task is to go out among men and women, and proclaim as the Apostle of old did: 'I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation. Remember that your trust is not in your own strength; it is in the love of Christ that you trust, and that love of Christ is the most wonderful and most powerful thing in life. His love will not let men go; it follows them all the way; it cannot be shaken off, however much man in his wickedness tries to be rid of it. The love of Christ which went all the way to Calvary will never tire; it will never give up until the walls of pride and hate and sin are down for ever, and the kingdom of the human heart is won for God. Who is only lawful King.'

Diocese of Bathurst.

SPECIAL SYNOD.

A special Synod session of the Anglican Diocese of Bathurst will be held on November 4 as the next development in the election of a Bishop.

The present Board of Electors appointed six months ago automatically dissolves on Wednesday next, having held four meetings without making an appointment. The Bishop Administrator (the Right Rev. A. L. Wylde), convenes the Synod session for the election of a new Board.

Diocese of Goulburn.

REFRESHER COURSE AT CANBERRA.

Canberra Grammar School is an ideal setting for a clerical refresher course. At this time of the year, in any circumstance, one would, with a reasonable excuse, elect to visit the Federal Capital, if only to get a glimpse of its incredible flowering shrubs and its colorful photinia hedges. In this instance the excuse happened to be a valid one, amounting almost to an episcopal mandate, backed up by the generous invitation of the School's

Board of Directors, which, one suspects, was in turn influenced by the importunings of the headmaster, Canon Edwards, B.A.

The school has many advantages to offer—ample accommodation, hot and cold water, libraries, a chapel, and an efficient domestic service, all of which were made available without cost to the visitors. Within the city and yet apart from it, the School also gives one a restful sense of detachment and security from interruption, and since no one explores Canberra except by car (and only then is rescued with difficulty from its labyrinthine roads), the problem of distance so far as places of interest are concerned, is not a serious one.

The course, under the direction of the Bishop of Goulburn, proved to be an exhilarating experience in the way of adventurous thinking and free discussion. It began with a shortened Evensong in the lovely little shrine of St. John the Baptist, at which the Bishop gave his first address on the subject of the present-day sense of insecurity. This was followed by a social gathering with supper in the Y.W.C.A. Hall, at which we were welcomed and entertained by representative members of St. John's congregation, and at which one was again impressed by the un-failing kindness with which the Anglican element in Canberra meets its visitors.

The Bishop's subsequent addresses were on the subjects of "The Sense of Destiny," "The Place of Discipline," and "The Place of the Church," and were characterised by fearless original thinking, tempered by delicious humour and softened with a pervading humanness. A fine contribution to the general thought and discussion was made by the Rev. R. B. Dransfield, Ph.B., with a paper on "Faith and Practice," followed by another by the Rev. D. Blanche, Th.Schol., on the subject of "Faith and Worship," which deeply impressed its hearers, and this was followed in turn by a scholarly and challenging paper by the Rev. A. W. Harris, Th.Schol., on "Faith and Belief." In each instance questions and argument invariably followed, and with encouragement from the President the discussion was as unrestricted as it was informal. Each day began with Mattins and Holy Communion taken in the School Chapel, and a well-sung Evensong followed the evening meal at 7 p.m. At the latter services Canon Edwards gave three addresses in the nature of biographical sketches dealing with the life and work, respectively, of Dr. Kennett, late of Queen's College, Cambridge, Dr. Hastings Rashdall, and Dr. Albert Schweitzer. The addresses were distinguished by their note of sincerity, their intellectual level, and by their devotional tone and are to be numbered among the many fine things that fell to the lot of those who made the pilgrimage to Canberra this year.

An unexpected treat (in the sense that it was not provided for in the initial programme) was the informal talk given by the Attorney-General, Mr. Menzies, in the Albert Hall, and dealing discursively with his recent trip to England. It would be difficult to imagine anything more accomplished and satisfying in the art of public speaking, and it gave Mr. Menzies' large audience something to remember gratefully for years to come. Of a very different nature, and yet equally fine in its presentation was Dr. Tillyard's talk, with lantern slides, on the subject of the Origins of Man. Dr. Tillyard is entitled to an international reputation for scholarship, and his lecture was a notable example of how a great subject can be handled with ease by a master.

On the final afternoon the visitors were the guests of Sir Geoffrey and Lady Whiskard, and a delightful three days' course of intellectual refreshment came to a close with a conference, culminating with presentations to Canon and Mrs. Edwards, the Matron of the school, and members of the staff. It only remains to be said that the Canberra Grammar School, with its impressive pile of buildings and its unrivalled site, has already the air of something destined to stay, and it must grow into a school of which the Anglican Church in this Commonwealth can be justly proud.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop writes:— On October 1, at 3 p.m., it will be my privilege to lay the foundation stone of the new wing at St. George's Hospital, Cotham Road, Kew. Various additions have recently been made or are about to be made to our hospitals in Melbourne. The Church of England is represented by the enlarged St. Ives' Private Hospital in East Melbourne,

which was opened last April. The Community of the Holy Name has long been associated with both these institutions, and it is a sign of the devotion and energy of this Sisterhood that this new activity should take place in the Jubilee year of the foundation of their work by Sister Esther, their Mother and Foundress. Though the Sisters are primarily responsible for St. George's Hospital, their work is being done in the name of the Church of England, and at the laying of this foundation stone we need the thoughts and prayers of all our people that this new venture for God may have His blessing. The Reverend Eric Thornton has shown his business ability by the way in which he has overcome all the financial difficulties with regard to this beautiful addition to the hospitals of Melbourne. All these hospitals exist to heal the bodies of the sick. It is our special privilege at St. George's to care for the souls of the patients as well as their bodies, so that all who come there may realise the presence of the great Divine Physician in Whose Name our work is done.

On October 5, at 4.45 p.m., at Evensong, at the Cathedral I propose to unveil and dedicate various memorials which have been placed in the Cathedral in memory of the late Clements Langford. There is the Stone from Westminster Abbey and the Cross from the Canterbury Cathedral, and there is the Cross from the grave of an unknown soldier in Flanders. It is good to have in our Cathedral these reminders of our great past and of those who have served their country and their Church. I hope that many will be present at this important service.

The Diocesan Synod opens on the evening of Monday, October 5, and lasts until Friday, the 9th. Various matters of importance will come up for discussion. We need the prayers and sympathy of the whole Diocese as we deliberate and plan for the good of the Church in these difficult days in which we are living. The Synod always gives us a fresh consciousness of the joy and privilege of the Master's Service.

THE CHURCH AND YOUNG MEN.

Interesting Experiment Mooted.

Mr. J. R. Darling, headmaster of Geelong Grammar School, is sponsoring a proposal for the setting apart of a Church in the city of Melbourne as a young men's church. Because of its long traditions, the dignity of its fabric, and its accessibility, St. James' Old Cathedral has been chosen for the commencement of the experiment.

An initial service was arranged for Sunday evening, September 27, with the Bishop of Geelong as the preacher.

It is suggested that weekly services should be held for young men, and preachers invited to speak on subjects likely to prove of value. Preachers need not necessarily be in Holy Orders, nor should they be restricted to Anglicans. In addition, it is thought that lunch hour gatherings might be arranged, in which discussions on matters of Christian practice and the grounds of faith could take place. If the experiments should prove successful it is possible that it may be desirable to appoint a chaplain to minister to the needs of this special section.

C.E.M.S. TRIENNIAL CONFERENCE.

At a meeting of the National Executive of the Church of England Men's Society held in Melbourne recently, it was resolved to hold the forthcoming Triennial Conference of the Society in Sydney on the 11th, 12th and 13th December next.

This is the first meeting of the Executive to be presided over by the newly-elected National President of the Society, the Rt. Rev. Dr. J. S. Hart, Bishop of Wangaratta.

Arrangements have now been completed for the holding of the Conference at Moore Theological College, Sydney. Representatives of the Society from all States will be present, and plans will be made for a vigorous development of the Society's work and influence throughout Australia.

Diocese of Ballarat.

CONSECRATION OF DEAN JOHNSON.

The Archbishop and Bishops of the Province of Victoria have decided that the consecration of the Very Reverend W. H. Johnson is to take place in St. Paul's Cathedral, Melbourne, on the Feast of St. Simon and St. Jude, October 28th, at half-past ten in the morning.

The Enthronement service will take place in Christ Church Cathedral, Ballarat, the following day. At its last meeting, the Ballarat Diocesan Council appointed a committee consisting of the Archdeacon of Ballarat, the Sub-Dean, the Chancellor, and the Chair-

man of Committees to go into the various details. This committee appointed the Sub-Dean, the Very Reverend Archdeacon Morgan-Payler, as Convener and Executive Officer.

An invitation has been accepted by Bishop Green to preach at the Enthronement, and the Archbishop and Bishops of the Province have been invited to attend. Bishop Johnson will deliver a short message immediately after the Enthronement, and this and the service down to the end of the sermon by Bishop Green, will be broadcast.

Following the service, members of Synod, both clerical and lay, will extend a welcome to the Bishop at a luncheon at Craig's, after which all will adjourn to the Chapter House for informal conversation and fellowship.

Diocese of Bendigo.

DIOCESAN FESTIVAL.

The Bendigo Diocesan Festival held at Synod time was a very successful function. It began with tea in the basement of the Town Hall, and many were the expressions of appreciation with regard to this. Tea over, we assembled in the upper hall, and during the waiting time until 8 o'clock, the Bishop entertained us with lantern pictures of London, making some of us long to have the pleasure of visiting this noble city, hoary as it is with tradition and history, and rich in buildings of beauty, both ancient and modern.

Punctually at 8 p.m. the third section of the evening's entertainment began with the hymn, "Advance thou Fair Australia," and then the Rev. G. W. Briggs led us in prayer. Bishop Banerjee was the first speaker, and at once struck a very high note, which was sustained throughout the whole evening. During recent years there has been a change in our attitude to non-Christian religions. Time was when Christians could see no good at all in them. But latterly we have realised that God has not left Himself without witness, and there is that true light that lighteth every man coming into the world. Accordingly the Bishop pointed out there

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is much that is true and much that is beautiful in both Hinduism and Islam. But still they need Christ. Who alone can provide the highest ideals and also can give the dynamic to reach to those ideals. There was, he continued, a great need for unity, and a noble attempt was being made towards this great end in South India. There was a call for adventure under the guidance of the Spirit of God. Christ was the goal of India, and especially Christ was the only Hope of the "untouchables." The Bishop's address made a great impression on the big audience and led our own Bishop (as chairman) to remark, "If the first-fruits of India are what we see here in Bishop Banerjee, what will the full harvest be?"

The Archbishop of Melbourne, who was accorded a great welcome, followed up by urging the importance of the H.M.F., which was the life-blood of the diocese. The Church desired to show forth Christ, for there was no other name under heaven whereby man could be saved. The Oxford Group Movement had the excellent feature that everyone in it must witness for the Master. One could not belong to it and be a drone. He appealed to them all to be working bees. They should witness for Christ by words, lives and deeds.

#### DIOCESAN CONFERENCE.

Various subjects were brought up for discussion at the Conference of Clergy held on the Monday of Synod week. The Oxford Group Movement provided food for much thought. Its strength was acknowledged and its weaknesses were frankly recognised, as the Bishop said, we have this treasure in earthen vessels, and no one could possibly claim the Movement was perfect. A further point made by different speakers was that the Group taught nothing new. The four "absolutes," absolute love, absolute honesty, absolute unselfishness, and absolute purity, are as old as Christianity, and it has ever been the Church's business to inculcate them. But what the Groups have done is to reaffirm these "absolutes," these fundamental virtues, with necessary and strong emphasis. Moreover, they have brought a new and a wonderful enthusiasm to the Kingdom of God, implementing this with a technique of their own, which brings some amazing results. The Archbishop of Canterbury was quoted in the Conference to the effect that if he wished a Group were established in every parish in England.

#### Diocese of Wangaratta.

##### DIOCESAN SYNOD.

The Bishop of Wangaratta, in his presidential address at the recent Synod of the Diocese, quoted from recent Synodal addresses of other Bishops. From these it appeared that our church leaders are handing on the message of the last two Lambeth conferences—"the necessity of nothing less than a fundamental change in the spirit and working of our economic life," and their call to all Christian people to take an active part in bringing about this change, and to be foremost in maintaining the superiority of the claims of human life to those of property, setting human values above dividends and profits.

The Bishop then spoke of the provincial council, which, under the able leadership of the Bishop of Gippsland and Archdeacon Best, of Ballarat, is carrying on the move-

ment, which we began last year, for better teaching of religion in State schools. He said that our aim was not to add any peculiar Anglican doctrines, if there are any, to those common to all Christians. We want to get rid of the individualism which makes little of churchmanship, and treats religion as if it were a matter for each person separately. True Christianity puts self last.

The next subject was the church constitution. A fresh assent by the Synod was asked for because certain amendments had been suggested by various dioceses and had been approved by the committee empowered to do so. These provide: (1) for provinces of the church, corresponding with States in politics, to take action separately about their own affairs, particularly to form tribunals for dealing with clerical offences; (2) to prevent the appellate tribunal from declaring anything to be the doctrine of the church without the concurrence of the Bishops; (3) to provide that if for any reason the appellate tribunal could not give a decision, the bishop of the diocese concerned, after consultation with the tribunal, should do what he considered fair and reasonable for the settlement of a charge; (4) to make it somewhat easier to amend the constitution if necessary by requiring the consent of only three-fourths of the dioceses instead of all of them. Included in the majority must be the metropolitan dioceses, viz., Sydney, Melbourne, Brisbane, and Perth.

The last subject was the desire of some clergy to be permitted to vary the forms of service provided by the Prayer Book. They thought it might be possible to make the services more helpful to the people. The Bishop said that the real difficulty was that he and the clergy had promised to use the Prayer Book and no other, except it were ordered by lawful authority. It was a matter of conscience rather than of law. But it was held that Bishops had certain undefined rights to relax the directions of the Prayer Book, and in England the Bishops had interpreted the right as allowing them to authorise the changes made in the book of 1928, which the English Parliament had refused to endorse. The Bishop said that he was prepared to act as those in England had done, always observing the principle of helping the congregation. He thought we could make better use than we are doing of the Prayer Book, and transform the duty of churchgoing into a joy that would lift our hearts unto the Lord.

#### NEW ZEALAND.

#### Diocese of Christchurch.

##### THE BISHOP'S LETTER

Writing to his diocese, the Bishop (Dr. West Watson), states:—

It was interesting that the Bishop in Jerusalem was able to take part in the consecration of Bishop Holland. His visit to N.Z. has brought us wonderfully into touch with the mission of our Church in the Holy City, and with the tangled and perplexing problems which are presented by the claims of Jew and Arab. The Anglican Church in

Jerusalem does not make any claims which would prejudice the ancient proprietary rights of other great Churches in the sacred places, and this very fact gives it a position of its own in Jerusalem. As we heard from the Bishop, it is doing a very important work indeed in secondary education in Palestine, and that work is not simply educational or missionary, but also cultural, providing one of the very few opportunities for Christians, Jews and Moslems to meet together as members of one fraternity. The Bishop did not make his visit an opportunity for pushing the claims of the Jerusalem and the East Mission, but it will be a poor return for his generosity and the largeness of his outlook if we are not increasingly thankful that our Board of Missions includes that Mission in its budget. There is so little we can do to help in the solution of the tragic difficulties which menace the Near East, but the support of this Mission does give us the chance of contributing directly towards this Christian work of conciliation.

The international outlook at present is very gloomy. How far away seem the days when the world seemed to be progressing naturally towards peace and prosperity! Trade and Science were drawing us together and a measure of goodwill and mutual understanding seemed all that was necessary to achieve the result. To some people Christianity appeared to be becoming unnecessary and Missions to be out of place. To-day the fears and passions of men seem to have broken loose so blindly and savagely that it is hard to find an optimist. The gospel of "Humanism is powerless before the preaching of a stark and ruthless nationalism. The very foundations of Humanism have crumbled, for it was based on the idea that man was essentially a very good fellow, and only accidentally selfish or vicious. Christianity argues that man cannot save himself; the power of God is necessary to his salvation. And Christianity urges that the process is not just one of peaceful penetration, but involves elements of tragedy, the death of the "old man," and the birth-agonies of the "new man." A world like ours needs a religion with a Cross at its heart, and our missionary work becomes more urgent than ever, if the world is not to lose hope. For the Christian to-day is almost the only man who is really hopeful, and his hope is based, not on the clever things man is going to do for himself, but on the wonderful things which God is waiting to do for man, if man will only let Him. And the Christian hope is not based on the coming of a Utopia on this earth, but on the certainty of the coming of the Kingdom of God in the eternal world. As our Lord prayed, "Thy Kingdom come, as in heaven so on earth," the Christian must pray and strive for a more Christ-like world; but if it tarries or even seems to recede, he does not despair. It is not for him to know the times and the seasons; his work is to witness to Christ; but he is certain, somewhere, somehow, of a city which hath foundations, whose Maker and Builder is God.

A Californian soldier has been notified three times by the Government of his death in France, yet he persists in being sceptical. People do not seem to have the same implicit faith in the Government that they used to have.

## The Bush Church Aid Society ANNUAL RALLY

To be held in St. Andrew's Chapter House on Tuesday,  
October 13th, at 7.45 p.m.

Chairman: His Grace the Archbishop of Sydney.

Speakers from the field will tell of the Society's work.

New pictures will be screened by the Organising Missioner.

Rally Tea in the Basement of the Chapter House at 5.45 p.m. Tickets 1/3

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## Melbourne News and Views.

(By "Maccabaeus.")

#### B.C.A.

A very successful meeting was that of the B.C.A. held in the Chapter House recently. An enthusiastic audience gave a good welcome to Sydney's Archbishop. The work of the Bush Church Aid Society has many friends in Melbourne, where the late Bishop Kirkby was so well-known and loved.

#### Bible School Lectures.

The unofficial conferences between leaders of the Church of England and the Methodist Church, which have been held during the last three years, have resulted in the appointment of a committee consisting of Bishop Booth and the Revs. J. A. Schofield, T. C. Rentoul, and C. Irving Benson, to establish a Bible School and organise courses of lectures. The Rev. J. A. Schofield gave the first series of lectures on "The Historical and Religious Value of the Gospels" in the Chapter House on Wednesday evening, September 23.

#### Missionary Exhibition.

The C.M.S. held a very successful Missionary Exhibition in St. Andrew's Church Hall, Aberfeldie, on 10th and 11th September. The principal addresses were given by the Rev. A. R. Ebbs, Federal Commissioner of C.M.S., by the Rev. F. A. Crawshaw, of the Mission to Lepers, and by Miss Bradshaw of the British and Foreign Bible Society. Missionaries were present from Uganda, Tanganyika, India, China, and North Australia. Interesting missionary dialogues were presented by members of the Girls' Friendly Society of St. Andrew's and by a group of young people from St. Augustine's Church, Moreland. A number of young people dressed in the costumes of the various countries added a touch of colour to the exhibition.

#### The Church in India.

There was a large assemblage in the Chapter House of St. Paul's Cathedral on Monday, 7th September, when farewell was said to the Right Rev. J. S. C. Banerjee, Assistant Bishop of Lahore, and to three missionaries of the Church Missionary Society who were about to return to India after spending four months in Victoria.

The missionaries were Miss M. M. Crossley, who has served in the Central Provinces for something like thirty-three years; Sister Stella Setford, of Ranaghat Hospital, Bengal; and Deaconess B. M. Weston, who has been engaged at Clarkabad, in the Punjab.

Bishop Banerjee, who had spent four months in Australia and who came for the Broughton Centenary celebrations, spoke of the early links which had been established between India and England as far back as the time of King Alfred. He stressed the need for more missionaries and the establishment of increased fellowship between the Christians in India and in other lands.

Addressing the meeting the Rev. A. R. Ebbs urged his hearers to support the missionaries who represented them in the foreign fields, and to take part in the Temple Day Movement, which aims at the removal of the indebtedness of £11,240 through the Temple Day to be observed in St. Paul's Cathedral on 10th November next.

#### Church for Young People.

It has been suggested that a Melbourne Church should be used as a church for young men, with old boys of the public schools as the nucleus of the congregation. St. James' Old Cathedral has been chosen for this purpose. St. James' is in West Melbourne, near Spencer Street. The first service was held at 8 p.m. on Sunday, September 27th, and it is said that the services will be of such a nature as will attract young men, so that they might find "an opportunity for the expression of Christian ideals." Most people will wish the scheme success, but some feel that, if the large army of young people who are "longing for an opportunity to give expression to Christian ideals" were to link up with their various parishes, where the need is very great, they would not find opportunity lacking. Such an organisation as the Church of England Men's Society, now in a very backward state, would find many an opportunity for ex-public school boys and others to "give expression to Christian ideals."

#### Melbourne Synod.

The Synod of Melbourne Diocese is in session this week. It is the first session of a new Synod, hence many committees and boards will be elected. A number of interesting motions have been tabled, and we hope in the next letter to give a report of the doings of Synod.

#### Changes in Diocese.

The Rev. J. R. Waterman, ordained in 1934, who was for a while curate at St. John's, Toorak, has been appointed chaplain to the Royal Air Force.

The Rev. F. A. Townsend, of Healesville, has been appointed chaplain to H.M.A.S. Sydney.

The Rev. A. F. Falconer, ordained in 1917 by the late Bishop of Wangaratta, has been appointed to St. Martin's, Hawksburn. Hawksburn is a High Church parish, situated between Prahran and Toorak.

No appointment has yet been made to St. Michael's, North Carlton. The trouble there appears to be mainly financial. Bishop Booth has had several meetings with the congregation, so far with not much success. It is now more than two months since the late Vicar of St. Michael's took over his new parish at Bentleigh. Delay in making new appointments has been most noticeable in Melbourne of late.

Evangelicals will need to watch the fate of the old Evangelical parishes in the northern city industrial area. Already one parish on the outskirts of this area has been handed over to the Anglo-Catholic Brotherhood, and those parishes, in their own interests, should press for an Evangelical Mission Board to administer them all. Most of them are finding great difficulty in meeting their obligations at present.

#### The Church and War.

Canon Langley, of whose statements a great deal of notice is taken in Melbourne, recently made a very definite pronouncement against war.

Speaking at a public gathering, Canon Langley said that "a stand must be made for peace, even if it meant the crucifixion of some nation when attacked." He further said that "Christian men of military age should be prepared to go to gaol, if necessary, rather than be forced into killing other men."

Canon Langley believes that:—

All countries should abandon offensive military preparations.

Australia should lower its tariffs against Japan, because, he says, they are a potential cause of war.

Churches should revise their hymn-books to eliminate such hymns as "Onward Christian Soldiers," in which "the tramp of marching men could almost be heard."

Scientists who lend their aid in devising new forms of chemical warfare are "prostituting their attainments, and their work should be prohibited."

Canon Langley will receive much support, both from within and without the Church. Many remember with regret the attitude of some clergy during the last war, when their pulpits were turned into recruiting platforms. Another war, with the inevitable reaction against the Church, and religious and moral restraint, such as we have already experienced, would mean the end of the Church. If Canon Langley and other lovers of peace are able to persuade us all to work for true Christian peace, it will be a work in keeping with the highest Christian ideals.

#### Anglican Church League.

The annual meeting of the League was held at the end of September, and was attended by a large number of enthusiastic members. The report and balance sheet disclosed a year of activity, with the exception of two lay positions on committees, all the retiring officers were re-elected. Canon Langley, an old and good friend of the League, spoke on the proposed new Constitution, about which there is much ignorance and indifference in Melbourne. The Canon gave his audience much interesting information, and explained the attitude of Sydney, as well as that of the Anglo-Catholic dioceses. It is possible that the League may in the near future give a Melbourne audience an opportunity to hear some of Sydney's men tell their own story.

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

The Archbishop's Address.

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

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

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

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

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

### Keen Churchmen's Chances.

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

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

### Good Friday Observance.

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

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

### Missionary Effort.

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

### Social Purity.

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

### Sunday Observance.

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

### The Power of Prayer.

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



### EDUCATION METHODS.

To the Editor of the A.C.R.

Dear Sir,

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

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

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

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

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

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

Yours faithfully,

BERTHA E. PHELPS.

### THE CLASSICS.

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

—H. W. Peet.

## A Paper for Church of England People

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## Editorial

### Church of England Scouts.

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

### Only One Force Can Prevail.

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

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

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

### Jean Batten.

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

### Rome and Communism.

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

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

### Remarkable Revelations.

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