

Conference on Church, Community and State.

Bishops court, Sale, Victoria.

July 12-25, 1937.

To the Editor, A.C. Record.

Dear Sir,—

The Church in Australia has been invited to send two delegates to this important world conference at Oxford and I hope that you will allow me, through this letter, to make it known that the Rev. Dr. Micklem, who has just resigned the incumbency of St. James', Sydney, and the Rev. A. J. A. Fraser, the Rector of St. Oswald's, Haberfield, in the Diocese of Sydney, have been appointed as our delegates.

Unfortunately, Dr. Micklem will not be returning to us, but he has kindly promised to let me have a report at the conclusion of the conference, which I am sure will be of great value to the Church in Australia. Mr. Fraser is returning later in the year. He also promised to send a report, and will, I think, be able to do a good deal personally to make the influence of the conference felt among us.

May I express the hope that much prayer will be offered for God's blessing and guidance not only upon our two delegates, but upon the work and witness of this great Conference.

I am, Yours faithfully,

G. H. GIPPSLAND.

Protestant Succession.

PREACHING in St. Philip's, York Street, Sydney, on the Sunday after the Coronation, on "A King whom the Lord, thy God, shall choose," the Rev. T. C. Hammond said that the question of the Protestant succession had its roots in a long history, and those who complained that the King was not permitted to exercise his freedom forgot this fact. Europe was convulsed over the religious problems that cropped up in the sixteenth century. It was suggested, as a solution of certain difficulties, that the religion of the King should determine the religion of the people. Some who would regard this as a reasonable compromise, stood aghast at the alternative suggestion that the religion of the people should determine, not the religion of the King, but the choice of a King who was prepared to adopt the people's religion. The King was free to choose between his crown and his conscience. It had to be remembered, the preacher continued, that the State needed protection as well as the Church. A tyrannous Church claimed to depose kings and release their subjects from due allegiance, and the ground of this claim was the failure of the Sovereign to profess and enforce the Roman type of religious thought. This claim—most potent in days gone by—slept to-day, but it only slept. The Council of Trent admonished all princes not to permit the things it had decreed to be corrupted. That council claimed to be able to enforce civil penalties of arrest and of the distress of goods where the needs of religion demanded it. Finally, James II had attempted to put into execution in England the autocratic powers exercised by Louis XIV., of France. He sought to make his own faith the dominant creed of his people. He succeeded in destroying, we hope for ever, the prospect of a King in England exercising again a tyranny of that sort.

Sydney's Home Mission Festival

—CHURCH'S CALL TO EXPANSION AND EFFECTIVENESS.

THE most urgent and challenging need confronting the Diocese of Sydney in this day of opportunity in Australia's largest and most strategic city is an increase in the ranks of the clergy. An impossible burden rests upon those who are ministering. Visitation is only half done, follow-up work cannot be pressed, children are not shepherded as many would like—and all because of the utter inadequacy of usable man-power. One hundred more clergy are needed.

Coupled with this grave pastoral need is the proposed and much-needed extension of St. Andrew's Cathedral. It is admitted on all sides that the Cathedral had never been adequate to the needs of the city of Sydney. Even the Cathedral planned by Governor Macquarie, and the Archbishop of Sydney in his presidential address at the Home Mission Society's Festival in the Sydney Town Hall on Tuesday, May 18, had been more extensive than the present building. When the city celebrated its centenary there had been a proposal to add to the Cathedral, but most of the subscriptions had been used to pay debts. Now the Government generously had offered a large extension of the present site, and £100,000 towards the extension of the building. The 150th anniversary of the founding of the State, to be celebrated next year, should be marked by a united diocesan effort to provide a Cathedral worthy of the place which the Anglican Church held in the community.

Dr. Mowll said that, although the Anglican community in Sydney had doubled in the last 30 years, the 30 years in the number of clergy had not kept pace. In Sydney there was one clergyman to every 3000 Anglicans, whereas in other dioceses there was one to every 2000.

"Million Shilling" Fund.

"I suggest a five-year plan," the Archbishop continued. "It is proposed to launch a million shilling fund." It should be possible to raise 1,000,000 shillings annually from our 677,000 church members, until the total of £250,000 is realised."

Dr. Mowll outlined plans for a campaign to raise £250,000 in the next five years. He suggested that half should be spent on the Cathedral and the other half in paying the stipends of the 100 more clergy so desperately needed.

To bring this about, said his Grace, the Anglican community "would have to do something heroic," that is, if it would take advantage of its responsibilities and opportunities in a wonderful hour in Australia's history. Certainly the Archbishop's appeal was a very challenging, big-visioned one. The work of Christ through our Church surely demands a worthy response.

The Archbishop of Melbourne.

The Archbishop of Melbourne, in rising to speak, received a warm welcome. He spoke of the great joy which was his in being in Sydney. The mother diocese of Australia was a wonderful diocese. Sydney churchmen ought to be full of enthusiasm for the Cathedral extension and the challenging demands which are facing the Home Mission Society. They are working for God through the Society. By taking advantage of the Church's needs and demands in the mother diocese they will give Melbourne a real lead.

Churchmen must never forget the blessing which comes from giving. Here we are a Christian people; maybe we falter and fail many times; nevertheless we do love the Master. As Christians we must of necessity be concerned with the Kingdom of God, which calls for all we have and all we are. Never forget that our giving is, after all, the expression of our personality. If a man is generous it shows what manner of man he is; if he is stingy, so also does he reveal his inner character. If we do really concern ourselves with Christ's Kingdom in the world it will be seen in our giving. So often we are large-hearted in theory—then an appeal comes! We at once begin to look into our own private circumstances; maybe we are conscious of debts we owe, there are our children to educate, we must make provision for family responsibilities and unforeseen calls, with the result that we begin to say to ourselves, "we must be just before we are generous." So our giving is not what it ought to be. No, the responsibility rests upon each Christian to adjust his expenditure to his income, giving God's work its right and generous place. Love means giving. If we love our Lord and Master, then we must budget our expenditure, we must give Him something that costs. We must

not give haphazardly. We must give systematically because giving is the expression of our personality. We must give regularly. Our giving must be ruled by the Lord's command: "Watch and pray."

Sometimes it seems as if Christ's Kingdom is going backward in Europe, but look in another direction! It is going forward in Asia and Africa. If we read our papers daily, watching Christ's Kingdom going forward in one part of the world, being hindered in another, do we ask ourselves what does this mean to ourselves in the way of our income and expenditure? Central Tanganyika, New Guinea, affairs in Russia and Italy may be a far cry to many of us, but what of our neighbours in Sydney and suburbs? Love for our Master must express itself in this regard by giving and by warm interest and service. The challenge of the hour is the provision of a diocesan income adequate with the maintenance of work begun in the past, and with expansion in the days to come. Totalitarian systems use force, and rule men in the mass. The method of the Church is to help men individually. She seeks to bring about the change in men's hearts. It is the harder way, but the only way, the compulsion of love. To watch and pray and give costs something.

The Archbishop then portrayed three incidents in the Gospel: (1) That of the Rich Young Ruler, who turned away because he had great possessions. That is the danger to-day with young Australians. The Home Mission Society comes to-day to them in Sydney Diocese and says, "Follow me." (2) The woman who cast into the treasury her all. (3) The parable of the sheep and the goats. The call here is to use all we have and all we are for others, so that it may be said of us afterwards, "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto Me."

The Bishop of Central Tanganyika began by saying that the Home Mission Festival had not abated one iota during the years in attendance and interest. He gave the Society and its supporters a threefold message. (1) Widen your fellowship. The call is for more and more friendship on the part of us all. Let us uphold, strengthen, and encourage the corporate side of our life. Cannot Sydney take the lead throughout Australia for the reunion of Christendom? (2) Deepen your joy. The happiest thing in all the world is to give. (3) Make your witness, that is, every Christian an evangelist. Evangelism was the result in East Africa. Cannot we fill our churches by everyone seeking to win another? Be frank, fearless and steadfast. Let your light reveal the Christ Spirit. Let there be more forbearance. Let us appreciate the other person's point of view. Let there be loyalty to the highest and best. On all sides in Australia he has noticed marvellous unprecedented prosperity. Share it with the Church, so that she may do much more in this land. The Home Mission Society is the fighting arm of the Church for goodness and truth, against sin and darkness. Help her to do it so that Sydney may be a shining example to the whole Church.

Mr. W. Williams was the closing speaker. He had a fine array of facts and showed what the Society was doing through the Children's Court work, at Happy Valley, amongst the canvas dwellers, in the congested areas of the city, amongst the poor and sick and needy, then with the recently launched Hawkesbury River Mission. The work is worth while. The need is for more money and more interested workers in the parishes. He appealed to his hearers to stop, look and listen. Stop awhile; see and note the work. Take a look at the Society's many-sided activities, listen to God's Voice as He pleads with us to be up and doing. Surely we churchmen will not fail!

The tea in the basement was a great success with ample supplies of food. All the arrangements reflected credit upon the responsible people, especially the Rev. R. B. Robinson, the general secretary of the Society.

A Paper for Church of England People

THE AUSTRALIAN Church Record

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Editorial

State Aid to Schools.

THIS paper is not at all in favour of State aid to Roman Catholic schools. To be paid such aid from the national exchequer would be tantamount to religious favouritism and special ecclesiastical subsidising. Already that Church benefits, as do others, through relief in municipal rates, bursary endowments, and certain transit costs. Rome never sleeps, and she is far-sighted. Long ago she planned her schools, built up huge educational institutions—competent and effective from her own point of view, knowing full well that thus far she would relieve the State exchequer, and expect an adequate offset. Doubtless she schools 20 per cent. of the State's children. If she did not do it, the State would have to! But she under took the task, growing as it is, with her eyes wide open. Of course she knows that her future strength lies in her schools. It is there, from their tenderest years, she teaches and trains and moulds the minds of her children in her absolutist notions and ways. In her schools lies the secret of her strength. It is a pathetic outlook for this fair land. Two nations are growing up therein, one loyal to British traditions, ways and ideals, the other with eyes ever on the Pope in Italy. We were to be in Australia, according to Federation, one people, one flag, one destiny. But it is to-day two peoples, two flags, and two destinies. The Church of Rome is entirely to blame. With her it is all or nothing. Now to state all this is not to say that we are happy with our present educational system. We are not. Even the Church Schools are not turning out worshipping Churchmen as they might. In any case, the State schools, however good educationally, have not the atmosphere of religion about them. They have not the atmosphere of the Christian Church. They are apart. They are secular and tend of religious vagueness and, in many instances, to the materialistic outlook on life. It is not without reason that there are those, who are dissatisfied. Hence

our educational systems are under the severest scrutiny. We wonder, when on June 15 Magna Charta Day is observed in our schools, how many teachers will think to tell the children that the Great Charter begins by stating that the Church of England shall be free?

German Frightfulness.

EVIDENTLY official Germany has not changed since the grim days of the Great War. The bombardment of Almeria, in Spain, a fortnight ago, by the heavily gunned Deutschland, was an exhibition of frightfulness and cruelty which only finds its parallel with Italy's doings in Abyssinia and Germany's former overrunning of Belgium. In such a tragic bombardment as that which took place, it was not the Spanish soldiery which came under devilish destruction, but helpless women and children, an unsuspecting population, quiet households, non-combatants—in a word, the guiltless! "Hundreds of innocent people," says Sir George Young, the British diplomat, who was present during the bombardment, "will drag through life with mangled bodies, from which fragments of steel have been taken. Men, women and children, who could not defend themselves, are the only ones who paid the price of Fascist wrath."

Without warning the terrible engines of destruction were ranged up outside of Almeria, as if in naval exercises, and death and desolation rained among the inhabitants. "This," says General Goering, "was a better way of defending civilisation from Bolshevism than discussions in London." Well, if civilisation can be safe only by such frightfulness, surely it deserves to perish. The sad thing is that egoistic nations will not learn the mighty power of peaceful ways.

The Church as Landlord.

STRANGELY enough, criticism of the Church as a landlord has been going on just lately in some English dailies. Indeed, it has been rather frequent of recent years, with the result that an investigation has been made. The survey in this regard was undertaken by Miss Marion Fitzgerald, whose fourteen years' work and experience as a municipal inspector gave her the right to know and report. In her published survey, far from criticising the Church in England, she declares that "the survey has established the claim made by the Ecclesiastical Commissioners to be good landlords so far as property under their direct

control is concerned. One would go further and say they are exceptionally good landlords." This does not mean that there are no slum properties owned by the Church in England. In cases where such properties exist they have been let out on long-term leases, some of them as much as a hundred years old. It is almost impossible for the ground landlord to interfere with houses on long-standing leases of this kind. When these properties revert to the Commissioners they do all they can to recondition them or rebuild them. This condition of things holds good not only in England but elsewhere, and should ever be borne in mind by the new-born reformers of to-day. However, in connection with rebuilding, Miss Fitzgerald offers one criticism.

The rents of the new flats in England are too high. Mr. J. G. Lockhart, chairman of the Housing Committee of Church Social Action, in a foreword to the report, says: "It is impossible not to sympathise with the Commissioners who complained that the Commissioners were 'pulling down six-shilling cottages and putting up guinea-a-week flats.' From his point of view it was a doubtful advantage to be moved from a house, however derelict, at a rent he could afford and in a neighbourhood he knew. That is not slum clearance, it is tenant clearance. It is surely not unreasonable to ask the Church to keep its good name at the price of a slightly diminished income."

There is something to be said for this view. It is good for Sydney churchmen to know that during recent date 16 new cottages have been erected on the Church's property in Glebe, Sydney, and that it is hoped to build another 36 as opportunity affords. The Church is not altogether blind to its responsibilities, as some publicists would have people believe.

Cry "Stinking Fish."

IN concert with other anonymous writers, the letter below from "Regular Churchman" dated May 21, appeared in the "Sydney Morning Herald" during the last week in May. We offer no comment upon it, except to say that it is in keeping with a type of propaganda which is abroad to-day. Happily it was given a salutary answer by Jocelyn Brown, convenor of the publicity committee of the Housing Council of New South Wales, in the following terms:—

"In your correspondence column of to-day's date appears a letter from 'Regular Churchman,' stating, among

other things, that 'Mr. Dalziel and others associated with him have been playing a lone hand as far as Christian support of slum clearance is concerned.' May I point out that this is not the case.

"Early in 1935 a small committee, including four clergymen of the Anglican and Scottish Churches, commenced its work of forming a Housing Council similar to the National Housing Council in England, a body which, since its inception in 1897, has done more to bring about a national housing policy than any other.

"The Housing Council of New South Wales, now closing its first year's work, includes not only men and women who are experts in the various aspects of housing, both technical and sociological, but a number of religious leaders also. There are, of the Anglican Church, Archbishop Mowll, Bishop Moyes of Armidale, Dr. Micklem, and several other clergymen. Dr. Micklem will act as delegate to housing conferences in England, keeping the New South Wales Council in touch with overseas bodies. Then there are representatives of the Methodist, Presbyterian, and Roman Catholic Churches, and Colonel Howard, of the Salvation Army. Rabbi Levy represents the Jewish community. In addition, many of the members are witnessing Christians, motivated by Christian principles in the very practical work they are doing towards the elimination of slums."

The following is "Regular Churchman's" letter:—

"The arresting and forceful comment of Mr. A. J. Dalziel, in his report to the board of directors of the Y.M.C.A., is a true statement of position with regard to the Church's general attitude to the anti-slum crusade. In other columns of your valued paper appear comments from clergymen and church youth leaders anent the declining interest of young people in church affairs, and the drift of youth from organised religion. To my mind, as one of the older generation, and as a churchman, there is little to be wondered at in this state of affairs. The Christian faith has not been presented in a way that will capture and hold the idealism and vision of youth. The Church has not presented to youth a militant message that envisages the building of a better world, and calls on young men and women to fight for Christ by fighting His cause in the slums, the market place, and wherever social injustice and glaring inequalities abound.

"For some time past I have closely followed the public utterances and the writings of Mr. Dalziel, and others associated with him. I can only say that I have been moved to admiration by their courage and determination.

"They have not been ashamed to own their Master, and have given consistent witness to the principles which they are so earnestly and vigorously striving to set animating the whole of the Church.

"It is, I am afraid, very true that they have been playing a lone hand as far as real Christian support is concerned, and all the more credit is due to them for the zeal and undying faith that has carried them on to success in the crusade for slum abolition. Their work is a clear challenge to the Church and indicates to church leaders how youth can, and will, be won if the measure of service and sacrifice is really noble enough."

All of which, in the light of the facts, sets honest people wondering!



QUIET MOMENTS

Zeal in Good Works.

(By Laicus.)

HERE are in Scripture few passages more arresting and scathing than the words addressed to the ancient Church of Laodicea by Him Who calls Himself the Alpha and the Omega, "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art neither cold nor hot, I will spue thee out of My mouth." The Laodiceans plumed themselves on their prosperity; they needed to be told how poor and miserable in spirit they were, and to be roused to the task of overcoming with zeal all hindrances to their own well-being, and to their usefulness in the world. They lacked that divine discontent with themselves and with things around them which is the incentive to active participation in work worthy of men made in the image of God.

We are moved to ask what is the reason for this inactivity in good works noticeable in so many of our fellows? In most cases it is due to self-centredness, to the lack of that altruism which, while it is the mainspring of man's best efforts, is yet the scorn of the self-seeking. In some cases this cold acceptance of things as they are is due to disillusionment. Those who exhibit it were perhaps at one time full of enthusiasm in various spheres, but finding that their efforts were vain, and their motives misinterpreted, they have abandoned the fight against heavy odds, and have become cynical spectators of the struggle of others.

The World's Need of Zeal.

But if the world is to progress, and even if it is to maintain its present stage of development, there is need for zeal. Those idlers who are content to enjoy the benefits won by strugglers in past and present ages are mere parasites who are living on the world's accumulated capital of knowledge, invention, discovery, and moral wealth. Kant, the great philosopher, tells us that we ought so to act that what we do should be fit for all men to imitate; and we stand aghast at the thought of what it would mean if all men everywhere led the colourless lives that so many live to-day.

We need to have in our midst men and women zealously affected in good things; in the realm of science, where the search after truth for truth's sake is so keen and beneficent; in study, in politics, in the work of social reform, in our professional or mechanical occupations, and above all, in the pursuit of the purity and spiritual excellence which should be the objective of men as the sons of God.

The world needs its zealous ones as exemplars. It is impossible to estimate how much of the good achieved by men and women in all ages has been due to the incentive afforded by those who have been fired with indomitable enthusiasm, and who have left the world better than they found it, not merely by what they them-

selves have achieved, but also by what others have been spurred on by their example to attempt and do. St. Paul, writing to the Corinthians, said that their zeal had provoked many others to self-sacrifice and service; and St. Augustine said: "Ex alto amante accenditur alius" ("One loving soul sets another on fire.") Carlyle wrote his "Heroes and Hero Worship" in the conviction that the study of great men and great deeds will fire even dull souls to effort like that which they have come to admire.

A True Sense of Values.

Almost anything is preferable to mental and moral stagnation. There is something to be hoped for from one who shows earnestness in what he takes in hand. The teacher knows this, and he much prefers to handle the pupil whose self-activity is so marked as often to lead him into mischief, rather than the stolid, passive individual who is too inert even to give trouble.

But we must, nevertheless, deprecate some forms of zeal. Unless an individual has a true sense of values, zealous action on his part will result in mischief and damage. St. Paul speaks of the zeal shown by his compatriots, the Jews of his time, as being not according to knowledge; hence it was misdirected, bigoted and narrow. The same apostle speaks of his own early zeal as similarly earnest and misdirected towards the persecution of the Church. Later on there came to him a revelation of heavenly truth and values, and then his energies were directed with zeal into right channels.

When we see people so eagerly striving for wealth, fame and pleasure that the great things of life are passed by as of little account, while we may admire their zeal we greatly deplore their blindness in seeking things that have no permanence, to the exclusion of the things eternal.

Malicious Zeal.

Zeal may be not only misdirected through ignorance, but also prompted and sustained by malice. Truly an awful picture is that of the enemies of Christ, the priests and rulers, of whom we are told that they sought opportunity to kill Him Who had been a Friend, a Healer, a Helper, and a Teacher to the people. When we have made all possible allowance for them, we are forced to the conviction that their blindness to the revelation which Christ came to give was in the main wilful blindness, and that the real reason of their malicious zeal was not a desire for God's glory but a fear lest their own prestige should suffer.

Think, too, of the traitor Judas, of whom we read that he sought opportunity to betray his Master and to earn his thirty pieces of silver, the price of blood. The kindest feeling that we can have for Judas is pity for him in the agony of remorse that followed the betrayal, and that led to his self-slaughter. Money was to him of supreme importance; and zeal for his acquisition led him to pilfer from the common purse of the Apostles and at

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Zeal for Good.

We turn with relief to those who in all ages have, in the words of Isaiah, been clothed with zeal as with a garment. The young king, Josiah, at the beginning of his reign "began to seek after God," to put right what was wrong in his kingdom. Nehemiah made enemies of Sanballat and Tobiah because he was "a man that sought the welfare of the children of Israel."

God, in Ezekiel, speaks of Himself as One that "will seek that which was lost." In Isaiah we read that "the zeal of the Lord will perform" the restoration of national peace and righteousness which the coming of the Prince of Peace should bring about. Christ's action in cleansing the Temple is referred to by the Evangelist John as illustrating holy zeal like that of David, who said, "The zeal of Thine House hath eaten me up."

Those that earnestly seek after God and His truth are assured of success. David told Solomon so. "If thou seek Him, He will be found of thee"; and the prophet Azariah said the same words to King Asa.

Seeking connotes zeal; it is not a casual looking for something that is vaguely felt to be somewhat desirable, but a determined pursuit of what is believed to be well worth effort.

Christ's words to us are: "Seek ye first the Kingdom of God" and His righteousness, and He gives the threefold promise, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you." When we have strayed from the right path, the words of the Messenger to the Church at Laodicea comes to us, "Be zealous and repent." Our zeal is to be shown, too, in keenness for the welfare of others. "Let no man seek his own, but every man another's good." We are to be "zealous in all good works," for we know that the life of sacrifice and service lived by our Master was intended by Him to be an example for our copying.

We are to seek zealously after spiritual gifts. In our lives there should be a steady progress from one degree of virtue to higher ones. St. Peter gives a list of things at which to aim. He says, "Furnish your faith with resolution, resolution with intelligence, intelligence with self-control, self-control with steadfastness, steadfastness with piety, piety with brotherliness, brotherliness with Christian love" (2 Peter 1: 6, 7; Moffatt's translation).

Zeal is needed and may be exemplified at all stages of an individual's life. There is the eager exuberance of the playful child, the earnestness of the student or the lover, the keenness of the doctrinaire who believes that his plan is a panacea for the world's evils, and so forth. But the zeal that is most worth while is the zeal for "good" things—for truth, purity, and spiritual perfection; and when the passage of years has abated our keenness and capacity to seek for lesser goods, zeal for God can shine forth with ever-increasing force, even in the very aged.

Overcoming Evil.

In a powerfully written war novel, "Tell England," we have the story of young life at school and in the Great War. The narrator is supposed to be a young fellow who, amid the moral chaos of the War has fallen into grievous sin, but who comes under the influence of a padre who wins him back

to purity and self-control. He says that the advice given him by the padre on one occasion was as follows:—

"I was to set three ideals before me: Goodness, Truth, and Beauty; and to merge them into one vision, Beauty. Goodness is only Beauty in morals, and Truth is Beauty in knowledge. I was to overcome my sins, not by negatively fighting them when they were hard upon me, but by positively pursuing, in the long days free from temptation, my goal of Beauty. Then the sins I had confessed would gradually drop out of my life, as things that did not fit in with my ideal. For they were not good, nor true, nor beautiful."

Put otherwise, we need to be spiritually zealous at all times, not merely in times of spiritual exaltation or stress. We are to overcome evil with good, to use "the explosive power of a new affection."

By steady, earnest effort we can build up a reserve of strength that will be available for us in the swelling of Jordan, or when the storm of temptation bursts upon us.

Melbourne Jottings.

(By "Melberton.")

C.M.S.

The Rev. C. H. Barnes has just been notified by the Rev. Prebendary Wilson Cash, D.D., that he has been made an Honorary Governor for life of the Church Missionary Society, London, having rendered essential service to the Society. Mr. Barnes was for 30 years a worker for C.M.S.

From the Hills.

An example of what follows an abrupt change when an Anglo-Catholic is appointed to succeed an Evangelical Vicar comes under our notice. As a result of an earnest Evangelical ministry a neat wooden church was built in a hilly sub-district of a rural parish in Victoria, and a congregation gathered comprising Presbyterians and Methodists, as well as Church of England members. Services were held in the afternoon by the Vicar and in the evening a well-educated Christian layman had a second good congregation. Altogether it was a happy family of devout, earnest Christians. It was the one church of the district, and it gave liberally to the maintenance of its Vicar and helped the Home Mission Fund, the C.M.S., and Bush Church Aid Society. When the Anglo-Catholic Vicar came he at once forbade anyone to come to the Lord's Table who was unconformed. He said that no one was to "approach the altar while living in the sin of schism." The result was that the Presbyterian members of the flock subscribed liberally and built their own church, with the glad approval of the Moderator. The local Presbyterian minister came to a well-filled church every Sunday afternoon, and a little handful of Church of England folk tried to carry on in the evening. In the course of time the congregation became so small that the Vicar came to the decision that he would remove the buildings, viz., church and Guides' room, to another district. But those who had subscribed to the buildings very naturally objected, and the result was that the district was joined to another pastoral charge. The evening service is happily re-established and well-attended. The question arises, will the Anglo-Catholic Vicar be appointed to another parish, and there sow the seeds of further unhappy divisions?

Disabled Workers.

The Rev. Canon Sutton, B.D., Sub-Dean of St. Paul's Cathedral, is at present a patient in St. George's Hospital, Kew, and the Rev. Roscoe Wilson, B.A., is also laid aside. The fact that Melbourne has several retired clergy who are able to take services makes the work of the Archbishop somewhat lighter.

Bishop Johnston.

Bishop Johnston, of Ballarat, is steadily winning the hearts of his people, and his utterances are thoughtful, fresh, and vigorous. We trust that he will not use the mass vestments. These always tend to displease congregations. An unusual event took place

(Continued on page 11.)

The Oxford Conference of Evangelical Churchmen.

THE RESPONSIBILITY OF THE CHURCH.

ST. PETER'S Hall, Oxford, of which the Rev. C. M. Chavasse, M.C., M.A., is the Master, was again the rendezvous of Evangelical churchmen during the second week of April last, as they met in annual conclave to consider the general subject of "The Responsibility of the Church." There were many new faces to be seen, with many of the older stalwarts. The remarkable feature of the gathering was the proportion of younger men. The subject of the conference was considered under appropriate headings: Responsibility to God, to the Nation, to the Christian State, to its members in regard to teaching and discipline, to those outside in the work of evangelisation, to the world in the anti-Christian attitude of many, and to the non-Christian world. The address by the Chairman of the conference (Mr. Chavasse) provided an inspiring and challenging opening. The subsequent addresses were impressive, illuminating and useful. The conference at once revealed the earnest endeavour of Evangelical churchmen to make their full contribution to enable the Church to realise and carry out the responsibilities which rest upon it in these difficult yet great days. Happily it was shown that the full and adequate means of meeting them is to be found only in the power of the Cross of Christ to change lives and to bring men to a wholehearted surrender in the service of Christ.

The Findings.

The following Findings were agreed upon at the final session of the Conference. They are to be taken, as in previous years, as expressing the general sense of the Conference, and not as representing in detail the views of individual members.

1. The Conference (meeting so soon after the Archbishop's Recall to Religion) records its conviction that the first responsibility of the Church (whether the term be used of the Universal Church on earth, or more particularly of the Church of England) in facing the present world situation is to withdraw itself in spirit, to stand before the judgment seat of God; and then to return to witness afresh to the world the Word of His Grace in the light of the Cross of Christ.

2. It is the special responsibility of the Church of England to maintain the spiritual liberty recovered at the Reformation, with its free access to the Bible; and in fresh study of Reformation principles and life and in fellowship with the sister churches of the Reformation to concentrate on faithful witness to the Truth. This can only be done in whole-hearted surrender to the service of Christ.

The Uncompromising Message of the Cross.

3. The Conference recognises that in spite of much advance in thought and conduct, sin has come to be regarded in the modern mind as a mere incident in an evolutionary process, and the facts of judgment and punishment are simply put on one side; that the distaste for that dogmatic theology which has long acted as a moral astringent has weakened both the sense of duty and the moral appeal of the Christian Faith, and produced a condition of softness and emotionalism. It is the responsibility of the Church to face this situation in the light of the Cross with a positive faith preached positively. The Church must give a faithful witness to the uncompromising message of the Cross and its power to grapple with sin.

4. But the Conference also, in humble thankfulness to Almighty God, recognises the underlying steadiness of the English people in the face of deep moral and spiritual issues. It believes that this steadiness is not the least of the fruits of the English Reformation; the fourth centenary of which must not be allowed to be side-

tracked into the simple celebration of the putting forth of the Bible in English; for, great and far-reaching as that fact was, it was only one outstanding incident in the great movement of life and liberty that was the greatest event in history since Pentecost.

Upholding the Christian Standard.

5. The fact that the English State is a Christian State, in intimate relation with the English Church, gives to the Church a position of responsibility of which it is its duty to make full use for the fulfilment of God's righteous will. At this particular time the Church has a special responsibility to uphold the Christian standard of morals in relation to marriage and the due performance of all contractual obligations.

6. Still regarding the responsibility of the Church from the particular point of view of the English Church; that responsibility includes the systematic teaching from the pulpit of the Faith as contained in the Holy Scriptures and expressed in the Thirty-nine Articles of religion and the Book of Common Prayer.

7. The responsibility of the Church (here regarded in the wider sense) for evangelisation is admittedly paramount. That responsibility calls for the closest examination of old methods and the fearless acceptance of new ways of approach. The witness of the Church must be both spoken and lived; and the strongest testimony to Christ Jesus—crucified and risen—is the witness of lives changed by Him in the power of the Holy Spirit.

A New Responsibility to the World.

8. The great Church—universal on earth—has in these days a new responsibility to the world. The anti-Christian forces challenge the Christian faith with a pureness of ideal passion for material amelioration that that cannot be denied; yet they provide no effective belief in immortality, recognise no intervention by a supernatural power, and no moral imperative; they offer no redemption, and have no possibility of belief in the Holy Spirit. The Christian must live better than the Marxian Communist; he must out-think the scientific humanist; and he must out-love those whose zeal and ideals fall short of the love of God in Christ and the Christian response to that love.

9. The responsibility of the Church to the non-Christian world which the

Evangelical Revival of the eighteenth century brought home to the individual believer has in these days passed into a recognition of the corporate responsibility of the Church. The Conference rejoices that the Church of England is endeavouring to give official fulfilment of that duty. Nevertheless the ultimate impulse must be looked for in the devotion of the individual Christian, and is still in practice the task and privilege of the members of the Church personally.

10. The Conference sums up its findings with the solemn recognition that the overmastering responsibility and obligation of the Church is to God Himself—the personal and gracious Lord, Who gave the Son of His love for the life of the world. The Church stands under the judgment of the Word of God, and the Recall to Religion must be the recall of the Church to the living God of revelation.

The Archbishop of Sydney's Winter Appeal.

Pastoral Letter.

(To be read in every Church of the Diocese at both Morning and Evening Prayer on Sundays May 30 and June 6, 1937.)

Brethren in the Lord,

The approach of Winter always adds acuteness to the sufferings of those in distress in our midst, and in a corresponding measure increases greatly the labour and anxiety of the clergy, upon whom the calls for emergency relief invariably fall. Workers in the field of Christian charity are constantly being confronted with pathetic cases of need which are beyond the range of our already wide Government relief provisions, and in some instances cannot even be legitimately attended to by the ordinary registered philanthropic organisation. It is such cases particularly that provide an opportunity for the members of the Church to give expression to the love of Christ that is in them by ministering to the necessities of their poorer brethren.

While the needs of the present situation are many and pressing, I am emboldened to hope that by marshalling the forces of Christian charity within the Church we shall be able to excel this year the fine efforts made in connection with previous Winter Appeals. One of the clergy, who has had a great experience of this class of work in the Diocese, has summed up the position in a manner which I think is very convincing. He declares that no Christian would turn a sore-distressed person away from his door on a cold, wet Winter's night—rather would he part with one of his own blankets or go without his own food—and it therefore only remains for the Church member to try and visualise that in subscribing to my Winter Appeal he is in effect giving succour to the sore-distressed stranger at his door.

I am thoroughly satisfied that a full and necessary examination has been made regarding every case of need that has been met from the proceeds of previous appeals, and the grateful letters I have received from those who have been helped make me realise afresh how necessary was this help, and also how much greater was the distress which we were not able to meet through lack of funds.

All our agencies are making heroic and successful efforts, but they stand in need of more and more financial support. On their behalf and on behalf of our poorer parishes, whose Rectors will be making the distribution, I shall be most grateful to receive gifts of money, ear-marked for any special Church undertaking or otherwise, addressed to me personally at the Diocesan Church House, George Street, Sydney.

As the matter is urgent, I hope all such contributions may be sent to me as early as possible, and not later than June 30. They will be acknowledged in the usual way, and also in the Diocesan Magazine.

Your Archbishop and Friend,
HOWARD SYDNEY.

On his recent visit to Sydney for the St. Andrew's Cathedral Centenary celebrations, the Archbishop of Melbourne journeyed to and from Melbourne per means of the aeroplane.



The Rev. C. N. Lack, assistant director of the China Inland Mission in Australia, has accepted an appointment as home director of the China Inland Mission in New Zealand. He will leave for New Zealand this month. Mr. Lack was in his early days a Sunday School lad at Holy Trinity, Dulwich Hill, N.S.W.

The Rev. P. J. Ackland was ordained to the priesthood at a service held on Sunday, May 23rd, by the Bishop of Gippsland at St. Paul's Cathedral, Sale. The preacher was the Rector of St. John's, Maffra (the Rev. L. Sawtell).

At the age of 71 the Right Rev. Henry Newton, formerly Bishop of New Guinea, who has been ill in Brisbane, has so far recovered as to enable him to return to Papua. He intends to go back to service with the New Guinea Mission. Almost continuously since 1899 Bishop Newton has been engaged in strenuous and often perilous mission work. He desires to end his days there.

A hand-carved oak Holy Table erected in Holy Trinity Church, Kew, in memory of Ven. Archdeacon Hindley, who was incumbent of the Church from 1895 to 1904, and for twenty-six years Archdeacon of Melbourne, was dedicated by Archbishop Head on May 23rd. The memorial was the gift of the family of the late Archdeacon.

The Rev. H. A. Morton, who has completed three years' service as organising secretary of the Australian Board of Missions in New South Wales, is taking up parish work as Rector at Denman, in the Diocese of Newcastle.

The Rev. A. J. Thompson and Mrs. Thompson, who were formerly on the staff of the New Guinea Mission, and who have been living in England for the past two years, passed through Sydney last week on their way back to the mission field.

The Rev. John Bodger, who has been in Sydney on sick leave from Papua, is again taking up his work, and left Sydney by the "Macedoni" on Saturday, May 29th.

The death of Sir Henry Hadow, within a month of his wife's passing, removes from English life a man of outstanding ability and of very valued gifts. He had achieved distinction in many directions. His work as Vice-Chancellor of the Sheffield University left an impression that will not soon fail. In the world of music he occupied a position of distinction and his literary ability was conspicuous. He was a brilliant lecturer, and was gifted with an extraordinary memory. In the educational world his name will be chiefly associated with the famous Education Hadow Report, which marked almost a revolution in the education of senior children and which was the inspiration of recent development in the organisation of primary and secondary schools. Brought up in the atmosphere of a vicarage his religious sympathies were deep and broad. He served on the Archbishop's Committee on Religious Education and took a distinct part in the work of the Y.M.C.A. during the War. He had earned the affection and deep respect of friends and students, and leaves behind him a memory that will be treasured.

On May 27 the Revs. Wm. Green and E. G. Veal, Th.L., of Melbourne, celebrated the Diamond Jubilee of their ordination as Deacons. The former has lived in retirement at Mount Evelyn, Victoria, since 1917. The latter is still on active service and preaches very often twice a Sunday. He is a keen student, and proved his mettle by coming out as First-class Greek prize-winner in 1877 in his final year at Moore College, N.S.W. In 1936 he passed his final exam. for the Th.Schol. He and Mr. Green were amongst the first batch of Deacons ordained by Bishop Moorhouse.

On June 5 the Rev. C. J. Chambers and the Ven. Archdeacon Hancock, M.A., reached the golden jubilee of their ordination as Deacons. Both are living in retirement, the former at Ashbury, a Sydney suburb, and

the latter in Melbourne. They were amongst the first Deacons ordained by Bishop Goe after his arrival from England.

The Ven. J. C. Herring, Archdeacon of Geelong, and incumbent of St. Columba's, Hawthorn, has notified to his Archbishop his desire to retire from both offices by the middle of July. Archdeacon Herring, who has a long and honourable record of service to the Church in Victoria, came from Bendigo to Melbourne in 1928 as organising secretary of the Bishop of Melbourne's Fund.

The Church Homes Committee, Sydney, has decided to establish a "Canon Robert Rook Memorial Endowment Fund" in recognition of Canon Rook's 24 years' honorary work on behalf of the Church Homes for Children. The Rev. J. P. Dryland, Rector of St. John's, Glebe, has been elected chairman of the Executive Committee of the Homes, and the Rev. F. W. Tugwell is honorary clerical secretary.

The fiftieth anniversary of the consecration of George Francis Popham Blyth as Bishop of the Church of England in Jerusalem and the East was commemorated at St. George's Cathedral, Jerusalem, at the Choral Eucharist on Maundy Thursday, which was the actual anniversary, and at Evensong on April 6, the transferred Feast of the Annunciation. "The very considerable numbers of old Jerusalem residents, both British and Arabic, who came out to the two services," our Jerusalem correspondent writes, "was ample testimony of the esteem in which the memory of the former Bishop is still held."

The Ven. Alphonso Cukwuma Onyeabo, who became Archdeacon on the Niger last year after 27 years' service as C.M.S. pastor in the diocese, has been appointed by the Archbishop of Canterbury to be an Assistant Bishop to the Bishop on the Niger, British West Africa.

The Bishop of Madras (Dr. E. H. M. Waller), sailed from Bombay on May 22 on four months' furlough. He will be one of the representatives of the Church of India, Burma and Ceylon at Edinburgh in August for the second Conference on Faith and Order.

The Rev. Barclay F. Buxton, formerly a C.M.S. missionary in Japan, sailed from Liverpool on April 24th to visit Japan, at the invitation of the Japan Evangelistic Band, the C.M.S. Japanese Pastors, and other bodies. It will be recalled that Barclay Buxton visited Sydney some thirty years ago and conducted meetings at St. Barnabas Church, Sydney, for the deepening of the spiritual life.

By the passing of Miss Edith Macdonald, at Wilden House, Southport, at the age of 88, another link with a famous Victorian family has been snapped. Miss Macdonald was aunt of Mr. Stanley Baldwin. She was the youngest of the five daughters of the Rev. George and Mrs. Macdonald, one of whom became Lady Burne-Jones, another Lady Poynter, a third Mrs. Kipling, and the fourth Mrs. Alfred Baldwin. After the death of her parents Miss Macdonald had lived with a sister and brother-in-law at Wilden House. The funeral service took place at Wilden Church, built by one brother-in-law and adorned with windows after designs left by another, Sir Edward Burne-Jones. The Nunc Dimittis was sung as the coffin was borne from the church, and the hymn, "Rock of Ages" was sung at the graveside.

Thomas J. Dunbabin, of Sydney, and one of the most distinguished scholars of the Church of England Grammar School for Boys, North Sydney, has just been elected to the blue ribbon Fellowship of Oxford University, England, namely that of All Souls' College. Mr. Dunbabin attended the school from 1921 to 1927, and topped the Leaving Certificate when he sat in 1927. He then went to Sydney University for two

years, from there going to Oxford for three years, where he obtained the highest honours open to a man taking his first degree, namely, a First Class in "Greats." Since then he has been occupied with archaeological studies in Sicily and Greece.

Miss Helen Keller, the blind and deaf American authoress, who is visiting Japan, has received a great welcome in that land. She will make a two months' lecture tour. So many people wanted to greet her when she arrived at Yokohama that it was found necessary to lock the cabin door against all but a few chosen visitors. Miss Keller, who has been blind and deaf since infancy, brought a message from President Roosevelt, part of which read: "Because I consider you most fitted to convey hearty greetings from Americans to the people of Japan, I take this opportunity to wish you success in your mission at this time."

The Rev. S. G. Stewart, Rector of All Saints', Suspension Bridge, Sydney, has been asked to undertake work at St. Philip's Church, Sydney, together with the position of clerical organising secretary for Moore Theological College. To this Mr. Stewart has consented, and will take up his new duties on July 1st.

Canon Langford Smith was entertained, with his wife, at a valedictory social on Tuesday, June 1st, the occasion of his retirement from the rectorship of St. Andrew's Church, Summer Hill, after 21 years' service. The Archbishop of Sydney (Dr. Mowll), who presided over the large attendance of clergy, parishioners and friends, said the improvements to the magnificent church property, which was free of debt, had been carried out by direct giving. Communicants had increased, offerings had grown, and contributions to outside movements, particularly to the Church Missionary Society, had been very considerable. All this had been brought about by the faithful ministry of Canon Langford Smith, supported by his wife, and through the years, by a loyal, generous people. The Archbishop expressed the hope that the Canon, after a few months' rest at Wentworth Falls, would continue to take an active part in the wider diocesan life. Canon Langford Smith and his wife were presented with an illuminated address, a wallet of notes, and a bound volume of the parish history.

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Letters to the Editor.

CHURCH OF ENGLAND BOY SCOUTS.

The Editor,

"The Church Record,"
Sydney.

Sir.—Some time ago you discussed the Boy Scouts' Organisation and its relationship with the Church of England.

May I suggest that a conference be called of all clergy interested in the Scout Movement within the Diocese of Sydney, with a view to drawing up a Constitution, and placing the said Organisation on the same basis as that of the Roman Catholic Communion. This organisation would be known as the Church of England Boy Scouts' Association, and would solve the difficulties of scouting, and the ownership of scouting materials.

Yours, etc.,

C. R. KING.



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The Spirit of God at Work?

THE peril of the Church, its leaders and rank and file, is the ever constant one of "seeing the work through" by human means and calculations. We count heads, we estimate how a scheme will turn out financially, we size up church workers, we adopt the world's ways and means—and all to the Church's detriment and loss. Because of this we are flaccid and so often futile. We suffer from ennui and laissez faire, and wonder why we do not maintain the spiritual glow—that attitude which is ever the mark of the Bride of Christ.

It cannot be doubted that we are living and working in the midst of rapid and far-reaching changes, which are going on in all parts of the world. What is the meaning of them? How is the Church to face up to them? There is one answer, not by worldly ways and means, but in and by the power of the Spirit of the Living God.

This is God's world. He has not left it to itself. The movements and changes in the world are not just chaotic happenings, unregulated save for such control as man has over them. God is at work by His Spirit, and He seeks to bring out of the world's events a new and better order. God, if He is a Living God, must be vitally concerned in the life of humanity, and must be always exercising His creative power. Is not this present time one of His creative moments? If so, is it not incumbent on us all to listen to what His Spirit has to say and not work by human means alone? The Spirit of God moves in and through human life. "He is not far from every one of us," and our task is a co-operative task. We have to make ourselves instruments of the divine purpose. Surely in our church life this is "a day of the Lord" big with opportunity and possibility.

Turning to the deeper problems of the Christian Faith, it is inspiring to remember that it was the Spirit of God Who moved upon the waters at Creation, bringing cosmos out of chaos. This we specially remember in a day when physical science is thinking out anew its fundamental conceptions? Materialism is an outworn creed. Are we not being driven back to the thought of a continuous divine creativeness operative in the universe? If the Spirit is God in action, then any cosmic process which is not self-explanatory must be due to the work of the Spirit, Who, in ascending degree, reveals the nature and purpose of God. There is urgent need to-day for thinking out afresh the theology of the Spirit. In the past the Church has not given so much consideration to Pneumatology as was given to Christology. If credal and institutional religion to-day is losing its hold upon many, there is all the more need for investigating afresh this doctrine, because men are looking for some reasoned interpretation of the widespread and growing sense that some divine power is at work in the world.

The New Testament doctrine of the Spirit is based upon a living experience. At Pentecost there came to the infant Church the rush of a new tide of life and hope, in the strength of

which those early disciples went out to conquer the world. We cannot read St. Peter's Pentecostal address without feeling that a new power is on the way, transfiguring and uplifting weak human instruments and softening the hardest of minds hidebound by tradition and prejudice. We cannot read St. Paul's letters without realising how vital was his experience of the Spirit's power. Those who are leaders and workers in the Church's ranks to-day are not to be concerned by cold credal statement or abstract doctrine, but rather to experience for themselves the reality of the Spirit's presence. They will plan with a temper of expectancy as men and women who are waiting for some fresh gift of life from God. They will work as one fellowship, looking for inspiration from the Spirit whose work is to create unity. There is but one body, because there is but one Spirit. They will labour surely also as those who know their need of cleansing and enlightenment and reinforcement. Who can measure the spiritual results which may follow from such a working if the right atmosphere of prayer and faith is present?

It is the thought of the Spirit which keeps theology fresh and living, and prevents doctrine from hardening into dogma. It is the presence of the Spirit which keeps religion real. Organisation and the external machinery of Church life are necessary, but there is always danger lest the outward kills the inward. Churches, like individuals, need a constant re-baptism with the Spirit, Who not only purifies and stimulates, but reveals those larger purposes of God which in our blindness we sometimes fail to see. We may be sure of this, that God has new things to say to us and new things for us to do, if we are ready to listen and to learn.

An Appeal.

St. Andrew's Cathedral, Sydney.

(By Sir Mungo MacCallum, K.C.M.G., LL.D.)

THERE have been many vicissitudes in the story of St. Andrew's Cathedral. The grandiose ideas of Governor Macquarie were frustrated through no fault of his, and their partial resumption and modification in after-times had in their turn to be modified over and over again.

The vital question of space has affected the architecture of the building, and has deprived it of opportunities that were in the minds of those who dreamed of an even more imposing structure than we now love and admire. Yet it is a noble church, standing beside the Town Hall, one great religious gathering point, beside the chief municipal centre; and to many the late proposal to substitute for it a new St. Andrew's on some other site caused distress and something like consternation. For, apart from its dignified aspect and the beauty of its lines, it is consecrated by a thousand associations. It is one of the few historic buildings in Sydney, all of which should be piously cherished, and the hundred years that have elapsed since the foundation-stone was laid give it of themselves a right to our veneration. Yet precisely its antiquity has become its disability.

At the time when the Cathedral was erected, its dimensions, though curtailed in comparison with the earlier plan, seemed ample enough for all requirements; but now they are far too

small for the demands of great and greater Sydney. On high ecclesiastical or national occasions it is no longer sufficient for those who desire to worship in it. For example, on Coronation Day two thousand had to be turned away and accommodated in the Town Hall. But now there is every hope that, while retaining its well-known features that are dear to us all, it may be enlarged and renovated on a scale that will meet the needs of the increased population and correspond to the vision of long-departed worthies.

The cost is estimated at half a million; but the land is available, for a recent Act of Parliament has restored a large part of what was unjustly taken from it, and the Government has promised to pay the sum of £100,000 in satisfaction of all claims. That leaves £400,000 to be contributed by friends and well-wishers throughout the diocese. It is no small amount, but surely is well within the means of the Anglican community. And the time is opportune. Next year, when his Grace hopes to lay the foundation-stone of the new building, or a portion of it, is also the occasion of a great national festival, when all the members of our mixed race will join in the celebrations. In the same spirit, stones from Armagh, Iona, and Canterbury will be brought hither and find their place in the new structure, to remind us of our ties with the islands in the West.—(S.M. Herald, May 29, 1937.)

Day of Prayer for Students,

Sunday, June 20, 1937.

THE Australian Student Christian Movement earnestly invites all branches of the Church in Australia to unite with it in the observance of the third Sunday of June (June 20) as a Day of Prayer for Students—a day for special remembrance of the needs and problems of students and of the work of our Universities, Colleges and Schools, and requests ministers of religion to bring the subject before their congregations in the services of that day.

The Movement itself, as a constituent part of the World's Student Christian Federation, observes this day as a Day of Prayer for students throughout the world, and has for a number of years had the co-operation of the Churches in its observance. The day has already been appointed by a number of Church assemblies as their own Students' Day, to be observed as such by the congregations which they represent; and the heads of the main branches of the Church in Australia have given their support in the following terms:—

"We commend to the Christian people of Australia the request of the Australian Student Christian Movement for co-operation in the observance of Sunday, June 20, as a Day of Prayer for Students, and ask that on this day special thought should be given in all our Churches to the needs and problems of students throughout the world, to the Church's responsibility in relation to education, and to the work of the Australian Student Christian Movement and of all its sister Movements in the World's Student Christian Federation."

Prayer for the Australian Student Christian Movement.

Almighty and most loving Father, we humbly beseech Thee for Thy
(Continued on page 7.)

Courageous Lutheran Pastors.

ENTIRE LOYALTY TO JESUS CHRIST.

WE are able to print a translation of the text of the message read in the German Lutheran churches on Easter Day. No German newspaper dared to report it, and reprints were seized by the secret police.

This outspoken and moving message was signed by Dr. Niemoller and other Lutheran leaders.

The Easter message refers to "a world of death. Day by day the vast war preparations, born of fear among all nations," bring close to us this threat of death, and the effort is made to overcome death "by attributing eternal values to that which is transitory and perishable."

But Christ has robbed death of its power. "Jesus of Nazareth, Whom the Jews crucified, has risen and become Lord. This is no Myth, but the reality on which the world rests. This is no Weltanschauung born of man, but the message of God whereby we have our life. Thanks to this message we have peace in God; the lordship of death and of the devil is destroyed for us, and we are released from all fear and servitude."

"First and foremost, the congregations must realise that the victory of the Church is not a matter which stands in doubt. . . . Victory is theirs now, even while they suffer. . . . We remember, therefore, in prayer all our persecuted and imprisoned members, full of thankfulness that God has given us the victory. We commend our brothers and sisters in concentration camps and in prisons to the Lord Who is the victor. We pray to God that in our days He shall make His Name glorious through them. We remember before Him the Pastors and Church members who have been expelled from their parishes, and the congregations where, owing to such expulsions, there is no longer any proper arrangement for preaching the Word of God."

"Just as the world accused Jesus Christ of political intrigue, so even today, with His disciples, men and women, the world finds some accusation to bring against them as Christians. We are not dependent on the judgment of the world. Those who are punished remain our brothers in Christ. We must, however, bear witness to the world that what they do against our brothers and sisters they do against the Lord of Glory. We have to bear heavy anxiety for our brothers and sisters. From the human standpoint, we can do little for them, nor do we know who next day may be called upon to sacrifice his honour, liberty, and earthly existence for the Name of Christ and for His Word. Obedience to God's Word demands us to draw the attention of our congregations to the fact that all who believe in Christ must suffer much from the world. We shall not be able to save them, any more than we can safeguard ourselves. But we freely proclaim that all persecution for Christ's sake is a sign of the victory which He has won. That gives us gladness in the midst of our weakness. In all this we bear no hate to the world. For God has loved the world. He has reconciled the world with Himself, and not imputed to them their sins. We know that the world which persecutes suffers more than Christendom which

is persecuted. Therefore, we take pains to bring them the good news of their own deliverance."

"To God, Who wills the help of all men, we pray as earnestly for the world as we pray for our own salvation from the world. We must not allow ourselves to be driven into the role of fugitives, who, after a lost battle, are glad to have retained their lives. It is not for us to excuse ourselves before the world that we are still Christians. It is for us to bear witness to the world that Jesus Christ is victor. With boldness we must remind the children of the world that they will have to render account why they refused to submit to Christ."

"If we confidently believe the joyful message that Christ is risen and lives for ever, then neither can we allow our business in the Church to be dictated to us by the world. For a long time it has been the enemy's tactics to spring new crises upon the Church, so that all her resources seem to be demanded to meet the situation of the moment, and they are wasted on efforts which help but little; whereas she should cling to the one thing which is really necessary."

An enumeration follows of the many efforts made in the last four years by the Confessional Church; the bringing together of those who seriously sought to be Christians, which resulted in the Confessional communities; pastors' and laymen's retreats, to seek guidance and the arming of the spirit; their own teaching arrangements, because "religious instruction in the schools frequently brings the Gospel into contempt, and breaks down the teaching of the Church." The Confessional Church had had itself to provide for theological training, and institute seminaries and pastors' colleges. In general, fresh life began to flow into the Church. A long exhortation follows against allowing the "Church-Political" affairs of the moment, e.g., the elections, to distract attention from the daily task of preaching and teaching, of full services and public administration of the Sacraments, etc. The best and clearest Church policy cannot avail if these are neglected. The fate of Church and of congregations depends finally on the daily work of the individual congregation, and this task of Christ is laid upon laity and clergy together. All Church members, in their home and in their calling, in private as in public life, must play their part as disciples of Jesus.

"If in this time of stress for the Church, men who are not actual pastors find themselves called upon publicly to preach God's Word, they must have no fear. Persecution may indeed threaten them, such as brought the Chairman of the Glogau Council of Brethren, Herr Bunke, into a concentration camp; for the State cannot concede to the laity to speak in the same way as pastors, on account of their office, may still be allowed to do. There is a common priesthood of all the faithful, which entitles a layman who is forced into such work the assurance of God's help, and in such cases the congregations should support him."

An appeal follows for the full and proper use of the Sacraments and of

Baptism, for a renewed "spiritual discipline." This in itself would be the best safeguard against the abuse of the vote by those who deny God.

"The Church has too long neglected in good time to find its way back to the discipline which is incumbent upon her. In true penitence, therefore, let us no longer hesitate about it."

"Let there be no doubt about it, that we are not united in the same Church with those who place an earthly salvation before an eternal one, and who honour blood and soil, historical events and political philosophy as forces in which salvation can be found! Take care that baptism is not administered in such families who have long broken away from their Christian faith; take care that false brethren do not slip into our Church and enslave it to alien powers."

An exhortation follows to build up the Divine Services anew in face of the destructive forces to which the Church has now for a long time been exposed.

"In opposition to the impious attempts to silence the voice of the congregations in the matter of Church control, the congregations and their office-holders together must devote all possible attention and trouble to the question, conscious that God Himself will bring to light, to whom shall be entrusted the government of the Church."

"From the beginning of its struggle the Confessional Church has been able to rejoice in the brotherly love and intercessions of Christians and Churches among all nations. Their greetings have been an encouragement to us to look to the Word of God alone. They have made us certain that the Lord of Life unites us in the assurance of His glory in which He gives us all to share."

"We greet our brothers in Christ throughout the world:—

"As the unknown and yet known;
As the dying and behold we live;
As the chastised and yet not slain;
As the mourners but for ever glad;
As the poor, but they who make many rich;
As they who possess nothing and yet have all."

"We greet our pastors and congregations in the unity of the Faith. Our Lord Jesus Christ says unto us: 'I live, and ye also shall live.'"—The Church Times."

Day of Prayer for Students.

(Continued from page 6.)

blessing upon the Student Christian Movement in this land. We pray Thee to give faith and wisdom to all who have the guidance of its affairs, that nothing may be undertaken except with firm confidence in Thy help, and with a wholehearted desire for Thy honour and glory. We pray for Thy blessing upon all the activities of the Movement in the Universities and Schools of Australia, and on all who lead and all who speak in its name, that through their ministry students may be brought to a true knowledge of Thee, and be led to give themselves to Thy service. And to all of us grant an unflinching spirit of love and fellowship, that we may kindle in the hearts of others a like desire; that so our lives and theirs may gladly be spent for the advancement of Thy Kingdom in this and every land; for the sake of Jesus Christ our Lord. Amen.



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

On June 1st the competition among architects in the British Empire closed for a design for the remodelling of St. Andrew's Cathedral.

There were 140 applications from all parts of the Empire for copies of the conditions of the competition, which closed simultaneously in Britain and Australia on June 1. The number of completed sketches submitted will not be known until the British plans arrive. All the plans will be given preliminary consideration in Sydney, and will then be submitted to Sir Gilbert Scott in Liverpool. It is probable that later, Sir Gilbert Scott will visit Sydney to advise on the scheme of remodelling St. Andrew's Cathedral. It is not expected that the assessors will be able to announce the winning design until towards the end of this year.

Most of the local plans submitted are for the enlargement of the present Cathedral building, but some of them envisage a new structure, using most of the present fabric. The Cathedral authorities are in favour of lengthening the Cathedral in a westerly direction. The Government has provided the land for this purpose by closing St. Andrew's Place and transferring to the Cathedral authorities the site of the Baptist Church, the "Worker" building, and the former office of the City Council electricity department. It is certainly a magnificent site, right in the heart of the city, adjoining the fine Sydney Town Hall.

The Cathedral authorities are receiving a grant of £100,000 from the Government, in addition to the land, towards the cost of the new building. The Cathedral authorities propose to spend about £500,000 on Cathedral buildings, to include a new deanery and Chapter House.

The Archbishop of Sydney is making an appeal for subscriptions towards the cost of the new Cathedral building, and already the response has been good. Some individual subscriptions of four figures have already been received. Archbishop Mowll has also made a subsidiary appeal for 1,000,000 shillings, half of which is to be devoted to the Cathedral building fund, and half to the training of young men for the ministry in the Sydney Diocese. The object of the shilling fund is to give the rank and file of Anglicans in New South Wales an opportunity to subscribe to the new building.

BUSH CHURCH AID SOCIETY.

St. Alban's, Leura, Women's Auxiliary.

The annual meeting was held in St. Alban's Hall on Thursday, May 6, at 3 p.m. Mrs. Dixon Hudson presided. The report stated that the year just closing had been a very prosperous one. The total amount raised was £42/13/10, and 141 garments had been made and sent in to the B.C.A. office for distribution to the various B.C.A. centres.

Sister Dowling, from Ceduna Hospital, gave a most interesting and inspiring address on her work. The collection for the afternoon amounted to £3/16/6, the sale of home-made jam, £1/5/6; members' subscriptions, £2/18/0; total, £8. This sum will be spent in purchasing materials to be made up.

Mrs. Dixon Hudson has been appointed Box Secretary in place of Mrs. Newmarch,

who has left Leura. The B.C.A. Women's Auxiliary has suffered a great loss in the removal of Mrs. Newmarch, who has done great work for the B.C.A. in Leura.

The sum of £4/12/0 was sent in for the Bishop Kirkby Memorial Hospital from this Auxiliary, also £13 to buy Christmas gifts for the out-back children.

"CHINA AND THE BIBLE."

The Rev. G. W. Sheppard, who has recently returned from China, where he spent 39 years in all as a Methodist missionary and as General Secretary of the China Agency of the Bible Society, will be the speaker at the annual meeting of the New South Wales Auxiliary to-night, Thursday, 10th June, at 8 p.m., in the Pitt Street Congregational Church. The subject will be, "The Liberation of China." His Grace the Archbishop of Sydney will preside.

During his recent years in Shanghai, Mr. Sheppard preached frequently to the inmates of the huge Chinese prison. He felt often that he had no words for condemned men, so fatalistic were they. To one such he gave a New Testament. When he returned he found the man strangely different. What had happened? The Book had changed him. Eagerly he turned to Galatians, Chap. 2, verse 20, and he read, "I am crucified with Christ." "Jesus was crucified with thieves," he said, "and I am to be shot. I am to be crucified with Him, and as he rose so I shall rise with him." "What I could not do," said Mr. Sheppard, "the Book had done."

Friends of the Bible Society are urged to take this final opportunity of hearing about the influence of Christ in China.

TWO BRANCHES OF EDUCATION.

The responsibilities of the Church and the State in relation to education was discussed by the Rev. H. W. Baker, chaplain of The King's School, in an address at St. Thomas' Church, North Sydney. He contended that the friendly alliance of the two in the educational field was invaluable to each other, and indispensable to society as a whole.

Mr. Baker said that there was no such thing as irreligious education. If they needed to look further than the beneficent activities of their own departments, they could find in the current educational literature of the day abundant expressions of an attitude which was entirely Christian. The two could not be separated. Each aimed at developing in the child those tendencies that would later result in a right relation with others and a proper sense of social responsibility. Church and State alike aimed at the Kingdom of God in this world, the one consciously and explicitly, the other, if not consciously, at least implicitly. Church schools found their proper place in the system by making this aim explicit. Between these implicit and explicit wings of Christian expression often arose a healthy tension, which was the basis of general Christian progress, but this tension must never be allowed to degenerate into opposition.

In education, as in so many other activities, the British world relied on a blend of public and private effort. There was the same sort of thing in charitable activities and the maintenance of hospitals. It enabled the field to be covered more effectively. There were about 10,000 Government schools in Australia, many very small, and about 1350 Church schools, containing nearly a fifth of the children. They were a tax

on present resources, but much more ought to be spent on them. Not one of these schools was as good as they wanted it to be. But was the position to be improved by dissipating their resources among an even greater number?

"If Christian progress in our civilisation depends on the tension between implicit and explicit Christianity," the preacher said, "this blend of public and private action seems to be precisely the most favourable practical method of achieving it. The private conscience is prepared to make an additional sacrifice, and pays to support both of these friendly allies in progress. There is no more Christian object than education, and Christian people should have it as a matter of conscience to support and endow both public and private activity to the limit of their resources."

PARRAMATTA RURAL DEANERY

Sunday School Teachers' Association.

"The future of the Church lies with the training of the young, and more support should be given to Sunday Schools," said the Rev. C. W. Clarke, Rector of St. Mark's, Granville, when he extended a very cordial welcome to 144 teachers and officers from 24 schools, and several clergy, who assembled on 10th May for the 99th quarterly conference.

Tea, followed by a service conducted by the Rector, preceded the business of the evening.

As the Rev. C. W. Clarke was unable to be present throughout the conference, the chair was occupied during his absence by the Rev. H. E. Felton. Apologies were received from the President, the Ven. Archdeacon H. S. Begbie, the Rev. A. H. Edwards, and several teachers.

A motion of sympathy was conveyed to the Rev. H. E. Rogers in his recent bereavement through the loss of his father.

In presenting a report on the Quiet Day held at St. John's, Parramatta, on April 24, Mr. S. T. Moxham described very helpfully the address given by the Bishop Coadjutor, the Rt. Rev. C. V. Pilcher, D.D. Conference passed a resolution of thanks to Dr. Pilcher and all who contributed to the day's success.

The Association decided to adopt a Teachers' Quarterly Paper, similar to a parish magazine. A special feature of the Conference was a lantern address by the Rev. Canon J. S. Needham, Chairman of the A.B.M., whose subject dealt with Places, People, and Missionary Work in Palestine. Special slides from the Bishop of Jerusalem were shown, and many interesting facts given concerning the various Christian sects in and around Jerusalem.

It was decided to hold the 100th Conference at St. John's, Parramatta, on August 2nd, at which His Grace the Archbishop, the Venerable Archdeacon S. M. Johnstone, and the Rev. Canon H. W. A. Barker will deliver addresses.

ST. JOHN'S, CAMPSIE.

The Archbishop's Day of Witness in the parish of St. John's, Campsie, was favoured by beautiful weather and the attendances throughout the day totalled 1200. His Grace was assisted at the 10.30 a.m. Communion service by the Rector and Revs. C.

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Kenderdine and S. Marrison. Two hundred and sixty-five communicants participated. The day really began with a dawn service of Holy Communion at 6 a.m. in both St. John's and St. James' (branch church). The Rector and Rev. O. Fleck officiated. The Bishop-Coadjutor held a civic witness, attended by the President of the Chamber of Commerce and other business men, also parishioners. About 160 had a picnic lunch in the church grounds and hall. Fully 200 women met at the women's witness at 2.30, when Miss Norbury was the speaker, and again at 4 o'clock, when a crowded hall of children greeted her. Two hundred choir members and parishioners took part in the evening procession of witness, when the Moore College students led the witness. Ven. Archdeacon Begbie and Principal Hammond conducted the final evening witness, the church being filled to the doors.

The Rector was assisted in the three months' earnest preparation by a band of over 100 members, who visited every church family in the parish. The results of the Day of Witness are already apparent in the following new organisations: (1) Order of the Upper Room (objects, Bible study from Inter-Varsity Series, prayer and Christian fellowship in members' homes twice a month under direction of Rector; head of household to act). (2) Parish mapped out into four districts: (a) Distributing and collecting missionary boxes; (b) distributing Christian literature to combat false sects activity; (c) visit and look out for strangers, also absentee S.S. scholars; (d) visit bed-ridden and sick in hospitals, take flowers and literature. (3) Month of June, S.S. teachers and Fellowship concentrating on Youth Campaign, as it is crowning of three confirmations. (4) Men's Devotional Hour are arranging a regular open-air witness with portable organ and assistance of robed choir once a month.

Diocese of Newcastle.

ST. JOHN'S COLLEGE REUNION.

Speaking at the annual reunion of St. John's College, Morpeth, the Bishop of Goulburn (Dr. Burgmann) said that there was great need today for world citizenship. The cult of nationalism, which had been the religion of Europe for the past few years, and was now rampant throughout the world, was an idolatry which could only bring destruction on the world, unless larger and more generous conceptions of human life and destiny were made to prevail. A nation's greatness was the contribution it could make to the prosperity, culture, and peace of the world. The nation that sought to isolate itself for its own selfish ends would grow mean citizens and be a danger to all. A child with a razor would disturb us terribly. The world was full of children with things in their hands far more deadly than razors. Education for world citizenship was the primary need of the world to-day. To serve a lesser loyalty was to fail God and man.

Diocese of Bathurst.

ALL SAINTS' COLLEGE.

Old Boys' Jubilee Gift.

A library, prefects' room, and a tuckshop will be given to their old school this year by the old boys of All Saints' College, Bathurst, according to an announcement at the annual reunion of Old Bathurstians at the Schools' Club recently. The gift will be made at the celebration of the diamond jubilee of the school at Bathurst in October. The funds have been added to by the school trustees and from the school revenue. The new building will be connected with the west wing by an archway, and will look out on the war memorial oval, also recently given by the old boys. A further generous gift by an old boy was mentioned by the headmaster (the Rev. L. G. H. Watson), who also said that the school had nearly doubled its numbers since the depression years.

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Among those present last night were Mr. Walter Geikie (president of the Old Boys' Union), Bishop Wilton, Colonel R. A. Rabbett, Drs. A. A. Palmer and C. E. W. Bean, Messrs. C. C. F. McLeod, W. J. Kell, J. Edgley, W. J. Holmes and D. L. Harris. Mr. Geikie was re-elected president of the union, and Mr. A. J. Tyers Wood and R. Booker honorary secretaries.

QUEENSLAND.

Diocese of Brisbane.

TEMPERANCE CONVENTION.

Although registration forms have not yet been sent out, and it is a clear three months before the commencement of the All-Australia Temperance Convention in Brisbane from September 4th to 13th, there is a steadily growing volume of registrations from prominent personalities in every State of the Commonwealth.

A comprehensive programme has been drawn up, covering every phase of temperance work, which will be dealt with by speakers from overseas and interstate visitors. Outstanding among those who hope to attend is Dr. A. O'Brien, of New Zealand, specialist in educational activity, scientific and medical aspects of the use of alcohol.

Some of the prominent figures certain to make the trip from other States include the following:—

New South Wales: Rev. Canon R. B. S. Hammond, O.B.E., President, Australian Temperance Council; Mr. O. A. Piggott, General Secretary, N.S.W. Alliance; Mr. V. E. Stanton, Director of N.S.W. Youth Work, and Councillor W. J. Green, Deputy International Chief Templar of Good Templars. Victoria: Hon. W. F. Finlayson, secretary, Australian Temperance Council; Rev. J. Robertson McCue, President, and Rev. R. Ambrose Roberts, Director, Victorian Local Option Alliance. South Australia: Mr. R. W. Bovey, secretary, South Australian Alliance; Miss L. McCorkindale, National Director of Education, W.C.T.U.; Miss Ada Bromham, Campaign Director; and Mrs. G. Waldeck, Scientific Lecturer, W.C.T.U.; and Mr. F. Dawes, G.C.T., of I.O.G.T. West Australia: Mr. W. H. Rose, Director, Temperance League; Mrs. M. A. Driver, Corresponding Secretary, and Mrs. A. Kelly, Vice-President, W.C.T.U.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop of Melbourne writes to his diocese re Coronation Day Services:—

It is a matter of regret that no special services were held at St. Patrick's Cathedral or at any of the Roman Catholic Churches in Melbourne. As Christian subjects of our King we missed the prayers of these fellow Christians of that Church on that particular day. When the Roman Catholic Prime Minister of Australia was proclaiming the loyalty of his country to the King it was a pity that he should be publicly supported in Victoria on Coronation Day by all the worshippers except those of his own Church.

On 5th and 6th May the Mothers' Union held their Provincial Conference in Melbourne and welcomed Mrs. Ponder, from the headquarters of the Union in London. This great organisation is doing a wonderful spiritual work in the homes of our people, and we thank God for the fresh inspiration for their work which its members received at this Conference.

On 6th May I commissioned over fifty older boys and young men for their work as leaders in the Church of England Boys' Society at the Cathedral. This Society is playing a very important part in training the

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future men of our Church, and we need to pray that the example of these leaders will be followed by many others among our young men.

I am writing from Sydney, where I am staying with the Archbishop until 19th May for the celebration of the centenary of the laying of the foundation stone of the Cathedral, which has had a long career of usefulness since the present building was consecrated in 1866. The Archbishop and his Council are hoping to extend it in the near future, and we shall watch their efforts with earnest sympathy.

HOLY TRINITY, THORNBURY.

At Holy Trinity Church, Thornbury, the golden jubilee celebrations were celebrated on Sunday, May 23. The church began in St. David Street as a mission church from All Saints', Northcote, in 1877. At all the services there were large congregations, and there was enthusiastic support of a request by the Vicar, Rev. W. H. Chamberlain, that all those people who were baptised, confirmed or married at Holy Trinity, Thornbury, during the last 50 years, should contribute a birthday thanksoffering of 1/- towards the reduction of the parish debt of £500. The church itself is free of debt. The preacher at the morning service was Archdeacon Herring, of St. Columba's Church, Hawthorn. At night Rev. C. W. Wood, who was the second Vicar of the parish, was the preacher.

BISHOP CHAMBERS' VISIT.

Bishop Chambers, of Central Tanganyika, who is touring the Province of Victoria, made an eloquent appeal for assistance to carry on missionary work in his diocese during a sermon in St. Alban's, Armadale, on Sunday, May 23. The Diocese of Tanganyika is maintained by the Anglican Church of Australia, and recently Bishop Chambers informed the authorities that he was "crippled and bound" for lack of funds to carry on the work among the natives.

Bishop Chambers said 94 per cent. of the 6,000,000 people of Tanganyika were non-Christian. Mentally they were a backward race and lived in insanitary conditions. An English visitor had asked him why he did not build the natives better houses. His reply was that the missionaries were teaching the natives the Gospel, and the time would come when they, themselves, because of their knowledge, would erect better houses for themselves. On his return to Tanganyika he hoped to make a commencement in that direction by erecting twenty homes at Dodoma (the cathedral village) at a total cost of £1000. The whole of the work of the diocese was hampered by lack of money. He hoped during the coming year to provide not only sufficient medicine, but also 100 beds for hospital patients.

In addressing the members and friends of St. John's, Toorak, Women's Sewing Guild, the Bishop said that "the Tanganyika Mission gives Australia an outlet for unselfish service." I undertake the sole support of the Rev. Lionel Bakewell and his wife, who are doing splendid work among natives and whites in their lonely district.

The Bishop explained that the mission tried to embody all kinds of religious devotion for the needs of the scattered white population as well as for the natives and nine churches and a small cathedral had been built in different parts of the country. The Government had built a school at a cost of £10,000 and had provided teachers when the mission undertook its supervision. Great attention had been given the food problems of the natives, and missionaries had to have some knowledge of medicine and nursing because severe diseases were rife among children and adults. Infantile mortality was from 60 to 80 per cent., compared with 3 or 4 per cent. in Australia. Mothers knew nothing of child welfare, and wrong feeding of young infants caused untold disease and distress.

Mrs. Chambers made housewives envious when she said that nine chickens, each large enough to feed four persons, cost 2/- at the door, and 100 eggs could be bought for 1/- at her home in Tanganyika. "We have few domestic troubles and little work to do in our houses," she said, "but we have to keep strict supervision over the houseboys. They are likely to soak the beef in methyated spirit instead of vinegar to make it tender! In hospitals white nurses are training African girls to become most efficient."

Diocese of Ballarat.

THE BISHOP'S BROADCASTS.

Each Tuesday evening the Bishop of Ballarat broadcasts from the Ballarat network. It is apparent, to judge from the many appreciative letters which the Bishop receives, that these broadcast messages are bringing him into constant and personal contact with his people, and are greatly valued by his hearers.

Many a remote household, which would have few opportunities of hearing his helpful and inspiring addresses apart from this wonderful modern means of communication, is now able week by week to "listen in," and to come into real personal contact with their Father-in-God. How great the value of this it is hard to estimate, but as time goes on, and these broadcast addresses become more widely known throughout the Diocese, their value will be recognised not only by churchpeople in general, but by many who may not be in personal touch with any form of organised religion, and yet looking for something which may give them vision and encouragement amid all the changes and chances, all the uncertainties of everyday life.

In order to make a start in this activity of the Bishop possible, a few friends of the Diocese have subscribed sufficient funds to carry on the work for about six months, but if it is to continue it will be necessary to provide the funds required in the future by general subscriptions. About £75 a year is needed for the purpose; not a large sum considering the value of the work. We appeal, therefore, to all who recognise the value of these broadcast addresses of the Bishop, and all who "listen in," to contribute toward the expenses, and in this way to show their appreciation of the Bishop's words.

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THE BISHOP'S JOURNEYS.

Writing to his diocese the Bishop states: Since Synod I have been, like St. Paul, "in journeyings often." As churchpeople tell me that they like to read in "The Chronicle" some accounts of my experiences in the parishes, I will endeavour to give you a short record of my doings.

Birregurra.

Immediately Synod ended I set out to visit certain parishes in the southern portion of the Diocese. At Birregurra we had a service with something distinctive about it. In the first place the parish was keeping the Sunday as its Harvest Festival, and I was very glad to find that quantities of fruit and vegetables which had been brought to the House of God as a thank-offering were to be sent next day to the Church of England Children's Homes connected with the Mission of St. James and St. John. But the real reason for my visit to Birregurra was to dedicate a very handsome gate and fence which have been erected around the church grounds. The pillars of the gate are massive blocks of cut granite, and altogether the additions make a wonderful improvement to an already beautiful church property. The Sunday of my visit happened also to be the last Sunday which Major Lewis, a distinguished and faithful churchman, was to spend in the parish. Major Lewis has served the Church most faithfully in Birregurra, where he has been Headmaster of the School since his return from the War. He has now retired, and the prayers and good wishes of all will be with him that he may be spared for many years to render service to the parish of Gardenvale, where his new home will be.

I motored 190 miles on my return journey to Ballarat, and was there in time to give my broadcast from 3BA. Next evening came my Lantern Lecture in the Stuart-Murray Hall, the proceeds of which will go towards the fund which pays for these broadcasts. I was very gratified indeed to see a very large audience present at the lecture, and by request I will give in the near future another Lantern Lecture, the subject of which will be "Famous Cathedrals and Churches in England."

Readers will, I think, realise what pleasure it must have given me to receive a letter a day or two ago from a churchman and his wife in the Stawell Rural Deanery, stating that they had bought a new motor car, and they told him that they would be happy about it if they gave a sum of money which was one-tenth of the amount which the car cost, to the work of God.

Diocese of Bendigo.

C.M.S. WINTER SCHOOL.

The last two or three years, the friends of the C.M.S. have organised a Winter School in Bendigo, similar to the well-known Summer Schools held each year. Ours, of course, has been smaller and shorter. At the same time, they have been very successful. So far, the school has been mainly a residential one. During the holidays our C.E.C.G.S., "Girton," has been kindly placed at our disposal, and our visitors and most members have lived there. This year, however, unfortunately the school holidays fall at an inconvenient time and coincide with our Retreat. So we are making a variation. The Winter School will not be a residential one. It will take place in one of our church buildings, and will be held during the afternoon of Tuesday, Wednesday, and Thursday, June 8 to 10 inclusive.

For at least part of the time we will have Bishop Chambers, of Tanganyika, with us.

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A programme is being arranged as we go to press, and further details will be included in that. Meanwhile, we would ask all our friends, in the first place, to pray for the Winter School. In the second place, to interest others in the Winter School.

JERUSALEM AND BENDIGO.

The ancient and sacred city of Jerusalem seems a long way away from our new land here beneath the Southern Cross, and yet we are thankful to know there are links which bind us together. As the Mother Church of Christendom, Jerusalem prays for the whole world, and in our own Church there a regular system is followed, bringing all the dioceses of our Communion in due sequence before the Throne of Grace. In accordance with this plan our Bishop and our work here in Bendigo were thus remembered lately, as the following transcript from a card received shows: "Here in the Collegiate Church of St. George—the Martyr, Jerusalem, the seat of the Anglican Bishop in Jerusalem, prayer was offered to-day at the Celebration of the Divine Liturgy for you and your Diocese, with thanksgiving for our fellowship in the Gospel. For my brethren and companions sakes I will wish thee prosperity. Yea because of the House of the Lord our God, I will seek to do thee good. 7/3/37."

NEW ZEALAND.

Diocese of Wellington.

OFFICE OF CHURCHWARDEN.

The Bishop writes:—

A new experiment in diocesan life is being tried this year. The churchwardens in the three Archdeaconries of Wairarapa, Waitotara and Rangitikei are being summoned by their Archdeacons to a special service in which they will be solemnly admitted to their office for the ensuing year. This step is being taken for several reasons. The office of churchwarden is one to which great honour and dignity have always been accorded in the history of the Church of England. It represents the priesthood of the laity in a very vivid way. It brings with it a great responsibility for the well-being of the Church in the parish. By old tradition the Churchwardens are directly related to the Bishop as his officers in the parish. It seems, then, only fitting and natural that the entrance on that office should be marked by a ceremony which will remind its holders both of the dignity and responsibility attaching to it and also of the source of that grace which alone will help them to fulfil it worthily. And then, secondly, there is at present no adequate means of reminding the churchwardens of the actual duties that are expected of them. The Service of Admission gives the Archdeacon the chance of suggesting in his "Charge" the many ways and means by which the Wardens are expected to forward the work of the Church and build up the Kingdom of God in their parishes. Further, if the Church in the Diocese is to be a family with a common aim and objective in its common life, it is essential that the official representatives of the parishes should be given the opportunity of hearing from their Archdeacons something of the plans which year by year are being brought out for the whole Diocese. And then, thirdly, in a scattered Diocese like ours there is little opportunity of experiencing the inspiration of comradeship in the Great Adventure. The clergy have too little of it, and the churchwardens still less. These annual gatherings of clergy and churchwardens, with the chances they afford for discussion and social fellowship, should do much to encourage and strengthen that splendid band of laymen who, often in discouraging and lonely circumstances, accept the call to leadership in the Church of God within their parish.

Melbourne Jottings.

(Continued from page 3.)

In his diocese, Dr. W. Langley Carrington, a son of the Rev. John Carrington, and a grandson of Bishop H. A. Langley, made a heart-searching appeal in the Chapter House. Dr. Carrington is a leader in the Oxford Group Movement in Victoria. The result of his appeal was that a large body of men, led by Bishop Johnston, went into the Cathedral and re-dedicated their lives to God's service.

There are three important parishes vacant in the Melbourne Diocese just now, viz., St. Columba's, Hawthorn, St. Matthew's, Cheltenham, and St. John's, Diamond Creek. May our Heavenly Father guide the minds of those entrusted with the solemn duty of appointing Vicars to the vacancies.



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The Constitution for the Australian Church.

By the Bishop of Newcastle.

IN his charge to the second session of the 25th Synod of the Diocese of Newcastle, the Right Rev. F. de Witt Batty, Bishop of Newcastle, said:—

You will be asked to consider certain amendments to the Draft Constitution for the Church of England in Australia which have been drafted by the Continuation Committee for the consideration of the dioceses. It will be remembered that in 1933 this Synod gave its unconditional assent to the Constitution which had been agreed upon in the Convention held in the previous year. We made certain suggestions for what we believed would be its improvement, and it is gratifying to note that one of these suggestions is embodied in the amendments now before us. But we definitely did not make our acceptance of the Constitution conditional upon the acceptance of these recommendations. It will further be remembered that the Constitution of 1932 required the assent of eighteen dioceses, including at least two of the metropolitan dioceses, before the Parliaments of the various States could be asked to give it legal sanction. But the number of assenting dioceses fell short of the number required by four or five, though the assenting dioceses included the metropolitan dioceses of Sydney, Melbourne, and Perth. The Continuation Committee was thus faced with two alternatives, either to report that the attempt had failed, and that another Convention must be held; or else to seek to amend the Draft Constitution in accordance with suggestions made by individual dioceses, and to submit the draft as thus amended to the dioceses for acceptance or rejection. It chose the latter course, and I am personally convinced that it chose rightly.

The document before you may seem to be a somewhat complicated one, but you will find that the complications are more apparent than real. Actually the changes which are made in the original draft are capable of being stated with reasonable simplicity. Those which raise any question of principle concern only three points.

Three Important Points.

The first is that in the opinion of a good many dioceses the Constitution was unduly rigid, since no alteration could be made in it without the consent of all the dioceses of Australia. It was felt that an intolerable position would be created if one small diocese were thus able to block a reform which was desired by all the rest of the Australian Church. To meet this difficulty, an amendment to clause 70 provides that the sections of the Constitution to which a special importance is considered to attach itself can be altered if three-fourths of the dioceses assent to the proposal for alteration. It must be pointed out that this proportion of three-fourths must include all the Metropolitan Sees, so that the possibility of one diocese frustrating the desire of the rest of the Church will still exist. But it is certainly an improvement that one of the larger dioceses would have it in its power to do this, and, as the Bishop of Warrarunga says in the document which is in your hands: "However improper, it has become clear that we can make no advance without the consent of Melbourne and Sydney. The amendment puts the unavoidable fact in the best light possible, by making the assent of all the Metropolitan Sees necessary." Moreover, I would point out a fact which seems sometimes to have escaped attention. The rigidity complained of concerns only the alteration of the Constitution itself, and does not affect any legislation which can be undertaken under its provisions. The conditions under which a revision of the Church's standards, including the Prayer Book, can be made effectual, are laid down in Chapter 9 of the Constitution, and we have already assented to them. They are not modified in any way by the proposed amendment to Clause 70, which only provides that they cannot be altered except by the method I have described.

The second matter concerns the Provinces. The Archbishop of Brisbane, whose authority to speak on such questions is very great, called the attention of the Continuation Committee to the fact that by providing only for an appeal from the judgment of a Diocesan Tribunal to an appellate tribunal representative of the whole Church, the Constitution ignored the Canonical right of any priest to appeal to the Bishops of his Province, or, in accordance with later usage, to the Archbishop of the Province. The amend-

ments to sections 53-56 seek to remedy this omission, and they further provide that, if a diocese so desire, a charge may be heard in the first instance by a Provincial Tribunal instead of by the Diocesan Tribunal. This part of the amendment is intended to meet the needs of the smaller dioceses in which it might be difficult to secure a tribunal competent to give judgment in matters involving expert liturgical and theological knowledge.

Appellate Tribunal.

The third matter, which is probably the most important, concerns the Appellate Tribunal. One amendment is based upon a recommendation which was made to the Continuation Committee by this Synod, and also by the Synod of the Diocese of Adelaide. It was noticed during our discussions of the 1932 Draft that if the Appellate Tribunal were unable to determine an appeal from the decision of a diocesan court, the decision of such diocesan court would stand; and that an injustice might thus be done to the person under charge. The amendment to section 57 (2) provides that in such a case the Bishop of the Diocese from whose tribunal the appeal was made, shall confer with the Appellate Tribunal, and in the light of such conference shall review the sentence, and decide whether it is to be confirmed, annulled, or mitigated.

The other amendments to this section of the Constitution concern the position of the House of Bishops in relationship to the Appellate Tribunal when matters of the Church's doctrine are at stake. The Draft Constitution of 1932 provided that in any matter involving doctrine the Tribunal must consult the House of Bishops. But it made no provision for deciding whether or not any particular matter involved doctrine, and it specifically did not require the Tribunal to accept the Bishops' statements of the doctrine concerned as finally authoritative. The first point obviously calls for an amendment, and the amendment suggested provides that if any two members of the Appellate Tribunal are of opinion that doctrine is involved, reference shall be made to the House of Bishops.

The second point is a more contentious one, and it is one on which I must confess that my own views have changed. In the Convention of 1932, and in our own Synod of the following year, I defended the provisions of the Draft in this matter by arguing that the Tribunal had full authority from the Bishops to give judgment on their behalf, that just as an individual Bishop can delegate his judicial powers to his Chancellor, so the Bishops as a whole can delegate their judicial authority to a Tribunal, the composition of which they have formally approved by voting for it in General Synod. The argument was, if I may say so in all humility, an ingenious one. But I have come to see that it was more ingenious than sound. The possibility which undoubtedly exists under the terms of the 1932 Constitution—of a doctrinal statement formally made by the House of Bishops being over-ridden by the decision of the Appellate Tribunal—is definitely inconsistent with Church order. The Catholic Church has always committed the guardianship of the Faith, and the right to make formal doctrinal pronouncements on its behalf, to the Bishops, and any local Church which departed from that principle would to that extent cease to be episcopal, except in name. For the right to define the Faith is inherent in the episcopal office, as is the right to confirm and ordain. It is implied in the promise required from a Bishop at his consecration that he will "banish and drive away all erroneous and strange doctrine" because he cannot do that unless he is in a position to state authoritatively what doctrines are erroneous and strange. And it was definitely asserted by the Bishops assembled at Lambeth in 1930 when, in answer to an enquiry from the representative of the Eastern Church, with whom they were discussing possible terms of reunion, they stated that "the authentic decision in matters of faith would be given by the whole body of Bishops, without, however, excluding the co-operation and consultation of clergy and laity during the discussions." I would call special attention to those last words.

A Compromise.

As against this view it has been argued that whilst considerable deference is due to the Bishops because of their position, and their presumed qualifications to hold it, the Appellate Tribunal must be free to make its own decisions, and to disagree with the Bishops' statement of doctrine if it sees fit.

It might seem at first sight as though no compromise was possible between these two views. But a compromise was actually arrived at in the Continuation Committee, and is now before you. That it was a real compromise is suggested by the fact that it was



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proposed by a leading representative of the second view, and seconded by a leading representative of the first. The proposal is that in the event of a disagreement between the Tribunal and the House of Bishops on a point of doctrine, the Tribunal should declare itself unable to determine the appeal. This does not secure all that the advocates of the first view would desire, but it quite certainly avoids the possibility, of which they so strongly disapprove, that the Tribunal should over-ride the Bishops in a matter concerning the Church's faith. You will be asked to allow the amendments to come up for discussion to-morrow at noon. And I am more than glad to tell you that we shall then have with us not only the Chancellor—Sir John Peden—but also the Bishop of Warrarunga, who is coming to us for another purpose, but who, I am sure, you will most gladly allow to take part in our discussions.

The motion standing in Sir John Peden's name upon the Business Paper is one asking the Synod to assent to the amendments. But I think it probable that the Chancellor will ask the leave of Synod to substitute for that motion another motion referring the consideration of the Draft to the Bishop-in-Council, and giving full authority to the Bishop-in-Council to accept or reject it on behalf of Synod. I think you would probably feel that this is the better course to adopt in a matter requiring careful and detailed examination. Meanwhile, I would ask you to read carefully the document which has been placed in your hands, and especially the commentary by the Bishop of Warrarunga, which begins on page 10. You might also find it useful to read over what I have now said to you in the printed copies of my address, which will be available at the conclusion of this morning's session.

There are two temptations which I would beg you to resist. First, the obvious temptation to weariness of the whole subject. For the last twenty years or more the matter of the Constitution has been brought before you at intervals, and twice you have been led to hope that finality had been reached. In each case this hope has been disappointed, and the temptation to abandon in despair the efforts to find a reconciliation of our disagreements is sometimes very pressing. But we must not yield to it. If we believe, as I most firmly believe, that it is in accordance with God's will that we should find a way of organising ourselves as a Church for the better fulfilment of our mission and witness, then no discouragements or setbacks must be allowed to deter us from continuing our endeavours.

The other temptation is to think the whole subject academic and unimportant. It is certainly not that. I would commend to your close attention the very solemn words in the two paragraphs with which the Bishop of Warrarunga concludes his commentary in the pamphlet which you have in your hands. "The crisis to which we are moving," he says, "may be something far more serious than any doctrinal shibboleth or party question. Religion itself may have to fight for its existence. . . . Our Church may need a strong, united, mutually supporting organisation, and that before long."

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Editorial

What God Has Wrought.

WE have just had the privilege of perusing the report of the great Church Missionary Society annual gathering in London. It must have been a thrilling time to the hearers present, as tried veterans of the overseas fields of Japan and Sierra Leone told of the triumphs and focussed the challenges of their respective fields. The review of the year's work was in the hands of the audience, a perusal of which simply spelt, "What has God wrought?" The triumphs of the Gospel are on every page of the Church Missionary Society's work, not only in the multitudes gathered unto Jesus, but also in the quiet plodding lives of His and our fellow-workers in the forefront of the field, and the splendid clearness of their proclamation of Jesus and His Cross to save from sin and slavery—that same Saviour and that same Cross which are the basis and energy of evangelistic labours the world over. We read of whole congregations in Africa, India and the Far East rallying forth with the witness of Christian lives, Bible in hand and song in the heart, making people take notice of them that they have been with Jesus, that their lives have been changed, their outlook and way in life altogether transfigured; not only groups and congregations rallying forth, but individuals, single God-led men and women stirring up revivals, witnessing and teaching, to the joy of countless souls. It is a wonderful

record of service and triumph. The story is that of the Acts of the Apostles over again. Would it not be possible for C.M.S. to get a large supply of the Review and broadcast them, so that inspiration of the parent C.M.S., under God, may quicken and inspire us here in Australia in our endeavours on behalf of world evangelisation. It will be a mark of true leadership if some of the glow of Salisbury Square can warm our hearts in this southern land.

Missionaries Banned.

WE are not at all surprised that Italy has banned all foreign missionaries from Abyssinia. It was fully expected. The policy and methods of the great European Powers have been so weak and temporising during the last couple of years, that Italy has got the whip hand. Not only is this exclusion of missionaries in keeping with Mussolini's policy of ruthlessness and servitude, but the Church of Rome, which acclaimed Italy's enormities and sanguinary conquest of that hapless country, wants the whole field to herself. She has never abided the Abyssinian form of Christianity, nor does she wish that country to be an open field for New Testament Christianity. She is determined to have the only say. The poor tribesmen of Abyssinia will be either browbeaten or cajoled into submission to Rome, aided and abetted by the iron policy of Mussolini's lieutenants. Already scores of Roman Catholic emissaries are pouring into the country, and the fairway is open to complete Romanising. The world has not heard the last of this Caesarism in this section of the Red Sea littoral—for Fascist Italy and the Church of Rome are of a piece in their totalitarianism, and are out for conquest by any means. The whirligig of time brings strange situations. It only seems like the other day that Great Britain, with her love of freedom, did such great things to aid Mazzini and Garibaldi in their successful endeavours on behalf of the Italian people. But ambitious peoples soon forget, and besides, hidden forces are at work ready to undo all that makes for truth and spiritual freedom. Rome never sleeps. Losing ground in restless, jealous Europe, she seeks to make good elsewhere. Her policy in Australia bodes no good for this fair land—as elsewhere—and that in spite of fair words and great institutions. In a word, deep vital philosophies are at war in this modern world. Rome, with her cast-iron rule and authority, Protestantism, with its freedom and its true democracy. However, freedom will ultimately win.

Cause for Disquiet.

THE recent revelations of the extent to which borrowing from money-lenders is prevalent among public servants indicates a somewhat unhappy state of things! Indeed, in the Federal Public Service, borrowing has become so prevalent in recent years that last year the Commonwealth Public Service Board referred in its annual report to the "disquieting" situation created by the large and increasing number of attachments for debt of Federal Public servants' salaries. Facilitation of the collection of debts had been taken advantage of to such an extent that in one year alone approximately 1800 orders were issued against the salaries of officers of the Postmaster-General's Department, 75 per cent. of which were in favour of money-lenders. The cost of debt collection borne by the Government had grown so heavy that the Board suggested that the Government should make a charge for such collections. Following upon this, the County Council in Sydney has been compelled to take steps to curb the money-lending evil among its employees. According to the general manager (Mr. Forbes Mackay), there has been a rapid growth of the practice of members of his staff assigning portion, or in some cases even the whole, of their wages or salary to illegitimate creditors. It appears that money-lenders have made a habit of sending circulars around amongst the employees, whilst it is claimed that there are regular canvassers for starting-price bettors in the service, a large part of the collections from the pay envelopes of the employees going to starting-price bookmakers. The borrowing evil has become so rampant that members of the County Council staff have been forced into early retirements in order to settle their accumulated debts. The amount of money-lending has laid upon the council an extra burden of debt collection, and additional officers have had to be appointed in order to deal with the assignment of salaries. As pointed out by one councillor on Tuesday, an employee might be left £2 a week of salary or wages in the case of garnishee orders, but the assignments to the money-lenders sometimes took the whole remuneration of the employee. The evil of borrowing in the Public Services is an old problem. Doubtless with some, "the slings and arrows of outrageous fortune" are to blame; nevertheless, it is widely felt that most borrowing from money-lenders is the result of carelessness or extravagance on the part of the borrowers, whilst sometimes perhaps a thriftless or extravagant wife may be the hidden