

London's Farewell to the Rev. T. C. Hammond, M.A.

A CHORUS OF GOOD WISHES.

Striking evidence of the large place which the Rev. T. C. Hammond holds in the esteem and affection, not only of the supporters of the Irish Church Missions, but of Protestant workers generally, states the "English Churchman," was afforded by the farewell meetings which took place at the Church House on Friday, 29th February. There were splendid gatherings of friends, who testified to their warm-hearted regard for Mr. Hammond on the eve of his departure for Australia.

The afternoon meeting was presided over by Prebendary H. W. Hinde, and prayer was offered by Principal W. Dodgson Sykes, of the Bible Churchmen's Missionary and Theological College, Clifton.

The Rev. A. E. Hughes, of the Fellowship of Evangelical Clergy and prominent in the work of the I.C.M., made a speech which flashed with humour, though, of course, with its deeply serious side. He held in his hand a little book by Mr. Hammond, entitled, "Did Protestants Rob Churches?" It was, he thought, a very suggestive title. He had not yet been able to read the book and see what answer the learned author gave, but he had been almost tempted to think that just now some Protestants, almost at the Antipodes, were, in a very real sense, robbing churches. There was being seized from the great and old Church of England the most brilliant light, intellectual and spiritual, that he had ever met within its borders. It would be seen that he was not alone in valuing that light when he told them that in Ireland the previous week Mr. Hammond had presented with a beautiful silver salver, which cost £25, together with a cheque for £200, and that every one of the diocesan and retired bishops of the Church of Ireland contributed, the Archbishop of Armagh heading the list. Mr. Hammond had won their esteem and admiration, not by any compromise, but by his ability, spirituality and faithfulness to the principles for which he stood.

At the evening meeting Mr. Hughes mentioned that Mr. Hammond's co-workers in the I.C.M. had presented him with a cheque for £60, with which to purchase a writing cabinet upon his arrival in Australia. On the previous Sunday evening, February 23, in the I.C.M. mission church in Dublin, at Mr. Hammond's farewell service, there was a congregation of 1200.

Four Hundred and Fifty Converts.

Not only, Mr. Hughes continued, had Mr. Hammond been a light within the Church of Ireland, but with a true Catholic spirit his love had gone out to many outside its borders. He had won from them love for himself, and what was better, faith in the Lord Jesus Christ. One result had been that during the past twenty-five years he had been privileged to receive publicly out of the Church of Rome in Ireland, four hundred and fifty converts. That was an outward expression of much genuine faith in Christ. The numbers would have been multiplied but for the lack of toleration and liberty in a land that was almost ironically called *the Free State*. Mr. Hammond had also been a strong buttress to the Church of England.

Pursuing his suggestion of robbery, Mr. Hughes said the ringleader of the robber band was no less a man than an Archbishop, his beloved friend, Howard Mowll! They all felt, however, that it was the will of God, and that being so, they could say, "The Lord gave"—it was more difficult to say "The Lord hath taken away," yet "Blessed be the Name of the Lord."

The Chairman said they all hoped Mr. Hammond had many years' service for the Lord Jesus Christ to give, whether yonder or back here. They hoped to see him again and again. It would not be necessary for him to wait until he finally came back to live on this side.

The Prebendary referred to the words of Paul to Timothy in 2 Tim. ii. 2. There was laid upon St. Paul's heart at that time some sense of the responsibility of passing on to others what they might make known to the next generation. There was no more responsible task, no greater weight that could hang about a man than that charge of instructing those who were to go out and teach others the great truths of Jesus Christ. They who knew something of Mr. Hammond would feel how admirably suited he was to that work. What he had accomplished in the past—and even the figure which Mr. Hughes had quoted, represented but in a very feeble way what Mr. Hammond, by the grace of God, had been able to do—would show that there lay before him possibilities of doing a far greater work in committing unto others

the great truths for which he himself had stood.

The Rev. N. F. Duncan recalled that it was forty-three years ago, almost to the month, that as a young clergyman in his second curacy he was invited by the Committee of the I.C.M. to take up the post of Central Secretary. He could not imagine anything more strengthening and educative for a young clergyman than to get into touch with the work of the Irish Church Missions.

The Rev. R. Mercer Wilson, also a former Secretary, let his mind go back twenty-nine or thirty years ago, to the time when Mr. Hammond was a curate in Dublin, and a tutor in logic and ethics. He piloted through their course at Trinity College many who were now occupying important positions. Mr. Wilson paid tribute to Mr. Hammond as a colleague. He thought any man who could stand the racket of Dublin through all the difficulties of the past—especially the recent past—and had faced the winds of controversy, prejudice and misunderstanding and many other ills for seventeen years, deserved an honourable retirement. Instead of that, he was going out to fresh work under the Southern Cross. The future graduates of Moore College would be able, through Mr. Hammond, to give in their ministry a good reason for the hope that was in them.

The Rev. A. A. Giles told how he grew up from the age of ten, sixty-two years ago, trained by the Irish Church Missions, and grateful for all the privileges the Society gave him. He had known all five superintendents, from the famous Dr. McCarthy to the most famous T. C. Hammond.

The Rev. H. J. Battersby spoke for the junior workers—who felt that they owed everything in life under God to His servant. Mr. Hammond had made the I.C.M. a beautiful family unto God. Mr. Battersby quoted the testimony of a Romanist who, in a certain section of the Romanist Press, had sought to cast every odium on the work, and then had occasion to seek advice from Mr. Hammond. He said, "Mr. Hammond is a Christian gentleman."

Work Among Students.

The Rev. W. E. W. Wycliffe-Jones represented the Fellowship of Evangelical Churchmen. He spoke of Mr. Hammond's work at the High Leigh conferences, especially at the students' gatherings, answering questions and discussing difficult points. The result was that a large number of young men had passed through training into the ministry of the Church of England, and were standing as Evangelicals, their doubts and difficulties met through the invaluable work that Mr. Hammond did there.

The Rev. W. Leatham, as one of those young men, corroborated what Mr. Wycliffe-Jones had said. Especially had Mr. Hammond helped them in regard to the Prayer Book.

This year, said the Rev. B. W. Isaacs, Secretary of the Church Pastoral Aid Society, was the centenary of the consecration of Bishop Broughton, the first Bishop of Australia, and the Church of Ireland was making it a very beautiful gift for the centenary. The time was when all the dioceses in Australia were Evangelical. It was not so to-day. A hundred years ago the Diocese of Sydney was founded from that of Calcutta, in which province it then was. The present Bishop of Calcutta, the Archbishop of Armagh, and the Bishop in Jerusalem would this year be present at the centenary gatherings in Sydney. Mr. Isaac was very happy and thankful to feel that Mr. Hammond would be at the side of their greatly revered and trusted friend, Archbishop Mowll, on that occasion. Moore College fed principally of course, the Diocese of Sydney. It also helped to feed to some extent other parts of Australia and also New Zealand and Tasmania. It was, therefore, vitally important that the College should have the strongest possible man for its Principal. If they could get the men established in the Protestant principles of the Church they would make a mighty difference in the Church, not only in Australia, but throughout the world.

In reply to this succession of well-wishers, Mr. Hammond expressed himself most deeply grateful to all the friends, both in Ireland and in England, who at this time had shown such marked sympathy and given such generous expression of their esteem and regard. He made special mention of the wise guidance he received from the Rev. A. A. Giles as a young worker forty years ago.

If he had been enabled in some small measure to carry out the fundamental principles of the Irish Church Missions, it was in very great degree owing to the inspiration of Mr. Giles. He was as profoundly convinced to-day, after seventeen years' experience, of the necessity of the work of the I.C.M., of its soundness, its spirituality, and its Scripturality as on the day when he first took up office in it. If he had the duty to discharge again of determining whether he would throw in his lot with it, he believed he would make the same decision as he did formerly. Mr. Hammond made an earnest plea for continued support of the work. He was firmly convinced that there was a future opening for Ireland.

In a closing word, the chairman expressed directly and definitely to Mr. Hammond the gratitude of the Society and its supporters for all that he had done. That meeting, he said, was representative of the great body of its friends.

Evening Meeting.

Sir Harry Stileman presided at the evening gathering and made cordial reference to Mrs. Hammond and her daughter, who are accompanying Mr. Hammond to Australia, and the three sons who are remaining at home.

The Rev. G. H. Lunn spoke for the Committee. Mr. Henry Munn, who has had fifty-one years in the work, forty-three of them in Ireland, recalled that Mr. Hammond and he were co-workers in Limerick in 1899.

Mr. W. Prescott Upton observed that Mr. Hammond had made himself completely master not only of the Roman controversy, but also of the Modernist controversy. The thing they could never sufficiently admire was his remarkable philosophical grasp of all sides of a question, and the balance and caution, but at the same time the determinedness and the clearness with which he stated his views.

Mr. J. A. Kensit said that Mr. Hammond had been a doughty Protestant here, and they would miss him; but he would be just as great a Protestant in the land of the kangaroo. They could imagine him jumping on the forces of error out there, and being elert for the truth in no less degree in John Bull's other continent than he had been in John Bull's other island. He had been a controversialist without bitterness, an Irishman without Papistry, a Protestant without compromise, a friend without changeableness, and a Bible student without destructiveness. Mr. Kensit remarked that he was a little copying Mr. Hughes, who had quoted from the burial service in the afternoon, but he would say that Mr. Hammond was a Mr. Valiant-for-the-Truth, and the trumpets would sound for him on the other side. He would be warmly welcomed, greatly greeted.

Mr. Albert Mitchell spoke for the Fellowship of Evangelical Churchmen. Mr. Hammond, he said, had seemed an indispensable member of the High Leigh conference. Dr. Douglas Johnson followed, for the Inter-Varsity Fellowship of Evangelical Unions, and the Rev. D. K. Dean as representing students.

Presentation.

The chairman presented Mr. Hammond with a cheque for £100 on behalf of English subscribers.

For himself, his wife and daughter, Mr. Hammond returned most grateful thanks for the gift, but more particularly for the continued support and sympathy extended to him in the work in which he had been engaged for so many years. He spoke warmly of his fellow-workers, and reiterated his appeal for the continued support of the work.

The Rev. D. F. A. Grahame presented Mr. Hammond with a framed copy of some witty verses he had composed for the occasion.

The Rev. A. E. Hughes prefaced a closing address with mention of the fact that in the last busy days Mr. Hammond had completed the second volume of his comments and lessons on the Hundred Texts. He also drew attention to a side of the work which, he said, had not been mentioned as much as it might have been—the children's work—and alluded to the four Homer of the Society. He endorsed all that Mr. Albert Mitchell had said as to Mr. Hammond's work for the F.E.C. His valedictory word to Mr. Hammond was in Judges vi. 12: "The Lord is with thee, thou mighty man of valour."

Mr. Hughes having offered prayer, Mr. Hammond pronounced the Benediction.

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Editorial

Paying the Price.

THERE is no doubt whatever that the great need of the Church to-day is an outpouring of the Spirit of God from on high. Never has there been so much coming and going in the Church, never so many activities, never such a wealth of organisation; and yet in the face of world needs and individuals' needs, never has the Church seemed so powerless, so lacking in influence. The position in Europe, the tragedy of Abyssinia, or to come right home, the wave of juvenile crime, lawlessness and boastful worldliness in our midst, are vivid evidences of appalling need and Christian weakness. There is one sovereign remedy—the overturning and renewing power of the Holy Spirit. When the new and joyous power of a vital Christianity made its impact on the Apostolic Church, St. Peter said "His Divine power hath given us all things that pertain unto life and godliness"; or, as St. Paul puts it, the proof of the Kingdom of God is "not in word, but in power." It is a mistake to think of the field that the early Christians entered as one intellectually and morally dead. Ideals, great ideals there were in plenty. The Roman world was a valley of dry bones. Skeleton frames there were in abundance, and sinews upon them, capable of great things, as is the case to-day. But there was no breath in them. And the reason why the story of man became what it did in those days of pristine Christianity was because in the fullness of time the Breath did come; because by the living experience of the Holy Ghost, Christianity brought, in both East and West, a re-

ligion of joyous and infectious moral power. There is the same dire need to-day, while the same converting and quickening Power is available, if only we will pay the price. That price is obedience to God and His laws. Such obedience is a costly thing, and sadly enough, people will not pay the price—but what of professing Christians?

Salutary Words.

NO sensitive person in the whole community did not but feel a pang go through the soul last week, when a young fellow, for a dastardly murder, paid the supreme price. The law had declared him guilty with no extenuating circumstances, and the law had, perforce, to take its course. The whole thing should be a grave warning to the young men of our land. There have been too much heedlessness and too many crimes to their account of late for the community to remain unconcerned or inactive. In this regard the Roman Catholic Archbishop of Sydney gave expression to some salutary words several days ago. They are worth repeating.

"The teaching of the Gospel is that Christianity came not to repeal the law but to enforce it; that we have the order from the very lips of Our Saviour: 'Fear not him who can kill the body but cannot touch the soul. But fear ye him who casts body and soul into hell.'"

"During my residence in Rome, under the Papal Sovereignty, it was the rule that after a sentence of death had been pronounced, a special council of mercy reviewed the case. If the sentence was confirmed, then the Council called "Signatura," had the above sentence finally confirmed, so that the condemned man would, by a worthy preparation for death, secure eternal life. Thus, to speak to the point, Christian repentance will make the scaffold itself a special atonement, a proper preparation for a merciful judgment after death, which means eternal salvation—a place among the just in the happiness of God for all eternity."

"We may add according to Catholic Christian doctrine that pastors of the Church, parents, teachers, and superiors of juniorates will not be excused by God for the consequence of negligence or incaution regarding the inherent evil dispositions of our human nature, especially in adolescence. The children or pupils committed to their care thus neglected, if unrepentant, will cry out for vengeance from the endless prison of Hell." So says Archbishop Kelly.

It is to this last paragraph we draw special attention. The gravest responsibility rests upon parents, clergy and

teachers, in their care and training of the young. Unfortunately, the discipline of the home has broken down, and generally speaking, there is little or no home training. The fear of God is not before tens of thousands of children's eyes. Add to this the wretched literature published nowadays for children's reading, and the glut of disordered films ever within sight, and we do not wonder that young people go wrong. Retribution is surely coming!

Children and Cinemas.

THE Children's Cinema Council of Victoria sent recently to thirty-seven metropolitan and suburban schools and to twenty-three country schools in that State a questionnaire regarding the attendance of children at the cinemas. The inquiry affected about 30,000 children. The answers revealed that nearly half the school children of Victoria attend moving pictures once a week. They further showed that the effects of frequent attendance at pictures on the health and conduct of children were almost without exception found to be deleterious. Eye-strain was noticed among 25 per cent. of the children, mostly in those who sat in the cheaper and nearer seats, while 20 per cent. had their sleep affected, frequently by particular films, especially ape pictures and those depicting much killing, terrifying bandits and burglaries. These children suffered from dreams, restlessness, nerves, temporary excitement, and lack of concentration. Many became overtired and suffered from head-aches in the middle of the week, to the detriment of their school work. Children who were regular picture-goers, frequently resented parental and school control. Home duties appeared tame and uninteresting, and became generally irksome, and they longed for the freedom of life as seen on the pictures.

All of which constitutes a clamant call for the general improvement of film programmes. It is considered absolutely necessary that all crude vulgarities should be excised and prohibited; gangster pictures should be limited or abolished; films with drinking scenes should be cut down; the flow of films obviously produced to feed the "flapper class" should be stopped, and more dramatised history stories and travelogues, with simple and interesting explanations, should be shown.

There is no doubt that grave responsibilities rest upon the shoulders of the purveyors of this type of amusement. Our Government should be more than ordinarily concerned, while parents are doubly charged with the call to the strictest care of their children.

Quiet Moments.

Ascensiontide Collects.

THE festival of the Ascension of our Lord Jesus Christ falls to-day, as this issue of the Church Record is published. Ascension Day at once reminds us of that article in the Creed, "He ascended into Heaven and sitteth on the right hand of God." The Festival comes as the climax of that glorious life of our Lord on earth, glimpses of Whose risen power were given during the forty days—glimpses that assure us that He is still the same in heart as in His days of ministry, glimpses which show that that humanity is not inconsistent with the heavenly glory, that He had before He became Man. The Church insists that He ascended—it is the only possible word for an act that passed from one sphere to another, and that He is the same after that transformation as He was before.

The History of the Two Collects.

There are two Collects for the Ascension Services. One is used on the Ascension Day itself, the other on the Sunday after the Ascension Day. Between them they supply the thought and teaching of the Christian Church about the Person of the Risen Redeemer. The Collects have a suggestive history. Like so much in the Prayer Book they combine things new and old. The Ascension Day Collect is very old; it was in the Sacramentary of Gregory (the Gregory that we associate with St. Augustine of Canterbury); it was in an older Communion Office-Book dating a hundred years before Gregory, and we have good grounds for believing that Gelasius compiled his service books from existing manuals. The Collect for the Sunday after Ascension Day was first introduced as a Communion Collect in Edward VI's first Prayer Book, but it is much older than Cranmer. It was originally an antiphon sung at Vespers on Ascension Day, and it ran, "O King of Glory, Lord of hosts, who to-day didst ascend in triumph far above all heavens, leave us not orphaned, but send upon us the promise of the Father, ever the spirit of truth." It was addressed as almost always antiphons were addressed to our Lord Himself. That was changed when the antiphon became a collect.

There is a story told of the Venerable Bede that he consoled himself during the last days before his death with this antiphon. Cuthbert, who tells the story of his death, says that whenever he came to the words "Leave us not orphaned," the old man would burst into tears and continue weeping till he rallied and prayed for the promise of the Father.

The Ascension-Day Collect.

Each word has weight. "Grant, we beseech Thee, Almighty God, that like as we do believe Thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend and with Him continually dwell." We cannot take in all that the Ascension means. It was John Ruskin who maintained that no one could paint an adequate picture of the Ascension. We cannot take it all in; we can only believe that He ascended, and that He ascended into the heavens, and the very plural used here lifts us from all localising of heaven. He has gone where straining eyes cannot follow, where human imagination cannot lo-

cate Him, but where human love and human aspiration can reach out—and human prayers claim His everlasting companionship.

The Ascension Day is essentially a day of adoration, and adoration is the first open door of prayer. It suggests a prayer that we may learn to look on things from this point of view, that in our plans we may share this outlook, that in the course of daily duties there may be the fellowship of the Ascended Friend.

The Collect for the Sunday.

It gives us just what we need after we have tried to put the fact of the Ascension into terms of human longing. "O God the King of Glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy Kingdom in Heaven." There are two words used of the Ascension in the New Testament; the one more often used than the other is "the receiving up," or "the receiving again." We believe that not only did our Master ascend into heaven, but that God the King of Glory exalted Him. We get a glimpse of what happened when the cloud received Him out of man's sight. It could only be expressed in terms used in their highest acts of worship, and the old psalms of triumph came to their minds filled with a new meaning. The Ascension was the Triumph of Christ, the Enthronement of the King, the Coronation of the Sovereign Lord. They who have prayed that they might in heart and mind ascend feel life taking grander views.

But could they ever live in that bright atmosphere? Would not "the shades of the prison-house" begin to close again? Might not life become more drab and sordid just because of that one glimpse of heaven? So they prayed, so we pray, that this promise should be fulfilled, "Send Thine Holy Ghost to strengthen us and exalt us unto the same place whither our Saviour Christ has gone before."

The one collect grows out of the other. In the first the appeal is to our trust in the Man Christ Jesus, Whose Ascension is the logical outcome of His life. It is the prayer as the cloud comes down. The second is the prayer as the cloud receives Him and God fulfills His purpose and we claim His promises.

The emphasis in the Collect on the strengthening power of the Holy Spirit is very pertinent to our day and need. For if there is one thing lacking in the

lives of most Christians to-day it is the sense of power, the ability to do the right thing. Most can see where duty lies, few have the courage to trust to a power not their own to enable them to perform it. That this power is ours if we care to use it is the lesson of Whitsunday, which this year falls on May 31st. The Comforter is the Strengtheners. Some years back, when spending a few days at a holiday resort, we heard the preacher speak on the words from the "Te Deum," "Also the Holy Ghost, the Comforter." After reminding his hearers that the modern equivalent of the old English term, Comforter, was Strengtheners, the speaker went on to show that here was one of the distinctive teachings of the faith. Were we fighting a temptation, enduring a sorrow, leading a crusade, in which right seemed in imminent danger of being sacrificed to might? In addition to ourselves, in addition to those other human beings with their human strength who were co-operating with us, there was "Also the Holy Ghost, the Comforter." The assurance of this meant the realisation of strength Divine in the accomplishment of our tasks. To this we might add the somewhat trite, but nevertheless true, aphorism, "The world is mighty, the flesh is mighty, and the devil is mighty, but three mighties do not make an Almighty." Also the Holy Ghost, the Comforter, becomes a simple matter of calculation. Human strength must fail, but when there is added to it the strength of God, it must prevail. Ascensiontide and Whitsunday give to us the assurance of Victory, because He reigns, and His Spirit works within us to perform the tasks which the King requires.

The Roman Catholic Bishop of Lismore (Dr. J. Carroll), criticised appeals for sport when speaking to-day at the new St. Joseph's Church, McKee's Hill. Bishop Carroll referred to the value of sport for physical development, but said it was becoming a rather expensive side of life in Australia. "I am not quite sure that men earning their daily wage by manual or clerical labour are not going beyond themselves in their expenditure on sport," he said. "I am not at all sure that it is a good thing to be sending round the hat and making public appeals for money just for sport, especially when we have such a thing awaiting attention as the education of poor people. When people are going without sufficient nourishing food and decent clothing, it is a great pity to be begging money to maintain a standard of sport that satisfies the young people. If they want to get it, let them earn it and put their own money into sport, and not be living on their neighbours for sport."

Bishop Broughton Centenary Celebrations

Sydney, May 24th to June 7th, 1936.

Festival Services - Church Congress - Missionary Exhibition - Anglican Historical Pageant - Youth Demonstrations - Historical Museum - Centenary Choir - Social Gatherings.

Read full particulars about it all in the Programme (price 6d. postage 1d.).

Reserve your seats for the Pageant at Paling's, 338 George Street, Sydney. Tickets for all other functions may be obtained at the Broughton Centenary Celebrations Office, Diocesan Registry, George Street, Sydney (next St. Andrew's Cathedral). Telephone M 3644.

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Bishop Broughton Centenary Celebrations.

Abbreviated Programme.

Diocese of Sydney, May 24 to June 7, 1936.
FIRST WEEK.

Sunday, May 24—Preparatory Sunday.

Sermons on the Centenary to be preached in Parish Churches. Special Empire Day Service in the Cathedral, 3 p.m.

Monday, May 25.

Church Congress, 10.30 a.m. to 12.30 p.m.

Tuesday, May 26.

Church Congress, 10.30 a.m. to 12.30 p.m. Address in Cathedral, 1.20 p.m. to 1.50 p.m. Missionary Exhibition in Town Hall, 2 p.m. to 6 p.m. and 8 p.m. to 10 p.m. Church History Museum, 2 p.m. to 6 p.m., and 8 p.m. to 10 p.m. Evensong and Address by Professor Elder, D.Litt. (Cathedral), 4.15 p.m. to 5.30 p.m.

Wednesday, May 27.

As on Tuesday, May 26, but address at Evensong by Archbishop of Armagh.

Thursday, May 28.

Church Congress, 10.30 a.m. to 12.30 p.m. Address in Cathedral, 1.20 p.m. to 1.50 p.m. Missionary Exhibition in Town Hall, 2 p.m. to 6 p.m. Church History Museum, 2 p.m. to 6 p.m. Evensong and Address by F. Fletcher, Esq., M.A., Headmaster of Charterhouse (Cathedral), 4.15 p.m. to 5.30 p.m. Official Opening Service in the Cathedral, 7.45 p.m.

Friday, May 29.

Church Congress, 10.30 a.m. to 12.30 p.m. Address in Cathedral, 1.20 p.m. to 1.50 p.m. Reception in the Town Hall, 7.45 p.m. (Music by Centenary Choir—Refreshments).

Saturday, May 30.

Open-Air Demonstration of Sunday School Children (Royal Agricultural Society's Show Ground), 2.30 p.m.

SECOND WEEK.

Sunday, May 31—Commemoration Sunday.

Demonstration of Youth (Town Hall), 3 p.m.

Monday, June 1.

Address in Cathedral, 1.20 to 1.50 p.m. Church Congress, 4 p.m. to 5.30 p.m. Pageant of Church History (Town Hall), 8 p.m. (Music by Massed Choirs).

Tuesday, June 2.

Thanksgiving Service at St. Philip's Church, 10.30 a.m. Address in Cathedral, 1.20 p.m. to 1.50 p.m. Church Congress, 4 p.m. to 5.30 p.m. Pageant of Church History (Town Hall), 8 p.m.

Wednesday, June 3.

Church Congress, 10.30 a.m. to 12.30 p.m. Address in Cathedral, 1.20 p.m. to 1.50 p.m. Church Congress, 4 p.m. to 5.30 p.m. Pageant of Church History (Town Hall), 8 p.m.

Thursday, June 4.

Church Congress, 10.30 a.m. to 12.30 p.m. Address in Cathedral, 1.20 p.m. to 1.50 p.m. Church Congress, 4 p.m. to 5.30 p.m. Women's Rally (Town Hall), 7.45 p.m.

Friday, June 5.

Holy Communion at the Cathedral, 8 a.m. Commemorative Service in St. James' Church, 11 a.m. Official Luncheon, 12.45 p.m. Church Congress, 4 p.m. to 5.30 p.m. Choral Service in Cathedral, 7.45 p.m.

Saturday, June 6.

Garden Party at The King's School in the afternoon. (The King's School was founded by Bishop Broughton).

Sunday, June 7.

Thanksgiving Sunday (Thanksgiving Services in the Parishes). Meeting for men, 3 p.m.

This Programme is subject to alteration. See final Programme (40 pp.). Price 6d.

The Mormons, or Latter Day Saints, recently dedicated a tall statue in northern New York to the archangel Meroni, who is said to have appeared there just a century ago, to one Joseph Smith, and told him where to dig up the "book of Mormon," written by one of the ten lost tribes of Israel, a book which, when observed with the sacred spectacles, Urim and Thummim, turned itself into English—not very good English, but still English. This would seem to put the advocates of British-Israel quite out of the running.

Church and State Report.

The Authority of Parliament.

The recently issued report of the Archbishops' Committee on Church and State in England is causing much discussion in the Old Land. Apropos to this, Professor Ernest Barker, Cambridge Professor of Political Science, London University, who read a striking paper on Christianity and Economics at the last Church Congress, wrote to the "Times," London, on February 4. His letter deals with the Authority of Parliament:—

Sir—"Do I wake or sleep?" I am led to wonder where I am after reading the first (and main) proposal of the Archbishops' Commission on the relations between Church and State. I find it suggested that a Measure passed by the Church Assembly may, upon presentation of a certificate from four persons (the two Archbishops, the Speaker, and the Lord Chancellor) to the effect that "it relates substantially to the spiritual concerns of the Church of England," be presented forthwith to His Majesty for assent, without passing in any form through either House of Parliament, and that on the Royal Assent being given, "such Measure shall have the force and effect of an Act of Parliament."

The effect of this proposal, as I understand it, is that a Measure which has not gone through the King-in-Parliament, but only through what I may call the King-in-Vacuo, has none the less the force of an Act of Parliament. There may seem to be some analogy for this proposal in the Parliament Act of 1911, which provides that a Money Bill, on a certificate from the Speaker of the House of Commons that it is such, may be presented to His Majesty and become an Act of Parliament on the Royal Assent being signified, even if the House of Lords has not consented thereto. But under the Parliament Act the House of Lords has at any rate, an opportunity of consenting; and what is far more important—the House of Commons certainly acts, and the eventual Act is at the least an Act of the King in a House of Parliament. A Measure with the force of an Act of Parliament, which has never been before either House of Parliament, would be a constitutional novelty, as well as an oxymoron.

One other observation. The Measure which is to have the force of an Act of Parliament, without the consultation of Parliament, is to be such "that it relates substantially to . . . spiritual concerns . . . and that any civil or secular interests affected and thereby may be regarded as negligible." Who can draw the line between spiritual and secular, or draw out leviathan with a hook? I notice that the authors of the Report, in its early pages, remark that to-day "the distinction between secular and spiritual interests in the life of the community becomes . . . increasingly unreal." "There is," they say, "no clear dividing-line in the sphere of practice." There are just "two organs of the community, engaged in a common spiritual task." How does this initial confession of unity (with which I profoundly agree), square with the dualism of their ultimate proposal? How can there ever be a reform of the Church "in spiritual concerns" (for instance, a reform of the Book of Common Prayer), which is such that the civil or secular interests affected thereby will be negligible? The King, who by the Act of Settlement, must "join in communion with the Church of England as by law established," and must follow its Book of Common Prayer, is not an entirely negligible secular interest—if, indeed, he can ever be called a secular interest. He would be affected by a change of the Book of Common Prayer; and with him the community, of which he is head and symbol, would also be affected. If it be said, "We reserve his right of assent," the answer is simple. The assent of the King-in-Vacuo is not the assent of the King known to English constitutional law. In practice, too, such assent, if it were more than formal (and could it be merely formal?) would be the assent of the Cabinet. What is the magic of the Cabinet, and why should it have powers in spiritual concerns which are denied to Parliament? Could it have such powers, and would it not be responsible to Parliament? If it were, as surely it must be, then Parliament, expelled by an illusory pitchfork, quietly returns.

There may be a case for new plans to secure "the spiritual independence" of the Church of England. I am one of those who believe that it already is, in practice, as free a Church, for its own plain members, as any in the world. But, if new plans are needed, must they not be more logical, more self-consistent, and more thorough-going than the proposal which the Archbishops' Commission makes? The general Establishment of the Church of England cannot be confined with a partial disestablishment—the disestablishment of that part of its spiritual concerns which affects "negligible secular interests."—I am, Sir, your obedient servant,

ERNEST BARKER.

Wayside Jottings

(By a Wayfarer.)

The Broughton Centenary.

OUR Broughton Centenary celebrations are now in full swing, and we are all thankful to find that their chief note is (as it should be), not a vainglorious boast about what our Church of England has done and become during these hundred years, but rather of thankfulness to Almighty God for the position of privilege and responsibility that He has granted to us, with a very deep sense of sorrow and shame for the little and unworthy use of all the opportunities that He has, during these hundred years, set before us.

Through the energetic policy initiated by Bishop Broughton, and carried on by his successors, we have been enabled to divide the whole Continent of Australia into episcopal sees, with its own "Father in God" at the head of each; and every diocese, divided into parishes,—each with its more or less (generally, we fear, less) adequate equipment of Churches and Sunday Schools; with men duly ordained to conduct and direct in them the worship of Almighty God, and to provide for the spiritual education, the training and the growth in grace of the people of God in each. And yet, and yet, all over the continent we seem to be fighting a losing battle against the forces of evil, against materialism, vice and unbelief,—against the world, the flesh and the Devil.

We are rejoicing in the presence among us of such great and good men as the Archbishop of Armagh (Primate of Ireland), the Metropolitan of India, Bishop Banerjee, of Lahore, Bishop Graham Brown from Jerusalem and Bishop Matsui from Tokyo, tried and experienced servants of Christ, who have come among us to bring us encouragement and counsel. Though it may well be that the difficulties and perplexities that they, in their younger dioceses meet with, are for the most part largely different from those which have to be faced by the servants of God in Australia.

The people of India are essentially a religious people. To find God, to worship God, to atone for sin and to escape from sin, is the single aim of the vast majority of the four hundred million people of that great continent. And when they turn, as in ever-increasing numbers they are turning, from their vain and false gods, to embrace the faith and worship of Jesus Christ, it is always because they find the satisfaction of their deepest longings and the solution of their age-long problems, in the love of God, in the atonement worked out for them by the Lord Jesus Christ, and in the power for holiness brought to them by the gracious indwelling of the Holy Spirit of God.

What may be the special problems of Maoriland the Wayfarer does not know. They are probably the inviolable problems raised for primitive races by proximity to the ungodliness and materialism of white men. When a primitive people has been reached by the envoys of Christ and when some of them have become Christians, and when the whole nation has at least learned to trust and respect their Christian teachers, it is difficult for them to understand that not all white men are Christians; but that indeed, many white men, in their lust and greed, stand on an actually lower level than they themselves did before any white men came near them.

The missionary problems of Japan seem more nearly to resemble our own. In the Japanese we have a highly intelligent race, brought with comparative suddenness into contact with Western arts, both of peace and of war; and with Western ideas of education and of government.

The arts of war and peace they have acquired with wonderful speed and thoroughness; and their statesmen are showing themselves, in diplomacy and in the arts of government, fully equal to their European competitors.

Christianity has indeed obtained a hold, and we believe a firm hold, in Japan; but we are anxiously waiting to see how far it will be able to compete, in the nation at large, with the new and enthusiastic spirit of nationalism that has been so remarkably evoked by recent political events and by industrial competition.

Japan, too, is one of the nations that is finding its present territory insufficient for its growing population, and for its industrial expansion; and may before long need to look further afield than even Korea and Manchuria; and will it be a matter for surprise or blame if they ask to be allowed to settle under the British flag, perhaps in British Africa, or in the great unoccupied northern territories of Australia—in those vast areas which we have never effectively occupied, and apparently never shall; since it has, for a long time, been the stupid policy of some of our wise politicians to hinder immigration. If Japan, or any other overcrowded nation, should make her application through the League of Nations, it would be interesting to see how it would be received, and what would be the attitude taken with regard to it by the British Government. Though of one thing we may be certain,—no suggestion of war on such a subject will, or ever ought to be, for a moment entertained by them.

But it is with religious, and not with political problems that the A.C.R. is interested, and chiefly with the problem of the raising of the Christian standard of life among ourselves.

Consider for a moment the problem presented by the under-staffed condition of our own Church,—the worst equipped, in the proportion of clergy to laity, of all the Churches in Australia.

What right have we to boast that our Church includes more than half of the population, while we know perfectly well that three-fifths of them actually are, and of necessity must be, wholly unknown to their over-worked clergyman; since, in point of fact, the only connection that most of that three-fifths have with the Church lies in the much abused Sacrament of Baptism, followed in some cases by Confirmation, and then allowed to fall into utter neglect.

They never come to the Church, or to the Lord's Table. In their houses there is no Bible-reading, no Family Prayer, and we fear, very little Prayer of any kind. They are living and dying without Christ; but it never occurs to them that they are in any spiritual danger, because they belong to the Church of England, and in their last extremity have the right of sending for the minister, who will say something or do something that will make everything right for them. And that self-deception is certainly encouraged by the fact that we put their names on our roll, and always speak to them and of them as Church members, and seldom try to make them realise that a neglected privilege is a cumulative sin.

There are, of course, two remedies open to us; either to multiply our clergy three-fold (which is very easy when you say it quick), or to reduce our Church roll to a third of its present dimensions, by crossing out the names of all unreal members, and retaining only the names of those who attend regularly the church services and the Lord's Table. We don't want money from those who are too poor to give it. In that respect we are proud to be "the Church of the poor." But the tightening up of discipline (impossible with our present insufficient staffs) is an urgent necessity in our Church; and Church attendance and even a small subscription, might be fairly required from all who wish their names to be on our roll, and to receive regular visits from their clergyman. We note, by the way, that attendance at the "Pictures" seems quite within the reach of even our poorest "dole" recipients; and two or three pence per week from everyone claiming membership might in many parishes mean the employment of an extra living agent, and would, at any rate, be some small evidence of sincerity.

But all this would mean a radical change in our Church practice; and an individual clergyman could scarcely by himself initiate such a revolution.

For such a change as this,—for the tightening up of discipline, for a concerted and systematic movement toward the restoration of Family Prayer, for the restoration of the Ten Commandments to their place in our services, for a concerted effort towards the sanctification of Sunday as the Lord's Day; and indeed for every repression of evil and for every call and encouragement towards what is good, we look to those who in God's providence are set over us in the Lord.

Missionary Hour.

Goulburn Synod.

The missionary hour at the recent Goulburn Synod had quickening results. The Rev. R. Godfrey represented the Australian Board of Missions, and spoke mainly of the work of the Melanesian Mission. He spoke of results in the islands—25,000 Christians, 12,000 communicants, the Christians in the "old area" are now in the majority, some islands are entirely Christian, some entirely Anglican, no police and no gaols, no divorce. He gave some arresting instances of the constancy and devotion of the native Christians. He appealed for prayer and interest. The Rev. H. S. Kidner for the Church Missionary Society spoke of the wonderful movements taking place in the Society's fields. In India the Christian Church is growing at the rate of 150,000 per year. He gave striking examples of the results of the work in the Diocese of Dornakal. In China there was a changed attitude. Formerly the Christian Missionary was a "foreign devil." Now the people are listening.

In Japan an increasing opportunity exists, as Dr. Kagawa has shown. In Africa many of the native clergy have English University degrees. There are 139,000 under training for baptism. He spoke of the work in Tanganyika from his own experience. In one week 1400 people asked for instruction. He told of its discouragements. Of a paramount chief who had lapsed, a tragedy which could have been avoided had a clergyman been available to minister there. He pleaded for increased interest and support, that these challenging opportunities might be met.

The Bishop, summing up, hoped that never again would the diocese fail in its modest quota. This is the issue. The forces opposed to Christianity are gaining ground. Christian forces are in retreat. Our parishes will stand for a very short time if the front line trenches are lost. Canon Hirst pleaded for a vivid and imaginative propaganda. The House resumed again on the Committee stage of the Parochial Administration Ordinance.

THE LIGHTHOUSE

"A lighthouse is for sale. A highly desirable residence for a tall thin man who is fond of sea-air."—(Punch)



Visitors to the historic Church of St. John, Canberra, will regret to learn that old Peter Dove, St. John's verger and gardener, was burnt to death in his hut on Sunday, May 10. It is assumed that the fire was caused, after he had retired, by a spark from a pipe or by the overturning of a lamp, and that the old man was unable to escape. Dove had no relatives in Australia. It is believed that he was an English Public School boy, and that his ancestors were the builders of two ships, the Dove and the Mayflower, which carried the Pilgrim Fathers to America. He fought in the Boer War and came to Australia from New Zealand about three years ago.

Mr. Guy L. Menzies, eldest son of Dr. and Mrs. Guy Menzies, of Drummoyne, and who was the first airman to fly the Tasman solo, has accepted a permanent commission in the Royal Air Force. He now ranks as Flight-Lieutenant, and is attached to No. 56 Squadron, North Weald, Essex, England.

The death took place in Sydney on Sunday, May 10, of Mr. Charles Hughes, formerly Australian General Manager of the Union Steamship Co. Ltd., of New Zealand. He had passed his 73rd year. Mr. Hughes was a devoted churchman and rector's warden of St. Stephen's, Bellevue Hill, where he gave generous and faithful support through many years.

Mr. W. G. Payne, churchwarden and parish councillor of St. James', Croydon, Sydney, died on Thursday, May 7, in his 71st year. He had 52 years' service in the Postal Department. Coming from England 68 years ago, he joined the postal service at Dubbo, N.S.W., in 1878, serving as postmaster in many important towns of the State.

The death is announced of Canon A. F. Williams at Pukehou, Hawke's Bay, N.Z. He was born on April 26th, 1860, at Waimate, in the Bay of Islands, and was a grandson of that famous missionary, Archdeacon Henry Williams, who came to New Zealand in 1823. He was educated at the Church of England Grammar School at Parnell, Auckland, and St. John's College, Cambridge, where he took his degree in 1883. He was ordained by the Bishop of Lichfield and served at St. Luke's, Wolverhampton, for two years, and then returned to New Zealand and to Hawke's Bay. His life was spent mostly in Church work amongst the Maoris in the wide district extending from Woodville to Lake Taupo, and their welfare was ever dear to his heart.

Brother Peter, one of the oldest members of the Community of the Ascension, died in Goulburn, on the 17th April, at the age of 63 years. His name was Harold Pilditch. He had had a somewhat venturesome career, serving in three wars, the Somaliland Campaign, the South African War, and the Great War.

The Rev. R. D. Lord, of the Diocese of Shantung, China, is due in Sydney by the "Nellie" on the 21st May. It is hoped that he will be able to spend some days in Sydney, visiting the Broughton Centenary Missionary Exhibition, before going on to join his wife in New Zealand.

The Rev. V. H. Sherwin, Chaplain on the goldfield and stationed at Wau, Mandated Territory of New Guinea, expects to visit Australia this month. He will be married in Adelaide soon after arrival. Bishop Dickinson, assistant Bishop in the Diocese of Melanesia, will take duty at Wau during his absence.

A beautiful window has been presented to St. Paul's Church, Redfern, by Mr. J. W. Hiles, as a gift of gratitude for blessings received. Both Mr. and Mrs. Hiles recently passed through serious illness, and in answer to prayer, God restored them very wonderfully to health again. The window is an expression of their thankfulness to God for His mercies. The subject of the window is the Resurrection of our Lord Jesus Christ.

Canon R. B. S. Hammond, president of the Australian Prohibition Council, has been on a visit to Adelaide, where he took part in the Australian conference.

Rev. F. C. Phillip, principal, St. George's Grammar School, Hyderabad, Deccan, India, reached Sydney last Thursday by the Narunda. Mr. Phillip has had many years' service in India as principal of this important school. He was formerly travelling secretary of the Australian Student Christian Movement.

The Rev. M. P. G. ("Pat") Leonard, who was in Australia for a period on Toc H work, has been presented by Lord Salisbury to the benefice of Bishop's Hatfield. While retaining as much active connection with the Toc H movement as his new duties allow, he will be able to bring his valuable experience in this respect to the service of the rapidly-growing population of his new parish.

The Archbishop of New Zealand, accompanied by Mrs. Averill, left Auckland, of which Diocese he is Bishop, on May 15, arriving in Sydney on Monday last to take part in the Broughton Centenary Celebrations. He will return probably on June 8th.

Bishop E. A. Anderson, formerly Bishop of Riverina, has sold his house in Remuera. It is his intention to travel for some little time. Although no definite plans have been made as yet, he will, after travel, probably settle down once more in Auckland. The kindly help which he has so readily given to many Auckland city parishes has been much appreciated.

Three ladies from England, Miss Biddle and the Misses Hopple, have volunteered for service in the Waiapu Maori Mission, and will take up residence at Te Araroa in the former cottage hospital.

The Bishop of Pretoria (the Right Rev. Wilfrid Parker), has appointed the Rev. Augustine Moeka, assistant-director of native missions, to be an Honorary Canon of Pretoria. This is the first time a native African has been preferred to a canonry in the diocese. Canon Moeka, a native of Basutoland, was a heathen until he was twenty-one years of age, and it was only on his conversion that he began his education.

Mr. Maurice Crawford Macmillan, a director of Messrs. Macmillan and Company, the publishers, died in London at the age of 82 years. He was the second son of Daniel Macmillan, founder of the firm, and brother of Sir Frederick Macmillan. His godfathers were F. D. Maurice and Charles Kingsley. Of his three sons, the eldest and youngest, Mr. Harold Macmillan, M.P., and Mr. Daniel Macmillan, are in the business; the second is at the Bar.

In a recent broadcast address, the Archbishop of Sydney said that Bishop Broughton was a great man, a great scholar, a great administrator, and a great Christian; and had done much to develop the character of the people of his time. For this purpose he made long journeys, often travelling alone. He built many churches and founded The King's School, Parramatta. His desire was that children should be given the best education possible, as well as a sound religious training at home, in the church, and at school.

The board of electors of the Diocese of Bathurst have failed so far to reach a decision for the election of a new Bishop to succeed Dr. H. Crotty, whose resignation became effective on April 1. The board will meet again in a month's time. The board consists of 10 clergy and 10 lay representatives, and includes Coadjutor-Bishop A. L. Wyldie, the Dean of Bathurst (the Very Rev. H. R. Holmes), and Archdeacon Weston, whose names have been mentioned for the vacancy.

The Rev. R. H. Bootle and Mrs. Bootle were the recipients of valuable presentations on the occasion of Mr. Bootle's relinquishing charge of the Pennant Hills Thornleigh par-

son of the Beecroft parish, Sydney. Pennant Hills and Thornleigh have been made into a conventional district, and Mr. Bootle remains Rector of Beecroft and Cheltenham.

Chancellor R. J. Campbell will resign his Residency Canonry of Chichester Cathedral at Michaelmas. He will continue to hold the office of Chancellor. Canon Campbell was the well-known minister of the City Temple, London, and entered the Church's ministry a number of years ago now. He has written many books, the most revealing being "A Spiritual Pilgrimage."

Dr. Thomas Ethelbert Page, the famous classical scholar and former sixth-form master at Charterhouse, died in a nursing home at Godalming, Surrey, on April 1, aged 86. Two years ago Dr. Page was made a Companion of Honour for his services to scholarship and letters. Dr. Page retired from Charterhouse in 1910, after thirty-seven years' service. He became editor-in-chief of the Loeb Classical Library. Only a few days before his death he wrote a letter to the "Times" on the political crisis, appealing for fair play for Germany.

Sister May Dobson, who has done valuable work at the C.M.S. Hospital at Mvumi, Tanganyika Territory, has returned to Hobart on furlough after five years' absence. She was given a welcome home at St. George's schoolroom on May 6th. Her sister, Miss Vera Dobson, is engaged in educational work at the same station.

The Reverend W. E. Wood, until 1934 incumbent of St. Philip's, Collingwood, died at his home, Walpole Street, Kew, on Wednesday, April 29. Born in Cork, Ireland, the deceased graduated at the Royal University of Ireland, B.A. in 1883, and L.L.B. in 1889. First he followed educational work, being ordained in 1910, after which his work lay in India, where he held the incumbency of Christ Church, Madras. Coming to Australia in 1917, he held several temporary appointments with great acceptance and then became Vicar of Terang (1918-19). St. Paul's, Geelong (1919-24), and St. Philip's, Collingwood (1924-34). Of a kindly disposition, Mr. Wood greatly endeared himself to those with whom he came into contact. He was an able preacher, and was much in request as a special preacher in church and at other gatherings.

Mr. George Thomas Sirrell Tranter, of Woodberry Down, London, England, retired hotel proprietor, who died on December 24, aged 82, left £100 to the London Grand Division Sons of Temperance Pensions and Almshouses Fund; £50 to the East Central Subordinate Division of the Order of Sons of Temperance Friendly Society; £100 to the London Temperance Hospital, Hampstead; £100 to the Good Templar and Temperance Orphanage, Sunbury-on-Thames; £100 to the United Kingdom Band of Hope Union; £100 to the United Kingdom Alliance for Promoting Temperance Reform; £200 to Dr. Barnardo's Homes; £200 to the Church of England Wills and Strays Society; £100 to Treloar's Cripples' Hospital and College; £100 to the Orphan Asylum, St. Anne's, Redhill; £100 to the Salvation Army; and £100 to the Queen's Hospital for Children, London.

The Rev. G. G. Dawson, who took the degree of D.Ph. in London University a few months ago, has now received the distinction of a Cambridge D.D. degree. Dr. Dawson is the Vice-Principal and Director of Studies at Oak Hill Evangelical College, near London, of which Preliminary Hinde is Principal. He is the author of a much desired volume just published, entitled "Healing—Ancient and Modern."

The Right Rev. Bishop Bennett, of N.Z., (the Maori Bishop), without warning, has had to undergo a serious operation, which will prevent his coming to Sydney to take part in the Broughton Centenary celebrations.



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY ——— GUARANTEED



Broughton Centenary and Pentecost.

It is not without its deep significance that the Bishop Broughton Centenary celebrations synchronise with the Church's keeping of the Festival of the Holy Spirit. Pentecost, for the early believers, was both an endowment of power and a call to action. The power was only promised in order that the action might be performed. The action consisted in the appointed duty of witnessing to the Person and work of the Lord Jesus Christ. It involved conflict at the very outset, for those to whom the witness was first presented had killed the Prince of Life and had invoked His blood on themselves and their children. The Saviour had come to His own, and His own people had received Him not. Of the crime of rejecting such an One they were to be convicted by the Holy Spirit through the testimony of human lips. For such a calling the disciples needed a power far beyond their own, and so it came to pass, in the faithfulness of God, that when the Day of Pentecost was fully come the Call to Action was given and the Endowment of Power vouchsafed. The little Church, previously commissioned for the purpose and bidden to tarry at Jerusalem meanwhile, now received the promise of the Father in the outpoured gift of the Holy Ghost. From that moment it became the Church militant here in earth and went out to face the foe.

A study of the life and work of Australia's first Bishop, William Grant Broughton, reveals a man of this Pentecostal spirit. His journeyings oft, his unwearying labours, his unflinching testimony to the Faith once-for-all delivered to the saints, his jealous care of the churches, are but tokens of a Spirit-filled man, who set about his God-appointed task with Pentecostal fervour. Broughton came to his work in Sydney in days that could not have been more difficult. They would have daunted the courage of a man of less faith and consecrated determination. Spiritual destitution marked the life of the Colony on every side. They were hard days. Life did not count for much. The constitution of the colony was in itself a tremendous handicap. Convicts were arriving at the rate of nearly 2,500 per year. Floggings, brutality, drunkenness and immorality were the order of the day. In addition, free settlers were coming in. The times were sordid, rough and uncouth. It was a careless, freedom-loving type who came. They ventured forth into thickly wooded country, got to work, were given to makeshift, fond of open life and not very respectful of culture and refinement. Judge Barton, writing in 1840, remarks that "the foundations of the new colony were laid in greed and drunkenness, coupled with the indifference of those in authority to religious matters." It was into such a condition of life that Bishop Broughton came, but he set about his gigantic task with heroic energy and self-forgetfulness. He journeyed by land and by sea, visiting, as far as was humanly possible, all the scattered settlements,

ministering to them, and arranging for more regular visitation by clergy. He appealed to England for men and money, and the appeal was not in vain. Indeed, the labours of Bishop Broughton are beyond praise, in character so truly apostolic they were! The Church must for ever honour his name and remember his self-sacrificing, heroic deeds. His work in the cause of education, his noble championing of the Church, of her historic past and her rightful place in the community, his faithful preaching of the Gospel, and his noble example of Christian living and forbearance are all matters of history. They are but the evidence of a man of truly Pentecostal equipment and foresight.

A perusal of the Bishop's volume of sermons on "The Church of England, Its Constitution, Mission and Trials," preached in Australia, only serves to bring his life and work into bold relief. He loved the Church, he held to primitive Christianity, and never failed to preach on the two Sacraments, the principles and distinctive character of the Church of England, her policy of education, the English Reformation, the three-fold ministry, the apostolical commission, matters of errors, and so on and so on! It is meet therefore, that the Church should rejoice and be thankful at this, his Centenary.

However, if the Bishop were here to-day in the flesh, we are confident that he would be the first to attribute his life and Apostolic witness to the power of the indwelling Spirit. Happily, we are reminded of this, the Christian workers' secret of power and influence, at this Pentecost season. Indeed, it is one of the great benefits of the appointed seasons of the Christian year that the Church is reminded by their recurrence, not only of the significant facts of those early days and of the great foundation principles which gave them their significance, but also, that the Holy Spirit alone is the empowerer of faithful witness. The Christian life must ever be a conflict, for its witness is directed against the sin of a world which still "lieth in the Wicked One" and over which the undisputed reign of its rightful King is scarcely set up. The call of Pentecost must therefore still be heard, and the Power of Pentecost must still be sought and welcomed.

In the early days of the Great War, when England entered into a struggle which taxed her resources to the uttermost, some of the war-posters possessed more than ordinary significance. One of these pictured a bugler with his bugle to his lips, and bore the simple inscription—"Fall In!" It was a call to the manhood of England, and it met with a wonderful response. Just such a call, in a far higher sphere, is the call of Pentecost. The early Church was summoned to "fall in" for the conflict, not against flesh and blood so much as against principalities and powers in the spiritual realm, against all the forces of hell which Christ had challenged, and which He will ultimately destroy. That is the call, too, which sounds forth from Broughton's life and work.

It is to such a conflict that Pentecost as well as Broughton's testimony, calls us to-day. Modern views of the Christian life are sadly lacking, both as to the reality and urgency of the call and as to the nature of the endowment for an effective response. The early Christians were confronted with threats, imprisonment, scourging and death, and by God's grace they obeyed and realised the blessing pronounced on those

who are persecuted for righteousness' sake. The modern Christian is offered a Christianity from which the Cross (both that of our Saviour and that which His followers are bidden to take up daily), is omitted.

The life of many modern Christians is one of self-pleasing, governed by self-will. The obligation of public worship as a combined act of witness to the world is not recognised as it used to be, or its observance is restricted to a part only of the Day given for its full exercise. Sunday evening worship is given up in favour of reading or letter-writing at home, and thus the world is able to point to half-empty churches when it should be confronted with Christians thronged to the House of Prayer. Young Christians are told that they may freely indulge in the ways of the world, and enjoy its literature, which is often designed to undermine the true foundations of faith, and is only too effective for this purpose. In all these and many other ways the times are changed, and changed for the worse. We greatly need to get back, not necessarily to Victorian days, but to the first great moving, inspiring, impelling influence of Pentecost, awakening in our hearts anew a glowing love for the Master Who bought our service at so great a cost, and revealing to us a world which is perishing in its unconscious need of Him and of His Salvation. To this world His people are called to witness, in season and out of season, and the witness can only be effectual if it is carried out in that spirit of unquestioning obedience and of ready sacrifice which it is the Holy Spirit's office to impart and which characterised the Christians of the early Church, and him of whom we thankfully think and thank God for at this time—William Grant Broughton.

Canon Pilcher's Consecration.

THE consecration of Canon Pilcher, D.D., as Bishop Coadjutor of Sydney, takes place in St. Andrew's Cathedral to-day (Ascension Day), at 10.30 a.m. The Archbishop of Sydney will be the consecrator, assisted by the Bishops of Newcastle, Goulburn and Armidale, and several of the overseas Bishops who will be in Sydney for the Bishop Broughton Centenary. Canon Pilcher is a distinguished graduate of Oxford University, and was at one period domestic chaplain to Dr. Handley Moule, Bishop of Durham. Since Dr. Pilcher's sojourn in Canada he has adorned the church there as a scholar and as Precentor of the Cathedral in Toronto, authority on church music, professor of Old Testament and Church History at Wycliffe College, and member of the Board of Examiners in the General Synod of the Church of Canada for the Degree of D.D. Mrs. Pilcher is an invalid, regarding which the Archbishop of Sydney, in his letter to the Diocese on April 30, says: "It will be difficult for Dr. Pilcher to receive callers at his house. His room is being prepared at the Diocesan Church House, and I trust many will meet him there."

The Reason.

"I can't get interested in missions," exclaimed a petulant girl to her aunt. The answer that was made is well worth remembering. "No, dear, you can hardly expect it. It is similar to getting interest from a bank. You have to put something in first (either time, money, or prayer), and the more you put in, the more the interest grows. Put nothing in, and you will never have any interest."

Gippsland Synod.

The Bishop's Charge.

Caesar or God.

THE Right Rev. G. H. Cranswick, Bishop of Gippsland, in his charge to the second session of the eleventh Synod of his Diocese, said that:—

"There is a widespread consensus of opinion to-day among the thinkers of all lands that our generation stands at one of the great turning-points in human history. What the next chapter will produce none can say, but it is certain that the very ideas themselves upon which modern Western civilisation is founded are being questioned. Everywhere human thought is in a state of flux and controversy, and when Churchmen seek to come to grips with the issues raised by the great national movements that are typical of our time they find themselves confronted not with a theological debate, but with the solemn question of a new world order, different from and challenging to the whole structure of present-day civilisation."

The Bishop proceeded to deal with the vastly expanding powers of the modern State, detailing at length the efforts of the Totalitarian State to dominate and control its citizens, the special manifestations of which are seen to-day in Soviet Russia, Italy and Germany.

Menace to Christianity.

Proceeding, Dr. Cranswick stated that the modern menace to Christianity is something deeper and more fundamental than forms of government. It is the attempt to use a form of government, or indeed any centralised agency, to impose upon a community a philosophy of life which is completely, or in some significant aspects, contrary to the Christian view of life and its purpose. It is what we may call a secular view of life.

It may be an influence in a community which has a democratic government and all the more dangerous because unrecognised by the population. The answer to a recognised menace to the Christian faith is martyrdom. It is when the faith is being undermined in a way that is not generally recognised that the danger is greater. The real meaning of the attitude to religion of modern totalitarian States is that it represents a dominant trend of thought that is world wide. It is that trend, that paganism of the modern mind, which breaks forth like a portent among the leaders of Authoritarian States, and it is this that challenges the Church of God to a life and death struggle.

The whole world to-day is faced with a far-reaching secularisation of thought and life which probably represents the prevailing temper and cast of thought of modern society. Because of the centralisation of the means of communication, like broadcasting, the cinema and the popular press, such an attitude of mind has unprecedented opportunities of reaching, influencing and even of permeating the mind of the whole community. It has almost as ideal a vehicle of dissemination in the National Systems of public education which are in use everywhere. When education is restricted to the technical task of communicating knowledge and of fostering generally acknowledged social virtues, any system of public education can be regarded as a neutral field. But when the primary interest of

the teachers has shifted, as is the case to-day, from the technical sphere of the subjects taught, and occupies itself with the pupil himself and his soul or the centre of his being, public education is no longer a neutral field. In it are involved questions of ultimate belief. In all education that is more than technical, there is implicit such an understanding of the nature and destiny of man and of his obligations and responsibilities, that the main conflict between the Christian faith and the secular interpretation of life may well have to be waged in the field of public education in the near future.

Christian Versus Pagan Conceptions of Life.

Under the conditions then of our closely organised modern Society, with its enormously increased facilities for the communication of ideas, the members of a community find themselves to-day more and more bound together in a common mode of life, and at the mercy of the continuous pressure of a common culture interpreted by their educators, their broadcasters, their writers, and often, as we have seen, by their rulers. Hence the crucial question for Australia, as for every other country, is "whether this common life and common culture shall be inspired by Christian or pagan conceptions of the meaning and purpose of life." The task of a living Church has consequently become far more difficult and delicate. It is no longer sufficient for its witness to be given only or chiefly to individuals. If the Christian witness is to be effective there must be given by the Church in every parish and diocese a continual examination of the prevailing ideas and ways of life, and a continual challenge and criticism in so far as these are contradictory of the Christian understanding of human life and its responsibilities. But let us not forget that in a totalitarian state, or in a community committed to the modern secular view of life, it is increasingly true that the Church's witness can be given to-day only at the cost of suffering and martyrdom, and that it looks rather as if history may be about to repeat itself; and perhaps in our country as much as in Germany.

Caesar or Christ.

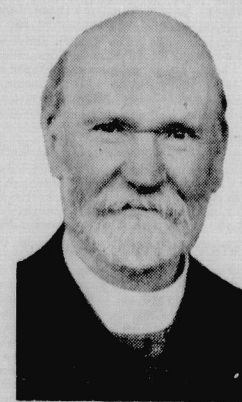
The world's dividing line is clear. It is Caesar or Christ again. The totalitarian state as the logical representative of the most dominant trend of world thought, takes one side and the Christian Church the other, and Caesar is still armed with the same weapons of force and compulsion as he was in the days of the Roman Empire. In the raw elements of economic life, it is a battle between the principles of competition and co-operation. If the latter is the principle of the Russian experiment, as I believe it is, then the principle of Russian co-operation will win, for it is a higher principle. But that is not the only, nor the final, battle. There must inevitably follow the battle between the method of Caesar and the method of Christ. In that battle Christ will win, for His method is the higher.

The Christian Answer.

Hence, the present situation, grave and awe-inspiring as it is, does not arouse feelings either of fear or despair in the mind of the true Christian. Christian thought and experience are anchored in that which lies above and beyond the conflict. The last word always has been and always will be with God. The ground of Christian confidence is the Word of God spoken

in Christ and vindicated in the resurrection. The forces of darkness have long since been robbed of their power. Our efforts may fail, but the triumph of God is sure. Our sole responsibility is in dependence upon Him consistently to carry out our task in the circumstances in which we are placed, and to trust the rest to God."

The Bishop proceeded to outline solid reasons for hope, showing that Christianity is bound to flourish in a co-operative society because therein love and goodwill and sharing are at home, and these are the essence of the life of Christianity. If, therefore, the Christian Gospel contains "the word which is needed to redeem mankind from its present errors and lack of direction, and if the Church can speak that word with understanding and conviction, we may be on the threshold of one of the great periods in the history of the Christian Church." But the issue, even through persecution, must be with God and with His Cause.



Primate of All Ireland.

Most Rev. Dr. D'Arcy Arrives.

THE Most Rev. Dr. Charles Frederick D'Arcy, Archbishop of Armagh and Primate of All Ireland, arrived in Sydney on Friday morning last by the Melbourne Express. He was met by the Archbishop (Dr. Mowll) and a very representative body of clergy. His reception was most cordial. He has come to represent the Church of the British Isles at the celebration of the centenary of the consecration of Bishop Broughton, the first bishop in Australia. Later in the morning he went to Moore Theological College, addressed the students, and lunched with the authorities there.

Archbishop D'Arcy is the author of many important philosophical and theological works. His cathedral at Armagh, the ancient ecclesiastical capital of Ireland, is built on the site of the original church founded by St. Patrick in 444. It was the earliest centre of Christianity in north-western Europe.

"We are very proud of the cathedral," Archbishop D'Arcy said, when interviewed in Melbourne. "The crypt of the cathedral dates back to the seventh century, and the remainder was constructed about the 13th century."

This is Dr. D'Arcy's first visit to Australia, which, he said, seemed like a new world. "In England, Bishop Broughton was acknowledged as one of the great scholars of his day," he said, "but when he was informed that

(Continued on page 10.)



NEW SOUTH WALES.

Diocese of Sydney.

PILGRIMAGES TO THE BROUGHTON CHURCHES.

The following pilgrimages to the Broughton Churches have yet to eventuate:—

Monday, May 25.

Leave Registry 2.30, arrive Rossmore 3, leave 3.10; arrive Denham Court, 3.30, leave 3.40; arrive Cobbitty 3.55, leave 4.5; arrive Appin 4.45, leave 4.55; arrive Cook's River 6.5, leave 6.15; arrive Registry 6.25.

Saturday, May 30.

Leave Registry 10 a.m., arrive St. Philip's 10.5, leave 10.15; arrive Holy Trinity 10.20, leave 10.30; arrive Pyrmont 10.40, leave 10.50; arrive Balmain 11, leave 11.10; arrive Ashfield 11.20, leave 11.30; arrive Enfield 11.40, leave 11.50; arrive Camperdown 12.10, leave 12.20; arrive Chippendale 12.25; leave 12.35; arrive Christ Church, St. Laurence 12.40, leave 12.50; arrive St. Mark's 1, leave 1.10.

Saturday, June 6.

Leave Registry 9.30 a.m.—arrive Wollongong 10.50, leave 11; arrive Dapto 11.15, leave 11.25; Lunch 12.40; start again 1.10; arrive Berrima 1.25, leave 1.35; arrive Picton 2.15, leave 2.25; arrive Camden 2.40, leave 2.50; arrive The King's School 3.20.

ANTIOCH SYRIAN ORTHODOX.

The Dean of Sydney, representing the Archbishop (Dr. Mowll), gave an address at the St. George celebration at the Antioch Syrian Orthodox Church, Redfern, on Sunday, May 10. He said that the English were indebted to the Greek Church for giving them the patron saint St. George, as we were indebted to the same Church in part for our common Christianity. The two greatest Bishops that had to do with the establishment of the English Church came, the one, Augustine, from Rome, and the other, Theodore, from the East. We were called upon today, as St. George, to stand valiantly for the faith, and to fight against the dragon of evil. Many to-day, in the Eastern churches, had suffered torture and death for the confession of the faith. Members of the English Church deeply sympathised with the brethren in Europe and Asia, and prayed that happier and more peaceful times may be in store for them.

LADIES' HOME MISSION UNION.

25th Birthday.

Last week Sydney churchpeople celebrated the 25th birthday of the Ladies' Home Mission Union. Archbishop and Mrs. Wright had much to do with the work of the L.H.M.U. in the Diocese of Manchester before coming to Australia. Hence, soon after their arrival in Sydney, the Union was set on foot. During the quarter of a century, the L.H.M.U., as it is familiarly termed, has done great work in the poorer parishes in general furtherance of the work of the Home Mission Society. Large sums of money have been raised, and tens of thousands of garments distributed. The Union has been very fortunate in its secretaries, e.g., Miss Joan Newton (Mrs. George Hall), Miss E. Best, Miss Young and now Mrs. S. Carey. The Archbishop presided at the gathering in the Chapter House last week and congratulated members on their work.

The annual report was read by the general secretary, Mrs. S. Carey, and its adoption was moved by Mr. Bertram Wright, son of the late Archbishop and Mrs. Wright, founders of the Union. The motion was seconded by the Lady Mayoress, Mrs. George A. Parkes. The general secretary of the Home Mission Society, Mr. R. B. Robinson, gave a short account of the work proposed to be under-

taken by the Hawkesbury River Mission. The members of the union are particularly interested in this project, and are raising a fund wherewith to purchase a launch to be called Dorothy Wright, in honour of the first president of the L.H.M.U.—and to be used on the river.

Archdeacon A. F. Alston, of Hastings (Eng.), who has come to Australia for the Broughton centenary celebrations, Mrs. Mowll and Mrs. A. G. Friend, one of the original members of the union, also spoke.

ST. NICOLAS', ENFIELD.

The new Church of St. Nicolas, in the parish of St. Thomas', Enfield, was dedicated and opened by the Archbishop of Sydney on Saturday, May 9. There was a large attendance, and the greatest interest was displayed by parishioners and citizens. The occasional address was delivered by Archdeacon Alston, of Hastings, England, who is in Sydney for the Broughton Centenary. The building stands on a commanding site, which emphasises the simple Gothic style of architecture. It has been designed to seat 250 persons. The new building comprises western porches, baptistry, five bays and nave, with a temporary platform for choir and sanctuary. Vestries, organ chamber, and the permanent east end of the church proper have yet to be constructed.

Externally, the walls are of selected bricks with O.K. brick dressings. Synthetic stone tracery is used in the western window surrounds. The windows have steel frames and are glazed with amber coloured leadlights. Internally the walls are of O.K. bricks with dressings around door and window openings. The roof is covered with multi-coloured semi-glazed French pattern tiles and internally treated as an open timbered roof with ornamental principals. Light and ventilation have been carefully studied throughout.

WILBERFORCE.

That area of the old-time parish of Pitt Town, N.S.W., known as Wilberforce, has been made into a conventional district. A farewell message to the congregation of St. John's Church, Wilberforce, was delivered on Sunday, May 3, by the Rector, the Rev. S. Howard, M.A., at the last of a series of services held by clergy of Pitt Town at Wilberforce over a period of 111 years. These services began with the appointment of the Rev. Matthew Devenish Meares in 1825.

YOUTH LEADERSHIP.

Under the auspices of the committee of youth movements, planning training for workers with boys and girls, a course covering games to be used in club programmes will continue at the Young Men's Christian Association, Pitt Street, on Tuesdays at 7.30 o'clock. The course will be under the direction of Mr. H. Macallister, commissioner for training, Boy Scouts' Association, and it will be demonstrated by a troop of Scouts. Leaders and other workers with boys and girls are invited.

TRINITY GRAMMAR SCHOOL.

Founders' Day will be held in the school grounds, Prospect Road, Summer Hill, on Saturday, May 23, at 3 p.m. The Archbishop of Sydney will preside, and the speakers will be the Most Rev. the Archbishop of Armagh, the Rt. Rev. the Bishop in Jerusalem, and the Rt. Rev. the Bishop of Nelson, N.Z.

SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL.

Association Formed. To Work for School.

More than 500 people were present at the garden party held the other afternoon at the Sydney Church of England Grammar School, North Sydney. The guests were received at the gates of the school by the headmaster, Mr. L. C. Robson, and Mrs. Robson.

Guests inspected the school houses before going to the school house quadrangle for afternoon tea, and later Mr. Robson addressed a meeting in the dining hall, at which the S.C.E.G.S. Association was formed.

The following office-bearers were elected: President, Mr. F. W. Hixson; deputy president, the headmaster; honorary secretary, Mr. R. A. Gillman; honorary treasurer, Mrs. Donald Explin; vice-presidents, Mr. and Mrs. A. B. S. White, Mesdames L. C. Robson, W. A. Purves, Russell Sinclair, Professor E. R. Holme, Dr. H. L. St. Vincent Welsh, Dr. A. H. Moseley, Messrs. H. H. Dixon and A. D. Fisher; committee, Mesdames G. H. Sautelle, Rawson Moody, Randal Carey, F. J. Ludowicki, J. C. Holliday Smith, A. D. Hall, H. H. Varley, J. E. Wilson, E. M. Bagot, Lindsey Dey, R. J. A. Travers, H. H. Smith, T. A. J. Playfair, C. S. Tiley, J. C. Pope, Ivo Clarke, Stuart Studdy, O. R. Cornack, G. A. Swift, W. D. M. Taylor, Miss M. Rhodes, Miss Enid Linton, Colonel R. J. A. Travers, Captain W. H. Geake, Messrs. Charles Clayton, R. C. M. Boyce, W. Thomas, C. M. Marsh, G. A. Fisher, R. J. A. Massie, M. Y. Deane, G. C. Turnbull, J. Lee Pulling, and R. W. Keegan.

ST. ANDREW'S CATHEDRAL.

A competition for plans and specifications for the extension of St. Andrew's Cathedral has been simultaneously advertised in Australia and Britain. Plans are asked for the extension of the Cathedral building, erection of new Chapter House, Diocesan Church House, choir school, deanery and other offices.

It is estimated that the additions to the Cathedral and the new buildings will cost about £500,000. Premiums of £500, £300 and £200 are offered for the first three pre-miated designs. Competitors must be British subjects, and members of the Royal Australian Institute of Architects, the Royal Institute of British Architects, or of allied and associated societies.

The assessors are the Archbishop of Sydney, Sir Giles Gilbert Scott, D.C.L., R.A. (designer of the Liverpool Cathedral), and Mr. Bertrand L. Waterhouse, F.R.I.B.A., R.R.A.I.A., Sydney.

Australian architects can obtain particulars of the competition from the secretary of the New South Wales Chapter of the Royal Australian Institute of Architects, Science House, Essex-street, Sydney. Particulars can be had in Britain from Sir Giles Gilbert Scott, Liverpool.

ST. JOHN'S, CAMPSIE.

St. John's Church, Campsie, celebrated its 25th birthday during the last week of April. Preaching at the commemorative silver jubilee service, the Archbishop of Sydney said twenty-five years ago only a tent was used in Campsie for a church, while to-day St. John's was now one of the main churches on the Bankstown line. It had also built a branch church at North Canterbury, and a site had been secured for another church at North Campsie. Because of the self-denial and hard work of the parishioners, the branch church had been built for £1500, and also a new rectory for £1500. St. John's had been restored after the fire six years ago at a cost of £1000, and there was £200 in hand for a new hall at North Canterbury, and the same amount for a church to be built at North Campsie.

THE BIBLE SOCIETY.

At the annual business meeting of the New South Wales auxiliary of the British and Foreign Bible Society on Monday, a report was read showing that the world circulation of Scriptures last year was 10,970,609 volumes. The Australian circulation was 179,977. New South Wales heading the States with 73,342 copies in 70 different translations. The Society, it was stated, had printed the Bible in 700 forms of speech, no fewer than 276 translations being issued during the reign of the late King George V.

The following officers were elected:—President, Archbishop Mowll; vice-presidents, Messrs. R. Sullivan, C. R. Walsh, R. A. Dalen, and W. J. Williams; honorary treasurer, Mr. R. A. Dalen; honorary secretary, the Rev. R. B. Robinson. The annual public meeting was fixed for June 8, in the Sydney Town Hall.

SARAH BROUGHTON TOMB.

The Archbishop of Sydney will lead a pilgrimage to the tomb of Sarah Broughton, wife of Bishop Broughton (who was laid to rest in the churchyard of St. Stephen's, Newtown, then known as Camperdown Cemetery) on Tuesday, June 2, at 2.30 p.m. Churchpeople are invited.

Diocese of Newcastle.

THE BISHOP'S LETTER.

Referring to his recent engagements, the Bishop writes:—

Another notable incident has been the first meeting of a Provisional Committee to supervise the work of the Industrial Christian Fellowship, a branch of which—the first in Australia—has been formed in this Diocese. Of this I intend to speak in my Address to Synod, and I will not anticipate what I hope to say then. But I would bespeak your prayers that this effort to commend the principles of Christianity to those concerned with the problems of industry may be richly blessed of God.

The annual meeting of the Layreaders' Association on April 4 was an encouraging one. I was particularly glad to notice that amongst those present were many young men who have recently been enlisted in this most important and valuable work. It is good to know that one of the privileges which members of the Association appear most to value is the opportunity for corporate devotion and instruction which is given from time to time. I understand that the attendance at the Quiet Afternoon recently conducted by the Dean was the largest yet known.

The reception of the first batch of trainees at the Church Army Training Hostel at Adamstown was a semi-private function to which only the members of the committee were invited. But it had a great importance, as marking a fresh step in the establishment of the Church Army on Australian soil. We have reason to be deeply grateful to those who have promised to help in lecturing to the students, perhaps especially to the Bishop of Armidale, who is giving up a week of his very busy life to the purpose. It is our hope that those who qualify for Commissions will receive them at the Annual Service in the Cathedral on Wednesday, August 5. The Archbishop of Sydney is most kindly coming up to preach to us at that service, and I hope his kindness will be rewarded with a huge congregation.

In the immediate future I look forward to instituting the Reverend H. M. R. Rupp to the Rectory of Raymond Terrace, where he succeeds Canon Kitley. The unmistakable and profound regret of his parishioners at Woy Woy at losing Mr. Rupp are the best augury for his true success in the work to which he has been called.

Diocese of Bathurst.

ALL SAINTS' COLLEGE.

Its Historians Honoured.

The writer of the history of All Saints' College, Bathurst, Mr. A. Watson Steel, was—with his absent colleague, Mr. Charles Sloman—honoured at the annual meeting of the All Saints' College Old Boys' Union, held at the Schools' Club last week. The president, Mr. W. G. Geikie, said that tributes of congratulation had poured in from all sides, and Dr. C. E. W. Bean said that, without exaggeration, he considered this Australian work one of the best of its kind that he had read. Among over fifty old boys and masters present were Mr. A. L. Wade, who, with his brother, the late Sir Charles Gregory Wade, was among the first boys at the great cricketers; Archdeacon Charlton, and Messrs. George Ranken and W. A. Steel, some of the earliest old boys; and of the headmasters, Mr. H. E. Britten and the Rev. L. G. H. Watson.

Reference was made to the death during the year of two distinguished old boys, Messrs. H. G. Macdougall and J. F. Clements. Mr. W. G. Geikie was elected president, and Mr. A. J. T. Wood honorary secretary.

Diocese of Goulburn.

ST. SAVIOUR'S CATHEDRAL.

Stone from England Unveiled.

At St. Saviour's Cathedral, Goulburn, in the presence of a large congregation, the Bishop of Goulburn (the Rt. Rev. E. H. Burgmann) asked the British Commissioner to Australia (Sir Geoffrey Whiskard), to unveil the Canterbury stone, one of 90 sent out to Anglican Cathedrals in the British Empire by the Dean, Chapter and Friends of Canterbury Cathedral.

Sir Geoffrey Whiskard was present at the blessing of the stone in Canterbury Cathedral by the Archbishop of Canterbury.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop writes:—
Let us be thankful that the British Empire stands for collective action through the League, and that if our statesmen seem to

have been beaten in diplomacy and to have betrayed Abyssinia, we still have time on our side, and we may hope, with the support of other nations, to secure a righteous peace after an unrighteous war. Perhaps the saddest fact about the Abyssinian war is the silence of the Pope. Mussolini seems to have forced the Roman Catholic Church in Italy to support him in this war, but the Bishops and the clergy there must be full of misgiving about the righteousness of this struggle on which they are being called to give their blessing. When Mussolini gave the present Pope his independence in the Vatican city a few years ago, Europe hoped that His Holiness would no longer be the prisoner he had been hitherto since 1870, but it seems as if these hopes are not to be fulfilled. An independent Pope to-day, playing his part in the League of Nations, might have saved Abyssinia from war and military history from poison gas. Let us pray for God's blessing on our wronged fellow Christians, and on His Church throughout the world, that it may keep our civilisation Christian and guard us from another world war.

CHRIST CHURCH, SOUTH YARRA.

80th Anniversary Celebrations.

The fine old Church of Christ Church, South Yarra, has been celebrating its eightieth anniversary during the past fortnight. On Sunday, April 26, the morning preacher was Bishop Green, who was curate in the parish in 1859, whilst in the evening the Rev. Gertrude Tucker, son of the late Canon Tucker, second Vicar of the parish, occupied the pulpit. On the following Sunday, the Bishop of Wanganui, who was curate from 1896 to 1900, was the preacher, morning and evening. Other gatherings, including a successful Temple Day, and a reunion of past and present parishioners, were held. The Rev. Leonard Townsend has been Vicar of the parish since 1908. Ten years ago a Memorial Hall was built to replace the old Sunday School buildings.

ANGLICAN CHURCH LEAGUE.

A series of Public Lectures will be held in St. Stephen's Church, Richmond, at 8 p.m., as follows:—Wednesday, June 24th—Speaker, Rev. A. E. F. Young, Th.Sch. Subject: "Apostolic." Wednesday, July 29th—Speaker, Rev. A. Law, D.D. Subject: "Reformed." Wednesday, August 26th—Speaker, Rev. J. H. Frewin, M.A. Subject: "Protestant."

Diocese of Gippsland.

SILVER WEDDING PARTY.

The Bishop of Gippsland and Mrs. Cranswick Entertain.

The Bishop of Gippsland and Mrs. Cranswick entertained at a garden party in the grounds of Bishopscourt, Sale, 190 people of the district, who had been married for 25 years or more. This was in commemoration of the twenty-fifth anniversary of their wedding. It was a happy party, and the guests were highly pleased at the form that the Bishop and Mrs. Cranswick had determined that the celebration of their anniversary should take.

The Bishop said that they did not claim originality for the idea. He had taken it from Dr. Ryle, Bishop of Winchester, and afterwards Dean of Westminster, who celebrated his silver wedding in a similar fashion. Because the minority aired their problems, people were apt to forget the large majority, who found their marriages to be happy.

There was some speech-making, but the greater part of the afternoon was given to informal talk, and many were seen to enter the beautiful chapel at Bishopscourt and kneel in silent thanksgiving for the blessings of the years.

SOUTH AUSTRALIA.

Diocese of Adelaide.

CENTENARY THANKOFFERING.

Over £5000 has been received by the Diocese of Adelaide towards the Thankoffering of £25,000 which it is hoped to raise for the work of the Church, and as a mark of the Church's blessings through one hundred years. The income only of the fund will be used, so that the amount will not disappear in current demands, but will be of lasting value.

For the celebrations a number of distinguished visitors are expected. First there will be the Archbishop of Armagh, Primate of Ireland, the most Rev. Dr. C. F. D'Arcy; he has been Primate for 15 years, and holds the record of all bishops (probably since time began) for having been enthroned in twelve

Cathedrals; this is explained by his several translations, and the fact that several of the Irish dioceses are composite, and have no less than three cathedrals, in each of which the bishop must be enthroned. Other bishops include the Archbishop of Perth, the Bishop in Jerusalem, Bishop Burgmann, of Goulburn, Bishop Westcott, the Metropolitan of Calcutta (which reminds us that we were once part of the archdeaconry of Calcutta), and Bishop Azariah, of Dornakal, the well-known Indian bishop.

TASMANIA.

CHURCH OF ENGLAND LEAGUE.

The Rev. F. L. Wyman, Rector of Glenorchy, speaking at the quarterly meeting of the Church of England League at St. George's Hall, Hobart, recently, said that a spiritual doctrine resulted in spiritual-mindedness. The will to believe was often more important than the will to do. Mr. J. McElroy was in the chair.

Mr. Wyman based his address on Romans viii. 6, "To be spiritually-minded is life and peace." He said Evangelicals were at times considered obstinate and narrow-minded. It was said they got their minds into a groove, insisted on hammering away at a few pet doctrines in season and out of season, as though their chief delight lay in emphasising the differences between themselves and others who did not see eye to eye with them. Yet the facts revealed that such criticism was superficial and unjust.

Evangelicals were concerned with emphasising certain doctrines because they were convinced that those doctrines gave a faithful presentation of New Testament teaching, and that they had a vital influence upon a man's spiritual outlook. A spiritual doctrine resulted in spiritual-mindedness, and to be spiritually-minded was life and peace. This was not a claim to a monopoly of holiness, but rather a seeking after holiness on divinely approved lines. There were two systems of religion—one was a seeking after holiness by the works of the law, or through man-made ceremonial, the other was by faith alone, in Jesus Christ, and all He had accomplished for man's eternal salvation. Reliance, conscious or unconscious, upon the human element in religion could not give joy or peace within. On the other hand, by a simple reliance on the merits of the Cross, a man in spite of his sin, was accounted righteous before God. It was sheer folly to attempt to supplement the divinely completed work of Calvary. Yet in the history of religion this was what had happened through the centuries. It had happened with the Christians in Galatia, and it went on still to-day.

The will to believe in religion was often more important than the will to do. This was not a plea to be impractical in religion, but a timely plea to believe the simple, un-

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W. S. Leslie, M.A., Headmaster.

adorned, unspectacular doctrine of the Cross. The joy of Evangelical truth lay in the fact that a man, without the aid of ceremony or ritual, might enter into the sacred presence of God by faith.

At the conclusion of the address the chairman expressed the regret of members of the League at Mr. Wyman's departure for England, and appreciation of his work as an Evangelical.

NEW ZEALAND.

Diocese of Wellington.

BISHOP SPROTT'S LIBRARY.

Important Announcement from the Ven. Archdeacon Bullock.

As the days go on, this Diocese, and especially the clergy, will realise how much we lost by the resignation of Bishop Sprott. At every point where the need was greatest, his interest and help were always available. And he has added another gracious act to the many which have made us his debtors. He has presented his valuable library to the Church Book Store for the purpose of its distribution at the lowest possible cost to those who wish to have the books. The Bishop would have preferred to give the many volumes to his clergy, but a moment's reflection would show how difficult a task that would have been. As it is, whatever profits may come from the sale of the library will go to the Church Book Store. But the profits will not be great as the intention is to distribute them at prices that just cover the cost of cataloguing, advertising, and distribution.

By about the 1st of May the clergy and others will receive an alphabetical list of the books, with order postcards, and each order will be dealt with as it arrives. It will be "first come first served." Until a date early in May no book will be touched, and no one will be allowed to "pick the eyes" out of the library—so that, near or far, everyone will have an equal chance, as far as possible. Needless to say, every book is in first-class order, and as good as new. As there are some thousands of volumes, the cataloguing will be no light matter. Should any interested person read this and not receive a catalogue by May 5th, he should write to the Book Store for one. I am sure that all clergy will wish me to thank the Bishop in their name for this very generous act.

St. Stephen's, Lower Sandy Bay, Tasmania.

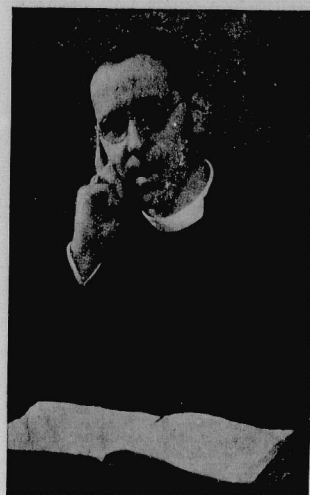
Several valued correspondents have drawn our attention to a paragraph regarding the parish of St. Stephen's, Lower Sandy Bay, Tasmania, which appeared in our issue of April 23, and they have pointed out that such a paragraph is calculated to do real harm to the work of God in that place, and by inference or suggestion, to place the Rector of the parish in a bad light.

We hasten to reply that not for one moment would we be party to anything that would hinder God's work in a parish, or hurt or damage the reputation of anyone, let alone one of Christ's ministers. The paragraph in question reached us in the ordinary way of church news. It was sent to the printer for insertion in the news column, but when pub-

lishing, he found himself in need of a "fill," and so took this out of its usual place and made a special paragraph of it; not that this makes any difference to its content.

We are exceedingly sorry, and offer our sincere apologies to the parish of Sandy Bay and its Rector, the Rev. R. H. Simmons. We would be the last people in the world who, by way of imputation or otherwise, would do anything to injure anyone's reputation and good work. Hence we regret very much the paragraph appearing as it did!

Our correspondents tell us that Mr. Simmons has done splendid work.



The Right Rev. George Francis Graham-Brown, O.B.E., D.D., who is in Sydney for the Broughton Centenary celebrations, was consecrated in 1932 and in the same year was enthroned as Bishop in Jerusalem. His jurisdiction extends over the Anglican congregations in Palestine, Syria, Trans-Jordan, Asia Minor (except portions attached to Gibraltar), and the Isle of Cyprus; he also exercises spiritual supervision over the Anglican communions in Iraq. Bishop Graham-Brown is the son of missionary parents, and was born in China—he himself has been described as a "real missionary." The lands in which he exercises his ministry are of such intense interest that it will be a wonderful privilege to hear what he has to tell us of the growth of Christ's Kingdom in those Bible lands, and especially in the land that is hailed as the birthplace of our Lord.

Bishop of All Ireland.

(Continued from page 7.)

a leader was needed in Australia, he came out immediately. In the hundred years that have passed since then, the Anglican Church in Australia has progressed astonishingly. It will be interesting to see the Church at work here."

Archbishop D'Arcy said that the Anglican Church was very strong in the north of Ireland. It was supported by a body of people who were very devoted to the Church. New parishes were being established in Belfast, and the Church was assisting in housing schemes all over the north of Ireland. The attendances at churches were remarkably good. "We enjoy very friendly relations with other churches," he said, "particularly the Presbyterian Church. Although there is no actual union, there is a great deal of united action, which may be a step in the direction of Church unity."

Archbishop D'Arcy is accompanied by Canon E. H. Blackwood-Price, treasurer of Down Cathedral, who is acting as his chaplain. They will stay in Sydney about a month before returning to Ireland by way of New Zealand and the Panama Canal.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

May 24, S. aft. Ascension Day.—Morning: 289, 241 (279), 421, 245; Evening: 249, 306, 287 (309), 25.

May 31, Whit Sunday.—Morning: 258, 254, 257 (247), 251 (113); Evening: 255, 253, 261, 278.

June 7, Trinity Sunday.—Morning: 1, 263, 266, 40 (141); Evening: 39 (44), 363, 37, 300.

June 14, 1st S. after Trinity.—Morning: 8, 299, 277, 264; Evening: 324, 159, 422, 29.

Hymns, A. & M.

May 24, S. aft. Ascension Day.—Morning: 240, 233, 427, 149; Evening: 235, 236, 219, 20.

May 31, Whit Sunday.—Morning: 673 (380), 209 (155), 525 (488), 154; Evening: 585 (327), 207, 155, 210.

June 7, Trinity Sunday.—Morning: 160, 164, 161 (545), 162; Evening: 163, 157, 281, 22.

June 14, 1st S. after Trinity.—Morning: 7 (29), 193, 261, 431; Evening: 520, 255, 437, 27.

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George St., Sydney.
Tel. M3164.

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Cathedral Buildings,
Flinders Lane,
Melbourne. Tel. F5675.

Dreams in the Bible.

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

THE common view of the ancient world was that dreams came as a communication from the other world—a hint that the dreamer does well to interpret and heed with care, and it is taken as a matter of course that the Bible view is the same. In fact, we may find it stated without proof that "in Joseph, the dreamer of dreams, we have an excellent illustration of this theory." Actually there is not a statement anywhere in the Bible that dreams come from God, but only that "interpretations belong unto God." Twice it is said that "God appeared in a dream," which may imply that theory, but does not state it definitely.

There are only ten dreams recorded in the Old Testament outside the Book Daniel, of which five are in the Joseph story. It is interesting to note that five are dreamed by men of the Chosen Race, and five by others.

The modern theory of dreams is that "a dream is an action of the mind produced by some sort of mental excitement." The Bible implicitly takes this view, and we find that the predisposing mental excitement is either told or implied; it is free from superstition, and every dream fits easily into the framework of the story.

In the compressed story of Gen. xx., 2 and 3, it is clear that Abimelech would not have taken another man's wife; that her status had been enquired into; his conscience had been aroused; somehow he was suspicious of her relationship to Abraham, and the warning dream came.

Jacob's dream of the staircase to God's Palace was conditioned by the sight of the rocks on the hillside at Bethel. This is the only dream in which a revelation of God's nature is made; for God says He will be "in all places whither thou goest." Jacob's waking words of surprise at God's presence, and of fear of His presence for judgment, were the results of his thoughts during his flight.

An interesting dream is told in the story of Gideon. The host of the Midianites was opposed by an army of 32,000, which they saw dispersed by Gideon in two successive dismissals. No man would assemble an army to send it home; the spies could not trace it; therefore, it must be hidden. Gideon was now ready to carry out his plan, but doubt assailed him. Had he succeeded in his effort to so mystify the foe that they would be put to panic flight by a night attack? To make sure he entered the hostile camp, as Alfred did, to find out what their morale was. There he heard one tell his fellow a dream. "There was a barley cake rolling into the camp of Midian! It reached one tent and knocked it over!" His comrade said, "That is the men of Israel! God puts Midian into their hands!" When Gideon heard the dream told and explained he knelt down (Moffat). He was thankful, for his plan had succeeded—the success of the night attack was assured.

Solomon's dream arises naturally from the circumstances of the day. His mind in sleep was going over his hopes and ambitions at his accession.

The five dreams connected with Joseph are most interesting. His own two dreams of the sheaves and the stars reveal the man himself to us. Ambition caused him to dream of the

time when he would rule his brethren, but we can also see that he was frank and truthful. For a deceitful or secretive man would have kept the dreams to himself.

In Gen. xl. we are told of the dreams of the butler and baker. Two men in charge of Pharaoh's food and drink had come under suspicion of a plot to poison the king. It was uncertain which was guilty, but Pharaoh's birthday drew near, which would be signalled by the punishment of his enemies and the rewarding of his friends. The butler dreamed that he was back at his old work, but the baker dreamed of frustration. Each in his sub-conscious mind had declared his own verdict.

As they sat downcast, without an interpreter, Joseph came and set forth the non-superstitious theory of dreams. "Do not interpretations belong to God?"

Openly and frankly Joseph pronounced in accordance with the verdict of the dreams. The chief butler forgot his promise to secure release for him, and two years passed by before Pharaoh had his double dream of the kine and the ears of wheat. These arose, no doubt, from his knowledge of what was possible along the Nile, and perhaps from his special knowledge of some possible mischance.

All knew what the dream meant, for did not every cow and ear of wheat come "up out of the Nile?" Pharaoh wanted to know not the interpretation, but, first, who had the courage to tell him the truth? Then, what was to be done? And, lastly, who was to do it? The magicians, like good politicians, thought, "What shall happen to me if I speak out?"

"For evil it is in full durbur To speak to a king of gathering war" or of threatening famine.

An old story tells of a king who saw in a dream a noble tree so storm-smitten that only the topmost branch was left. "Interpret," said the king to his wise men. "O king," said one, "the dream is bad. All your relations shall die before you." In anger the king drove him out. "O fortunate king," said a wiser, "you shall live longer than any of your relations." To him the king gave rewards.

So thought they. Smooth things must be said to Pharaoh; but what smooth interpretation was there to that awful dream? The butler, remembering Joseph had nothing to lose, gave him a chance to return the dreaded answer. Obsequiously he says: "I do remember my offences this day how Pharaoh was angry with his servants.

... There was a youth, a Hebrew slave. . . . As he interpreted, so it fell out" (Moffat). Joseph was hurriedly washed, shaved, and brought before Pharaoh.

"I have heard of you," said the king, "that you can interpret a dream whenever you hear it." "Not I," said Joseph frankly. "It is God's answer that will give peace to Pharaoh."

As the ruler listened to the interpretation he saw a man truthful, sincere, straightforward; as he listened to the suggestions he saw a shrewd, intelligent man, and straightway appointed him to the work, not because he interpreted dreams, but because he had answered Pharaoh's three mental questions. Here was a man with the courage to speak the truth to the king; a man with intelligent plans; a man upright in character. Joseph was the man.

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Editorial

The Broughton Centenary.

THE events in connection with the recent Sydney celebration of the Bishop Broughton Centenary are fast becoming but memories. They are, however, memories which will last for many a day. In a recent issue of this journal we remarked that the whole of the plans and details of the Celebrations had been finely conceived. Now that they are over, our views in this regard have been doubly strengthened. The Church Congress, which deliberated on profound and vital living issues, proved a marked success. The papers which were read and the discussions which followed were of a high order. To have enlisted such an array of learned speakers was no mean achievement. We are confident that this Congress will bear much fruit. The Historical Pageant proved a brilliant success. The great and epochal episodes in the long history of British Christianity, right down to the beginning of settlement here in Australia, and the meeting of the six Bishops in 1850, were strikingly and handsomely portrayed. Not least in this connection was the harnessing of 760 participants in the tableaux, drawn from parishes and church schools.

Then the extremely interesting historical museum had many visitors. It revealed many personal links with the past, and proved an eye-opener from the standpoint of the Church's "antiquities" in this, the oldest settled part of Australia. The round of preachers by the visiting Bishops, the hundred and one contacts made in various directions, together with the unexampled response of churchpeople in attendance and interest, must have repercussions for the well-being of the whole Church. They will play their part in quickening interest, fanning the dull embers of church life, and giving vision of the Church's work and needs overseas. There is no doubt that in all the great cities of Australia there are big areas of people, sections of adolescent life, and hosts of children

waiting to be linked on to active church life and purpose. The Centenary has naturally been one of heartfelt thanksgiving to God for Bishop Broughton and the labours and progress of the last hundred years. If, in addition, the latent powers and possibilities of the rank and file can be fired with enthusiastic love and service for the Church's Lord, there must come a lengthening of the cords and a strengthening of the stakes of the whole Anglican Church in Australia and abroad.

New Educational Bill.

WE are not concerned with Government details and examination proposals in the new Education Bill before the Legislature of New South Wales, though all the world over reforms are being promulgated with regard to the prevailing examination methods. Education is the privilege of all, and examinations should be planned in varied modes for testing competence for every variety of occupations. The feeling is that they should not be dominated by universities, nor even by school teachers. One matter which interests us deeply in this proposed Bill is the inclusion therein of a clause which will make it possible for the University of Sydney to confer Degrees in Divinity. This does not mean that the University will set up a Divinity School, but the Senate will be empowered to do certain things in this regard upon the advice of properly constituted and competent authority. It is a tremendous step forward, and will give much gratification to students of theology and divinity in the various Churches. Leaving this aside, we agree with the Prime Minister, in his sermon at St. Philip's Church, that the problem of the Church to-day is "the religious education of the young; that there is great danger in bringing up young people without religious training." The secular side of education is being more and more perfected, whereas the definitely religious and doctrinal side in our Australian systems is gravely neglected. The vast majority of children in their daily instruction are taught to look upon school merely as an opportunity "to be educated," so that they may go out into life and earn a living. Surely education means something more than fitness for vocational practice! It means, or ought to mean, the training of human intelligence in knowledge of human affairs and in power to discriminate between realities, in the widest sense, and shams. We suppose that week after week goes by, and except for the brief lesson given by Rec-

tors and their assistants, nothing is taught about the Gospel of God's redeeming love in Christ; nothing about that sacred mystery, the Church. There is vague teaching on Christianity in a broad sort of way, but little that is convincing and strengthening for the faith. Snippets of morals are given, but no dogmatic truth. The result is a generation growing up with no big conception of life and God-given responsibility, the Christian religion a kind of useful thing as required, and no sense of the Church and of her Divine commission. From the religious standpoint, education in New South Wales is lamentably weak.

Palestine in Travail.

ANYONE conversant with British administration in Palestine will know that the use of soldiery to quell disturbances in that land indicates that the situation is serious. It is a rule there to use to the last possible extremity, normal police force in keeping order. Nothing but the gravest and most far-reaching trouble would warrant more drastic measures. Cables have stated that "hardly an hour passes without violence, or arson, or shooting at the police or troops. The Arabs are becoming bolder, especially in Northern Palestine, where individual ambushings are assuming almost the character of risings."

Evidently the situation in the country had evil forebodings early in the year, so much so that authority was given then to strengthen the police and to enrol supernumerary police. Doubtless the Abyssinian situation has affected the Arabs, while rumour is abroad that Italian agents have been fomenting trouble. Ever since the Jews began to make Palestine their national home, after Britain received the Mandate, the Arab population has become increasingly bitter. No doubt they see visions of Jewish predominance and their own lessening power. Be that as it may, the situation is one that calls for extreme care and a clear, far-sighted policy. We deeply sympathise with the Bishop in Jerusalem, at present in Australia for the Broughton celebrations. Doubtless the sphere of his work calls to him very strongly at this time. Then there are our missionaries, and we think specially of Miss Hassell, of the Australian C.M.S. The need is for prevailing prayer, and we trust that many will avail themselves of the Throne of Grace. We are bidden to pray for the peace of Jerusalem; while the promise holds good, "They shall prosper that love thee."

Kurrajong, 1936.

Kurrajong 1936—the fifth of the Clergy Conventions held at Kurrajong Heights—as an event, is fast receding into the background, but its comradeships, its mental refurbishings, and above all, its spiritual quickenings, will live on with tonic qualities for those who attended it, for many a day! Some twenty-five clergy came and went during the four days, not one of whom failed to contribute his quota to the Convention's spirit and work.

There could be no more favoured spot! Indeed, we wonder whether Kurrajong Heights will not yet become "the Swanwick" of New South Wales. It is altogether ideal for Conference purposes. Fifteen hundred feet above sea level, with a vast panoramic view eastwards towards Sydney, with Richmond and Windsor nestling in the foreground, the old man Hawkesbury wending his way towards Broken Bay, while on the dim horizon rises the bluff coastline of the Pacific, 50 miles distant. Such is the forward view. Behind rise the towering walls and wooded slopes of the Blue Mountains. Orange groves light up the vista, while the clear inviting note of the bell-hird sounds again and again, coupled with the familiar chuckle of the dollar bird.

"Uplands" was the Convention's rendezvous. Comfortable and convenient, with St. James' Church hard by, it made an excellent home. The weather was delightful. Sunny days, with clear, crisp atmosphere, plain but good bedding, and a delightful spirit of camaraderie—well, no wonder the brief respite from parochial duties was simply delightful.

Each day began with an administration of the Holy Communion, followed by breakfast. Men took it in turn to celebrate and assist. Very precious did these brief hours at the Table of God prove, when souls fed on the Bread and Wine of Heaven and prayed that "grafted, rooted, built up in Jesus—they may ever be!" The loveliest gesture of these early morning services was the presence of the Archbishop of Sydney. He had left Sydney at 5.30 a.m., arriving in good time, celebrating, and giving to us a number of most suggestive prayer biddings. It was good to have the chief pastor of the Diocese present. His coming was more than deeply appreciated. His Grace had breakfast with the company, to their great delight, in due time setting forth on his return to Sydney. It was altogether an inspiring interlude—fervent expressions of gratitude to the Archbishop being voiced by chosen speakers. At 9.30 a.m. each day the company broke up into study groups, using Professor Francis Anderson's brochure on "Peace or War" as their text book. No aspect of this debatable subject was left unconsidered, and men came away with definitely clearer views on the entanglements and evil forebodings of Europe, on the perils of dictators and dictorships, of nationalism and internationalism, of the place and significance of the League of Nations. The Rev. C. H. Tomlinson, of Northbridge, was in general charge of this study work. He did it well, proving an excellent guide and everyone felt greatly indebted to him.

The leader and chairman of the Convention was the Bishop of Goulburn, the Right Rev. E. H. Burgmann. He had given the 1935 gathering a taste of his leadership and mentality—and 1936 only increased his fame and added to his lustre. Bishop Burgmann was neither more nor less than an elder brother, seeking to bring men up against reality, and teaching them to face grave mental and spiritual issues, and great and far-reaching world situations, in the regions of their own thinking. Second-hand concepts and teaching, the mere echoing of shibboleths, the continued utterance of trite sayings, can never be the stock-in-trade of real spiritual leaders.

So, morning by morning, from 11 a.m. onwards, he led us into deep waters, as he considered great subjects which to-day are having repercussions far beyond the mere individual, namely, Insecurity, Destiny, Discipline, the Church, the Rationality of the Christian Life. It is beyond our scope in this brief account of the Convention to do more than name the headings of the Bishop's addresses, but they were mentally exhilarating to a degree. They were followed, each day, by questions and discussions, during which the Bishop enlarged up, clarified and crystallised his ideas. It was not to be expected that everyone would agree with all the Bishop's statements. He did not want that. His purpose was to get to the very fundamentals of the Christian Religion, to analyse the world's problems and sicknesses, as he sees them, to sift man deep down into the depths of personality—and set forth an integrating purposefulness for this world of men and things. Members of the school in this regard will be for ever grateful to the Bishop. Their indebtedness is great.

The afternoons were given up to recreation. Some tried even to beat par on the

Richmond golf links; others tried their hand on the tennis court, where avoirdupois and stiff joints proved, as they always do, retarding elements. Then there were the long walks and informal talks, the afternoons passing all too quickly. One delightful interlude was the garden party in the parish hall and grounds of St. Stephen's, Kurrajong, where the Rector and Mrs. Barwick, and the ladies of the parish entertained the Bishop and his flock at afternoon tea. In response to the Rector's welcome, Bishop Burgmann and the Rev. G. F. B. Manning made happy and felicitous speeches.

The evenings of the Convention were taken up with Evensong and a devotional address in Church, followed by papers and discussions on practical pastoral and parochial problems in the dining room before a welcome fire. These latter were full of interest, and many helpful suggestions were gathered for the more efficient handling of parochial life and the more effective shepherding of the flock in the respective parishes. Canon S. H. Denman gave the devotional addresses each evening, the general title being "Christ's Conception of the Christian Life," which was dealt with under the distinctive headings—"Ye are my Friends," "Ye are my disciples," "Ye are the light of the world," "Ye are my witnesses."

Supper came in at 10 o'clock each night, and thus informative, heart-searching, instructive and inspiring days were pleasantly brought to a close.

The Convention is both an abiding memory and inspiration. It concluded on the Friday morning with Holy Communion, the Rev. Canon G. Hirst, of Goulburn, being the celebrant. It was a fitting climax, and left an indescribable spell.

One thing remains to be said, and that is an expression of real indebtedness on the part of all the members to the Rev. H. W. Barber, who organised the Convention and was the father and mentor of all and sundry. He left no stone unturned to make the Convention a success, the members comfortable and the programme vital and dynamic. To the batmen Revs. W. Kingston and H. E. Rogers, who roused men early, stoked the hot water boiler, prepared morning tea and so forth, everyone is indebted, while the Rector of the parish, the Rev. A. N. S. Barwick, was a host in himself, always at hand, ever obliging and helpful. It was a great joy to the members to see Mrs. Burgmann quite at home, and evidently enjoying herself. She is an adept on the tennis court. And on this note we shall close. The Convention serves a splendid purpose. It is both suggestive and fruitful. It should never have a larger membership than, say, about thirty. It is fraught with endless possibilities for good. To God be all the praise!

Advice to Parents.

Professor Tasman Lovell, of Sydney University, gave some very practical advice to parents the other night, when he addressed the fourth annual "father-and-son" banquet of the St. Oswald's, Haberfield, Boys' Society. He said that if the relationships of parents to their children were properly attended to, there would be a great reduction in the need for children's courts and gaols. There would not be many excesses reported in the public Press, nor so many children visiting child guidance clinics. Relatively speaking, the greater number of homes were good, and parents got on well with their children, but there were parents who made grave mistakes, sometimes through ignorance and sometimes through being very indifferent personalities themselves. Even in these cases, however, it had been found that the home was a better place for children than an institution, though there were cases where the child must be removed from the influence of the home before the problem could be solved.

Dealing with children who had been improperly brought up, Professor Lovell said that spoiled children, when they grew up, because they had not overcome their earlier disabilities, became petulant and disturbed when up against something—they became unkind, rude, and generally bad social units.

Then there was the kind of love, especially noticeable with some mothers, in overprotectiveness of their children. If children were not allowed to do things for themselves, they would find themselves unable to deal with problems that confronted them in later life. Children must be given the opportunities for growth, and fathers ought to be with their children as much as they could, even if it meant giving up golf on Saturday afternoon, or not going to the dogs at night. Fathers who made companions of their children and were not "wet blankets," would find their children appreciative of their company. Add to all this splendid advice, the example of God-fearing and God-honouring lives on the part of parents—and most of our moral and social problems would be solved.



COST OF BROADCASTING.

Elizabeth St., Parramatta.

Dear Sir,

I understand that some Church of England people do not see the value of such broadcasting as is allocated the Anglican Church over 2CH in return for the \$100 per annum contributed to the Wireless Board. May I crave space to point out that the value of the time made available for purely Anglican purposes is worth, at ordinary advertising charges, no less than \$560 per annum. In addition, the station gives time for such united work for the Kingdom of God as the Children's Session, the Temperance period, services for the Sick, Community Praise Service, and the midday broadcasts (of which one-third is from St. Philip's Church, Church Hill), etc., such time being worth \$3,224 per annum. The interest in this by the Church of England is two-sevenths, or about \$640! Last year the Anglican contribution for all this was \$75. Total benefit, direct and indirect, £1,020!

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Yours faithfully,

W. A. MARSH.

Programme Convenor of 2CH.
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DOINGS OF THE MONTH IN MELBOURNE.

The Editor, "Record."

Sir,—On my appointment to Heidelberg, your Melbourne contributor, "Maccabaeus," made some impertinent and inaccurate remarks about my churchmanship. As it was purely a personal matter, I did not trouble to reply. However, in your issue of April 23, he makes an inaccurate and damaging statement about Ridley College. He says, "Evangelicals are not greatly interested in Ridley College now, for it does not appear to be doing the work the founders planned for it." Generally speaking, I suppose that it is unfortunately true that Ridley College, like every other worthy institution, does not receive the support that it deserves. But yet to find the institution that does. But the reason given is palpably false, for Ridley upholds as worthily to-day as it has ever done, the best Evangelical traditions. You probably deplore the apathy of Evangelical interest in the "Record," but is such a lack of support a proof that your paper is "not doing the work that the founders planned for it"? You cannot very well disclaim responsibility for all he writes, as he is apparently one of your official Melbourne correspondents. In any case, a defamatory statement once circulated—under whose imprimatur it matters not—has the possibility of untold harm. The Psalmist refers to a certain animal that needs to be held with bit and bridle. I would suggest that you exercise some such editorial control over your irresponsible contributor. He is rightly named "Maccabaeus," for much that he writes betrays the pre-Christian mind, and an un-Christian spirit.

Yours, etc.,

ARTHUR E. F. YOUNG,

Hon. Sec., Ridley College Council.
St. John's Vicarage,
Heidelberg,
May 11th, 1936.

"The tyranny of quantity is the greatest menace to-day to our intellectual liberty," said Sir Josiah Stamp, the economist, addressing a literary luncheon. "Many books of superior calibre," he declared, "are smothered beneath piles of less worthy volumes. 'Birth control' in the lower ranks of bookland would raise the standard of life and give the better books a chance of survival. The most prevalent tyranny of books lies in the unbalanced proportion of reading to reflection. The craving for the printed page is not unlike the drug habit or chain-smoking. Gazing out of the window or conversation seems to suggest idleness, whereas preoccupation with books earns a totally undeserved superior status. With incessant reading and rare thinking, the spring of the mind is constantly depressed and must ultimately lose its resilience."