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Sydney.

Strong meat is not for babes in grace, much less the bones of controversy!

The Gambling Lust.

Playing Down to the Crowd!

Everybody knows of the facility with which the Church of Rome organises raffles, and games of chance. "Buy a lucky ticket" in some Romanist art union is flamed all too frequently at passers by in the street. Rome divides sin into two classes—venial and mortal—and she does not demand too hard a moral standard from her adherents. She knows how to placate the carnal man. Why be too straight-laced? Why seek to carry out the impossible? Your money is your own, so have a bet or take a ticket or two in the lottery. You are only human, and you cannot be expected to be perfect. Such is her specious pleading. Nothing of the New Testament standards of holiness of life, nothing of the strict morality and high ethical standard that the New Testament requires, seem to be inculcated, with regard to this and other "human weaknesses" in the rank and life of that church. Rome plays down to human nature as it is!

What Saith "The Church Times"?

We are, however, not a little surprised in this connection, to read the following editorial in "The Church Times," of June 17th. "Watchman" tells a story in the current number of the British Weekly, the significance of which he does not seem properly to appreciate. On one Derby Day he says he was present at a crowded meeting of "good Christian people from church and chapel." A hymn had been announced, when the chairman held up his hand for silence. "My dear friends," he said, "I have just received a piece of news that I have no doubt you will all be pleased to hear. The Derby was won by —." Then, according to "Watchman," the meeting sang "Count your blessings." Now the moral of this story is that even "good people from church and chapel" are not convinced that to buy a ticket in a Derby sweepstake is a heinous sin. The Prohibition fiasco in the United States has proved that to make laws against a practice, that the vast majority does not consider immoral, is to bring all law into contempt. Similarly, to denounce as sin a practice that the majority regards as harmless, is to bring all denunciation of sin into contempt. That was the most obvious consequence of Puritan exaggeration. At the best, it seems to us that betting is a futile and expensive amusement, and persistent betting generally means suffering. But if a man gets a thrill from buying a sweepstake ticket, it is difficult to see how the proceeding is any more sinful than to buy a ticket for the cinema. If the Church is to gain the ear of the world, its ministers must have a sense of proportion—and a sense of humour."—(So the "Church Times.")

Canon Peter Green in Reply.

As anticipated, that doughty champion of social righteousness and sturdy opponent of gambling, in all its forms, Canon Peter Green, of Manchester, will not be caught napping. He replies in the "Church Times" of June 24, as follows:—Will you permit me to enter an earnest protest with regard to the paragraph on gambling in your Summary last week?

You write "to denounce as sin a practice that the majority regards as harmless, is to bring all denunciation of sin into contempt." Men of the eighteenth and early nineteenth centuries regarded duelling as not only harmless, but obligatory. Did the Christians who delivered us from this barbarism, by denouncing it as sinful, err? Men who were still living when I was a boy defended negro slavery. Did Wilberforce, Clarkson, Zachary, Macaulay, and Thornton bring denunciations of sin into contempt?

I should have thought that the very slightest acquaintance with the history of morals would prove that "denunciation of what the majority regards as harmless" has always been the necessary first step to any advance in public righteousness. If the morality of an act is to be decided by a quite informal plebiscite, what becomes of the moral witness of the Church?

As to the morality of gambling in general, and sweepstakes in particular, what evidence is needed? Parliament, since the early part of the seventeenth century, has repeatedly denounced lotteries as public nuisances, with evil moral and social results. Judges and police authorities have again and again declared gambling to be the chief cause that brings first offenders into the dock (cf. the evidence of Scotland Yard in the 1903 Commission). Lord Snowden, when Chancellor of the Exchequer, described gambling as the distinctive vice of our age.

Leading authorities in the world of professional sport declare that it corrupts every

sport. When the secretary of the National Sporting League described my evidence before the 1923 Commission as a tissue of wild exaggerations, a J.P. of Lancashire declared that thirty years on the bench had convinced him that I had not said half that needed saying, as to the widespread corruption due to gambling.

Social workers of every kind regard the growth of the gambling spirit as one of the most alarming signs of the times. Need The Church Times throw its weight on the other side? Cobden used to say that three things were necessary for success—boundless energy, a good cause, and the opposition of the Times. We anti-gamblers have a good cause and much energy. Must we hunt as our third source of strength the opposition of The Church Times?

Rev. R. J. Hewett Returns.

Visit to Tanganyika.

The Rev. R. J. Hewett, organising commissary for the Bishop of Central Tanganyika (Bishop Chambers), returned to Sydney by the P. and O. Royal mail steamer Molavia, after visiting every mission station in the diocese. He spoke in glowing terms of the work of the missions, in which more than 30 Australians are working, and said that great advances had been made, not only in evangelical education, but also in medical work.

Mr. Hewett said that particularly splendid work was being done in the way of maternity and child welfare work amongst the natives by Australian nurses. One Sydney nurse, with a few native assistants, was handling, on an average, 1400 out-patients a month, and in the first six months of this year had 50 patients in her hospital. A number of leprosy treatment stations had been established, and in one station more than 100 men, women, and children had been formed into a leper colony. A doctor had been allocated the task of specialising in leprosy treatment. Much progress had been made in the establishment of educational centres, to which the more promising students were sent from the village schools. Very fine work was being done in this direction at the boys' schools at Kongwa, Dodoma and Katohe, and the girls' schools at Mruini and Berega. Financial assistance, however, was urgently needed for the maintenance of work which was undoubtedly the finest being carried out by the Australian Church.

Describing his visit to the site of a new mission station adjoining the Belgian Mandated Territory of Ruanda, Mr. Hewett said that his party had boarded the 1200-ton steamer Clement Hill (named after the cricketer) at Mwanza, on Lake Victoria Nyanza, at 6 o'clock in the evening, and reached Bukoba, on the other shore, at 8 o'clock the next morning. The lake had 2000 miles of coastline and an area of 16,000 square miles. The new mission station, which would be under the charge of a young Melbourne clergyman, assisted by a layman from Sydney, would minister to about 20,000 people almost untouched by Christianity.

The tsetse fly, said Mr. Hewett, was the most dangerous pest in Tanganyika. It carried in its sting the germs of the dread sleeping sickness, and was calculated to infest two-thirds of the territory. It had a bite like "the kick of a horse," and it was not uncommon to have the car in which one travelled covered by mosquito net to keep the pest away. Often missionary parties were forced to travel at night to avoid it. The Government was now busy establishing research stations to combat the disease and to discover an effective means of destroying the fly.

Great Evangelical Rally

in the

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(Alight at Town Hall Station)

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Chairman: The Very Rev. Dean of Sydney.

Speakers: Rev. Canon W. G. Hilliard,
Rev. S. H. Denman.

7-7.30.—An illustrated talk on "The Evangelical Revival," by Rev. D. J. Knox.

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A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Leader.—Primate's Charge to General Synod.
Quiet Moments.

The General Synod.—Resolutions.

The Great Convention.—By "Offsider."

The Oxford Movement.—An Unpleasant Side.

The South India Union Scheme.

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EDITORIAL.

Constitution Approved.

WITH the utmost pleasure and goodwill the Convention of the Church of England sitting in Sydney, on October 24, approved of a Constitution for the Church. All the amendments passed during the previous eight days' debate, as well as matters referred to the revision committee for elucidation, were included in a completed draft. This was passed unanimously. A resolution was also unanimously adopted commending to the dioceses that all necessary and proper steps should be taken to secure the assent of the Church within the dioceses to the constitution, and to secure Parliamentary Acts to give effect to the Constitution.

Eighteen out of the twenty-five dioceses have to approve the constitution before it becomes effective, and in each diocese there must be a vote of the majority of the representatives.

Any diocese refusing, or declining, to accept the new constitution, will still remain a section of the Church of England, and be in communion with that Church, both in England and in Australia. Earnest appeals were made by the Bishop of Wangaratta, and others, to the dioceses, to consider the matter in the same amicable and Christian spirit as during the closing days of the convention.

After the necessary diocesan approval, the constitution will have to be finally passed by General Synod. Steps will then have to be taken to have the constitution ratified by the State Par-

liaments to legalise the transfer of church property and documents.

A continuation committee was appointed to take all necessary steps to see that the foregoing action is taken. This it was with full hearts that the whole Synod rose and sang the Doxology.

The English Cricketers.

THE English Cricketers have arrived in Western Australia, bent, no doubt, on winning "The Ashes." We give them a royal welcome, not only for their own sake, and for the game's sake, but also because their coming is another binding link with the Motherland. Besides, the international matches with the Tests, have a supreme disciplinary effect. They mould young players in best traditions, and somehow seem to rejuvenate members of the old brigade in undreamed of ways. We trust that the best team will win.

A Belated Appeal.

FRANKLY, we were very unhappy over the eleventh hour attempt by the Bishop of New Guinea, in a thin house, on the last Friday evening of the Convention, to bring about the deletion of paragraph 6: "This church doth retain and approve the doctrine and principles of the Church of England embodied in the book of common prayer and the articles of religion sometimes called the thirty-nine articles" from the unalterable declarations of the Draft Constitution. The matter had already been thrashed out and decision made by a large majority, to retain the clause. Hence this attempt at a late day, when numbers of representatives had left, was not merely bad taste, but it had about it an unsavoury flavour. It set fair-minded men thinking—and thinking rather hard. We grant that any clause, once decided upon, could, of course, be recommitted, but this clause was so absolutely vital, and the decision made so final. The attempt was defeated, but we can say this, that if the decision had been otherwise, the Convention and its work would have been wrecked. To us it was a queer line of argument for the good Bishop to use, namely, the desire to shield native Papuan clergy and Christians from the knowledge of outstanding ecclesiastical controversies and decisions in history. The Bishop was anxious that "his children" should know nothing of the Protestant Reformation, or even the Oxford Movement as such. He wanted the Papuan church to know only that they are part of the Apostolic Church that has come down through history as if it had been all plain sailing, with none of

the struggle and travail for truth which the intervening centuries witnessed. He seemed to desire that they should not know how the great modern Confessions of faith were hammered out. This is what we gathered, and the least we can say is that it is a futile outlook. We can no more hide our eyes from the great movements of the Spirit through centuries than can the ostrich hide its head from that which comes upon it on the veldt. Rather are we expected to know the truth and to prove all things and hold fast that which is good.

The Indian Mission of Fellowship.

THERE is every reason to believe that the Mission of Fellowship from the Christian Church in India, which has been visiting England, has made a profound impression. Bishop Bannerji, of Lahore, is the leader, and joined with him are Dan Najeeb Tha, of Rangoon, Burma, Rev. Ralla Ram, and Mr. A. M. Varki, both of India. They are not on a begging mission in Great Britain, either directly or indirectly, though, of course, their coming to the homeland is bound to kindle fresh interest in work overseas. Theirs is a "Mission of Fellowship," and of witness. The visit is an outcome of the meeting of the International Council in Jerusalem in 1928, one of the recommendations of which was: "We believe that the time is come when all would gain if the younger Churches were invited to send missions of help to the Churches of Europe and America that they may minister of their treasure to the spiritual life of those to whom they come."

On their arrival in London, the members sent the following message of greeting to the Christian forces of Britain:—

"Our world—East and West alike—is now passing through a great spiritual, political and economic crisis. There is everywhere doubt, fear and despair. Events during the last few months have created a tension of unparalleled difficulty between your country and ours. We realise that we have come at a time of acute conflict in India, and of anxiety in your own land, but we firmly believe that a solution for all our problems is possible in a common and uncompromising acceptance of Jesus Christ as the Lord of all life, individual and national. It is our hope and prayer that by sharing with you in all humility our own experience of Jesus Christ, and what He is doing in and through our Church, and by learning what He is accomplishing in your country, our fellowship may be enriched, and the way be prepared for the coming of the Lord into the life of your land and ours."

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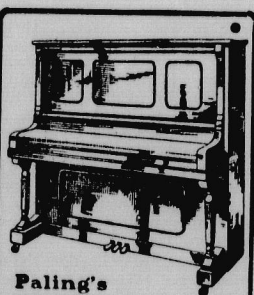
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A Question and an Unexpected Answer.

HERE is a question asked by the writer of the one hundred and sixteenth Psalm which we would like to briefly discuss with our readers. The question is this: "What shall I render unto the Lord for all His benefits towards me?" These words are of special interest to Australians, because they formed the text of the first sermon preached in Australia. The Reverend Richard Johnson conducted a service under a "great tree" on the arrival of the first Fleet. We can understand the feelings that inspired the choice of these words, as the text on that occasion. But why did the psalmist use them in the first place? If we look into the psalm we see that they spring from an experience in his own life. He begins by saying: "I love the Lord because He hath heard my voice and my supplication. He had passed through deep waters, but God had mercifully delivered Him." It seems practically certain that the trouble that had brought him "low" was a severe and dangerous illness. Three times in the psalm he mentions "death." Recovery from a dangerous illness would mean a time of convalescence. Convalescence is a unique experience. Severe illness lays bare the foundations of life. During recovery from illness the spirit of man turned to examine these foundations. In the case of the psalmist there had been an earlier experience of God. Now his spirit is stirred by this attack of illness. But he comes out of his trouble a better man. Why? Because his trouble had been sanctified to him by the grace of God. God had been with him in his troubles. The Holy Spirit had used

these troubles for the good of the man who was troubled.

In the darkness this man had felt for God's hand. The fiery affliction had sanctified his spirit. He sees life with clearer eyes. He is a better man and a better Christian.

He has a new appreciation of the goodness of God. Recovered health is a wonderful blessing. This special blessing leads him to think of and count over his other blessings. He had not been thankful enough for these in the past. Now he is awakened to realise their number and their magnitude. There is a note of contrition as well as of gratitude in the question, "What shall I render unto the Lord for all His benefits towards me?"

He has a deeper understanding of the spiritual. "What shall I render unto the Lord," he asks. But note his answer. It is not, as we would expect, "I will give," "I will make a donation," "I will send a thank-offering." These things do not come first now. His answer is, "I will take."—Amen—"I will take more of what I have already received from Him." "I want to be HIS more than I have ever been." "I want to be right with Him." "I will take the cup of salvation."

He has a new conception of duty. His aim now is a life of Perfect Obedience. "I will pay my vows unto the Lord." He also covenants the old promises.

The pages of the Old Book are now all aglow with life and meaning. He is determined to seek out the old paths and walk in them.

How blessed it is when the "trouble" and "pains" and "sorrow" and "tears" are used to bring us fully and wholly to Christ.

Of Sacrificing Priests.

"I believe that the pretended sacerdotalism" of ministers is one of the oldest and most mischievous errors which has ever plagued Christendom. Partly from an ignorant hankering after the priesthood of the Mosaic Dispensation, which passed away when Christ died; partly from the love of power and dignity which is natural to ministers as much as to other men; partly from the preference of unconverted worshippers for a supposed priest and mediator whom they can see rather than one in heaven whom they cannot see; partly from the general ignorance of mankind (of the teaching of the Bible); partly from one cause, and partly from another, there has been an incessant tendency throughout the last eighteen centuries to exalt ministers to an unscriptural position, and to regard them as priests and mediators between God and man rather than as preachers of God's Word.

(Bishop J. C. Ryle, "Light from Old Times," p. 7.)

It is interesting to note that three Repentians occupy prominent positions in Melbourne. The Archbishop of Melbourne (the Most Rev. Dr. F. W. Head), Sir John MacFarlane, and Mr. J. R. Darling (headmaster of the Geelong Grammar School). Mr. Darling is the youngest of the trio.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

October 30, 23rd S. aft. Trinity.—Morning: 17, 320, 327, 278. Evening: 308, 373, 274, 22.

November 6, 24th S. aft. Trinity.—Morning: 1, 123, 323, 365(173). Evening: 135, 328(449), 276, 300.

November 13, 25th S. aft. Trinity.—Morning: 14, 361, 579, 383. Evening: 249(i), 324, 299, 30.

November 20, 26th S. aft. Trinity.—Morning: 10, 386(41), 289, 244. Evening: 95, 165, 90, 97.

A. & M.

October 30, 23rd S. aft. Trinity.—Morning: 33, 112, 545, 178. Evening: 210, 274, 248, 266.

November 6, 24th S. aft. Trinity.—Morning: 36, 704(431), 260, 176. Evening: 297, 742, 357, 19.

November 13, 25th S. aft. Trinity.—Morning: 698, 291, 167, 230. Evening: 225, 520, 193, 229.

November 20, 26th S. aft. Trinity.—Morning: 527(568), 529, 633, 233. Evening: 288, 252, 683, 73.

The Bishop Coadjutor of Sydney (Right Rev. S. J. Kirkby), was presented with a cheque at the Chapter House, Sydney, on Thursday, October 27, by the friends and supporters of the Bush Church Aid Society.

The Great Convention.

Some Fugitive Impressions.

(By "Offsider.")

THE General Convention of the Church of England of 1932, will probably prove to be of the greatest moment in our history. It's business in framing a Constitution for our Church has been fraught with tremendous responsibility. Time alone will show what effect its deliberations and conclusions will have upon the well-being of our Communion, and indirectly, upon the higher and greater interests of the Kingdom of God.

It is cheering to mark the progress of the work in hand, and the confident hope is expressed all round that the outcome will be an instrument of a union, into which every diocese in the Commonwealth may enter with assurance and content. Church-people may well praise God for the manifest working of His Blessed Spirit, harmonising differing views and bringing men of varying thoughts and convictions into happy agreement.

An illustration of the significance of the Convention was to be seen in the impressive opening service held in St. Andrew's Cathedral. Every Australian diocesan Bishop was present, including the Bishop of New Guinea, clerical and lay representatives from the four corners of the continent, and a vast congregation filled the whole building. The very composition of the congregation demonstrated the true "catholicity" and unity of our Church, which the proposed new Constitution seeks to make visible, and to establish in tangible form.

The sermon of His Grace, of Brisbane, with its clear resume of the history of the movement, and with its challenging call, struck the right note. Prayers and hymns were continued in a true devotion. And who, of those present, will ever forget the anthem sung by the boys of the Cathedral, under the lead of Mr. T. W. Beckett, the organist? Rarely nowadays is Handel's unconventional "Let the bright Seraphim" heard in Cathedral or concert hall. But no one at the service could doubt its extraordinary fitness to the occasion. The ringing notes of the voices, and the stirring trumpet calls of the organ gave great inspiration to all.

Communicants in great numbers came to the Lord's Table. What a further striking demonstration of unity it must have been, if all the Bishops present had Communicated! It appeared that some had communicated earlier. An opportunity of impressive united witness was missed.

The Convention opened with the Primate's address, brief, but cogent. It provided the right introduction to the business on hand. Then, after a fine speech, deserving of full report, by the leader (the Bishop of Wangaratta), the members gave themselves to the task of considering the Draft. And what a succession of Drafts and revised Drafts came before us, all necessitated, of course, by the adoption of amendments and the incorporation of new clauses. The colour scheme of the successive revisions followed along the ever changing lines of modern woman's dress. We had pink and green, then blue and mauve; finally and most fittingly, the perfected draft as adopted by the members for recommendation to the Church, appeared in a white cover, spotless without, and, we hope, blameless within. It is not out of place to say that this ready provi-

sion of revised drafts made for real success; the members knew from day to day just what had been done. Incidentally, it showed the wisdom of the Revisory Committee, which sat from day to day, and the superior craftsmanship of the printer.

Many compliments have been paid, and justly, to Bishop Hart, for his leadership of the Convention. One more will not spoil him. Our fathers, of a by-gone generation would have said that he was "mightily used of God" in his work. We must say it also. Leaders who dominate an assembly sometimes domineer. They sometimes forget that the "fortiter in re" must be balanced by the "suaviter in modo." In our gathering we had an exhibition of exquisite tact, weighty wisdom, unwearying patience, clear-cut firmness and "puck-ish" humour. Surely these qualities are to be counted among the "fruits of the Spirit." The Convention was helped by these qualities, cheered by them, sometimes mollified by them, and enlightened by them. It was a great demonstration to a great man when Synod rose to acclaim on the night of the presentation. The whole Church owes Bishop Hart a debt.

Clearly a sturdy Anglicanism was the chief feature of the debates. Members were anxious, at all costs, to maintain it. Like churchmen, they could see no opposition therein to a true Catholicity, and thus a large majority had no difficulty in bracketing with the "Lambeth Quadrilateral," an approval of the doctrines embodied in the Prayer Book and Thirty-Nine Articles; and all these to be regarded as fundamental Declarations! Nor would the Convention accept a suggestion offered by one diocese that the Thirty-Nine Articles were to be interpreted when required by the Book of Common Prayer. In this matter, it is not here asserted that mere party interest secured a victory. It simply means that sanity and right judgment prevailed. A similar feature marked the debate and conclusions arrived at concerning the lay element on the supreme or Appellate Tribunal. Some thought that such a court should consist entirely of Bishops, in accordance with alleged Catholic tradition. Convention showed that it desired its court to be as Catholic as the New Testament. Lay membership was definitely retained. The Church in Australia will certainly carry on under the new Constitution with some worth-while principles.

May it be said that on the whole the House of Bishops was singularly silent and restrained in debate. Perhaps the Bishop of Goulburn lifted up his voice most. Of the others, the Bishop of New Guinea can be singled out for impressive speeches. His last appeal, even though we voted against him, was touching. The Bishop of Ballarat more than once came to the fore with helpful, constructive suggestions. The Archbishop of Brisbane, always open and frank in comment, won the affection of many; also did his sly wit lighten up some of the tedious moments. His Grace of Perth, with saving effect, touched the steering wheel on occasions, and gently pressed down the foot-brake.

The debate was maintained on a high level, without undue heat, and with complete absence of acrimony. Laymen and clergy made splendid contributions. Christian considerateness prevailed, even when some brother was inclined to persist with a trivial amendment. Perhaps the debate would have been shortened if those speeches, obviously prepared long before the

Convention, had been left at home. By the good guidance of the Chairman, we were saved more than once.

Here we must say a word about the spectators. In the days of Imperial Rome the folk in the arena endured trial and suffering; those in the gallery looked on and enjoyed. Our eminent-ly Christian Convention inverted this order. Never such patience was shown as by those who, as onlookers, "sat" their way through the Convention, day after day. In more ways than one, hot air was their only portion. Not for them was it to possess a copy of the Draft by which the discussions might be intelligently followed. Not for them was it to be able to leave their hard, stiff-backed seats for a little recreation in the Cathedral grounds. (Others were waiting to "jump" their seats.) They could only sit and listen with that polite patience that often could scarce suppress a yawn. Most of them doubtless have been for years steady church-goers, and have habitually listened to sermons in number without end. This is the only explanation of the Christian fortitude which the galleryites displayed.

Breaking Isolation.

At Oenpelli, the Church Missionary Society's Station in Arnhem's Land, especially during the wet season, the workers are effectively shut in from the world. Strange as it may sound, they are more isolated than if they were in the centre of Africa! During the "wet" they are absolutely cut off from the world for six months, and during the "dry"—apart from the two stores boats—it is only by a chance messenger that they can send or receive any mail at all.

In the event of any unusual happening, or sudden serious illness arising, the lack of any means of speedy communication is acutely felt, especially when one realises that a journey to Darwin via the mission launch (only safe during the dry season), takes from four days upwards, according to weather conditions. The journey to the railway line, per black runner, takes from ten to fifteen days each way, or by horse, five to nine days, it being always remembered that these two latter also are only possible from May to October.

Another method open between April and December is for a black runner to go to the South Goulburn Island Mission, a four days' trip, and then for the people there to wireless to Millingimpi, and the latter place to wireless Cloncurry.

In order to break up the isolation, and also put the Oenpelli Aboriginal Mission, north of the East Alligator River, in direct wireless contact with the South Goulburn Island, Millingimpi, Roper River, Groote Eylandt, etc., the Church Missionary Society is making a special appeal for funds to meet the cost of a transmitting and receiving set. The cost, it is anticipated, for the set for Oenpelli, will be about £70, and the Society earnestly hopes that interested folk will be willing to help to break the isolation of our workers in this way.

It is not desired that any regular gifts to the Society should be used for this purpose. Contributions should be sent to the C.M.S., at 242 Castlereagh St., Sydney.

A Sense of Proportion.

The Bishop of Wakefield (Dr. J. B. Seaton) touched upon the costly adornment of churches in the course of his presidential address at the recent meeting of the Wakefield Diocesan Conference, and gave the following sound advice:—Parishes and individuals should make their gifts to the work of the Church with a proper sense of proportion. Last year, their registry furnished him with a list of adornments to churches, for which faculties were required, and the total cost of these was £12,815. No one rejoiced more than he did in the beautifying of their churches for worship, but in the present distress they might well call a moratorium in this matter. He would suggest that the money spent in those ways might be better spent in the further endowment of needy benefices, in the endowment of curacy funds, in the endowment of fabric funds, and helping to provide churches and clergy for districts where there were neither.

WAYSIDE MUSINGS.

(By a Wayfarer.)

Two Modern Teachers—Bishop Barnes and Mrs. Eddy.

"WHAT sort of a man is Bishop Barnes?" asked one of the young men. "Some people can't speak too highly of him, while others haven't a good word for him. Father Jim, I remember, used to be very bitter about him—to call him a materialist—one who ought never to have been a bishop."

"I know nothing about him," said the older man, "except what I read in the newspapers. But I judge him to be an earnest Christian man with mathematical and scientific tastes, and one who holds his convictions strongly, and will not compromise upon them. The newspapers find him good 'copy,' and give prominence to all he says; and I have very little doubt but that they often do him injustice by picking out only parts of what he says, and taking them out of their context."

"Didn't he once preach a sermon in Westminster Abbey about men being descended from gorillas—or something like that?" asked the young lady.

"He is reported to have done so," said the older man, "and if he did so he was of course mistaken—doubly mistaken; wrong as to his facts, and ill-advised in his choice of a subject, 'Sutor ne ultra crepidam.' He wasn't ordained to teach science, but to preach the Gospel. If he wants to teach science, he should keep it for his week-day lectures—as an interesting side-line; not put it into his sermons."

"I read lately an extract from an English newspaper," said the young man, "reporting him as decrying the miracles worked at Lourdes and elsewhere, and saying that equal numbers of cures were probably worked at heathen shrines, centuries before Christ."

"He is probably right there," said the older man. "Faith-healing is about as old as the human race. The proportion of cures at Lourdes every year is about the same as was obtained by James Hickson in his recent missions, and about the same as is commonly effected at all such times and places, and as perhaps might have been obtained at the Temple of Aesculapius. In fact, I believe that nine-tenths of the cures obtained by orthodox medical practitioners are faith cures; and depend on the confidence that the doctor is able to inspire in his patients. Have you not known countless cases where the patient is benefitted by the mere fact that the doctor has visited him? Bishop Barnes had, therefore, no right to say (as he is reported to have said), that a visit to Lourdes or any other shrine, combined with prayer, cannot bring about even an instantaneous cure, and even of such diseases as tuberculosis or locomotor-ataxia. When the elements of Faith and Prayer come in, everything is possible. Bishop Hamington (the Uganda martyr), when a curate in Cornwall, cured a case of consumption by giving the patient ordinary spring water in a peculiarly shaped bottle, with instructions to turn the bottle round nine times before taking a dose."

"In that same report," said the other, "Bishop Barnes is said to have declared it an outrage to pretend that by the blessing of a priest, oil can receive holy properties, or that through Baptism an infant mechanically escapes God's condemnation."

"One point upon which Bishop Barnes most strongly insists," said the older man, "is that spiritual properties cannot inhere in matter. And he is quite right. That is the chief reason that the Anglo-Catholics are so mad against him. He holds, as the Prayer Book teaches, that the Bread and Wine in Holy Communion are unchanged in their natures, and that no spiritual properties are, by virtue of any priestly consecration, inherent in them. So that if a wicked man eats and drinks them, he cannot thereby receive any spiritual blessing. Nay, more, that if a good man receives blessing at Holy Communion, he does not receive it through his mouth, but that the blessing comes spiritually. 'Feed on Him in thy heart by Faith, with Thanksgiving.'"

"What, then, about the blessing of Baptism?" asked one.

"There again, Bishop Barnes is right in saying that Baptism conveys no necessary or 'mechanical' blessing. The blessing of Baptism depends on Faith and Prayer—if not the infant's, then his parents'. The rite of Baptism, of course, admits a person to be a member of the visible Church; and the unconscious children of Christian parents are undoubtedly accepted and reckoned holy for their parents' sake. (1 Cor. vii., 14.) But for adults, there must be the 'death unto sin and the new birth unto righteousness,' before they can become 'members of Christ, children of God, and inheritors of the Kingdom of Heaven.'"

"What about the cures effected by (so called) Christian Science?" asked the young lady. "Are they faith cures too?"

"Of course," said the older man. "Christian Scientists, so called, cure people by impressing upon them (I might almost say hypnotising them into) the absurd lie that there is no such thing as sickness—that the idea of sickness is a delusion—that we are parts of God, and that as God can't be sick, so neither can we."

"Rather a useful lie," said a young man.

"Yes," said the older man, "and if Mrs. Eddy had stopped there, no greater harm would have been done than that a few thousand people should die every year for want of medical attention. But she and her deluded followers (why, I don't know), have gone further, and have showed the evil origin of their system by denying the essentials of the Christian Faith."

"I didn't know that," said the young lady.

"Yes," said the old man, "the central truth of the Christian religion—thank and praise God for it, for ever and ever—is that Christ died for our sins. But that wicked or crazy woman and her deluded followers say that there is no such thing as sin, and that Christ didn't die at all! And so, as far as they can, they knock the whole Christian religion on the head. They teach, too, that the Holy Spirit is only another name for Christian Science."

"But surely," said the young lady, "in much dismay, 'surely all Christian Scientists don't deny Christ like that!'"

"No, thank God," said the older man, "many who go to their meetings don't know, and don't grasp, the whole implication of the teaching. They hear a great deal about our union with God, and about God being Love, and many such vague platitudes. But they hear nothing about being sinners, and nothing about repentance or forgiveness; and, unless they know their Bibles, it may be a long time before the deadly

nature of the teaching dawns upon them. Let us pray that the light of the Gospel may dawn upon them before it is too late."



All Saints' Day, November 1, was the 15th anniversary of the consecration of Dr. Cranswick, Bishop of Gippsland.

Miss Daisy Webster, of the C.M.S. Hyderabad, who is O.O.M. of St. George's, Hobart, is at present visiting Tasmania, and addressing meetings.

Mr. Frederick J. Burnett, formerly postmaster at Newcastle, died on October 13. He took a keen interest in church matters, and was closely associated with the movement for the erection of the Warriors' Chapel in Newcastle Cathedral.

The parish of Bingara, Diocese of Armidale, has lost a helpful churchman through the death of Alfred W. H. Bull. He was warden of St. John's Church, Bingara, for more than 25 years. He took a keen interest in public concerns.

The Manchester Guardian mentions that the Right Rev. Dr. G. K. Bell, Bishop of Chichester, is nearing the completion of the biography of Archbishop Lord Davidson. He was regarded more as a son than as a private chaplain by the late Archbishop.

The Rev. W. G. Backhouse has been appointed to the charge of St. George's, West Footscray, Melbourne Diocese, in succession to the Rev. H. E. Onians, who is to take charge of St. John's cum St. Silas', Geelong. The dates of the inductions have yet to be fixed.

The Rev. W. R. Barrett, B.A., Warden of Christ Church College, Hobart, plans to leave for a nine months' visit to Great Britain and the Continent in March next. The Rev. L. S. Dudley, B.A., of St. Alban's, Melbourne, Sydney, will act as his locum tenens.

The Bishop of Adelaide (Dr. Thomas), has appointed Archdeacon George Herbert Jose, M.A., at present Archdeacon of Adelaide, and rector of Christ Church, North Adelaide, to be Dean of Adelaide in succession to Dean Young, whose resignation takes effect at the end of the year.

The Right Rev. Bishop Green, who lives in Melbourne, is now the senior Bishop of the Church in Australia. He celebrated his seventy-fifth birthday on October 31. The Melbourne "Messenger" says: "In wishing him many happy returns of the day, we are certain that we are expressing the wishes, not only of our readers, but of the Church throughout this diocese."

The Rev. W. Burvill, Sub-Dean of Thursday Island, who has been in Sydney for General Synod, will visit Victoria during November, and give a series of lectures on the work at Torres Straits and in the Diocese of Carpentaria. An entirely new set of coloured lantern slides has been prepared for these lectures, which will give the latest information concerning our northern missions.

The Rev. E. P. Stalley, Rector of Croydon, in the Gulf district, Queensland, stole away quietly to Brisbane a few weeks ago, and returned by the "Wandana" at the end of September, accompanied by a young lady who lately came out from England. The marriage was celebrated at St. John's Cathedral by the Very Rev. Dean Barrett. The Diocese of Carpentaria extends heartfelt congratulations and every good wish for the future to Mr. and Mrs. Stalley.

The death of Dr. F. C. S. Shaw, of Wyalong, N.S.W., removes a devoted churchman and stalwart Evangelical. Dr. Shaw had been practising at Wyalong for 28 years, and for practically the whole of the time was Government medical officer and medical officer of the district hospital. He was Mayor of Wyalong for 24 successive years. He was a member of the Council of the

National Rifle Association for many years. He has one son, the Rev. F. A. S. Shaw, in the ministry. His brother is the Rev. Ruthford Shaw, among the retired clergy in Sydney diocese.

Bishop Goldsmith, who passed away recently at St. Leonards-on-Sea, England, at the age of 79, was Bishop of Bunbury, W.A., from 1904 until 1917. Upon his resignation of the See, he returned to England and became Vicar of Hampstead and Rural Dean. Bishop Goldsmith married in 1880 Edith Emma, daughter of the late Rev. G. Frewer, assistant master at Eton College, and Rector of Hitcham, Bucks. The Bishop of North-West Australia, the Right Rev. John Frewer, is his nephew.

Thursday Island has recently lost a fine citizen in Dr. G. H. Vernon, M.C., who has gone to New Guinea. Dr. Vernon was for several years one of the members of the Council of the Diocese, and also organizer at the Cathedral. He will be greatly missed, especially among the coloured people to whom he was always a true friend. At various times he has rendered considerable aid to our missionary organisations, and past and present members of the staff of the Diocese have been given the benefit of his kindly services with a readiness which has made them feel extremely grateful.

Mr. and Mrs. W. R. Sayers, of Merlin Street, North Sydney, celebrated their golden wedding last week. Mr. Sayers is a keen Sydney churchman, for many years a member of the Home Mission Council. For 47 years they have lived in their present home, and together have worked as no other two people resident in North Sydney have worked in the garden, which is still one of the private show places within the municipality. Both are particularly fond of their trees and shrubs, with which they have transformed a rough piece of gully land into a delightful glade, where rare and wonderful native and exotic subjects do their splendid work.

A brass tablet has been placed in St. Aidan's Church, Blackheath, N.S.W., in memory of the late Archdeacon Boyce. The inscription thereon is as follows:—

With love and gratitude their sons recall the life and example of
FRANCIS BERTIE BOYCE
Archdeacon and Canon
Died 1931, Aged 87 years.
And of
CAROLINE STEWART
His wife for 47 years.
Died 1918, Aged 78 years.
"We cease not to give thanks for you."
Eph. 1: 16.

The Rev. L. N. Watkins, who has been acting as Assistant Chaplain at St. John's Cathedral, Hongkong, for over three years, passed through Sydney last week on his way to New Zealand, where he will undertake work. He points out that the Australian wives of Chinese in many instances suffer untold hardships in China. Just before he left, a message was received by a member of the Anzac Volunteer Corps in Hongkong from a Chinese girl, who had left home and had gone to Shanghai, in the Canton Delta, as the wife of a Chinese. She stated that on arrival at her husband's home she was dismayed to find that he already had a Chinese wife. Later she was forced to work in flooded rice fields with coolies and coolie women. Her food was insufficient, and she was barely clothed; while she was forced to sleep in a crude hut. In addition, from time to time, she was beaten.

Lieutenant-Colonel Henry Dundas Keith Macartney, C.M.G., D.S.O., of New South Wales, who was paying a brief visit to Brisbane, died suddenly on October 24, at the age of 52. Lieutenant-Colonel Macartney was the youngest son of the late John Arthur Macartney, of Waverley Station, Broadmeadow, Queensland, and was born there on February 1, 1880. He served with distinction in the Great War and was mentioned five times in despatches. Dean Macartney, of Melbourne, was his grandfather, and he was a cousin of Sir Edward Macartney, former Agent-General for Queensland, and Dr. C. W. Macartney, of Wickham Terrace, Brisbane. He is survived by a widow. Lieutenant-Colonel Macartney met with a motoring accident near Cleveland, some weeks ago, and appeared to be making a good recovery, when his death occurred.

A devoted and generous churchman in the person of Dr. Frank M. Suckling, died while on a visit to Adelaide a fortnight ago. He was born in Riverton, South Australia, in 1878. He was educated at St. Peter's Col-

lege, Adelaide, and at Sydney University, where he graduated M.B. in 1903. He subsequently went to London, and gained his M.D. degree, at London University. He obtained the Diploma of Public Health in 1910 and in June of that year joined the Health Department in N.S.W. His duties during his 22 years' service chiefly concerned the supervision of private hospitals; but he performed meritorious work in coping with serious epidemics, such as pneumonic influenza, and smallpox, which, at various times, threatened the community. He was closely associated with St. Augustine's Church, Neutral Bay, where he held the office of churchwarden, treasurer, and parochial nominator. He also took a deep interest in the Boy Scout movement, and was president of the local association for a period.

The Church on earth is the poorer for the passing of the Rev. G. N. Macdonell, B.D., A.Schol., Rector of St. Chad's, Cremorne, Sydney. Mr. Macdonell was born in Windsor (Vic.), and was educated at Trinity College, Melbourne. He was ordained in 1890, and served in a number of parishes in Victoria. He was chaplain to the Australian forces in the South African campaign, and came to New South Wales in 1914 as chaplain to the naval training ship "Tingira," serving in that capacity until 1919. In the latter year he was appointed rector of St. Chad's. About a fortnight ago Mr. Macdonell fell and broke two bones in a foot. He was apparently making satisfactory progress towards recovery until late on Tuesday night, when he suffered a paralytic seizure and died within a few hours. He is survived by Mrs. Macdonell and two daughters. The Bishop of Goulburn (Dr. Radford), conducted the service at the Church at Cremorne. He was assisted by Bishop-Coadjutor of Sydney and the Rev. F. W. Reeve, Rural Dean of North Sydney. At the graveside service at the Northern Suburbs Cemetery the "Last Post" was sounded by a naval bugler.

Rev. Dr. Micklem.

Writing to Bishop Gilbert White, Editor of the A.B.M. Review, the Rev. Dr. Micklem, of St. James', Sydney, and at present overseas, states:—"On the morning of the day we left England for a holiday in the Austrian Tyrol, we attended the dedication of the new 'Southern Cross' at Greenwich Pier. She is, as you know, a small motor-ship for plying between the islands, Stanton, who is to command her, and whom I saw on board, was a young officer in the 'Morinda' when I went to New Guinea five years ago. Most of the bishops and clergy attending robed at the Old Greenwich Church, and proceeded through the streets to the pier. There we found the Archbishop of Canterbury waiting for us—and all of us for whom room could be found proceeded on board, including the new Bishop of Southwark, the Bishop of Rochester, Bishop Steward (formerly of Melanesia)."

The service, from a printed form, was taken on deck, with no protection from the weather, and the Archbishop had no sooner begun his address than a heavy downpour of rain came. In spite of this, His Grace continued his address, and I, for one, went back drenched to the skin. But for the rain, it was a very pleasing little ceremony, attended by many old friends of the mission.

The week before this I attended, by request, a meeting of the New Guinea Committee, in London, over which the Bishop of Salisbury presided. They are going to run us in for some work for the mission in November. From the meeting we went to the annual luncheon of old Brisbane clergy—not very well attended, but a very pleasant function. Tomlin, Canon Tomlin, Warden of St. Augustine's, Canterbury, formerly of Brisbane) was there, and we hope to stay with him later at Canterbury.

They are real assets to any community whose citizenship is in heaven.

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General Synod.

Important Resolutions.

ON Tuesday, October 18, representatives at the Constitutional Convention, which had then been sitting for eight days discussing the draft Constitution, were constituted the General Synod. The Most Reverend the Primate delivered his presidential address, after which the members got to business. It was not all straight ahead, because the work on the draft Constitution was not completed, and thus there was some changing about.

However, when at last this work was completed, General Synod then got under way.

Work at Canberra.

One of the most important matters discussed was the need for fuller episcopal attention to the development of church life and work in the Federal Capital.

The Bishop of Goulburn moved that the synod should consider whether, since the time is unfavourable for the erection of a cathedral or the creation of a bishopric at Canberra, the more frequent residence of a bishop there should be obtained by the building of a bishop's lodge.

Bishop Radford, who also moved that the Canberra Committee of General Synod should be reappointed to give effect to the other resolution, emphasised the claims of the capital to a greater interest on the part of the Church, and urged that there should be a residence or lodge.

Canon Robertson (Goulburn), expressed the opinion that the problem was one for the Church as a whole, and not for a particular diocese.

Captain Marriott (Tasmania), said the position in Canberra, as far as he judged it, was almost an impossibility, and the Church would do well to watch its steps before it let itself in for any heavy expenditure.

After much discussion, it was decided that the Church in Australia had a responsibility to assist in the development of the Church in Canberra as a national capital, but that the present was an inopportune time to consider a movement for the building of a cathedral or the creation of a bishopric; that the Bishop of Goulburn be requested to submit to each diocese, a bishop a statement as to the amount required to save the Canberra schools, in the light of that individual dioceses may be able to take a share in the responsibility; and that a committee be appointed to deal with those matters.

Better Music.

The Bishop of Riverina moved for the appointment of a commission of General Synod to inquire into and report upon the condition of church music through the Church in Australia; to stimulate the study of church music throughout the dioceses, and to inquire into its more recent developments in the Church in England, with a view to raising the general standard of music in public worship. This was carried, and the committee appointed.

Oxford Movement.

Bishop Radford (Goulburn) moved: "That synod records its deep sense of the benefits derived by the whole Church of England from the church revival known as the Oxford movement, and its earnest hope that, as in England, so in Australia, the commemoration of the centenary of this revival be made an occasion of general observance, which will both express and promote the fundamental fellowship of Anglican Christianity."

Bishop Radford explained that this could be done with the idea of expressing and promoting fellowship between sections of the Church.

The Archbishop of Melbourne (Most Rev. Dr. Head), said that steps had been taken in his diocese to hold some form of commemoration of the revival of the 19th century, and to emphasise the wonderful story of the Church during succeeding years. The idea was to hold some sort of pageant.

(Continued on Page 10.)



"Constant fidelity in small things is a great and heroic virtue."—St. Bonaventure.
 "He that is faithful in little shall be ruler over many things."—Christ.

NOVEMBER.

- 4th—First Parliament, Union of South Africa, 1910.
 5th—Gunpowder Plot, 1605. William III landed in Torbay, 1688. The opportune breeze which blew his ships down Channel wafted liberty to England.
 6th—24th Sunday after Trinity. Church Association founded, 1865. How touchingly the Collect refers to "our frailty," itself a plea for deliverance from evils we naturally fall into. But how easily forgotten by ourselves is that very frailty. Hence the many failures.
 8th—John Milton died, 1674. The sonorous poems of the blind poet deserve and would repay more general acquaintance.
 10th—Luther born, 1483. This great Reformer, much maligned still, by Romanists, has proved himself one of the world's great men.
 11th—"Lest we forget." Compare the figures of enlistment, say, of the South of Ireland, with other parts of the Empire, and note the difference.
 13th—25th Sunday after Trinity. The Collect, etc., of 6th Sunday after the Epiphany, to be taken.
 14th—Earl Roberts died, 1914. How the wise-heads sneered at the veteran's warnings of the coming War. Just as absurdly does the Empire again invite aggression, by weakening defences.
 16th—Suez Canal opened, 1869. One of the gates of the World. Now the Empire possesses many such gates.
 17th—Accession of Queen Elizabeth, 1558. Say what you like of this great woman, she was exceptional in her times in knowing what her people wanted, and in subordinating her personal preferences to what the country wanted. Truly a great Ruler.
 Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

The Primate's Charge to General Synod.

THE Primate, the Most. Rev. John Charles Wright, D.D., in his presidential address to the General Synod, which met in Sydney on Tuesday, October 18, said that there was a heavy obituary roll since the last meeting of General Synod in 1926. Their severest loss was that of Bishop Long, who always took a leading part in the work of the General Synod, having been chairman of committees for many years. Several new departures in their procedure were introduced on his initiative, and they did well to observe them, both as regards the method of voting at election, and also in the appointment of a committee to organise their business from day to day. Bishop Maxwell Gumbleton retired from the See of Ballarat in 1927, leaving behind the reputation of a skilful and persistent organiser, for which he had great gifts. Bishop Wentworth-Shields retired from the See of Armidale in 1929, a great preacher, with distinct literary gifts. These two bishops were at present living in retirement in England, but fulfilling useful functions of dif-

ferent types. Bishop Goldsmith, who retired from the See of Bunbury in 1917, died recently in England, where he had been engaged in useful parochial work. In the Diocese of Sydney they had lost their Bishop Coadjutor, (Bishop D'Arcy-Irvine).

Church Insurance.

They should congratulate themselves that the Church of England Insurance Company of Australia was duly launched. This was a project very dear to the heart of the late Bishop Long. He had been much impressed by the value of the Ecclesiastical Insurance Company of England to the Church in England, and noted the large sums annually paid over to all the many dioceses that insured under it. He devoted his undoubted financial gifts to the creation of a similar fund for the Australian Church. They had been most fortunate in securing the assistance of Sir Kelso King, one of the leading insurance authorities in Australia. Sir Kelso King supervised the drawing up of the articles of association, and had accepted the responsible office of chairman of the new company. He said that he supported the new company as a churchman, because he was convinced that it was his duty as a churchman to subordinate all personal interests to a cause that would be of such considerable benefit to the Church. (Applause.) The security of insurances under the new company was assured by the treaty contracts arranged with eight of the chief insurance companies working in Australia, by which the whole of the risks accepted by the new company were automatically re-insured with those eight companies. The insurances now accepted exceeded £2,000,000. The companies' policies were accepted by all banks, the Commonwealth Savings Bank, and the Australian Mutual Provident Society in connection with securities. The claims on losses hitherto paid were £678, equal to 8.32 per cent. of the premiums. The distribution of surplus income to the dioceses would be in proportion to premiums received. The insurance rates were those at present chargeable by all associated insurance companies. An undertaking at the same time was given that the cost would not be in excess of present premiums payable. The business of the company was limited exclusively to church property, and that in which the Church of England was interested as trustee or mortgagee; otherwise the company was not in competition with other insurance companies. So far the Adelaide, Bathurst, Carpentaria, Goulburn, Grafton, North Queensland, Riverina, Rockhampton, Sydney, and Willochra Dioceses had accepted the scheme. Two other dioceses were seriously considering the scheme.

Canberra Cathedral.

A set of problems gathered round the question of the present and future status of Canberra, said the Primate. They would be presented by the Bishop of Goulburn, who had tabled certain resolutions. Canberra was at present an anxiety to the diocese of Goulburn, within whose borders it lay. The Bishop of Goulburn had devoted much time and labour to raising funds for Canberra, but the financial position was serious. The bishop had built a boys' school at Canberra, an important and useful undertaking, in regard to which there was a heavy overdraft at the bank. His committee, appointed by General Synod, conducted a competition for plans for the new cathedral, which more than exhausted the funds collected for the cathedral. The

House of Bishops had agreed, pending the meeting of General Synod, that the £150 interest on overdraft should be a charge upon the diocese of Australia. The Bishop of Goulburn was asked to launch a campaign to raise £30,000 for the erection of a cathedral at Canberra. Dr. Radford now proposed that a bishop should be placed at Canberra. The bishop might be either an assistant Bishop to the Bishop of Goulburn, or a diocesan bishop. Whether it was desirable to add another small diocese to the already existing dioceses demanded most careful thought.

The Primate, continuing, said that some bishops had intimated that their work did not occupy their whole time. He gravely doubted whether a Bishop of Canberra would exercise any important influence upon the Government of Australia, and he would not find much to occupy his time in his relationship with the Government. He did not gather that either the Bishop of Washington (U.S.A.) or the Bishop of Ottawa (Canada), had much to do with their respective governments, and they each had their See placed in comparatively large cities. At present the growth of Canberra was practically at a standstill. Again, there was the essential question of the provision of the stipend of any new bishop. He had heard it suggested that the stipend should be found by contributions from the dioceses. This could not be secured by the General Synod. The decision would rest with the dioceses, and their willingness to undertake any obligation by ordinance of the diocesan synod. Another method would be to raise a capital sum for the purpose. In the face of the difficulty already experienced in raising money for the school and for the cathedral, that plan did not seem hopeful. Undoubtedly the project for the school had conflicted somewhat with the project for the cathedral, people having given to one were not so ready to give to the other. As regards the Canberra Cathedral, the bishops, at a previous meeting, decided that it was better to concentrate upon a part to be called the Cathedral of Saint Mark, rather than to aim at the whole scheme, which, in the face of present financial stress, looked chimerical. But at a meeting held the week before last, the bishops thought it better that the project of building the cathedral should, for the present, be held in abeyance.

Look of Public Morality.

"Another task confronts us to-day, far more solemn, far more necessary, than the erection of the most magnificent earthly sanctuary," continued the Primate. "It is the building of the Kingdom of God in the hearts of men. You meet to-day in the early home of our Australian church and people. Here it was that Richard Johnson and Samuel Marsden and Bishop Broughton set themselves, in the face of the bitterest opposition, to create a reverence for the laws of God in scenes of much unbridled lust, and ghastly cruelties. They succeeded in planting respect for the Lord's Day, and a certain measure of attention for the common decencies of life among the people round them. To-day, necessity is laid upon us to maintain the standards that they, and others like them, secured and handed on to us. The neglect of Sunday is something more than a passing phase of fashion. It involves, among other things, carelessness about the reading and study of the Bible. The neglect of training our young people in the Bible, so that it should become a vital part of their life, robs them of a stimulus to instinc-

tive morality. As a result we are confronted with evidences of most serious lack of moral in both public and private life. It can not all be attributed to the upheaval in social life inevitably caused by the war. Happily we have returned in many useful respects, to those conventional sanctions which, in spite of all the criticisms of superior persons, were yet the aggregate of the experience of the school of life. But the evidences of the lack of moral to which I allude are seen in the deliberate schemes of dishonesty revealed by several Royal Commissions where we should least expect it. This is aggravated by the apparent indifference of public opinion. It is not surprising that side by side with these things, we have a flood of minor dishonesties often too readily glossed over. To make matters worse, there are frequent outbursts of resentment at the demands of authority, found even in Church life, and justified by a false application of the so-called principles of democracy. I believe that the only cure for these and other evils of the age is a return to God, and if so, this lays an added present responsibility upon us as trustees of the oracles of God in Christ Jesus. It may seem to be a task almost insuperable. Yet we are the heirs of a great tradition of those who, in the name of God, generation after generation, have built up the waste places undeterred by the constraining of human nature, strong in the strength that is in Christ Jesus."

The South India Union Scheme.

(From a Correspondent in Bombay.)

THE plans for church union in South India have now reached the stage when the separate dioceses must vote for the acceptance or rejection of the scheme. A three-quarters majority of those present and voting at the General Council, is necessary to secure the acceptance. A rejection by five of the dioceses will wreck the scheme, and prevent its consideration by the General Council. Considerable opposition has been aroused by a resolution of last February's Synod, not to "call in question" the action of any delegate of the Anglican Church who, at Joint Committee meetings, saw fit to communicate at a communion celebrated by non-episcopally ordained delegates. The non-Anglican churches coming into the Union are desirous of these corporate communions, when the delegates of the Joint Committee meet and this desire has led to a certain amount of suspicion and distrust in some quarters, that the Anglican position has been given away. The Bishop of Bombay, in his diocesan magazine, points out that this is not so. He said that Synod did not encourage Anglican delegates to attend these communions, but only resolved not to "call in question" any who should see fit to communicate. The presence of the Holy Spirit has been so real at these Joint Committee meetings, that many of our delegates have felt constrained to meet at the common table in the Sacrament of Unity.

Bishop of Nasik's Address.

The Bishop of Nasik, Dr. Lloyd, delivered an illuminating address on the scheme at a meeting of the Bombay Representative Christian Council yesterday (September 7th).

The scheme, he said, was a product of a spiritual movement towards the healing of schism. The chief cause

of schism is spiritual pride, discernible not only in the smaller body, but in the bigger as well. The spirit which says, "We are right. You are wrong," is the spirit of schism. Too often are people ready to believe that quite honest disciples of Jesus should be repudiated because they hold opinions different from what they hold. They do not see that they may be wrong themselves. A higher and richer synthesis should be sought. Humility, he said, to consider some of the causes of schism in the past, is essential, and the way of return is the way of spiritual humility. The fact of longstanding schism has impaired the power of all to see the truth. We must get together and endeavour to observe together. It is for the wellbeing of the whole body—for if one member suffers, the whole body suffers. We must examine ourselves before we can claim that there was not spiritual pride in us. Who shall cast the first stone? The Greek Church, the Roman, the Anglican? None can claim immunity from this prideful attitude.

The Joint Committee has not attempted to say, "We are right; you are wrong." We all, he said, have tried to learn from one another. We all met together in the school of God with clean slates to receive, after much prayer, at His dictation. It may be we have learnt amiss. It is for the Councils of the Churches to decide. There is so much divergence in practice and teaching of the uniting churches that full reconciliation is only possible after reuniting, but there is a minimum on which all must be agreed, if there is to be cohesion in the United Church. It was this minimum that the Joint Committee discussed. If people look to it, and judge it as a complete compendium of Christian teaching, it may be condemned. On all sides we have such expressions: "We have been betrayed"; "We are being absorbed"; "Our delegates have betrayed their trust." We did not go with an axe to grind, but we went as fellow-learners, to commend, if possible, our views and customs. But if we failed, we did not feel that one party had taken us in. I voted against certain things, which still stand, he said, but there is nothing in the scheme which is there because one party got the better of another. I deprecate strongly the language of those who call out that they are betrayed. We did not go to draw up the terms of a treaty, but to discover God's Will. It is to be hoped that the Councils of the Churches will deal with it in the spirit with which we did, said the Bishop.

The Leading of the Spirit.

The spirit of Jesus has led us to an agreement on the bare minimum of belief and practice. Each Uniting Church will at first propose many customs and practices peculiar to itself, which will not become the property of the whole Church, unless they are accepted by the Church as a whole. There will necessarily be widely divergent views, and different things will be taught in different ways, but the whole Church must finally decide what is authoritative doctrine.

The Joint Committee believes that God is behind the whole scheme. Often God's work is held up because this people are not ready and willing to co-operate. The success of the scheme will depend on the hearts and wills of the people who are to receive it. That the scheme should be acceptable to God is paramount. So the Joint Committee appeals to all the Christians of South India for repentance from sin, and a quickened life, a real Pentecost.

An Honest Attempt.

In concluding, he said: "Whatever may have been done or left undone, the scheme is the definite result of an honest attempt to go to God, to the living God, to learn of Him."

"In the history of Christianity there are two strains, those who hear the Word of God in the past, and those who rely on the Word of God sounding in their hearts. The former distrust innovation, the latter are impatient of delay. The secret of the solution," he concluded, "is in love, 'that ye being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and depth and height of the love of God.'"

7th September, 1932.

The Bishop of the Church of England in Jerusalem.

THE appointment of George Francis Graham-Brown as Bishop of the Church of England in Jerusalem, will have been received with great satisfaction by those privileged to know him as Principal of Wycliffe Hall, Oxford. A quiet man of God, possessing a great gift for friendship and a wide sympathy, he won the confidence and love of those who came under his influence. A deeply spiritual nature—an essential qualification for a Principal of a Theological College—enabled him to give wise and helpful counsel to those faced with the difficulties common to men preparing for ordination, and inspired his devotional addresses with more than ordinary power. He was the head of a family rather than the Warden of a College, and this explains the custom of referring to and even addressing him as "G.B." instead of "Principal."

During the war, he was an Adjutant in France, and this experience gave him a knowledge of men and affairs beyond the limits of college and university.

It is a tribute to his organising ability than on three occasions he led a party of some forty students on a tour to Egypt and Palestine. The tours were carried out at a minimum cost, and without mishap. As the itineraries included Paris, Marseilles, Alexandria, Cairo, Jerusalem, Smyrna, Constantinople, Athens and Naples, the arrangements were no mean undertaking.

While in Jerusalem, in August, 1929, the Arab-Jewish riots broke out, and under the leadership of "G.B.," the whole party offered for service as Special Constables. For some days he took his place side by side with other members of the party, sharing with them the danger and fatigue of duties later taken over by the British troops from Egypt and Malta.

During his visits to Jerusalem, he gained the friendship of the leaders of many of the churches established in the Holy City, particularly of the Greek Orthodox and Armenian Communities. This friendship, together with the experience gained during his several visits to Jerusalem, should be of great help to him as he commences his work.

The consecration took place in St. Paul's Cathedral, London, on St. John the Baptist's Day, and (later in the day), a presentation of a simple Pastoral Staff and Ring was made, from the past and present members of Wycliffe Hall.

The offer of salvation is always in the present tense.



AUSTRALIAN Church News



NEW SOUTH WALES.

Diocese of Sydney.

MOTHERS' UNION.

An Open Conference.

Many interesting and instructive addresses were given at the conference held by the Mothers' Union at the Y.W.C.A. Hall, Liverpool-street, yesterday afternoon. There was a short interval for tea at 4 p.m., and this was served to the guests by several of the members present. Lady Game joined the meeting late in the afternoon, and was welcomed by Mrs. J. C. Wright, who presided.

Mrs. F. W. Head (Melbourne), whose addresses at several meetings this week have been notable for their witty philosophy, gave a description of group discussions. At the conclusion of the meeting, a number of women remained to take part in the demonstration of this form of discussion, which was led by Mrs. Head.

Archdeacon Blackwood (Hobart), spoke on "Children's Worship." There was a declining sign of worship in this age, he said. A nation was only going to be strong when it learnt to worship, and it would be a wonderful future when children were trained to take part in it. He spoke of the necessity of making services for children attractive and comparatively short. Once their interest was captured, he said, it was not a difficult matter to sustain it.

Deaconess Narelle Bullard (Tanganyika) told some amazing and amusing stories of the mothercraft practised in Africa. She showed charms that had been purchased, often at great cost to the mother, from the witch doctors. The African women had a passionate love for their babies. This was attributed largely to the fact that so many of their children died in infancy, some women having lost as many as 10. There was a marked improvement in the mortality rate, and in the general conditions of infants in all the districts where a mission station was established, she said.

Mrs. Cumbræ Stewart, in her address on the Mothers' Union and Present-day problems, spoke on "Nationality of Married Women," "Divorce," and "The Care of Mentally Defective Children," as three of the most important things which directly affected the home and the family it sheltered. Unless each of these matters was solved satisfactorily, they would have far-reaching effects on the home, she said. These subjects were presented in the guise of progress. Under that disguise they might undermine the very foundations of national greatness, and indeed, Christian life. The standard of modern literature was commented upon by Miss A. M. L. Leach (head deaconess, Sydney), in her address on Literature and Lectures. She read extracts from a woman's journal, which she had purchased recently to illustrate her contention. Public opinion should be created on this subject, she said. The frequent reference to sex problems, and blasphemous utterances, even though clothed in the most beautiful of

words, should not be allowed. She referred to the low standard to which English literature had once fallen, and of the influence of Joseph Addison, who, by his simple and direct writing, raised it to a higher grade.

"The standard of literature is the standard of thought," she concluded.

"The Deepening of the Spiritual Life," was the subject of Mrs. H. E. Fuller's address. The Mothers' Union, she said, was a religious society, comprised of a number of women banded together in prayer and intercession. Its chief endeavour was to bring the love and service of God into the daily life of its members.

Mrs. Head (Melbourne), led the gathering into the intricacies of group discussions in a fine speech, and then gave practical demonstrations.

A.B.M.

Women's Auxiliary. Missionary Conference.

The central council of the women's auxiliary of the Australian Board of Missions, held an all-day conference at David Jones' yesterday. It was well attended, and about 100 members of the audience attended the luncheon that was served in the adjoining room.

Mrs. J. C. Wright presided at the morning session, at which addresses on the working of the auxiliary were given, and much interesting discussion took place. Among the speakers were Mrs. Hubert Fairfax (president, central council), Miss Herring, Miss Milner Stephen, Mrs. Moyes, Mrs. Mackenzie, Miss Shoobridge, Mrs. H. N. Baker, Mrs. Holmes (Bathurst), Mrs. Stephen Davies, Miss Stevens (Federal secretary of "Heralds of the King"), Miss Kildahl, and Mrs. Mills.

Mrs. Nutter Thomas presided at the afternoon meeting. It had been necessary, she said, to retrench in some departments of mission work. It should be remembered that there was never any need to retrench in prayer, effort and work for the mission cause. "People who sit back and take no interest in mission work, do not know what a lot they are missing from their lives," said Mrs. Thomas.

Mrs. Head, speaking of "Missions and Ordinary Folk," referred to the unpopularity of mission work and causes for lack of interest in it. Haven't we been terrible blunders," she said, "if we have not made people feel that Christ was still working, and the Kingdom of God was coming throughout the world through His work."

Mrs. Stacey (Tumut), spoke on "Work of Women in Other Lands," dealing particularly with missions. She referred to the pioneer women missionaries who, without any status in the work, accompanied their husbands to foreign fields. Miss Cook, in 1880, opened a school in Calcutta, and was later recognised officially. In the next 50 years, 30 unmarried women had become missionaries. To-day there were about 10,000 unmarried women missionaries of different denominations, exclusive of 30,000 Roman Catholic sisters, and about an equal number of native women.

The address of Miss Quine on "Missionary Education in Schools," was followed by discussion, in which Miss Overy and Miss Ralston took part.

The afternoon concluded with an appeal by Miss Milner Stephen for increasing interest in the work of the A.B.M.

ST. MARK'S, DARLING POINT.

Church and Medicine.

A special service was held in St. Mark's Church, Darling Point, on Sunday night, when the Bishop of Newcastle (Dr. Batty), spoke on "The Church and Medicine."

Among those who attended the service were Dr. A. J. Gibson, president of the B.M.A., Professor Harvey Sutton, representing Health Week Executive, Dr. Edgar Stephen, Dr. R. B. Wade, and Dr. C. B. Blackburn.

Bishop Batty said that, in reaction from the over-close relationship between religion and medicine, which had obtained in the unscientific ages before the Renaissance, thought upon the subject had swung too far in an opposite direction and the two parts of man's nature, the physical and the psychical, had been separated by a barrier considered to be impassable, into two entirely separate domains, the first being regarded as the province of the art of medicine, and the second as that of the minister of religion.

But this barrier had nowadays been broken down from both sides, said the Bishop. The Church was again recognising its duty of caring for the bodies as well as the souls of men, and medical science was increasingly disposed to recognise that the origin of many physical disorders was to be sought for in the obscure recesses of the mind. In such circumstances, it was necessary for ideas upon the relationship of religion and medicine to be recast. He suggested that the Church must recognise, as it was prepared to recognise, the medical profession as the principal agency by which God's work of relieving human suffering was being accomplished. And in consequence of this admission the Church must be careful to put forward no claims to the possession of means of healing sickness which could be used independently of the assured results of scientific medical research. But the medical profession on its part must recognise the clergy as allies in the task of ministering to the sick, rather than as intruders into a province with which they were not concerned. Spiritual and sacramental ministrations in so far as they benefited the soul, could not fail also to benefit the body, since soul and body were mutually interdependent.

CHRIST CHURCH, ENMORE.

The jubilee of the parish of Christ Church, Enmore, was celebrated on Sunday, October 23. The preacher in the morning was the Bishop of Armidale (Rt. Rev. J. S. Moyes). The Governor (Sir Philip Game) and Lady Game were present. They were received by the rector (Rev. P. J. Evans) and church wardens, and the guard of honour was formed by the 1st Enmore Boy Scouts and Girl Guides. The preacher at night was the Rt. Rev. Bishop Wilton. Large congregations assembled at all services. The jubilee festivities are being kept up during the whole week. The following rectors still in active service, have served in this parish: the Rev. C. Dunstan; Rev. H. W. Mullens; Rev. A. E. Ross; Rev. J. H. Wilcoxson.

ALL SOULS', LEIGHARDT.

Sanctuary chairs and desks, presented to All Souls' Church, Leighardt, by parishioners, in memory of the former rector (for nine years), the late Rev. H. G. J. Howe, were dedicated by the Rev. Canon Langford Smith at the service last night. The congregation included Mrs. Howe (widow of the late rector), and her family, and the service was conducted by the Rev. R. B. Robinson, the present rector.

Diocese of Newcastle.

CHURCHMEN'S BREAKFAST.

The Federal President of Toc H (Captain F. Marriott, M.H.A., Tasmania), criticised certain tendencies in contemporary Australian life, when he spoke at a men's breakfast at the Newcastle Cathedral parish hall recently. He added that many Australians were becoming impatient at the uselessness of their lives.

The majority of people in the world today, he said, were disposed to make religion not the chief thing in their lives, but one of the little things that fitted in when there was nothing else to do. It was exceptional to see complete families attending Divine worship. He knew one clergyman who had revived family worship at a wedding on a definite Sunday every month, and the experiment had already proved a very fine influence in that parish.

Sport now played a great part in the life of every man and woman, yet there were occurrences in most sports that made many sportsmen unworthy of the name. To have one man in a team who played for himself and not for his side meant disaster.

In moving a vote of thanks to Captain Marriott, Dr. Nickson said that in the state ahead of the rest of the world, people were apt to forget the necessity for leadership. The greatest things had been done in the world by individual leaders. In the past 60 years the fear of God had departed from many men. The honour due to our King had been challenged in some quarters, and love of our country had been attacked by supporters of internationalism.

Diocese of Bathurst.

BROTHERHOOD OF GOOD SHEPHERD.

The annual appeal of the Brotherhood of the Good Shepherd, Diocese of Bathurst, took place in Sydney during the third week in October.

Canon Howard Lea, preaching at St. Mark's, Darling Point, on Sunday, October 23, said that a lantern lecture in a small schoolroom out on the western plains in July, 1897, and a game of golf the next morning were responsible for the formation of the Brotherhood of the Good Shepherd (Bush Brotherhood).

Canon Lea said that the prophet Zechariah had asked, "Who hath despised the small things?" The lecture and the game of golf might have seemed small things, yet from them came the magnificent work of the Bush Brotherhood. The Rev. F. H. Campion, an A.D.C. to Lord Hampden, then Governor of New South Wales, was the lecturer in the small western schoolroom, and he had told of his work as a layman in the East End of London.

"I was in the audience," said Canon Lea, "and next morning Mr. Campion and I played golf on the Bathurst links. Conversation turned on the widely scattered districts, and the difficulty of ministering to them by the ordinary parochial system. Mr. Campion said that it was his hope some day to form a college of clergy who could go out from a common centre, travel, and minister to the people in the outback, and return periodically to the centre for spiritual and mental uplift. An invitation was promptly forthcoming to begin such a work in the diocese of Bathurst. Years passed, and it seemed as though it was a mere castle in the air. In 1901 Bishop Winnington Ingram, of London, brought those two men in touch with one another again, and Mr. Campion definitely accepted the invitation of the then Bishop of Bathurst (Dr. Campidge). In the following year, a little band of three went out to Dubbo, and began the work which has developed into a ministrations of a group of efficient, self-sacrificing men, who labour in an area of 60,000 square miles."

VICTORIA.

Diocese of Melbourne.

MELBOURNE BIBLE INSTITUTE.

The annual meeting of the Melbourne Bible Institute held recently in the Assembly Hall, Collins Street, Melbourne, was a memorable occasion, and disclosed a successful year of work.

The address of the principal (Rev. C. H. Nash, M.A.), was listened to with marked attention. It was on the Bible, the present world position in regard to it, up to date informative, stimulating, optimistic. It was based on Isaiah 40 (6-8). Only a condensed report can be given here.

He said: "The Bible, as the word of God, needs nothing to commend it, for the word of our God shall stand for ever. Men have tried to add to it and elucidate its meaning by the compilation of commentaries and other literature, but instead of achieving their purpose, they had, in many cases, misrepresented its message."

A Notable Instance.

Into the hands of a young man of considerable intellectual ability, who had been reading the Bible for himself, he had placed the latest and most comprehensive commentary on the Bible, which had affixed to it the names of many of the representative scholars of the day. This young man read carefully about 800 pages of this 1000 paged book, and then confessed that had he not been well grounded in the fundamentals of the Word of God, his faith would have been seriously shaken. This is by no means an isolated instance.

Through a false fear that the Word of God has been and is discredited in the eyes of

the world, such writers set out to counteract the supposed drift, but in many cases they were undermining the truth instead of commending its reality. To-day we have turned the corner and the Bible is coming into its own. The movement began in Germany, which is generally a generation ahead of the rest of the thinking world, and her deepest thinkers are finding that they must re-think the first principles of their religious and moral position.

Modern thought, as it has been so called, stresses the importance of man, his potentialities and possibilities, leading to a vague generalisation on which was placed the label—God.

Our thinkers are now starting at the other end—God. God has spoken. The religion of the Bible is not what man has discovered about God, but what God has revealed of Himself, His Will, His thought about man, and His purpose concerning him.

In addition to that trend of some of the latest thinking of which Mr. Nash spoke, there is that wonderful confirmation of the Bible by means of archaeological research. Among latest excavators are Professors Woolley, Garstang and Dr. Yahuda. Dr. Yahuda has been giving a series of lectures in University College, Gower Street, London. The lectures were under the auspices of the British School of Archaeology.

He said that the whole of the Bible up to the time of the founding of the Davidic kingdom, i.e., the patriarchs, the history of Israel in Egypt, the wanderings in the wilderness, etc., had been slandered as a fable. Prof. Woolley's excavations at Ulur, and thrown light on the times of the patriarchs. Prof. Garstang had, among other things, wonderfully confirmed the story of Jericho. Now Dr. Yahuda has, with a mass of detail, shown that the story of Israel in Egypt must have been the work of a contemporary.

Diocese of Ballarat.

LETTER FROM THE BISHOP.

St. Aidan's College.

The Bishop writes:—

It will be generally known by now that St. Aidan's Theological College is to be closed in the immediate future, and I am anxious that all our Churchpeople should understand the reasons that have led to this decision. The College was founded in 1903 by Bishop Green, in order to provide more adequate training for men who desired to be Ordained in this and other dioceses. Its record during the twenty-nine years of its existence has been a successful and honourable one, and largely owing to the College the Diocese is now staffed with a splendid body of Clergy. But the success of the College has created its own problems. The annual cost of maintaining it is about £1,200, which means that to justify its being kept open we should have not less than twelve or at the very least, ten students in residence. Such a number would provide a supply of Ordination Candidates unreasonably in excess of our requirements for the future, as far as we can anticipate. We were hoping that under the suggested Provincial scheme of training for Holy Orders, we might be able to rely upon a regular supply of students from other Victorian Dioceses; but this hope will, I fear, certainly not be realised.

It will be remembered that the future of the College was discussed at the last Session of our Diocesan Synod, and the final decision left in the hands of the Bishop-in-Council. The Council of St. Aidan's College met last month, and were compelled to recommend that the College be closed at least for a period, and this recommendation was endorsed at a meeting of the Bishop-in-Council, held the same day.

We have three or four students in the middle of their training at St. Aidan's College, and I am arranging for them to complete their course elsewhere, and there are also about the same number of men at Trinity College, Melbourne, who are also Candidates for this Diocese. We are, therefore, amply provided as regards Ordination Candidates at least for the next few years, in spite of the closing of our own College. We propose that in future any men accepted as Candidates for this Diocese shall normally be given a period of residence at a University before they are admitted to Holy Orders. This decision makes a real step in advance, and we may be humbly proud of giving a lead in this respect to the whole Church in Australia.

At the same time the closing of the College, which has been for so many years an integral part of the life of the Diocese, cannot but cause us all sincere regret from a sentimental point of view. This regret I share to the full myself, and I want to take this opportunity of expressing my real gratitude to the former members of St. Aidan's College, for their sympathetic understand-

ing of the whole situation. It has helped and comforted very much to receive assurance from so many of them that while they regret the necessity of this action, they agree entirely with the decision that has been taken. St. Aidan's is closing, not on account of any failure, but because it has succeeded in the work which it was designed to do.

There remains the question of the use to which the splendid College premises can best be put in the service of the Church. This matter is engaging our very serious attention, and I am sure that a suitable arrangement can and will be devised."

Diocese of Gippsland.

THE BISHOP'S LETTER.

The Bishop writes:—

I am glad to be able to tell you that Mrs. Cranwick passed through her operation safely last month, and that now there is every hope that she will recover her full strength. We both regard this as a mercurial answer to prayer, and we are sincerely grateful to the many friends who have been remembering us in their intercessions.

During September I visited Trairagon, Glenmaggie and Gormandale, and preached the inaugural broadcasted sermon at the Cathedral. I feel sure that many people will be glad of the opportunity that is now to be given of sharing in the beautiful services of our Cathedral.

The Retreat was a great delight to me. Only a very small group of clergy found it impossible to come, and it was a great pleasure to my daughter and myself to receive some thirty-four guests at Bishopscourt. We were all very grateful to the Bishop of Armidale for coming to us, and for the most helpful series of addresses which he delivered.

For the last ten days before leaving for Sydney, the Bishop of Armidale and I were in Bendigo conducting a Mission at St. Paul's Church, my own old Parish Church of 15 years ago. It was a remarkable time, not only on account of the great crowds that attended, night after night, but also on account of many conversions and renewals of spiritual vision.

Diocese of Tasmania.

CHURCH OF ENGLAND LEAGUE.

The special preacher and lecturer for the annual meetings of the Church of England League in Hobart is Dr. A. Law, of St. John's, Toorak. He will preach at St. George's, St. Stephen's, and St. Paul's, Glenorchy, on Sunday, October 30th, and deliver a lantern lecture on the Reformation the following evening, in St. George's Hall.

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

An Examination will be held at the School, commencing at 9 a.m. on November 24th and 25th next, for the purpose of Electing to certain Scholarships and Exhibitions tenable at the School.

Entries should reach the School not later than Saturday, November 19th.

Particulars and Forms of Entry may be obtained on application to the School.

L. C. ROBSON
Headmaster.

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SUNDAY SCHOOL PRIZES

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QUEENSLAND.

TOWNSVILLE.

ST. JAMES' CATHEDRAL.

Sunday Tea for Unemployed Men.

Social Service in Synod Hall.

It was nearing the Patronal Festival of the Cathedral, when the Council had arranged to hold a Communion breakfast. It seems unfitting for us to provide a good breakfast for ourselves, and to make no provision for the many hungry men in the City. We decided, therefore, to invite the men from the various camps to tea on the day of our Festival. The St. James' Refreshment Committee allowed us the use of tables, cutlery, crockery and table cloths. It was not possible to know how many men would come, so all ordering was speculative. One hundred and fifty typed invitations were distributed in the camps, inviting them to a meal in the Synod Hall. As five o'clock neared, it was evident we were going to be busy. 115 men sat down and thoroughly enjoyed the food provided. Corned meat, bread and butter, tomatoes, lettuce, cakes and tea. There was no shortage of food, because we had catered for many more men; had they come we should have been short; we had greatly under-estimated their capacity or their hunger.

It was too good a work to let go, and at once Toc H. undertook to keep the meal going. At the time of writing we have had eight weeks, and every meal has been worth while. It would have been impossible for Toc H. to have carried on, had not the city firms and ladies helped so generously. The Defence Department has loaned us sufficient gear for 200 men; and in order that our tables might be as little like camp outfits as possible, we approached the firms to see if they would give us China plates, cups and saucers to use in place of the tin plates and pannikins belonging to the military. The firms were splendid. Cummings & Campbell, Rooney, Burns Philp, Sam Allen, O.K. Store, Holman, gave sufficient crockery for all our need. The Bulletin office gives us clean white table coverings every week. There is never any lack of food. Meat is bought from the Ross River Meat Works at a greatly reduced rate, Garbutt Bros. cook it; the city Ice Works store it until wanted; the Bakers give us bread, and the Cafes give us such small cakes, etc., as can be spared. Milk, tomatoes, butter, cakes, lettuce are very generously supplied by many friends, while others give money regularly to buy such things as we may need.

It is impossible to mention the names of all those who give time, goods or cash. Every Sunday in the month has its appointed team of workers, with one lady in charge. The number of men who have come averages at 115 per meal.

Diocese of Carpentaria.

THE BISHOP'S LETTER.

Writing to his diocese, the Bishop states:—Miss E. K. Prior, who, for seven years has been in charge of the school at St. Paul's, Moa, and for the last four years of the Girls' Hostel, also, has resigned, and was married this month to Mr. W. J. Daniels, of the Edward River Mission. During Miss Prior's term at Moa, she has performed very valuable work; she has not only brought the school up to a very high state of efficiency, but under her guidance the Girls' Hostel has also been established, and is now a recognised part of the educational work, and the only establishment of its nature in Torres Strait. Miss Ficklin has been appointed temporarily in charge of the hostel and school.

It was with great regret that I received word of the death of Mrs. Tafts, at Mossman, N.Q. With her husband, the Rev. E. Tafts, she came to Mossman parish nearly 30 years ago, and won the love and esteem of our churchpeople in that parish. Mrs. Tafts had not been in very good health for some time; we sympathise with her husband, and two daughters in their great loss. Another sudden death, which came as a great shock, was that of Miss Mary Earl, who passed away at Thursday Island hospital on the 8th September; she was visiting friends on the Island when she was taken ill. Miss Earl had been a faithful worker at the Mitchell River Mission for three years until her retirement at the beginning of 1932. She was awaiting an appointment to undertake deputation work for A.B.M.

During this quarter we were delighted to receive a visit from the Bishop of Gippsland, who was accompanied by his wife and daughter. This visit was all too short, but our shipping facilities under the Navigation Act conditions are limited. Visits from Australian diocesan bishops are of such rare occurrence in these parts that they are especially welcome.

GENERAL SYNOD.

(Continued from Page 5.)

Archdeacon Davies explained that there was, at the time referred to, a considerable evangelical movement, exactly as there was an Oxford revival.

The motion in the form suggested by Bishop Radford was opposed by several speakers. Finally Archdeacon Davies moved, by way of amendment: "That this synod records its deep sense of the benefits derived by the whole Church of England from the church revival of the 19th century, and its earnest hope that, as in England, so in Australia, the commemoration of this revival will be made an occasion of general observance, which will both express and promote the fundamental fellowship of Anglican Christianity."

Dr. Radford withdrew the original motion, and that of Archdeacon Davies was agreed to.

Old Catholic Churches, etc.

The Bishop of Goulburn: "That this synod approves the following statements agreed upon between the representatives of the Old Catholic Churches and the Churches of the Anglican Communion, at a conference held at Bonn on July 2, 1931:—Each communion recognises the catholicity and independence of the other, and maintains its own; each communion agrees to admit members of the other communion to participate in the Sacraments; intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith. This synod, following here in the example of the convocations of Canterbury and York, agrees to the establishment of intercommunion between the Churches of the Anglican Communion and the Old Catholic Churches on these terms."

Bishop Radford said the resolution was exactly that which had been passed unanimously by the Houses of Canterbury and York this year. This was a step towards intercommunion, and would knock one of Rome's weapons out of her hands.

The motion was agreed to.

Faith and Order.

The Bishop of Gipsland moved: "That in view of the unavoidable expenditure incurred by the continuation committee of the World Conference on Faith and Order in preparation for the forthcoming second world conference, in the opinion of this synod it would be appropriate for the dioceses of the Church of England in Australia and Tasmania to unite in sending an annual contribution of £50 to the continuation committee."

The motion was agreed to.

Gambling.

The Bishop of Newcastle moved that Synod should protest against the policy of those States which were raising revenue by means of lotteries and other forms of gambling; and that it should also condemn the use of any form of gambling in raising funds for Church purposes.

Bishop Batty said that there were two methods to be suggested; a tax for hospitals, also some form of national insurance, which was the Government's concern. The motion was agreed to.

The Economic Situation.

The Bishop of Armidale moved: "This Synod realises with anxiety the acute economic situation of to-day and believes that there can be no lasting settlement except as a basis of Christian principles. The Synod believes that this Church has a definite teaching function in connection with the problems of this, as of every age, and appoints a committee (1) to explore further the social implications of our faith and their application to existing human needs; and (2) to make their conclusions available to Church people and the general community."

Bishop Moyes said there was widespread feeling that the Church had failed to grapple sincerely and wholeheartedly with social evils. Some were seeking solution of the problems through politics, which were full of bitterness, and the whole of life was tending to be subordinate to economic ends; some were attacking it with the energy and inspiration of a religion, but a religion without God. A thorough-going Christianity was the only effective antidote to Bolshevism. Brotherhood was a dangerous doctrine if its basis was false, as in Russia. As a Church they must study, teach, and inspire.

Canon Bleby seconded the motion, which was agreed to.

Church Movements.

It was agreed, on the motion of the Archbishop of Melbourne, to welcome the prospect of the foundation of an Australian Church Army.

On the motion of Bishop Moyes, it was agreed that the Board of Religious Education should be asked to seek to draw together youth movements and organisations, and to co-ordinate their work for the benefit of the Church.

Question of Reunion.

On the motion of Canon Garney (Sydney), synod reconstituted the committee appointed to deal with reunion on the basis of the Lambeth appeal, consisting of the following:—The Primates, the Archbishops of Melbourne and Brisbane, the Bishops of Adelaide, Newcastle, Goulburn, Riverina, Gippsland, Bendigo, Bishop Gilbert White, the Dean of Sydney, Archdeacon Davies, Canons Hughes, Portus and Garney, Revs. P. A. Micklem and J. S. Needham, Sir L. E. Groom, Messrs. F. C. Furber and C. K. Walsh, with power to add to their number.

Sunday Schools.

The report of the activities of the Sunday school commission presented for Canon W. T. Langley (Melbourne), showed that the commission had planned and was gradually carrying into practice a carefully graded scheme of teacher training and recognition, including a parochial commission to teach, a diocesan certificate, an Australian certificate, and a diploma of religious education. Courses of instruction in preparation for these were in process in several dioceses, and the commission arranged for examinations and practical tests in the work of teaching and superintending.

Questions and Answers.

"Perplexed" asks:—

I shall be glad to know your answers to the following questions:—

1. Has a clergyman any right to omit any part of the Exhortation at morning or evening service? The Rubric says: "And he shall say that which is written after the said sentences." He begins all right, and finishes at "manifest sins and wickedness," and starts again at "Wherefore, I pray, etc.," and so on, to the end. As a matter of fact, children (unless properly home trained), and many others, do not, because of the omission, know what is the reason and object of their coming to the House of God. In short, why a mutilated "Exhortation," and yet a complete "General Confession" and "absolution"?

2. In a recent issue of the "Record," Wayside Musings referred to the fact that in some churches the Psalms were being gradually deleted, by being reduced to one, or if any length, only part of it sung. Rubric says: "Then shall be said or sung the Psalms in order as they are appointed." Has the clergyman any right to deprive us of this spiritual enjoyment?

3. Then, preceding the 1st and 2nd Canticles, Rubric says: "Then a lesson of the Old Testament as is appointed," and also "of the New Testament as is appointed." Has the clergyman any right to read from any version which he fancies, in preference to reading from the version which is placed on the Lectern for that purpose? Recently I noticed a clergyman read the 2nd lesson from a Moffitt's Translation, and several in the congregation floundering and gazing up and down, with their open Authorised Version, wondering whatever had happened to the lesson which the parson was reading.

4. As a clergyman does not give his flock the chance of hearing what they came for, "to render thanks for the great benefits," etc., "to set forth His most worthy praise," etc., may be the reason why he repeatedly disallows the congregation the privilege of joining in the "General Thanksgiving," which is being gradually omitted, and yet strange to say, "The prayer for all sorts and conditions of men" is never missed. Has he any right to make this omission?

5. In a mid-week service in the parish Church, or at a service in a private house on a Sunday, do you not think that a clergyman robs the service of its true dignity by refusing to be robbed as is customary?

6. In the "Public Baptism of Infants,"

the Rubric says (after "I baptise thee in, etc."): "Then the priest shall say, 'We receive this child into the congregation of Christ's flock and do sign him with the sign of the Cross.'" After making the sign on the child's forehead, has he any right to refuse to proceed with the rest of the dedicatory sentence, from the word "cross" to "his or her life's end"?

7. If parents are dissatisfied with the baptism so performed, and are ill at ease, have they the right to have their infants re-baptised in another church, in due and proper order to the comforting of their hearts and minds?

8. After the Baptismal Service, the mother being present, the Rubric orders her: "The woman shall come into the church, and there shall kneel down—and then the priest shall say unto her"—has the clergyman any right to refuse to "church" any woman, and deprive her of the opportunity and privilege of offering "thanksgiving after childbirth"?

I trust that you will not think that I am burdening you with questions. Wishing your journal every success.

ANSWERS.

To "Perplexed."

The first two questions query the right of a clergyman to shorten—

(a) The Exhortation (M. and E. Prayer).
(b) The Psalms for the day.

Answer.—When the Services follow, there may be some justification for this, read in the light of the Shortened Services Act of 1872. However, we think much is lost if the Exhortation is not said in its entirety.

Answer to question 3.—This question queries the right of a clergyman to read "except that found in the Lectern." By this version, "Perplexed" refers evidently to the 1611 (commonly called the Authorised Version), though as a matter of historic fact, it was "the Bishop's Bible" that was sanctioned by Convocation in 1571. The 1611 Version, by its superiority, however, soon led to its superseding the older version, though without expressed sanction.

Therefore, as this so-called Authorised Version, the beautifully familiar language of which many prefer, appears to rest on no authority of Convocation, King or Parliament, some have considered it lawful to read from the Revised Version, or even from modern translations, especially when such help to throw light on some otherwise obscure passage.

Answer to question 4.—Though it is a custom, probably following the precedent of the General Confession, in some Churches, for the whole congregation to join with the Minister in saying the General Thanksgiving, yet there is no rubrical direction about this.

Answer to question 5.—It is a matter of opinion whether it is advisable always for the clergyman to wear his robes when taking e.g., a Prayer meeting, or simple service in Church, or a private house on a week day. Most clergy will do the fitting thing, we believe.

Answer to question 6.—Again, happily, it would be a very rare exception to find a clergyman refusing to "church" a woman desirous and entitled to this service of thanksgiving to God after childbirth.

(Note.—We thank "Perplexed" for his good wishes for, and evident appreciation of the A.C.R. We hope that these answers may help him and others.)

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"Yes mum, please mum, he's under the delusion that he's terrible bad!"

A week later:—

"What, Mary, crying again! Is it about your Grandfather? Is he still under the delusion that he's sick?"

"No mum; please mum, he's under the delusion that he's dead; and please mum, can I go to the funeral?"

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Correspondence.—Important Letters.

Evangelical Rally in Sydney.

Leader.—The Call of Advent.

Quiet Moments.—An Advent Message, by the late Rev. H. G. J. Howe.

St. Barnabas, Chatswood.—Diocese Acts.

The Oxford Movement.—Converts to Rome.

EDITORIAL.

St. Andrew's-tide.

CATHEDRALS of the Anglican Communion the World over will be the rendezvous of Churchpeople on St. Andrew's Eve, Tuesday, November 29, for missionary intercession and prayer. It was in London, on St. Andrew's Eve, 1872, that this season of prayer was first observed, since when the observance has become world-wide. Not only so, the sixty years have witnessed a marvellous advance in missionary activity, due in no little degree to God's blessing upon the prayers of His people. In a word, St. Andrew's-tide has become to churchpeople a landmark of advance. Thousands have come to regard the situation in the mission fields with new eyes, and they are learning that a Church which is self-centred is like the barren fig tree and must share its fate; that a church which has no care for the needs of the great world field, no conscience about the moral issues at stake in the race problem, no mind to send her sons and daughters abroad to spread the Kingdom of Christ, is a Church ready to perish, unblest of God. God has something for every Churchman to do, and that in broad outline is, He wants man himself. He wants his offering of loyalty, of service, of obedience to His call, whatever and wherever it be; and His Will is the only thing that matters. Certainly, there is plenty to pray about, this St. Andrew's-tide.

"Takers of Toll."

THE report of the Royal Commissioner on tin hares and fruit machines affords a sorry picture of the low morality of certain groups of people in New South Wales. For the inquiry revealed not only the attitude of mind widely prevalent, that "to get things done," bribery must be employed, but a readiness among other people to subscribe money to be used for bribery.

It was found that unaccounted funds received by the negotiating party went either to party political funds, or to persons having some means of control. Serious irregularities of administration, the sanctioning of a scheme involving breaches of the law and the machinations of takers of toll were revealed. The report showed that an unprincipled and sinister figure was operating in the Tin Hare world, and that the Government then in power, to say the least, acted in a "peculiar" way. We have long since been of the mind that anything associated with tin hare racing is of a low and unsavoury kind. The environment of that sort of sport cannot be otherwise. It tends to animalise its devotees and produce a furtiveness that dehumanises. We opine that there will always be found men of means, who will lend their money to anything so long as there are lucrative dividends. There is little conscience where money is concerned. Unregenerate man in any walk of life is capable of anything, whether it is bribery or corruption or usury of the basest kind. However, a grave challenge awaits the Church. The love of filthy lucre, the get rich quick spirit sprawls its slimy trail over the whole of Society, whether it be in the sporting world, or in business, or down the ordinary avenues of life, and the sooner the Church, with her lofty standards of moral rectitude, addresses herself to the challenge in no uncertain tones, we despair of much around us.

Church's Missionary Organisation.

AN African Church leader, in a recent letter, draws our attention to a sub-leader in the "Church Times," dated July, of this year, in which that widely circulated journal states:—

"The slogan that the Church should be its own missionary society looks smart in print, but is in fact the most completely impracticable delusion which has ever emanated from the mind of the ecclesiastical civil service."

These are striking words, and need to be taken to heart by Church leaders and others in Australia. The journal in question was discussing the attempt made in England quite recently to give the Missionary Council of the Church there, the power to collect money for missionary work overseas. Not only would this be an entirely new departure, but it would cut into the time honoured and richly blessed work of the various already existing missionary Societies, to say nothing of the resultant confusion. Time has shown that the most effective way to secure service and support for overseas work is through the Missionary Society. The

official mind, with its systematised outlook, its blue books, its red tape "efficiency," or the person who loves to desecrate upon "the Church her own Missionary Society," may desire and work for centralisation, but once it comes, the death knell to real missionary expansion in a Church like ours will be sounded. The Society method has more than proved itself. The history of the last hundred years is conclusive evidence enough. Missionary devotion and giving and obligation are personal affairs. People who love Christ and have experienced His Saving power, and want to make it known, will have their personal enthusiasms for particular fields and work. Missionary giving and service cannot be regimented. Besides, there are deep fundamental convictions. These will be safeguarded.

United States Presidency.

MR. ROOSEVELT, the Democratic candidate for the United States Presidency, has had a sweeping victory! Not only so, the Republic's Governors in nearly all the States have gone, giving the Democrats a big controlling majority in the Senate, and besides there will be a two-thirds majority in the House of Representatives. It constitutes the most staggering defeat of the Republican party in American history. No doubt the economic depression in the United States has had something to do with this land-slide. These are days when people, staggering under the world's desperate condition, will do anything to bring about changes in a country's political leadership, in hope that their lot may be remedied. It remains to be seen whether the American unemployed figures will now drop. We take it that liquor interests will be looking for some modification of the Volstead Act whereby that country is prohibition. However, brewing magnates and their myrmidons have been scheming for this for years, with sinister propaganda, but we are convinced that the saloon will not come back. The benefits of prohibition to date have been too great. What effect the results of the election will have upon the wider international interests, such as war debts, and America's prohibitive tariffs, remains to be seen. The almighty dollar still rules in that great land, and the ins and outs of political life will not lightly change its fundamental basis. Can the leopard change his spots? We can see no remedy for America's industrial stalemate until she is prepared to allow national debts to be paid in goods and services. At present she wants to sell to the world and buy little or nothing in return. This is an impossible position and disastrous to all.

The Oxford Movement.

Its Unpleasant Sequel.

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

WHEN Thomas Arnold wrote in the Edinburgh "Review," April, 1830, a scathing criticism of the "Oxford Malcontents," and their "dilemma of infamy," it was hardly to be expected that his terminology would be generally approved; but the sequel shows that "malcontents" was the proper and correct word to use. At that same time, A. C. Tait, afterwards the wise and trusted Archbishop of Canterbury, was a tutor of Balliol College. He regarded the movement as "the madness of incipient popery," and regarded Tract 90 as "an ingenious manipulation of straightforward words." He was one of the four protesting tutors and was inter alios, a target in the "fiery controversies" that followed, but the four tutors had only ignited a mass of semi-Roman rubbish that blazed like tinder. Tait was not a man to be deterred from the course of right and truth. He regarded Newman's Tract as a "disingenuous and dangerous mode of treating formularies," and described it as an "ingenious distortion" of the truth; and the author (Newman) he regarded as a man of "strange duality of mind." Tait's indignation knew no bounds when one ardent Tractarian spoke of the Kirk of Scotland as "the Synagogue of Babel," and who wrote "I once more say anathema to the principle of Protestantism, and to all its forms, sects and denominations." This bright young spark, by a stroke of his pen, had put almost everyone north of the Tweed outside the pale of Christianity. Catholicism, with these people, was fast becoming a rather minute and degrading Oxford sect. Rev. Robert Scott, writing to Tait, said he thought Newman could not be bound by words at all; and in a letter to A. P. Stanley, Tait said "there was something disgusting in Newman professing opposition to any relaxation of the articles, and, at the same time, treating them with contempt." He added that the tone of the Tract was "offensive and indecent," as regards the Church of England; its language and principles unsound and sophistical, distorted, incongruous, and replete with half-expressed insinuation. Most of the Bishops spoke in similar, if less trenchant terms (Tait, vol. i, p. 99). One of the foremost Bishops on the Bench, to wit, Blomfield, used unsparring language later on, when condemning Tractarian duplicity.

It may easily be gathered, therefore, that the "Malcontents" were not having a walk over, so to speak, nor were they supermen, as they seem often to be regarded. Mark Pattison, who was, for some time, carried away by Newmanism and who went into residence in Newman's "monastery" at Littlemore, speaks of the low mental calibre of Newman's associates, and often wondered how Newman could put up with them. One of these young disciples named Coffin, was peculiarly flippant and futile; and so invariably was this the case, that one morning, when Pattison found him quite reasonable and serious, in his surprise he made a note of it in his diary.

That Arnold's description of the Tractarians as "malcontents" was quite correct may be seen from events subsequent to Newman's secession to Rome in 1845. Bishop Blomfield complained that these people gave him some trouble by their peculiarities. The "peculiar" boot was now on the other foot. In 1847, and later, there was a Tractarian epidemic in the London Diocese. Dr. Blomfield said that the Tractarians seemed to have all the qualities that annoy and vex a Bishop keen on his work and projects; there was a tendency to equivocation strikingly at variance with the honesty of the Bishop, a profession of general submission to authority (Life, ii, 105), nullified by a refusal to submit in any particular case; and, worst of all, a habit of creating difficulties and then throwing the onus of them on the Bishop. To this was added a cacoethes scribendi—a marked feature of the Oxford Movement from its inception—and a love of involving any point at issue in interminable correspondence, which was almost invariably of a shifty and evasive nature, and replete with those many intricacies so dear to the Anglo-Roman mind. With reverent humility and profound regret, there went a variety of pinpricks, occasional defences and almost threats, and, at intervals, utter neglect of ministerial brethren and especially bishops, and sometimes gross insolence. This latter form of "upholding the Church of England" was noted by Whately long before, and adequately accounts for his estrangement from the intolerant and evasive Newman.

Bishop Fraser (Manchester), had similar troubles in the seventies. A typical case was that of a Mr. Green, who was described

as ostentatiously defying the law of the land, and then posing as a martyr, but who really was "only playing the part of an anarchist and bad citizen." A mixture of sacerdotal folly and unscriptural error, Green said that he would be denying his Lord if he gave up the mixed chalice, and furthermore would imperil his own salvation. For contempt of court he was put in confinement. Bishop Fraser tried unavailingly to induce Green to "accept canonical obedience, and act loyally." Green evasively tried to elude the real question at issue by saying he would obey the laws and rules of the Church. The position then, in spite of its gravity and seriousness, presented a comic spectacle. The highest officials in the realm, in Church and State, Premier, Lord Chancellor, Home Secretary and two Archbishops, were utterly foiled in their endeavour to get a contumacious clerk out of Lancaster gaol. At length Green resigned, and obtained his liberty ("Three Bishops' Life," p. 33). Affairs of this kind were made derisive by the mock heroics with which they were invariably accompanied, and in which the Anglo-Roman temperament seems to revel.

By a persistent policy and deliberate campaign of feint, evasion and subterfuge, the Anglo-Romans have forced the positions of the English Church. By repeated flank movements and turning devices they have crawled behind the phalanxes of truth and soberness, and with the hand of the assassin, have stabbed the Church of England in the back.



NEWMAN'S VISIT TO ROME.

Our Correspondent writes:—

I quite appreciate the fact that Archdeacon Whittington impugns Hurrell Froude's veracity, but as it was Newman himself, with Keble, who published these embarrassing "Remains," within three years of Froude's death, the "unprejudiced person" must take the account of the visit to Monsignor Wiseman at Rome as correct.

THE VISITING BISHOPS.

Mr. W. E. Cocks, of the Missions to Seamen, Sydney, writes:—

I do not know by whom, or by what means the preaching engagements of visiting Bishops are arranged. One cannot help noticing that it is the more favoured and "best" parishes which are thus honoured. One thinks of the clergy and people who, in industrial and poorer parishes, are doing heroic work to maintain the Church's work, and witness, in their districts, to whom the visit of a Bishop could be both an inspiration and encouragement. Surely our "Bathers in God" have a message for such parishes in these difficult and perplexing days!

GENERAL SYNOD REPRESENTATIVES.

Sydney Churchman writes:—

During my attendance at General Synod, I could not help but notice in the roll call that the lay representatives of the Dioceses of British New Guinea, Kalgoolie, Carpentaria, North Queensland, were Messrs. C. Bellamy, Dr. A. H. Mosley, C. H. Goldie Simpson, R. B. Symington, A. E. Quinton, F. C. G. Tremlett, the Hon. Mr. Justice Harvey, Mr. A. Rayment, all Sydney Churchmen. I presume they were chosen to save expense in travelling, etc. Doubtless these are worthy gentlemen, but they represent entirely one school of thought: I have not noticed them in Sydney supporting the Evangelical witness in the Church. It is rather interesting that the Dioceses in question should have chosen men of one type.

The Bishop of Durham has protested against "the popular fondness for benedictions and dedications which sometimes, as when the Bishop is requested to bless the carpets for use in churches, and shields for the glorification of football teams, violates the canons of reverence and good taste." The Bishop has also expressed strong dislike of the practice of inscribing on the fittings of parish churches the names of the donors.

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