

The Constitution.

Before Queensland Provincial Synod.

THE Archbishop of Brisbane, the Most Rev. Dr. Wand, as Metropolitan, presided at the Queensland Provincial Synod last week. In his inaugural address he said: "The most important matter that will be brought forward for your consideration is the proposed Constitution for the Church in Australia. The Province, as such, will not be asked either to accept or reject the present proposals; but there can be no doubt that our discussion of the matter will have a profound effect upon the attitude of the component dioceses. Further, the Constitution, as at present drafted, makes little provision for Provincial organisation, and as is foreshadowed in some of the motions on the agenda paper, it may be necessary to make some adaptations so that our provincial organisation may fit conveniently into the proposed Constitution."

With regard to the proposals as they stand, it is important that we should be quite clear as to the present situation.

The draft constitution of 1932 has been sent to the dioceses for their consideration. The Continuation Committee was empowered to receive the replies of the dioceses, to consider any amendments that might be proposed, and to take such action as seemed most appropriate when the views of the respective dioceses had been considered. The replies of the dioceses have now been received and collated. The result has been that there has been a fairly wide acceptance of the draft, and the Continuation Committee has been able for itself to arrive at an agreement on the amendments proposed. These amendments are now being cast into legal phraseology and the draft, as thus amended, will be forwarded to the dioceses. The dioceses will be invited to abstain from proposing further amendments, and simply to signify their acceptance or rejection. Consequently, any discussion upon which we ourselves engage will be best regarded as preliminary to the consideration that must be given to the subject by our respective dioceses.

For myself, I believe that the amendments agreed upon by the Continuation Committee have succeeded in moulding the Constitution into such a form as should meet with universal acceptance. I shall not go into details now, except in respect of the one amendment which seemed to me to be fundamental. I refer, of course, to the powers of the Appellate Tribunal. In the amended form the Appellate Tribunal will be required not merely to seek the advice of the bench of bishops on any doctrinal matter that comes before it, but also to accept that advice when it is received. That seems to me to safeguard adequately the age-long right of the bishops in respect of the definition of doctrine.

Questions of Ceremonial.

Since the meeting of the Continuation Committee at which this conclusion was reached, there has been considerable discussion in the press and elsewhere whether questions of ceremonial are necessarily to be regarded as questions of doctrine.

For myself, I should be content to leave the solution of this problem to the Appellate Tribunal. If any question of ceremonial came before it, it would have to decide whether a doctrinal issue was implied, and if it were

satisfied that this was so, it would have no alternative but to submit the matter of the doctrinal implication to the bench of bishops. I am aware that to many this seems to allow to the Tribunal too great a responsibility in deciding what is doctrine and what is not. I do not think it is possible to escape that difficulty, but it seems to me reasonable to leave it in the hands of a Tribunal which is representative of both the ecclesiastical and the legal mind.

Acceptance by Dioceses.

I am myself full of hope that the dioceses will agree to accept the Constitution as now amended. I think we must recognise quite clearly that it does represent the maximum agreement that can at present be reached by the various branches of the Church in this country. Before rejecting it any diocese would have to consider very carefully what is the alternative. That alternative has been presented to me quite clearly by Dioceses of widely different theological prepossessions. It would be nothing less than the complete abandonment of the hope of a Constitution for the Church in Australia for at least a generation, and a consequent decision to allow the Church in this country to develop along the lines of a merely Provincial organisation. I am myself, as is well-known, very anxious for fuller Provincial development; but I feel it would be a disastrous mistake to abandon the present hope of a united Constitution for the whole Church in Australia. In view of the tremendous opportunities that are opening out before us, and in view also of the development of the political organisation of the Commonwealth, it would be a great pity for the Anglican Communion to fall back upon a more or less sectional organisation. We must do all in our power to cement our own unity. It may be that if we do so, we shall be allowed in the providence of God to help forward the unification of the Commonwealth as a whole. If this does happen, the Church in this country would simply be repeating the well-known history of the Mother Church in England.

Bishops of Small Dioceses.

Before I leave this question there is one point to which I think it will be proper for me to refer. During the recent discussions in connection with the Constitution, there has been voiced a complaint that in our present organisation equal power is given to the bishops of small dioceses with the bishops of immense and populous sees. It is suggested that some provision should be made for allowing bishops to have only such influence as is proportionate to the number of clergy or communicants that they represent. This, however, would appear to me to introduce a new and strange principle, and as far as I am aware, one that is recognised nowhere else in the whole Anglican Communion. For good or evil, it has been our custom to allow to dioceses an identical voice in the decision of all questions that come before the House of Bishops.

It must be remembered that a Diocese is not merely the representative either of his clergy or of his own laity. According to the well-known principle of St. Cyprian, diocesan bishops share alike in the complete powers of the whole episcopate within the area of their own jurisdiction. As in the days of the later Roman Empire, each of the two Augusti exercised the full imperial power in his own half of the Empire, or as, to use a modern illus-

tration, a husband and wife may each exercise a complete control over their common account at the bank, so the full episcopal powers are at the command of each bishop within his own diocese. That is the foundation of all our episcopal organisation. In such circumstances it would seem to me quite impossible to distinguish between the status of one diocesan and another. I feel sure that when this is once recognised we shall hear no more of the proposal to apportion the rights of a diocesan according to the size of his diocese.

Italy and Abyssinia.

Episcopal Views.

ACCORDING to overseas cables, in the daily press, several of the Bishops in England have been outspoken with regard to certain action should Italy, a member of the League of Nations, declare war on another member of the League.

The Bishop of Liverpool, Dr. David, recalls that Abyssinia became a member of the League largely at Italy's desire, and adds: "When the issue is transferred to Geneva a new temper may appear, almost certainly entailing delay."

The Bishop of Ripon, the Rt. Rev. G. C. L. Lunt, emphasised that the present situation violently challenged the League and threatened civilisation.

The Bishop of Southwell, Dr. Mosley, appealed to the public to support Britain's declaration of her readiness fully to share collective responsibility.

The Bishop of Gloucester, Dr. Headlam, expressed the opinion that if the Suez Canal was closed against the Italians, it would mean either immediate war, in which the Italians might find allies as yet undisclosed, or entail bitter resentment, eventually producing war.

Archbishop of York Justifies Force.

The Archbishop of York (Dr. William Temple), in a broadcast address on 1st inst., declared: "If the effectiveness of the League Covenant demands the employment of armed forces, we should be prepared to use them."

"There is nothing unchristian in that," he said. "It is the only way of carrying out the Christian duty of using the law within its sanctions in order to secure justice. The League's employment of force against an aggressive member is no more war than a baton charge by police against a destructive mob is a police riot. There must be no doubt about our purpose to operate the League machinery, if our neighbours will join us. We have pledged our word, and we must not break it."

"It is important, if the forcible maintenance of law becomes necessary, that there should be enough force available, because to use force and then be worsted would fatally wound the cause of justice. If our neighbours are unwilling to participate in effective action, Britain must recognise that she is not bound to act alone. It would be intolerably arrogant for her to assume the role of universal judge and policeman. It is not our primary concern whether European civilisation can be saved. It will be saved if it is worth saving; if not, it will perish."

Conduct is the great profession of faith. What a man does tells us what he believes.

A Paper for Church of England People

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Business Communications to be addressed: Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance Brookville Road, Toorak.

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Editorial

Italy a By-Word and Outcast.

ETHIOPIA is in agony! It is no wonder, therefore, that there is world resentment against Italy for her unmitigated cruelty against the population of Abyssinia during this last week. It is revolting and sickening to think of Abyssinians being blown to pieces and mown down by a great, carefully-prepared machine of slaughter. The horror of the whole business is heightened by the appalling thought that the Abyssinians are ill-equipped, and are without hospitals and medical services. We hope that civilised opinion will rise still further to execrate such savagery as Mussolini and the Italian Army have wrought on this people by their bombing raids, day and night. We shall not be surprised if thinking people the world over state that this action of Italy is an awful commentary on the influence of the Roman Catholic religion. The Pope and his cardinals (with a few exceptions) are Italians. Is there no word of sorrow or rebuke from them? Is this indiscriminate Italian savagery in Abyssinia one of the fruits of more than a thousand years of Roman Catholicism? If so, the sooner such a religion passes into the limbo of things dead and forgotten, the better for the world. It is an ancient Roman Catholic dictum that "the end justifies the means": maybe the Pope closes his eyes and ears to the doings of his compatriots, and to the wailing of a broken and bleeding Abyssinian populace, because, forsooth, if Italy succeeds, Abyssinia will become a fair field for proselytism. However, it is a sad and sorry busi-

ness—from which Rome and Italy may never really recover.

The Recent Sydney Synod.

WE are sure that the Synod of the Diocese of Sydney, which met on September 23-27 and was adjourned until October 15, will go down in history as one of the most workmanlike and fruitful in the long story of the Mother Diocese in Australia. The Archbishop of Sydney's exceedingly fine presidential address was both challenging and inspiring. It struck a note of wide-awakeness, and gave the picture of a Church becoming alive to her responsibilities.

This year many of the Church's living questions were brought right into the heart of the Synod and men addressed themselves to them with an insight and a cogency altogether useful. It was a happy arrangement whereby, immediately after the tea adjournment each evening, the work of the Home Mission Society and the Social Problem, as well as the overseas work of the Church, were brought before full houses. For the first time, also, Synod began at 2 p.m. each day. This enabled important sides of the Church's work to be dealt with by experts; for example, the Headmaster and the Principal of the Sydney Church of England Grammar Schools for boys and girls, respectively, and the Director of the Board of Education, spoke with understanding and directness on the teaching of our youth.

Happily, too, there was "no slaughter of the innocents" at this Synod. A large number of motions had been submitted on many varied and pertinent sides of Church witness and activity, and these received their due meed of consideration, not being left as in other years, to the last night of Synod to receive hurried and even scant attention. Important ordinances came up for consideration. That dealing with Christ Church St. Lawrence School site and building occasioned some heated debates, but an amicable understanding was reached, the Archbishop in this regard making for mutual understanding and friendly give and take! Perhaps the most momentous ordinances before Synod were those dealing with the proposed amalgamation of Moore Theological College and St. Philip's, Church Hill, so that the income from the latter might be used to strengthen the Church's training of her clergy. It was planned to sell Moore College property, move to St. Philip's, and, on land available there, erect commodious buildings, the new principal, when appointed, being Rector of St. Philip's. There was

much divided opinion on the matter. Hence Synod adjourned for a fortnight so that members might have time to think into the whole question. How this will go, we have no knowledge. Possibly some modification will be agreed upon, for the weight of feeling seems against the removal of the College to the city site. Be this as it may, the Synod was a live one all through, and much useful work was accomplished.

The Constitution.

IN no uncertain way did the recent Synod of the Diocese of Sydney reveal its mind on the matter of the proposed Constitution. Sydney had accepted the constitution of 1932, the spirit of compromise and reasonableness being abroad. Te Deums were sung at the time, as General Synod ended, and all because a basis of agreement had been arrived at. In 1934, by resolution, Synod assented to this proposed constitution, and all seemed well! But in the meantime the Continuation Committee of General Synod has been at work. Queensland, with its extreme views on the place and authoritative powers of the episcopate, balked at the appellate tribunal, and sought drastic alterations, while in other directions proposals have been made which, in the mind of Sydney, weaken the Constitution from that accepted in 1932. Thus the whole has been flung into the melting-pot by intransigent forces outside the Sydney Diocese. The emissaries of sacerdotalism are at work, and evidently will not rest until they achieve a Constitution according to their own conceptions—and win by persistent, specious whittling away of the Protestant, Evangelical position. This is what the majority of Sydney Synodsmen fear. Hence their decision at the recent Synod. What the final outcome will be it is impossible to say. Sydney has given way much—too much, many think! A strong line had to be taken. It is preposterous to think that the greatest diocese of the Church in Australia, with its church population outnumbering that "in the whole of any one of the Provinces of Victoria, Queensland or Western Australia," should sell its birthright. There are more Anglicans in Sydney Diocese than in the Provinces of Queensland and Western Australia put together, which is a fact that churchmen in Australia should take note. There are many in Sydney who would prefer to go on independently than to be swamped in "the Church of Australia" with its episcopal overweight and overabundance of sparsely populated, far distant country dioceses. The price is

too great to pay. The issues are too vital for any short-sightedness, weakness or lack of appreciation of its Protestant and Evangelical position on the part of Sydney churchmen. We are most thankful for Synod's action.

A Task for the Church.

IN his monthly letter in the "Southern Churchman," the Bishop of Goulburn points out that the vital issue before the Church is to fight to raise life to the personal Christian level and to fight anything seeking to standardise man to a preconceived pattern—the pattern in the mind of the dictator.

"Under the dictator," he says, "man belongs to the State, body and soul. The idol possesses him. Without reasonable economic security, there is little possibility of true personal living, therefore the Church is committed to the fight for social justice."

"It is easy to feel full of righteous wrath at the dictator who sends a million men to death, and yet sit down comfortably in the midst of a system that condemns thousands to unemployment and degrading poverty. The Church must resist every tendency towards dictatorship on the part of the State. The function of the State is to serve, and to serve in the interests of the whole people. Public servants must not be allowed to become victims to the lust for power. If we lose our freedom under specious pretext of fighting the 'Reds,' we might well live to regret it under the regime of the 'blacks.'"

All of which is well said! By the same token, we were sorry that in the recent Sydney Synod the motion dealing with unemployment and the dismissal of elder youths, did not receive the treatment that so grave a social problem deserved. Someone moved "The previous question," and thus stifled discussion. Not that we agreed with the verbiage of the motion—indeed, we would have worded it very differently—but it was too serious a subject to be lightly turned aside. Synod should have given a constructive verdict on one of the most pressing problems of the day. It is very easy to get carried away with an emotional surge as we envisage the problem, but its solution is not to be found by the wave of some magic wand. Adult wages cannot be paid for work which is merely suitable for juveniles. There are employers with the best will in the world, only too anxious to retain all their employees, but it is economically impossible. Industry would not function. The trouble is deeper. The present system seems fundamentally wrong. It is to this men must address themselves. The law of Christ calls for application, while there is only one pattern or standard for man, and that is the perfect stature of Christ.

Social Improvement.

Mr. J. R. Clynes, one of the most esteemed of Labour leaders, said in a speech at the National Safety Congress recently that conditions had changed altogether since he was a boy working in a Lancashire mill. In those days the factory inspector was viewed generally as a terror and a bogey, and when his father, at the age of 64 or 65, met with an accident and was rendered unfit for work, there was not a penny compensation for him, though he received sympathy in plenty. To-day, something more than £7,000,000 a year was paid out in the form of compensation alone to workers, and it had been estimated that even comparatively trifling accidents resulted in a loss of 1,000,000 working days annually. To-day there was undoubtedly, on the whole, a greater concern for the safety of human life and limb.

Quiet Moments.

Grace.

LETTER-WRITING as an art seems to be little practised in our day. I have on my shelves a large volume of collected letters entitled "Elegant Epistles." But who to-day has the time to attempt an "Elegant Epistle"? The letters of the Apostle Paul are hardly letters in the ordinary sense. They were mostly written to be read in the assemblies of the early Christians. The poet Dryden calls them "absent sermons."

"For all their wants they wisely did provide,
And preaching by Epistles was supplied."

It is usual with letters to adopt a conventional form, both for beginning and for ending. We begin "Dear So-and-So" (whether the person addressed is dear to us or not) and end "Yours very truly." Now in New Testament times they had a conventional form for beginning and for ending, too, but different to ours. The writer's name was put at the beginning, followed by the name of the person addressed, and then the word "greeting." The letter usually ended with the word "farewell." There is an instance of this in the twenty-third Chapter of the Acts of the Apostles. "Claudius Lysias unto the most excellent Governor Felix—greeting" . . . (and then at the close) "Farewell." Now the Apostle Paul in his letters makes a very significant change both at the beginning and also at the end. Instead of the word "greeting," which is in the Greek language "charein," he uses "Grace"—"charis"; and at the close, instead of ending with "farewell," he again introduces the word "grace."

And he makes this a characteristic mark of all his letters. Notice the ending of the second letter to the Church at Thessalonica: "The salutation of me, Paul, with mine own hand, which is the token in every epistle; so I write. The grace of our Lord Jesus Christ be with you all." The Apostle's letters were written by an amanuensis or secretary. But at the close he took the pen in his own hand, not to sign his name at the end, for that was not customary; but he took the pen to add in his own handwriting a token or sign of the genuineness of the letter. Now, in the case of this second letter, to the Thessalonians, quoted above, the token evidently was "The Grace of our Lord Jesus Christ be with you all." Dr. James Moffatt says that in this case these words might be written in inverted commas. This is borne out by the fact that in every one of his letters, either at the very end or near the end, we find a similar form of words, and these always embodying the word "grace." Thus the Apostle begins his letters with the word "grace" and ends them with the same word. And if we read his letters through, we find that grace is their leading theme. Grace is the keynote that runs through them all. What, then, is grace?

In New Testament usage, as with ourselves to-day, grace is the opposite of wages. What we earn we receive as wages. What we receive unearned is of grace. If you had been given employment, say, as a carpenter and soon after fell sick, and during that period of sickness received your wages regularly when there was no agreement to that effect, those wages would be of grace. You did not earn those wages.

Now the New Testament teaches that salvation is grace. We did not earn salvation, and indeed we cannot earn salvation. But every real Christian has received salvation. How? As the gift of God. "The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." Death and hell we can earn, but life and salvation we must take as a free gift from God. These we cannot earn. This is well stated by the Apostle in the letter to the Church at Ephesus, written when he was a prisoner at Rome. "By grace have ye been saved through faith; and that not of yourselves; it is the gift of God—not of works lest any man should boast. For we are His workmanship, created in Christ Jesus, unto good works which God afore prepared that we should walk in them." This great doctrine of salvation is beautifully stated in the third chapter of the Epistle to the Romans: "For all have sinned and fall short of the glory of God; being justified freely (or gift-wise) by His grace through the redemption that is in Christ Jesus." The Apostle Paul himself was an instance of salvation by free grace. He had been formerly both a blasphemer of the Name Jesus and a persecutor of the Christian Church. It was through grace that he had been converted. And when the Apostle turned to study afresh the Old Testament scriptures in the light of his own experience, he found that grace reigned there also. The blessings which his own nation had received were not primarily because of their goodness, but of the wonderful grace of God. And this was true of the Gospel itself and its message. "God commendeth His love towards us in that while we were yet sinners Christ died for us."

I myself have often wondered why in the story of the Prodigal Son we read of the father "and he divided to them his living." I can understand now why this was so, and why it is also recorded, "And the younger son gathered all together." The younger son gathered "all" together and took his journey into a far country . . . and when he had spent "all" in folly and shame he thought of his father's home. Now, when he came home "all" that he then received must have been of grace. What new and wonderful light this throws on the story, and how it illustrates the gospel of the grace of God.

Coming back now to our text itself, we notice that the Apostle has expanded the short form of benediction used in all his other Epistles. In those Epistles it is "Grace be with you," or "The grace of our Lord Jesus Christ be with you," or some such form of words. Here it is "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all."

There was a reason for this. The Church at Corinth was divided into factions, and seemed ready to split into separate camps. The Apostle has done his best to counteract this. He has shown the essential oneness of the Church. The Church is the Body of Christ. There is variety of gifts within the Church, but there should be the unity of the Spirit. Love should pervade all. The Church should be in itself a united loving fellowship. Where the Holy Spirit inspires there will be love, and that love will be expressed in the communion or fellowship of Christian people. And so in this benediction the Apostle traces grace to its source—"the love of God"—and at the same time prays that the

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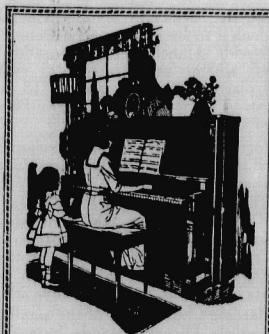
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love of God may be with them, and that love may be manifest in a true Spirit-given and Spirit-born fellowship amongst themselves. A divided, bickering Church can never win the world and the reason is perfectly obvious. Needless division is of the flesh and not of the Spirit. It reflects men and not God.

In the prayer of our Lord recorded in the seventeenth chapter of St. John, the standard for the Church is set for all time. "Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me and I in Thee, that they also may be in Us; that the world may believe Thou didst send Me."

"The grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost be with you all."

Queensland Provincial Synod.

The Constitution.

A LONG debate took place in the recent Provincial Synod of the Province of Queensland on the matter of the Constitution for the Church in Australia. Mr. F. T. Cross, of Brisbane, moved:—

"That this Provincial Synod of Queensland approves the Draft Constitution of the Church of England in Australia as agreed upon by General Synod in October, 1932, and submitted by General Synod to the Dioceses; this Provincial Synod however making its approval subject to the adoption of the recommendations of the Continuation Committee set up by General Synod."

"That the following amendments be made in the said Draft Constitution:

(1) That in reference to the Appellate Tribunal set up in Chapter VII of the Draft Constitution the opinion of the House of Bishops on matters involving doctrine be binding upon the Appellate Tribunal, but only for the purpose of the particular appeal or reference concerned, provided that (a) the House of Bishops be required to consult theological assessors before issuing any statement; (b) the House of Bishops issue no statement unless it represents the opinion of at least two-thirds of its members; (c) that in the event of no statement being issued any conviction shall be quashed.

"(2) That on the matter of rigidity—Section 70 be amended to require the consent of three-fourths of the Diocese, including all Metropolitan Dioceses."

For the purpose of simplifying the debate on constitutional questions, motions by the Bishop of Carpentaria and the Bishop of New Guinea were mentioned in conjunction with the above resolution.

The Bishop of Carpentaria agreed to forego a resolution standing in his name, on being allowed to move the following amendment as an addenda to Mr. Cross's motion: "That provision be made for the preservation of provincial tribunals if it is so desired by any province."

The following motion by the Bishop of New Guinea, of which due notice had been given, was mentioned in order that all points raised in connection with the proposed Constitution might be before the House: "That the 39 Articles usually bound up with the Book of Common Prayer be not treat-

ed as of the same authority in the Church as the Bible, the Nicene Creed, the Sacraments of Baptism and Holy Communion and the Order of the Episcopate."

Ven. Archdeacon Collins was not satisfied with the method of election of clerical representatives to General Synod, having the opinion that the clerical house of each diocese should have that right.

Both Archdeacon Collins and Archdeacon Robinson voiced their opposition to the motion, stating it did not come up to the requirements of their Diocese on the points it dealt with.

Canon Garland regretted the attitude adopted by the two previous speakers. Mr. Cross's motion did not express the opinion of the Brisbane Diocese, but of the Continuation Committee. They wanted all dioceses to come in, particularly Sydney, and Sydney had made many concessions. He claimed that in Australia they wanted a constitution to obtain freedom to themselves. He did not want the Church to be handcuffed by the Privy Council; he said that deliberately. He also argued in favour of the Appellate Tribunal, as provided for in the motion, and did not favour a provincial tribunal, holding that a diocesan tribunal as a court of the first instance and a supreme tribunal as the final court of appeal were all that were required. In conclusion, he stressed that they had gained concessions that five years ago were regarded as impossible, and he urged the House to accept this Constitution by voting for Mr. Cross's motion. It was not perfect, but there was no written constitution on the face of the earth that was perfect.

As the outcome of the debate, the motion by the Bishop of New Guinea, "That the Continuation Committee be asked to make clear that in the Constitution the Thirty-nine Articles usually bound with the Book of Common Prayer be not treated as of the same authority in the Church as the Bible, the Nicene Creed, the Sacraments of Baptism and Holy Communion, and the Order of the Episcopate," was carried.

Synod Condemns Raffles.

Canon Garland (Brisbane) moved a motion condemning gambling in the form of raffles, art unions, etc., as a means of raising funds. He characterised church bazaar raffles as bad examples, as well as being wrong in principle and against Christian teachings.

Canon Dale (Charters Towers), stated that some people would be glad to hear men like Canon Garland firing "big guns" at such trivialities as church raffles because by so doing bigger and more important issues were being clouded. It would be better to turn some of their attention to greater social evils, such as gambling in which human lives were speculated with. This referred particularly to mining speculations, in which, whether there was gold in a mine or not, speculators could, by manipulations of share markets, make a fortune while men's lives were being sacrificed for their gain. Canon Dale said that raffles were largely a matter of opinion, and their evil influence or otherwise depended upon the spirit in which they were conducted and indulged. Some of the money raised in this way by women's guilds, &c., was among the best money the church received, while some that was raised by direct appeal and donation was among the "dirtiest money that comes to the church."

However, the motion was carried.

(Continued on page 11.)

Wayside Jottings.

(By a Wayfarer.)

HITLER AND THE JEWS.

HERR HITLER holds a unique position. From a comparatively humble position he has risen to an absolute Dictatorship. On the death of President Hindenburg Hitler was elected to fill the vacant position, without the imposition, so far as the Wayfarer remembers, of any constitutional restrictions. On the contrary, if we remember rightly, for five years his decree was to have the force of law; and it will not be, probably, Hitler's fault if those five years are not extended to a lifetime; so that he has become the most absolute monarch that Germany has ever had.

And how is he using that absolute power? The two ways in which he is chiefly exerting it, as far as most of us know (and the Wayfarer has but a superficial knowledge of modern European history), are, first, to persecute the Jews, and secondly, to try and reduce the German Church to a State Institution, which shall obediently dance to whatever tune may be set by Hitler or Goering or Bishop Muller. And in both these respects the Wayfarer believes that Herr Hitler is preparing for his own downfall, even if he does not drag down Germany with him; for there is an old and true proverb that "whom God would destroy He first makes mad."

First we are glad to notice that the German Church has not proved as tractable as Hitler, Goering and Muller doubtless expected. Something of the old spirit of Luther exists still among his successors. "Here I stand; I can no other, so help me God"; and it is a spirit and a temper which, not only in Germany, but in England and Scotland, and throughout the world, has finally triumphed over many persecutors. "Kings, with their armies, did flee and were discomfited; and they of the household divided the spoils"; and already in many instances, Bishop Muller, and those who are behind him, have had to withdraw and modify their demands.

But more widely known, because more flagrant and more wicked and unreasonable, is Herr Hitler's persecution of the Jews, and more evil will result from it, both to Herr Hitler and also, we fear, to Germany. For while God's Providence rules the fate of every nation, it is specially exercised towards His ancient people, the Jews. "He that toucheth you," said Zechariah (ii. 8), "toucheth the apple of His eye."

"Show me a miracle to-day" demanded Frederick the Great, of Prussia (1740 to 1786), of one of his chaplains. "Your Majesty, the Jews," was the wise reply. Half a century later his nephew, Frederick William II., an improvident ruler, was in want of money, and was told that he could get all that he wanted by putting pressure on the Jews; but he refused. "I have noticed," he said, "that no one oppresses the Jews without suffering for it."

And his observation was justified. The Jews to-day are in disgrace. For nineteen centuries they have been under punishment for the greatest crime ever committed, the murder of their Messiah. "His blood be upon us and upon our children," was the cry of their blinded priests and nobles, and they have been terribly taken at their word! For nineteen centuries they

have been like the first murderer, Cain, wanderers on the face of the earth, a nation without a national home, a people without a king, living in subjection to Gentile rulers, and suffering the contempt and the cruelty of every Gentile people. Even to-day their plight is hard. Basil Mathews, in his latest book, "The Jew and the World Ferment" (1934), shows how in every country in the world, the Jews, the cleverest, the most brainy race in the world (and therefore, probably, the objects of Herr Hitler's jealousy), are being through economic pressure, more and more excluded from every profession. Even in the United States, where there is no religious prejudice against Jews, the overcrowded state of all the liberal professions is compelling the colleges and universities to establish ever more and more rigid systems of quotas to reduce the number of Jews who can be allowed to enter. Even in Scotland, national feeling is beginning to limit the number of students of outside races whom the Universities will admit; which, of course, affects Jews as well as other foreign students.

Only in England, and only during the last hundred years, have the Jews been admitted to full and equal citizenship; and it is during those hundred years that God has raised England to her present pre-eminent position of wealth and greatness.

Yes, the Jews are in disgrace, and under punishment, but they are still God's chosen people. St. Paul, writing to a Gentile Church, said, "As touching the Gospel (that the door might be opened to the Gentiles), the Jews have been for a time excluded; but as touching the election, they are beloved for the fathers' sakes; for God's ultimate purposes are incapable of change (Romans, chapter xi.)."

There is no people in the world who are more the subjects of Divine Providence than are the Jews, and Herr Hitler is pursuing a dangerous path when he makes them the objects of cruel and unreasoned persecution. The times of the Gentiles have either already run out, or they will very shortly do so; for the treading down of Jerusalem by the Gentiles (which our Lord gave as a chronological landmark), has already ceased; so that we may expect to see very shortly the stage set for the restoration of Israel to the favour of God, and then for their return to their own land, the whole territory from the Mediterranean to the Euphrates, which was God's original gift to Abraham and to his seed for ever.

There are many good people who sincerely believe that God's promises to Abraham have been fulfilled in the bestowal of His blessings on Britain, and on the Anglo-Saxon race in general; for we, they say, are also Abraham's seed. We, they say, are the lost Ten Tribes, the Kingdom of Israel, carried away by the Assyrians and settled in Halah and Habor by the rivers of the Medes; and thence migrating across Europe until they finally settled in the British Isles, whence a considerable number crossed the Atlantic and laid the foundations of the United States.

It is a delightful theory and may be true. The Wayfarer heartily wishes that he could see less difficulty in the way of its full acceptance. One undesirable point, however, connected with it is that those who hold it seem to look down upon the Jews as an inferior race; and such an attitude is certainly wrong and unjustifiable. We may perhaps be Abraham's seed, but the Jews are so, without a shadow of doubt. Whatever high purposes are

in store for the Israelites cannot exclude a similarly great calling for the Jews. The time will surely come when they will repent of their great national sin, and will recognise Christ as their Messiah, their Saviour, their King, and will be restored to their own land and to the favour of God; and then, the Wayfarer believes, they will be Christ's most efficient missionaries, doing most successfully the work of world evangelisation which we Gentile Christians, during all these centuries, have done with such shameful imperfection.

We do not love either Hitler or Mussolini, or any other bully or persecutor. In view of doings in Germany and in Abyssinia, we may well quote again Tennyson's words on the European situation as it was on February 3, 1852.

"As long as we remain we must speak free,
Though all the storm of Europe on us break;
No little German state are we,
But the one voice in Europe, we must speak;
That if to-night our greatness were struck dead,
There might be left some record of the things we said."

"Are others fearful? Then must we be bold;
Our Britain cannot save a tyrant o'er;
Better the waste Atlantic rolled
On her and us and ours for evermore.
What, have we fought for freedom from our prime,
At last to dodge and palter with a public crime?"

We pray for world peace. We pray for God's blessing and guidance for our Empire. We pray that God will protect His ancient people; and that He will hasten the time when they shall recognise Christ as their Messiah and King; when they shall again be settled in their own land, and when they shall be God's chiefest instruments of blessing to the world.

Last Service at Mardale Church.

The last service in Mardale Church—which is to be submerged in connection with Manchester Corporation's water scheme at Hawkeswater—will take place on Sunday, August 18, at 3 p.m. The preacher will be the Bishop of Carlisle.

Regretting the closing of the church, the Bishop, in "Carlisle Diocesan Gazette," writes:—

"The needs of great cities lay a heavy burden sometimes on the countryside. I count the unavoidable destruction of this typical church of the Lake District of England a loss which will touch the hearts of all who know and love it."

Mardale Church, one of the smallest in Carlisle Diocese, stands in a picturesque position near the head of Hawkeswater in Cumberland.

Letters to the Editor.

IN HIS STEPS.

Mr. J. A. I. Perry, Chancellor of the Diocese of Grafton, writes:—

Under this heading I wrote a review which was published in "The Australian Church Record," of Mr. Morton's book, "In the Steps of the Master." I am now in receipt of a letter from Mr. Morton, which reads as follows:—"Thank you for your letter, written in January, which I have been unable to answer until now. Thank you, too, for your review of 'In the Steps of the Master.' I am glad that you like the book."

I am leaving shortly for another visit to the Holy Land, and to Greece and Cyprus, for I hope next year to write a book on St. Paul. With many thanks for your good wishes,

I am,

Yours sincerely,

H. V. MORTON.



The Rev. Lord Victor Seymour died very suddenly of heart failure, at Brighton, England, on August 7th. He was seventy-six years of age. Lord Victor Alexander Seymour was the youngest and only surviving son of the fifth Marquess of Hertford. He entered Eton in 1872, and from school he went to Christ Church, Oxford, where he took his degree in 1882. Lord Victor took a theological course at Leeds Clergy School, and after his ordination he became curate of St. Michael's, Coventry. In the next year he was inducted rector of All Saints', Carlisle, leaving there in 1901 to become vicar of St. Stephen's, Gloucester-road. Here he remained as incumbent for over twenty-eight years.

The Rev. H. J. Raymer, M.A., formerly Dean of Christ Church Cathedral, Nelson, New Zealand, has been appointed Vicar of Hellingly, Sussex. The Patron, the Archbishop of Canterbury.

The death occurred on Friday, August 9, of Miss Louisa Jane Snowdon-Smith, who will be remembered by the older generation of Churchpeople in the Diocese of Sydney as a zealous worker in the interests of religious education, during the episcopate of her brother, the late William Saumarez Smith, who became Bishop of that Diocese in 1890 and in 1897 the first Metropolitan of Australia. The Bishop lost his wife only ten days before his consecration, and Miss Snowdon-Smith accompanied him to Australia and acted as his housekeeper during his episcopate of nearly twenty years. Since his death she had lived at Brighton, where she was closely associated with the Church of St. Luke, Prestonville. Her father, the late Prebendary Robert Snowdon-Smith, who was Vicar of All Souls', Brighton, from 1843 to 1873, and subsequently held the living of Northwold, died at the age of ninety-five, and two of her sisters were over eighty-five at the time of their death. She herself was eighty-nine, and until two years ago she had enjoyed good health.—(Church Times.)

There passed away in a nursing home in London, on August 14, the Rev. Henry P. Napier-Clavering, M.A., for twelve years Principal of the C.M.S. Trinity College, Kandy, Ceylon. During 1927-30 Mr. Napier-Clavering was Vicar of Tetworth with Attingham, near Oxford. Several years ago he paid a visit to Australia, C.M.S. circles being greatly impressed with his old-world courtliness. His ministry was carried on in the best traditions of C.M.S.

The Rev. J. D. McKie has been appointed by the Bishops of the Province of Victoria Chaplain and one of the Theological Lecturers at Trinity College, Melbourne. Mr. McKie himself is an old Trinitarian, and after graduating in Arts, proceeded to New College, Oxford, where he has distinguished himself by achieving first-class honours in theology. Mr. McKie will commence his work at the beginning of the next academic year.

Mr. Alfred Rayment, a leading Sydney Churchman, and for long connected with Christ Church, St. Lawrence, has recently written a very interesting book, "The Romance of the Railway," with reminiscences of a railway staff officer. There is much in the history of railways in Australia which is full of romance and interest. Mr. Rayment was a leading official in the N.S.W. railways for many years.

The Bishop of Nelson, New Zealand, has been in Wellington for the annual August meetings of the Standing Committee of General Synod, the Board of Missions, and the Board of Theological Studies. Bishop Hildard writes: "It was a very busy time, but I was glad to meet the representatives of the other dioceses and to get some further insight into the life and work of the New Zealand Church. I also appreciated the privilege of preaching the sermon at the annual service in connection with the Board of Missions."

Miss Lamble, sister to Archdeacon Lamble, of Melbourne, has been appointed Matron of St. Luke's Toddlers' Home, Bendigo. For many years Miss Lamble has been engaged in important work at Trinity Grammar

School, Kew, and her many gifts thus developed will find splendid scope at White Hills. Bendigo Diocese offers her the warmest greetings and trusts her new life will be a very happy and useful one.

The Rev. A. D. Page, of Pyramid Hill, Diocese of Bendigo, has accepted the Parochial District of Whittlesea, Diocese of Melbourne. Mr. Page's work has always been characterised by fidelity.

The Archbishop of Melbourne and Mrs. Head return to Melbourne from England on November 7. Their son, Jack, has been appointed as a Mathematical Master at Canford School, in the South of England.

The Archbishop of Sydney and Mrs. Mowll are enjoying a fortnight's respite on the Blue Mountains.

Dr. W. R. Matthews, Dean of St. Paul's, London, in his presidential address to the Modern Churchmen's Conference, emphasised the need of a more courageous attempt to secure Christian unity in the face of a dangerous challenge to the whole conception of the Church.

Rev. H. S. Kidner, who is on extended furlough from Tanganyika, has been appointed Acting General Secretary of the New South Wales branch of C.M.S., until the appointment of a General Secretary.

It has been decided that Canon Stevenson, Principal of St. Francis' Theological College, Nundah, since 1926, will resume the position of warden at St. John's University College, and that the Rev. R. E. Sutton, vice-principal since 1927, be appointed principal of St. Francis' College.

The Rev. M. E. de B. Griffith, director of Religious Education in the Diocese of Brisbane, will be relieved of his additional duties as warden of St. John's, within the University, to which he was appointed by Synod in 1932.

At the recent Provincial Synod of the Province of Queensland, held in Townsville, the Bishop of North Queensland (Dr. Feetham), was presented with a cheque for £1000 and a leather-bound book containing the names of 1300 well-wishers in recognition of his exceptional service during the 25 years of his episcopacy in North Queensland.

The Rev. C. H. D. Voss, who was formerly on the staff of St. Peter's, Broken Hill, has been accepted by the Bishop of Melanesia for service in the Mandated Territory of New Guinea. It is expected that he will assist the Rev. H. Thompson on the South Coast of New Britain. Mr. Voss recently sailed from Sydney by the S.S. "Montoro."

The Rev. Canon and Mrs. Tomlinson, of the New Guinea Mission, are now in Australia from Papua for furlough. Canon and Mrs. Tomlinson have the distinction of being among the first Anglican missionaries to land in New Guinea, their service now totalling forty-four years.

Mission stations of the China Inland Mission in the path of the Reds' retreat northward from the Czechwan Province through the south and west of Kansu to Turkestan were being evacuated to the north-east, according to a cable received at the Mission headquarters in London last week. A secretary of the Mission said that the stations involved probably included that at Hwei hsien, where Miss H. E. Levermore is the only English missionary, and that at Tien Shui, where Miss G. E. Hines is stationed. All the other workers in the area are Australian or North American. It was possible that the station at Hwang yuan, north of the Wei River, where Mrs. Marcel Urech is working, and that at Si ning, where Mr. E. A. Street is stationed, would also have to be

evacuated. All these stations were evacuated only six months ago.

We have received a post card from the Dean of Sydney, who, with Mrs. Talbot, has been in Germany. The Dean, writing from Wittenberg, remarks:—"From the pristine fount of Protestantism I send greetings to my friends in Protestantism's greatest stronghold to-day." Evidently the Dean is in good form and enjoying his holiday.

The Right Rev. Dr. Crotty, Bishop of Bathurst, returns this week from a visit to England.

Miss Gillespie, M.A., head of the Deaconess Institution, Sydney, returns to Sydney this month after a visit to Egypt, Palestine, Europe, and Great Britain. On her way back she stayed with her brother in Western Australia.

The Ven. Archdeacon Johnstone, M.A., has accepted the position of Registrar of the Diocese of Sydney as a permanent appointment. He will relinquish his rectorship of St. John's, Parramatta.

The Ven. William Jameson Thompson, M.A., Archdeacon of Isfahan and Principal of the Stuart Memorial College, Isfahan, Persia, has been appointed by the Archbishop of Canterbury to be Bishop in Iraq in succession to the Right Rev. J. H. Linton, D.D. The Archdeacon, who is 49 years old, went from Monkton Combe School to Trinity College, Cambridge, where he graduated in 1907. He had engaged in teaching and engineering work in India before the war, in which he served with the Royal Engineers Works Department of the Mesopotamian Expeditionary Force. He was twice mentioned in despatches. Ordained in 1920 after preparation at Wycliffe Hall, Oxford, he went to Persia, where he has been principal of the Stuart Memorial College at Isfahan for the last 14 years. The Bishop-elect is a son of the late Captain Wade Thompson, of Clonskeagh Castle, Dublin.

The Rev. W. A. H. Barnes, formerly in charge of the Missions to Seamen and subsequently Chaplain in the same work at Antwerp, has been appointed Organising Secretary of the Missions to Seamen for the South Eastern District in England.

The Rev. A. G. Halliday, lately curate in charge of St. Alban's, Darlington, has been appointed Children's Court Missioner in Sydney. Darlington has been attached for the time to the Parish of St. Paul, Redfern.

Hymns for Sundays and Holy Days.

Hymnal Companion.

October 13, 17th S. aft. Trin.—Morning: 568, 426, 159, 582; Evening: 131, 573(427), 61, 224.

October 20, 18th S. aft. Trin.—Morning: 424, 135, 401, 560; Evening: 308, 244, 136, 21.

Hymns A. & M.

October 13, 17th S. aft. Trin.—Morning: 242, 629, 255, 292; Evening: 360, 626, 386, 540.

October 20, 18th S. aft. Trin.—Morning: 435, 297, 428, 269; Evening: 529, 233, 172, 24.

(Numbers in brackets signify easier tunes. Communion Hymns are not included.)

When the song's gone out of your life, you can't start another while it's a-ringing in your ears; it's best to have a bit o' silence, and out o' that, maybe a Psalm'll come by-and-bye.—E. Garrett.



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED



"Real kindness means doing a lot of little kind acts continually."—Anon.
 "In honour preferring one another."—St. Paul.

OCTOBER.

- 18th—St. Luke. Edict of Nantes revoked, 1685. One of France's fatal errors, whereby Protestants were no longer protected.
 20th—18th Sunday after Trinity. The Good Fight. Always must we be of the Church Militant, as this collect seems to tell us.
 21st—Tralfalgar Day.
 23rd—Massacre of 40,000 Protestants in Ireland, 1641. Such as this remains a memory.
 25th—Crispin, martyr. Patron of Shoemakers. He was put to death with his twin brother, 288.
 26th—Battle of Agincourt, 1415.
 27th—19th Sunday after Trinity. Without God we cannot please God. If we are conscious that God is with us, how pleasing that is to us, too.
 28th—St. Simon and St. Jude.
 29th—Bishop Hannington died a martyr in Uganda, 1885.

NOVEMBER.

- 1st—All Saints' Day. We may enjoy the Communion of Saints apart from superstitious regard or erratic practices.
 2nd—Richard Hooker died, 1600. What a great teacher. Such as the Church needs to-day to steady it.
 3rd—20th Sunday after Trinity. Livingstone and Stanley met in the wilds of Africa.
 4th—First Parliament of the Union of Sth. Africa, 1910.
 5th—Gunpowder Plot, 1605. William of Orange landed in Torbay, 1688.
 7th—Last known victim of the Inquisition in Spain at Seville, 1781.



State Lotteries.

(From the Presidential Address of the Most Rev. the Archbishop of Sydney, at the recent session of the Synod of his Diocese.)

BEFORE the last State election I led a deputation to the Premier to urge the abandonment of Government lotteries. Now that the election is over, the Heads of Churches have sent a letter to all the congregations in New South Wales, with a view to arousing the public conscience on this matter. These lotteries are under the control of the Government. Whatever may be our private attitude to games of chance or gambling, surely lotteries should not be conducted by the Government, a body charged with high responsibility for the moral well-being of the community. In saying this I am not to be understood as attacking the Government. We all realise its splendid work in so many directions, and the difficult situation which was created for it through the depression. I am looking at a sinister influence in our midst, entirely from the standpoint of moral principle. My hope and prayer is that the members of the Government may weigh this thing, not only from the closer point of view of its monetary assistance to essential charitable institutions, but

from the far-sighted point of view of its moral effect on the national character. We have weighty support from the findings of the Royal Commission appointed by the British Government in 1932 to enquire into this whole matter. This exhaustive report was so convincing that, as I am given to understand, there has been no further movement for the establishment of Government Lotteries in England, and when the report reached Canada it stopped a similar movement there. The Select Committee, after exhaustive examination, said: "The institution of large lotteries in this country (England) is not recommended. Such a step is undesirable in itself, and unlikely to assist very materially in a suppression of the sale in this country of tickets in lotteries promoted elsewhere." A hundred years before, in 1808, a similar Committee reported "that the pecuniary advantage derived from the State Lottery is much greater in appearance than in reality. No mode of raising money appears to your Committee so burdensome, so pernicious, and so unproductive. The large lottery represents gambling in its easiest form. Lotteries appeal with especial force to those in straitened circumstances, and to those in economic insecurity, since they hope to gain financial stability by winning a prize. Schemes whereby a great many relatively small sums of money are collected by contributions from members of the public and distributed in large prizes to those chosen by lot cannot be satisfactorily defended. In the history of public finance, lotteries take their place among the expedients which are resorted to when other and more reputable methods of finance have failed." "It is significant," say the Commissioners, "that in Great Britain, lotteries were abandoned when more assured revenues of income became available to the State." We therefore desire to create in N.S.W. a sound public opinion in relation to the promotion of lotteries by the Government, and are anxious that the matter should be brought before each congregation so that its opinion may be expressed. Whereas, when the lottery began, the average number of drawings in the first year was 1.6 a week, it has grown to 1.3-8 per week, and in August of this year there were three lotteries within a period of nine days. At the same time, personal subscriptions to hospitals have fallen in five years from £564,000 to £192,000. We must face the readjustments which may be necessary, in the form of some direct taxation for the support of hospitals, but in view of improving conditions there will not be, we earnestly hope, the need for so much money for unemployment relief, and therefore that tax may be reduced. The needs of the hospitals, also, may be more adequately met through the promotion of hospital insurance, as well as by special gifts.

The Constitution and Sydney Diocese.

A GOOD deal of discussion took place in the recent Synod of the Diocese of Sydney on the matter of the Constitution for the Church in Australia. The Standing Committee of the Diocese had placed on the business paper a motion which, after some alteration, was carried as follows:

"That in view of the non acceptance by a sufficient number of Dioceses of the 1932 proposed Constitution (which

was accepted by Sydney for the sake of unity) and the re-opening and proposed alteration of fundamental provisions which were debated and settled by compromise in 1932, this Synod is of the opinion that the hope which the 1932 conference and proposed Constitution gave, viz., that a basis of unity had been achieved and expressed, has not been realised; and that in the circumstances the matter of a new Constitution is now at large; and the Diocese of Sydney can serve the whole Church best by preserving her freedom of action. Accordingly this Synod formally rescinds the resolution of assent given to the proposed Constitution passed in 1934."

This resolution was moved by the Rev. H. W. Barder and carried by a very large majority.

During the debate, Mr. W. J. G. Mann said the position was such that, in rescinding the resolution of assent, Synod would merely be performing a formal act, for the matter had been ended before the tabling of the proposal now before Synod. From the past history of the matter, a new Constitution on the lines of the present one was hopeless. It had been made perfectly manifest that it was hopeless to try to go forward and get any modifications of the proposed Constitution which would satisfy the requisition made by the Diocese of Sydney at the very beginning.

Canon Langford Smith said that on investigation, they could not, in his opinion, conscientiously accept the alterations suggested to the 1932 draft. Only six dioceses had accepted the Constitution drafted in 1932, when it required the assent of 18 dioceses.

Sydney Synod.

Important Resolutions.

A NUMBER of important resolutions were debated and passed at the recent Synod of the Diocese of Sydney.

Abyssinia and Peace.

Dr. P. A. Micklem, in a speech which was warmly applauded, which was seconded by Canon Gamsey, moved:—"This Synod pledges itself to the support of the principle embodied in the Kellogg Pact, that war should never be resorted to as an instrument of national policy. Synod therefore deplores the threatened attack by a powerful European nation, equipped with modern armaments, upon the integrity and independence of an African people; and in connection with the present grave crisis in world affairs it stands definitely behind the League of Nations in its determination to uphold the sanctity of treaties and of the League Covenant. Synod further urges upon the Government of the Commonwealth, as a member State of the League of Nations and also of the Council of the League, the necessity for aligning Australia with its fellow members of the League, and particularly Great Britain, in their readiness to employ all legitimate means of averting the outbreak of active hostilities and of securing a speedy and peaceful settlement of the dispute. Synod further directs that a copy of this resolution be sent to the Prime Minister of the Commonwealth and to the General Secretary of the League of Nations Union."

Good Friday and the Show.

This Synod is glad to know that the Services of Witness arranged last Good

Friday were so well attended, and expresses its profound distress that the Royal Agricultural Society should permit side shows and ring events to be held in connection with their Show on that day of most sacred remembrance.

This Synod has heard with pleasure of the resolution passed by the Methodist Conference to support the action of the Church of England to secure better observance of Good Friday.

The members of this Synod take this opportunity of expressing their appreciation of all that the Royal Agricultural Society has done for the welfare of this State, and hopes that the day may soon come when the Annual Show will not be held during Holy Week, and so can have the wholehearted support of all churchpeople.

That copies of this resolution be sent to the Governor-General of the Commonwealth, the Governor of N.S.W., the Premier, the Heads of other Churches, and the Council of the Royal Agricultural Society.

State Lottery.

This Synod, believing that gambling is ethically wrong, and therefore harmful to human character, condemns the raising of money for Hospitals or any other cause by means of a State Lottery; and expresses the hope that the Government, in view of the moral effect on national character, will introduce legislation into Parliament abolishing this means, and authorising a tax for Hospital maintenance. Further, the Synod believes that in the decreasing of unemployment, money raised for this purpose could be diverted for Hospital purposes. This Synod directs that this motion be sent to the Honourable the Premier.

Housing Reform.

This Synod desires to draw attention to the necessity for the better housing of the people of Sydney, and recognising the national importance of the problem, urges that an independent commission be appointed to deal with the matter, and directs that a copy of this resolution be sent to the Right Honourable the Prime Minister, and to the Honourable the Premier of New South Wales.

Financing Parishes.

In view of the parlous condition of the finances of numerous parishes and of the need of further financial help to carry on the work more efficiently and effectively in all the Parishes of the Diocese, and of the serious departure from the ethical standard specifically laid down in Scriptural teaching, this Session of Synod desires that immediate steps be taken to bring before all our people in this Diocese their responsibility in this most important matter of direct giving, and recommends: That a Diocesan-wide scheme of organised direct giving be adopted, and that the Most Reverend the Archbishop appoint a Committee to inquire into the whole matter, make recommendations, and if advisable, introduce the necessary legislation at the next Session of Synod.

The Mothers' Union.

This Synod, recognising the importance of home life in building up the Kingdom of God, and knowing the high ideals required of members of the Mothers' Union for this aspect of life, strongly recommends the existence of a branch of this Society in each Parish of the Diocese. Further, this Synod respectfully requests His Grace the Archbishop to convey this recom-

mendation to the parishes where at present no branch has been formed.

Beach Services.

This Synod offers its congratulations to His Grace the Archbishop on initiating the holding of Beach Services, and knowing the results achieved, expresses the hope that the work will be continued this summer.

The Truth About Recent Disturbances in Belfast.

IN charging the Grand Jury of Belfast at the opening of the City Commission during the last week in July, the Right Hon. the Lord Chief Justice (Sir William Moore, Bart.), said:—

"I do protest, and I take this opportunity of doing it, against representations made, either directly or by suggestion from outside sources, for the sake of sensation, or made through ignorance or perhaps malice, that this whole great city of yours and ours was given over to the idolatry of turmoil, rapine and disorder. It is untrue, it is unjust, and it ought to be stopped."

In the course of a vigorous reply by the Ulster Unionist M's.P. to the statements made by the Nationalist M's.P., it was stated that of 130,000 Roman Catholics in Belfast, 92 per cent. are employed by Protestants. Throughout the disturbances not a single Roman Catholic Church was interfered with, nor a single Roman Catholic clergyman treated otherwise than with respect. The disturbances in the main were due to a body of extremists who will be hostile to any government ever likely to be in power in Northern Ireland.

Commenting on the burning of Kilmallock Protestant Church, and attacks on the houses of Protestants, "The Cork Examiner" said: "Whoever planned these outrages cannot have the active or passive sympathy of any decent minded citizens. The destruction of the church is one of the worst specimens of vandalism which this country has experienced for many years. Within the walls of the old church are monuments and memorials to notable families that ruled the countryside and the town of Kilmallock in days that are long past."

At a special meeting of the Grand Orange Lodge of Belfast, held during the last week in July, a manifesto was issued dealing with the disorders in Belfast. The manifesto stated that the Orangemen were returning home by the route approved of by the Commissioner of Police, peaceably and quietly—when they were fired upon almost simultaneously by gunmen at five different well-known danger points. These gunmen, from the screens formed by openly hostile crowds, which for some reason yet to be explained were allowed to collect at these danger points, directed their fire against unarmed men, women and children. These murderous attacks on July 12 and since have resulted in the deaths of nine persons—seven of them Protestants. "We protest against the scurrilous attacks on the fair name and reputation of Belfast by cross-Channel sensation-mongering newspapers which for years have been exploiting Belfast to its prejudice."

Our worship and our life must be all of a piece: for our worship is, properly speaking, nothing but the expression of our life at its highest point.—H. P. Denison.

Modernism.

Let us be Fair.

THE Rev. W. Graham Scroggie, D.D., whose recent work in Australia carries fragrant memories, said, when speaking at the Upwey Convention in January of this year:—

"The term 'Modernism' is being bandied about in the loosest and most grossly unfair way to-day by people who claim to be Fundamentalists, and many of these have not begun to know what Modernism means or is, and so they are calling people Modernists who are no more Modernists than they are themselves. Probably what they mean, if they have any intelligence in the use of the phrase, is that they are Higher Critics. Higher Critics may be Modernists, or they may not be. Biblical Criticism has many branches. There are 'Textual Criticism' and 'Higher Criticism,' and 'Lower Criticism.' Higher Criticism treats of authorship, date, style. Lower Criticism treats of the text. These are proper and legitimate branches of Biblical Criticism, and every serious Bible student must in these ways be a critic. Modernism is a very different thing. No man is a Modernist who does not deny the Deity of Christ, who does not deny His vicarious and atoning sacrifice, who does not deny His physical resurrection; but any man who denies any or all of these is a Modernist. Now think again before you call a man a Modernist. He may be an advanced Higher Critic. He may have his views touching the literary aspects of the Bible, touching authorship, touching date, touching style, which are academic questions, but he may be as loyal to Jesus Christ, as firmly rooted in these fundamental truths as the most orthodox Fundamentalist. If we want really to be like Christ, let us be fair."

Dr. Henson on Sunday Observance.

The Bishop of Durham presented the prizes at the annual festival of the Church Schools in his diocese, held at Durham Town Hall, following a service in the Cathedral.

Speaking about the decline of Sunday observance, Dr. Henson said it resulted from the secularisation of life, which was proceeding at an ever-quicker pace. Children were taken away from their homes for many Sundays in the course of a summer. Their parents in many cases had organised Sunday excursions.

"Many of the major evils of our time," he went on, "are to be found in the mobility of the population which undercuts the very possibility of civic mentality and makes the task of the Church almost insuperably difficult."

"The children being at Sunday School of their own free will and not subject to an inspector's compulsory visit and all the paraphernalia of professional coercion that can be brought to bear upon children in State schools, the children are apt to become more undisciplined, and difficult to retain than normally. Yet the importance of Sunday Schools steadily grows, and I urge you to make yourselves, as teachers, as efficient and as competent as you possibly can."

He looked upon Sunday Schools as one of the most valuable means for coming between the Church and the country and the calamity that the situation seemed to suggest. He asked the teachers not to underrate the importance of their work.



NEW SOUTH WALES.

Diocese of Sydney.

THE DIOCESAN SYNOD.

The Synod of the Diocese met on Monday, September 23, and continued the following five days. As important legislation had been presented on Moore Theological College and St. Philip's Church, Sydney, Synod thought it wise to adjourn until October 15, so as to enable members to think into the proposals contained in the measures. The three proposed ordinances were: (1) to provide for the appointment of a person who shall hold at the same time the offices of Rector of the Parish of St. Philip, Sydney, and Principal of Moore Theological College Sydney and to provide for the simultaneous determination of the tenure of the said offices and for other purposes incidental thereto. (2) To amend the 'Saint Philip's (Sydney) Church and School Resumption Ordinance 1934' to vary the trusts of the unsummed portion of St. Philip's School Land and to provide for the vesting of certain properties in the Church of England Property Trust Diocese of Sydney and for purposes incidental thereto. (3) To provide for the sale of certain lands subject to the trusts for a College mentioned in the Will of Thomas Moore or for a College mentioned in the 8th section of the St. James' School Compensation Trust Act or either of them or for any trusts incidental thereto and to provide for the application of the proceeds thereof and to vary the trusts of certain capital moneys held by the Trustees for the purposes of the said Trusts.

The ordinances which passed through all their stages dealt with Christ Church, Sydney, Church Hall site, Glebe Administration Board; Casual Vacancies on Committees, amendment and consolidation of the Cathedral ordinances, the Chapter and the matter of an Act of Parliament for incorporation in certain parishes.

A very profitable missionary hour, an hour for the Home Mission Society, and one for the consideration of the social problem, were spent. The work of the Church secondary schools and Board of Education were helpfully reviewed.

C.M.S. SUMMER SCHOOL.

The Annual Summer School of the New South Wales Branch of C.M.S. will be held from Friday, 27th December, to 3rd January next, at St. Catherine's Clergy Daughters' School, Waverley. The School is admirably suited for the purpose, with good accommodation, extensive grounds, tennis courts, and within ten minutes of the surf, at Bronte. The Ven. Archdeacon Begbie will be Chairman, and Rev. R. B. Robinson will give the Bible Readings. The tariff will be only 25/- for the week, and Registration Fee, 1/-.

CHURCH OF ENGLAND HOMES.

51st Annual Report.

The 51st annual report of the Church of England Homes, Carlingford, discloses that the total income of the Homes for the year ending June 30 last amounted to £10,992. Apart from this, £6946 came in for the building fund. The bequests for the year were the estates of the late Mrs. Leech, £50; late W. P. Small, £105; late Alfred A. Young, £20; late Miss Black, £517/0; late Miss K. B. Rouse, £2700; late J. Henderson,

£1719/12/2; late W. E. Gates, £14/6; the Palmdale Trust, £20.

The capital investments of the Homes in inscribed stock, bonds and debentures, amount to £16,182. The property of the Homes, together with investments, is valued at £112,554. The number of children in residence in the various Homes, including boys and girls, is 359.

RACIAL BARRIERS.

At St. James' Church reference was made by Rev. Dr. P. A. Micklem to the Abyssinian crisis. When Christ had broken down racial barriers, said Dr. Micklem, it was important to review the attitude of Christian people towards the racial question that undoubtedly was the outstanding question of the twentieth century. The Press led them to think that the present crisis between Italy and Abyssinia was one that affected the League of Nations only, but there were other aspects that did not receive such prominence. Italy's attitude, Dr. Micklem pointed out, was a threatened attack by a nation that was fully equipped with modern armaments, upon a semi-barbarous, coloured people, for the sake of territorial expansion and the securing of raw materials. In the eyes of all coloured people throughout the world, the threatened conflict was not only one by Italy, but by a European civilisation that in consequence would stand indicted by the coloured man everywhere. To the dark races, Italy's attack appeared as the most wanton, deliberate, and flagrant assertion that where white interests conflicted with those of coloured peoples, the latter had to be brushed aside by sheer brute force. It was the duty of all Christian people to lift the question in dispute to that high level from which Jesus Christ would have them view it. Coloured peoples, as well as white, belonged to a great human brotherhood, towards which God's redemptive love and grace was ever reaching out.

DEACONESS CHILDREN'S HOME.

The Committee of the Children's Home in connection with the Church of England Deaconess Institution, will hold the annual Gift Day and rally of friends at the Home, 57 Albert Road, Homebush, on Tuesday, October 29th, at 2.45 p.m.

On this occasion the Hon. Lady Hore-Ruthven has kindly consented to be present. The Home, with which is incorporated a Domestic Training School, is the oldest Church of England establishment of the kind which has been carrying on this valuable work among children.

It is hoped that the Gift Day will be made an opportunity for inspecting the Home by old and new friends.

His Grace, the Archbishop of Sydney, has signified his intention of being present, and will preside at the meeting.

Diocese of Bathurst.

BUSH BROTHERHOOD.

The Annual Brotherhood Campaign will begin in Sydney on Wednesday, October 23. Both the Men's and Women's Committees have met and made the usual preliminary arrangements; Miss Stephen is compiling the list of drawing-room meetings, which promises to be as long as that of last year.

Mr. Rayment has the task in hand of making arrangements with the colleges, hostels and schools for the Brothers' visits.

The Archbishop of Sydney will preside at the Annual Meeting in St. James' Hall, Philip Street, on Monday, October 28th, at 8 p.m. The Bishop of Bathurst, who is due to arrive in Sydney from England on October 9th, will speak at the meeting, together with Bishop Wylde and some of the Brothers.

Dr. Micklem is again allowing the Brotherhood to have Holy Communion in St. James' Church on Sunday, October 27th, at 9 a.m. For many years this has been the great service of the campaign.

The Principal of the Brotherhood states:—"The success of our campaign will not entirely lie in the amount of money we raise for the maintenance of our Central House, or for the expenses of training candidates for Holy Orders, but also in strengthening the link, which ought to be stronger than it is, between the Church in the crowded city, and its humbler counterpart in the bush."

BROTHERHOOD REUNION.

The next Reunion of the Brotherhood will begin on Monday, December 2nd. The Warden of St. John's College, Morpeth (the Rev. T. M. Robinson), has very kindly consented to give the addresses at the Quiet Day, which begins on December 3rd.

VICTORIA.

Diocese of Melbourne.

THE CONSTITUTION.

Victoria's Reaction.

Victorian churchmen are surprised at the decision of the Anglican Synod of the Diocese of Sydney to rescind the resolution of assent given last year to the proposed new constitution for the Church in Australia.

The Bishop of Bendigo (Dr. Baker), who is acting as Metropolitan of Victoria, said that the decision of the Synod in Sydney would block the passing of the constitution and the progress of the Church. He greatly regretted what had occurred.

The Bishop of Wangaratta (the Right Rev. J. S. Hart), who assisted in drafting the proposed constitution, said that it was a most serious decision. "We shall now have to decide whether we shall go on without Sydney," he said. "If the rest of Australia wants one thing and Sydney wants something different, it seems that the only thing to do is to leave Sydney out—without, of course, debarring the right of Sydney to come in whenever she wishes to do so."

Bishop Hart said that about 15 of the required 18 dioceses in Australia had agreed to the constitution except for very minor amendments, and of the remaining three dioceses, two in Queensland differed about the alterations in the appellate tribunal. The continuation committee would meet probably early in November to decide what should be done in the face of Sydney's decision.

Canon H. T. Langley, a member of the continuation committee, said that he felt that the recent removal of the Primacy from Sydney to Perth had made Sydney distrustful of the great powers that the proposed constitution would give to the House of Bishops. Although it would be possible for the Church to adopt the new constitution, leaving Sydney with its existing constitution, he did not think it likely that Sydney would be so disregarded, and, in any case, Parliament was not likely to pass the necessary Act if so great a diocese as Sydney were opposed to it.

Diocese of Bendigo.

THE BISHOP'S LETTER.

The Bishop writes:—

I wrote my last letter while the Mission at All Saints' was in progress. This is not the place to give a report of that truly wonderful time. "Suffice it to say that it surpassed our most sanguine hopes. The Missioner (the Bishop of Armidale), is indeed a man sent by God—raised up with marvellous gifts for this important work, the most important work we are called on to do, because if we cease to evangelise we may as well put up our shutters. Naturally the Mission has left an immense amount of work for the Dean. In a small way I am trying to help him by conducting a weekly Bible-class on Wednesdays. This is at the suggestion of the Missioner. Already I am beginning to find it a joy and trust the numbers will increase. Our Church recognises two "foci" as it were, two centres, in the development of our devotional life. So we rightly speak of "the Ministry of the Word and the Sacraments." On Wednesday evenings, then, my work concerns what our

Church calls "the pure Word of God"—ministered by a very "faint earthly vessel." May God bless the effort. The Dean recently said to me, "As a result of the Mission I have a new All Saints." This set my mind pondering over that much misunderstood word "Saints." How we shrink from applying the word to ourselves! How shy we are of it! But the New Testament isn't. St. Paul quite freely calls the Church people he writes to "the Saints" in such-and-such a place. Yet the average run of Church people in those days were no better than ourselves. Read the Epistles to the Corinthians for proof of this. The truth is that St. Paul was not dealing with them, was not thinking of them as they really were in themselves, but as they were found "in Christ" as his favourite way of putting it goes. By our union with Christ, which was the grand purpose of His becoming Man, we verily yet humbly, may claim the title "Saints." As we sing in a well-known hymn:—

"Look, Father, look on His Anointed Face,
And only look on us as found in Him."

Then there is another point. The Bible often looked upon us, not as we actually are, but rather as what we shall become. We often do something similar. As you know, I spent my annual holiday at Point Lonsdale, where the shipping which passes by is a source of continual interest. How do we usually designate the outgoing boats? We say, "That is the Tasmanian Boat," "that is the Sydney Boat," and so on. But note, the boat has not yet reached Launceston or Sydney, or England, as the case may be. We give it the name of its goal. So does the Bible. It calls us "Saints" because of the great, grand goal God has in store for us. He will not slack His hand or stay His efforts till that goal is reached. So let the remembrance of our high destiny spur us on to serve Him more faithfully.

BENDIGO CATHEDRAL.

The authorities of Westminster Abbey have presented to Bendigo Cathedral a beautiful marble pulpit. A stone from Canterbury Cathedral is also being sent out, and will be placed in the first portion of the new cathedral, which is to be commenced in the near future.

Diocese of Gippsland.

ST. ANNE'S GIRLS' GRAMMAR SCHOOL.

The Administrator writes to the Diocese:

The situation arising from the fact that St. Anne's, our Diocesan Girls' Grammar School, is suffering from growing pains, has naturally aroused great interest in the Diocese. I commend the very important question of the future of this school to the many in Gippsland who love their Lord and His Church, for their consideration and prayers. After years of struggle there is now every indication that St. Anne's can be established upon a permanent and healthy basis. So established, it would be of incalculable value in building up the Church, and the Kingdom of God, throughout the Diocese. More, and more suitable accommodation must be provided before it can develop satisfactorily. The opportunity which we now have to establish the school may never recur if we allow it to slip away from us. Frankly, I doubt whether we should deserve another opportunity if, through inertia and indifference we fail in this crisis. The suggested change-over between Bishops Court and St. Anne's has been thought of as a possible solution. It came, not from our Bishop, but from the School Council, which is 'anxious to fulfil its solemn responsibility. The Bishop urges strongly that the matter should be decided, to quote his own words, "without consideration of my personal feelings, and solely in relation to the welfare of the Church in the

Diocese." There he is content to leave it. We may well be thankful for his attitude, and make it our own, basing our judgment upon the question, "solely in relation to the welfare of the Church in the Diocese." But wherever St. Anne's may be housed, it is our responsibility to see to it that it is suitably housed.

QUEENSLAND.

Diocese of Brisbane.

FETES AND CHURCHES.

Representative Churchwomen Meet.

Is too much of the time of ministers and of church people generally occupied in opening and attending fetes and other money-raising efforts?

This suggestion, made the other day by the Rev. H. W. Whyte, retiring president of the Congregational Union of Queensland, and supported by the Rev. H. J. Taudeville, was discussed by representative churchwomen recently.

Mrs. J. Tait, president of the Women's Christian Temperance Union, said that although she believed in direct giving by church people, organising fetes and similar efforts had a very good effect socially. It helped the women to get to know one another much better than they would otherwise.

Mrs. A. E. Moore, speaking as a representative of the Church of England churchwomen, said it seemed to her that fetes offered the only way of raising much-needed money. They brought the people together, and provided an opportunity to help the church in a small way for those who could not give substantial amounts.

"It is a pity that we have to raise money by means of fetes, but these bring the people together and create interest in Church work," said Mrs. A. E. Douglas, president of the Women's Auxiliary of the Methodist Foreign Mission. "Then there is the question of the attendance of the clergy. The people like to see them there. It is a pity that they have so much of this kind of work to do, but I am not prepared to dogmatise on the subject."

Mrs. J. Thomson, president of the Presbyterian Women's Missionary Union, said that assuredly the spiritual life of the Church was the first consideration for a minister. "I think they do not waste too much of their time at fetes," she said. "When they attend it gives them an opportunity to meet the people. But in our church the opening of fetes is done mostly by the women. Many churches to-day aim at direct giving, and I think this is more satisfactory."

SOUTH AUSTRALIA.

Diocese of Willochra.

ACTION AGAINST ARCHDEACON.

Judgment for £110 in all, with costs, was awarded to the plaintiff by Mr. H. G. Nesbit, in a reserved judgment in the Magistrate's Court, Port Pirie, some days ago, in the case in which Ernest James Francis, chemist, of Port Pirie, claimed £499 damages for alleged libel and slander from Archdeacon R. Melville Dunn, of Crystal Brook.

The action arose out of statements alleged to have been made by Archdeacon Dunn at St. Paul's Church vestry meeting on May 11, 1933. It was alleged that he described plaintiff as "not being a fit and proper person to hold any office in the church," and

that he refused to accept his nomination for the position of parochial nominator.

It was further alleged that in letters written to Mr. Deebie, diocesan secretary of Gladstone, the defendant referred to a cheque given at the Quorn Synod meeting in 1932 as being valueless. There were also allegations of misappropriation in connection with land at Risdon Park, on which St. Peter's Church stands.

The case had been proceeding for two years, with several adjournments.

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Notes on Books.

The Squire of Zabuloe, by Joseph Hocking, published by Hodder and Stoughton, London. Our copy from the Book Depot, 135 Castlereagh Street, Sydney, price 4/-.

Joseph Hocking is a prolific writer, but is at his best in novels set in Cornwall, which he knows and loves so well. His new novel, "The Squire of Zabuloe," is a typical Hocking production and ran as a serial in "The British Weekly" some time ago. It is well worth reading. The following is a description of the Zabuloe Manor and is a sample of the whole story:—

"In the midst of the beauties and grandeur of North Cornwall, a historic Elizabethan manor house, set in its own park lands of nearly one hundred acres, and with three good farms and several cottages attached. Trout streams, good rough shooting, proximity to hunting country. The house contains marvellous panelling, doors and staircases in excellent condition, and the main structure is in excellent repair. Although it has not been brought up to date, Zabuloe Manor could, in the hands of a man of taste and moderate wealth, be made into one of the jewels of England. It has never left the hands of the original family since the day of its construction and has not been added to, or what some would call improved, but is as it was in the old days, and even in its present condition is perfectly habitable, though not fitted with all modern conveniences. It is to be sold by private treaty only, and on certain conditions, through the family lawyers, Messrs. Sleeman and Keast, Bodmin."

Question Time on Tower Hill, by Donald Soper, published by Hodder and Stoughton, price 1/3. Our copy from The Book Depot, Castlereagh Street, Sydney. A small volume containing eight B.B.C. talks on subjects about which people ask questions to-day and useful for combating ill-conceived notions on some of these great questions.

Live Coal, by Hugh Redwood, publishers Hodder and Stoughton; price 1/3. Our copy from Angus and Robertson, Castlereagh Street, Sydney. This little book of 126 pages of widely spaced printing, contains pithy sayings and talks. It appears to have only ephemeral value.

Fireside Reflections, by Charles Hodgson, published by Hodder and Stoughton, price 1/3. Our copy from The Book Depot, Castlereagh Street, Sydney. Evidently these short essays are for the purpose of enheartening people in dark and difficult days. They will have some value for certain types of readers.

Ambassadors for Christ, by Mildred Cable and Francesca French, published by Hodder and Stoughton, price 1/3. Our copy from Angus and Robertson, Sydney. This small volume should prove a useful handbook to missionary candidates. It comes from the pen of experienced missionaries. We can heartily recommend it.

"World-Wide Witness"

An increase of over 9 per cent. in the total missionary giving of the Church of England in England in 1934-35—or excluding legacies and gifts for endowment, an increase of slightly over 8 per cent.—is revealed in "World Wide Witness," the third unified statement of the work and needs of the Church Overseas, which has been prepared by the Missionary Council of the Church Assembly, copies of which have just reached Sydney.

The book deals with the subject of manpower in the mission fields, and states that "The Societies have this year sent out in all 202 recruits—109 men and 93 women. These include 60 ordained men, 46 laymen, 11 men and 1 woman doctor, 22 nurses, 8 men and 3 women educationists. . . . There are, under the recognised Societies, in all about 3,050 missionaries working overseas. In the time available it has only been possible to obtain complete answers from the recognised Societies."

Dealing in detail with missionary giving, the book states:—"The receipts of the Societies from all sources in 1933-34 rose by £22,267, i.e., from £1,448,792 in 1932-33 to £1,471,059. In 1934-35 the receipts from all sources rose by £111,478 to £1,582,537. This means that the total receipts of the Societies from all sources in 1934-35 are an advance of over 9 per cent. (9.26 per cent.) on the Church's giving in 1932-33, and an advance of about 8 per cent. on its giving in 1933-34."

"Turning to the Societies' receipts from parochial and individual gifts, once again there is encouragement. Although the 10 per cent. asked for has not yet been attained, the Church has gone four-fifths of the way towards it. The Societies' receipts (excluding legacies and gifts for endowment) amount in 1934-35 to £975,757, as over against similar receipts in 1933-34, which amounted to £903,059—an increase of £72,698, or slightly over 8 per cent. . . ."

The statement indicates that the income of eight out of the twelve major societies has increased in 1934-35 compared with 1933-34; that the Church Missionary Society, in its general and medical receipts, shows an increase of £51,654 on the previous year's figures; that the Church Missions to Jews, which was faced with an accumulated deficit of over £10,000, was able, through special gifts, to reduce this by over £4,000, and that "of the 43 English dioceses, 40 would seem to have increased their contributions."

On the subject of the use to which the increased giving of the Church will be put, the statement observes: "We do not for a moment belittle what the Church has done. It is very much. But the fact remains that we are still in the era of retrenchment, and that advance is not in sight."

Note:

A SALE OF WORK

On behalf of the funds of the Church of England paper, "The Australian Church Record," will be held in the Chapter House, on

TUESDAY, OCTOBER 22nd. The Sale begins at Noon.

Come also to this if you possibly can—if only for a few minutes during lunch-hour.

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Some historic and interesting copies of the Bible will be displayed by the British and Foreign Bible Society.

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Review.

Mothers in Australia & New Zealand.

(Contributed.)

We warmly thank the friend who has sent us the September number of this delightful little publication, which for the excellency of its tone and for the high ideal maintained by the Editor and by the several writers, is worthy of the highest praise. To the Editor, Mrs. Stacy, of Tumut, and to the Hon. Treasurer and Secretary, Mrs. Hey Sharp, of Gordon, we offer our hearty congratulations. The list of diocesan secretaries, too, containing the names of no fewer than thirty-two ladies, surely manifests a triumph of skilled organisation.

The chief emphasis, as we might have expected, is naturally and rightly laid on the sanctity and inviolability of marriage. In "News from England," the shocking fact is stated that whereas sixty years ago the proportion of divorces to marriages was 1 in 11,045, last year it had reached the ratio of 1 in 79. After that, the chief interest of the magazine is Religious Education and Women's Problems, with a great deal of other interesting matter.

A "Page for Girls" gives an insight into the daily troubles and worries of a missionary's wife, Mrs. Codd, on the island of Vureas, in the Banks Group. There are the laundry difficulties with native assistants; the mails and stores that arrive only once in three months; the constant battles with ants and cockroaches. Then there is the absences tooth that has to be endured for months because there is no doctor or dentist nearer than Santo, seventy miles away, and involving a fortnight's sailing across the bay. Though, by the way, the writer speaks of a trained nurse living only about a mile away. One feels inclined to advise Mrs. Codd to send for a dozen or so of homeopathic medicines—their cheapness and efficacy are wonderful—with a little book of instruction upon their use.

Then there is an interesting but somewhat amazing page on Bible Study, based (we are not told by whom), on notes prepared by Miss Warren-Thomas, but for which it would be very wrong to hold Miss Thomas responsible. People who base their teaching on other people's notes are apt to read their own notions into them, and to give us something very different from what was intended by the writer of the notes.

Thus, this paper begins by laying stress on the great truth that the revelation of God to man in the Bible is progressive; and, having said that, the writer (we fancy it is a lady), proceeds to fall into some very serious errors. She speaks of there being an element of cruelty in the earlier conception concerning God, which is hardly true of the revelation of God as given in the Bible, though it has always been strongly marked in heathenism.

After that the writer publishes some crude ideas, such as we usually connect with the ill-informed rationalism of a hundred years ago, when the critics, as was caustically remarked, in struggling to find their feet, lost their heads, and thought that German rationalists knew more than contemporary, inspired writers.

Where B. C. A. Works:

In the Far West of New South Wales it is supporting the men who minister in that vast area, which includes Wilcannia, Menindie, Ivanhoe, White Cliffs, Milperinka, and Tibooburra.

Its Hostels at Wilcannia and Mungindi represent a vital part of Church work, the education of children in Christian surroundings.

Its Motor Mission Van carries the ministrations of the Church into shearing shed, lonely selection, mining camp, bark humpy and tent, and distributes Bibles, Prayer Books, and other healthy reading matter.

In East Gippsland, Victoria, the B.C.A. has taken over the whole work of the Church from the Snowy River to the State Border. Here in the "Big Scrub" its Missioner and the Church Nurse and Deaconess stand for a witness of the Faith.

Along the Great Australian Bight (South Australia) its Far West Mission calls for heroic service, including, as it does, visits to the Trans-Australian railway line. Here, also, are situated the B.C.A. Mission Hospitals which, staffed by fully-qualified Nurses, are open to all.

Its Mail-Bag Sunday School seeks to reach and teach children who live far from towns and organised Church life, in every State in the Commonwealth. The value of this work cannot be overestimated.

Its ministrations have extended to the English Group Settlements in the big timber country round Denmark, W.A. Here also a valued hospital work is carried on among the settlers.

In all things the B.C.A. stands for an earnest, active ministry of the Gospel as one of Australia's greatest needs. The call to serve is urgent. The demands for bold Christian work are many. Generous financial support is asked. Will you pray? Will you give? Your donations may be sent to—

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DIOCESAN CHURCH, GEORGE STREET, SYDNEY.

For instance, the writer speaks of the Pentateuch as containing "old stories" which had been handed down by word of mouth from generation to generation; not being acquainted, apparently, with the extreme antiquity of the papyrus writings, which go back, as Adolf Deissman and others tell us, nearly if not quite, to the time of Adam; and such as Moses certainly had in his possession. Again, she speaks of Abraham thinking of God as "having his abode in the oaks of Mamre and Beersheba." And, not realising that Abraham's willingness to sacrifice Isaac was the highest example of the obedience of faith, she only sees in it an indication "that human sacrifice was to Abraham's mind, a suitable offering to God." It is a pity that the Editor admitted such a series of blunders.

Lesser mistakes are that "Moses is the first to teach that God is a moral God"; forgetting that Abraham, four hundred years earlier, based his intercession for Sodom on God's morality—"Wilt Thou destroy the righteous with the wicked—shall not the Judge of all the earth do right?" Elijah, she says, enforced the idea that "God is One, and that there must be one loyalty to Him, which no other god might share"; making us wonder whether she has ever read the Ten Commandments; and she follows her blind guides to the extent of saying that the Book of Daniel was written about the time of Christ; in other words, that it is a forgery. She does not know, apparently, that the Book of Daniel, written in Hebrew and Chaldaic, could only have been written when both languages were familiar to the Jews; i.e., during the Captivity in the sixth century B.C. Ezekiel, by the way, about 600 years before Christ, in his prophecy mentions Daniel (unless that also is a forgery), and Delitzsch says that the Hebrew of Daniel is closely related to that of Ezekiel.

Finally, the writer tells her readers that a second Law (she means, of course, the Book of Deuteronomy), was written in the sixth century B.C., and palmed off on to the simple unsuspecting Jews as having been written by Moses nine hundred years earlier, but lost for those nine hundred years; and that those simple-minded priests and people at once accepted the fraud and immediately placed Deuteronomy with Genesis, Exodus and the other Mosaic writings.

"Mothers in Australia" is a devotional, rather than a critical publication, and it is a pity, therefore, that the Editor, in her kindness of heart, should have admitted such mischievous stuff among her otherwise well-chosen copy. The rest of the article, however, about the Christ's new standard of life, is admirable.

The column on page 13 dealing with Mothers' Union literature, is excellent; and so, indeed, is the whole publication, with the exception of the few blemishes that we have pointed out. We wish it a very wide circulation.

An increase of £111,478 in the total amount of missionary gifts of the Church of England in 1934-35 is revealed in "World Wide Witness," the third unified statement of the work and needs of the Church overseas.



When hearts are heavy with the grief of parting—then our quiet tender ministrations prove an abiding comfort

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Queensland Provincial Synod.

(Continued from page 3.)

Diocesan Boundaries.

Rev. Canon Stevenson presented the report of the Commission appointed to investigate the question of Diocesan boundaries. The report read as follows:—

The Commission has held two meetings and has collected information from the Bishops of Queensland and the Diocesan Council of each Diocese.

The findings of the Commission are:

1. Seeing that the Dioceses of Willochra and Carpentaria have agreed to a readjustment of boundaries, and that Willochra is already working the area in question, this Commission considers that the Diocese of Adelaide is not justified in blocking the arrangement.

2. The Commission is of the opinion that it would be disastrous to North Queensland to give Mackay to Rockhampton, inasmuch as financially and spiritually, Mackay is closely bound to the Diocese of North Queensland.

3. This Commission is of the opinion that it would be a mistake to attempt any alteration of boundaries between Brisbane and Rockhampton during these times of stress.

The report was adopted.

Buy the Best
and

Collect the Coupons



The Super-sorted Tea

Doings of the Month in Melbourne.

(By "Maccabaeus.")

Temple Days.

The idea of conducting Temple Days for raising church funds, is growing in Melbourne, and appears to have been most satisfactory where it has been tried. Asking people to bring their gift into the House of God is something which must make for a greater sense of responsibility, and better churchmanship. Among the parishes which held such days during September were Holy Trinity, Balclava, and St. Michael's, North Carlton, both of which are Evangelical parishes. In the former parish, Bishop Green, still a fine preacher, in spite of his years, preached and dedicated an offering box on the Sunday prior to the Temple Day, while at North Carlton the Temple Day was held on Sunday, September 29th, when Bishop Booth dedicated new choir stalls and wall panelling at 11 a.m., and the Vicar, the Rev. T. H. Watts, was present all day at the Church, while Temple Day offerings were received.

The Late Rev. G. Pennicott.

Reference has been made in the "Record" to the death of the Rev. G. Pennicott, who was a respected Melbourne clergyman. Mr. Pennicott retired recently from Christ Church, St. Kilda, his place there being taken by Canon Crotty.

C.E.M.S.

At a recent council meeting of the Men's Society, it was decided to seek the opinion of branches on the question of changing the annual corporate Communion and breakfast from King's Birthday in June, to Anzac Day, in April. As the C.E.B.S. hold a similar gathering on the latter day, it will be necessary for both societies to agree on the matter. Should the change be made, those who have had experience of the event believe that a much larger attendance would be the result.

All Saints', East St. Kilda.

It is announced that the Vicar of All Saints', St. Kilda, the Rev. E. H. Fernie, will leave Melbourne to take an appointment in England, early next year. People in his parish speak well of Mr. Fernie and his work there. He is, of course, a High Churchman. All Saints', East St. Kilda, is one of the parishes in Melbourne where the practices of High Church teaching are taken very seriously.

C.E.B.S.

The Organising Secretary of the Boys' Society, the Rev. Murray Britten, speaks enthusiastically about his tour of New South Wales dioceses. The monthly Bulletin of the Society discloses continued activity. Monthly prayer-group meetings are held at parish churches, and weekly prayer-groups meet at the Cathedral. A farm for unemployed boys is to be opened in October. During the Royal Agricultural Show week in September, 36 boys were in residence at the permanent camp at Frankston. During the coming months the Society is providing for the boys a full programme of Saturday sports.

Church Missionary Society.

Miss Mabel Crossley, who has been a C.M.S. missionary for 30 years, returned to Melbourne from India during September. Miss Crossley stated that many Indian Christians were shocked when they visited our country, at our unchristian conditions. It would help the missionary, she stated, if we in our own country realised the responsibility of our example. C.M.S. income in Victoria is causing concern, as receipts are not quite up to the required standard. It is hoped that the final quarter of the year will show the necessary increase. A pleasing departure was made during September, when a welcome and farewell to missionaries was held at a parish church instead of at a central meeting.

At St. Michael's, North Carlton, on September 10th, Sister F. Biggs was welcomed from Uganda, and farewell was said to Miss Armfield, St. Michael's O.O.M., who returns to China, and to Miss G. Cross, who returns to North Australia. It was good to see the hall full, the meeting being an inspiring one under the chairmanship of the Rev. C. W. T. Rogers, a member of the C.M.S. Executive, and a past Vicar of the parish. Clerical and lay members of the General Committee were well represented, and occupied seats on the platform. Mr. Rogers, in welcoming the missionaries, spoke in high terms of their work, and referred to the "pleasant personality, and untroubled calm" still possessed by

Miss Armfield after so many years in China. Miss Armfield stated that work in China was more difficult now than when she went out many years ago. The greatest change was that the Church had become Chinese. The great problem was how to reconcile Nationalism with Christianity. The "No God" class was growing rapidly, and the Christian Church was the only hope for the people. The Communists also presented a great missionary problem.

Sister Biggs gave a vivid description of her work at Toro Hospital, Uganda, and Miss Cross, of the work and needs of the North. Prayers and Bible reading were conducted by the Revs. W. T. C. Storrs and R. Cooling, and the farewell charge was given by the Rev. T. H. Watts, the Vicar of the parish, who is also a member of the C.M.S. Executive. The charge was based on appropriate, comforting and challenging words of Scripture. At the close of the meeting those present partook of refreshment, which was kindly provided by the ladies of the parish, under the leadership of Mrs. Watts, the energetic wife of the Vicar.

Sydney Synod Charge.

The Synod charge of Sydney's Archbishop has been read in Melbourne with great interest. His timely remarks on the Primacy, and the proposed Constitution, show that he has already a good grasp of the conditions of Australian Church life, and understands the relations of his great diocese with other Church movements in Australia. Evangelicals, and indeed, all moderate church-people, who are a majority in many other dioceses in Australia, look confidently to Sydney diocese for true and courageous leadership.

The Late Mr. James Carter.

By the death of Mr. James Carter, after an illness lasting several months, Melbourne has lost one of her leading laymen. As Secretary of the Lay Readers' Association for many years, Mr. Carter was one of the best-known men in the Church, and one of the best liked. Of kindly disposition, he was, however, an uncompromising Evangelical and was always faithful to Evangelical truth. Mr. Carter will perhaps, be missed most by the Church Missionary Society. He was a member of the C.M.S. Executive practically until his death, and was noted for his work and interest in missionary matters.

The Social Problem.

During the special hour in recent Sydney Synod for the consideration of the Social Problem, Dr. Micklem said the Church simply could not afford to stand aside from the great field of social thinking, out of which was going to grow the social structure of the future. The Church must be alive to the existence of that great problem, and con-

tribute its rightful share to the solution of it. The conception of individualism, competition and private profit and the order of society which had grown up on it, had added enormously to the world's wealth, but could it be denied that it had not also laid upon the world an unparalleled load of human misery? Amid the glaring contrast between the rich and the poor it was the few, and not the many, to whom the opportunities of a full and abundant life were open.

They had, he proceeded, to substitute a Christian for a non-Christian conception of human society. They had to think out, in terms of modern life and modern society, that conception which would substitute service for profit; co-operation for competition; freedom for servitude; service for the whole of the community rather than the pursuit of mere self-interest. Those were the governing principles of the new order which had yet to be.

Mr. N. H. Dick said that no greater problem existed to-day than that of unemployment and the housing of the people. They had men and women growing up in this country who had never had an opportunity of earning a decent livelihood—men and women who had never received a chance, and whose moral standpoint must deteriorate to such a point that a definite criminal class would be created. It was to stop this that the slum clearance movement had been started in Australia. They must make people realise that slums did exist in Sydney. The Church had a leader in Archbishop Mowll, who had taken a great stand with regard to the question of slum clearance.

Mr. Dick added that, in some of the slum areas in Sydney, people had not even the facilities for bathing and keeping themselves reasonably clean.

He spoke of a place in Redfern in which, he said, seven persons lived in one room. There was no fresh air or sunlight, and the nearest water available was several houses up the street. Those were conditions which definitely prevailed. The evil had grown to such an extent that it could be dealt with effectively only over several years, and in a slow but sure way. Until the people were given decent housing conditions—conditions which were fit for them—they would always have a condition of unrest.

The Rev. W. G. Coughlan, in a survey of the unemployment problem, said that some persons were compelled to exist under conditions which were literally unfit for the animal creation. The social problems committee challenged the Church to dig deeply into the causes behind the unemployment problem, and to be fearless and constructive, and, where necessary, condemnatory in its approach to the problem.

Prayers were offered for international peace and for the League of Nations.

No one is useless in this world who brightens the burden of it for anyone else.—Dickens.

Evangelical Rally

(Organised by the Reformation Observance Committee)

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TUESDAY, OCTOBER 22nd, 1935

at 7.45 p.m.

Canon LANGFORD SMITH will preside.

The Authority of the Bible—Rev. J. Bidwell, B.A.

The Devotional Use of the Bible—Archdeacon Begbie

From 7 to 7.30 p.m.: The Story of the Bible in English. Lantern Talk by Rev. J. T. Phair

LUNCHEON will be provided in the Lower Hall of the Chapter House from 12-2 p.m., and TEA from 6-7 p.m., at the cost of 1/3 each.

Let us throng the Chapter House again this year! This cause is worth every possible sacrifice. Pray for God's blessing. Do all you can to bring others. Churchmen, Awake! Be up and doing, and work unitedly.

A Paper for Church of England People

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Editorial

Australia's Duty.

WE cannot understand the attitude of certain Australian politicians to the present international situation, as involved in the Italo-Abyssinian trouble. Their approach to the grave call of the hour is, to our way of thinking, utterly lamentable. Doubtless this attitude is due to ignorance, and to lack of historical perspective, coupled principally with a miserable "parochialism." Australia is a signatory to the League of Nations, and must share in the responsible action, as Italy violates her pledges and agreements. A petty outlook and a low conception of duty on the part of these would-be politicians to keep Australia in lonely isolation from the broad stream of the world's life and responsibility will make us, as a nation, a by-word and laughing-stock. Happily, there are other and bigger leaders. Bishop Crotty's words spoken last week at Fremantle on his arrival from Great Britain, after a six months' visit to the "centre of things," are much more worthy and deserve our closest attention. He said: "The great moral adventure which Geneva represents must prove costly, and Australia cannot fairly hope to enjoy its fruits while refusing to share its sacrifices. Speeches by Australian political leaders announcing in advance what Australia would or would not do in the face of a potential conflict can only compromise the Government at home in a most delicate situation, and promote misunderstandings with regard to Australians, which are already far too common abroad. 'Everyone for himself

and the weakest to the wall' is the sentiment of the elephant when it dances among the chickens, but it is poor statesmanship for Australia, of all countries, and poor morals also, and unworthy of a young race, putting a high price on its honour and freedom. It is Australia's mere wisdom, as well as plain duty, to subsidise unreservedly such principles and forces of collective security as can be made immediately operative through the League of Nations. It is her duty to follow Great Britain in the unequivocal endorsement of the League as an instrument of international law, equity, and peace."

Anglican Church and Reunion.

WE advise our readers to secure a copy of Dr. Sydney Carter's recently published volume entitled "The Reformation and Reunion." Dr. Carter is the principal of Clifton Theological College, England, and his volume has the imprimatur of the University of Oxford for its historical correctness as a presentation of the Reunion Problem. It was his thesis for the Oxford D.D. The learned Bishop Knox, formerly of Manchester, writes an exceedingly warm appreciation of the volume, while Dr. Guy Warman, present Bishop of Manchester, in a foreword commends it as "a fair and accurate and well-documented account" of the original causes of disunion and of the real differences between the communions concerned. The work is at once a careful historical study of the Reformation period and of the years immediately following. In his first chapters, Dr. Carter sets out the history of the Reformation Movement in general, and then goes on to discuss the English Church in the light of Lutheranism, the Reformed Continental Churches, the Elizabethan Settlement, with three closing chapters on "Worship and Usage," later evidences of fellowship and a conclusion. The book is kind, and it is wise. It is well-balanced, judicious, and exceedingly competent. It comes from the press at a very opportune moment, because it brings into light the difference between reconcilable and irreconcilable divisions. On the one side lie disputes between the Churches of the Reformation. They are not only reconcilable, but as Bishop Knox says, they are "in process of reconciliation." On the other side stands the irreconcilable division caused by the claim of the unreformed Church whether Western or Eastern, based on tradition, to be the only true Church, and to supplement the provision made by God for man's eternal redemption by a miserable sacerdotalism. At the present

moment enormous efforts are being made to draw the Church of England from its position among the Reformed Churches into the fold of the unreformed, and to arrogate for it the supplementary powers which Rome and Orthodox claim. Dr. Carter's work shows clearly and decisively the novelty and modernity of the Anglo-Catholic movement so far as the Church of England is concerned, and its utter inconsistency with the teaching of the centuries of Anglican Divines. It is a book to be read and pondered. All the younger clergy and ordinands should be constrained to study it as a text book for examinations.

Moore Theological College.

NOW that the necessary legislation has been passed by the Sydney Synod with its provision for a much more adequate salary, the question of the appointment of the principal comes right into view. The matter is one for the Moore College Trustees, namely the Archbishop of Sydney, Archdeacon Begbie, and Mr. H. L. Tress. We believe them to be greatly exercised in their solemn responsibility. It is common knowledge that world-wide inquiry is being made for likely men. Doubtless, Great Britain, Ireland, Canada, and Australia are being probed. The appointee, beside being a first-class scholar, must chiefly be a spiritually-minded Evangelical whose conception and practice are in strict keeping with the Protestant Evangelicalism of the Diocese of Sydney. We are well aware of the type of person who belittles Sydney Diocese, and pours scorn on its churchmanship. But this is only because its dominant leaders know where they stand and are not afraid of their colours. If Sydney's leaders weakened and gave a free hand in certain directions, the tune would at once be changed, and people would fall over one another in adulation and cooing words. Anyone with a merely cursory knowledge of the history of the Church in Australia knows that the trainees of Moore Theological College have left their mark on the Church's life. Bishops like the two Langleys, pioneers like Archdeacon Boyce, notable pastors like T. B. Tress and Robert Taylor, spiritual and administrative leaders like Bishops D'Arcy-Irvine and Kirkby—not to speak of scores of others—were all the products of this markedly Evangelical College. Under God, this was due in no small measure to the men who have been principals of the institution. The record must be maintained. Hence the gravity of the search for a new principal. There is