

Angels Unawares.

(By "X.")

IF saintliness, sweetness, and whole-hearted, loving service go to the make-up of the angels, then these three women of whom I write were angels indeed. However, had anyone the courage to suggest such a thing, they would have looked at him pityingly, as at one who sadly lacked the saving grace of ordinary common sense. There are some rare souls who seem to have strayed away from heaven, and to our good fortune, have come to dwell a little time on earth.

Upon the city in which they dwell there had fallen the beginnings of a great financial disaster. Already two of the banks had closed their doors, while worse, much worse, was yet to come. The parish of St. Blank, so far had scarcely felt the stress, though when the crisis came, the effect was indeed appalling.

A Question of Giving.

Now this parish was not singular in its need of money, but it was singular in that it always got the money it required. When, therefore, the shrinkage made itself felt, the workers set out at once to seek by prayer and effort the required supply. Incidentally, this story indicates the byways along which the supply so often came.

About this time a report began to circulate through the parish that certain unauthorised persons were making collections on behalf of the Church. The trouble, it appeared, was not so much that they collected without formal authority, but that the sum they begged for was no more than one penny. Now St. Blank was never considered a parish greatly enamoured of ecclesiastical conventions, but to go the round of other parishes asking people for a penny, even with the option thrown in of contributing the sum weekly, seemed to many "a little over the fence." The matter went so far as to be brought up at a Guardians' meeting, but seeing that two of the guilty parties were the wives of fellow Guardians, and that the whole of them bore a reputation for devotion and service (second to none), and that these sweetly determined saints are kittle-cattle folk to deal with, nothing was done. The Minister's wife, knowing from her experience the power of littles, and knowing also the spiritual make-up of these three misguided offenders, shrewdly guessed that the collection of pennies would probably become a minor item in their crusade. Therefore she said little, but quietly blessed them in this oft-times unpleasant and ungrateful service. It may be said that at the end of the year, a sum much larger than many more laborious efforts of former working parties was handed in to the Treasurer.

An Afternoon's Visiting.

Let us take one of these afternoon visitations and see what they were like. The scene is laid in the heart of a parish about a mile distant from St. Blank's. As they walk down one of the sunlit streets, the ladies notice, a little ahead of them, a new building in course of erection. This looks promising, and they turn aside, or as they would express it, they are led to visit it. First they seek out the foreman, and, explaining their purpose, ask permission to speak to the men at work. Let me mention that all three ladies are quite little women, quiet-voiced, and gifted with the sweetest of smiles. Not that one of them thought of this,

and if they had, the smiles would long ago have lost their sweetness. Now, what can an ordinary foreman do when asked a small favour by such persons, but to say Yes? Therefore they pass on into the works, accompanied by the foreman, and to each workman they make their appeal, and not in vain, for one penny. Then, in leaving, they thank the foreman for his courtesy, and he, too, makes his donation of a penny, but in this case it is a silver penny, and not a copper one.

A little further up the street there are quite a number of houses built for well-to-do residents. Surely there are some pennies to be gleaned from them also! Here again they are "led." In this case it would seem as certainly as St. Philip was on the Gaza Road. They cross the street, and, knocking at one of the doors, are invited into the drawing room (to look at them no one would or could mistake them to be anything other than ladies paying an afternoon call). In a little time the gentleman of the house enters the room. To their surprise they discover they have come to the residence of their member of Parliament, who is also a Minister of the Cabinet. He is not, however, altogether a stranger, for on several occasions he has addressed meetings in their parish hall. Besides, just now his name is on the lips of everyone as one who is deeply involved in the growing financial troubles of the time. The ladies inform him as to the purpose of their visit, and he in return expresses his sympathy with their object, and makes further inquiries regarding their parish work. Then, one cannot tell how such things come about, the conversation becomes more personal and more deeply religious. They talk of the greater things of life, its trials, temptations and sorrows, those darker and more intangible shadows which oft-times shut us in. At last, before they rise to leave, these little ladies, because they believe in Christ, Who is so infinitely pitiful, suggest that they might pray together, and lay these things before Him Who so often had lifted their own overburdens of trouble and care.

No Ordinary Power.

Surely it was no ordinary power Who had brought together, as though by chance, these three wandering collectors and this Minister of the Crown? That they were women to whom the problems of high finance and party politics meant but little, bothered them nothing at all. Here was a fellow traveller on the heat-scorched Jericho road, roughly used and sorely buffeted by thieves, and they knew where help for the asking might be found. So, for that help they sought, and the help they sought for came. Once more in the long history of the Christian Faith, when there were not many wise and not many mighty at hand to help, God chose the weak things of the world to bring relief and comfort to a broken, harassed, sorrowful, and entangled soul. The Cabinet Minister knew if the women did not, that on this afternoon he had "entertained angels unawares." No wonder, then, when he bade them good-bye at the hall door, that there were tears in his eyes.

It is nearly fifty years since those four met together, and of the four only one remains to-day. She has passed the three-score years of the Psalmist, but if there be any "labour and sorrow," it is only of the body, and not of the soul. She is the same gentle personality, wearing the same sweet smile. Her two companions on that afternoon have crossed the River, and

as with Bunyan's Christian, the angels sounded for them on the other side. Now around the last of that little band the narrowing walls of life are silently closing in, but this brings no shadow of doubt to cloud her peace. Long, long ago she made her calling and election sure, so that when at last the call for her departure comes, she can answer it without fear, and pass with a quiet assurance into the splendours of that city "whose Maker and Builder is God."



NATIONAL MISSIONARY COUNCIL OF AUSTRALIA.

Mr. H. M. Arrowsmith, Secretary, writes: "The National Missionary Council has decided, as an experimental measure, to conduct a series of five popular lectures on the general theme of the Missionary work of the Church, with a view to encouraging and informing young people who are interested in Missions, and who may be considering dedication of their lives to the Missionary enterprise. There is hope also to give to those who have definitely set their face toward a Missionary horizon, some further study and means of development in preparation for their work. For this purpose the following five lectures have been arranged in the Y.M.C.A. on the five Thursdays in August at 7 p.m. The programme is:—
1. August 2—The Missionary Message of the Bible (Mr. H. M. Arrowsmith).
2. August 9—The Training and Equipment of a Missionary (Rev. W. E. Bennett, M.A.).
3. August 16—The Methods of the Missionary (Rev. I. W. Ferrier).
4. August 23—The Approach of the Missionary to other Faiths (Rev. H. S. Grimwade, B.A.).
5. August 30—The Missionary and his Critics (Rev. J. W. Burton, M.A.).

THE CREED OF ST. ATHANASIUS.

"Quandong" writes:—Will you kindly allow me to place a few facts before your many readers? It has often been a reason for many thoughts when, on numerous occasions, this Creed has not been recited in our Churches. The rubric before the Apostles' Creed says: "Then shall be sung or said, &c.": before the Creed of St. Athanasius the same words are used. It is not written, "Then may be, &c." The clergy are bound by solemn vows to be loyal to the doctrine of the Book of Common Prayer. Why should a Minister of any parish rob his parishioners, especially the devout, faithful, regular worshippers, of the joy of uniting with others in reciting this Creed? If any rector should thus deprive them of this privilege because some of the articles of the Creed are not rightly understood by some of the people, the responsibility of explaining those articles rests with him; he has no right to please himself as to whether he will read them or not.

The need of definite teaching is urgent to-day, when there is so much false doctrine about the Person of our Lord Jesus Christ. "Wayfarer," whose articles are widely read, has often directed attention to the slaughtering of the Psalms, a lazy practice that is not going to build up giants in our Protestant Church of England. Happy the Church that loves the Bible and the Prayer Book.

The "A.C.R." can now be obtained in Sydney at the following Bookstalls:—

- (1) N.S.W. Bookstalls—
Town Hall Station,
Central Station,
Wynyard Station.
- (2) Swains, 123 Pitt Street.
- (3) C.M.S., 109 Bathurst Street (as previously.)

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Editorial

BEACH SERVICES.

THE Archbishop of Sydney and those associated with him are to be commended for planning and arranging evangelistic services to take place on Sydney's beaches during the approaching Summer. Our Lord taught the people on the sea-shore—and the crowds heard Him gladly. We could have no better example. Children who ought to be in the Sunday Schools will be on the beaches in crowds. Thousands of adolescents who are lapsed scholars will also be there. Surfers and picnickers will abound. If they will not come to God's House, then His people must go to them. "Go out into the highways and hedges," is certainly applicable in this instance, and we have the record of the Children's Special Service Mission as to the value of such beach ministry. It is a work we are bound to do with the utmost devotion and enthusiasm. As a Church we have a glorious heritage. We are, as Christians, guardians of a sacred deposit of faith, but we must use it; we must make it known. We are as Christians the successors of those who witnessed the death of Christ upon the Cross, and who afterwards were witnesses of His risen life, when He had broken the gates of death, and who also bore testimony to His Ascension into heaven to the right hand of the throne of God. We are also trustees of His gracious words in which He

spoke of the death that He should accomplish at Jerusalem, and in which also He laid down the principles of the Kingdom of God, which He was creating upon earth and of the share committed to His followers in the extension of the Kingdom, and of His perpetual presence by the Holy Spirit for their strengthening and for their guidance.

We must tell out this Gospel message. It is not meant merely for preachments within the four walls of a building. There is a personal obligation laid upon every disciple to be a witness and an evangelist. What better place is there for such than the beach? As our late Archbishop said in one of his Synod charges:—

"It is not enough to have built Churches and to hold services in them. It is not enough to possess organised Christian institutions, and to see them extended by other people. These are only means to a great end. The end surely is the regeneration of the world by the transformation of each individual Christian into a humble, earnest, missionary of the Faith, living Christ's life by the power of Christ. Who is ready to live in us if we permit Him, doing Christ's work of lifting the human life, with which we are most in contact, up to a level in which He lives."

"Ye shall be witnesses unto Me . . . to the uttermost parts of the earth." Hence this noble adventure of Sydney's Archbishop.

German Evangelical Pastors.

THE fight of German Evangelical pastors against Hitler and the Nazi tyranny, and now their arrest because of faithfulness to cherished New Testament convictions, puts heart into our blood. The Reich Bishop, Dr. Muller, is really the tool of Hitler and his colleagues, and as these pastors are in reality defending the Crown Rights of our Lord Jesus Christ, they prefer prison rather than do what their conscience forbids. The totalitarian State is another name for a national solidarity that demands implicit obedience and makes non-compliance, and even criticism, a crime. Six thousand pastors have refused to accept this supremely erastian view, and the bullying of Dr. Muller, the ecclesiastical dictator. We note that these pastors have based their defiance on the second Epistle of St. Paul to Timothy, chapter 2, verse 19:—"Nevertheless, the foundation of God standeth sure, having this seal. The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity."

The Pastors' Emergency League refuses to accept laws legalising injustice and that violate the constitution and ecclesiastical laws. They state that "Dr. Muller and his Church government have contemptuously treated the simplest principles of right, placed the preaching of the Gospel under the despotism of faulty men, ignored the brotherly love demanded in the Scriptures and abandoned the foundation of the Reformed Churches, thereby losing the right to demand obedience."

The message concluded: "He who when called to Church leadership again and again sets aside Christian dogma and abandons Christian rule, places himself outside the Church. We therefore declare before God that obedience to this Government is disobedience to God."

In English history the arrest of seven bishops cost a King his crown. The arrest of these German pastors might bring Hitlerism to an abrupt end.

Oecumenica.

SUCH is the title of a new Anglican Review in the best literary French, published in England under the Archbishops' Council on Foreign Relations. The Archbishop of Canterbury writes a glowing message which, we are afraid, assumes altogether too much! He says: "It is our desire that this review shall represent in frankness and truth our Church of England as it really is, with all its wealth of theological thought and liturgical custom."

During the last few years certain forces in our Church have sought to make out to continental church leaders that the Anglican Church is a sort of bridge Church, Catholic and yet Reformed; but unhappily, this "bridge" emphasis of our Church is definitely overweighted in the Anglo-Catholic direction. Hence we are not surprised that "Oecumenica," which seeks to uphold this outlook, contains a highly laudatory reference from the Editor upon the late Lord Halifax, who is represented as "an embodiment of all that is best in the English Church." The Archbishop of York writes minimising whatever differences there may be between "Evangelicals" and High Church, and suggesting that there is a central body which is really the Church of England. The Oxford Movement is praised and to cap all, Mgr. Germanos, the Metropolitan of Thyatira, who supervises the orthodox groups in Western Europe, writes in easy, but ill-informed terms regarding rapprochement with the real Anglican Church.

In a word, a rose-coloured picture is painted of the Anglican Communion and all that the Collaborators in this

publication would like to see. The wish is father to the thought. But what they portray and adumbrate is not what we understand by the Church of England, and Continental Churchmen should know it.

Manifesto on Church Unity.

IN our main columns we print an important manifesto from Liberal Evangelicals to the Free Churches of Great Britain, and to the Church of Scotland, on the question of Church Unity. It will be seen that the document is one of courage and frankness. It is signed by many of the most influential churchmen in England, and is at once an assurance of friendliness and goodwill, and an appeal to the most whole-hearted and generous co-operation. We look upon the manifesto as truly Christian-like and we doubt not that it will receive the attention and response that it warrants. We welcome it with the utmost heartiness. It is now fourteen years since Lambeth Conference issued its famous call to unity, and it is felt that very much more progress should have been made towards a better understanding and closer co-operation between the Church of England and the Free Churches. It is an open secret that Anglo-Catholicism, with its hardened mechanical idea of the priesthood, and the Church as an hierarchical institution is the stumbling block. It is all so foreign to the simple teaching of the New Testament. In this connection we echo the sentiments uttered by Dr. J. D. Jones, a leading Congregationalist in England, at recent date:—

"If the suggestions of this manifesto were carried out and we shared together in the feast which commemorates our Lord's dying love, and if we recognised one another's ministries by free interchange, the atmosphere would be created in which reunion would become possible. At present our people are unprepared. We don't know each other. We are more than a little suspicious of one another. Freer intercourse would enable us to know one another and would dispel suspicion. We should realise that we were disciples of the one Lord and preachers of the one mighty Gospel. And when both sides realised that they were brethren in Christ, reunion would be within the region of 'practical politics'."

Quiet Moments.

The Tithe and Its Lessons.

THE first mention in Scripture of a tithe being given is in the life of Abraham. The particular incident has certain features that it is impossible for us at this distance of time, and with our present knowledge, to understand. This tithe was given by Abraham to "Melchizedek, King of Salem, priest of God Most High." It is likely that this Salem is the town that we now know as Jerusalem. But what was the priesthood exercised by her king? Where did he officiate, and what sacrifices did he offer? We read that he blessed Abraham and Abraham "gave him a tenth of all"—evidently a tenth of the spoils taken from the four invading kings.

The next reference to the tithe is in the story of Jacob. There are few revelations of Divine Grace more wonderful than that made to Jacob, when he fled from the face of his brother. Now part of Jacob's response to that revelation was the vow made to God,

"and of all that Thou shalt give me I will surely give a tenth unto Thee."

These are the only two instances in the Bible of a tithe being given during all the centuries, before the time of Moses; and the suggestion in both cases is that they were voluntary. Now, in the Mosaic system the tithe was established by law. Here again it is difficult to follow the details of the law of the tithe, but the broad principles are evident. A tithe was to be paid by the people for the support of the Levites. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's. It is holy unto the Lord. . . . And all the tithes of the herd, or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Leviticus xxvii. 30; 32). Then out of this tithe the Levites were themselves to pay a tithe to the priests, the sons of Aaron—"a tithe of the tithe" (Numbers xviii. 26).

Now, what is the Christian's relationship to the law of the tithe? The principle of the tithe is approved by our Lord as a Jewish ordinance—"these ye ought to have done" (Matthew xxiii. 23). But tithing, as such, is never enjoined upon Christians in the New Testament, either by our Lord or any of the Apostles.

We cannot, indeed, think of the tithe being made a law for Christians. That would be alien to the spirit of Christianity. The Christian is under law, but it is a law of liberty. It is true that in England tithing for the support of the Church is part of the law of the land. That seems to us an anomaly. It is not easy to trace in English history how this came to be so. It seems that at first tithing was purely voluntary, recommended by ministers of the Church and later sanctioned by councils and assemblies. They passed into custom, and from custom it was a short step to have the system established by law.

Perhaps the most explicit direction in the New Testament on the matter of Christian giving is that given by St. Paul to the Church at Corinth. "Upon the first day of the week let each one of you lay by him in store as he may prosper." This relates to a collection for the poor, but in it we have two great principles laid down. First, that giving should be regular and that it should be proportionate. Many Christians do not allow these rules to govern their giving. They give as they please, and when they please, and what they please. This is not right. This attitude and practice hinders blessing. The believer will become cold, formal, critical, lifeless. There is a very suggestive passage in the prophet Malachi, that bears upon this point. "Bring ye the whole tithe into the storehouse. . . . and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

But we must remember that all that we possess is a stewardship from God. It does not mean that because we give a tenth to the Lord's work, therefore we can do what we like with what remains. Money, whether little or much, is a sacred trust. Money possessed by the Christian is a sacred thing. Our bodies are sacred because they are part of ourselves, and are a spiritual habitation. But our earthly possessions are sacred, too. Certainly they are not part of ourselves. They are not sacred in quite the same way that our bodies are. But they are at the same time closely related to us, and on that account very sacred. Their

use should be governed and controlled by the Holy Spirit of God.

Some Christians are stingy, others are careless, and still others wilful and self-governed. All these attitudes are wrong. Excuses are made for them. But the plain truth is that they are wrong and sinful. Many Christians in Australia are sinning against their own soul in this matter. Evangelical life languishes and droops, and Evangelical work and witness in many directions is brought to a standstill. Unless this is remedied, death will ensue. Our Church Missionary Society and its present position is a case in point. The fields are calling, young life is offering, but there is no money to meet the need.

Sympathy—Compassion.

THERE are two words, one derived from the Greek and the other from the Latin, which should be much in our minds, and influence our actions at this season. One is sympathy, and the other is compassion. They have the same meaning—"suffering with"—sharing suffering. This is much more than feeling for. This finds its truest exemplification in our Lord Jesus Christ. He came because He felt for us, but He came also that He might share with us. How many things He shared with us. Go, look on that cradle! God sharing our weakness, so weak He could not hold the lightest things, yet He was the Eternal God. He was so dependent upon His mother, His own creation, and yet He it was upon Whom the whole creation depends. He shared our hunger. He not only felt for the crowds which had been with Him, hanging upon His words, He shared hunger, too. Had not a great temptation come to Him to satisfy His hunger by methods which left God out of count? He had resisted, and had given whole-hearted allegiance to the Word and Will of His Father. He shared weariness, too, so extreme that He sat as a weary man at the well; even amidst the storm His weariness was overpowering. You who are often weary, bearing the burden and heat of the day, think of Him, Almighty God, yet desiring to share our weariness, taking upon Him our nature, so that He might share with us. Think again of all He suffered through the action of men, misunderstanding, slander, desertion, betrayal, denial. There is no conceivable happening which comes to us but, we believe, He can not only feel for, but share with us. How He came to share our guilt with us we may perhaps hardly understand. But that He did bear our guilt, being Himself guiltless, we do believe. What but this can explain His intense sorrow and His heartrending cry? He was made sin that we might be made righteous. It is all these considerations which should make the Christmas season such a sacred one, such an inspiring one. It is not merely the season of rejoicing and jollification. It is the season when we should remember His voluntary offering of Himself to share with us, and when we should go and do likewise with our fellow-men, especially our fellow-Christians.

May God make your Christmas and New Year a very happy and blessed season! And remember, it will be the more blessed and happy as we learn to share with them the good things God has given to us. How great, how varied, how glorious, were the good things He brought to us by His coming in the flesh that He might share our life and die as our substitute.—St. John's, Heidelberg, Parish Notes.

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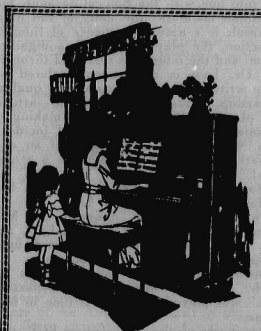
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All-Australian Anglican Assembly.

Programme.

The general title of the All Australian Anglican Assembly, to be held in Melbourne, November 8 to 16 inclusive, is "The Vision and the Task." The daily addresses are as follows:—

Thursday, November 8, 12.15 p.m.: Inaugural Address—The Archbishop of Melbourne.

Principles of Action.

Thursday, Nov. 8, 1.15 p.m.: The Chief end of Man—Bishop Green.

Friday, Nov. 9, 12.15 p.m.: Leaders and Followers—The Bishop of Gippsland.

Friday, Nov. 9, 1.15 p.m.: Peace and Goodwill—The Bishop of Newcastle.

Tuesday, Nov. 13, 12.15 p.m.: Community of interest and the social sense—The Bishop of North Queensland.

Tuesday, Nov. 13, 1.15 p.m.: Wealth and Poverty—The Bishop of Goulburn.

Wednesday, Nov. 14, 12.15 p.m.: Just Dealing—Bishop Stephen.

Wednesday, Nov. 14, 1.15 p.m.: Spiritual Ascendancy—The Archbishop of Perth.

Thursday, Nov. 15, 12.15 p.m.: Home Life—The Bishop of Bendigo.

Thursday, Nov. 15, 1.15 p.m.: The Challenge of Christian Morals—Rev. H. N. Baker, M.A. (Rector of St. Thomas', North Sydney).

Evening Addresses.

Friday, Nov. 9. In Realm of Learning.

Present-day Biblical Scholarship—The Bishop of Christ Church (N.Z.). The Church and Modern Science—The Bishop of Wangaratta.

Tuesday, Nov. 13. In Realm of Practical Politics.

Modern Industry and the Sermon on the Mount—The Ven. Archdeacon Davies, M.A. (Moore College, Sydney). The Menace of unemployment and its remedies—The Bishop of Armidale.

Wednesday, Nov. 14. In Realm of Everyday Thought.

The political attack on Christianity—The Bishop of Bathurst. Poetry, Pictures and Prose—To-day.

Thursday, Nov. 15. In Realm of Christian Witness.

Racial Question and Missionary Work—The Archbishop of Sydney. The Church and other Christian Bodies—The Archbishop of Brisbane.

These will be in addition to the Moorhouse Lectures to be delivered by the Reverend Canon Barry (Westminster) at the time of the Assembly.

B. For the Clergy.

1.—Conference.

for which Subject Matter will be provided by Problems relating to:—

1. The work of Evangelisation—Leader: Rev. A. Roscoe Wilson, B.A., Dip.Ed., Melbourne.

2. Worship at liturgical services—Rev. Thos. Robinson, M.A., LL.B., of Trinity College.

3. Responsibilities in Baptism—The Very Rev. H. R. Holmes, M.A., Dean of Bathurst.

4. The incidence of Confirmation—Rev. Canon Hewgill, M.A., Adelaide.

5. Christian Marriage—Rev. J. A. Schofield, M.A., Melbourne.
6. The ministry to the sick, the dying and the bereaved—Rev. H. P. Finnis, M.A., Adelaide.
7. Reconciliation of sinners—Rev. Harold Davies, Community of the Ascension.
8. Fellowship with separated Brethren—Rev. Canon Crotty, D.D., Melbourne.

C. General Meetings.

Conferences concerning:—

1. The work of Home and Foreign Missions.

2. For Youth Leaders. (In both of these departments it is realised that laymen as well as clergy are vitally interested.)

3. On the Wednesday afternoon time has been set apart for a Women's Meeting.

4. Tea-time Meeting will be held for men on the Wednesday.

5. Tea-time Meeting will be held for Girls and the Leaders in the Girls' Work on Tuesday.

6. Tea-time Meeting will be held for Boys on Thursday in the second week.

7. Time has been set apart for discussions concerning Music and Art in Worship.

The Executive is arranging for outings and visits to institutions, as well as the necessary social gatherings.

The Cathedral organist is arranging for an important Recital of representative Church Music in the Cathedral.

Allynbrook Church, Diocese of Newcastle.



The Church that Won a Bride.

ST. JOHN'S HOSPITAL, TASMANIA.

The new wing of St. John's Hospital at Hobart was opened on August 1st by the Governor, Sir Ernest Clark, in the presence of a large assembly, a dedicatory service being read by Bishop Hay. The new buildings were erected at the cost of £6,000, and funds are needed to pay off the debt.

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Wayside Jottings

(By A Wayfarer.)

More About Church Discipline.

SINCE the Wayfarer wrote his last article he has been encouraged by a kind letter from the Rev. C. J. Chambers to say a little more on the subject of the restriction of Church privileges. Mr. Chambers writes: "Bathurst and Grafton are not the only centres alive to this business; nor is their recent movement the first of its kind. I suppose that pretty well all our older clergy can look back upon the whole of their ministerial career and see this question an ever-present and more or less a pressing one, even if not always so vocal as it is just now in the two dioceses mentioned."

"It is probably" (Mr. Chambers says), "not less than thirty-five years since Bishop Henry Langley told us younger men what he thought about it. With a smile, but with deepest earnestness, he warned us concerning those mothers who would come to us and want their children 'done,' and that without a single thought about the conditions that are both so congruous and so essential. He begged that we should at least preface the Baptismal Service with a pointed address, which should be a challenge to the actual Christianity of the parents. Better (he said), no sacred ceremonial at all than one which could only be false."

What Bishop Langley felt then is just what the clergy of the Bathurst and Grafton Dioceses (and not they alone), are feeling and expressing today. They recognise that to administer the Sacrament of Baptism to the children of people who show no interest in religion, who are never seen in church—far less at the Lord's Table—and in whose homes we cannot but fear that Bible-reading and prayer are at a minimum, even if existent at all, is not very far removed from a profanation of a sacred rite.

The problem is one that goes down to the very root of ministerial work. Probably for centuries the clergy of the Church of England have been in the habit of baptising every child brought to them, "asking no question for conscience sake." "Dost thou renounce . . . ? Dost thou believe . . . ? Wilt thou obediently . . . ?" formally asked and formally (and often unintelligently) answered; then the Baptism, and the filling of the register, and minister and people separate, never to meet again under the church roof, until another child to be baptised, or a wedding, or a funeral occasions another brief meeting.

Is it any wonder that as the Church shakes off the lethargy of preceding centuries the question is increasingly raised, "How long shall we give that which is holy to people who don't appreciate it, and cast our pearls before men and women who have no idea of their value?"

The same is true, with modifications, of the Burial Service. Indeed, the Bathurst pastoral, with unconscious humour, brackets them together, including Church Burial with the other privileges that are to be withheld until the subject of them repents and amends. Of course, as a matter of fact, no clergyman would ever refuse a burial service to a dead man, even though he might not use the full Anglican rite.

What, in fact, the whole matter boils down to is this. If the Bathurst suggestions become Church Law, the

baptism of any infant will no longer be taken as a matter of course, but rather as a privilege to be granted only to parents who are in good standing in the Church, whose promises can be trusted that they will bring up the child "in the Faith and fear of God," "in the nurture and admonition of the Lord," as well as according to the rules of the Church.

And here the crux of the problem will arise. By whom and by what standard is the condition of sufficient "good standing" to be determined? We can scarcely imagine any more difficult task than that a clergyman should have to say, when parents (according to the new rule), come to arrange for the Baptism of their new-born treasure, "I'm sorry, but it is a long time since I saw you at Church, and I have never seen you at the Lord's Table; I am afraid that I cannot consent to baptise your infant until I see an amendment in these respects." The reproof might, of course, be rightly taken, and an outward amendment might result; or, on the other hand, the mortification might be so keenly felt that the minister might never see any of the family again. In fact, the final arbiter in the case would have to be an inspection of the Communicants' Roll or (if one were kept), of the Attendance Register.

Apocryphos of the whole matter, we recall a letter sent to the A.C. Record a year or two ago by the Rev. L. S. Dudley, one of our most brilliant graduates, and now, we are glad to say, on the staff of Moore College. Mr. Dudley, in his letter, anticipated Bishop Crotty's recommendation that Baptism should not be at advertised times, but always by arrangement, and after an interview with the parents; and he recommends that no infant be baptised unless at least one parent or God-parent is known to be living in loyalty to his own baptismal vow. He further says, "Infant Baptism can undoubtedly be justified, but there is a danger of it becoming a back door by means of which people are accepted as Church-members without fulfilling the conditions of repentance from sin, and of faith in, and devotion to, the Lord Jesus Christ. Our system of sponsorship fails to provide against this." Mr. Dudley further recommends that where there is no fit sponsor (and fitness, he says, must include both personal loyalty to God and actual authority over the child), then Baptism should be deferred, not refused; and the parents should be prepared for their duties as for Confirmation. These regulations, he says, should not be a matter of the discipline of individual parishes, but should be part of the recognised system of the Church. "We should strike trouble at first, but why should the Church make herself cheap?"

Similarly, the Rev. C. J. Chambers concludes: "As in all such cases, the Reformation calls for courage; like a nettle, it must be seized boldly. We should, doubtless, lose some 'adherents' (falsely called members), but we should gain others, and the exchange would be all for the good."

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"Nebuchadnezzar" or "This Great Babylon."

(By the Rev. Dr. A. Law.)

For a short season in the first week of August, a new play by Rev. Dr. A. Law, "Nebuchadnezzar," or "This Great Babylon," was produced under the patronage of the Archbishop of Melbourne and the Lord Mayor, at the Garrick Theatre, Melbourne. Many will remember Dr. Law's previous play, "Job and Mr. Job," and the writer is to be commended that he has now produced another play based on a Scriptural subject. Those who witnessed either of these plays will long remember these two characters and the circumstances surrounding their lives.

"Nebuchadnezzar," or "This Great Babylon," is written in blank verse, and based on the life of Nebuchadnezzar as found in the Scriptures, and on the latest facts regarding ancient Babylon, revealed through archaeological research. The result is a true and faithful representation in three acts of the splendour, the madness, and the final recovery of the great Babylonian King, and a glimpse at the surroundings of a great city of bygone days.

Though the main theme is serious and dramatic, the power of the writer is evidenced in the introduction of light humour and secondary dialogue, which tends to bind together the whole plot and retain the interest of the audience until the final curtain. Priestly cunning, the love of the king's daughter for the king's captain, and the influence of the Hebrew race are all introduced with skill. Belshazzar (Daniel), is a silent part, as it was quite rightly thought that his introduction into this particular play would necessarily have subordinated him. The king's interviews with Belshazzar are therefore presented in an indirect manner through an intermediary.

Norman Wister produced the play and gave a most convincing rendering of the part of Nebuchadnezzar. His resonant voice and naturalness throughout was most pleasing. Alfred Bristowe made an amusing Chief Steward. Others who faithfully rendered their parts were Elliott Caines, as King's Captain; Alton Lillie as King's Armourer; and Betty Tait as the wife of the King, Thelma Thomas as the King's daughter, brought the play to a triumphant conclusion by her splendid rendering of her staunch belief in the coming of the New Jerusalem.

Dr. Felix Myer, in writing a critique of the play, says: "Dr. Law has reduced the dramatic movement to its simplest proportions by making each act reflect the King's changing mentality, which not only brings the constructional development of that mentality into line with the Biblical account, but in addition maintains the unity of the play. The result is a natural sequence of thought and action, the play moves with a dignified rhythm, and the interest is sustained throughout. Dr. Law is to be congratulated on having written a play of outstanding quality. Scholarship, imagination, and an artistic sense of values have gone to the making of a drama, true to atmosphere and incident, which, with the colourful setting of an age-old narrative, cannot fail to make a strong appeal."

Scenery and properties were kindly lent by Messrs. J. C. Williams. The costumes were designed by Miss Thelma Thomas, assisted by Mrs. Law, and these ladies are to be congratulated upon the splendid results of their labours.

The orchestra was arranged by Miss Joy Tulloh. Sibellius' new work, "Belshazzar's Feast," was played for the first time in Melbourne.

The words of the play (price 1/-), may be obtained from Dr. Law, St. John's Vicarage, Toorak.

ST. JOHN'S COLLEGE, MORPETH.

The position of Warden of St. John's College, Morpeth, is vacant through the resignation of the Right Reverend E. H. Burgmann (Bishop of Goulburn). The appointment rests with the Council of the College, which is composed of the Bishops of Newcastle, (Chairman), Grafton, Riverina, Bathurst, Armidale, and Goulburn. A meeting of the Council was held in Sydney on Tuesday, July 31, when all the members of the Council, except the Bishop of Bathurst, who was unavoidably prevented, were present. The question of the vacancy was amongst the subjects considered, and it was decided to defer making an appointment until a further meeting of the Council, which is to be held in Melbourne in November, at the time of the Anglican Church Assembly.



The Rev. Roscoe Wilson has been appointed to the cure of Holy Trinity, Kew, rendered vacant by the acceptance of the office of Sub-Dean by Canon Sutton.

The death is announced of the Most Rev. Clarendon Lamb Worrell, D.D., D.C.L., Archbishop and Primate of Canada. He was in his 81st year.

Mr. A. T. Maguire, chief clerk of the Sydney diocesan registry, completed 30 years of service at the diocesan headquarters on Thursday, August 16.

The late Edwin F. Sutton, who lived in Drummyne many years, has left a legacy of £1,000 to St. Bede's Church, Drummyne. Some ten years ago he gave £500 to the Church in memory of his wife and daughter.

Mrs. James Roosevelt, the eighty-year-old mother of the President of the United States, has been visiting England. She was received by the King and Queen at Buckingham Palace, and Mrs. Roosevelt remained to tea.

The death of Mrs. Matilda Jane Shelley, at Mosman, N.S.W., in her 90th year, removes a devoted churchwoman. She lived most of her life at Tumut, in the diocese of Goulburn. Here she gave herself without reserve to parochial and charitable labours, and was deeply interested in the Church Missionary Society.

During his recent visit to Inglewood the Right Rev. Dr. James, Bishop of St. Arnaud, Victoria, took the opportunity of congratulating Mr. Ham on the completion of 60 years' service as chorister in the parish church. The Bishop stated that he was glad of the opportunity of being able to do this to so stalwart and loyal a churchman.

The Rev. Dr. and Mrs. Micklem are paying a visit to some of the islands of the Melanesian Mission in the Pacific. They are being accompanied by the Bishop of Melanesia. In view of the early location of the headquarters of the Mission in Sydney, it will be exceedingly useful for Dr. Micklem, who for so long has been deeply interested in this work, to have closer acquaintance with the details.

The death of Miss Kitty Burns at Drummyne, N.S.W., sister of the Rev. Canon Burns, O.B.E., of Nairobi, Kenya Colony, British East Africa, removes a devoted student of the Bible, and a faithful helper of the missionary cause. She was born in Ireland, and came out to Australia many years ago. She was an invalid and a great sufferer for many years, yet gave herself with happy Christian fortitude and unstinted service to the Kingdom of God.

The Archbishop of Melbourne, referring to his recent visit to Sydney, states: "I was in Sydney from July 17 to 20, mainly on the business of the Australian Board of Missions. I had there an opportunity of seeing something of the work of Archbishop Mowll. He has already won for himself a place in the affections of clergy and laity alike, and we may be indeed thankful that God has sent us so fine a leader of the Church in New South Wales."

Mr. J. W. Head, only son of the Archbishop of Melbourne, has gained high honours in his final examination at Cambridge University. He took his degree of Bachelor of Arts and obtained first-class honours in the second part of the mathematical tripos, including the higher papers in schedule B. Mr. Head has been awarded a senior scholarship at Trinity College, Cambridge, and will remain at the college for a fourth year for mathematical research.

A large bronze tablet has been erected in St. Andrew's Cathedral in memory of the late Archbishop Wright. Archbishop Mowll will unveil the memorial on St. Bartholomew's Day, Aug. 24. The tablet, which is about 7ft. 6in in height, and 3ft 6in in width, is placed near the Archbishop's vestry, at the back of the choir stalls. The letters are of polished bronze, raised up on a mat-finish background, and the whole of the lettering and background is cast in one piece.

Mr. Robert Potter, of Barry Street, Kew, Melbourne, left for Germany on Tuesday, July 24, having been awarded a scholarship by the Alexander von Humboldt Stiftung, which is a branch of the Academic Exchange service. He is a grandson of the late Canon Robert Potter, of St. Paul's Cathedral, Melbourne. He was educated at Melbourne Grammar School, and at Trinity College, University. While abroad he hopes to continue his studies in modern languages and comparative philology.

Many churches are looking forward to the early arrival in the Eastern States of Australia of Sydney H. Nicholson, Esq., M.V.O., M.A., Mus. Doc., F.R.C.O., Organist and Master of Chorists, Westminster Abbey, Founder and Director, School of English Church Music (President, His Grace, the Archbishop of Canterbury). Dr. Nicholson proposes to visit all choirs affiliated with the School of English Church Music, and desires to lecture in the various centres with a view to stimulating interest in the movement.

Dr. S. M. Zwemer, the eminent authority on Muhammadanism, gave an address at a recent meeting of the General Committee of the British and Foreign Bible Society, dwelling specially upon the increasing power of the Scriptures upon Muhammadans in India. There was ample evidence that the Muhammadan press was taking an increasing interest in the Bible, and Dr. Zwemer quoted extracts from a remarkable book recently published on the "Light of Asia." The chapter on Christianity in this book, coming as it did from a Muhammadan pen, was a fine account of Christian beliefs.

Miss Dora Baber has left Sydney to make her home in Pretoria, South Africa. Her sisters have been living there for some years. The Women's Auxiliary of the A.B.M., with which Miss Baber has been connected for many years, gave her a farewell tea last week. Dr. Micklem referred to her devoted service for the Church, the Brotherhood of the Good Shepherd, as well as the Australian Board of Missions. The Rev. M. A. Warren, Secretary of the A.B.M., spoke, also Miss Milner Stephen, after which a presentation was made.

The Sultan of Sokoto, the Emir of Gwandu and the Emir of Kano, from Western Africa, have been paying their first visit to England. Tall and dignified, wearing high turbans and long, flowing robes of blue, gold, red and white, they made a brilliant show as they walked through the busy docks of Plymouth. On landing, these West African princes were on a private visit, and were presented to their King-Emperor this week. They saw military manoeuvres, the Royal Air Force pageant, and a naval display. Plans were made for them to visit the B.B.C. headquarters and the Zoological Gardens.

Miss Sarah Isabel Browne, sister of Mrs. E. H. Bromby, has recently passed away at her residence, East St. Kilda, at the age of 85. Miss Browne was the eldest daughter of the late Rev. J. T. Browne, vicar of St. Edmund's, Northampton, England. In her younger days Miss Browne took up nursing under the instruction of pupils of Florence Nightingale, and had had a long experience in that profession. Coming to Australia some thirteen years ago, she suffered a paralytic stroke, since when she was unable to move or to speak, though her mental capacity was unimpaired.

Preaching in St. Thomas' Church, North Sydney, on August 12, the Archbishop of Sydney said that the greatest of all national assets was character, which was conduct according to principle. In the solution of life's problems, men needed to clasp the hand of God, but many of them were too self-centred to obtain the highest knowledge of Him. The prophets in their messages about the problems of their day frequently referred to the importance of character. They made much of the man who was able to be trusted in

business, in public life, and in the Church. In Christ was seen the qualities of trust rather than suspicion, of love rather than hate, of service rather than exploitation. The need of society to-day was for men who, in all their relations with others, would be guided by the teachings of Christ.

Miss Isabel James, of Haverall College, Toronto, Canada, has been appointed Principal of St. Catherine's School, Sydney. Miss James, who has a very distinguished scholastic record, was in charge of the teaching of mathematics at Haverall from 1921 to 1923, and was later appointed assistant headmistress and senior house mistress. She is also captain and commissioner in the Girl Guides organisation, and convener of the Camp Committee for Toronto. She was a student at London University, and Columbia University, New York. St. Catherine's is the oldest girls' school in Australia, being founded in 1856 by Mrs. Barker, wife of the then Bishop of Sydney. It will be remembered that Miss Knox, sister of the Right Rev. Bishop Knox, D.D., sometime Bishop of Manchester, was for many years Principal of Haverall College, Toronto.

The Rev. T. Gaunt, C.M.S. missionary in China, and lecturer in Theology at the Chinese Theological College, Nanking, is on a visit to Sydney. Preaching in St. Andrew's Cathedral, on Sunday, August 12, he told of the progress being made by Christianity in that country. He said that the work of the colleges and churches, and of missionaries farther out, had borne good fruit. He believed there was life in the church, although there were yet many obstacles to be overcome. The young people were turning away from their own religion, which, as far as they were concerned, was dead. Here was one of the problems to be faced. There was only one faith for them, and that was Christianity. If the Church did not see to it and keep that faith before them, there would soon be no religion in China of any kind. Other denominations were co-operating with the Church of England, yet there was a call for more workers.

The death is announced of Dr. W. W. Perrin, Assistant Bishop in the diocese of London, and a former Bishop of Willesden, who died at his home at Lyndhurst-road, Hampstead, London, on Wednesday morning. He had been ill for about a month with gastric trouble, and had gradually been getting weaker. He was eighty-five years of age. Bishop Perrin was ordained sixty years ago, and his first appointment was as curate of St. Mary's, Southampton, where the Rev. Basil Wilberforce—later Archbishop of Canterbury—was the incumbent. Later he became vicar of St. Luke's, Southampton, and was twenty years in that town. In 1893 he went to British Columbia as the second Bishop of that See, and did much valuable work. On his return to England he was in 1911 installed as Suffragan Bishop of Willesden. In 1929 he resigned and became Assistant Bishop of London, taking charge of the Deanery of Hampstead. In 1926, when the Bishop of London was on his world tour, Bishop Perrin was given full episcopal power and authority over the diocese. Right up to the time of his fatal illness he was actively engaged in the work of the diocese. Bishop Perrin was outspoken in his denunciation of all moral and social evils. He was a keen advocate of the cause of temperance, and took a prominent part in the work of the Temperance Council of the Christian Churches. He deplored the modern attitude towards the Sabbath. He was chairman of the Imperial Alliance for the Defence of Sunday, and was a strong opponent of Sunday cinemas. As a supporter of the Public Morality Council he was strong in his condemnation of "The general lowering of the standard of purity." A man of great personal charm, he won the respect and affection of all sections of church-people in London, who admired his piety, his humility, his earnestness, and transparent sincerity. He will be much missed.



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"He that confesseth me before men, him will I confess before My Father."—Christ.

AUGUST.

24th—St. Bartholomew's Day. Massacre of Protestants in France, 1572.

26th—13th Sunday after Trinity. True service is the ideal placed before our minds to-day. So much of our work is "wood, hay, stubble," unless it proceed from the Spirit of God within us.

28th—Augustine, Bishop of Hippo, N. Africa, 430. His teachings inspired Luther and many another. He is said to be the greatest force after St. Paul as a teacher.

31st—John Bunyan died, 1688. Who reads "Pilgrim's Progress" now? More people should.

SEPTEMBER.

1st—St. Giles, 720. Born at Athens of noble parentage, his own lameness made him the patron saint of cripples. Hence also the great hospital in London.

2nd—Great Fire of London, 1666. 14th Sunday after Trinity. Faith, Hope, and Charity are set before us. Another Love Sunday, showing what a necessary gift love is. Are Christians as loving as they should be towards others?

3rd—Cromwell died, 1658.

5th—Malta taken, 1800.

6th—Next issue of this paper.



Some Dangers of Tact.

WE live in a touchy age. We must not ruffle the susceptibilities of people. If a cleric is outspoken on our secular educational system, or upon the economic situation, or speaks out on the immoral dangers invading the community, "injured" persons at once rush into print. It is even said that a minister of Christ must not speak his mind in his parish "for fear of offending somebody," which, of course, is the very antithesis of the prophetic role. In other words, he must be tactful. God save us from such a supine attitude and witness! Tact is usually so seductive a thing that the preacher of the Gospel must ever beware. Not for a moment do we state that tact is not useful in its proper place, but to personify her, so often does she find herself in the genial home of Mr. Worldly Wiseman, where she is at peace, that the Christian must be on guard. Far too many people in the world to-day do not like the truth, nor do they relish plain speaking; while far too many people just love to adopt the accommodating way of life—partly because they want to be thought well of, partly because this is a weak, pleasure-loving, flaccid age, and mostly because they prefer popularity to the things of God.

We have hinted that Tact is often the habitus of the accommodating home of Mr. Worldly Wiseman. Here she is at peace, for in this environment speech and action scale no sacrificial heights and depths. Indeed, the master of this household treats her with the regard due to a successful and well

beloved daughter. Many of her tasks have been set by him. In this interesting abode, where they discuss people and their ways and methods at great length, and Truth not at all, where they burn incense at times on the altar of their god, Success, there is lively company to be found, for the Artful Dodger has been known to be present. There have been occasions when he and Tact could talk quite amicably together, for although he is regarded as rather a disreputable person, his principles have not been disavowed. Tact has sometimes learned many points of policy from him. The only people with whom Tact can make no headway are those who are nearest the inhabitants of the heavenly places in character, the saints and unspoiled little children. These say in word and in deed that they have no time for her, and they show quite plainly that they have not the slightest desire to learn either her language or her manners. As Tact believes her manners leave nothing to be desired, for she has spent much time and thought in the task of perfecting them, she is greatly puzzled, but still finds that these two are inexorable. She would like to come to their aid, of course, and often that would appear easy enough, but these will have their way, whatever the cost. They insist on being themselves, and they can see no way of achieving this end and wearing the liveliness of Tact at the same time. There are sufficient forces ready to give a wrong lead in the things of the spirit, like hardness, coldness and mere cleverness, but it is safe to follow the saints, even if the way they mark out is not without its terrors. Amid those terrors the soul at any rate will be safe, and a strange joy may abide in the heart of the terror. If the saints give a clear lead and an unhesitating judgment against the claims of Tact, we may well doubt whether she is so high-born as she would have us believe.

Silence is right sometimes, but there are other times—and, we think, especially to-day—when the people of God should speak and act with no uncertain sound. The wisdom of Tact is good, and altogether useful, but when that moment comes when she whispers cynical words about humouring people, shrewd words with a touch of contempt in them, then that moment Tact becomes an offence. Christians may, and do, weep over the follies of men, and indeed some of our hope is in that fact; they may rebuke men at times, with words that have some of the fire of God in them, but they resolutely refuse to descend into those dark places where it is possible to speak words of contempt and scorn. The favourite word in the vocabulary of Tact is the verb "to handle," and great shuddering attacks the saints when they hear that word, for so much of the horror of man's pride is written there.

When the Bible-loving Christian passes judgment on tact, some of her dangers are set in a searching light. She seeks to "handle" people, with a view to getting power over the soul of another. She grows eloquent as she tells us how the machinery of life ought to be run, but the living spirit of man gets bored with mere machinery, and is likely to do desperate things when life is debased into mechanism. Men have given Tact her chance; they have given her freedom to score her successes; they have allowed her scope for her favourite methods, the silence, the innocuous phrase, the economical truth, and at last they have grown utterly weary. When she has done her best there rises in the heart of man a passionate hunger for the mighty witness that Truth or Faith or Love could

speak. If Tact makes great play with the word "to handle," the characteristic word of the saint is the ringing, musical word, "to witness." This is a word that Tact is too calculating and self-conscious to understand, and also, I fear, too cowardly to test. There are few more moving stories in Church history than the story of a simple saint going into a house in the street called Straight, brushing on one side any desire to handle Saul, and just being content to utter a great human witness, "Brother Saul." Mere Tact would have tried something much more elaborate and would have come rather hopelessly to grief.

It is easy for tact to be accommodating. She talks glibly about consequences and about shrewdness, politeness and the like, but they are only smoke screens for an attitude in life that borders very nearly, if not altogether, on the country called prevarication, or lying. She may tell us that Truth is explosive, that love brings pain, and that Faith may mean the end of comfort. Yet the Spirit controlled children of God have cherished Truth, honoured Love, witnessed to their Faith, and though the first part of the way has sometimes been through a tract of experience men called tragedy, they have at last emerged on the hills of God singing their songs of triumph.

The highest gains that man can know, and must know, if ever he is to realise his peace and his joy, must come by ways unknown to Tact, as any salvation is ever to know comes by what Mr. Worldly Wiseman would have called the tactless acceptance of Calvary. All of which is a parable. Plain, out-spoken men and women in the things of God may be sneered at, looked at askance. They may not get preferment in the Church. They may be disturbing elements in the life of both Church and State; nevertheless they are the men and women whom the God of Truth needs in the world to-day. Ungodliness, irreligion, churchianity and the ecclesiasticism of religious functionaries, immoral standards and ways, may come sweeping in—all the more reason for Christians of simple faith and practice to be up and doing, witnessing and protesting in the Name and power of the all-conquering Saviour.

A Wonderful Story.

It is now close upon three years since Mr. C. T. Studd, one of the Cambridge Seven, and afterwards pioneer missionary in Central Africa, was called home. That event has been described as "the darkest moment in the history of the mission" (the World-wide Evangelisation Crusade), founded by Mr. Studd. But instead of being paralysed by the blow, or even concentrating simply upon carrying on the existing work, it was decided to ask God for ten new workers, and the needed amount (£1,500) for sending them out by the first anniversary of the leader's death. Four days prior to the appointed date the ten workers had come forward and the £1,500 had been received. For the second year fifteen volunteers were asked for, and £2,000 in respect of their sending out. Once more faith was justified. For the third year, ending this month, twenty-five workers and £3,250 were asked for. By the middle of January last £3,370 was in hand or promised, and at the present moment the twenty-five volunteers are also ready. These twenty-five are destined for the Heart of Africa, Colombia, Little Tibet, Spanish Guinea, Portuguese Guinea, and the Ivory Coast. In addition to the ten, fifteen years now closing, six "honorary" workers have come forward, at their own expense, to carry on the home end of the work in England and America. For the year to July 1935, it is felt by those responsible that we cannot do less than ask God for fifty new workers.

Towards Christian Unity.

A Plea for a Better Understanding and Closer Co-operation Between the Church of England and the Free Churches.

THE "London Times" recently published the following manifesto on Church Unity, which has been signed by a number of leading members of the Church of England—the majority of whom are Liberal Evangelicals—and addressed to the Free Churches of Great Britain and to the Church of Scotland:—

In view of the world's great need for unity, which we believe can be achieved lastingly only on a religious basis, and in face of the powerful disruptive forces in modern life, we affirm that there is no more urgent or inspiring task before the Churches of Christ than the promotion of Christian unity.

It is now nearly fourteen years since the issue of the Call to Unity in 1920, and we cannot feel satisfied with the progress which has been made in that period towards a better understanding and closer co-operation between the Church of England and the Free Churches.

We therefore desire to assure the members of the Free Churches of Great Britain and the Church of Scotland that there is a large body of opinion in the Church of England which heartily and sincerely desires to press on towards what we believe is the high calling of God for this generation of Christians. To this end, and to remove as far as possible the misunderstandings and prejudices which hinder us from godly union and concord, we make the following affirmations, in the confident belief that they are consistent with the official teaching and formularies of the Church of England, and that they represent the views of the majority of its members, and in the hope that they may form a sufficient and acceptable basis for mutual understanding and co-operation in promoting the unity of the Church.

I.

Membership of the Church.

"We acknowledge all those who believe in our Lord Jesus Christ, and have been baptised into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ, which is His Body."

These words of the Lambeth Conference of 1920 were repeated with solemn conviction, by the Conference of 1930. Further, the representatives of the Church of England on the Joint Conference at Lambeth, 1923, made the following statement:—

"It seems to us to be in accordance with the Lambeth Appeal to say, as we are prepared to say, that the ministries which we have in view in this memorandum, ministries which imply a sincere intention to preach Christ's Word and administer the Sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned, are real ministries of Christ's Word and Sacraments in the Universal Church."

These statements represent an advance towards Christian unity in which we rejoice and they appear to carry certain logical conclusions for which we are prepared to work with all our heart and power in the Church of England.

II.

Holy Communion.

It has already been pointed out by the Lambeth Conferences of 1920 and 1930 that a minister has no canonical authority to refuse Communion to any baptised person kneeling before the Lord's Table, unless he be excommunicated by name. We also hold the rubric which requires Confirmation to be a domestic rule of the Church of England, which does not exclude other baptised persons from occasional Communion, and it would, we believe, contribute to mutual understanding and sympathy if members of the Free Churches would realise that they would be welcome to the hospitality of the Lord's Table in a large number of our churches.

Further, in view of the acknowledgement referred to above, that Free Church Ministries are real Ministries of Christ's Word and Sacraments, we acknowledge that Divine Grace is imparted not only through the Sacraments of the Church of England, but also through those of the Free Churches. We do not recognise the distinction sometimes drawn in this connection between "covenanted" and "free" Grace.

III.

Inter-change of Pulpits.

We desire to see greater use made of the approval given by the Lambeth Conference of 1920 to the occasional authorisation of ministers not episcopally ordained, to preach in churches of the Church of England, and we emphatically dissociate ourselves from the protests which have been made when advantage has been taken of this approval.

With a view to the promotion of mutual understanding and fellowship between the Churches we, on our part, should be grateful to receive as well as ready to give invitations.

IV.

The Historic Episcopate.

In view of the misunderstanding which often arises as to what is implied by the episcopal system of the Church of England, and of the fact that acceptance of an episcopal ministry seems to some of our Free Church brethren a stumbling block in the way of unity, we would make the following declaration:—

We accept Episcopacy as of the 'Bene esse' and not as of the 'Esse' of the Church, and we do not regard acceptance of this method of Church Order as implying any particular theory or interpretation of it, or any view of its Dominical authority.

We make no exclusive claim for it as regards the Grace of God.

We hope that it may commend itself to the Free Churches as a method of Church Order of ancient tradition and historic value, and we believe that with the devising of constitutional safeguards, and the organisation of synodical institutions, in which the clergy and laity would play their due part, the system of Episcopacy is still the wisest and most efficient form of Church Order.

V.

The Establishment.

We are aware that the relations between Church and State have contributed to the rise of the Free Churches, and that the Establishment of the Church is unwelcome to them. With-

out entering upon the advantages which appear to us to accrue to both Church and State from their mutual relationship, we consider that the situation would have different aspects in the event (for which we pray) of the Churches becoming more closely united. In such a case the whole question of the meaning and value of the Establishment would have to be reconsidered from both sides, and we believe that it would be possible to work out a 'modus operandi' which should ensure the liberty of the Church on the one hand, and the official State recognition of Christianity on the other.

In conclusion we reiterate our belief that our divisions are a hindrance to the work of Christ's Kingdom, and that no Christian should rest content with our present disunion, but that all should find in our common loyalty to our Lord and Master the summons to unremitting effort for promoting that understanding and fellowship which must be the basis of our growing unity. To this work we pledge ourselves and invite your co-operation.

The following signatures were attached to the Manifesto:—

The Bishops of Birmingham, Barking, Croydon, Leicester, Middleton, Sodor and Man, Lord Charnwood, C. A. Alington, Dean of Durham; Arthur F. Alston, Archdeacon of Hastings; Harold Anson, Vicar of Tonbridge, Hon. Canon of Southwark.

J. F. Bethune-Baker, Lady Margaret Professor of Divinity, Cambridge; J. S. Bezzant, Canon of Liverpool; L. Elliott Binn, Rector of Great Hallingbury; John D. Birchall, M.P., Member of National Assembly; R. Blakeney, Canon of Peterborough; W. M. Browne, Archdeacon of Rochester; F. C. Burkitt, Norrisian Professor of Divinity, Cambridge.

R. J. Campbell, Canon and Chancellor of Chichester; A. J. Carlyle, formerly Canon of Worcester; W. Wilson Cash, General Secretary, Church Missionary Society; C. M. Chavasse, Principal of St. Peter's Hall, Oxford; J. T. Christie, Headmaster of Repton School; Gilbert Coleridge.

H. Montague Dale, Vicar of St. Michael and All Angels, Bournemouth; W. J. Havelock Davidson, Vicar of Bolton; Percy Dearmer, Canon of Westminster.

W. Moore Ede, Dean of Worcester.

Frank Fletcher, Headmaster of Charterhouse.

J. Paul S. R. Gibson, Principal of Ridley Hall, Cambridge.

J. Battersby Harford, Canon of Ripon; G. H. Harris, Principal of King William's College, Isle of Man; H. St. B. Holland, Archdeacon of Warwick; R. T. Howard, Provost of Coventry; J. W. Hunkin, Archdeacon of Coventry.

W. R. Inge, Dean of St. Paul's; Thomas W. H. Inskip, Member of National Assembly; Hewlett Johnson, Dean of Canterbury; W. Guy Johnson, Member of National Assembly; W. W. Longford, Rector of Selton, Liverpool.

W. H. Mackean, Canon of Rochester; H. D. A. Major, Principal of Ripon Hall College, Oxford; W. R. Matthews, Dean of Exeter; W. D. Morrison, Rector of Marylebone; W. E. R. Morrow, Provost of Chelmsford.

Cyril Norwood, Headmaster of Harrow. A. G. Pite, Headmaster of Weymouth College.

C. E. Raven, Regius Professor of Divinity, Cambridge; J. H. Richards, Archdeacon of Aston; R. D. Richardson, Vicar of Four Oaks, Warwickshire; M. R. Ridley, Fellow of Balliol College, Oxford; Arthur Ripon; T. Guy Rogers, Rector and Hon. Canon of Birmingham.

Vernon F. Storr, Archdeacon of Westminster; B. H. Streeter, Provost of Queen's College, Oxford; Norman Sykes, Professor of History in the University of London.

A. J. Tait, Canon of Peterborough; J. R. S. Taylor, Principal of Wycliffe Hall, Oxford; G. C. Turner, Headmaster of Marlborough College.

C. S. Wallis, Principal of St. John's College, Durham; J. R. C. Webb, Principal of Bishop Wilson Theological College; J. E. C. Weldon, formerly Dean of Durham; Douglas White; H. Costley White, Headmaster of Westminster School; A. T. P. Williams, Headmaster of Winchester College; F. Garfield H. Williams, Dean of Manchester; Arnold T. Wilson, M.P., T. J. Wood, Vicar of St. John's, Clapham.



NEW SOUTH WALES.

Diocese of Sydney.

The Twenty-third Synod of the Diocese of Sydney, Second Ordinary Session, begins on Monday, 10th September. The Synod sermon will be preached by Canon Hilliard. The question of revision of certain of the Standing Orders is likely to come up, and a report of a Committee re method of election to committees. All Synods men will await the Archbishop's first Charge with much interest. The Constitution will receive consideration under the following motions, standing in the name of Mr. W. J. G. Mann:—

"For leave to introduce an Ordinance to amend the Constitution of the Church of England in Australia, agreed upon by the Archbishops, Bishops, and duly elected Representatives of the Clergy and Laity of the Dioceses of the Church of England in Australia and Tasmania assembled in solemn Convention in the City of Sydney in the month of October and year of our Lord One thousand nine hundred and thirty-two; to make provision for and with respect to the promotion of an Act of Parliament to give legal force and effect to such Constitution; and for purposes connected therewith."

"That the Standing Orders be suspended so far as they preclude the Synod from resolving itself into a Committee of the whole and considering and voting upon the clauses of the proposed new Constitution in detail before the general question of the acceptance of it is dealt with, whether upon Ordinance, Resolution or otherwise, and that the Synod resolve itself into a Committee and consider and vote accordingly."

ARCHBISHOP'S WINTER APPEAL.

Contributions to the Archbishop of Sydney's winter appeal total (on August 9) £810, the following additional amounts having been received:—St. Stephen's, Chatswood, £5; Fresham School, Mittagong, £40/16/10; St. Mary's, Waverley, £5/11/1; St. Augustine's, Neutral Bay, £11/6/9; Mrs. L. Gruber, £5/5/0. The appeal will close on August 20. Contributions should be forwarded direct to the Archbishop of Sydney, Diocesan Church House, George-street, Sydney.

PROVISIONAL DISTRICTS.

The Archbishop of Sydney has formed the provisional district of Wentworthville, out of the parish of Prospect and Seven Hills, and that of South Kensington out of the parish of St. Martin's, Kensington. The Rev. W. G. Coughlan, rector of Corramal, has been appointed to the charge of South Kensington. The provisional district of Maroubra has also been carved out of the parish of Coogee.

C.M.S.

Sale of Work.

The Annual Sale of Work will be held on Tuesday, August 28th, in the Chapter House, Sydney. Open from 12 noon to 6 p.m. It will be opened by The Lady Mayoress at 2.45, and Mrs. H. W. K. Mowll will preside.

There will be luncheon in the Lower Hall, 12.30 to 1.30.

There will be stalls for produce, sweets, plain and fancy work, Oriental work, flowers, cakes, calendars and cards (1935), Refreshments, bags and novelties, Men's stall and stationery.

CHURCH MISSIONARY SOCIETY.

The Women's Executive of the above invite you and your friends to the Inspection of the Bush Garden at "Chislehurst," Centennial Avenue, Chatswood, the home of Mr. and Mrs. E. Carr Hordern, on Saturday, 1st September, 1934, at 2.30 p.m.

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His Grace, the Archbishop and Mrs. Mowll will be present

Admission by silver coin.

ST. GEORGE'S, GERRINGONG.

The consecration and diamond jubilee of St. George's Church, Gerringong, were attended last week by Archbishop Mowll, Bishop Kirkby, and large congregations. The church, which was erected on the site of an earlier building destroyed by fire in 1872, was opened in 1874. A public luncheon followed the consecration. Bishop Kirkby preached at the jubilee service, which was followed by a public meeting and a concert in the School of Arts.

BISHOP KIRKBY RETURNS.

The Right Rev. S. J. Kirkby, Bishop Co-adjutor of Sydney, has returned to duty after three months' holiday spent in Victoria, Queensland and the country parts of N.S.W. The S.M. Herald reports:—

"Setting out from Sydney in his motor car he disregarded the sartorial proprieties of the office, wore ordinary attire and a soft collar, and adhered strictly, even in his old parish in Victoria, to a resolve not to enter the pulpit while on leave. It was while on the North Coast that his three months' holiday officially ended. He preached on the following Sunday. He returned to Sydney yesterday, and was warmly greeted at the diocesan offices.

"From Jervis Bay, Bishop Kirkby went on a motor tour of Victoria, and later made an extensive tour of the sugarcane lands of Queensland. 'The spectacle,' he said, 'of vast stretches of standing cane, and of beautiful sugar crops wherever the eye turned, was a glorious one. Mills were working full time everywhere. One could not but be impressed with the thoroughness with which the industry is carried on in Queensland, and also with its value to Australia. If we do pay a little more for our own sugar, one feels, after viewing the industry, and realising its widespread benefits, that the maintenance of one of our most precious ideals—a White Australia—is worth the sacrifice.

"With every regard for any divergent views about the industry, one has to remember that it is keeping considerable money in this country, and is employing, directly and indirectly, a tremendous number of people. Far from it being the exclusive preserve of a few, it is providing a living for many small cane farmers. If they are not rolling in wealth, they are establishing themselves on the land, and their enterprise involves the employment of others. One small district alone is paying out £1200 a week in wages.

"The industry generally impressed me as a striking example of co-ordinated, smooth-running effort—the co-ordination, for example, of the interests of the cane farmer, of the cane cutter, and of the mill, and the harmonising of the ramifications of the mill."

"Bishop Kirkby was asked what were his plans now that he was back in Sydney. 'To get straight into harness once more,' he remarked."

ST. DAVID'S, ARNCLIFFE.

It is a matter of great rejoicing that St. David's Church, Arncliffe, is now complete. It is a handsome, well-appointed Church. The Rector, the Rev. R. H. Pitt Owen, has done a great work in this parish. He has a fine band of loyal workers. Some handsome memorials have been placed in the Church. New choir stalls and clergy seat in oak, communion rails, and standards, Credence Table, and some new oak pews. The whole is singularly pleasing.

PROSPECT AND SEVEN HILLS.

A meeting of the parishioners of Prospect and Seven Hills, which will be the new parish after Wentworthville and Pendle Hill have

been cut off, has decided to leave the appointment to the vacant incumbency to the Archbishop of Sydney.

ST. CLEMENT'S, MARRICKVILLE.

The annual parish festival of St. Clement's, Marrickville, took place on Sunday, August 12. There were crowded congregations for the day, the special preachers, Canon Hilliard and Bishop Kirkby, delivering inspiring and effective sermons. Six hundred people sat down to tea in the basement of the Marrickville Town Hall on the Tuesday following the Sunday. Archdeacon Langley presided at the public gathering, and the speakers were Rev. W. T. Price and the Rev. H. E. Taylor. They delivered heartening messages. Much enthusiasm prevailed. A great feature of the gathering was the attendance of big youth.

ST. MATTHEW'S, MANLY.

Anniversary of Mission.

It is twelve months since the Bishops of Armidale and Gipsland conducted a parochial mission in the parish of St. Matthew Manly. In view of the anniversary, they have written the parish as follows:—

"In the New Testament days, St. Paul, in his missionary journeys, often wrote letters to the people he had previously visited, and among whom he had ministered. Such letters usually began with thanksgiving, and then proceeded to call to mind something that time and the world might have caused them to forget.

"So, in humility, we two, your Missioners, follow the Apostolic practice, and write to you on the Anniversary of your Mission. We thank God for you, having heard on all sides of your renewed faith and zeal for Christ Jesus, and of your deepened love for the Church and its service in the world. Both young and old, we believe, have shared in the blessings of those days when our Lord met us together in very wonderful fashion.

"And now we would urge you to stand fast in the love of Christ. Let your worship together be the background of life, feeding on the Bread of God, both in Sacrament and the Word, with unflinching regularity, that your love of God and of men may deepen, that your own lives may be full of inner peace and of power, that your lives towards others in home and business may be marked by unselfish service, and with a longing for the Kingdom of God among men.

"We rejoice with you, and ask your constant prayers that in all things and in all tasks our own lives may conform to the faith and beauty that God enabled us to show to you."

SCRIPTURE UNION.

The 54th Annual Meeting of the Scripture Union, which is affiliated with the Children's Special Service Mission, was held last Saturday, July 28th. The afternoon session which was held in the Presbyterian Assembly Hall, Sydney, was crowded with over 1,100 people. The Australian President, Archdeacon Charlton, was in the chair, and after two anthems by the Church of England Homes Boys' Choir and a delightful missionary item by the Belmore Congregational branch of the Scripture Union, Mr. H. Alex Brown gave a very interesting address from the Book of Esther. At five o'clock about 900 people were served with cups of tea in the basement.

The evening meeting was held in the Sydney Town Hall, and at 6.40, when the doors were opened, many hundreds of people hurried to secure seats. From seven to seven-thirty Mr. Laurence Warner, of Melbourne C.S.S.M., gave an organ recital. When the meeting started at 7.45, there were approximately 3,200 people present. His Grace, the Archbishop of Sydney (Dr. Mowll), who occupied the chair, said it was gratifying to see the Town Hall crowded with members on such a wet night, and he hoped that a much larger number would be employed next Summer in the work of spreading the Gospel at the seaside. He also informed the great gathering that he had been a member of the Scripture Union all his life.

The General Secretary (Mr. Vincent Craven), said that during the past twelve months in Australia, 5,000 members had been added to the Union, 4,000 of these being in N.S.W. Fifty-six new branches had been formed in and around Sydney, while there was a vast increase in the circulation of the various publications of the Society.

Dr. Scroggie, who was the main speaker of the evening, gave a most helpful address from the text 2 Corinthians 9: 8, and in closing he gave a stirring challenge to the Christian Church as a whole to so live and avail itself of all the power at its disposal, and prove to the world that the Church of God is what it claims to be.

Others on the platform included the Ven. Archdeacon Charlton (Australian President

of the C.S.S.M. and S.U.), Revs. R. J. Hewett (C.M.S.), T. J. Harper (Congregational), C. Benson Barnett (Congregational), Colonels Bell and Howard and Adjutant Duncan (Salvation Army), Messrs. W. H. Dennett, G. Hardie (Hon. Treasurers), H. Alex Brown, Trevor M. Morris (Staff Workers), R. H. Swainson, O.B.E. (Y.M.C.A.), H. Bush (Christian Endeavour), W. R. Angus (Open Air Campaigners), R. Hickson, W. Porter, M.A., and B. Bryson (Crusader Union).

Diocese of Newcastle.

THE BISHOP'S LETTER.

The Bishop writes:—

The welcome to Captain and Mrs. Cowland in the Tyrrell Hall was held just after I wrote my last letter to you. It was a most encouraging start to what, please God, will prove a very important development in the work of the Church in Australia. Captain Cowland is now fully installed as the first Field Secretary of the Australian Church Army. He has an office in Tyrrell House, to which all communications should be addressed.

The Church Army has come to our assistance in a matter which might otherwise have been the cause of considerable anxiety. The Community of the Holy Name, which has so kindly provided Sisters to manage our Children's Homes since their inception, has been obliged, through pressing claims at their Headquarters, to withdraw some of their members from work in other dioceses, and amongst other retrenchments, has been obliged to ask to be relieved of the charge of St. Alban's Home, Morpeth. When I first heard of this probability, I communicated with the Church Army Headquarters in London, asking if, should the necessity arise, they would send us a first-rate married officer and his wife to take the place of the Sisters. I received a most cordial and generous reply, and we now look forward to the arrival of Captain and Mrs. Young early in the New Year. From more than one quarter the assurance reaches us that the Church Army is giving us of its very best, and that there is every reason to expect that the future of St. Alban's Home will be as happy and successful as has been its past. For this we can truly thank God.

DRINK AT DANCES.

Dean of Newcastle's Protest.

The Dean of Newcastle (Very Rev. W. H. Johnson), on Thursday, August 10, condemned the growth in the practice of cocktail drinking.

"Recently a number of parents have expressed to me a grave concern at the increase in the practice of cocktail and liquor drinking, not only by men, but by young women," Dean Johnson said. "They have voiced criticism of the practice of holding cocktail parties before dances and of the notion that the young people count a dance a dull show unless the opportunity is afforded of consuming an ample supply of liquor. I have been told that young people who have the character and sense to refuse to indulge in these silly fashions find themselves excluded from the list of those invited to these functions.

"I know that there will be some who will be angry and indignant at these statements, that some will try to refute them, but the reliability of my informants is such that I am convinced that they cannot be refuted. Furthermore, reports from several other parts of New South Wales indicate that the same things are occurring in other places.

"There is so much in our young people to-day that is perfectly splendid that it would be a calamity if this dangerous drift were not arrested. If only a few strong leaders would take a stand against this thing the young people would readily and gratefully stand with them. I am convinced of this by what young people themselves have said to me. The stand simply must be taken for the sake of the young people themselves, and of Australia. At a time when Australia is in a critical plight, it would be national apostasy were we to allow to go unchecked a practice which will sap the moral stability of young people who have the education and gifts which fit them to be the future leaders of the nation. Let some of them show their leadership now by setting themselves against a practice which is silly, and which threatens to become a moral and social menace."

Diocese of Goulburn.

THE CHRISTIAN RELIGION.

Bishop Burgmann writes:—

The Christian religion, if it is anything, is a heaven which leavens the whole of life, a salt that seasons life, social and individual. It is wrong to talk about religion and politics, or religion and economics. Religion is

not a department of human activity in the way in which politics and economics are. Religion is the spirit of direction in life; the sense of unity, cohesiveness and purpose in life, individual and social. We may speak of religion in politics and in economics, and by this we mean the quality of the purpose that our political and economic activities are serving. Politics and economics are not ends in themselves. They deal with the activities of men, women and children. The question is what are these folk making out of life? What sense are they finding in it; what general purpose are they serving?

The quality of that purpose is the concern of religion, and to that purpose all other activities minister, or should minister. To state our problem religiously, we may say that we Australians have a God-given responsibility. It is our task to make Australia the most beautiful possible home for the children of God. God makes it possible for us to present to Him beautiful lives in a beautiful environment. Both are necessary, and they go together. With God as our point of reference and the custodian of our conscience, national and individual, we can continually rise above ourselves. Any lesser reference will encourage individuals to play at being good, and we shall find men organising force to impose their will. God thus comes into practical politics as the only guardian of democracy. We must make democracy a thing worthy to offer to the God and Father of such an one as Jesus of Nazareth. We cannot do this unless the work and the wealth of the nation is more equitably distributed than it is, and the nation, as a whole, caught up in the service of a purpose essentially religious.

CHRIST CHURCH JUBILEE.

Christ Church, West Goulburn, has been celebrating its jubilee. In connection therewith, a church service conducted 50 years ago by Canon A. D. Soare, then rector of Goulburn, was re-enacted at the golden jubilee of the laying of the foundation-stone of Christ Church, West Goulburn.

Dressed in costumes of the period, the be-whiskered gentlemen in frock coats and a variety of hat shapes in keeping with the times, and the ladies in bonnets and tight-fitting coloured frocks, complete with puff sleeves and bustles, the group of characters formed a picturesque scene as they gathered around the stone.

Diocese of Grafton.

ST. ANDREW'S, LISMORE.

St. Andrew's churchpeople are hoping that steps will be taken in the near future to complete the tower and spire of the Church.

The first church service held on the Richmond River was conducted in August, 1844, by the Rev. John McConnell, B.A., just 90 years ago. This service was held at the house of Mr. W. C. B. Wilson, at the foot of Molesworth-street. It was some years after this that other denominations came, so that for a time the early residents knew the joys of having only one church.

The first episcopal visit to Lismore was made in 1850 by Bishop Tyrrell, whose diocese of Newcastle included all the territory north of the Hunter River. It was Bishop Tyrrell who secured the site of the whole block of land on which St. Andrew's and the Rectory now stand.

It was at a meeting of churchpeople held in Lismore in 1871 that it was decided to build a wooden church on the present site at a cost of £200. In December, 1878, St. Andrew's Church was enlarged at a cost of £218. In course of time this Church was moved slightly to the north and is at present used as for the Sunday School and Parish Hall.

At a meeting held on October 30, 1899, of the then Rector, the Rev. A. W. Johnston, it was proposed "That the time has now come to erect a new parish church at Lismore and that the work must be undertaken with a view, firstly, to the glorifying of God; secondly, to the sustaining of the dignity of the Church of England; and, thirdly, to keeping pace as a church with the progress of the town and district.

Foundation Stone Laid.

The work of raising the necessary funds for the church slowly and steadily progressed until on August 22, 1904, the foundation-stone was set by the Right Rev. Bishop Cooper, D.D. On November 10, 1905, the first part of the new St. Andrew's Church was dedicated by Archdeacon Moxon.

At this time the Lismore parish then comprised all the country from Nimbin to Rous, and from Wyalah to Corndale.

At a recent meeting of the Parochial Council it was decided to complete the interior and exterior of St. Andrew's Church, including the erection of the tower, lantern and

spire. Plans and specifications were examined, and were eventually decided upon by the council and approved by the Bishop of the Diocese. At the annual church meeting held last Monday, July 30, the whole scheme was outlined and much enthusiasm shown in the prospect of a completed church.

QUEENSLAND.

Diocese of Brisbane.

THE NEW ARCHBISHOP.

The Church Chronicle of the Diocese states:—

"The Archbishop-elect of Brisbane, accompanied by Mrs. and Miss Wand, left England by the 'Largs Bay' for Brisbane, on July 18th, and they are due to arrive in Brisbane on August 31, which is the anniversary of the passing of Archbishop Sharp. Before leaving, Archbishop Wand received from the University of Oxford, where he was a don, the degree of Doctor of Divinity, 'honoris causa,' a signal honour, rarely conferred.

On arrival in Brisbane the Archbishop will be received at the wharf by members of the Diocesan Council and the Property and Finance Board. He will then proceed to the Cathedral for a short service of thanksgiving. Thence he, with Mrs. and Miss Wand, will go to Bishopshouse. No engagements have been arranged for the Archbishop in the interval between the time of his arrival and his Enthronement at the Cathedral on the following Wednesday, September 5, at 10.30 a.m.

The Bishops of North Queensland and of Rockhampton will be present, as will also Bishop Batty, of Newcastle, and Bishop Ashton, of Grafton, both of whom were previously working in this Diocese. The Bishop of New Guinea has stated his inability to attend, and no definite word has yet been received.

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ceived from the Bishop of Carpentaria. The sermon will be preached by the Bishop of North Queensland the senior Bishop of the Province. Bishop Dixon, as the Administrator of the Diocese, will enthronize the Archbishop.

After the service the clergy will entertain the Archbishop at luncheon at the Eton Hotel at 1.30 p.m., and the wives and daughters of the clergy will similarly entertain Mrs. and Miss Wand at the Canberra. That evening there will be a public welcome in the City Hall at 8 p.m. The Bishop-Coadjutor wishes it known that tickets for this function can be obtained by application to the clergy of the different parishes, or from Miss Wilson at Church House. Ticket-holders are reminded that after 7.30 p.m. all seats will be thrown open to the public. In order that the welcome may be all that is desired, it is hoped that there will be a large attendance of churchpeople.

Later in the week, on Friday, September 7, the past and present members of St. Francis' College, Nundah, will give a garden party to meet Archbishop and Mrs. Wand. Names of all who would like an invitation will be received by the clergy, and passed on to the Principal of the College, Canon Stevenson. The children will have their opportunity on the Sunday, September 9th, when they will assemble at the Albert Square and march into the City Hall for a big rally at 3 o'clock. The Mothers' Union has also arranged a welcome to Mrs. Wand for the afternoon of Tuesday, September 11.

**CHURCH OF ENGLAND DEFENCE
ASSOCIATION OF QUEENSLAND.**

The monthly meeting of members of the above Association was held on the evening of July 25th. The President, Mr. C. C. Warren, presided.

Mr. H. Coutts opened the proceedings by reading a chapter from the Bible, and offering up a prayer for guidance.

Formal business having been transacted, the President then read a letter from the Rev. R. B. Robinson, of St. Paul's Rectory, Chatswood, Sydney, in connection with the proposed visit to Brisbane of the Rev. D. J. Knox and himself, some time later on in the year. It was decided to await further information.

The Secretary then read a letter as received by a gentleman in Brisbane, from His Grace, the Archbishop of Canterbury, in which His Grace dealt with a statement on the countenancing by the Church (in his person), of Sunday sport, as given publicity—on advice from Sydney—in "The Sunday Mail," Brisbane, of March 18th, 1934. His Grace denied any knowledge of, or "intention to issue any statement of the kind."

Mr. Caulfield furnished a reading on "The Oxford Group Movement," resulting in some very interesting discussion.

The President closed the Meeting with Prayer.

SOUTH AUSTRALIA.**Diocese of Adelaide.****THE BISHOP IN ENGLAND.**

The Bishop, writing from England, mentions that he has spent a Sunday at Salisbury with Bishop Donaldson. The Bishop seems to have quite recovered from his serious illness, and was full of vigour. It happened to be Industrial Sunday, and the Bishop preached at night in the Nave of the Cathedral, with all his old fire—a really magnificent sermon. I slept at night in the old palace, in the room where King James II. slept before his abdication, and William of Orange, his successor, slept a fortnight later! I am not sure if the bed was the same, but it was very comfortable—and also old. It was at Salisbury that Churchill (afterwards Duke of Marlborough) left King James, and went over to William; and James then realised that further resistance was useless. The Bishop of Salisbury has accomplished a great work in the Church here in England as the Chairman of the Missionary Council for nearly 12 years, and he resigned that post only last year. We who know his value in Australia can appreciate the value of his service to the Church in England.

Conservation of the Archbishop of Brisbane.

On the following Tuesday, St. Philip and St. James' Day, I was privileged to take part in the Conservation of three Bishops, in St. Paul's Cathedral. One was for Johannesburg, one for Plymouth, and one for Brisbane. As I am the only Australian Bishop in England at the moment, I should have been very sorry not to have been present, and I did feel that the laying of my hand upon the head of my brother bishop did establish a very real tie between him and the bench of

Australian bishops. Our new Australian Archbishop is a man of vigorous address and many presence, and will, I believe, make his personality felt. The service was deeply impressive; I think there have never before been so many bishops present at a consecration. Before the act of consecration all the bishops were grouped in a great semi-circle round the Archbishop of Canterbury, who presided. The Archbishop arranged who were to take part in each consecration, and all was carried out with great solemnity, the majestic proportions of the Cathedral adding to the dignity of the ancient form of service. Here I met Bishop Burrows (formerly Dean of Bristol, and invited speaker at the Melbourne Church Congress in 1925), Bishops Blagden, of Peterborough, Seaton of Wakefield, Chambers of Tanganyika, and others. The Archbishop of Canterbury seems to me to have aged greatly, but he fills worthily the great and exacting position to which he has been called.

DIOCESAN SYNOD.

The Synod of the Diocese opens on Monday, September 3, with a special service at 8 p.m. in the Cathedral, to which all church folk are invited. The clergy and lay-readers will robe, and seats are reserved for synodsmen.

On Tuesday, September 4, there will be a celebration of Holy Communion at 8 a.m.

The session of Synod will begin at Holy Trinity schoolroom at 3 p.m. There will be a garden party for members of Synod and their wives, at Woodlands School, Glenelg, on the Friday afternoon.

The clergy will be invited as usual to breakfast with the Dean and Chapter, and there will be a conference of clergy on the Tuesday morning, at 11.

CHURCH MUSIC WEEK.

August 28 to September 3.

Dr. Nicholson's Final Programme.

Tuesday, August 28th—Evening Broadcast Talk.

Wednesday, August 29th, 7.15 a.m.—Corporate Communion (without music) in the Cathedral, for clergy, organists, and members of choirs, followed by breakfast in adjacent hall. 1 p.m.—Lunch at the University. 7.30 p.m.—Festive of affiliated choirs in St. Cuthbert's Church, Prospect; each choir will sing responses, psalm and hymn.

Thursday, August 30th, 8 p.m.—Public Lecture, in Lecture Room in Institute Building, North Terrace; "Choirs and Places Where They Sing," with illustrations from gramophone records and lantern slides.

Friday, August 31st, 7.30 p.m.—Conduct full rehearsal of the affiliated choirs in the Cathedral; all music from Choir Book, No. 3.

Saturday, September 1st, 1 p.m.—Lunch at Cathedral Hotel, given to Dr. Nicholson by representatives of affiliated choirs. 8 p.m.—Combined affiliated choirs' festival in the Cathedral, the music to be conducted by Dr. Nicholson.

TASMANIA.

The death of the Rev. S. H. Hughes, B.A., in his 75th year, took place on July 29th, at Newtown, Hobart. He was ordained in 1888, and did good work in several country parishes in Tasmania. He took charge of St. John's, Newtown, in 1905, and remained there till his retirement in 1928. For several years he was Bishop's Chaplain and Chaplain to the Home of Mercy. The funeral was very largely attended, and the Bishop, Dr. R. S. Hay, paid an impressive tribute to the deceased's life and work.

Synod will open with services at St. David's Cathedral on Sunday, August 26th.

The Rev. Magnus James May, Rector of Sorrell, has been appointed Precentor of St. David's Cathedral in place of the Rev. C. G. Williams, who has been appointed to St. Paul's, Launceston. Mr. May has been Rector of several country parishes, and of St. Michael and All Angels, Hobart.

The "A.C.R." can now be obtained in Sydney at the following Bookstalls:—

(1) N.S.W. Bookstalls—

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(2) Swains, 123 Pitt Street.

(3) C.M.S., 109 Bathurst Street (as previously.)

Letters to the Editor.**C.M.S. CONTRIBUTIONS.**

Rev. R. J. Hewett, Gen. Sec., C.M.S., writes:—

May I express the appreciation of the C.M.S. for the contributed article regarding our work which appeared in the last issue of the Church Record.

In checking over the list of parishes which gave over £100, I notice that you have omitted St. Andrew's, Roseville, which contributed £175 to the work of the Society, and which has been giving a similar or greater amount over a number of years.

(The Contributor of the article begs to express his very sincere apologies for the omission, and his thanks to the Rev. R. J. Hewett for pointing it out.)

ENGLAND AND THE POPE.

Rev. H. R. Smith, Penong, South Australia, writes:—

It was very refreshing to read, in your Editorial of July 19th, a clear and outspoken note on "The Pope as King." There was a time when ministers were required to preach in their churches against Rome and anti-Christ, but the day has come when want of conviction and lack of courage has made it impossible for the majority to do so.

The whole matter concerning the royal salutes has evolved secretly, and by it seems, the leavening influence of Satan. The organ of the Protestant Truth Society for April has recalled a number of incidents which give rather a grave aspect to the subject of Protestant England—for example, 1903, King Edward VII. visited the Pope in the Vatican; the first Sovereign to do so since the Revolution of 1688. In 1920, Mr. Hughes, Australian Prime Minister, called British Government on July 24th, and August 3rd, that Archbishop Mannix was a traitor and advised his arrest (after he had done incalculable harm). 1923, Their Majesties, King George V., and Queen Mary, visited the Vatican, presumably on the advice of the Government. 1934, The Rev. Victor Rahard was arrested in Montreal on a charge of blasphemy, instigated by the Roman Priesthood because he designated the Mass as a blasphemous superstition (thereby simply quoting Article 31).

In the Church and out of it the Pope is bent upon unprotestantising England. He is undoubtedly gaining with the bishops and clergy, though the empty churches tell another tale for the laity.

The naval order was bitterly attacked by the Free Church of Scotland Assembly recently. They have not forgotten the blood of the martyrs, the terror of the Inquisition, the darkness, superstition and immorality which abounds in countries where Rome holds, or held sway. Evangelicals need reminding that they have one of their most powerful enemies in Rome. Too often they make the plea, "My work is preaching the Gospel; let someone else fight the Pope." I doubt whether this attitude is entirely in accord with Scripture, which surely bids us to resist the inroads of Satan. After all, surely the Reformers were Gospel preachers. Bishop J. C. Ryle has said, "Let the friend of Revivals not think it lost time to give his aid in opposing Rome. If Popery once triumph there will be no more liberty for revivals!"

A recent letter from Tanganyika speaks of the way in which the priests have endeavoured to cause dissatisfaction and to disintegrate the work of our missionaries. The writer concludes with the words, "The world does not realise the power of Rome. It will some day!" Another letter from China tells that the priests are buying converts—paying the Chinese to join their satanic church.

Surely these facts, and the greater fact still of the numbers of popish clergy in our own beloved church, trying to undermine its protestantism, ought to awaken us to a sense of our duty. Rome has long ago thrown out the challenge. Can we not spare some time to resist this white-anting and undermining at the very foundations of our

Church, even if our main work is building the structure? "If the foundations be destroyed, what can the righteous do?"

For the truth of the Gospel.

**THE BOARD OF EDUCATION, DIOCESE
OF SYDNEY.**

Canon Langford Smith writes:—

As a result of a conference called by His Grace the Archbishop of Sydney in April last, a sub-committee was appointed by the Archbishop consisting of Bishop Kirkby, Dean Talbot, Canon Baker and myself, and we met in conference with His Grace.

As a result, a programme of work was agreed upon, and submitted to a conference between the sub-committee and the Board of Education.

A letter was then sent to the clergy of the diocese bearing the signatures of the four persons mentioned above.

At the time, I fully understood that we had arrived at a "Gentlemen's Agreement," that in the work for which we were appealing, there was to be no negative criticism of the Bible, but positive teaching of Scriptural Truth and Prayer Book instruction.

No undertaking whatever was given by me to support the "Trowel" as at present conducted.

I regret to say that my action has been misunderstood by some of my friends, and in one instance at least the "Trowel" has been introduced into a Sunday School on the ground that all four signatories to the letter approved of the teaching it contained.

If my action has been open to such construction, I shall be gratified if you will allow me, through your columns, to express my sincere regret.

Although I feel that there is a great constructive work which the Board of Education should be able to do, and which sadly needs doing, I must confess that up to the present I have been unable to use the "Trowel" in my Sunday School, and I am not altogether hopeful as to the future.

In the issue for July in the Junior lesson on "Daniel," the following words are to be taught to the children:—

"Once, when the Jewish people were being cruelly treated by their heathen enemies and were being tempted to turn away from God and to worship heathen gods, someone wrote this story to keep them brave and true."

This, I maintain, is pure assumption. In the Notes for the Teachers, Study at Home, the following sentences occur:—

"It is now generally acknowledged that the Book of Daniel was written round the historical person of that name, by an unknown writer, who sought to encourage the Jews to remain loyal to their faith during the terrible persecution of the reign of Antiochus Epiphanes, 176-164 B.C."

"The view that the Book . . . is a contemporary record from the hand of Daniel himself, was challenged as early as the fourth century A.D., and to-day no scholar of repute would seriously advance it."

The article then goes on to quote a number of arguments that have been put forth by critics in their endeavour to show that the book was not written in the time of Daniel, but long afterwards. I am not alone in the belief that to place before a large number of Sunday School teachers—many of whom are only 16 or 18 years of age, alleged arguments against the traditional authorship of one of the Canonical Books of the Bible, without at the same time giving the arguments that have been advanced in favour of the traditional authorship, is not only unjust, but is an abuse of power on the part of those responsible for the training of the young.

To say that to-day no scholar of repute would seriously advance the view that the Book is a contemporary record from the hand of Daniel himself is simply to state what is not true.

Only last year "a scholar of repute" in England—Rev. C. W. Hale Amos, M.A., D.D., published his helpful book "Christ or the Critics," and in that book he strongly supports the traditional authorship of the Book of Daniel, and refutes the very arguments put forward by the "Trowel."

Board of Education.**Questions Asked.**

The following motion with questions, was recently moved in the Standing Committee of the Diocese of Sydney. The answers of the Legal Committee to the questions are appended.

"That inasmuch as doubts have been raised as to the powers and duties of the Board of Education, and with a view to securing greater diocesan support for the work of the Board by resolving these doubts, the Legal Committee be respectfully asked to consider and report upon the following questions:—

1. Does the "Board of Education Ordinance of 1919" empower the Board, through its officers, to control secular or religious education in a parish, irrespective of the wishes of the Rector of such Parish?

2. Does the Ordinance empower the Board to use its officers for the purpose of promoting Christian education throughout Australia, or are the activities of the Board limited by the Ordinance to the Diocese of Sydney?

3. Does the Ordinance empower the Board to control, or engage in the promotion of the Youth Movements in the Church?

4. Can the powers of the Board, as defined in the Ordinance, be enlarged by a motion of Synod?

Report of Legal Committee.

Answer to No. 1—No.

Answer to No. 2—They are limited to the Diocese of Sydney.

Answer to No. 3—No, except so far as is educational.

Answer to No. 4—No.

**TASMANIAN CHURCH OF ENGLAND
LEAGUE.**

At the quarterly meeting of the League at St. George's Parish Hall on Tuesday, July 31st, the lecturer was the Rev. A. Bennett, who delivered an address on "The English Church prior to the Reformation."

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"This is My Body."

(Rev. C. Allen, B.A.)

SOME people take these words quite literally. They believe that at the words of consecration in the Communion Service, a marvellous change takes place in the bread. It still looks like bread and tastes like bread. But it is now not bread at all. It is now the actual Body of Christ. This is the doctrine of Transubstantiation—a doctrine that the Church of England definitely rejected at the Reformation, a doctrine that has no place in our Prayer Book, that has no warrant of Holy Scripture, that is contrary to common-sense, and yet a doctrine that is finding its way back into the Church of England to a far greater extent than most of us have any idea of.

Others, again, hold that at the words of consecration a presence of Christ is added to the bread, attached to it in some way. The bread is still bread. But it is now bread plus something else. It is now bread plus the presence of Christ. Christ is now present, under the form of the bread. Christ was not there at all before the words of consecration (though Christ Himself said that where two or three are gathered together in His Name, there He is in the midst of them). But at the words of consecration Christ comes, and is now present. Neither has this doctrine any warrant in Scripture, in our Prayer Book, or in common-sense. For, after all, we must look to Scripture for the explanation of the Holy Communion. It is in the New Testament that we have the only account of its institution. We must read there what Christ said, what Christ did, what Christ meant. The New Testament tells us that Christ held up a small loaf of bread, broke it in pieces, handed the pieces to the disciples, and told them to eat what He gave them, for it was His Body. Did the disciples believe that that loaf was Christ's actual body? There was Christ's Body standing before them. There was the loaf in Christ's hand. They were distinct. They couldn't be the same. The bread could not be the body. The body could not be the bread. The disciples might be uneducated men. But they were not fools. Besides, to ask them to eat the Body of the One they loved would be revolting. It would be unthinkable. Christ would not do such a thing. The whole idea is absurd. And to ask us to take the words literally to-day is equally absurd. For the Holy Communion to-day must be exactly the same as it was in Christ's time. We may not use the same ceremonial as Christ did. But the meaning of the Holy Communion must be the same to us as it was to the disciples in the Upper Room. A meaning that was absurd and revolting to the disciples must be equally absurd and revolting to us. The disciples could not possibly have taken the words literally. Neither can we possibly take the words literally to-day.

But how, then, are we to take them? For Christ undoubtedly said the words. What did He mean? The answer is quite simple. And perhaps its very simplicity is the reason why it is passed on as not being adequate. Some people have the strange idea that the simple, obvious meaning of what Christ said is not worthy of the words He uttered. They look round for some forced meaning that requires endless explanation to make the ordinary man see it. But Christ is always simple and plain when He is talking to plain, simple people. And the disciples were

plain fisher-folk, and so He spoke to them in a way that they understood. He was a Jew. And the disciples were Jews. And the Jew, in his ordinary talk, made great use of what we call "figures of speech." By means of these figures of speech he made people see his meaning far more clearly than by expressing himself in ordinary language. Christ was always doing this. For instance, He said, "I am the door." You could not possibly take that literally. Christ was not a door, hanging on hinges, that you could open and shut; but a door is something by means of which you enter a room. So Christ is the means by which we enter heaven. It is through Him that we reach heaven. What the door is in earthly things, Christ is in heavenly things. The door gives entrance to our earthly home. So Christ gives entrance to our heavenly home.

Again, Christ called Himself the Light of the world. He was not that literally. He was not a lamp that lighted up the dark room at night-time. But what the lamp was to the room, He was to the heart of man. The lamp brought light to the darkened room. So He brought light to darkened souls.

So Christ is here speaking in a way that the disciples understood so well. He is using a figure of speech. This is My Body. He could not have meant His disciples to take the words literally. To take them literally would have been contrary to the usage of their own Jewish language. The disciples could not possibly have understood them in that way. Once more He is using a figure of speech. "This is My Body." Another figure of speech! What bread is in earthly things, Christ is in Heavenly things. Bread is the body's food. So Christ is the soul's food. Bread sustains the life of the body. So Christ sustains the life of the soul. Bread meets the needs of the body. So Christ meets the needs of the soul. And it is broken bread that we use in the Holy Communion. And the broken bread stands for Christ's Body that was broken on the Cross. It stands for the crucified Christ. So it is the crucified Christ on Whom our souls feed. It is the crucified Christ that meets the needs of our soul. And our soul's greatest need is that of Redemption. We need to be redeemed from our sins. The crucified Christ meets this, our greatest need, meets our need of Redemption. We are told to take and eat the broken bread. "Take, eat, this is My Body." Our body eats the broken bread. And the bread feeds our body, meets our body's need. But at the same time, by faith, our souls feed on what the broken bread stands for. Our souls feed on the crucified Christ. Our souls find their needs met by Him. Above all, in Him, in the crucified Christ, our souls find the redemption that we need. The Holy Communion is a sacrament of our Redemption.

It is all so simple, so easy to understand, if we will only look at it in the way that Christ and His disciples did. Our body needs bread. But our soul needs bread, too. Christ, the crucified Christ, is our soul's bread. He is the Bread of Life. He is the Bread that came down from Heaven. He meets our soul's sorest need. And in the Holy Communion we eat the broken bread. Our body eats it, and is nourished and strengthened by it. Its needs are met. But by faith we press on beyond the outward, beyond the bread, right on to what the broken bread stands for. By faith we press on to the crucified Christ. And on Him our soul feeds. By Him our soul is nourished and strengthened. In Him

our souls' sorest need is met. This is what Christ meant when He said: "This is My Body." He meant that what food was to their bodies, He would be to their souls. The bread met their bodies' needs. He would meet the need of their souls.

CHURCH BROADCASTING.

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Mixed Marriages.

At the summer session of the National Church Assembly, London, on Friday, June 22, among other matters under consideration, Mr. F. W. Gilpin moved: "That the Assembly, concerned at the painful consequences that so frequently result from mixed marriages between members of the English Church and those whose creed involves allegiance to another marriage law, urges upon the clergy the duty of educating and warning their parishioners in regard to the dangers attendant upon such marriages, and at the same time, of extending practical sympathy and help, as well as spiritual guidance, to those who (sometimes in ignorance or lack of counsel), have contracted such marriages."

"We are not seeking to interfere with the Roman Catholic Church in the discipline of their own members," Mr. Gilpin said, "nor do we say they ought not to be able to prohibit their own people from marrying Protestants. But if their people do so marry, they are wrong in declaring such marriages invalid and the children of such marriages illegitimate. No Church has the right to prejudice the religious future of its children by conditions of that kind." He thought the advice which might be given to young couples in mixed marriages was that the document in which was laid down the conditions about the bringing up of the children in the Roman Catholic faith might be regarded as a scrap of paper.

Mr. H. H. Hall, in seconding, said that homes were being broken up and many hearts made sad by the *Ne Temere* decree. It was not always realised how far-reaching the decree really was.

The Rev. C. E. Douglas thought the position the Church of Rome took up on this matter was simply intolerable. He protested not merely against the Papal decree, but against the canon law itself, some of the provisions of which he described as "directly immoral and subversive of all social order."

The motion was carried.

Bible Society's Loss.

The British and Foreign Bible Society has suffered a grievous loss by the sudden death of Rev. Ivan Gantcheff, its Superintendent in Bulgaria. In the July issue of "The Bible in the World," Mr. J. W. Wiles, the Society's secretary for South-eastern Europe, pays the following tribute to his memory:—

"The late Mr. Gantcheff, who has passed from us in the very heyday of manhood, was a well-known figure in Bulgaria, being greatly beloved for his wise counsel, shrewd common-sense, and unflinching courtesy and gentleness of disposition. Into all his work for the Bible Society he infused a deep heart interest in the spiritual and the material welfare of those around him. The Society's reports during recent years reveal with what tact and good sense he ever contrived to gain entry into Bulgarian prisons and penitentiaries, but, still more, entrance into the hearts of hardened and embittered men, with the great, emancipating message of the Gospel. Indeed, Ivan Gantcheff will long be remembered for a charming modesty and equanimity of disposition, behind which the dissipated and the profane soon discovered there lay no ordinary tenacity of purpose and power of will."

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Editorial

An Unhappy Statement.

WE deeply regret that Archbishop Wand, interviewed in Sydney by the Press on his way to Brisbane, stated that "he has no objection to Sunday sport, provided it is good, clean, healthy recreation, and does not involve labour on the part of others; but he would not condone a Sunday race meeting."

"I think," he said, "that healthy recreation, provided it is not noisy, and does not destroy the quiet of the Sabbath, is probably better for the young people than some of the books they might read if they were not allowed to play."

It is pitiable that a man of his position and influence should talk in this way. We believe that he will live to lament bitterly that he ever gave his imprimatur to Sunday desecration. It is easily seen that he knows nothing of the back country of his own diocese, to say nothing of N.S. Wales, where Sunday sport is rampant, and the Lord's Day has become a gala day! Through similar weakness of conviction and pandering to the spirit of this pleasure-loving age by certain religious leaders of other days, the flood-gates have been opened, with the result that in country towns, as elsewhere, Sunday is given over to blatant hedonism and deliberately organised sport—to the spiritual hurt of tens of thousands of our people. Knowing the mind of this secularistic age as he must, it is

fatuuous on the Archbishop's part to say in effect, "come to Church once a day"; "don't disturb the quiet," because the vast mass will have none of it, and are absolutely cynical and heedless. Instead of talking Sunday sport, it would have been far better for the Archbishop to have stressed the Church and her worship, so that the young people of our land could envisage the Church in her ideals and potentialities. Granted that the Archbishop may have his personal views, has he no knowledge of the Pauline injunction, the higher spirituality of Romans xiv., where we are bidden not to give offence, but rather to follow after the things wherewith one may edify another? Once again it is a case of being wounded in the house of our friends.

Trenchant Synod Charge.

WE commend to the careful perusal of our readers the Bishop of Wangaratta's Synod Charge, which will be found in our main columns. He complains, and rightly so, that parliament has fallen from its high place as a perfect symbol of national unity. Unfortunately, parliament has largely become the home of the professional politician, who panders to his electors, and adopts the policy of expediency. It has been said not once or twice, that we get in parliament the representatives we deserve; we vote for them. Which is not altogether correct, partly because of machine politics, and partly on account of a powerful press. Vast numbers of people are like sheep. Multitudes more cannot make up their mind, and so are the playthings of every whim and passing notion. They are easily cajoled at the vital moment. However, when this is said, the root cause of the trouble is not stated. Parliament reflects the community, the tone of which is morally and spiritually low. Ideals are not high, the get-rich-quick of the lottery passion reigns supreme, the general ethical climate is barren and desolate, the God in Whose hands the people's health is, is not glorified, and so parliamentarily, as well as in other spheres, things are as they are! A revival of true religion is the desperate need of the hour. One other real defect Bishop Hart touched upon had reference to the growing habit of politicians in ministerial places interfering with administrative details. Various Ministries have so stretched the meaning of the word "policy" that it is now used to embrace many activities which are best left to independent commissioners and heads of departments. This deliberate practice of confusing policy with administration has been illustrated strikingly in the Railways and

Works Departments, which have been notoriously the victim of Ministerial interference.

An interstate journal remarks:—

"Many people will mournfully agree with Bishop Hart's observations, but he does not define any practicable remedy. Perhaps that is because there is no practicable remedy, unless it can be found in an enlightened majority in a majority of electorates."

Notes and Comments.

"NOTES AND COMMENTS" in the Church Standard, doubtless from the pen of the Editor, the Rev. Stuart Watts, have given us furiously to think. There is no doubting where that paper stands—the spearhead of Anglo-Romanism in our midst. We say nothing of its foolish suggestion that "Dr. Mowll will abandon his 'beach' services project. It may conceivably do more harm than good by engendering resentment in the public mind against interference with recreation. There is a more excellent way of winning the masses; and that is the old, sure method of the Catholic Faith, Sacraments and Order."

The answer is already given, namely, that these beach services will go forward in a strong, resolute way. We do, however, draw attention to that paper's remarks on "the ministry to the dying," wherein it is stated:—

"No Church member should be deprived of the Last Sacraments in the hour of death—yet in how many parish churches is the Blessed Sacrament reserved, and the holy oils kept in readiness for the Last Anointing? Almost every day cases are reported to us of people deprived of the Viaticum, the Food for the last journey, in their death-agony, because there was no Reserved Sacrament available, in time for a celebration. This is an appalling state of affairs, and we marvel at the complacent toleration of it by some of our Chief Pastors. We are convinced that no Bishop has the right to refuse Reservation. We maintain that the Reservation of the Blessed Sacrament for the purpose of communicating the sick and dying is part of the inalienable right of the parish priest; and we say solemnly and deliberately, that the parish priest is entirely justified in reserving the Blessed Sacrament for the aforesaid purpose, even if episcopal sanction is withheld." All of which is arrant nonsense. But worse, it is shot through with disloyalty to the teaching and formularies of our Church. In 1885 the Bishops of both Convocations in England unanimously resolved that "no reservation of the Sacrament for any purposes is consist-