

The Proposed Constitution.

Continuation Committee Meets.

The Continuation Committee of General Synod met in Sydney recently to consider proposed alterations from the Dioceses to the Draft Constitution for the Church in Australia.

The Chairman reported that a Round Table Conference had been held on July 9th. The Bishop of Adelaide, Rev. J. Norman, and Archdeacon Collins were unable to attend.

Those who took part were Archbishop of Brisbane, Canons Garland and Langford Smith, Rev. F. E. Maynard, Sir J. B. Peden, and the Bishop of Wangaratta (chairman).

The Conference recommended:—

1. That the Committee should alter its resolution upon Section 70 to provide that the consent of all Metropolitan Sees should be necessary.

2. That the Committee should consider altering Section 72 (revisory Canons), to provide that a simple majority should be sufficient at the first passing.

3. That the Newcastle suggestion to remove certain sections from section 70 to section 69 be not adopted.

4. That an addition be made to Section 14 "provided that General Synod may determine that clerical representatives be elected by clergy and lay representatives by laity in diocesan Synods." A consequential amendment would be necessary in Section 52 (b).

5. That in any appeal before or reference to the Tribunal involving any article of the Christian Faith as set forth in the creeds known as the Nicene and Apostles' creeds the opinion of the House of Bishops with regard to the questions submitted to them shall be binding on the Tribunal for the purposes of the said appeal or reference.

The Chairman reported that the Riverina Synod was unable to accept the Constitution on the grounds that:—

(a) The Appellate Tribunal is not in accordance with the historical practice of the Catholic Church and does not receive the ex animo assent of the Australian Church or satisfy the conscience of many of her members;

(b) That Section 70 is too rigid.

(c) That representatives in General Synod should be elected by their respective orders.

The Chairman reported that the Diocesan Synod of Brisbane expressed general assent to the draft constitution provided that (1) an Appellate Tribunal be constituted giving to the Bishops (assisted by theological and legal assessors) the final decision in a matter of doctrine; (2) and (3) the same as Riverina (2) and (3).

They also considered that a further Convention should be held.

The Chairman reported that the Standing Committee of Sydney Diocese had informed him by resolution that at the last session of Sydney Synod various amendments were not pressed as the Synod was anxious that the draft constitution of 1932 should be accepted as passed. Also that the alteration of Section 70 passed at the March meeting be not accepted.

The Committee then considered the powers of the Appellate Tribunal and after discussion resolved:—

That the Committee recommends that the opinion of the House of Bishops on a point of doctrine be binding upon the Appellate Tribunal, but only for the purpose of the particular appeal or reference concerned, provided that (a) the House of Bishops be required to consult theological assessors before issuing any statement; (b) the House of Bishops issue no statement unless it represents the opinion of at least two-thirds of its members; (c) that in the event of no statement being issued any conviction shall be quashed." The wording of clause (c) was to be considered by Sir J. Peden and the Chairman.

The Committee next dealt with questions of rigidity.

It was recommended (1) that in lieu of the motion passed in March, Section 70 be amended to require the consent of three-fourths of the dioceses, including all the Metropolitan dioceses; (2) that the report of the Round Table Conference upon Section 72 be not adopted.

On the amendment of Section 14 it was resolved by a majority of 7 to 4 that it is desirable that clerical representatives be elected by clergy in the diocesan synods, and lay representatives by laity. It was also resolved by a majority of 10 to 1 that in view of the divergence of opinion, no alteration of Section 14 is recommended.

On other matters it was resolved:—

That provisions be drafted to give effect to the suggestions of Newcastle and Adelaide as to the procedure when the Appellate Tribunal fails to give a decision.

That Adelaide be informed that its suggestion on amending Section 66 is in the opinion of the Committee sufficiently met by the alterations proposed in 62.

That no alteration be made in the primary quota proposed in the Table until the first General Synod under the Constitution.

That the amendment of the Table, Clause 3, as suggested by Tasmania, and Clause (4) as passed in March, be adopted.

That Sir John Peden and the Chairman be asked to have amendments drafted to give effect to the resolutions passed by this Committee.

That the Chairman be requested to send to the members of the Committee the amendments when drafted and a covering letter of explanation and afterwards to issue the same to the dioceses, unless a further meeting of the Committee becomes necessary.

St. Paul's, Bendigo.

Memorial Service for late Bishop Kirkby.

HIGH tribute to the life and achievements of the late Bishop Sydney James Kirkby was paid by the Rev. Dr. E. Griffith, preaching at a special 'In Memoriam' service in St. Paul's Church, Bendigo, Victoria, with which the deceased had been closely associated as a young man. The service was largely attended, the congregation including many people of other denominations, revealing the universal respect the late bishop's self-sacrificing labours had won for him. During the service favourite hymns of the deceased were sung.

Dr. Griffith took as his text 1st Samuel, 20: 18—"Thou shalt be missed." When St. Paul's bells had tolled last Monday morning, said the preacher, they had reminded many citizens and parishioners that one of the greatest of Bendigonians, one of the noblest of Australians, had said good-bye to the Church Militant and had joined the Church Triumphant. As a people and as a church they were proud of the late Bishop Kirkby's life, his influence, and his achievements. In a review of the late bishop's life and work, Dr. Griffith recalled that he had been born in Bendigo, had been baptised in St. Paul's, and had been a scholar in St. Paul's Sunday School. He had been confirmed and married in the church, and had been ordained to the diaconate and priesthood in Bendigo. Bishop Kirkby's monumental work had been the founding and organising of the Bush Church Aid Society in all the Australian States, and as organising secretary of the great movement he had displayed outstanding ability and leadership. In 1934 the late Bishop had been made Archdeacon of Camden, and in the following year he had been appointed Bishop-Coadjutor of Sydney; and for 18 months prior to the entrenchment of Archbishop Mowll he had administered the affairs of the Sydney diocese. The tremendous labour this involved was revealed by the fact that in Bendigo diocese there were about 30 clergy, while in the Sydney diocese there were 321, and for his work he was thanked by special resolution of synod. It was not generally known that, although he refused his assent to the nomination for the vacant Archbishopric of Sydney, his name was submitted to the diocesan synod and he had received nearly 150 votes. It was no wonder that the passing of Bishop Kirkby had come as a shock bringing sorrow to the hearts of multitudes. As the Premier of New South Wales had said, his death had

left a gap, not only in the life of the Church of England and wider church circles, but also in the Church of the whole State.

The life of the late Bishop Kirkby taught many lessons. The secret of his far-reaching influence for good lay in the fact that his life was wholly devoted to God and His purposes, and just in the proportion people consecrated their lives to God, so would their lives tell for good. It was necessary that they should give God their best. Whether their gift was small or large did not matter as long as it was all they could give. Bishop Kirkby had given all his intellectual attainments, all his evangelical zeal, to the service of God. Then again they were best "clothed with humility" as had been he whom they mourned that day, and of whom Archbishop Mowll himself had said:—"I myself have been made humble by the late bishop's humility." The King's business required haste, and they must work the works of Him Who sent them while it was day. Bishop Kirkby had saved others, but he could not save himself. He had lost his life in service, but had found it in the hearts of multitudes whose names only eternity would reveal. To tell the story of the life of Sydney James Kirkby was the best way to praise him.

The Bishop of London on Miracles.

Not "Against Law" but "Worked by a Higher Law."

The Bishop of London (Dr. A. F. Winington-Ingram) discusses miracles in the "London Diocesan Leaflet." After quoting the text, "The Kingdom of heaven has arrived," (Mark I: 14), he continues: "If the Kingdom of heaven has arrived on earth, we may expect miracles. They will not be 'against law,' but will be worked by a higher law than we know now. When I speak at the B.B.C. to the whole of America (with England shut off), and am heard in San Francisco, Toronto, and New York, it is a miracle, but worked by a law which we did not know twenty-five years ago. If we once then believe in the astonishing miracle of the incarnation, which entirely transcended all previous human experience, it seems to me absurd to find incredible the Virgin Birth, the Resurrection from the dead, and the other miracles which accompanied the greatest event which has happened, or ever could happen in the world.

"Moreover, when you look into the matter you find that miracles were part of the original story, being more frequent in the first Gospel (St. Mark) than in any other, and that in numbers of cases the discourses which are most valued by us are the natural outcome of the miracle which has been previously recorded, e.g. the discourse in St. John on the Bread of Life springs out of the miracle of the Feeding of the Five Thousand, recorded in all the Gospels.

"But it was reserved for an Aberdeen professor to point out that, so far from being an excrescence on the Gospel story, the miracles form the heart and hope of the message. In a book which I have given the candidates for ordination to read, called 'The Faith that Rebels,' Dr. Cairns brings this truth home with astonishing force.

"I feel sure that if we acquiesce in our generation in a non-miraculous Christ, whose life, after all, was not so very unlike other men's, the next generation will ask, 'Was He, after all, such a good Man?' Could a good man have said: 'No man knoweth the Father save the Son, and he to whom the Father has revealed Him.' Could a good man have said 'Come unto Me, all ye that are weary and heavy laden,' or still less, 'All power is given to Me in heaven and in earth,' and they will be inclined to think that there is something to be said for Emil Ludwig's terrible picture of Him as an 'irritable megalomania.'

"If we believe, with the whole Christian Church, that Christ was 'Very God of Very God,' let us stand fast by the faith once declared to the saints, and hand it on to our children whole and undivided."

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Editorial

Dr. Goudge and Anglo-Catholics.

DR. H. L. GOUDGE, Regius Professor of Divinity in Oxford University, and a protagonist of their cause, has been imparting some home truths to the Anglo-Catholics. Speaking last month at the Eastbourne branch of the Church Union (the new name for the old Romanising English Church Union), he said that the Anglo-Catholic party in the Church of England was suffering from a superiority complex, and that this affliction "often hides from us all important facts which Evangelicals see. Almost universally," he went on to say, "we are disinclined to take the abiding fact of Protestantism seriously. We regard the Free Churches as a scratch collection of little Bethels, but we forget their world-wide importance. . . . In England to-day, a large proportion of the text books on religion are written by those who do not belong to our communion. . . . Anglo-Catholicism produces little; and in missionary activities the Evangelicals and the Free Churches put us to shame. Don't you think, then, that this superiority complex is somehow out of place? Would it not be worth while, at any rate, for us of the clergy to understand these most vigorous forms of Protestant religion and read the books of the great Baptist, Methodist and Presbyterian scholars and use our opportunities of entering into brotherly relations with them, for our own sakes, even apart from the ultimate question of reunion?"

His Reference to Rome.

At the same meeting Dr. Goudge had something to say about the Church of Rome. "Rome is a State as well as a Church, and not always a specially

scrupulous State. She has a way of blending Christian methods with methods which are a good deal less than Christian. English Roman Catholics are particularly hostile to ourselves and their controversial methods often leave much to be desired. Rome opposes the principle of private judgment, but if I accept the Roman claims it is by my own judgment that I continue to do so. Infallible authority is said to reside in the Pope. But the number of infallible decisions which are recognised by all is very small. I doubt whether they reach double figures. Some of them only endorse decisions previously reached by other means."

Neglect of the Dying.

WE are confident that there is no neglect of spiritual ministrations to the sick and dying in Sydney hospitals on the part of the clergy; nor is there any unfulfilled need for sick communion, as the "Church Standard's" frenzied note, "Criminal Neglect," and the letters of two unknown correspondents in that paper would have us believe. It takes all sorts to make a world, and we know of those who talk and write about their suppositions and ideas as if they were the suppositions and ideas of the whole world. Then too, it frequently happens that correspondence of the kind above referred to is meant to be pure propaganda, and so all well-informed readers will take it at its true value. They will not be hood-winked. Our contemporary, the "Church Standard," with its Romanising tendencies, has of course, an axe to grind, and Sydney Diocese, with its predominant Protestant Evangelicalism, is an excellent cock-shy for verbal and literary missiles. This journal naturally has no sympathy with the teaching that centres around what Anglo-Romanists are pleased to term the viaticum. Indeed, we are glad to think that at the Reformation the Roman Catholic idea of preparation for death was expunged from our formularies. It is wholesome to think that there is no display before the sick of the consecrated wafer for adoration, with the priest meanwhile exclaiming, "Ecce Agnus Dei"—behold, the Lamb of God that taketh away the sin of the world—nor is there any placing of the wafer upon the tongue of the sick one as the priest says, "Receive the viaticum, the Body of our Lord Jesus Christ, Who shall guard thee from the wicked foe and lead you to eternal life." Such gross materialism was happily banished, for it was neither primitive nor spiritual, but both carnal and mechanical! Behind these effusions in the "Church Standard" there lies a plea for Reservation, and Article XXVIII of our Book

of Common Prayer closes with these striking words, "The Sacrament of the Lord's Supper was not, by Christ's ordinance, reserved, carried about, lifted up or worshipped."

Youth and the Church.

IF conferences and inquiries, reports and much talk on the problem of youth will get us anywhere, they should do so to-day! There is hardly a daily, weekly or monthly journal appearing both here and overseas, which does not tell of people meeting, the Church doing this, or some public body planning this, that, and something else. We wonder sometimes whether some of it is not a smoke screen to cover the ineptitude or delinquencies of a social system which will throw valuable lives out on the scrap-heap of the unemployed because they have reached a certain age and must needs receive higher pay! A grave tragedy of the hour is the vast army of young men between the ages of seventeen and twenty-five years, who are unemployed. Hosts of them began work at fourteen years of age, and then, because advancing years require bigger pay, out they go to make room for lads at school-leaving age to be employed at a lower wage. Government concerns are even guilty of this, not to mention big and wealthy firms. The result is disappointed lives, embittered minds and an increasing accumulation of "dead timber" in the body politic; all of which is nothing less than a social and economic menace. What is to become of this army of workless? Is anyone really and constructively concerned to the extent of seeing that they are being put back to work? Otherwise the position is a complete degradation of our life as a people. It is at once a problem that the forces behind industry must solve,—and that quickly. When it comes to the moral and spiritual side of the matter we reach a different category. The breakdown of the home life, the failure of parental guidance and control, the terrible social upheaval caused by the Great War, the baneful influences of a secular education, a grievously undermanned Church, and the loosening of authority—especially the authority of the Bible and the Lord's Day—have all played their part in creating a situation which is heavy with gravest portents. We wonder what the children of such a generation of parents will be like! We said "a secular education," for this means as an outcome, the secular mind which in turn produces the secular life, and thus to-day, because of secular teaching divorced largely from the Church, the aim of which is to train boys and girls to get a living rather than to live, we are where we are!

Minister for Social Service.

IT is interesting to notice that, in the re-shuffle of the Cabinet in New South Wales, there is to be a portfolio for Social Service. If this means more deeply concerned feeling and a greater generosity on the part of the Government in the way of the relief and the dole, it will be all to the good. There are thousands of children as well as parents, suffering to-day from malnutrition. It is gathered from the most reliable sources that in some industrial districts children are so under-nourished that the schools had better close at 2 p.m., for after that hour children have not physical or emotional strength to pay attention to further instruction. If this is the case, it is a fearful indictment of our social conscience.

Police and Hotel Closing.

WE are grateful to Mr. W. S. Bromhead, Stipendiary Magistrate at Bathurst, New South Wales, for drawing into the full light of day the attitude of the police authorities with regard to the closing time of hotels. It is an amazing situation, and full of grave consequence when the Chief of the Police does other than strictly administer the law as he finds it. The granting of twenty minutes' grace in the matter of hotel closing is an illegal and not justifiable concession to publicans and opens the way for all sorts of looseness. To stand and watch public-houses at 6 p.m. each day and to note the coming and going of people immediately after that hour about their doors is a perfect eye-opener. Somehow or another, liquor sellers seem to have a pull, or to put it another way, they are singled out for undue privileges. And so, lawlessness stalks abroad. Canon Hammond sums up the situation when he remarks:— "There is a growing feeling, both among the public and the police, that all is not well with the current official interpretation of the law in relation to the whole question of early closing, and the sooner the Minister for Justice exercises his authority, the better for all concerned."

The Sacred Tenth.

"All Thine Increase," by F. W. Thompson, M.A. (Marshall, Morgan and Scott, 3s. 6d. net).

Money is an intriguing subject to write about. Attractive and popular are the writings that describe how money is made, but books that deal with the serious subject of stewardship are apt to be unwelcome and unpopular. The opportunities to make money are eagerly sought, but the obligations that money carries with it are, for the most part, conveniently shelved. There is always a fear that those who write about Christian stewardship, about giving to charity and religion, are going to make the reader uncomfortable, are going to make conscience uneasy, and are attempting to induce gifts, which, quite frankly, many people are not disposed to give. There is room in this whole subject for the exercise of a more wholesome conscience. Some people treat God as a pauper, to whom they give their petty cash. These people flee from a collection as from scorpions. They make you feel that you have put your hand in their pocket, and taken what they are unwilling to give.

This book is a revised and enlarged edition of a volume already published under the title "The Sacred Tenth." The author has made the subject peculiarly his own, and writes of it with care and conviction. He has searched the wide fields of general literature for allusions to the subject of "the tithe" and "tithing." He has also conducted his researches in literary fields of a more religious sort, and he brings to his book goodly spoil from many sources. He succeeds in making an unpopular subject entertaining, instructive and compelling. The result is a serious and challenging book, a genuinely authoritative volume, a repository of reference and useful material for all who want at any time to consider the subject in public or private.

Quiet Moments.

Ungranted Prayer the Road to Service.

IN the New Testament we have several instances of prayers that seemed to be unanswered, and it is well that we should think of them sometimes, when in our prayer-life we are perplexed. One humbly believes that in the largest sense every true and earnest prayer is answered. No one who calls upon the Heavenly Father ever calls in vain. But sometimes the answer is so different from the particular blessing which was asked that we fail to recognise it as an answer. Part of the "treasure we lay up in heaven" consists of answers to our prayers down here. Heaven will be a richer place for all who have prayed on, though sometimes it seemed vain. For there, in the light and love of God, we shall discover with what perfect wisdom He has dealt with every cry we ever uttered. Here, often, that is dark to us. We are perplexed, baffled, disappointed. The thing we eagerly craved for is denied, and nothing else (we think) can take its place. And that is why in the New Testament, which is the most heartening Book in literature, we have instances of ungranted prayers.

There is, for instance, the Gadarene demoniac. He prayed that he might continue with Christ. One perfectly understands the depth of feeling that prompted and controlled a prayer like that. Gratitude lay deep among its sources, and a dawning sense of the wonder of the Lord. If one brief hour had wrought such mighty things, what might not happen in an unbroken fellowship? And then, in a demon-haunted world, where could this poor rescued life be sheltered, save in the immediate presence of the Saviour? Close to Christ, he felt, he would be safe. Far away there was continuous peril. He trembled at the revenge of demon-powers, beyond the range of that commanding voice. If ever there was an earnest, eager prayer, it was the demoniac's that he might stay with Christ—and yet that petition was refused. We see how wise was that refusal. The man would never have grown had it been granted. He would have passed into an alien land, where his witness for the Lord would have been powerless. He grew in grace—he served—he became Christ's "curate in Decapolis"—because he was denied the thing he asked.

Another instance is that of the Apostle in his thrice-repeated prayer about his thorn. One must never forget that, at the back of it, lay the passion for a more fruitful ministry. What that thorn was nobody can tell. Paul did not love to elaborate his ailments. That it was not epilepsy I feel certain, from his intellectual brilliance to the end. All we are sure of is that it was something which seemed to affect the power of his ministry, and to hold him up to the ridicule of men. That was why Paul prayed for its removal. It was not that he might be freed from stinging pain. It was because the one desire of his big heart was to be a more powerful evangelist. And yet that prayer, inspired by love of souls, and by the ambition to do better work for Christ, was by Christ consistently refused. For a time it was very dark to Paul. He was staggered; he could not understand it. Why should the Lord deny this little boon which would

so help in the advancement of His Kingdom? I believe it was many a long day before Paul saw, in an hour of revelation, the loving-kindness of that ungranted prayer. Exalted by his visions, that continual piercing kept him humble. It kept him in closest fellowship with One who was pierced in His hands and feet. And then, when power clothed his message, men never could say that it was human power. It was shown through his weakness to be the power of God. Paul longed to serve in a fuller, larger way. His prayer was in the interests of such service. Let Christ but pluck this thorn out of his flesh, and his influence would be enormously augmented. The beautiful thing is that Christ knew better. The thorn was really helping all the time. Service needed it, and it remained.

The last instance I take is that of Christ, when He prayed in the Garden of Gethsemane. "Father," He cried, "if it be possible, let this cup pass from Me." The writer to the Hebrews puts it beautifully when he says "He was heard in that He feared." He was heard, though His petition was not granted, for the cup did not pass away from Him. He drank it to its bitter end—in humiliation and in agony—and He drank it for the saving of mankind. Conceive that that prayer never have heard the sound of Calvary. No burdened pilgrim, confronted by the Cross, would ever have found his burden rolled away. We should never have known the secret springs of pardon, nor been justified, nor had joy and peace with God, had not that passionate crying been refused. Am I bold in thinking that God yearned to grant that prayer, when He thought only of His beloved Son? Am I bold in thinking that in His pitying love God yearned to free the Apostle from his thorn? But God so loved the world He could not do it. Refusal was the avenue to ministry. Ungranted prayer, even for our Lord, was the pathway to the saving of mankind.

Abyssinia in History.

A Reuter cable message of Saturday, 13th July, announced that the thermometer in Italian Somaliland, where Mussolini's troops awaited the order to advance on Abyssinia, stood at 122 degrees in the shade and that the soldiers can be allowed only two pints of water daily for washing and drinking. Attempts were being made to distil sea-water for their use, but by this their situation must be trying in the extreme. Students of history will remember how the Portuguese obtained a footing in Abyssinia in the 16th century, and persuaded two emperors to accept the dominion of the Church of Rome. Fierce conflicts raged between the invaders and the adherents of the old Ethiopian religion. The valour and fortitude of the Abyssinians were abundantly proved. In the words of Gibbon, "Whole legions were slaughtered on the field, or suffocated in their caverns; and neither merit, nor rank nor sex could save from an ignominious death the enemies of Rome." The Latin Patriarch was eventually expelled, and the new Emperor Basilides "restored to the wishes of the nation the faith and the discipline of the Coptic Church."

In 1935, as in 1632, the conquerors of Abyssinia must be prepared for tough resistance. Gibbon was mistaken in thinking that "the gates of that solitary realm were forever shut against the arts, the science, and the fanaticism of Europe." Evangelical missionaries are at work in the country in large numbers, while the circulation of the Bible in Abyssinian tongues is carried on unhindered. The present ruler is an enlightened monarch and the country is making real advance.

The risk of pestilence must be an ever-present peril to an invading army in the hottest season of the African year, especially when the water supply is small and uncertain.

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Doings of the Month in Melbourne.

(By "Maccabaeus.")

The Hayes case has naturally attracted wide attention throughout the Commonwealth, but comments made by Canon Wise, of Goodwood, South Australia, in his parish paper, are of the kind that should not be made without a full knowledge of the circumstances. It is obvious that the Canon has not that knowledge, for many of his statements are wide of the mark. The Melbourne "Herald" printed the Canon's article at some length. Canon Wise stated that "the trial was a mockery," and that "laymen were condemning a priest unheard." He protested against "the torturing of a priest by a cruel ecclesiastical tribunal," and "against laymen being permitted to prosecute, try, or condemn priests in these matters." He says: "The proper way in dealing with these difficult matters is for the clergy alone to meet the priest from whose opinions they differ, and settle it among themselves in private."

"There is no court in the world so cruel as an ecclesiastical court. Nowhere are the proceedings so drawn out, and nowhere do they savour so much of 'cat and mouse' business."

Canon Wise has fallen into an error, common to the clerical mind, in forgetting that the laity is by far the largest and most important section of the Church. Mr. Hayes may, to those at a distance, appear to be a lone hero fighting against cruel and overwhelming ecclesiastical odds. Melbourne people regard him in quite a different light. For any "drawing out" of the case, Mr. Hayes has himself been entirely responsible.

Bishop Booth, in the absence of the Archbishop, declined to discuss the Canon's article, but other Church authorities explained the mechanism of Mr. Hayes' trial conformed with Church law and the practice of previous years, and the inclusion of two laymen on the committee of judgment had, as its underlying motive, the protection of the accused against the Bishop.

The Late Archdeacon Davies.

Many friends in Melbourne will mourn the passing of Archdeacon Davies, who will be remembered for his Moorhouse lectures, and more recently, for his address on the Thirtynine Articles, given under the auspices of the Anglican Church League, in 1933.

The Late Bishop Kirkby.

Great regret is felt, also, at the death of Bishop Kirkby, who had many friends in Victoria. His wonderful personality, his great gifts of organisation, and his steadfast evangelical churchmanship will long be remembered. It was always a pleasure to meet him on his visits to Melbourne, and on many occasions Evangelical movements have sought his advice and help, always so readily given. "Maccabaeus" had the privilege of being present at the impressive funeral services, both in St. Andrew's Cathedral and at St. Philip's Church. The reverent attention paid by the crowds who witnessed the funeral procession through Sydney street, showed in what respect the late Bishop was held. It was pleasing for a visitor from Melbourne to hear the sympathy of our city voiced by Canon H. T. Langley, when he preached in St. Andrew's Cathedral on the Sunday evening prior to the funeral. The tribute paid by Archbishop Mowll, in his funeral address, was all that could be desired in memory of a great churchman and an energetic Australian.

The Bush Church Aid Society in Victoria arranged a memorial service in St. Paul's Cathedral at 4.45 p.m. on July 25th. It was a disappointment to many who would like to have joined in that service, that a more suitable time was not chosen.

Week-day Cathedral Services.

Regret has been generally expressed that the 4.45 p.m. week-day services in St. Paul's Cathedral are poorly attended. This might be overcome by holding the services at a later hour. Many people stay in the city over the tea-hour, and are frequently at a loose end until evening meetings begin. Services at 6.30 instead of 4.45 might be a worth-while experiment.

Visiting Preachers.

The visit of Dr. Hart Davies has attracted wide attention, good audiences have followed though a worse month than July could not possibly have been chosen for the visit. July this year was well up to the standard for cold and wet conditions.

Canon Pilcher, of Canada, was another welcome visitor to Melbourne during July.

On the coldest day for two years he addressed two meetings, and his attractive style of address won the interest of all who heard him. The day meeting was one for clergy, and was very well attended. The evening meeting was held under the auspices of the Church of England Men's Society, the subject being "The man who gave us our Prayer Book." Bishop Booth presided, and there was a fairly good attendance, though members of the C.E.M.S. were not numerous. Canon Pilcher was quite at home, and spoke for about an hour, without notes. He dealt very fully with Cranmer's life, his work, and the circumstances of his time. He referred to the fondness of modern writers for attacking men like Cranmer, who had won a place in history. He regarded Cranmer as a most patriotic Englishman.

Visit of Dr. Kagawa.

The United Missionary Council of Victoria has issued a report on the visit of Dr. Kagawa. The report indicates that the doctor had fulfilled every engagement, that every meeting had been very satisfactory, and that the Committee had authority to publish any of Dr. Kagawa's matter which had been left with them.

The financial statement in connection with the visit showed that the receipts from donations, meetings, etc., had amounted to £707/6/0, that the Victorian expenditure for use of buildings, printing, fares, etc., etc., had amounted to £155/9/4, that £67/7/6 had been paid on account of Dr. Kagawa's work, and that a balance of £484/9/2 remained.

This amount will be sent to the National Missionary Council of Australia, with the request that it be forwarded to Japan at the earliest opportunity.

98th Patronal Festival.

Melbourne's oldest church, St. James' old Cathedral, held its 98th Patronal Festival on July 21st. St. James' is one of the visible links with early Melbourne. Preceded by a wooden building at the corner of Little Collins and Williams Streets, the stone church which five years later was to become a cathedral, was opened on this site in 1842. The cathedral was later re-erected in King Street, but its stone and architectural form was retained.

Missionaries on Furlough.

C.M.S. missionaries who arrived in Melbourne during July include Sister E. Biggs, of Uganda, who, with her sister, Miss E. Biggs, has been for some years at Toro Hospital. Sister Biggs was welcomed by the General Committee at its July meeting.

On the 22nd July Sister Thornton arrived from Tanganyika, and Deaconess Weston from the Punjab. More about their public welcome at a later date.

Departures from Diocese.

General regret will be felt at the departure for Sydney of the Rev. W. M. Corden, who will be a loss to the Evangelical cause. Sydney will find Mr. Corden a vigorous, constructive, Evangelical churchman. While in Melbourne Mr. Corden was a member of the C.M.S. General Committee. To the vacancy caused by his resignation the Committee has appointed the Rev. L. L. Wenzel, the popular Evangelical Vicar of St. Stephen's, Richmond.

The Church Congress.

"Christianity and Communism."

The subjects to be discussed at the Church Congress at Bournemouth, England, from October 8 to 11, include "Christianity and the Relationship between States."

"Christianity and Communism" will be considered under the following headings:— "Christianity and Economics"—speaker, Professor Ernest Barker. "Marxian Communism, a Rival Religion."—speaker, Mr. J. G. Lockhart. "The Challenge to Christianity."—speaker, Mr. M. B. Reckitt. "Christianity and the Relationship between States" will be considered under the following headings: "The Christian Attitude Towards War"—speakers, Lord Lloyd and Canon H. R. L. Sheppard. "Collective Responsibility"—speaker, Lord Cecil.

His Majesty the King has given £100 to the Church Building Society, London.

During 1934 the Society voted grants to eighty-two churches, including twelve newly-consecrated churches and five mission buildings. A total of 10,699 grants have been made from the Society's General Fund, and £34,675 has been expended from its Mission Buildings Fund.



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Wayside Jottings.

(By a Wayfarer.)

Hopes of Peace.

"PUT not your trust in princes," said David, long ago; and many a man and many a nation since has had reason to re-echo his words.

When was ever a fairer conception launched upon the world than that of the League of Nations, mainly, we are proud to remember, the idea and the work of Englishmen! With the exact terms of it we are not acquainted; but we know that it was a compact among all the leading nations of the world (the United States, with what is, we fear, characteristic selfishness, refusing to enter it), to substitute friendly arbitration for war; and engaging not to use military measures against another member of the League without first submitting the dispute to the arbitration of the League.

And the League has done good work. A pamphlet received some time ago from Mr. Raymond Watt, contained a record of many good things accomplished. But they were all of minor or international importance. We have now a matter of serious international gravity; and the authority of the League vanishes before the ambition and the selfishness of politicians.

Italy needs room for her increasing population; and her eyes are turned longingly towards Africa. Unfortunately for her, Africa is already largely partitioned out among the European nations; and England holds the greater share. In fact, if we include mandated territory, which is not strictly British, one can travel under the British flag from Cairo to the Cape; and Abyssinia is one of the few remaining native states; and Italy, that is to say, Mussolini, covets it, either wholly or in great part. In fact we read a rather puzzling sentence in the S.M. Herald lately to the effect that England, France and Italy have already come to some agreement about the partition of Abyssinia; at least into 'spheres of influence' (whatever that may be taken to imply), though without interfering, the paper said, with the political integrity of the country.

Of course, there are plenty of places in the world, and even in Africa, where the Italians might settle. They would be welcomed in Rhodesia, or in Tanganyika; and even here in Australia we should be glad to see a million or two coming to fill up our waste interior and free us from the impending threat of an Asiatic invasion, for the Italians are an industrious people, and make excellent colonists. But just there comes in the curse of nationalities. They don't want to settle as brothers under the British flag. Mussolini wants to keep them under the Italian flag; and incidentally, wants to wipe out the defeat at Adowah, and beside, Abyssinia is about the only place left to be annexed.

And Mussolini does not mean to leave anything to the chance of peaceful negotiations. He has already despatched troops and stores and munitions to Eritrea; and he fully intends to resort to the method of systematic and wholesale murder, which he will dignify by the name of war. And there is nothing in the world, as far as we can see, that can stop him. Signatures to the League of Nations go for nothing when ambition interferes. Treaties are (what they always are where strength is dissociated from religious principle), nothing but "scraps of paper." England and France may disapp-

prove; but they will not risk a world war for the sake of Abyssinia. Germany probably approves of Italy's action. At any rate, if a war should arise, Germany would join with Italy, if only out of revenge for her defeat by England and France in the late Great War. So, apparently, Abyssinia must be left to her fate, and the League of Nations may go to sleep for ever, as far as any big international action can ever be concerned.

But there is still another aspect of the matter. The arbitrary and aggressive action of Italy is already wakening resentment throughout Africa, and the cry of "Africa for the Africans" has already been raised, and some attempt at the unification of the coloured races against the whites may conceivably result, and the power of vast numbers may possibly make up for the lack of military organisation. Injustice and wrong are seeds that sometimes take long to mature; but which are, perhaps, all the more deadly in their final action because the resentment that they raised has smouldered for so long.

What, then, can we do but to follow the course that has in all ages been followed by God's people when injustice and wrong threaten; namely, to betake ourselves to prayer that God, Who holds the nations in the hollow of His Hand, will in His over-ruling providence bring about a happy and peaceful solution of all these difficulties, and avert the horrors of wholesale bloodshed.

The Wayfarer is glad to be able to tell that the Bankstown-to-Belmore Ministers' Association (Fraternal), in their monthly meeting last Friday, August 16, resolved that letters should be sent to the Archbishop and to the President of the Council of the Churches, asking that a day be appointed for special prayer for peace; and knowing, as we all do, what a strong advocate of Intercessory Prayer we are privileged to have in our Archbishop, we have every confidence that the petition addressed to him will receive the most sympathetic attention. Nehemiah records (chapter iv., 9), that when threats of war surrounded him and his few people 'We made our prayer to our God and set a watch against them day and night,' and the danger disappeared. We may be sure that God's people all over the world are already praying that God, Who has taught us that the hearts of kings (and Dukes) are in His rule and governance, will yet so overrule the affairs of the world that right and justice may prevail, and selfishness and wicked ambition be defeated.

Meantime there is one man whose position we don't envy, who seems to have become a mere nonentity, for we never hear of him, but who, nevertheless, will be held to blame for whatever wrong and injustice may be done, and that unfortunate man is the King of Italy. Let us all be thankful that we are not kings, and especially that we are not Kings of Italy.

(Our readers already know that Dr. Mowl appointed last Sunday, August 25, as a Day of Prayer for Peace; and, further, issued forms of prayer. We trust that prayer will be perseveringly maintained as long as it is needed.—Editor, A.C.R.)

Life is only bright when it proceedeth
Towards a truer, deeper Life above;
Human Love is sweetest when it leadeth
To a more Divine and perfect Love.

—A. A. Procter.

The soul, by each conflict, by each good deed, by each word of prayer, seems to get nearer to Him.—Farfar.

Church Missionary Society.

List of Contributors.

The friend who compiled and sent to us the list of parishes contributing to the C.M.S. asks us to publish his very sincere apologies for a very serious omission. He left out the parish of Willoughby, with its magnificent contribution of nearly £329, bringing that parish among the first three on the annual list.

Our correspondent offers us an explanation (which he says is no excuse) that in looking over the list he saw the names of St. Stephen's, Willoughby, £257, and St. John's, Willoughby, £71, and was not sure whether or not they were separate parishes; and he did not put either into the list until he should ascertain the facts. Subsequently he forgot to make the enquiry, and both were omitted, which he exceedingly regrets.

Church Worship.

Making Services an Inspiration.

"If our Church Services are to inspire us and others, we must needs meet with God before entering into His House. Once that principle has been grasped, everything which concerns the ordering of public worship will fall into place!" said the Rev. W. E. W. Wycliffe-Jones, Vicar of Christ Church, Surbiton, in London recently, at a meeting of the Church Pastoral Aid Fellowship of workers. The subject was "How can the Book of Common Prayer be made inspiring in the services of the Church?"

There is the self-preparation of the minister, together with due preparation of the service itself. "But," went on Mr. Wycliffe-Jones, "even though services are properly planned, it often seems as if their customary mode of opening may be anything other than conducive to a worship that is inspiring. Granted, of course, the necessity for bringing clergy and choir into church; granted, also, the reverence inherent in a well-ordered and dignified procession; why, however, do we distract the attention of our congregation from God, and focus it upon man, at the two most critical moments of a service? This question has been successfully faced at Surbiton, where it was decided that a prayer said from the vestry-door gives a quiet and reverent note at the start, while a processional hymn most effectively covers the entrance of clergy and choir; conversely, it is best for worshippers to remain kneeling after the Blessing and until the closing vestry-prayer has been said. As regards the early celebration of Holy Communion, where the absence of a choir makes the opening of worship much easier, it is well for minister and people if the former enters the sanctuary some few minutes beforehand.

Services and their Arrangement.

Mr. Wycliffe-Jones here made several personal suggestions concerning the conduct of public worship, and, with the enumeration of those more outstanding, this account of his address may be fittingly brought to its conclusion—

- (i) Where possible, start the day's worship with an early morning prayer meeting.
- (ii) Do not allow any service to exceed one hour and twenty minutes in duration.
- (iii) As a welcome change from the chanting of the Psalms, why not adopt that old-fashioned responsive reading of them, which can be so impressive?
- (iv) Concentrate to produce an inspiration along some special line by means of the variables (i.e., Psalms, Lessons, and Hymns), and then press it home by a sermon at the end.
- (v) Even though silence, as such, finds no place in the Book of Common Prayer, its judicious use enables us to lay hold upon God.
- (vi) The Litany, and the Kyrie in the ante-Communion service, are both far better "said" than "sung".
- (vii) The Shorter Exhortation in the service of Holy Communion reveals its beauty, and gains great power if the punctuation is strictly observed.
- (viii) The "Comfortable Words" become all the more inspiring when a pause after each of them enables the communicants to grasp God's gracious promises therein declared.



The Right Rev. Charles T. P. Grierson, D.D., who retired recently from the bishopric of Down and Connor and Dromore, owing to failing health, died on July 9 at the age of 78 years. Dr. Grierson had spent 34 years in the ministry of the Church of Ireland, and for 15 years was bishop of the diocese. A very large congregation was present at the public service on July 11 in Belfast Cathedral prior to the interment in the City Cemetery. Prominent representatives of all other Churches were present, the late bishop having been universally esteemed for his whole-hearted practical efforts to promote a still greater degree of Christian unity amongst the Churches. The address was given by the Right Rev. J. F. McNeice, D.D., Dr. Grierson's successor in the bishopric, who spoke of Dr. Grierson's faithful ministry, his pastoral sympathy and his persuasive preaching of the Gospel. During his 15 years as bishop, Dr. Grierson had served the Church with conspicuous ability and devotion. He had the mediatorial mind; he drew together men and women from different Churches and made them friends. For 54 years Dr. Grierson, day in and day out, was about his Master's business.

The Ven. Archdeacon Briggs, who has been working under the C.M.S. in Tanganyika, East Africa, for 43 years, arrived in Sydney last week. Referring to the trouble between Italy and Abyssinia, he stated that if Italy went to war she would find herself fighting not only Abyssinia, but the natives of Africa and the East. The British Government, he added, had already protected the Abyssinia-Kenya border to prevent Kenya natives from going over to Abyssinia. The possibility of a great racial war should be taken seriously into consideration, for war between Italy and Abyssinia would probably lead to the rising of many negro races in Africa. The natives of Africa feared the occult, and superstitions and customs guided their lives. Now that the white man had destroyed those superstitions, and unless the native was given something to replace them, he learned all the weaknesses of the white man, and felt his position inferior. In these circumstances a war between white and coloured races would be a definite menace to the white races. A war with Abyssinia would be protracted, and many of the African tribes would join Abyssinia. Guerilla warfare could go on for some years.

A devoted Sydney Churchman has passed away in the death of Mr. Frederick W. Stoddart. He was for many years a zealous churchwarden of All Saints', Woollahra.

Canon R. B. S. Hammond, an old Melbourne Grammar School Boy, was the guest of Old Melburnians in Melbourne on Tuesday, August 13, and was presented with a cheque for £100 for the purpose of building a house at Hammondville, near Sydney. Canon Hammond, in thanking Mr. Wilmot for the cheque, said that the Hammondville scheme had proved most successful. His slogan was, "Idle men for idle land," and he believed that it would solve a great problem.

The Right Rev. Dr. Crick, Bishop of Ballarat, has resigned his diocese with a view to taking up work in England. His brother was consecrated recently Assistant Bishop in the Diocese of Lichfield.

The Rev. F. E. Watts, now serving on the staff of the Missions to Seamen in Kobe, is on a visit to Melbourne after a long period in Japan. He is on a brief holiday.

Miss Annie Cleeve Gates, of "Wickford," Upwey, who died at Belgrave on July 30, has bequeathed £100 to Holy Trinity Church Upwey, also £50 to the local Fire Brigade. Miss Gates was a grand-daughter of the Rev. John Youl, who built the first St. John's Church at Launceston, Tasmania, of which he was the first incumbent from 1818 to his death in 1827. She was born at Ashby, Geelong, in 1856.

The Rev. Philip Williams, son of Canon H. Williams, of Christchurch, N.Z., is going on furlough to N.Z. towards the end of this month. He was ordained to the Priesthood on the Feast of the Transfiguration, August 6, in St. Luke's Cathedral, Siota, Melanesia. At the same time the Rev. K. P. Fitzgerald was priested and Messrs. Frances and Hip-

kin were admitted Deacons. He expects to return to St. Patrick's school, Vureas. In a letter to Miss Cameron he describes how everybody went mad with joy at the arrival of the "Southern Cross." They were received with a song of welcome "which, however, none of their visitors heard except when I bellowed forth" and all the reward he got for it was that the Bishop threatened to throw him into the sea "if he shouted like that!"

The death has occurred at Moree, N.S.W., of the Rev. R. Seymour Smith, aged 75. He was born in Devonshire, England, and was the son of a chaplain in the Royal Navy. He entered the ministry of the Church of England and was for many years in Western Australia and the Bathurst diocese. He had been a regular visitor to the Moree bazaars, and on occasions conducted services at All Saints' Church.

The death has occurred at Mount Albert, N.Z., of the Rev. Edgar Ward, formerly vicar of Point Chevalier, Mt. Ward, who was in his 71st year, was ordained deacon and priest in 1900 and after a period as curate at St. Paul's Pro-Cathedral, Dunedin, was for six years vicar of Green Island with Anderson's Bay. From 1909 to 1919 he was vicar of Waerenga-a-hika, and later he held cures at Matawai, Putaruru and Kaitiaki. In 1929 he went to Point Chevalier, where he remained until his retirement some time ago.

The Ven. Archdeacon Begbie, of St. Stephen's, Willoughby, has been appointed a Trustee of Moore Theological College, Sydney, in the place of the late Bishop Kirby. The three trustees are the Archbishop of Sydney, Archdeacon Begbie, and Mr. H. L. Tress.

Mr. A. H. Smith, one of the most respected citizens of Wanganui, and trusted counsellors of the Diocese, has passed away. The Bishop of Wanganui states of him: No layman of the diocese has held a higher place in my affection and regard. When increasing deafness led him to resign his seat on the council, I persuaded him to withdraw his resignation, for, even if he had been quite unable to join in debates, his advice on the finance committee and the building committee was invaluable. He has also been a Corporation Trustee. While his opinions were definite and his statement of them decisive, his courtesy was so great and so invariable that I believe he never caused pain to an opponent or introduced heat into a discussion. Linked as he was with our pioneer families, he upheld the best traditions of the "good old days." The whole diocese sympathises with his widow and daughters.

A cable message was received in Melbourne recently stating that the Rev. John David McKie, formerly assistant chaplain of Melbourne Grammar School, had gained first-class honours in the final examination in theology at Oxford University. Mr. McKie is a son of the Rev. William McKie, librarian of the Mollison library at the Chapter House, St. Paul's Cathedral, and a brother of the city organist (Mr. W. McKie). He was appointed Lucas Tooth Scholar in 1933, and he went into residence at New College, Oxford.

The Synod of the Diocese of Wellington, N.Z., has set up a Committee to collect and receive information concerning persons who might be considered for nomination to the office of Bishop, which will become vacant in the new year owing to the resignation of the Right Rev. Dr. Sprott, so that the name may be available for the special session of Synod when convened. The following were appointed members of the Committee: The Ven. Archdeacon A. L. Hansell, the Rev. E. M. Cowie, and Mr. H. A. Huggins (as Secretary).

On St. Thomas' Day, December next, the Right Rev. T. H. Sprott, D.D., Bishop of Wellington, N.Z., will complete 56 years of ministry, of these 49 years have been spent in New Zealand and 24 years as Bishop.

The death of Mr. A. W. Green, of Ashfield, removes a notable citizen from Sydney Church and civic life. He was for many years associated with St. John's Church, Ashfield. A civil servant of over fifty years' standing, he was particularly interested in child welfare. He was a great cricket enthusiast, and took an active part in all that was for public good.

The Rev. Mervyn Payten, Curate of St. Stephen's, Newtown, has been appointed assistant minister at St. Andrew's Cathedral, Sydney.

We extend our prayerful sympathy to the Archbishop of Sydney (Dr. Mowl), on account of the illness of his mother at her home in England. Her condition has been causing her family much anxiety. The Archbishop is the eldest son.

In the historic Church of St. Anne, Ryde, on Sunday afternoon last, the Rector, the Rev. C. A. Stubbin, baptised John Philip Henry, the infant son of Mr. and Mrs. Clarence Henry, of Lindfield, and the great-grandchild of the Rev. William Henry, who conducted the first Christian service at Ryde, held in a barn 137 years ago.

Mrs. H. W. K. Mowl presided at a meeting of the ladies' branch of the British and Foreign Bible Society, which was held last week in the Chapter House, Sydney; and Miss Lucie Owen, of London, who is in the course of a world tour representing the Bible Society, spoke of her personal contact with representatives of the Society in China and in London. Miss Owen gave an account of her travels in many countries and the distributing of the Bible into remote parts of the world and among people who were unfamiliar with it.

Dr. Charles Horsfall Armitage, who died at Mosman, Sydney, last week, was the brother of the Rev. I. D. Armitage, Rector of St. Alban's, Belmore. He was born at Dawes Point, where the family was well-known for many years. Captain McLean, his grandfather, was a prominent figure in the whaling industry of the early days, and his father was a contractor in the city. Dr. Armitage, at the outbreak of war, in response to the appeal of the British Government for doctors, was one of the first 100 to volunteer, joining up with the Royal Army Medical Corps. He had three years' war work, attaining the rank of major. After peace was declared he took a post-graduate course at the Polytechnic, New York, and, returning to Australia in 1919, took charge of the temporary field hospital at Newtown during the influenza epidemic. He was in practice at Tumburumba for 14 years, during which time he acted as Government Medical Officer and medical officer for the Repatriation Department.

The Rev. F. C. Firebrace, M.A., has been appointed Rector of Moss Vale-Berrima, Diocese of Sydney. Mr. Firebrace has had much teaching experience, and has served in England in Eastbourne and Hastings. He is an honours man of Cambridge.

The Bishop of Chelmsford, England, has announced that his five-years' plan to raise £175,000 for new churches and schools in the diocese had succeeded, for the gift of £2,000 from Lt.-Col. R. C. O. Parker, in memory of his father and mother, both devoted workers for the Church in the Diocese, was formally confirmed, and the fund raised to £175,062. The Bishop stated that this year would see the consecration of seven additional permanent churches in the diocese, which had been aided by the Appeal Fund. Two had recently been consecrated, at Leyton and at Becontree, and the others are St. Augustine's, Thorpe Bay, on 17th May, St. George's, Becontree, 31st May, St. Andrew's, Westcliff, 20th July, the Church of the Good Shepherd, Collier Row, 27th July, and St. John's, Becontree, in the autumn.

STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED



"There are three kinds of men—the Wills, the Womans, and the Cant's. The first do everything. The next oppose everything. The third fail in everything."—Aunon.

"I can do all things through Christ, Who strengtheneth me."—St. Paul.

AUGUST.

31st—John Bunyan died, 1688.

SEPTEMBER.

1st—11th Sunday after Trinity. God's power is shown in mercy, which is over all His works.

2nd—Great Fire of London, 1666.

3rd—Cromwell the Protector died, 1658.

5th—Malta taken, 1800.

7th—Queen Elizabeth born, 1533.

8th—12th Sunday after Trinity. God is the Giver and the Forgiver. The two acts of mercy are inseparable from the character of God.

13th—Carrying the Host prohibited in London, 1908.

Capture of Quebec by Wolfe, 1759.

14th—Duke of Wellington died, 1852.

Holy Cross Day.

15th—13th Sunday after Trinity. True service is what we need to-day in the Church. Service of unselfish devotion to the cause of Christ.

Russia became a Republic, 1917.

16th—Dean Colet died, 1519.

18th—Ember Day, also 20th and 21st.



No Social Programme in the New Testament.

(From Synod Charge by Right Rev. Dr. Sprott, the learned Bishop of Wellington, N.Z.)

AS I have more than once pointed out (and not only I), no cut-and-dried programme, which could at once be embodied in legislation, is to be found in the teaching of Christ. That teaching was essentially practical. It was addressed to the people of His own day living in Palestine. Had it contained a programme, it could at most have been suitable only to the simple conditions of a small community largely agricultural, and so utterly unsuited to a civilization so vast and complex as ours. But indeed it is possible to attach too much importance to cut-and-dried social programmes. A recent writer has said that social programmes are condemned by the very fact that they are programmes. History shows that the great advances in civilization have not been due to antecedent programmes. They have been due to vital forces, whereas a programme is a mechanical thing, imposed upon communities by external legislation. Present day Russia may prove to be the great exception; but the end of the Russian experiment is not yet, and I think it has already been found necessary to modify the original programme in some important respects, and further modification may yet be found necessary. Nevertheless, our Lord's teaching does contain certain great principles with vast social implications of value for all time.

But while asserting that it is a vital need of the Church to devote itself to a fresh study and exploration of this teaching in view of present conditions,

we must be ever on our guard lest we forget the essential nature of Christianity. This danger is by no means imaginary. A great religious teacher and renowned scholar, not of our Church or nation, discussing some thirty-five years ago the essential nature of Christianity, after quoting several answers which have been given to the question, What is Christianity? states that the latest critics held that in its origin Christianity was nothing more than a social movement and Christ a social deliverer—the deliverer of the oppressed and lower classes, all else being nothing but wrapping and ornament. I think that this view of Christianity is more prevalent to-day than in Harnack's time, that to some extent it prevails within the Church, and that it is the view taken by those outside the Church who think that Christianity may still have something of value to contribute to human progress. Harnack himself rejects this view; not here does he find the essential nature of Christianity, nor the supreme aim of Christ. For him Christianity means one thing and one thing only—"eternal life in the midst of time by the strength of God and under the eyes of God."

No one can read the Gospels and the Epistles without perceiving that this definition of the essence of Christianity approaches much more nearly to the truth than does the social reform theory, and that to bring men—all men—into this living fellowship with the Father in Heaven—a fellowship in which He Himself in an ineffable manner perpetually lived—was the supreme aim of Christ, for which He lived and for which He died. It is of the utmost importance in view of our present danger of accepting that "reduced Christianity" of which I have spoken, to remember that fellowship with God is essentially personal. True fellowship—Divine or human—demands a harmony of wills, and only in so far as this harmony exists, and in proportion as it exists, is the fellowship real and living. Now the will is essentially a function of personality, it is indeed the central function—that which differentiates a person from a mere animal or a thing.

Nevertheless, Harnack was quite sure that Christ's teaching had far-reaching social implications. It was said of Socrates, the great teacher of Greece, that he was the first to bring philosophy down from heaven to earth into the cities and homes of men, and to compel men to enquire concerning things good and things evil. In doing this, Socrates in his time and place rendered signal service to human progress. It is an even more important and greater service to bring Christianity down to the common earth and to permeate human life, individually and collectively throughout all its activities, with its principles and spirit. This I hold to be one of the greatest tasks of the Church in our day. Religion divorced from earthly life and its concerns must become misty, vague, dreamy—a thing of the clouds. On the other hand, I am convinced that social reform divorced from religion must become arid, materialistic, blind to all the higher values of human life, and in the end be found to be utterly unsatisfying. St. Augustine's often quoted words remain for ever true—"Thou, Lord, hast made us for Thyself, and our heart is restless until it finds rest in Thee."

The Twofold Task of the Church.

The task that lies before the Christian Church is, as I conceive it, twofold, and a tremendous task it is.

1. To hold with firmer conviction and ever keep before the eyes of men the essential nature of Christianity as a life of personal fellowship with God in and through our Lord Jesus Christ. Should the Church ever abandon this position and come to regard itself as nothing more than one organisation among many for promoting social reform, it will no longer be the Church of Christ's founding or of Christian History.

2. The Church must explore afresh the social implications of Christ's teaching.

These two aspects of Christian Faith must be regarded, as Christ regarded them, as being indissolubly united. I would impress this, if I may, more especially upon our younger clergy and, indeed, upon all our younger men and women, who by their years belong to the present generation, and who take their Christianity and their Church membership seriously.

The Church and the World are passing through great tribulation into a new Era. Some of us belong to an Age that is ready to vanish away; we are mere survivals. But these younger men and women will have to live and work in the new Age, and take a part, however small, in making it more truly Christian than the Age that is gone. To all these I would commend the grave and moving words of an old Jewish Rabbi—words which formed the motto of a leaflet printed for private circulation which, with kindly thoughtfulness, the Bishop of Rochester sent to me when I was leaving his Diocese to come to New Zealand. The words I have never forgotten, though I have often enough been neglectful of their admonition. They are these: "The Day is short. The Task is great. The workmen are sluggish. The award is much. The Master of the House is urgent."

The Value of Sacred Learning.

ON Thursday, June 27, the London College of Divinity, better known as St. John's Hall, Highbury, held its first "Degree Day" in the magnificent hall of the Merchant Taylor's Company, in Threadneedle Street, London. The occasion was noteworthy for two reasons, first because of an inspiring address by the Primate of all England, Dr. Cosmo Gordon Lang, on the Value of Sacred Learning, and the other, because certain of the students of the seventy-two year old London College of Divinity were awarded their Diplomas. The Principal, the Rev. Dr. Gilbert, explained that from now onwards St. John's men may make use, after the name, of the letters A.L.C.D. (Associate of the London College of Divinity).

The Primate's Address.

After the distribution of the Diplomas, the Archbishop of Canterbury gave the following address:—

Let me say at once that it gives me very great pleasure to be with you here this afternoon, it gives me the opportunity of expressing my great interest in the work of the College. I have had many good ordinands from the College—it may be that I see some equally good or better that are preparing to come. I also know of the admirable standard both of life and of studying which has been set by the present Principal, and I associate myself warmly with the tribute of gratitude and admiration which was so

significantly expressed by your applause a short time ago.

Now I need not dwell upon the significance of this occasion. The Principal has already done so. It is no doubt a very important event in the history of this more than seventy years, that now for the first time those who have qualified by passing all the necessary steps of the very full course of study appointed by the College should receive, not only a diploma, but also the title of Associate of their College. Accordingly when I was approached on the matter, so far as I was concerned, I most gladly gave my approval and it has now—as it has had for the last year—received the general approval of the bishops of our large dioceses and I think the Principal is well entitled to regard this event as giving in a very special manner an official recognition of the place which the College holds in the life of the Church of England and the value of its work and the standard of its studies.

The Value of Sacred Learning.

What I want is to press upon you all the value of sacred learning both to yourselves and to your ministry. Of course the first essential is your own spiritual experience; without that you have neither any right to believe that you are called by God to this ministry nor any prospect of being able to discharge it for the good of man. I cannot imagine any greater and more responsible office among ones' fellow men than to be the responsible trustees for the proclamation of God's scheme for saving the world. It is obviously impossible to fulfil that trust unless this Gospel is to you yourself, good news—the best thing that you have, the one thing with which you could not part, so that when you proclaim it to others you are testifying—testifying to that which you have seen and know.

But what I desire to emphasize is that there is great need of this primary experience being continually supplemented by reading and by studying. You have to realize each one of you, that the Gospel is surrounded, buttressed and advocated by the whole Christian faith, and the Christian faith is not a sort of patchwork of various elements among which we can pick and choose; it is one great and glorious coherent whole and each part of it is intended to have its influence upon our primary Christian experience.

As I think the great and good Dr. Westcott said—"Every clause in the creed is an endeavour to bring ourselves into closer communion with God and with our fellow men in Christ," and therefore unless we watch and are continually supplementing Christian experience by Christian study we are certainly running a risk. As we all see on so many sides are real risks of that very experience either wearing thin or becoming narrow and one-sided, or still worse becoming itself a kind of second-hand convention. It means the study of real and big books. The greatest of all, of course, Holy Scripture, and I need not remind you how when anyone is ordained deacon, or priest, or consecrated bishop, the whole emphasis is laid upon study and weighing the Holy Scriptures; but more and more these Scriptures are themselves illuminated by the fresh light that is brought to them by the thinkers and scholars of each generation, and therefore I would beg of you always, especially you, who will bear this title and wear this hood—I beg of you always to keep some really big book on hand on which you can stretch, enlarge, enrich your minds.

The Need of Living Evangelism.

I spend most of my time at the present moment in endeavouring, as far as God gives me power to awake the conscience of the clergy and laity, and particularly of the clergy of the Church for the need of living Evangelism as an integral part of the Christian ministry. In so many places, so many parishes, the clergy seem to have given up even the expectation that they should be able to do the one thing which they were appointed to do; in the old language to win souls for Christ.

Evangelists used to be also teachers, and the one is needed not less highly than the other; and if there is need of living Evangelism, we know there is need of living teaching—that of the Church to which each man of you is called at your Ordination to be a teacher. And if you are to fulfil that calling, you must qualify for it, and there is only one way in which that can be done and it is that you yourselves are learning constantly. Bear in mind the words of the very great Archbishop Temple, who when speaking of his boys at Rugby, said, "I at least, will not teach my boys out of stagnant water." And I would submit that our knowledge becomes stagnant; I would suggest that even our experience becomes stagnant, unless it is continually refreshed by the streams of thought and by waiting on the divine Spirit of truth. And so I ask you all to accept your diploma, not merely as a gratifying proof that you have mastered the elements of sacred learning, but as a very solemn pledge that you will continue your pursuit of it to your life's end."

After the Archbishop's speech the men were "hooded" by the Bishop of Barking, and passed on to the Archbishop who handed them the diploma.

At the close of the proceedings a vote of thanks was accorded to the Archbishop by Preb. Hinde and seconded by Mr. Albert Mitchell.

The Church and World Affairs.

Bishop Hilliard's Charge.

THE Right Rev. W. G. Hilliard, Bishop of Nelson, N.Z., has just held his first Synod. His charge was a typical deliverance, containing wise and appreciative references to former Bishops of the Diocese, then passing on to domestic and personal considerations and the Bishop's impressions of the diocese and its needs. He proceeded:—

While, however, we give ourselves with all due diligence to these domestic matters that are brought before us, I hope that we shall not be unmindful of the pressing problems of the world at large, but shall take such counsel as we may, to find in what specific manner we ourselves can be of help.

The Church and World Affairs.

We meet at a time of great significance and of critical importance in the history of the race. The old order is changing, merging into something new, and the mind of man is bewildered by the strangeness, the magnitude and the complexity of the problems that confront him. We are living in one of the decisive ages in the history of mankind. It would be interesting, if the time permitted, to attempt an analysis of the situation that we might impress upon our minds again the momentous

character of the issues at stake, but I am sure that you must be familiar at least in broad outline, with the tremendous moral, racial, economic, and international problems of the day. I, therefore, choose rather to spend the time remaining in the practical occupation of suggesting ways in which we as churchmen, personally and in combination, may help in the solution of the problems, and bring our contribution to the welfare of the world.

I believe that the greatest contribution we can bring is the example and the power of the Christian Religion living and working in us as our Lord intended it to live and work. This is a trite saying, I know, but it is none the less true for that. The pity, nay, the tragedy, is that churchmen recognise its truth as an abstract idea, but fail to act upon their knowledge, and because of our tragic failure the world rolls on towards Hell. You will remember Gilbert Chesterton's witty epigram: "Christianity has not been tried and found wanting; it has been found difficult, and not tried." What the world needs more than anything to-day is that churchmen should make an honest and determined and sustained effort to try Christianity out, to live the Christian life, and apply the Christian ethic to all their social relationships, however difficult it may be, and that for their help and inspiration they should explore in all their glorious fulness the rich resources of the grace of God. It is here that we must start, "The world needs, as never before," writes the Archbishop of York in a recent pamphlet, "some guiding principle which men may follow in adjusting their conduct to the bewildering complexity of the situation. But this is conspicuously lacking. We are surrounded and beset by prophets proclaiming remedies for this trouble and for that; but their witness agrees not together, and as a rule their suggestions for action in one field are inapplicable or worse in another. So we drift on in actual distress towards threatened calamity . . ."

"There are thousands who would like to believe in Christianity, but seem unable to do so. They cannot be won by being told of the beauty of the love of God, because that is exactly what they want to believe, and for which they doubt the evidence. They could be won by being shown that the way of Jesus is a practical way, and by seeing men follow it and so solve problems that had seemed baffling."

So the Church, by solving its own social problems, and churchmen by solving their own moral problems, would be helping the world to solve its social and moral problems, too. They would also be spreading a power that could transform and transfigure the world.

It is not enough, however, to deepen and enrich our spiritual life; to zeal we must add knowledge, and we therefore need to give ourselves to the serious and honest study of the questions which constitute the outstanding problems of our age, the problem, for example, of maintaining the peace of the world, and saving humanity from a disaster more dreadful than words can describe; or the problem of remoulding our economic order nearer to the heart of God. Other influences are at work either to exploit the situation or to provide an alternative along other than Christian lines, and they are studying and experimenting with a passionate enthusiasm that puts our pallid apathy and anaemic resignation to shame.

(Continued on page 12.)



NEW SOUTH WALES.

Diocese of Sydney.

MISSIONS TO SEAMEN.

The annual meeting of the Missions to Seamen was held in Sydney last week.

The Archbishop of Sydney (Dr. Mowll), who presided, said that during the year there were 1490 visits to ships and 383 to hospitals on behalf of the mission; and that 5865 seamen attended 364 services in the institute chapel. A total of 46,930 visits to the institute were made by seamen in port. There was no seaport in the world which needed the mission more than Sydney. In the institute men could enjoy their time ashore under the best conditions, among the congenial companionship of friends.

Sir Thomas Bavin said that Australian youths should be recruited for the merchant service. There should be more Australian boys on ships trading overseas.

Australians had a special interest in sailors who came here, he added, because they were largely dependent on overseas intercourse and communication. It was necessary that the best possible class of men should carry on that work, and that the Missions to Seamen should provide the facilities for the moral and spiritual welfare of seamen.

The Rev. F. J. Evans (chaplain) said a football ground was necessary for matches between visiting and local teams.

Mr. Arnold Johnson said the shipowner had a deep interest in the moral and spiritual welfare of his men. Most ships carrying big crews possessed social welfare clubs controlled by the men themselves. They were the direct outcome of the Missions to Seamen and reflected the spirit of that organisation.

Election of Officers.

The election of officers resulted: President, the Archbishop of Sydney (Dr. Mowll); vice-presidents, the Bishop of Newcastle; the Bishop of Bathurst, Sir John Harvey, Sir Henry Braddon, Sir Hugh Denison, Sir Kelo King, Read-Admiral W. T. Randle Ford, and Messrs. M. F. Brunner, M.L.A. (Minister for Transport), C. R. Walsh, C. M. C. Shannon, Elliott Bland, W. W. Service, E. A. Watt, Rev. Allan E. Pain, Mrs. T. F. Knox, and Captain A. W. Pearce, trustees of building; Commander F. W. Hixon, Messrs. W. A. Mackay, C. M. C. Shannon, and J. H. F. Fairfax; Chairman of committees, Mr. D. J. Mackay Sim; Deputy chairman, Mr. Arnold Johnson; Chaplain, the Rev. F. J. Evans.

PARRAMATTA RURAL DEANERY.

S.S. Teachers Association.

The 92nd Quarterly Conference was held at St. Paul's, Wentworthville, on 12th August, when close on 200 teachers and 14 clergy were present.

The Rev. A. P. Wade presided. Tea was served by the local teachers and ladies guilds in the Masonic Hall, after which a brief service was held in the Church, the teachers returning to the Hall for the Conference.

On the motion of the Rev. G. Manning, a resolution was carried by all silently standing, recording the Association's deep sense of its loss, and that of the Church generally, in the recent demise of the Right Rev. S. J. Kirby, and of the Venerable Archdeacon Davies.

The Rev. R. J. H. McGowan, ex-Moderator of the Presbyterian Church of N.S.W., gave a most interesting and valuable lantern address on "How Archaeology illustrates and confirms the Scriptures." With 100 views of Bible lands, eloquent testimony was given through modern discoveries, of the truth of the Bible's historical records and facts, leav-

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ing with those present a deeper and richer veneration for God's Holy Word.

Votes of thanks to Mr. and Mrs. McGowan who assisted her husband with the lantern, were heartily carried, as also to the Chairman and those who helped throughout the evening. The Benediction closed a very happy and profitable re-union.

ST. LUKE'S, BROOKVALE.

The Archbishop was present at St. Luke's new church, Brookvale, on 22nd August, to inspect the historical pictures in the porch, presented to the Church by St. Nicholas' Church, Bathampton where Governor Phillip was laid to rest. After inspection of the new church, he visited the old church and spoke to the parishioners.

The late Bishop Kirkby, on his last visit to England, took photographs from Brookvale and presented them to St. Nicholas' Church, Bathampton.

TEMPERANCE PLEDGE IN HIGH SCHOOL.

As in previous years, the N.S.W. Band of Hope Union and Young People's Temperance Educational Council is arranging through the visiting clergymen for a High School Pledge Signing Campaign. Normally, this would follow Temperance Sunday (1st September), but the schools are in recess that week.

To meet the situation, it is suggested that the proposal to become pledged abstainers be put to the students before the holidays and that the definite appeal to become abstainers be made on their return to classes.

The Union has prepared special suitable pledge cards, which, on application to the Director, 140 Elizabeth Street, are available to all ministers or lay teachers of Scripture classes in the high schools.

Several thousands of students throughout the State took the pledge last year.

ST. ANNE'S, RYDE.

Lecture by Mr. Gledhill.

Mr. P. W. Gledhill, hon. secretary of the Manly, Warringah, and Pittwater Historical Society, in a lecture at St. Anne's parish hall, Ryde, recently, said that the first church in Australia was opened on August 25, 1793, at the intersection of Hunter and Bligh Sts. It was a wattle and daub structure, and cost £62/12/11, the building being paid for in pork and other commodities, instead of in coin of the realm. The twin towers of St. John's, Parramatta, were the oldest portions of a church building remaining in Australia. The foundation-stone of St. Matthew's, Windsor, which was laid by Governor Macquarie, on October 11, 1817, was subsequently twice overturned, and a number of coins and papers that had been placed underneath it were removed.

ST. ANDREW'S, CRONULLA.

A new rectory has been completed at Cronulla, adjoining the Nathaniel George Bull Memorial Church of St. Andrew's, recently consecrated by the Archbishop of Sydney. The rectory cost £1360. It is a two-story building of brick with tile roof to harmonise with the church.

VICTORIA.

Diocese of Melbourne.

LETTER FROM THE ARCHBISHOP.

Writing to his diocese from England, under date 10th July last, the Archbishop of Melbourne states:—

After my last letter Mrs. Head and Jack and I paid a visit on June 29 to my old

parish of Christ Church, Greenwich, where a garden fete was being held in aid of the parish funds. It was a great pleasure to us to be back again among our old friends of the years 1922-1926, where my colleague in the ministry for the first part of the time was the Rev. J. Weller, now Bishop of the Falkland Islands.

On Sunday, June 30, I preached again at Great St. Andrew's Church, Cambridge, where I often used to help the Vicar during the vacations when I lived in Cambridge as a tutor at Emmanuel College, which was situated in his parish. It was a great joy to be back there once more.

I spent July 2 to 4 at St. Deniol's Library, Hawarden, near Chester. The great library of Mr. Gladstone has been housed in a beautiful building, which includes a hostel where people can come and read the books. The Warden is the Right Rev. Bishop Wentworth Shields, formerly Bishop of Armidale. Under his kind care I spent a happy time reading and studying.

Mrs. Head joined me at Chester, and with Jack we went on to Liverpool, where I preached in the Cathedral on Sunday, July 7. It was a great delight to be back again among our old friends and to see the large additions which had been made to the building since we left the city nearly six years ago. Those people whom I saw seemed to be very much interested in Australia and Melbourne.

Now we are all three at Oxford, at an Oxford Group House Party, as I want to see something of that great movement from inside. It is wonderful to hear men and women of different ages and nationalities witnessing to the power of God in their lives through surrender to the leadership of Jesus Christ. There were some thousands of these "Groupers" in Oxford during July. This is a very powerful force for good in the world to-day, although some of the details of its organisation are open to criticism.

ST. MATTHEW'S, OLINDA.

The Vicar of St. Matthew's, Olinda, Rev. A. C. Miles, is appealing for £100 to remove and re-erect an old Methodist Church at Olinda, which has been purchased for the purpose of erecting a Sunday School and Guild Room alongside the present St. Matthew's building.

Working bees are preparing the site and the removal should take place in the very near future.

The Vicar and Vestry have recently had a visit from the Diocesan Authorities, who have approved of the proposal and issued their instructions.

The old Methodist Church was often used for worship by Bishop Henry Langley and his family, when they visited their holiday home in Mernda Road.

The Administrator of the Diocese, Rev. J. J. Booth, Bishop of Geelong, visited the little village of Montrose on July 25th, St. James' Day. The occasion was a Confirmation Service with seven candidates presented by the Vicar (Rev. A. C. Miles). The little Church was packed full. The Bishop was assisted in the service by the Rev. H. L. Ebbs, of Croydon, who acted as Bishop's Chaplain.

This paragraph should be of interest to Sydney readers:—The Vicar was Confirmed at All Soul's, Leichhardt, and the Rev. Harvey Ebbs is a (?) brother of the Rev. A. R. Ebbs, of Manly, N.S.W.

Diocese of Wangaratta.

THE BISHOP'S LETTER.

The Bishop of Wangaratta writes:—

Owing to my absence in Sydney, I have not been able to follow up my challenge to the Education Department about religious instruction, but I am very much encouraged by the backing I have received from the clergy. A meeting of the combined deaneries of Horsham and Stawell, attended by sixteen clergy, passed a vote of thanks to me, and added, "We feel that the whole weight of Anglican opinion should be behind the lead given, and trust that it may be possible to form a provincial Church of England council to express the mind of the Church in future controversy on this subject." Two rural deaneries in Melbourne have also promised support. "Notes" the Melbourne correspondent of the "Church Standard," may be exaggerating in saying that the whole of our clergy will do so, but undoubtedly the great majority will. The Bishops and clergy of New South Wales and Queensland whom I met in Sydney were outspoken in hoping that we in Victoria would gain the right of teaching our faith which they and West Australia too, already possess. I have letters from clergy in Gippsland to the same effect. The fact is clearly that the clergy of the

Church of England desire, and mean to have, the same rights as the Roman Church. Moreover, they do not mean to rest until we have the same rights that all denominations have in three Australian States, including considerably more than half the Australian population.

cesses including the four metropolitan sees are willing to accept it.

TASMANIA.

THE BIBLE SOCIETY'S DEPUTATION.

Miss Lucie Owen, F.R.G.S., acting as Deputation for the Bible Society, has spent several weeks in Tasmania giving many interesting and instructive addresses, mostly accompanied by lantern slides, at the different centres. She began the work at Burnie, on the N.W. coast, and ended at Hobart, where she was the principal speaker at the Annual Meeting, the Bishop being chairman. Besides visiting many schools and speaking at women's meetings, Miss Owen also addressed the Rotary Clubs at Hobart and Launceston at the weekly lunch.

The New Gaming Act.

The Bill consolidating the various Gaming Acts of the State passed the House of Assembly though, fortunately, the new clauses giving the Attorney-General wide powers to permit raffles at fairs and other entertainments were deleted. While one member who is also a member of Synod declared he did not see why the House should declare their heads about petty raffles, as all the churches were at it, it was refreshing to hear the outspoken contrary opinions of two northern members, one of whom most aptly described Tattersall's as "that octopus."

QUEEN CARNIVALS.

Many loyal members of the Church of England in this Diocese feel distressed and ashamed that such tawdry and doubtful competitions as these among young women should be used to raise funds for religious purposes, but as long as they are approved of by our Diocesan authorities they will continue.

Recently Archdeacon Blackwood again officiated at the travesty of a coronation ceremony, this time at New Norfolk, when he crowned the Rector's daughter the Queen of Diamonds at the concluding ball of a three-months' amusement campaign to raise funds to repair St. Matthew's Church.

NEW RECTORY.

On August 17th the foundation stone of a new rectory for St. Paul's, Launceston, was laid by Mr. Hardwicke Weedon, who has been associated with the Church for over 50 years, and who will celebrate his 90th birthday in November. Most of the money required for the building is in hand, and the Rector, the Rev. C. G. William, announced that the remaining £300 required would be raised by direct giving.

NEW ZEALAND.

Diocese of Christchurch.
THE BISHOP'S LETTER.

The Right Rev. Dr. West Watson, Bishop of Christchurch, writes:—

The impending resignation of the Bishop of Wellington means the close of an Episcopate of nearly 25 years, and the Bishop's retirement from full and active work after a ministry of fifty-six years. It is a noble record, and the Church of New Zealand has been blessed indeed in having the long and loving service of such a scholar and saint from the "Isle of Saints." He has been so kind in his help and friendship to me since my coming to New Zealand that I shall miss him greatly as a near episcopal neighbour. I am glad that his place of retirement will not be remote, and that we may still hope to draw upon his stores of wisdom. Those of us who listened to his New Testament readings at the Refresher Course at College

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and return to England. An important discussion may take place at the meeting of Bishops and the General Synod S.C. in Wellington this month on the future of the C.A. in N.Z. One thing, however, appears sure that the C.A. Sisters have a certain place in the diocesan work of N.Z. Sister North has proved that by her Caravan Missions. Capt. Banyard, who is to remain in N.Z. to organise the C.A. work after the Column has returned, has written to Archdeacon Petrie to say that he is highly pleased with the reports on the first N.Z. trainee, Sister F. Childs, and considers her worthy of special training, more particularly as she will be the foundation member of the future N.Z. Church Army. But the cost of sending her to England for training in the C.A. College will be about £130-£150, and this Capt. Banyard must raise before she can be sent. Sister North leaves in September—(she is to return in a few months; Sister Sudbury, having spent least time in N.Z. of the Column, will relieve her)—and it is hoped that the sum will be gathered together in time for her to take Sister Childs with her. Ashburton, her home parish, is doing what it can very loyally, but Archdeacon Petrie has launched a diocese-wide appeal for assistance in the project. It is necessary that whatever response sympathisers in the parishes where the Sisters have worked intend to make should be sent in at once to Archdeacon Petrie. There is a local treasurer (Mr. H. Patterson), but the simplest way will be for those outside Ashburton to send direct to the Archdeacon or through their Vicars. We warmly commend the project as a good spiritual investment for the Church's good.

Diocese of Nelson.

THE C.E.M.S.

Bishop Hilliard, of Nelson, N.Z., speaking at the recent C.E.M.S. Conference at Master-ton, said that the Society offered a challenge to its members to live up to their church-manship. It stood aloof for organising the man-power of the Church. They were living in a most challenging and inspiring age—an age of recovery from a great disaster. It was an age of assimilation, of many inventions, of new thought. It was a time, too, of uncertainty and misunderstandings. We were passing through a great deal of difficulty and moral revolt. This was a time of transition in economic thought. Technical production had been brought to such a pitch that it had become embarrassment. We had not even begun to solve the problem of distribution. The present economic order was fundamentally wrong, had broken down and would have to be very materially altered. This was an age of great difficulty and danger, but also of wonderful opportunity, of glorious possibility and of great hope. People were turning away from the old moral standards and too many were forgetting the importance of discipline. We were dominated by selfish motives and our difficulties arose in great part out of our extravagances. In spite of everything, there was a wonderful opportunity. The prodigal had come to the hussks and he would come to himself and return to his Father. "A generation driven by economic distress to listen to the words of the Father," said the Bishop—"what a wonderful opportunity is immediately before us if we can only find the key to it." Cheerful courage and good humour were needed. There was a challenge in the religion of individuals. Surely the passing of material prosperity ought to lead to an examination of spiritual standards and to a closer realisation of the greater spiritual ideals which still were ours. How many of us lived in the belief that the spiritual was greater than the material? Surely God was calling us to exercise the three great Christian virtues of service, sacrifice and brotherhood. The more we could bring to the common stock of sacrifice, the better it would be for the world.

55th Annual Meeting of the Scripture Union.

Representatives from very many suburbs attended the 55th Annual Meeting of the Children's Special Service Mission and Scripture Union in Sydney, on Saturday, August 17th, 1935. There were large attendances.

The Ven. Archdeacon W. A. Charlton, Chairman of the Australian Council, presided at the afternoon session, and the singing was led by Mr. H. Alexander Brown, the children's special service missionary.

Boys from the Fort Street High School Inter-School Christian Fellowship presented a special item entitled: "As it was in the days of Noah." The first scene portrayed Noah pleading with scoffers to enter the Ark and be saved and the second scene, a C.S.S.M. meeting on a beach, showed young men pleading to modern youth to accept the offer of salvation made by the Saviour and their scoffing refusal. The item held a very definite message for the children. A choir from the Carlingford Church of England Boys' Homes, under the leadership of Mr. and Mrs. R. E. Hill, sang anthems and part songs with delightful expression and balance, and Mr. G. Haride (Assistant Hon. Treasurer for N.S.W.), held the close attention of the great audience as he gave the special address with the Three Crosses as the central theme.

The hall was again crowded for the evening session, at which the Archbishop of Sydney presided. His Grace stated that the link which unites all parts of the world was the Word of God, and he was always thankful that from his earliest years he had been a member of the Scripture Union, and still read the daily portion.

Mr. W. V. Craven, General Secretary, presented a most encouraging report, which contained the following interesting facts:—

The total membership in Australia is approximately 26,000. In New South Wales there are 18,000, Victoria 4,022, South Australia 1,512, Queensland 1,770, and Tasmania 310, and Western Australia 218. Fourteen new branches have been formed, making a total of 300 in N.S. Wales. We learn from the last London report that the world membership is over one million, and membership cards are printed in 90 different languages. New South Wales activities included Seaside Missions, Young People's Camps, Missions in Churches, Mr. H. A. Brown's work in country schools, Children's Court work, and Sunday Schools. Interest was created by the statement that an Inter-School Christian Fellowship had been formed, the work amongst the Boys' Schools being conducted by Mr. Craven, and that of the Girls' Schools by Miss Heather Drummond, B.Sc. The report also contained news of the work in Victoria, Queensland, Tasmania, and South Australia.

The statement of receipts and payments was presented by Mr. W. H. Dennett, Joint Hon. Treasurer, and showed the total receipts £1,600/14/9, and payments £1,600/8/0 as at December, 1934, a satisfactory position being revealed.

The Rev. Robt. Goodman, of Ashfield, delivered a thought-compelling address, concluding the meeting on a note of renewed consecration in the service of God.

At the tea hour session the Rev. R. J. H. McGowan illustrated his address on Biblical archaeology with lantern slides of great interest, and others who assisted with the programme were Mr. W. H. Dibley, Mr. Wilfred Porter, M.A., Rev. A. E. S. Begbie, and Mr. Laurence Warner, of 3LO (Melbourne).

The newly appointed rector of Liverpool, England, the Rev. David Raiton, is the son of the late Commissioner Raiton, of the Salvation Army. He was for some years vicar of Margate, afterwards working with Mr. Kirk at Christ Church, Victoria street. It was he who first suggested the memorial to the Unknown Warrior.

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A Day in the Life of an Archbishop.

(By Rev. H. T. Donaldson, M.A.,
Congregational Church, Leicester, Eng.)

The door was open all the time, and that was good because, as I sat in Leicester Cathedral awaiting the arrival of the Archbishop of Canterbury, I was never allowed to lose the present in the sense of the past which was all around me. True there was tattered history in flags; men with historic names such as Lord Cromwell were moving to their places; a Nonconformist Lord Mayor sat in his official vest just before me, but all the time the rumble of the traffic, the toot of the cars, and the shatter of the curious outside made me certain that I was part of a busy city. The bell ceased, a voice was heard, saying, "Good People, give ear to Cosmo, Primate of all England, who has come to give you greeting." The service had commenced. What was the message of the sermon, that greeting from the Chair of St. Augustine? Just this was what he said: "Be Witnesses." It had a special significance, for the Bishop of Leicester has been moving through his Diocese with a team of witnesses, and there are some who say that the fire was kindled at a House Party of the Group at Oxford some three years ago.

The De Montford Hall, Leicester, has witnessed many strange sights; it has been the scene of many great meetings of the Methodist Conference, the Congregational Union, and next month delegates from the ends of the earth will fill it for the assembly of the Churches of Christ. Last Thursday a Methodist Lord Mayor presented Dr. Lang with the Freedom of the City. Alderman Grimley is a local preacher who glories in his craft and who is never afraid to admit that he is a Primitive Methodist.

"May we never surrender Freedom for Organisation" was the reply of the Archbishop. A Fascist salute which followed, gave point to what he had said.

But the climax of the day was the garden party given by the Bishop in his grounds to over three thousand people. Nothing was more conspicuous than the good fellowship existing between the Bishop and his brethren of other denominations. Again and again he was seen singling out leading Free Churchmen and introducing them to His Grace. The Chairman of the County and the Chairman of the County and the Free Church Council, two Nonconformists, former Lord Mayors, were among the many thus honoured, while happy music came from a band under the trees. Did His Grace feel moved to mirth as he listened to the strains, "Put me amongst the girls"? I do not know. At a private dinner the preceding evening I had heard the Primate say that the text which always helped him was this: All things come to an end. They do—even garden parties. At 7.30 three thousand people listened to an address which moved all those who were present. The car was at the entrance, three cheers were given as our youngest Freeman motored back to London. "I shall be in bed about one o'clock," he said as he drove off. Not a bad day for one who is rumoured to be more than three score and ten years old.—"The British Week-ly," July 18, 1935.

The Church of Abyssinia.

Abyssinia is at present the centre of the world's concern. Mussolini threatens war upon it, and war, even in so distant a quarter, is probably fraught with disaster to the whole world. Our readers will perhaps be interested if we give some account of the Church of Abyssinia. The Abyssinians call their country the Kingdom of Ethiopia and their sovereign claims descent from Solomon and the Queen of Sheba! Christianity became the official religion of the country about 450 A.D. About thirty years later monasticism was introduced and the monks have had a great influence both in the literature and politics of the country.

Technically the Abyssinian Christians are heretics, for they hold the Monophysite doctrine, i.e., that Christ has but one nature. The ecclesiastical head of the Church is the Abuna, who is chosen and consecrated by the Coptic Patriarch of Cairo, Egypt. Next in authority to the Abuna, is an official called the Echage, who is the grand prior of the monks. He is always appointed by the civil authorities. He has charge of the existing literature of the Church, and is also, under the Abuna, the supervisor of theological education. Besides the Abuna, there are only two bishops in Abyssinia and they are appointed and consecrated by the Coptic Patriarch.

There are seven sacraments. Confirmation is administered with baptism to infants. In the Ethiopian Churches, which are numerous, there is always a sacred box called the "Tabot," in which the chalice is kept. This is supposed to represent the Sacred Ark of the Hebrews. The latter is fabled to be still in Abyssinia where it was carried from Jerusalem by Menelik, Solomon's son by the Queen of Sheba, the ungrateful youth having stolen it from the Temple. Extraordinary to our minds are many of the ornaments and accessories used in the churches of this land. A musical instrument of five or six pipes, a lyre or harp, a kind of violin, drums, praying couches, fly whisks, trumpets, rattles and umbrellas all play a part in the church services. Holy Communion is celebrated every day, and the priests perform a sacred dance during the service, swinging their praying couches at the same time.

The Abyssinians are the only race in Africa that has retained Christianity and its independence from the earliest ages. Unfortunately its isolation has resulted in its religion being a somewhat mixed affair. The Church is riddled with superstitious reverence for saints and a widespread belief in the activities and power of demons. Whether it is a leaf falling from the tree of Christianity or a still living branch, time alone can show. According to Dr. Hyatt, the American authority on the Church of Ethiopia, when the history of that Church is reviewed as a whole and judged by its accomplishments rather than by its defects, and when we remember the country's preservation of national independence and the maintenance of a moral standard superior to those of its neighbours, we are compelled to admire rather than to condemn. After all, wise men judge the morals of a people by its op-



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opportunities rather than by an abstract code of ethics which has no actual existence.—"The Church Envoy," Dunedin.



C.M.S. CONTRIBUTIONS.

The Rev. R. J. Hewett, General Secretary, C.M.S., writes:—

Your article on the work of the N.S.W. Branch of C.M.S., appearing in the last issue of the "Record" is very much appreciated by us, but we notice that you have omitted certain parishes from your list of those who contributed to our work, and shall be glad if you will rectify this omission.

Among those that gave over £300 should be included Willoughby, £328. The following parishes were omitted altogether:—Wollongong, £40; Newtown, £41; Milton, £40; Lidcombe, £52; Lawson, £43; Campsie, £44; Austimner, £51. The parish mentioned as "Burwood, £27," should be Burwood East.

(In sending in his list of parishes, our contributor expressly said that he was not giving the full list, but only the larger contributors. With regard to the unfortunate omission of Willoughby, please see a special note in this issue.—Editor, A.C.R.)

Most of the shadows of this life are caused by standing in our own sunshine.—Emerson.

The Ministry of the Out-Back

Will you help us to take the Gospel of Love and Healing to our brothers and sisters who live "beyond the sunset"?

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- By sending a donation to our funds.
- By becoming a member of the Society (minimum subscription, 12/- per annum).
- By drawing-room meeting, grocery afternoons and Australian Teas.
- By subscribing to our quarterly journal, the "Real Australian," 1/6 per annum.
- By having a bark-hut missionary box in your home, for your self-denials.
- By remembering the needs of the work in your will.

Above all else Pray for us

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The Acting Organising Missioner,
Bush Church Aid Society,
Diocesan Church House, George Street,
Sydney, N.S.W. Tel. M 3164.

The Victorian Secretary,
Bush Church Aid Society,
Cathedral Buildings, Flinders Lane,
Melbourne, Victoria. Tel. 75675.



The Super-sorted Tea

The Church and World Affairs.

(Continued from page 7.)

A religion that does not touch life at every point is defective, and to sit in placid comfort by the cheerful fire-side of the gracious love of God to us without a care for the shivering world outside, is a base denial of the Master Whose servants we profess to be, and Who left the peace and joy of Heaven to climb the hill of Calvary and bear the Cross for men. If we do not take pains to be accurately informed, we put ourselves at the mercy of others who have interests of their own to serve. We must beware of letting our opinions be formed for us by the newspapers, or by the party politicians, and we must refuse to allow our prejudices, and our selfish sectional interests to be exploited for a cause that is not just. We must strive to get at the facts, to see the point of view of others, to be fairminded and abide by the truth. We must recognise that the solution of world problems may entail for us national and personal sacrifices, and we must not let our pride and our self-interest stand in the way of righteousness and peace.

We must not, however, be satisfied with the informing of our own minds, and the preparation of our own characters to submit to the personal sacrifices, and discharge the personal duties which our enlightened conscience lays upon us; we must seek to propagate our faith, and to leaven all society with our spirit and ideals. Jesus Christ has a message and a power which alone can work the world's salvation, economic and political, as well as spiritual, and He looks to us His agents to give it to the world. He is the world's true Monarch, and He looks to us to bring His erring or rebellious subjects in happy allegiance to their King. Hence I would say, that we need to make our religion more aggressive in the best sense of the word. We must not meekly bear ourselves as diffident apologists for an ecclesiasticism that is effete, but stand forth boldly in the strength of the Lord, challenging heralds of a better day, confident and triumphant benefactors of the race. We do not need to plead for our religion that it be granted a tolerated place, but in the Name of God demand for it the principal seat at the Council Table of the world.

It is not enough, however, to apply our thought and effort to the affairs of our own community, and of our own youth; we must look upon the wide, wide world as the field of our endeavour, and take our full share in the missionary enterprise of the Church. The work of foreign missions was not intended by our Lord to be the hobby of the few, but the responsibility and privilege of us all.

In the strategic centres of the developing East, which are bound to exercise in the not far distant future such a tremendous influence on the politics of the world, it is surely of the highest importance that Christian principles should be known, and the Christian spirit win its way. Surely it is obvious that the ultimate issue there must be Christ or a godless brand of Communism, and the situation is painfully urgent. The other forces are aggressively active; we must not fall behind.

Let us remember that the only way to keep our life peaceful and happy is to keep the heart at rest.—C. H. Spurgeon.

Call to Prayer.

Archbishop of Sydney's Appeal.

The Archbishop of Sydney is most anxious that constant intercession be made by churchpeople individually, as well as corporately, for peace in Abyssinia. In pursuance thereof, he has sent the following letter to the clergy of his diocese:—

"Recognising the jeopardy in which the peace of the world stands at the present moment, owing to the Abyssinian situation, I am constrained to call our people to special prayer to Almighty God our Heavenly Father that counsels of peace may prevail among the nations and their rulers at the present critical juncture. To this end I desire that next Sunday, August 25, be observed in all the churches of the diocese as the day of special intercession for peace. I am enclosing forms of prayer for the preservation of world peace and for the League of Nations.

"In addition to this, I plead that intercession may at once be offered in the homes of our people, members of families being gathered together to this end, and individuals praying in their private devotions. I ask the clergy to exhort and encourage them to do so. To assist in carrying out this purpose, a special prayer is being framed; it will be printed on small cards, a quantity of which will be sent to you early next week for distribution. These cards will also be available at the Cathedral and at the Diocesan Registry, where they may be obtained any day of the week by those who desire to have them. I hope that individuals will carry them about with them, and as opportunity arises during the hours of the day, use them in faith and hope. These domestic and individual intercessions, I trust, will be linked up on Wednesday next, August 28, with special intercessions in every parish church, when I hope there will be large gatherings of all who feel the urgency of the call.

"Will you make this known to the members of your congregation, and urge them to come together and intercede on behalf of the peace of the world?"

Forms of Prayer.

Dr. Mowll has issued the following forms of prayer for use in the churches to-morrow:—

Let us pray for the peace of the world:—"Almighty God, from Whom all thoughts of truth and peace proceed: Kindle, we pray Thee, in the hearts of all men the true love of peace. In these days of anxiety, guide with Thy pure and peaceful wisdom those who take counsel for the nations of the earth, and especially in relation to the Abyssinian situation; that in tranquility Thy Kingdom may go forward, till the earth is filled with the knowledge of Thy love. Grant unto us a serious mind, and deliver us from all unnecessary fear and alarm; through Jesus Christ our Lord. Amen."

Let us pray for the Council of the League of Nations:—"O God, Who art the lover of justice and peace; Give Thy special grace at this time, we humbly beseech Thee, to the Council of the League of Nations about to assemble; and so guide them by Thy Holy Spirit that by word and deed they may promote Thy glory, and be enabled to preserve peace and goodwill among men; through Jesus Christ our Lord. Amen."

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody that stands right—stand with him while he is right, and part with him when he goes wrong.—Abraham Lincoln.

Another Gospel for Abyssinia.

The British and Foreign Bible Society has just published another version of the Scriptures, namely, St. Mark's Gospel in Gofa.

Gofa is one of the provinces of Ethiopia, and the language is spoken by about 30,000 people in South Abyssinia. Mr. W. A. Ohman, the translator, has given to a Press representative a graphic account of the difficulties which faced him.

"Our mission was to a people who spoke in a strange tongue, and there was no interpreter. What a task was ours in those first days! Just when and how were we to begin with this tongue that sounded like so much jabbering in our ears? The white man creates much curiosity upon his first arrival with his goods that are entirely foreign to the native; thus it was that the natives came in scores to see us unpack our various boxes. As we unpacked, we again and again heard the words put forth by some inquiring native: 'Hagei aibi?' We decided it must mean: 'What is this?' We thought we would try them, so pointing to a nearby tree, said: 'Hagei aibi?' You can well imagine something of our joy and surprise when they gave us the word for 'tree,' and the natives were none the less delighted to hear us speaking in their language.

"The grasping of one of these unwritten languages is one thing, and then to translate 'The Word' into that tongue is quite another. We decided on St. Mark. Here, we found a number of words for which they had no equivalent, but we were able to coin or employ various phrases. For example, there was no word for 'repentance,' and so we employed the phrase, 'a change of heart.' 'Synagogue' was translated 'Jews' house of worship.' The word 'Gentile' we translated 'Those other than Jews.' We sought in vain for a word for 'widow,' and so translated it—literally, 'Wife of a having died man.' Thus we now have St. Mark in Gofa, and it has been published by the Bible Society."

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

Sept. 1, 11th S. after Trinity.—Morning: 404, 147, 371ii, 574; Evening: 92(332), 275(7), 327, 580.

Sept. 8, 12th S. after Trinity.—Morning: 11, 351, 278, 566; Evening: 373, 289, 75, 28.

September 15, 13th S. aft. Trin.—Morning: 277(7), 180, 172, 562; Evening: 386(41), 130, 90, 31.

September 22, 14th S. aft. Trin.—Morning: 17, 361, 324, 396; Evening: 346, 266, 168, 25.

Hymns A. & M.

Sept. 1, 11th S. after Trinity.—Morning: 12, 626(482), 264, 516; Evening: 439, 261, 298, 22.

Sept. 8, 12th S. after Trinity.—Morning: 38, 263, 242, 706; Evening: 274, 633(238), 302, 21.

September 15, 13th S. aft. Trin.—Morning: 246(63), 98, 659(50), 221; Evening: 529, 542, 219, 28.

September 22, 14th S. aft. Trin.—Morning: 41, 291, 520, 80; Evening: 360, 222, 300, 20.

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Editorial

The Unified Statement.

WHETHER the Church in Australia and Tasmania will ever issue a unified statement of her missionary needs with full and ample detail, like the Church in England, remains to be seen! However, there has just reached Australia a shilling document of some 130 pages, containing an interesting survey of the missionary situation throughout the world, replete with a helpful set of maps, tables and diagrams. It is the third of such volumes and its title is "World Wide Witness, the Unified Statement," and has been issued by the Missionary Council of the Church Assembly in England. The compilers have looked the facts in the face, and present to the Church at large many interesting details which give cause for thankfulness, and encouragement. At the same time the volume presents several features which give rise to grave anxiety. It is good to be assured that the sympathy widely shown towards the Jews in Christian lands, in the persecution meted out to them in Germany, has tended to make them more amenable to Gospel effort. The seriousness of the anti-Christian movements in Russia and Germany, with their repercussions in other parts of the world, is duly noted as a challenge to sustained witness for Christ and His Gospel. The remarkable advance of Roman Catholic missionary effort, especially in tropical Africa, is a matter for real concern, largely because the effort is directed to instilling Romish doctrine into those already won from heathendom. Rome knows nothing of the "comity of Missions." The Statement laments "the indifference of half-converted Church-mem-

bers to the conversion of the world." The indifference of professed Christians is indeed sad, but it is only a Church which holds the Faith in its Scriptural purity and which recognises that not the conversion but the evangelisation of the world is its appointed task, that can be expected to manifest the spiritual fervour and devotion which are so greatly to be desired.

We are not aware as to who supplies the information for the report on Australia, but the needs of the so-called Gold Rush for pastoral care are not "urgent, incalculable, compelling," as page 68 would have us believe. A few hundred miners have gone into Northern Territory, and Western Australian population in this regard has increased somewhat. The needs of out-back Australia call to be met, but they are nothing compared with the demands of the teeming non-Christians at Australia's doors. We join with the Church Assembly in urging that the Church should not rest satisfied with anything less than all the consecrated service and self-sacrifice necessary to make real missionary advance possible. Definite efforts should be made in all parishes with this purpose in view.

The Mixed Chalice.

"WHY silver is become dross, thy wine mixed with water,"—such was the language used by the prophet Isaiah in chapter I, verse 22 of his prophecy to describe the adulteration of doctrine in his own day. So in these strange times in which we live we find advocated within the borders of our beloved Church, doctrines and practices which are nothing less than an adulteration of the wholesomeness of the simple teaching of the Church's Lord, as also of our Church and her Prayer Book. Take, for instance, the question of the mixed chalice. For a brief period after the Reformation the priest was ordered by the rubric (in the Prayer Book of 1549), to "put the Wine into the chalice . . . putting thereto a little pure and clean water"; but this direction was finally withdrawn in 1552. So clear and definite is the law of the Church of England on this matter of the mixed chalice that when the Romanising English Church Union employed nine eminent Counsel in 1866 to give an opinion as to the legality or otherwise of adding water during the Communion Service, the three most eminent, viz., Sir W. Bovill, Mr. J. D. Coleridge, and Mr. W. M. James, said expressly that it was "not lawful." Two held it arguable, "but upon the whole not authorised"; these two being Mr. J. Hannen and Sir R. Phillimore, the latter of whom two years later, as Dean of the Arches, pronounced "that the

mixing may not take place during the service, because such mixing would be a ceremony designedly omitted in, and therefore prohibited by, the rubrics of the present Prayer Book." Every one of the above counsel subsequently became a Judge of one of Her Majesty's Supreme Courts. Dr. Deane "had some doubt as to the lawfulness," but was "strongly inclined to the opinion" which his clients sought. "Only two held that the practice was "not illegal" and these two (Messrs. Prideaux and Cutler), were certainly not the most eminent. These opinions were published by the English Church Union in 1866, having been given upon their own ex parte case. Yet the E.C.U. and their modern counterparts, the Anglo-Catholics for whom the "Church Standard" is their most Romanising pamphleteer, have striven and would have churchmen believe that the mixed chalice should be the order of the day in our "branch of the Catholic Church." It is not the teaching and practice of the Church of England as we know it. To show how the wind blows, our contemporary quotes with evident approval a prayer for the blessing of the water from a Roman Missal. The papal church seems to be its guide and ideal.

Medical Congress.

THE gathering of so many eminent members of the medical profession in Melbourne from all parts of the British Empire has occasioned wide public interest. World authorities in their particular subjects are among those present, and we doubt not that their lectures and demonstrations are proving of immense value to the profession. The gathering is under the auspices of the far-famed British Medical Association, the centenary of which has just been celebrated. We know only too well how devotedly and unremittently the medical profession in our midst serves humanity's needs in its own particular field. But this is in keeping with the profession, right through! We know that now and again someone will rise up and castigate the B.M.A., but it is known only too well that in furtherance of the medical and allied sciences, and of the great humanitarian cause of healing, and of preventing disease and sickness, it exercises a profound influence, not only within the Empire, but far beyond it. The association, while preserving the ethics and status of a great and honoured profession, has made many vital contributions, as its history reveals, to far-reaching reforms for the common good. Hence Australia and the Victorian capital especially, can be counted privileged to have been selected on this occasion for the most notable as-