

The "Reunion" of Christendom.

Some Pertinent Questions.

(H. B. Barkwith, M.A., in "The English Churchman.")

UNITY. Unity of what? Of opinion? Of purpose? Of sympathy? Of organisation? It is needless to have the answer to these queries, because Christians have earnestly coveted unity, have laboured for it, prayed for it, and died for it.

I hope my readers know by experience how blessed and joyful a thing it is to dwell together in unity. When our Saviour prayed (John xvii. 21 and 22)—"That they may be one," He was praying for a perfect Unity, nothing less than their One-ness in the Father and the Son—"That they may be one even as we are one" and the aim was "That the world may believe that Thou hast sent Me."

When the New Testament calls believers a building of many stones, built upon the foundation of the Apostles and Prophets (which I take to mean in practical effect the Old and New Testaments), it adds significantly the words "Jesus Christ Himself being the chief corner stone" and also "A habitation of God through the Spirit" (Eph. ii. 20-22).

The "One flock" (not "one fold," which is an incorrect reading) must have "One shepherd" (John x. 16).

The branches of the Vine can "Do nothing" without the Vine (John xv. 5); though they may differ in other ways, they are alike in this.

And as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ (1 Cor. xii. 12).

The one Shepherd, the Chief Corner Stone, the Vine, the Head of the body, all combine to answer our question that Unity means Christ. God hath put all things under His feet, and gave Him to be Head over all things to the church which is His body (Eph. i. 21-22). There is one body and one Spirit, one Lord, one faith, one baptism (Eph. iv. 4 and 5). Christ is the Head of the church (Eph. v. 23), and we members of His body. (Eph. v. 30, Col. i. 18 and ii. 19). This unity is consistent with diversity of gifts, diversities of operations, diversities of administrations (1 Cor. xii. 4-6) and diversities of race and place (verse 13) and does not depend on subordination of one member to another (verse 15) though they are mutually dependant (verse 21).

The Collect for All Saints' Day beseeches Almighty God "Who hast knit together Thine elect in one communion and fellowship in the mystical body of Thy Son." I truly believe that He has. Yes, I believe one catholic and apostolic church. Do you believe it? Faith worketh by love, and if love be lacking faith does not work. But if both love and faith operate, this one communion and fellowship is a reality to be seen by the eye of faith and to live in and to work in.

And yet though countless Christians are able to do so, no one can who is without love and without faith. Many can only grope for this unity, and (not beholding it), even try to create it.

Even among the Apostles, John had to be taught the lesson that unity was not "following us" (the apostles) (Mark ix. 38), but that the "Light of life" comes from "following Me" (Christ), (John vii. 12).

It is carnal and not spiritual to seek to make any other than Christ the fo-

cus of unity, even though they be Apostles (1 Cor. iii. 4) and this is the cause of divisions and contentions (1 Cor. i. 12).

St. Paul foresaw the development of this carnality when in Acts xx. 24 he says to the elders of Ephesus, "So that I might finish my course with joy and the ministry which I have received of the Lord Jesus" and then almost immediately after (verse 30): "Also of your own selves shall men arise speaking perverse things to draw away disciples after them." And so it has been. And in after years, and by stages, that most carnal power, the Papacy, came into its maturity saying, "I am of Cephas," and forbidding those who do not follow with it.

Surely this should act as a warning to the church of Christ for all time, that while the Papacy has ever laboured "for the reunion of Christendom," it has made something else than Christ the centre of the union, and it has caused divisions rather than real unity. The Donatist controversy well illustrates this, and marks an important stage of development. Bishop Knox writes: "Donatism was not a heresy but a schism. The Donatists denied no article of the creed. They made no changes in the organisation of the Church." ("Tractarian Movement," p. 229) . . . but they did not accept the authority of Rome. Bishop Knox adds in his article on this subject: "Wiseman clinched his argument by quotations to show that the proof of Catholicity is recognition by the chair of St. Peter" (Ibid., p. 231).

It is well known how Newman fell before this argument. Others have done so since, and more are following them who are not "holding the Head" (Col. ii. 19), but are merely clinging to members, though not necessarily to Cephas.

One of the great distinctions between the pre-Reformation conception of the Church, and the Reformed, is that the latter recognises that there may be differences of administrations, but the same Lord. But even among the numerous reformed communions of to-day, denominational distinctions are so effective that the unity of individuals in Christ is obscured. Men think of Christian Unity as nothing more than some kind of Federation of Christian Societies.

The advantages of federation or close amalgamation in secular affairs leads men to desire to achieve similar gains in efficiency by Church unions. Brotherly concord may thereby be enhanced, though not necessarily so; but unity in Christ is not directly brought into the matter.

There is, however, such a thing as the promotion of spiritual unity in Christ. But it chiefly consists in the humble pursuit of holy living, by having cleansed, and keeping in exercise, the channels of communion with the Head, and by loving Him and keeping His Commandments.

When I read that unity is broken by the existence of different Churches, or by the resolute maintenance of incompatible convictions, I think the real reason has been wrongly stated. It is rather bitterness, presumption, pride or want of love, or the insistence on anything else than Christ, for example, a particular theory of Church government. Neither distance nor language nor differences of administration nor disagreement need bar our unity; conversely proximity, mutual understanding, sympathy, similarity of culture, and co-ordination do not necessarily help to promote it. But anything which brings us into closer touch with our Divine Head cannot fail to do so, whether we are conscious of it or not.

This is manifested in the Keswick Convention Movement, with its full recognition of all differences and insistence on Unity in Christ Jesus. It is particularly to be remarked in the united Communion service.

I am sorry that there should be some who wish to wait for "Reunion" before they consent to join in this.

Rather would I pray for a spiritual revival that will enlighten all our understandings, kindle our love and give full room to the Force of the Holy Spirit, so that all carnal promptings may lose their power.

Every joint will then supply that which fitly frames and knits the body together (according to the working in due measure of each several part), but it is from the Head even Christ that the Body maketh increase unto the edifying of itself in love (cf. Ephes. iv. 16).

A Little Bit of St. John.

In 1920 some very ancient pieces of papyrus with writing on them were brought to England from Egypt, where they had been buried for centuries. In the interior of Egypt, where a dry climate hinders their decay, all kinds of literary remains are abundant, and they date from the fourth century B.C. to the seventh century A.D. The particular group of them that we are concerned with were lodged in Ryland's Library at Manchester. One tiny scrap was not examined until a short time ago, when it was discovered to be a fragment of one page of St. John's Gospel. On one side of it is what remains of the 31st to the 34th verses of his eighteenth chapter. On the other side are the remains of verses 37 and 38. The book, it will be seen, was a very small one with only six verses on a page, less than we put on the page of an ordinary Prayer Book. Most likely the book it came from contained only St. John's Gospel and would be what we call a "pocket volume."

The important thing about it is that scholars say that it was written out somewhere round about 130 A.D., that is, as Sir Frederic Kenyon, Director of the British Museum, points out, "within a generation of the date at which the Gospel is generally supposed to have been written." "People sometimes ask us," he continues, "how we can tell the date of a script by its appearance. To experts this is really not much more difficult than it is for an ordinary man to take up half a dozen letters written at different periods and ascribe them to within at least half a century of the date when each one was written." Anyone who possesses a store of old letters can easily distinguish those written in Queen Victoria's prime from those of the end of the 19th century. Perhaps it would be more accurate to say that we can discover the period at which the writer learned to write, for old people commonly write an "old-fashioned" hand. But there have always been fashions and styles of handwriting, especially among habitual or professional writers, who pride themselves on doing the thing "properly," which means fashionably.

The Gospel was apparently composed about 90-95 A.D., and at Ephesus. The book of which we now have a scrap, had been carried to a rather out-of-the-way part of Egypt, which makes us wonder whether we have not dated the original too late rather than too early. There is not really any reason except old tradition, why we should not place it ten years earlier. St. Luke's gospel cannot be later than about 80 A.D., and maybe a good deal earlier, but I think Ignatius, Bishop of Antioch, only came across it when he was on his way to martyrdom about 117. Since it was originally written for the "most excellent Theophilus," and not for public use, its dispersion may have been slower than usual, but on the other hand Ignatius was a Bishop and lived in the third city of the Empire. He should have been up-to-date in his reading.

Sir Frederic says, "It puts the last nail into the coffin of the theory held by certain scholars in the last century that the fourth gospel was a comparatively late piece of work." There are still half-educated people who think that St. John's Gospel was written too late to be really his, and too late to be reliable. It may be worth while for us to know the answer to such people. We should tell them that their opinion is not only "pre-war," but out-of-date—J.S.W.—(Wangaratta Diocese "Living Church.")

(Although the Gospel of St. Luke was addressed to one man, it was unmistakably intended for the edification of the whole Church.—Ed., A.C.R.)

A Paper for Church of England People

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Editorial

The World Peace Congress.

ONCE again the eyes of the world are turning towards Geneva on account of the World's Peace Congress which meets there this month. Mussolini, flushed with the pride of a barbarous conquest, may rattle the sword and reject the "absurd idea of perpetual peace" as contrary to Fascist doctrine; nevertheless there are those who, in spite of grave portents, still strive for peace. If anything should convince men and women of the futility of war and its disastrous consequences, it should be the memory or story of the Great War of 1914-18. But memory is short-lived, ambitions and greed and passion flame up and sinful man will not learn. Nevertheless the Christian will strive for peace. Hence we are glad to note that the Bishops in Victoria, in response to certain inquiries, have drawn attention to the Lambeth pronouncement in 1930 as an earnest of their hopes and longings. "War," states this pronouncement, "as a method of settling international disputes, is incompatible with the teaching and example of our Lord Jesus Christ. We believe that, as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the Fatherhood of God, and the brotherhood of all mankind. We do not deny the right of a nation to defend itself if attacked, or to resort to force in fulfilment of international obligations, but it is the duty of the Christian Church to create a world-wide public opinion which will

condemn a nation that resorts to war from a motive of self-interest or a mistaken conception of honour, as guilty of a crime against humanity."

We believe "that peace will never be achieved till international relations are controlled by religious and ethical standards, and that the moral judgment of humanity needs to be enlisted on the side of peace." We therefore appeal "to the religious leaders of all nations to give their support to the effort to promote those ideals of peace, brotherhood and justice for which the League of Nations stands."

The Arming of the Nations.

The irony of this intense yearning for and advocacy of world peace is the mad race of armaments which marks the great nations of the world. The factories of Europe, U.S.A. and Japan are pouring out streams of death-dealing war instruments. Apropos of this, some words spoken by Mr. Stanley Baldwin at Cardiff, Wales, recently, are of real interest. "We think," he said, "that the nations ought to have been able to avoid this madness, but, as they have not done so, I cannot, as Prime Minister, neglect the primary duty of government—that is, the defence of the people." And he added a timely word as to pacifism—"I can say here to you how much harm is being done by what I call the extreme pacifist view—the view of those men who say, 'let others, like-minded with us, be active in their own countries as we are; then, all working together, we shall achieve our objective—a disarm- ed and peaceful world.'" "No one," says the "English Churchman," "can accuse the Prime Minister of bellicose tendencies, but his words prove that he sees things as they really are, and is unwilling to leave the Empire defenceless in the face of the dangers that threaten civilisation. The reign of peace will be brought about, not by the idealism of pacifists, which may have a rude disillusionment, but by the Return of the Prince of Peace and the setting up of His Kingdom."

be a reflection upon their independence, accorded after the Great War, and the latter a sore point because of the exclusion of Egyptian troops from Sudanese garrisons. Both these points have been settled by compromise. Doubtless Italy's doings in Abyssinia have brought Egyptian nationalists, and especially the Wafdist extremists, to a saner frame of mind, while the trust that all Levantine States have in Britain has also had marked influence. The consequential arrangements are the entrance of Egypt into the League of Nations, conferences to dispose of the foreign capitulations, arrangements for the arbitration of disputes, joint measures for developing the new Anglo-Egyptian treaty of friendly alliance, and for the training of Egyptian military and administrative services. Egypt recognises the British Empire's interest in the Suez Canal and in the importance of Alexandria as a depot for Imperial naval and air services. The past period of what "The Times" calls an "uneasy, unequal and uncertain association" has not been entirely wasted if it has taught Egyptian politicians that independence, in the sense of a right to deny against Britain the strategic situation of Egypt, is an illusion. "For Britain to withdraw from Egypt or from India would give to either of those lands, not peace and freedom, but only the certainty of subjection to some other and harsher suzerainty. All freedom being but a relative state, any Egyptian patriot, looking abroad, might well ask himself whether in association with any other people on earth his opportunity for development in self-government could be changed for anything but the worse."

Churchmen, and especially those concerned with the operations of the Church Missionary Society, will be more than interested. The great medical, educational and Evangelistic work of C.M.S., both in Egypt and the Sudan, is ever a subject for real thankfulness.

A Salutory Reminder.

Anglo-Egyptian Treaty.

IT is a source of gratification to know that Great Britain and Egypt have come to a happy arrangement with regard to certain long standing difficulties. The agreement is for a twenty years' treaty of friendly alliance. The two main points that have found settlement are on the one hand Egypt's objection to the presence of a British garrison in Cairo, and the other, its demand for a larger share in the administration of the Anglo-Egyptian Sudan. The former seemed to them to

EARLY in October, the Reformed Churches throughout the world will commemorate the life and work of William Tyndale. Such a celebration should awaken in many hearts a fresh sense of the inestimable value to the nations and to individuals, of the Bible as God's wonderful message to mankind. It will serve to remind Christians of the debt they owe to the man, and of the duty incumbent upon them to cherish and hand on unimpaired the precious heritage of God's Word. It should be a reminder to the Clergy of the Church of England that

they are ordained to be ministers of the Word and Sacraments, calling up the fact also, that they each receive at their ordination a copy of the Scriptures as indicating that the ministry of the Word is their chief duty and privilege. Bishops and examining chaplains have been telling us that among their candidates for ordination they find a lamentable ignorance of the Scriptures. In our opinion, the more sacerdotalism and rationalism come in, the more the Bible goes out. It seems to us that it would be a definite gain to the Church of England if ordination candidates who show the ignorance to which we have referred were either rejected or put back for a course of instruction at the hands of men who believe the Bible and know its power. It is not enough for church authorities to lament ignorance of the Scriptures among ordination candidates. The weakness must be remedied. Possibly there should be a revision of the curriculum of study for ordination. In any case, they should see to it that the Scriptures are given their right place in all negotiations with other Churches in the matter of Reunion, and in all the Councils of the Church. In these respects there is at the present day a serious lack of the veneration of Scripture and regard for its authority that marked the rise and early progress of the Reformation. It is our deep conviction that all ministers, from the highest and downwards, need to be brought, even as little children, under the mighty influence of the divinely inspired Word which God has magnified above all His Name and which is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

Quiet Moments.

"THE WIND BLOWETH"

"And the Spirit of God was brooding upon the face of the waters."

MANIFESTATIONS or great movements of the Spirit are abroad. Echoes come to us from other lands of greater tokens of His working than we ourselves are experiencing.

A new spirit of evangelism is taking hold of the whole of Christendom, and some lands are being stirred to their depths by reason of it. "To evangelise," we are told in a weighty report of recent issue, "is so to present Jesus Christ in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour and serve Him as their King in the fellowship of the Church."

As a preacher in England has recently stated: "In the past we have socialised the Church, naturalised it, secularised it; let us at least thank God that she is recovering again her original spirit of evangelism and realising that it is her primary duty to win souls."

In the great Diocese of London a special venture is in course of preparation, for an evangelistic effort in which some 2000 young people under 30 years of age, led by the Bishop of Willesden, will for fifteen days intensively work one of the most populous of London parishes. A great gathering was organised at the end of July in Castle Bromwich, by the leaders of

the Oxford Group, at which more than 100,000 people were expected to be in attendance. While, continually, throughout the Old Land, through groups and teams of witness, evangelistic efforts are being made.

Then there comes news from the United States of a splendid enterprise being organised by the Federal Council of Churches of America—a National Preaching Mission in the United States and Canada, to be carried on for some three months—September 13-December 9. It is an effort to convert the soul of America to the living power of Christ. Some thirty speakers, white and coloured, will devote their whole time to this mission, and at the same time, in November, there will be a simultaneous week of evangelisation taking place in all the Protestant Churches of America, in which an effort will be made to reach every boy and girl, every man and woman, in the land, with the challenge of Christ, and an appeal to surrender to Him and obey Him.

Dr. Stanley Jones, who is giving himself to the work of this great mission, writing in "The Fellowship," truly says, "The idea of one country alone being in spiritual need is a thing of the past. The whole world is a mission field. Every nation is in deep need. America this year sent for Kagawa, of Japan, to come and help her in her spiritual task, and now she reaches out to many lands for messengers to come and speak to her soul."

What a challenge to sympathetic desire and prayer for this great sister nation! What an opportunity for manifestation of a true fellowship in the Gospel, if only our leaders in the Churches would give an impelling call to Prayer! And who knows the great reflex of blessing which would come to our own nation, which needs, just as sorely as America, someone to speak to her soul.

Meanwhile, "The wind bloweth—thou hearest the sound thereof and knowest not whence it cometh!" Is this true of us? "If this thing be of God!"

The Groups.

A remarkable demonstration took place in the Albert Hall, London, in the first week of July. It was the inaugural meeting of a British national campaign planned by the Oxford Group Movement leaders, from July 19-26.

Five house parties were to be held simultaneously at Oxford, Cambridge, Harrogate, Exeter and a camp for men at Birmingham. The opening meeting was a striking success from the point of view of members and spirit. All available tickets had been allotted three weeks before the meeting, and although the Albert Hall accommodates 10,000, it is said that it could have been filled three times over. This augured well for the culminating meetings which were to be held on July 25 and 26 at Castle Bromwich, Birmingham, where over 100,000 were expected to be in attendance. A writer in the C.E. Newspaper gives the following description of the meeting:—

I have attended many political and religious meetings at the Albert Hall, but never have I been so thrilled as I was on Tuesday by what I saw and heard. The potentiality and significance of the gathering were heartening. On all sides there was colour and brightness, happiness and joy, and a sense of power.

At the back of the platform was displayed a large Union Jack, while

over thirty flags of various nations in which the Group is at work were artistically displayed, blending with each other, symbolic of the coming unity and peace of the world when the Spirit of God has free course and is glorified.

The orchestral stalls were occupied by a large choir of men and women, while on the platform were representatives of Group teams from all parts of the world.

Mr. A. S. Loudon Hamilton, formerly of Christ Church, Oxford, in whose rooms the first Group meeting in Oxford was held, proved an inspiring leader. With characteristic modesty Dr. Frank Buchman, the founder of the movement, kept in the background. The proceedings began with the singing of the first verse of the National Anthem. After an introductory address by the leader there followed in quick succession a number of short witnesses by soldiers, employers, unemployed, professional men, youthful graduates, journalists, heads of families, representatives from France, Russia and other overseas countries.

Undoubtedly to me the most impressive feature was a series of testimonies by workers from Yorkshire mills, demonstrating how the message of the Group is helping to solve social and economic problems. As I listened to twisters, winders, weavers, minders and other sections of workers declaring how God has enabled them to carry into their daily life and work the principles of honesty, love, purity and unselfishness, I realised that here is the only solution of all our industrial troubles. Incidentally one of the mill workers intimated that they had come from Yorkshire that afternoon; that they were returning by a midnight train, and that they had to be at their looms at seven o'clock on Wednesday morning! The whole proceedings demonstrated the fact that the Oxford Group is appealing to and capturing all sections of the community for Christ.

One of the most interesting testimonies came from Professor Norval, of the Transvaal University, Pretoria. He spoke of his former agnosticism, and violent anti-British feeling, and said: "At the very moment that I accepted God's challenge four years ago, my hatred for the English passed completely out of my being, and in its place there came a love which I cannot describe, and which has continued to grow in intensity."

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

September 13, 14th S. aft. Trinity.—Morning: 17, 361, 324, 396; Evening: 346, 188, 266, 25.

September 20, 15th S. aft. Trinity.—Morning: 1, 163 (96), 328 (449), 360; Evening: 377, 470, 119 (121), 38.

September 27, 16th S. aft. Trinity.—Morning: 12 (371), 422, 233, 151; Evening: 318, 122 (41), 306, 35.

October 4, 17th S. aft. Trinity.—Morning: 568, 426, 159, 582; Evening: 131, 573 (427), 61, 224.

Hymns, A. & M.

September 13, 14th S. aft. Trinity.—Morning: 41, 291, 520, 80; Evening: 360, 222, 300, 20.

September 20, 15th S. aft. Trinity.—Morning: 160, 210, 531, 224; Evening: 254, 277, 545, 477.

September 27, 16th S. aft. Trinity.—Morning: 633, 437, 290, 184; Evening: 176, 220, 683, 537.

October 4, 17th S. aft. Trinity.—Morning: 242, 629, 255, 292; Evening: 360, 626, 386, 540.

SYDNEY SYNOD

Forthcoming Session.

The first session of the 24th Synod of the Diocese will begin on Monday, September 21, when the Archbishop of Sydney will deliver his presidential address. The Ven. E. Sharpe, Archdeacon of London and Canon Residentiary of St. Paul's Cathedral, will deliver the Synod sermon that day at 2 o'clock.

The business paper of the Synod has been circulated, together with the report of the Standing Committee. This report begins by stating:—

"The year under review has been an exceedingly busy one. Matters of vital interest to the work and witness of the Church of England in the Diocese have been under consideration, the discussions thereupon sometimes occasioning lengthy evening meetings of the Committee. That the work has grown under the forward leadership of the Chairman, His Grace the Archbishop of Sydney, there is no doubt. Not merely is the Standing Committee the Synod of the Diocese in action, when that Synod is not sitting, and thus clothed with legislative powers, but more and more is the active work of the Church, in its wider sense, coming within the Committee's purview. All of which means increased administrative guidance and work, coupled with the solution of not a few engrossing problems."

References are made therein to the arrival of the new State Governor and to the assumption of office as Governor-General of the Commonwealth by Lord Gowrie. The arrival and consecration of the Bishop Co-adjutor is touched upon, and also the arrival of the new principal of Moore College. A list of ordinances passed by the Standing Committee is given, together with motions of sympathy, while reference is made to many matters of domestic concern. The Synod will be an interesting one, because of the elections to committees which will take place.

Business.

Several important pieces of business are detailed for consideration, e.g., revision and amplification of Standing Orders, the matter of pensions, the assessment of parishes for the triennial period, the constitution of new parishes, the question of the Constitution and the reception of reports on the Cathedral Site and the Bishop Broughton Centenary celebrations. A number of motions have been sent in for consideration, as follows:—

"That this Synod, recognising the moral evils attendant upon the artificial restriction of the birthrate, the widespread inducements to gambling, and the immoderate use of intoxicating liquor, appoints a Committee to do what it can to arouse the Church to these dangers and to educate public opinion. That no literature be published by the Committee without first obtaining the approval of the Archbishop, and that the Committee report to the next Session of Synod."

"That this Synod, having noted with deep interest the passage through the State Legislature of an Act under which the Senate of the University will have the power to provide instruction and confer degrees in Divinity, and being also informed that the Senate is taking steps to act upon the power so given, records its grateful appreciation of the interest thus shown by the Authorities of the State and the University in the study of Theology; and expresses the hope that many of our younger clergy and of the candidates for Holy Orders will take advantage of the opportunities so offered to lay a solid foundation of Theological knowledge; and, further, hopes that members of the Church will come forward with gifts to increase the endowments of our Church Colleges, so that they may be more fully equipped to meet the demands of the new situation."

"That this Synod is of opinion that all parishes at present not insured with the Church of England Insurance Company of Australia Limited should in future take out policies with the Church Company."

"That this Synod take into consideration the approaching 150th anniversary of Australia, and appoint a Committee to prepare and further a scheme to uphold the dignity and interest of the Mother Church (C.E.) of Australia, at the forthcoming National Celebrations to be held early in 1938."

The Living Work.

Following on the new departure made at last Synod, matters of public interest will be ventilated. On the Tuesday the Chancellor of the University will speak on the University and its place in the community; Miss M. J. Stelle, on Religious Education; and Miss Gillespie on Deaconess Work. There will be the usual missionary hour, and Archdeacon Sharpe, of London, will speak on The Outlook of the Church in England. On the Thursday Sir Francis Anderson will deal

with the League of Nations, and representatives of the Presbyterian and Methodist Churches will speak on Our Common Task. The afternoons of Wednesday, Thursday and Friday will be given in part to the discussions on "The Church's Work."

Melbourne News and Views.

(By "Maccabaeus.")

C.M.S. News.

Arrangements for the proposed Temple Day have been completed. The day fixed is Tuesday, November 10th. Services on that day will be held in the Cathedral at 8 and 10.30 a.m. and 7.30 p.m. The amount aimed at is £11,240, the existing deficiency. In preparation for this day Mr. Ebbs has already begun his task of organisation and inspiration. He has been fulfilling many engagements and preaching most effectively. Friends of C.M.S. will sympathise with the Society and Miss Cooper in the decision of the medical advisers that she should not return to China. Miss Cooper has been doing much valuable work at home, and no doubt will be able to continue in that way.

The Rev. S. J. Muxworthy, of Yea, has been appointed to represent the C.M.S. in Wangaratta Diocese.

The C.M.S. Summer School is again to be held at Geelong from January 2 to 9. It is expected that Bishop Pilcher will be chairman. The Market Fair conducted by the Women's Missionary Council, and held early in August, was a great success, £350 being raised. The fair was opened on each of the two days by Mrs. Head and the Rev. A. R. Ebbs respectively. The C.M.S. in Victoria has a splendid band of women workers. The General Committee, at its meeting on August 31st, said farewell to Miss Crossley, Sister Setford, and Deaconess Weston, who return to India at the end of September.

C.E.B.S.

At the annual meeting of the Boys' Society held recently, the Treasurer's statement showed that the last year closed with a credit of £26, and that assets were increased to £223. The debt on the camp at Frankston is now only £1043. The Rev. P. W. Robinson, the capable and energetic Vicar of St. Matthew's, Prahran, was again elected chairman.

Making Services Popular.

Recently in a Melbourne evening paper appeared a very long letter signed by "Vision," in which the writer urged that services should be made shorter and more attractive. The letter clearly showed that the writer had little knowledge of the functions of the Christian Church, or the purpose of church attendance. The letter brought replies from various people, but the most effective was given during the broadcasting hour on a recent Sunday by the Rev. R. H. B. Williams, who gave a good reason for public worship. Most people will agree with one clergyman who said that to shorten his service, which was now little more than an hour and a quarter, would be an insult to his congregation.

There is no doubt that the Church has already taken too much notice of outsiders who are always asking the Church to make herself popular.

Sunday Morning Trams.

Melbourne has always had trams on Sunday afternoon. The proposal of the Tramways Board to commence the Sunday service at 8 a.m. has given rise to much controversy. Several Christian bodies, including the Council of Churches and the Methodist Church, have made a protest.

One thing that has weakened the protest on behalf of the Churches is the fact that the Churches have not only welcomed the "Church" trams, but appeared to regard them as quite right and proper, while objecting to Sunday trains for other purposes. This attitude has been thought by many people to be hypocritical.

Some correspondence between the Rev. G. A. Judkins, Director of the Methodist Social Service Department, and Mr. H. H. Bell, Chairman of the Tramways Board, has been published. Mr. Judkins sets out some of the objections to the new proposal, to which Mr. Bell replies as follows:—

"I am not quite clear as to the meaning of the resolutions. Am I to assume that both the Methodist Social Service Department and the Council of Churches in Victoria object to Sunday tram services between 8 a.m. and 12.20 p.m., but do not take exception to trams on Sundays between 12.30 p.m. and 11 p.m., or do they wish it to be understood that they desire the cessation of all Sunday tram services?"

(Continued on page 4.)

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Wayside Jottings.

(By a Wayfarer.)

ON LITERATURE.

"He that is down need fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his guide."

(Please name the Author.)

A LEADING article in the S.M. Herald of Saturday, August 29, was headed "On Children's Reading." It referred to a letter by Miss Mary Matheson, Hon. Sec. of the Children's Library Movement, which had been published in the "Herald" the day before. The letter treated of the excellent work already done by that Association, and of the still better work it hopes to do in the near future, in providing Children's Libraries.

The article and the letter were both excellent, but the Wayfarer was amazed to read in the article a statement quoted as made by Dr. McCrae to the Teachers' Conference, to the effect that the average Australian school-child is being intellectually starved for want of reading material.

That the intellects, not only of children, but of adults also, are being so starved, is perfectly true. It was true of a large proportion of their parents before them. But as far as the present generation is concerned, the starvation is not due to the want of reading material. It is partly because children are allowed to spend their pennies on those brainless "comics" (the Wayfarer recalls with thankfulness that when his children were young no such abomination ever came into the house); and partly because the Department of Education requires such an immense amount of "home-work" that the evenings, the natural times for general reading, are wholly occupied; and partly, also because cinemas, etc., take up much of what little spare time our children have, and leave them with such over-strained eyes and exhausted nerves and mental faculties, that wholesome reading is out of the question. If our legislators were sufficiently wise and courageous, and cared enough for the general welfare, they would banish every picture-show from the land; or, at least, forbid them to admit young people under twenty, except to morning or afternoon performances, under penalty of a period of closure.

When the Wayfarer was a boy the amount of literature specially provided for children was far less than there is to-day, yet the children of that day were by no means "starved for want of suitable reading material." Probably his boyhood did not differ much from that of most boys; and he chiefly remembers that he had not many books, but that they were good ones; and that he read them again and again and that they were worth it. Among them were several by A.L.O.E., another was the Pilgrim's Progress, and there were a couple of books of travel. As the Wayfarer grew older he discovered Scott in Black's excellent sixpenny edition, and provided himself with Ivanhoe, Woodstock, the Talisman, Quintain Durward, and Kenilworth, etc., and later still came Hereward the Wake, Westward Ho!, Alton Locke, Danesbury House, and Tom Brown's Schooldays; all of which he maintains every wise parent ought to give to every boy and girl. Later on came Thackeray, Vanity Fair, and Pendennis; and then Dickens—The Old Curiosity Shop, Bleak House, Martin Chuzzlewit and the Pickwick Papers.

To have read these (especially if to them we add, a few years later, Shakespeares' Historical plays), is almost an education in itself, and as most of them can be obtained in sixpenny and shilling editions, the Wayfarer finds it difficult to understand how any child to-day has any right to be starved for want of suitable reading material. That both adults and children are so starved is true enough, but the fault lies not in any lack of suitable books, but primarily with the parents, who don't provide the books, and secondarily, with our educational system, which neither provides such books nor allows of their being read. The Wayfarer knew of one school in England, and it was certainly not the only one, which twice a year used to assign to its elder scholars the reading of an educational novel; generally (but not always), one of Scott's, or else one of Shakespeares' historical plays, as a holiday task; and he thinks that the example so set might well be followed in Australia.

Our need, in fact, is not for more libraries, but for parents who will take a little care to see that their children are provided with good books. Nor indeed, does the Wayfarer greatly like the idea of children's libraries. A book that is good enough for a child to read once is good enough for a child to possess, and to read again and again. Such masterpieces of literature for instance, as the Wayfarer has named (and there are many others) ought to be not borrowed, but owned; and every boy and girl should be taught and enabled to take a pride in his and her own little bookshelf.

But when the Wayfarer has said all this, he has only touched the fringe of the national need. The people of Australia,—not only the children but the adults, too,—are being starved for want of the best literature in the world, even for want of a knowledge of God's Word and of books related to it.

Considered as mere literature, the Bible contains the finest ever written. Professor James Denny, D.D., in his Cunningham Lectures for 1917, declared the Book of Job to be the sublimest work in all literature; but how many Christian people, Sunday School teachers, or even Ministers, could pass an elementary examination upon its contents? The Wayfarer, certainly, fears that he could not.

To pray and to read the Bible daily seem to the Wayfarer to be the most elementary duties of Christian people. But because, since the Fall, human nature has become essentially sinful (our Lord said: "Ye being evil," Luke xi. 13), both these duties have become distasteful to us; and we have to keep a watch upon ourselves lest we neglect one or both of them. How far people neglect private prayer is not manifest to the outside world, but that Bible-reading is neglected is manifest. In the churches, ministers of all denominations, including our own, read as little of it as they decently can. In our own Church, almost everywhere, the Psalms are cut down from an average of five on a Sunday, down to two or less. The Wayfarer has heard half a psalm read. And very many people, when their minister questions them, will admit that they never read the Bible.

And when we come to books bearing upon the Bible, the case is, of course, still more sad. Among the books that the Wayfarer possessed and read, and enjoyed, as a boy, was the Pilgrim's Progress, next to the Bible the best book ever written, given to him by his parents; but how many people read it to-day?

When Dean Stanley unveiled the Bunyan Memorial at Bedford, he said, "If you have never read the Pilgrim's Progress, go home and read it; and if you have read it a hundred times, go home and read it the hundred and first!" And Dean Stanley was right. The more you read it, the more you will marvel at the knowledge of the human heart that is displayed in it; and the more intimate understanding you will gain of God's providential dealings both with saints and with sinners.

The Wayfarer would advise all Christian parents to let it be one of the first books that they give to their children. The framework of conflict and adventure they are sure to enjoy; but how soon your children understand it will be a very fair measure of how great or how small has been your faithfulness in teaching them the Gospel of Christ and the Christian way of life.

The Bible and the Pilgrim's Progress! He who reads them diligently and with prayer for God's enlightenment, will find the first indeed indispensable, and the second wonderfully helpful in the understanding and the practice of God's way and will with regard to our daily Christian life.

If there is no copy in your house, write at once to your bookseller, and order one.

Reader, do you know who wrote the four lines at the head of this article? They were lately quoted to the Wayfarer by a much esteemed friend; but she didn't know who wrote them. And the Wayfarer has since then quoted them to some well-educated, well-informed Christian workers; but neither did they know their source. Do you?

MELBOURNE NEWS AND VIEWS.

(Continued from page 3.)

To this letter the Rev. Mr. Judkins replied that the resolutions as stated by him were "couched in language which is perfectly clear and explicit, and which leaves no room for misunderstanding."

"I must respectfully decline to be side-tracked, as your letter suggests, from the issue raised by your Board's decision."

This brought the following from Mr. Bell, and it seems quite a logical reply.

"Your disinclination to answer me leads me to think that a reasonable assumption to be drawn from your letter is that neither the Methodist Social Service Department nor the Council of Churches objects to the existing Sunday services, but does take exception to the earlier service which the Board will inaugurate on October 4."

"If that assumption be correct, then I have to say that the Board is unable to recognise any difference in principle between running trams at 8 a.m. and trams at 12.30 p.m."

"To fail to give service on Sundays would bring hardship and inconvenience to a large number of people. Public worship in our churches, visits to the sick in our great hospitals and nursing homes, healthy outings to our parks and beaches, those engaged in essential community services—all have their claims for transport facilities."

"We are compelled to recognise that we have obligations to the public. That being so, the Board feels that it is unable to review further its decision to run trams earlier on Sunday than has hitherto been the case."

New Appointments.

The Rev. H. C. Busby, who has been appointed to Olinda, is an Evangelical who has been in the Gippsland Diocese for a number of years. Olinda has for some years had splendid Evangelical leadership, and if the new Vicar continues the work that has been so well done there, it will be well for the parish and diocese.

It is interesting to note that to Olinda belongs the distinction of offering to double its C.M.S. contribution. At the last meeting of the General Committee of the C.M.S., this offer was accepted with enthusiastic thankfulness. This outlying parish has set a good example to the more prosperous parishes in the city.



The death of Brigadier-General Pain, of Windsor, N.S.W., removes a devoted churchman. For many years he was closely associated with the historic parish church of St. Matthew in that town. He was a zealous synodman and shared in all movements for the welfare of the church. The Archbishop of Sydney went to Windsor and took part in the funeral service.

Much sympathy has gone out to Dr. and Mrs. Guy Menzies, of Drummoyne, on account of the accident which has befallen their eldest son, Lieutenant G. L. Menzies, of the Royal Air Force. Lieutenant Menzies is stationed at Singapore and was on a visit to London, where the accident happened. Mrs. Menzies leaves this week for England to see her son.

Supporters of the Church Missionary Society were delighted to see Miss Minnie Harper present at the annual C.M.S. Sale of Work in the Chapter House on Tuesday, August 25. Her great work for C.M.S. through many years will never be forgotten. Since her retirement she has been laid aside with illness, and hence has not been able to be about. Much disappointment was felt on the same occasion at the absence of Mrs. Bragg owing to illness. She has been a tower of strength for years in the C.M.S. sales of work.

Miss E. Dillon, of the Home Mission Society's office, Sydney, is at present on holiday and is making a visit to China. In fact, on August 15 she sailed for China with her sister, Miss Nora Dillon, who was returning to her C.M.S. field in South China after furlough in New South Wales.

The Right Rev. G. F. Graham-Brown, D.D., Bishop in Jerusalem, who attended the recent Bishop Broughton centenary celebrations, returned to Sydney last week by the Marama after a visit to New Zealand. Since the close of the celebrations, Bishop Graham-Brown has been carrying out deputation work under the auspices of the Australian Board of Missions.

Dr. Malcolm Sargent, who is in Australia for a season with the Australian Broadcasting Commission, and is known the world over as a brilliant conductor, has been organist of Anglican Cathedrals in the Old Land.

Mr. J. R. Caley, of Clifton, Bundarra, N.S.W., who died in February last, left the sum of £500 to the Diocese of Armidale for the purpose of increasing the stipend of the Vicar of Bundarra.

Mrs. T. F. Molesworth, widow of the late F. H. Molesworth, for many years a prominent churchman in Sydney, returned from a visit to England last week. Her daughter is the wife of the Rev. T. Quigley, formerly Rector of St. George's, Hobart, and Vice Principal of Moore College, Sydney, and now Vicar of a parish near London.

Canon Carey Frederick Knyvett, Diocesan Secretary at Newcastle-on-Tyne, and son-in-law of the Bishop of Sheffield, has been appointed by the Bishop of Peterborough to the Archdeaconry of Peterborough, vacant by the appointment of Bishop Norman Lang to the Archdeaconry of Oakham.

Before leaving St. Thomas, Auburn, for the restoration of the historic church of St. Matthew, Windsor, testimony was borne in the local press to the splendid work which Rev. G. P. Birk had done at St. Thomas. It was a newly separated district, having been cut off from the mother parish of St. Philip's, Auburn. The debt stood at £2000, which Mr. Birk had reduced to £300. During his incumbency Mr. Birk has held the office of chapter clerk of the rural deanery of Parramatta, and for several years he was secretary of the Parramatta district church festival, the annual event for the Home Mission Society. On two occasions he was chairman of the Church of England Boys' Society of New South Wales. For fifteen years he has been the honorary secretary in Sydney for the Diocese of Western China.

Mr. and Mrs. G. C. Morris, for over thirty years zealous church workers in the parish of Lithgow, have removed to Sydney. Mr. Morris was Superintendent of the St. Paul's Sunday School, member of the Church Council for many years, sometime Church Warden, Synod representative, member of the Board of Nominators, while Mrs. Morris was secretary of the Mothers' Union and Superintendent of the Kindergarten Sunday School.

The Rev. F. C. and Mrs. Philip returned to their work at the St. George's C.M.S. High School, Hyderabad, Deccan, India, on August 22. They hope to go to England as soon as their work will allow. During his deputation work in N.S.W., Mr. Philip was laid low with pneumonia, but we are glad to say that he has had a complete recovery.

Miss Annie Jones, of the C.M.S., who has been on furlough in N.S.W., returns to her work in West China on September 12.

The Dean and Chapter of St. Paul's Cathedral, London, will make arrangements for a special Evensong at St. Paul's on May 25, 1938, in connection with the Wesley Day celebrations. The Archbishop of Canterbury hopes it may be possible for him to take a leading part in the thanksgiving.

The Marquis of Aberdeen has consented to become President of the Imperial Alliance for the Defence of Sunday in succession to the late Mr. Thomas Kingscote, C.V.O.

Mr. G. H. Vinal, the British and Foreign Bible Society's secretary for Japan, reports that the circulation of the Scriptures in this country during 1935 amounted to 508,834 volumes, which is an increase of 2,153 on the figures for 1934.

The Dublin superintendency of the Society for Irish Church Missions, lately vacated by the removal of the Rev. T. C. Hammond to Sydney, has been offered to and accepted by the Rev. William Edward Kenny, Rector of St. John's, Newport, Co. Tipperary. In addition to the spiritual qualifications necessary for this important post, Mr. Kenny possesses a brilliant academic record. During his course at Trinity College, Dublin, he won the following distinctions:—Archbishop King's Prize (2nd), Bn. Forster Prize (2nd), and Downes Oratory Prize (1st), 1916; Divinity Testimonium (2nd cl.), Biblical Greek Prize and B.A., 1917; Elrington Theological Prize, 1922; B.D., 1927. Mr. Kenny was ordained in 1917 to the curacy and succentorship of Waterford Cathedral. He was appointed rector of Newchapel in 1920, and of Newport in 1923. He will take up the duties of his new post in October, and will have as his assistant-superintendent the Rev. T. R. Horan, who is at present in charge of the Dublin mission.

Professor Snouck Hurgronje, the famous Dutch Orientalist, has died, aged 81. He will be remembered especially as one of the few non-Moslems who have succeeded in spending some time in Mecca. His well-known book "Mekka," which was published in German, stands alone as a monument of descriptive information. He went to Mecca as a student who wished to make himself acquainted with Islamic theology and literature. In 1906 he became Professor of Arabic at Leyden, having previously refused a chair at Cambridge. Five years ago he presided over the 18th Congress of Orientalists at Leyden.

The Rev. Rudolph Dillon, curate at St. Stephen's, Willoughby, has been appointed to the charge of St. Thomas', Auburn, Diocese of Sydney.

The Rev. A. W. Haslam died at his home, Malvern, Melbourne, on August 17, aged 81. Himself the descendant of a well-known Lincolnshire vicarage, his long and active life always centred in the service of the Church. In 1923, Archbishop Harrington

Lees admitted him to Deacon's Orders in recognition of his long years of fine service. For some time he was in charge of Yarra Glen and Christmas Hills until his increasing years and infirmities compelled his retirement. His influence was always for good, and he leaves behind him a great store of gracious, kindly memories.

"It is interesting to note," states the "Church of England Messenger," "that the parish to which the Rev. R. Sherwood has been appointed, Bleanby, Nottingham, was at one time in charge of the father of Canon Crotty, the Rev. E. C. Crotty, who worked there for six years after he returned from Madagascar, before coming out to work in the diocese of Newcastle, N.S.W. Bishop Crotty, formerly of Bathurst, and Miss Crotty, were born there." Mr. Sherwood was precentor of St. Paul's Cathedral for many years, and recently returned to England.

Sir Henry Wellcome, the well-known scientist, explorer and generous supporter of medical research, died in London on July 25, following an operation. He was eighty-three years of age. Sir Henry was the founder of the Wellcome Research Institution and governing director of the Wellcome Foundation. He was also founder and director of the Wellcome Historical Medical Museum and founder of the Wellcome Tropical Research Laboratories at Khartum. Sir Henry founded two institutions connected with the work of the C.M.S. His father, the Rev. S. C. Wellcome, was a missionary among the American Indians. Sir Henry married a daughter of Dr. Barnardo.

Mr. Dykes Bower, of Durham, has been appointed organist of St. Paul's Cathedral, London, in succession to Dr. Stanley Marchant, who has become Principal of the Royal Academy of Music. Mr. Bower, who is 31, was organist first at Truro Cathedral and then at New College, Oxford.

Dr. C. Charlton Palmer, F.R.C.O., who has been organist and master of the choristers at Canterbury Cathedral since 1908, has resigned his post.

The death of Mr. Edward Allen at Waverton, Sydney, removes a devoted churchman. For 35 years he represented Wollongong in the Synod of the Diocese of Sydney. Keenly interested in church music, he was instrumental, with the late Canon Nathaniel Jones, of securing the passage through the Sydney Synod of the Australian Psalter. Hitherto the Cathedral Psalter was widely used, but through his advocacy the enlarged Australian Psalter found its way into our churches.

The Bishop Suffragan of Woolwich (the Rt. Rev. Arthur Llewellyn Preston), who succeeded Bishop Hough in 1932, died on Sunday last on board the steam yacht "Lorna," on which, with his brother, the owner of the yacht, he was cruising in Danish waters. The deceased bishop was educated at Charterhouse, University College, Oxford, and Wells Theological College. He graduated with honours in Modern History, and was ordained in 1907 to the curacy of St. Mark, Plumstead. Later he became successively Vicar of St. James', Bethnal Green; St. James', Fulham; and Lewisham. In 1932 he was appointed Archdeacon of Lewisham, and in 1933 Sub-Dean of Southwark Cathedral, having been made a residentiary canon of Southwark in 1930.

HOME OF PEACE, PETERSHAM.

APPLICATIONS are invited for the position of Matron of the above—Anglican—Copies of Testimonials and personal references essential. Applications to be received by 24th September, addressed to Hon. Secretary, Home of Peace, Church House, George Street, Sydney.



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Let us Look Forward.

THE celebration of various centuries in Australia of late, both in Church and State, have caused people to look backward. This is a useful attitude, provided it is for the purpose of gaining lessons and catching inspiration. There are men who love to live in the past. They delve into musty documents, they decipher the writings of ancient tablets and stones, and they dig and search in the rubbish heaps and ruins of ancient civilisations. All of which is good, illuminating and fruitful! The past has great and important lessons to teach this much vaunted modern world of ours!

But we need beware. Looking backwards may prove an unprofitable business, nay useless, if it only means our getting into the way of musing on how good things used to be and how bad they are now! Man in his essential self and needs, is just the same as ever, yet the men and women of past generations are separated from us by gulfs so deep that they belong to other periods of history altogether. We today live in a time of rapid transition. The very outlook and conception of the world, is changing before our eyes. There is an altogether new orientation. It is shaping itself differently, almost it would seem, against men's wills and apart from any particular action on man's part. It is, of course, no time for despair. If our hearts are fixed on the Celestial City which hath foundations whose Maker and Builder is God; if we have enduring faith in eternal realities, as convinced Christians, we know that this is no time for pessimism but rather for the most joyful hope. Only yesterday as it were, men were pinning their faith to that blessed word "progress." They dreamed of a continuous and progressive advance of material prosperity, an ever-rising standard of comfort, a vast Utopia based on man's mastery of nature, in which this "progress" came to assume more and more the aspect of universal fulfilment. Then the Great War came and its present aftermath—disillusionment and need! Of course, these dreams and imaginations of "progress" have proved deadly illusions. Behind the magnificent edifice of this modern world there looms in stark reality, the mass of poverty, misery and sin.

Not only is this so, but so far as man dreamed this kind of dream of mass-prosperity, the less desire he has felt for the life of the spirit. In such an atmosphere, man's real nature dwindles; gaining the whole world, or at least seeing this as his only prize, he loses his own soul. God, we believe, will not let us lose our soul. A new generation is growing up and God may be bringing to the birth a new world order far better than the old. Already thousands have dropped from a life of luxury to far simpler standards, and from one end of Australia to the other the burden of economic stress is being borne with courage. Though sadly enough, material ways of living still have their deadly grip.

We must teach as never before, that people count for more than things, or even States. Character is a far more valuable asset than capital; Christian love and forbearance will outlive lust for totalitarian overlordship. God-fearing and God-honouring people will stand the strain and win through by God's Grace in the long run. There is one thing that really matters in this sad and broken world, and that is the power of Christian neighbourliness; in a word, the standards and principles of our Lord Jesus Christ. All around us are grave economic problems and maladjustments. The world over, we see the struggle for markets and national hunger for a place in the sun. Of course, envisaged in the mass, the problem of unemployment is a paralysing fact. In face of its volume, when stated in millions, it seems insoluble, but looked at in terms of the man next door, or in the comparatively manageable unit of immediate environment, it is a different proposition. The Christian way is always the human way. It is never Christian to look at humanity in large abstract blocks, such as Capital and Labour, to treat men and women as so many "hands," or for the matter of that, to personify foreign nations or coloured races as if they were possessed of some peculiar and sinister malignity. Here lies one of the dangers of exaggerated nationalism and racial antipathy. Our Lord's way is to treat each individual as a separate personality, having his own clamorous needs, his separate and sovereign dignity, and his own distinct value in the sight of God.

A new generation is growing up. Its outlook is ultra modern. It is tired of the embittered, unhappy past. We believe that this new generation is preparing to face the future on these lines. In the spirit of Christian discipline the Church holds the secret of true progress in her hands. It is only along the austere and strenuous road of self-sacrifice and self-discipline that we can reach the glory that God has for His people. The kingdoms of this world will one day become the Kingdoms of our God and His Christ. But they must follow His way. Self-discipline starts with self. That is the way of all God's true saints. They mount no platforms, organise no committees, carry no programmes and do not argue. They start with themselves, reverse the values of the world, choose poverty instead of luxury, renounce worldly possessions, and serve the needy and the outcast. By doing this they set the power of Christ free to work wonders. The power and person of Christ are ever close to us in such service.

In more than one part of the world men of good will are saying, as they look on the failure of so many human plans and the collapse of the machinery of economic civilisation, that only our Lord can save the future. This has always been true, but it is a truth easier to see when material defences are being broken down.

When things that are made are shaken and removed, those things which are not shaken remain. It is foolish to look back mournfully to the past and to mourn a golden age that was golden only in terms of dividends. It is cowardly to look fearfully into a future whose issues lie in the safe hands of God. It is our duty as Christians to face the present in the power and faith of Christ. Who says, 'Behold, I make all things new.'

The Challenge of These Times.

(By the Bishop of Goulburn.)

THESE times challenge everything that is Christian within us," says the Bishop of Goulburn in his monthly letter to his diocese. "It is not a matter of sitting in judgment upon our neighbours, nor even on our politicians. It is a matter of asking ourselves what our Christian faith means to us when we go out into the world of work, when we seek to function as citizens of our Commonwealth. Our Christian faith is nothing if it is felt to be a private possession merely. As a matter of fact, unless the Christian faith has got possession of us and impels us to do things whether or not they are convenient or profitable, it is not at all likely that we have begun to sense aright the meaning of religion. The old Hebrew prophets felt that the Spirit of God rushed upon them. Jeremiah felt impelled to do a job that was utterly distasteful to him, and from which he would gladly escape if he could. St. Paul speaks of a necessity that was laid upon him to preach the Gospel. So it has ever been. So it still is. Grenfell goes to Labrador and Schweitzer to Central Africa, and if we asked them, and countless others like them, why they do these things, they would almost certainly say, 'I can do no other.' Religion has no power unless there is in it a strong sense of destiny, a feeling that 'For this I was set, and this I must do.' It is for others to judge whether this is all illusion, or some form of neurosis. The greatest creative spirits that human history has known have had this sense of destiny, this feeling that they were doing not their own will, but the will of Some Other. If, perchance, they can also fall in love with their destiny, then that to which they have surrendered becomes also the source of their joy, their service becomes perfect freedom.

The Christian religion impels to Christian action. It is the vision of a new creation, the kingdom of man transformed into the Kingdom of God. This will not happen by miracle or by effortless evolution. It can come in one way only. Those who are possessed by the vision must work for it whatever the cost may be to themselves. Nothing will be made easy for them. If they want rough places made smooth they must smooth them themselves, and if they want to see the crooked made straight they must straighten it. The Spirit of God possesses them and works in them, but they do the work. Even when at the end of it they honestly feel that they have been instruments in Another's service the fact remains that every brick in the building of the Kingdom had to be laid by their hands. God works by and is known through those who serve Him. His character is seen in their work.

If the Christian vision possesses us we cannot help seeking to fashion the world to the Christian ideal. This means disturbing the present order because grave injustices stare us in the face. The inequalities of material wealth show a callous disregard for human welfare. Material wealth is not the end of the Christian ideal, but it is related to it. A society that endures social and economic injustice is not Christian. The Christian will seek to convert society in two ways, by direct appeal to the individual, and also by holding up the vision of the ideal before the mind and imagination of

the community as a whole. Both ways must be pursued relentlessly if Christianity is not to be swept aside by reactionary sub-Christian faiths. The Christian regard for the human being places mutual respect and love of personal freedom high in the scale of social needs. Political and economic democracy alone provide the form for a Christian civilisation. No dictator ever respects the human being that crosses his path. At one point or another he usurps the place of God. The early Christians fought this issue to the death, and Christians to-day must be ready for a similar struggle.

We can only save the democracy we have by making it more democratic still. We shall never do this unless we can get more of the salt of the Christian zeal for social righteousness into its being. This is where these times challenge the Churches. If the Churches can advance the cause of real democracy, economic as well as political, they will make dictators superfluous and incidentally save themselves. If they play for safety now by a timid acquiescence in the injustices that abound, they will serve neither God nor man, and become antique lumber cluttering up the road by which man must struggle through towards the City of God. This need not be if we respond to the challenge of these times.

The Enlargement of Holy Scripture.

(By Rev. C. P. Brown, M.A.)

CERTAIN people, in these modern days when we know so much more than our fathers, seem to hold a belief that in addition to the Holy Scriptures there is another inspired Word of God; shall I say a more sure word of prophecy, written in stone in the land of Egypt. Around the Great Pyramid has been built up a great system of exposition, and it seems to have been accepted by some as a guide from God for the future, not simply a foreshadowing, but a definite statement of things to come.

This article will not question the accuracy of the foretelling, the reasonableness of the exposition or the correctness of its application to past, present or future events. Let it be granted, if desired, that the Great Pyramid has built into it a clear and definite statement, and that this statement is being correctly expounded and applied by its students, but even then there remains a most important question to be decided before trust is placed in the theory. Are we justified in adding the Great Pyramid to the Canon of Holy Scripture or even in taking it as a semi-inspired commentary? In plain fact does the so-called revelation come from God, from man, or from the Evil One? Surely it must come from one of these.

Our Lord asked the chief priests and the scribes, "The baptism of John, was it from heaven or of men?" This was really a moral question to decide whether a new ceremony was to be accepted or not. The test really was whether the new ceremony promoted righteousness, and John's baptism did so, as we read in Luke 7: 29. "And the publicans justified God being baptised with the baptism of John." The Bible test of new writings and ceremonies was roughly, does it promote righteousness? The Great Pyramid, of itself, has nothing to do with morality, neither promoting or retarding it, and so on this ground alone we may safely take a non-committal attitude or perhaps go so far as to say that it does not actively further righteous-

ness it lacks the essential element of the righteous God's teaching and therefore should not be added to the Canon of Holy Scripture without careful examination.

The Pyramid was built at a great cost in human suffering. Herodotus says, "Cheops succeeded to the throne and plunged into all manner of wickedness. He closed the temples . . . Now this may have been from a desire to abolish idolatry, but the account goes on to say that he compelled the people to labour in his service. "A hundred thousand men laboured constantly and were relieved every three months by a fresh lot. It took ten years' oppression to build the causeway. The Pyramid itself was twenty years in building."

Can anyone estimate the cost in human life by accident and sickness, or reckon up the maimed bodies, the widows and orphans, and the poverty caused by this forced labour? The villagers who were impressed, the lonely wives and children, the aged parents deprived of their sole support—these would never think that any but a devil had inspired Cheops to commit such a crime. When we consider these things we can hardly believe that a normal man would of himself have done such a dreadful thing. How horrible it is to be asked to believe that God—the righteous God of Abraham—the Father of Mercy, the Father of our Lord Jesus Christ, chose such a method of recording His plans for the future. How foolish to believe that the King Eternal, the only Wise God, should have chosen this cruel and obscure method of so hiding His plans from the ages that only in these last days should curious men be able to discover nothing. For the claim is that the Pyramid agrees with the Bible and reveals only what is already, though implicitly, there.

God, according to this theory, has hidden His plans in the Great Pyramid so that when we have learned them from the pages of His Sacred Word we may find them again to no purpose.

Such a suggestion closely approaches blasphemy and when we consider the circumstances surrounding the building of the Pyramid we are forced to the conclusion that any foretelling contained in it comes at best from the fleshly wisdom of men, and should remember St. Paul's warning, to avoid "profane and vain babblings and oppositions of science falsely so-called; which some professing have erred concerning the faith."

The question then resolves itself into the necessity to decide whence comes this revelation, and we must conclude that it does not come from the God and Father of our Lord Jesus Christ; at best it is from the mind of men, and possibly from the Father of Lies. This must cause us to receive with suspicion any interpretation of Bible statements which agrees with the interpretation of the Great Pyramid.

South African Church Dispute.

THE TIMES (London), on June 24, published the following telegraphic report of the result of the South African Church trial, from its Capetown correspondent:—

CAPETOWN, June 23.

Judgment was delivered to-day in the Supreme Court in the prolonged litigation between the Archbishop of Capetown, representing the Church of

the Province of South Africa, and three parishes claiming to represent the Church of England in South Africa. It was in favour of the Archbishop.

The litigation was begun several years ago, when the three parishes sought to recover endowments given by the late Baroness Burdett-Coutts to found a bishopric of Capetown. The endowments were for a Bishop of the Church of England as by law established, but after Privy Council decisions that any branches of the Church overseas must be voluntary associations and could not be part of the Church of England "as by law established," Dr. Gray, the first Bishop of Capetown, organised the Church in South Africa as a voluntary Church, having the same standards of faith and doctrine as the Church of England, but free of the ecclesiastical courts in England. The three parishes concerned in the present case refused to countenance this organisation, but they accepted the ministrations of Archbishops West Jones and Carter because they had both been consecrated in England. When, however, the present Archbishop Phelps, who had been consecrated in South Africa, was elected, they revived the controversy. The three parishes claimed that they were the rightful representatives of the Church of England here, and therefore entitled to the endowments given by Baroness Burdett-Coutts.

In the final stage of the litigation the Church of the Province claimed that the original trust had failed in that there no longer was or could be a branch of the Church of England as by law established in South Africa, and that therefore the Church of the Province, which was in full communion with the Church of England, was entitled to a 'cy-pres' judgment as nearest to the original object of the Burdett-Coutts trust. The Court upheld this contention to-day, ordering the income of the trust to be paid as heretofore to the Archbishop of Capetown. It added, however, that the order was not final, leave being reserved to interested parties to apply for a variation "should any event occur which changes the present state of affairs."

The case was settled according to the principles of English instead of Roman-Dutch law.

The South African Judgment.

"To the Law and to the Testimony."

(From a sermon by the Rev. Norman Bennet, M.A., preached at Christ Church, Hillbrow, Johannesburg, on Sunday evening, June 28, 1936.)

YOU will expect me to say something about the recent judgment of the Supreme Court at Cape Town. (See our main columns in this issue of the A.C. Record.) I would say that although the judgment has been given against us, the principle remains. The Church of England in South Africa was fighting for a principle, rather than for property. People will say—many, I feel sure, are saying—"Look at these Church of England congregations fighting for 'Bishopscourt,' with its property worth over £100,000!" They are wrong—we are fighting for something much greater than 'Bishopscourt'; we are fighting the same battle that the Rev. Wm. Long, of St. Peters', Mowbray, Cape Town, and those with him, fought and won years ago. Nay, more than this, we are going back 400 years, and up-

(Continued on page 12.)



NEW SOUTH WALES.

Diocese of Sydney.

THE ARCHBISHOP'S LETTER.

Writing to his diocese the Archbishop states:—

During August I have held five services for the Commissioning of Churchwardens in different parts of the Diocese. Large numbers of churchwardens have attended, and I trust, have realised afresh the dignity and responsibility of their ancient office. I have reminded them that, among other responsibilities, it is the duty of the churchwardens to inquire why parishioners are not attending Church, and also to see that the Church is ready for the celebration of worship. As those responsible for the finances of the parish, I have urged upon them that direct giving should as far as possible be the means of supporting the work of the Church. Other means are not worthy of expressing gratitude for our redemption, preservation, and all the blessings granted to us. We are grateful to the fine body of men who, as churchwardens, give up so much time to this Diocese to helping us in our work for God.

In visiting Churches I often have to listen to very long notices. Surely notices should be limited to the announcement of celebrations of the Holy Communion and other Church services. The list of other activities connected with the Church should be placed in the porch, and to this the attention of parishioners may be directed by the clergyman.

The Synod commences on September 21, and I trust there will be regular prayer offered for its deliberations. There will be a celebration of the Holy Communion in the Cathedral on September 21 at 8 o'clock. For the benefit of those from the country who may not have arrived on Monday, there will be a celebration on September 22 at the same hour. The Archdeacon of London will preach the Synod sermon on September 21 at 2 o'clock, and this will be followed by the taking of the usual Synod photograph. The Bishop Coadjutor will give devotional addresses in the Cathedral each day at 1.20, beginning on September 22. The elections to Synod reveal that there will be about 100 new members, and it is gratifying to find a very large number of young men amongst them.

ST. ANNE'S, RYDE.

The 110th anniversary of the historic church of St. Anne, Ryde, took place on Sundays August 23 and 30. The occasion also marked the 138th anniversary of the first Christian service held in the district. This was specially marked by a young people's service and a gathering at the grave of the officiant at this first service, the Rev. Wm. Henry. This grave is in St. Anne's Churchyard, hard by the old church.

The arrangements for the festival were most complete. The choir, under the leadership of Mr. R. G. Moon, had prepared special music; the Lessons on the first Sunday were read by the Minister for Local Government (Mr. Spooner), Sir Frederick Stewart, Messrs. T. E. Rofe and Guy D. Baxland, while the preachers were Canon R. B. S. Hammond and the Rev. T. C. Hammond.

On the concluding Sunday the lessons were read by Mr. Philip B. Green, a member of the sixth generation of the Rev. Wm. Henry, and by Sir Harry Budge and Mr. H. E. Atkinson, also a descendant of the late

Rev. Wm. Henry. The preachers were the Rev. F. A. Walton and Canon S. H. Denman. The morning service this day was broadcast by 2CH. Widespread interest was shown in the Festival. The week-day gatherings as well as the Sunday services, were crowded. The Rector (Rev. C. Stubbin), his church officers and workers, are to be congratulated on the splendid way in which all the details were carried out.

C.E.B.S.

Entries for the competition for the Lord Wakefield Flag Competition in connection with the Church of England Boys' Society have been received from the following branches: Haberfield, Mortlake, Maroubra (St. Alban's), West Maitland (St. Paul's), West Maitland (St. Mary's), Homeville, Pyrmont, Marrickville, Marrickville West, Camdensville, Weston, Murrumbidgee, Willoughby (St. John's).

His Grace the Archbishop of Sydney has kindly consented to dedicate the flag at St. Andrew's Cathedral Festival on Sunday, 29th November, at 11 a.m. Branches are asked to keep this date open and to attend this service in full force.

Eight-Hour Week-end.

Instead of holding a camp this year, arrangements are now complete for a visit of Sydney members to West Maitland as the guests of the Newcastle Diocesan Executive and the branches in West Maitland. It is intended that two parties will leave Sydney, one on Friday, 2nd October, at about 6.30 p.m., and the other for those who must work on Saturday morning, at about 1.30 p.m. Saturday afternoon. Our programme will be as follows:—

Saturday morning: Civic reception by Mayor of West Maitland.

Saturday afternoon: Cricket match or sports, and conference for Sydney and Newcastle Executive members.

Saturday evening: Function to be arranged by our hosts.

Sunday: Services in the three West Maitland parishes to be of special C.E.B.S. nature. Monday, 10 a.m.: Leave West Maitland arrive Newcastle 11 a.m.

12 noon: Civic reception by Mayor of Newcastle and inspection of Town Hall. 2.30 p.m.: Inspection of Commonwealth Co.'s works at Waratah.

4.30 p.m.: Reception by Bishop of Newcastle and short service at Christ Church Cathedral.

6 p.m.: Leave for Sydney. Accommodation will be provided at the homes of members, free of charge, thus making the only cost of this 300 miles trip the very moderate fares which are:—14 years of age and over, 10/2 return; under 14, 5/1 return. The return fares to Waratah will be about 1/-.

C.M.S.

SALE OF WORK.

The Chapter House presented a busy scene on Tuesday, 25th August, when the annual Sale of Work arranged by the women's executive of the Church Missionary Society took place. It proved a very successful gathering from a social and financial point of view.

His Grace the Archbishop of Sydney introduced Lady Murray Anderson, who gra-

ciously came to open the sale, and who stated that it was the first invitation she had received to a function of this kind after their appointment to N.S. Wales. She further related her personal experiences of the missionaries' work in China, often in very isolated places, and added her appreciation of that done in Hankow.

After visiting all the stalls, Lady Anderson and Miss de Saumarez were entertained at tea by the president (Mrs. Mowll) and other members of the Executive.

There were many stalls, many well-known C.M.S. women workers sharing in the arduous duties.

One very happy incident was the presence of Miss Harper, the last of the original Committee of 12 ladies, who formed the first Women's Auxiliary in 1893, and who, through all the years has been indefatigable in the work of the Society, but of late has been laid aside. Her many friends were glad indeed to see her at the function.

HAMMONDVILLE.

Three New Homes.

Canon R. B. S. Hammond's venture, known as Hammondville, continues to grow. It will be remembered that on November 20, 1932, the then Governor of New South Wales (Sir Philip Game), opened the first 13 homes on the pioneer settlement, two miles from Liverpool, which came to be known as Hammondville. To-day 90 families are firmly established in this settlement, which picturesquely nestles among tall straight gums, and has been hewn from original bush. The township has a school with an enrolment of 160 pupils, a community hall, and a fire station, besides a sports ground made by the residents themselves.

On Saturday, August 29, members of the N.S.W. Fibrous Plaster Manufacturers' Association, and more than 40 of their employees, worked side by side to put the finishing touches on three more pioneer homes, and make additions to two others. The employers supplied material and transport free and the employees their skilled labour, voluntarily.

At 9.30 a.m., 14 motor lorries laden with material left the Domain, and after a procession through the city streets, reached Hammondville about 11 a.m. Work began immediately. Towards the close of the afternoon three new houses were ready to provide homes for three unemployed men, each with a wife and a family of three children.

At a luncheon, provided by residents, Canon Hammond said that the generosity of the Fibrous Plaster Manufacturers' Association and the union would not go unappreciated by the people whom they were helping. The residents of Hammondville were responsive to the fact that they were not recipients of charity, but were being given an opportunity to become home-owners. By the system of nominal rent payments, each man could become the owner of his cottage and an acre of land in seven years. Since the inauguration of the scheme almost four years ago, the settlers had paid a total of £900 off their homes. Constructive philanthropy was helping the unemployed to achieve a splendid independence, continued Canon Hammond. The trustees were now arranging an insurance scheme to provide for the handing of the deeds of a home to any woman whose husband might die on the settlement, and for the repayment of money paid off a home.

ST. AIDAN'S, ANNANDALE.

On August 27 a Hobbies Competition was held at St. Aidan's, Annandale. It was open to all members of the various Church organisations. The entry was free and no prizes were to be given. It was to encourage our people to take up useful hobbies.

ST. STEPHEN'S CHURCHYARD.

Wreck of the "Dunbar."

About 300 persons were present at the service commemorating the 79th anniversary of the wreck of the "Dunbar," held at the Dunbar tomb in the Camperdown Cemetery, Church Street, Newtown, on Saturday, 22nd August, 1936. The Rev. A. E. Rook, Chaplain of the cemetery, conducted the service. The Police Band assisted by playing the hymns and a selection at this historic gathering. Mr. P. W. Gledhill, Chairman of the Cemetery Trustees, gave an outline of the historic graves, vaults and tombs in this sacred God's acre; he said the story of the cemetery was a striking chapter in Australia's history. Much of the early life of Sydney was recorded on the stones, vaults and tombs. More than 17,950 people were buried in this cemetery. The first interment was that of Lieutenant General Sir Maurice O'Connell, for some time Lieutenant-Governor of New South Wales. O'Connell Streets

Sydney, and Newton, were named after him. Other historic graves included those of Sir Thomas Mitchell, the explorer, Major Lockyer, the harpist to Emperor Napoleon, the children of Sir Henry Parkes, the parents of Sir Joseph Carruthers, the wife of Bishop Broughton, the grandfather of the Lieutenant-Governor, Sir Philip Street, the son of the Duke of Manchester, and the son of the 10th Marquis of Huntley.

The Rev. A. E. Rook sketched the history of the Dunbar wreck, which occurred on the night of 20th August, 1857, when 121 people were drowned. The only survivor, James Johnson, after clinging to the side of the cliff for 36 hours, was hauled to safety. Mr. Johnson afterwards became lighthouse keeper at Nobby's, Newcastle. Mr. Rook referred to the many landmarks that we have in our country, and then stated that we also have many water-marks and that the Dunbar disaster was one of the greatest water-marks in the history of our country.

An appeal was also made for the preservation of this historic cemetery. The Trustees will be holding a Service of Remembrance of those laid to rest in this cemetery on All Saints' Day, Sunday, 1st November, at 3 p.m. The speaker will be the Rev. H. W. A. Barber, M.A.

Diocese of Newcastle.

THE CHURCH ARMY.

Two years ago Newcastle Diocese welcomed the Church Army. It was a very humble beginning, and when its chief officer and his wife were welcomed with a civic reception in the Town Hall, the assembled company little realised that the Church Army was destined to such rapid growth. The Rt. Reverend the Bishop of Newcastle, with foresight and vision, had offered them a house in Adamstown to serve as a Training College. This meant that the Headquarters for the whole of Australia would be situated in this, the second city of the State. It also meant that if the Society was to become an established fact it would have to become entirely self-supporting, as well as self-starting, as it could not expect any grants or monetary assistance apart from the generous attitude of the Diocese of Newcastle in offering a house and having that house redecorated and put into good order.

One of its first efforts was to build a caravan to carry two of its workers to preach the Gospel to the people in the back-back centres. This was followed by another van for use in the Diocese of Adelaide, one in the Diocese of Gippsland, one for work amongst the scattered communities in the Kalgoorlie mining districts. Since then it has built another caravan and trailer, which are waiting to take the road as soon as officers are available. It has already another van in the Diocese of Tasmania. Six vans and a trailer, four of these actually built in Newcastle, serve to give some idea of the growth of this enterprise.

It also turned its attention to training young Australian men and women, free of cost to themselves, for this work. At least 24 of them have been accepted for training.

The Church Army has also brought a certain amount of financial aid to Newcastle, for last year over £3,000 was spent here by the Society. The clergy of the city have also found the Church Army a great aid to their work, for workers have been stationed at Adamstown, Wickham, New Lambton, Waratah, Newcastle (Cathedral parish), Aberdare and Mayfield. It has tackled, with good success, work on the beaches, and in Tasmania has one of its officers working with much acceptance to the Hydro-Electric Power Development Commission amongst the two thousand men employed on that scheme; he being the only representative of organised religion, giving full time service to the men and their families engaged there. During the past year a charming little chapel has been built in the grounds of the house at Adamstown; also a Study and Common Room added, these being given entirely by two friends from Adelaide. The students, out of their lecture hours, have transformed the garden and made many improvements to the property.

Diocese of Bathurst.

VACANT BISHOPRIC.

For the fourth time, the Board of Electors of the Diocese of Bathurst, appointed for the purpose of electing a new Bishop to the vacant see, have failed to make a choice.

Since it is unlikely that the board can meet again before its term of office expires on September 30, it is probable that the board will now be dissolved and Synod called together for the appointment of a new board.

The deadlock, which was apparent at other meetings, is believed to have occurred again at yesterday's meeting. There is a strong section of the board which, it is stated, is supporting the Bishop-Coadjutor, the Right Rev. A. L. Wyld, refusing to accept any other appointment. Bishop Wyld, however, was unable to obtain the required majority from both the clerical and lay sections. The names of Bishop Wyld and the Dean of Bathurst (Dean Holmes), were before the board yesterday, as well as those of several other "outside" nominees.

It is thought possible that the board may stage a compromise election, but the strong stand by Bishop Wyld's supporters seems likely to preclude this.

The see has been vacant since the beginning of April, and it is likely to continue vacant for some time until a meeting of Synod can be held. The personnel of the new board is likely to be altered to some extent. It is unlikely that the Rev. T. M. Armour, principal of the Bush Brotherhood, will be included, because of his recent acceptance of the position of Dean of Newcastle.

Diocese of Goulburn.

CHURCH OF ENGLAND FELLOWSHIP.

At a recent conference of the members of the Church of England Fellowship Committee appointed by the Churchwomen's Diocesan Council, and of representatives of youth in the Diocese, held at June, Mrs. Stacey outlined the constitution of the C.E.F. and showed how it dovetailed with the C.D.C. Constitution, which gave to C.D.C. the right to act as a Diocesan Council for any Girls' organisation that desired to affiliate with it. The C.E.F. emanated from the Inter-Diocesan Board of Religious Education.

The way was now quite clear for the formation of a District Council. It was resolved to form a S.W. District Council with elastic boundaries roughly running from Cootamundra to Albury and round by Tumbarumba, Tumbarumba, Gundagai. Mrs. Staples was appointed as Chairwoman of the S.W. District Council and Mrs. Daniels as hon. sec. The council will consist of two members appointed by C.D.C. (namely Mrs. Done and Mrs. Daniels), two representatives from each parish C.E.F., with the president of C.D.C. and the C.E.F. diocesan secretary and the C.D.C. vice-president acting as chairman, as ex officio members.

In order to keep the C.E.F. Groups in touch with each other, a circulating journal was approved of.

The Conference followed, and papers were read by youth representatives:—

(1) An Introduction, by Miss Nash.

(2) The Devotional and Missionary Aspect, by Miss Williams.

(3) The Social and Physical Side, by Miss Burns.

(4) Heralds of the King, by Miss Grimmond.

(5) The Syllabus and Conduct of Meetings, Mrs. Staples.

The Executive Meeting of C.D.C. was held for the first time in Cootamundra, Mrs. Stacey presiding.

C.E.F.—Mrs. Staples reported the formation of the S.W. District Council, and it was resolved to discuss the formation of a similar council for the parts adjacent when we meet at Canberra in September.

C.D.C. Membership.—It was decided that a circular letter be sent to all wives of the clergy with a view to enlarging the membership of C.D.C.

Further steps were taken in the development of the Five Years' Plan in the building up of a central fund and the revision and reprinting of the forms of service.

Mothers' Union.—Resolved that an enrolment of new members and renewal of vows on the part of old members take place after Holy Communion on Wednesday, the 9th September, at Canberra. A C.E.F. enrolment may also take place.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The citizens of St. Kilda have been troubled for some time by the activities of those who have been encouraging betting on the foreshore, especially on Sunday afternoons. The Christian Church in its various branches has been trying to prevent this insidious temptation to our young people. We may all be very thankful that Skill Ball was declared by the unanimous decision of the High Court on August 14 to be illegal, and to

come within the purview of the Police Offences Act of Victoria. It is amazing that anyone with any moral sense could support a form of sport which can only do harm to those who indulge in it.

On August 18 I visited the six new flats which have just been erected alongside St. Mary's Church, North Melbourne, on land belonging to the Church. Mr. Gowler is the architect, and he has erected a set of buildings of which as a Church we may be proud, for it is a Christian effort to solve the housing problem in our industrial areas. We may congratulate the architect and the Rev. E. Hankinson, the Vicar, upon the success of this experiment.

On August 19 I was a member of a deputation to the Chief Secretary of the Government on the subject of more control over the theatres and cinemas on Sunday evenings, and over the employment of Sunday labour on the roads, railways and the garages. The Chief Secretary gave us a very sympathetic hearing, and was obviously impressed by the facts put before him. In another part of this issue we publish a remarkable memorandum issued by the Archbishops and Bishops in England on Sunday observance, which I commend to all our churchpeople. It was sent out to hundreds of the parents of the boys and girls in our Church schools last week.

As a result of this deputation I have received a letter from the Secretary of the Preston Motors Pty. Ltd., with the following welcome news:—"Our managing director, Mr. H. T. Curtis, has given this question his very serious consideration, and as a lead to the rest of the trade, has decided to close all our branches and service stations on Sundays. You will be interested to know that we have branches situated at South Yarra, Malvern, Clifton Hill, Brunswick, Footscray, Spencer Street, Elizabeth Street and Franklin Street. . . . We trust the lead taken by us will result in other members of the trade following our example." This is indeed good news, and I am profoundly thankful to Mr. Curtis for this splendid Christian act. May other motor and garage proprietors follow his example, so that our garage-men may be free to worship God on Sundays.

On August 21 I dedicated the foundation-stone of the new Francis Brown House at the Geelong Church of England Grammar School.

WANTED—Assistant Curate for Willoughby. Apply Rev. L. Gabbott, St. Stephen's Rectory, Chatswood.

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For further information apply to the Principal, Miss D. I. Wilkinson, M.A.



This is a sign of the prosperity of this school under the present Head Master, Mr. J. R. Darling. The school is so full of boys, and there are so many waiting to come, that this new house has to be built to meet the demand for more accommodation.

A NOBLE EFFORT. A Missionary Temple Day.

The Victorian Church Missionary Society has decided to hold a great Temple Day in St. Paul's Cathedral, Melbourne, on Tuesday, November 10th. The objective is the clearing off of all its liabilities, which amount to £11,240. These are mainly due to lessened income during the years of depression, and through adverse exchange on overseas remittances.

The movement is being taken up with enthusiasm, and the Federal Commissioner, the Rev. A. R. Ebbs, is giving his time to it. It is hoped that at least 10,000 people will participate, and that they will come to the Cathedral on Temple Day for private prayer and to make their personal offerings to God. If this is not possible, offerings can be sent to the C.M.S. Cathedral Buildings, Melbourne, for presentation in the Cathedral on Temple Day.

All supporters and friends of the Society, remembering its fine record of past years, and in view of the clamant calls of the non-Christian world for new workers, are asked to begin at once to lay aside their offerings, so that the objective of Temple Day may be realised, and thus clear the way for new workers to be sent out.

Much prayer, individually and in groups in homes and in parishes, is being offered for the entire removal of this crippling influence of indebtedness.

Perth Synod

The Archbishop's Charge.

In his presidential address to the recent Synod of the Diocese of Perth, the Archbishop, the Most Rev. Dr. Le Fanu, in dealing with Church finance, said:—

What we need (and I think all denominations have the same problem to face in a country without much endowment from the past), is a reasonable system of Church Finance, which must be based on the individual's privilege of membership. In the ancient days there was the tithe—the obligation of every member to pay one-tenth of his income to his religion. The State has now taken over many of the duties of the Church, and taxes us for their cost, and our various gambling devices have sapped the fountain of charity. But Church support should never be looked on as a charity. The mere fact of his membership calls for definite decision by every Christian, as to the proportion of his income which he can afford to give. The support of the Church should not be a hazard. We cannot have an annual subscription for each Member, or even for each family, as we do for other societies or clubs, but something of the kind is right and reasonable. Most of us, if we could not give one-tenth, could at least give one-twentieth, but everyone should have a definite quota which he has decided upon after thought and prayer.

In addition to that he should leave in his will at least something to his Church. I am thankful to say that bequests do come in for the aged and the poor. Our Orphanages benefited this year by one benefaction of £1,000, which took the place of an annual

gift of £100 during the donor's lifetime. Such institutions as the Home of Peace, Parkerville Home, and no doubt many other charitable institutions are from time to time remembered, but the direct spiritual work of the Church is constantly omitted. Most men feel that the small contribution which they could make is not worthwhile. We forget that if it were the custom for every man who makes a will to leave something to his Diocese or Parish, the accumulated benefit to the Church would be immense. He could leave such a gift without doing the slightest damage to his heirs or estate. I am surprised at the fewness of such gifts, and I am sure that it comes from want of thought.

The World we Live in.

As we look out upon the world we may be pardoned for grave anxiety. As Christian men we may be assured that God will, through all this chaos, fulfil His purpose, but the political and economic situation at this time are critical in the extreme, and the two are more than ever completely interlaced. I have only the knowledge of a very ordinary citizen, and I have already more than once had opportunity to express myself, so that I don't propose to say much to you to-day.

I am certain that in many respects our present industrial system and our Christian profession are fundamentally opposed. Our whole industrial organisation is built and worked for monetary profit and that, the profit of comparatively few. So long as profit is our aim we are bound to treat men as hands or "cannon fodder," and to make individual welfare subservient to the main end in view. That, it seems to me, is a fundamental betrayal and denial of our religion. The Christian Faith of the Incarnation stands or falls by its belief that every man is an end in himself of infinite value, never to be treated as a means to the advantage of any Dictator or State or Industrial system. The economic situation, founded upon competition and the hope of profit, has been the cause of most of the suspicion and unrest which has jeopardised the welfare of the world. It is building up loftier walls than ever between nation and nation. Until we can get some higher aim than monetary profit in our dealings one with another, any solution seems far off.

A second contributing cause of the world unrest is the continual growth of false patriotism and extreme nationalism. Here no doubt, was the reason for the unscrupulous aggression of Italy upon a fellow member of the League of Nations, which has filled the civilised world with shame and dismay. The world can never be freed from fear and suspicion unless some value is placed upon honesty and the pledged word. When Italy threatened the security of Egypt, England made an unparalleled demonstration of power in the Mediterranean, and the effect was immediate. If the League of Nations, or even England alone, had made it equally clear that the keeping of the League Covenant was vital to the welfare of the world, a similar demonstration would have had a like effect. If it were not for mad patriotism, Italy could, by peaceful means, have gained all that in justice she had any right to claim.

It may be that nationalism has had its day. It fulfilled, no doubt, a very valuable purpose in time past, but now it is a chief cause of "distress of Nations with perplexity." It is largely responsible for the setback to the League of Nations which has been such a bitter disappointment. We were fools if we had exaggerated hopes of its success, but we should be still greater fools if we had no hope for its future.

Letters to the Editor.

CHURCH OF ENGLAND IN SOUTH AFRICA.

A devoted member of the Church of England in South Africa has sent this letter to a Sydney Rector, who has sent it on to us for publication, and our answers to the questions raised therein.

A young University student friend of mine recently arrived in your city has sent me a copy of your Parish Paper, May, 1936. Your letter therein, with its delightfully clear Gospel note, encouraged me greatly, and prompted me to write this letter. I notice, too, that though you are Evangelical and Church of England, you nevertheless appear to be part of the official Church in Australia and enjoy the ministrations of the Archbishop of Sydney.

Here in South Africa, Evangelicals are regarded as schismatic congregations, while the official church, and the one recognised by Canterbury, is predominantly Anglo-Catholic. It is known as the Church of the Province of South Africa, founded in 1870 with its own constitution. In this constitution there is a proviso that in the interpretation of the standards and formularies of the Church of England, the Church of the Province of South Africa would not be bound by decisions other than those of its own ecclesiastical tribunals. In other words, it repudiates the authority of the highest ecclesiastical court of appeal in England.

The residual minority of Evangelicals have never ceased to adhere to the doctrine and discipline of the Church of England, and are now required to accept the ministrations of a Bishop of the Church of the Province, elected and consecrated locally. They claim they are entitled to a Bishop of the Church of England, consecrated by Canterbury, but this cannot be done, as it would be "against church order" to have two bishops in one place.

A statement of the position has now been issued by the Evangelicals following on a Supreme Court decision that the Church of the Province is entitled to use funds donated for Protestant purposes, owing to the fact that there is now no Church of England Bishop of Capetown, and cannot be, on account of church order.

You may know that funds from the same donor, Baroness Burdett-Coutts, found their way to Australia for the endowment of a bishopric in Adelaide in 1846.

For the sake of comparison of the church position in the two self-governing colonies, could you enlighten me on the following points:—

1. Does the Church in Australia have any provision in its constitution which makes it a law unto itself?

(Answer.—There is no constitution of the Church in Australia. Some of the older dioceses were constituted by the Crown; all the more recent dioceses by consensual compact. They are bound by the Book of Common Prayer. That is all. Each diocese is separate.)

2. Is the Archbishop of Sydney consecrated by Canterbury in the same way as any bishop functioning in England, or is he elected and consecrated locally?

(Answer.—To date all Bishops and Archbishops of Sydney have been consecrated in England; they need not be. Precedent may set an example. If an Australian were chosen he might elect to be consecrated in Sydney.)

3. Are Evangelicals in Australia recognised as part of the official Church, with rights to expansion and rights to the ministrations of Protestant Evangelical clergy?

(Answer.—Yes! and certainly where they make themselves felt. Certain Anglo-Catholic dioceses frown upon them. The laity want them.)

4. Are the Protestant trust funds of Baroness Burdett-Coutts being applied exclusively for Anglo-Catholic purposes in Australia, or have Evangelicals a share in the benefits?

(Answer.—Adelaide is the only diocese endowed by the Baroness Burdett-Coutts. What the terms of the Trust are we do not know. Adelaide Diocese, however, receives the income and uses it for its own purposes.)

I realise how these "church" matters can fog the real issues of soul-winning, but when one considers that we are up against attempts to rob us of our Reformation heritage and introduce a salvation by works, they cannot be dismissed as unimportant. I trust I shall not be trespassing too far upon your valuable time.

ELECTRICITY CHARGES TO CHURCH SCHOOLS.

The General Manager of the Electricity Section of the Sydney County Council has addressed the following letter to the Secretary, Church of England Diocesan Registry, St. Andrew's Cathedral:—

I wish to draw your attention to a recent amendment in the application of the Church Rate. In future electricity will be supplied to buildings used for educational purposes, as well as for public worship, at the Church Rate, or at the Commercial Rate, at the choice of the religious body concerned.

This means that church schools, etc., previously supplied at Commercial Rate, may now be charged at the Church Rate if such rate is found to be cheaper.

A request should be made to the General Manager for the application of either rate to any of the Church Schools under your control.

Yours faithfully,

(Sgd.) H. R. Forbes Mackay,

General Manager.

PROTESTANTISM'S ROOTS.

The Editor,

"Australian Church Record."

Sir,—In an article under the above heading, the writer paid a glowing tribute to Dr. Edwin Bevan, "a sound scholar and careful historian." It is to be noted that there are several serious omissions in the quotation from Dr. Bevan's book. He prefaces the chapter thus: "Christianity from the very beginning had in it two strains which might seem contradictory, which have, in fact, often led to conflict in the history of the Church, but which were both necessary to the life of the Body." Also the qualification which followed "the note of free individual action" was passed over. "The latter was very strongly marked in the primitive communities, when 'prophets' were common, who in Christian assemblies broke into prayer or exhortation or praise, sometimes in unintelligible 'tongues,' as the Spirit impelled them at the moment." But probably the writer of the article did not regard these as pertinent to his argument.

Dr. Bevan, "the sound scholar and accurate historian," has a very interesting chapter in his book on the Reformation. In that chapter we find the following statements: page 159: "The Church of England retained some i.e., existing Roman Catholic institutions, which were repudiated by all other Reformation bodies. It retained the three ecclesiastical orders of bishops, priests and deacons, and claims that these orders have been transmitted in the manner which makes them according to Catholic theory, valid. This Rome denies, but the disagreement turns

simply upon a question of historical evidence, what precisely happened in the case of Bishop Parker."

Further, one can hardly think that the writer of the article would be in accord with the learned doctor's statements, such as is found on page 176:—

"They, i.e., the Protestants, built their theology upon the New Testament as the infallible Word of God, while the only ground they had for regarding this particular set of writings as specially inspired was the Church's tradition, which in other instances they repudiated as fallible. That was the weakness in the structure of old fashioned Protestantism, which has brought it in our day to ruin."

This is further supported on page 221:— "If, however, the nineteenth century Protestant defenders of the doctrine of verbal infallibility were so far right, their position nevertheless was untenable."

This explains why the number of old Evangelicals who alone to-day in the British Isles adhere to this doctrine have shrunk to a small group without influence among the educated, a group which goes on shrinking as death removes one after another of its veterans. The position is untenable because it involves a self-contradiction."

If space permitted, one could continue quoting down to the bottom of page 222. Dr. Bevan's reference to the invocation of saints on page 162 would not meet with the general approval of Protestants, and in particular the footnote, page 163: "Nothing is said in the New Testament about the baptism of infants, nor about the keeping of Sunday, yet a large number of Protestants think that the former practice, and practically all old fashioned Protestants think that the latter practice, may be justified by inferential argument from one or two New Testament phrases. A much stronger case for asking the prayers of the saints in heaven can be made out on the same principle."

It might be well to remind ourselves that the Christian Church as a whole is striving—through the methods of the differing bodies and schools of thought may not be the same as ours—to bring men into a divine relationship with Christ as their Redeemer. One would like to know where the claim is made that "the Church is an end in itself."

Perhaps after all, followers of the Bourbons will be found in all schools of thought, and that "catch-cries" are not a monopoly of any one set of people.

Thanking you,

Yours sincerely,

S. A. TURNER.

St. Augustine's, Bulli,
20th August, 1936.

THE LATE DEAN TALBOT.

Sir,—Many read recently in the "S.M.H." of the small estate left by our late Dean. In the evening of the day on which mention was made of the value of his estate, I read these words in another paper:—

"Though unobtrusive in his outward showings, the Padre had a deep and prayerful inner life and a heart of almost reckless generosity. Many of the 'down and outs' and of the flotsam and jetsam who have, in these days of the depression, found it hard to keep afloat at all, will best remember the Dean as one who has encountered them on some chance, hapazard occasion, bespoken them kindly and sympathetically, without even the tiniest hint of patronage or condescension, and on looking down after his departure, they have found a few shillings on table or mantelpiece, quite obviously left there for them to gather—or sometimes pressed with a nice smile into their hands. And so he lived and moved, scattering his quiet, small deeds of kindness and courtesy and consideration round about him like shedding petals . . . which so many can remember."

So he has left little money but great abundance of Christian deeds of love and kindness. I never forget the way he spoke of the poor, when I was at Moore College, where we enjoyed his wonderful lectures, and more recently the love that he always felt for my unfortunate congregation and the "down and outs" among them, at Long Bay. The above paragraph is all very true. May our Archbishop's appeal for a worthy memorial to him meet with a worthy response, and may a fitting memorial go up in the Cathedral where we are proud to have his mortal remains buried in front of the Dean's stall, which he had occupied for twenty-four years.

I am, etc.,

P. R. WESTLEY,

Hon. Asst. Chaplain, Long Bay.
St. Andrew's Rectory, Lane Cove,
August 30, 1936.



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THE SOUTH AFRICAN JUDGMENT.

(Continued from page 7.)

holding the great Settlement made at the time of the Reformation, a Settlement signed and sealed in blood. We are standing up against Idolatry as our Reformers stood; we are facing not only those in our own Church who, while outwardly Church of England, are Romanists at heart, but also that great Church full of false doctrine and superstition—the Roman Church itself, a Church which to-day is the same menace to the Gospel of Christ as it has ever been. So we are fighting the Battle of the Reformation over again, 6,000 miles away from England, and claiming the right of English Churchmen to hold to its traditions, which are based upon the only foundations of a true Church, namely, the oracles of the living God. It was for this that our forefathers died; it is for this that we strive to-day. And this principle remains intact.

Although the Court has held that the Protestant Trust has failed, and so has felt bound to interpret the Trust through the doctrine of "cy pres," it has carefully laid down that the judgment is not final, and that under certain circumstances arising among them the obtaining of a Bishop by the Evangelical Congregations, who will more nearly fulfil the objects of the Trust—it is open to any interested party "to move the Court for a variation of the Order." From this it is clear that the Church of the Province only holds the property upon sufferance, and the Court has thereby shown that the Church of the Province has no real claim to the property from the standpoint of the original Trust, and that if our Evangelical Congregations had had a Bishop the judgment would have been different.

The Court has also reiterated that the Church of the Province is a different religious association from the Church of England, also that its Bishops are not Bishops of the Church of England. This is in line with Bishop Gray's words, when he wrote: "We must protest against the Archbishop of Canterbury interfering with the affairs of this Province, with which he has no connection, either ecclesiastical or legal." The words from the will of the Baroness Burdett-Coutts also read strangely, when contrasted with the recent judgment:—

"I hereby expressly declare that such endowments and gifts were not made by me to any community as a spiritual body, or as an independent voluntary association, but to the Protestant Church of England as now by law established under the supremacy of the Crown being Protestant."

And now let me turn to the position as I see it, and as many see it, in regard to the Church of England at home to-day; that Church of which we claim, and shall continue to claim to be an integral part, for it is this position which—if we understand it aright—enables us to perceive the real inwardness of the fight in which we are engaged—the fight for God and His truth.

Much has been made in the judgment of the close communion between the Church at home and the Church of the Province, especially in regard to the "Bishops of either Church being appointed to the other without re-consecration, and clergy being exchanged without re-ordination." It is sufficient for us to say that no Bishop or clergyman from the Church of the Province can be given any position in

the Church in England without returning to the fold, and giving his Oath of Canonical Obedience to Canterbury, just as it would be impossible for me as a clergyman of the Church of England to hold any living under the Church of the Province without signing the Canons and Constitution of that Church. There is, therefore, a clear cleavage between the two Churches.

Further, it has been stated that the Church of the Province "accepts the Standards of Faith and Doctrine of the Church of England." In refuting this we have only to turn to the Church of England to-day, and ask the question, "What, then, are those standards of Faith and Doctrine?" And the answer is plain. They are those Standards of Faith and Doctrine laid down at the Reformation, as they appear in the Book of Common Prayer and the XXXIX Articles. In the Declaration which precedes the Articles, the following words occur:—

"That no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense."

Those, then, who call themselves members of the Church of England must accept the Standards of Faith and Doctrine of the Reformation. It was because he was unable to put his own construction upon the XXXIX Articles that Newman was driven into the Church of Rome, where he became a Cardinal.

The question remains, then—Is the Church of the Province prepared to accept the Standards of Faith and Doctrine of the Church of England as so defined? My answer shall be given by putting before you the position in England to-day. The Church of England is in a chaotic state, civil war is in progress, and the Ecclesiastical Authorities are striving to do away with Parliamentary control in Church matters, and to remove—as Bishop Knox says—"from the purview of Parliament all legislation which is of a purely spiritual character." The rejection of the Revised Prayer Book by the House of Commons—not once, but twice—has made the Bishops more determined than ever to have their own way in regard to this. Accordingly, we have the spectacle of Anglo-Catholics, with the approval in many cases, of their Diocesan Bishops, introducing Roman Doctrines and practices at will and calling them "Catholic usage." On the other hand, we have those who steadfastly uphold the Reformation Settlement with its central doctrine of "Justification by Faith," and there can be no question as to which is right. Our final reference must be—not to fallible Bishops, who are deliberately undermining the Reformation Standards of Faith and Doctrine, but to the approved background of our Church as she reappeared at the Reformation, cleansed from all the impurities and superstitions of Rome.

The Church of the Province is a child of the Tractarian Revival, and so links itself with the lawbreakers in England. The true position is, therefore, summed up by Bishop Knox in no uncertain way, as he deals with the anarchy on the part of many of the English clergy, when he writes:—

"The Tractarian Revival was a claim to exalt the Bishops as successors of the Apostles, and the clergy as their representatives in parishes. What began as a kind of academic claim

was soon found to involve doctrinal and devotional practices of the utmost consequences. The great work of the clergy as priests of the 'Catholic Church' was found to be the revival of the Mass, restoration of the belief that the altar was the throne on which the priest caused the Body and Blood of Christ to descend to be worshipped, and to be presented in sacrifice to God the Father. With this belief revived not only additional services, auterities, and what St. Paul would have called 'works of the law,' but also great pomp in the order of worship. Vestments of splendid hues adorned the priest, the air of the Churches reeked with the fragrance of incense; banners, images, holy water stoups, confessional boxes were introduced, until it became hard to distinguish our Churches from those of the Roman Catholics."

It is for us as Protestants and Evangelical Churchmen to say whether these are the characteristics of the Church of the Province, or not; but if they are, to refuse earnestly and wholeheartedly to have anything to do with a Church which draws its very life-blood, not from the Reformation, but from a movement within our Church which seeks to overthrow it. Well may we say "To the Law and to the Testimony," as we take our stand upon the Church of England, Protestant and Reformed, with its final reference, not to the words of sinful man, but to the Inspired Word of God.

Let me close by quoting Bishop Knox on our Faith as Evangelicals:—

"Evangelicals regard all humanly wrought righteousness as worthless in the sight of God, and put their whole trust in the righteousness of God, which is ours by faith. God, indeed, be it said with all reverence, is not ruled or bounded by our Creeds. Saving Grace is His gift, and He gives it to whom He will."

I will not work my soul to save,
For that my Lord hath done;
But I will work like any slave
From love to God's dear Son.

Diocese of Grafton.

THE BISHOP'S SON RETURNS.

Mr. Marcus Ashton, son of the Bishop of Grafton, who returned to Sydney last week, on the S.S. Rabaul, spent the last two years studying sociology, international politics, and theology in England and on the Continent. He was in Cologne at the time of the march into the Rhineland, and was also in Germany during the last election. His view of the situation in Europe is that, although it is worse than in 1914, he himself does not think there will be war in the next six months.

"I do not think that Germany wants war. I am certain that the ordinary people of Germany do not," he said. "But the trouble is that because of Nazism the younger generation are more eager to fight and die for their country than ever before. They consider themselves so impoverished and so badly treated since the last war that there is no hope of recovery."

"This has bred a desperation that is very dangerous. But I myself do not think there will be a European war—not yet."

Mr. Ashton also said that there was far more dissatisfaction against the regime in Germany than the rest of the world believed. Hitler himself is beyond criticism; but Goebbels and Goering are frequently spoken against. The elections were a complete farce. In one little village the official record was that only four people voted against Hitler. However, one man told Mr. Ashton that all his friends and relatives voted against Hitler, and they themselves totalled many more than four.

"But one says that sort of thing with great danger in Germany," he continued. "In this particular case my informant got into trouble with the police for mentioning the matter to me."

"Britain is still the most pacifist country in Europe," Mr. Ashton added, "although the average Englishman has suddenly become very worried about his country's lack of military preparations."

A Paper for Church of England People

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Editorial

Sydney Synod.

THE Synod of the Diocese of Sydney, which is in session this week, is a memorable one. The presence of the Ven. A. E. Sharp, Archdeacon of London, lends distinction to the large gathering. He was to preach the Synod sermon and give an address one evening. The question of increased pensions to the widows of clergy is bound to create considerable discussion, while the matter of church finance is ever a pressing one. The Church must set the highest standard in this regard and allow of no questionable and adventitious means in the raising of parochial finance. The ways of the world in this, as in other matters, spell untold mischief in the spiritual work of the Church. Should Canon Langford Smith's several motions with regard to the Constitution question be carried, Sydney will have nailed its colours to the mast conclusively. The issue is clear and plain, and the Standing Committee's report and the motions in question speak with no uncertain voice. We pray that the session will be fraught with much blessing.

Severe Indictment.

"HOW do children spend their leisure time when they leave school?" was the very pertinent question the Bishop of Willochra asked in his Synod charge last week. He replied by stating that the majority spend it in looking at the illustrations in papers and magazines, and at racing news and accounts of football and cricket matches. They read poor fiction.

Very few do any solid reading. They are to be found at the moving picture shows, betting shops, dance halls, billiard saloons, ice cream shops, watching matches on the sports grounds, attending races and so on. Doubtless the Bishop has in mind his own huge backblock diocese, with its few big towns and a widely scattered population. If what he says is true, and we have no reason whatever to doubt it, his words are a severe indictment of a large section of Australian youth. Not only so; it is a grave reflection on parents and on the school system in vogue. For a long time we have felt that there is some vital thing missing in our State educational system. There is any amount of mathematical and other instruction of that sort in our schools, but as for the inculcation of the basic virtues of life and development in culture, refinement in our schools, much leeway is to be made up. There is something of a radical sort missing from schools. It is the religious and spiritual atmosphere. The State educational system is, to all intents and purposes, a sort of factory, turning out boys and girls with a certain amount of schooling whereby they may get a living. There are high schools, domestic science course, activity schools, and so on—all most useful in their way—but as for training in the knowledge of God, in His worship and ways, there is practically nothing. There are leagues of bird lovers, League of Nations Unions, nature study and the like, but of definite Christian teaching, the Holy Scriptures, the place and purpose of the Christian Church, there is practically nothing. The Christian Church, its Divine work and witness, do not come within the schools' purview as such, with the result that the world's greatest and noblest institution never gets a solid footing in the mind of the growing child. Where parents are faithful and set a worthy example, there is no difficulty; but in the case of others, and these are in the majority, the situation from the Church's standpoint is lamentable. However, we believe that there is an awakening to this grave weakness in the State's educational policy.

A Sidelight on Spain.

IT is a well-known fact that Madrid the capital city, is the stronghold of the present Government in Spain. The reactionary rebel forces are doing their utmost to bring about its downfall. For many years this great city has held an annual Book Fair. It lasts for many days. It was hardly over the other day, when the military caste, joined by the grandees and the Romish Church leaders, rebelled against the Government in power. At this Book

Fair a total of 15,317 volumes of the Holy Scriptures was sold by the British and Foreign Bible Society. The Fair was opened by the President of the Spanish Republic, Don Manuel Azana, translator into Spanish of "The Bible in Spain." He visited the Society's stand and was presented with a Latin New Testament. Pocket Bibles were given to the President of the Council and the Minister of the Interior, and New Testaments to a number of officials who accompanied them. Fewer Gospels were sold this year than on previous occasions, the emphasis being on the New Testament. The total sales were 835 Bibles, 1,831 Testaments, and 12,651 portions. On "Children's Day," pupils from the Madrid schools were brought by their teachers to see the Book Fair, and the opportunity was taken to distribute among them some Scripture portions, which were paid for by local friends.

All of which is most suggestive and interesting in view of the fact that Roman Catholic leaders would have people believe that wild and woolly Bolshevism is coming into Spain to the utter abandonment of Christianity. However, it is not so. We need beware of Rome's propaganda.

Another Centenary.

NEXT month the four hundredth anniversary of the death of the great Bible translator, William Tyndale, will be commemorated. We trust that it will be a worthy commemoration, coupled with full and clear teaching on the place and power of God's written Word. Moreover, a month later, there will be another centenary, and that the commemoration of the death of Charles Simeon, of Cambridge.

Evangelicals of all schools of thought are at one in their reverence for that great Christian personality. Nor will it be only Evangelicals who will pay glad tribute to the spiritual achievements of this great leader in the spiritual life a little over 100 years ago. Wherein lies the greatness of Charles Simeon? Some will see it in his genius for pastoral work, others in his capacity to capture for God the imaginations of undergraduates, others still in his world-wide vision, so rare in his day, which led him to play so large a part in the development of missionary enterprise. But may it not be claimed that in no one of these alone, nor in all of them together, lies that quality in the man which made him the spiritual force he was in his own day and gave him that prophetic quality which still influences us to-day. Surely the secret of his personality and of his many-