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## Church Life in India.

### Romanist Tactics.

Miss Orton, C.M.S. missionary at Montgomerywala, Punjab, India, writing to interested friends in Australia, tells of the doings of Roman Catholics in her neighbourhood.

"First of all, our Roman Catholic invasion which has, for the present, taken 40 families, and brought two new schools for girls and boys into our village in opposition to our two Primary Schools; brought the Belgian Priest every week for services and established a Catechist here to teach those who have gone over; taken our bearer, Yuhanna, to be a teacher in their school, and last, but not least, introduced a not unmelodious bell, which rings at all hours of the day, immediately after our Church bell has sounded its voice. The beginning of the trouble came, as usual, through a law suit. A Christian boy from the Boys' Hostel in Gojra stabbed a Sikh boy from the High School with a pen-knife, in a fit of temper; he only missed a vital part by the fraction of an inch. In the case that supervened, the Christian parents expected the Missionary-in-charge to take the boy's side. Finding that he would not do this, they called the Roman Priest into our village, and said that the C.M.S. did nothing for them. All who have gone over to the Roman Catholics have done so from purely worldly motives. Not one is convinced of the truth of Roman Catholic doctrines. The Priest has promised to help them in their law suits, get them out of the clutches of the money lender (a truly Herculean task), and give them a Middle School for the higher education of their boys. If he fulfils these promises, after six months' trial, they will join the Roman Catholic Church, with three stipulations:—

- (1) That they will not be re-baptized,
- (2) That they will not call the Virgin Mary the Mother of God.
- (3) That they must have the Communion in both kinds.

I think the Priest is finding Montgomerywala rather a tough nut to crack.

At first we all felt sad and disheartened; this work which we had all worked so hard to build up—the School, Sunday School, Mothers' Meeting, etc.—were we to see the children taken away from before our very eyes? But the sadness did not last; it sent us to our knees, and made us all doubly keen on our work, even though the temperature was 112 degrees in the shade. We explained the doctrines of the Roman Catholic faith, and compared them with what we are taught in our Bible, everywhere, at our Summer School, our Mothers' Meeting, round the houses, the result being that six Bibles and six New Testaments have been sold, and the people are reading their Bibles and asking if these things are so, in a way they have never done before. Rachel, our faithful Biblewoman, goes round the village with her Bible and a little book on the Roman Catholic doctrines, teaching the women with greater zeal than ever. Our Padri has preached very good, carefully thought-out sermons and the Church has been much fuller, especially with men, than it generally is on Sunday mornings. The poor women do not want to leave their Church and join the Roman Catholics; in several cases they have been beaten by their husbands, and one woman says her husband will not let her even leave her house. Yet, in one matter, they have all firmly made up their

minds, that they will not leave their beloved Tuesday Mothers' Meeting, and they all muster in full force for this, whatever may be the after consequences.

On one matter we felt we ought to give the people what they asked for, and that was Higher Education for their boys; so I went up to Lahore, to an Executive Committee of our Church and Mission District Council, and laid the matter before them. They were very kind and sympathetic, saw the need, and voted out of their funds a sufficient sum to raise the school to the Lower Middle Standard at once, with two new classes and two new teachers, and also passed our next year's estimate. The village was delighted when I returned with the good news, and heartfelt thanks were offered up to our Father in Heaven.

The Roman Catholic School immediately dropped from 53 to 35 boys, and 10 boys came to our school to join the middle classes. We are now trying to get two good and efficient trained teachers, and much correspondence is passing hither and thither.

## Sunday School Teaching.

By the Rev. E. A. Pavitt.

(An Extract.)

We can do nothing greater for the nation that to lead its children to pray. We can do nothing greater for the children, for their personal salvation and strength, than to lead them to make their own contact with their Saviour and Lord.

And here again there is a natural and instinctive reverence in the child-mind. You can feel, as you talk to children, that for them the authority of God's Word is paramount. If I may cite Professor Adams once more:

"We must make our pupils not only know about their Bibles, but know the Bible itself. We must make them go back to the sacred pages and find the real lesson in the very words of the Book. Our Senior Scholars, at least, should have their own Bibles, and have them open before them as we teach. Scientific teaching, and Bibles specially prepared for children, are apt to make us forget the dignity and beauty of the Word itself. A well-taught lesson will always end where it began—within the boards of the Bible itself."

That is an impressive testimony from an acknowledged expert in education to the value and power of the undiluted Word of God.

This means, for ourselves, and for all who would help us in winning the children, that we and they must know Christ, each for himself, and must also maintain unimpaired his own spiritual contacts with Christ.

In this connection, perhaps you will bear with me if I quote the three questions which it is my habit to put in a private interview with any would-be Sunday School teacher—it being understood that these questions will be put and answered subsequently in the face of the congregation at a "commissioning" service, before engagement on the Sunday School staff shall be deemed ratified and confirmed. (The third of these questions is what is in point here.)

(1) Do you believe that you are truly and inwardly called of God to undertake the work of a Sunday School teacher?

(2) Will you endeavour, faithfully and earnestly, to fashion all your teaching according to God's Holy Word and the doctrine of the Church of England?

(3) The aim of a Sunday School teacher should be to lead the children to a personal devotion to the Lord Jesus Christ, to the end that they may live in constant obedience to His Divine Will. Will you seek thus to train them for Him in humble dependence upon the Holy Spirit?—"I will so do, the Lord being my Helper."

In putting such an aim before a teacher, it is good to remember the old saying, "One loving heart sets another on fire." And who would not feel challenged by that question with which C. L. Drawbridge concludes a chapter on "What to Teach?" ("Training of the Twig," p. 35).—"If you were called to the death-bed of a ten-year-old child and had only a short time in which to speak, what would you say?"

A Paper for Church of England People

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Church of England in South Africa.

Consecration of Bishop Kirkby.

Eucharistic Congress.

Evangelical Educational Campaign.

Leader.—Evangelical Truth.

The Oxford Movement.

## EDITORIAL.

### The Demand of To-day.

THE trouble of the hour is that vast numbers of people neither care enough nor think enough. They are pre-occupied with their immediate affairs, so absorbed in the trivial round that they do not react to problems and difficulties beyond their own small circle, or if they do, their reactions are feeble and spasmodic. The thought that they are their brother's keeper, never enters their mind, and if it did, it would be no concern of theirs. People may be sorry for the unemployed, they may have momentary concerns for the grave problems of industry and commerce, of national and international concern, but how much do they really care? How much do these things really hurt them? There is a strange woolly-mindedness on the part of many good people, as there are evil devices on the part of the wicked, hence the tragic unthinking attitude, the lamentable casualness, which hangs over so many like a deadly pall. The great mass do not care enough, while thinking—hard, downright, stern, disciplined thinking—that which shirks no ugly facts and refuses the slipshod expedient of short cuts—well, that thinking is sadly wanting to-day. To care more and to think more—this, it seems to us, is the double duty laid upon Christians and citizens to-day. Gird up the loins of your mind, said the Apostle—and he knew what he was talking about. To have good intentions is not sufficient. To be alive to the challenges of the hour, to see the faces behind the figures, yet not to grow sloppy and sentimental, but to yield our minds, as well as our hearts, to the service of God and our fellows, to accept the discipline of mental endeavour—that is what is asked of us to-day.

### Ottawa Results.

ONLY time will tell how far the decisions of the Ottawa Conference have been beneficial or not. Evidently the spirit of compromise

was strongly at work between the representatives of the Motherland, the Dominions, and Colonies. Compromises never please strong partisans, with vested interests and axes to grind! But in this complicated world of ours, where competing interests are so strong and one nation impinges so closely upon another, the art of co-operation must be learned. Nations cannot live alone, nor can they get on without one another. This is particularly true with regard to Great Britain and her daughter nations. No doubt we, in Australia shall feel the repercussions of the decisions of Ottawa to the full when our delegates return, and Parliament is called upon to ratify the terms. Builders-up of secondary industries will, doubtless, have complaints. But on the other hand, Britain has made great sacrifices to allow our primary products wide opportunity overseas. There must be give and take. It is no use blinking our eyes to the fact that Australia is primarily a producing country. Markets must be found for our primary products if wealth is to accrue to our land. We cannot, however, expect the teeming millions of Great Britain to buy if we are not prepared to reciprocate. Evidently our delegates have appreciated this aspect for the Ottawa formula states that while protection shall be afforded to those local industries which are "reasonably assured of a sound opportunity for success," the Australian tariff shall be based on the principle that "protective duties shall not exceed such a level as will give British producers a full opportunity of reasonable competition." Of one thing we are sure; the Conference has greatly improved confidence within the Empire that by co-operation the Empire can overcome the worst of the depression, and that herein it has offered a lead to the whole world. While adjusting tariff barriers within their own domains, the Empire countries have pledged themselves to the lowering of those barriers as a necessary step towards resuscitation of markets and prices.

### Bishop Kirkby.

THE Church in Australia, and particularly the Diocese of Sydney are honoured indeed, in the elevation of Archdeacon Kirkby to the episcopate. He brings to his new office as Bishop Coadjutor of Sydney, a life of labours abundant in the affairs of the Kingdom of God. His brotherliness, his spirituality, and readiness of up-take will be of great value to his brethren in the ministry. The laity will find him an ever ready and wise friend. We venture to offer him our heartiest congratulations. We pray that he may be long spared to dis-

charge the many functions of his important office. Sometimes we wonder whether the Church is making the most of the opportunities and challenges which so large and strategic a city as Sydney presents. This is no time for letting things go by default. It is no time for marking time, or unimaginative approach to the grave issues and large calls that lie at the Church's doors. The challenge of youth, the demands for a bigger-visioned Home Mission Society, with more aggressive propaganda simply cry out to the Church in Sydney to-day. Spiritual, far-sighted leadership is the call of the hour.

### The Gambling Peril.

IT has been very refreshing to read the outspoken remarks of the Bishops of Newcastle and Goulburn on the peril of gambling in the life of our Australian Community. Both have dealt with the subject at extended length in their diocesan journals. Elsewhere in our columns we print some excellent words of Canon Peter Green, of Manchester, on this matter. They need to be taken to heart, and scattered broadcast. No one who loves the reputation of his nation can be but uneasy at the enormous increase of betting and gambling in our midst. It is wrong, because it means the distribution of money by chance. No one in his senses ever proposes to distribute any portion of the wealth of a community in accordance with chance. Not only so, the determination of ownership by chance is a deliberate repudiation of justice and reason. Intellectually and morally gambling is disastrous. It easily becomes an "absorbing passion." It makes honest labour almost impossible for its victim, while greed and callousness ruin the higher faculties. The young ought to be taught that it should be a matter of proper pride and honesty to give an equivalent in some shape for all the good things which they receive; that money was respectable only when it was honestly earned or inherited. We hope that the clergy are dealing with the peril in their preaching and teaching. Once again, our C.E.M.S. Boys' Societies, and Mothers' Union should be used for definite instruction. As has been said, "the greatest asset of a nation is its moral fibre." Governments that pander to the gambling instincts of the people ought not to be retained in power. If ever there was a time in our history that needs the unflinching witness of the Church to high moral and ethical standards, to hard work, patient well-doing, steady perseverance, and unselfish devotion to the highest interests of our land, that time is to-day.

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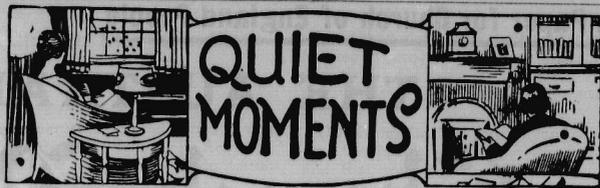
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## Anxiety.

WE wonder if our readers have  
noticed the connection between  
the sixth and seventh verses of  
the fourth chapter of the Epistle to the  
Philippians. The sixth verse is a verse  
of advice—what the Christian is to do:  
"In nothing be anxious but in every-  
thing, by prayer and supplication, with  
thanksgiving, let your requests be  
made known unto God." The seventh  
verse is a verse of promise—a promise  
of what follows in Christian experience  
when we take the advice given us:  
"And the peace of God, which passeth  
all understanding, shall guard your  
hearts, and your thoughts in Christ  
Jesus." We need particularly to notice  
that the promise contained in the  
seventh verse is consequent upon taking  
the advice given in the sixth.

Look first then, at the sixth verse.  
"In nothing, be anxious." This pre-  
cept recalls the words of our Lord:  
"Be not anxious, for your life. What  
ye shall eat or what ye shall drink, nor  
yet for your body, what ye shall put  
on." Anxiety is therefore, unChrist-  
ian. It comes of fear and fear comes  
of unbelief and unbelief is a very tap-  
root of sin. Jesus said, "Be not anx-  
ious." Why? "Your Heavenly Father  
knoweth." And so here we read "In  
nothing be anxious, but in everything  
by prayer and supplication with  
thanksgiving, let your requests be  
made known unto God."

When we bring our care to God, we  
are to leave it in His hands, "Casting  
all your care upon Him, for He careth  
for you." "Cast thy burden upon the

Lord, and He shall sustain thee." He  
may not remove the burden, but He  
gives the strength to bear it. "He shall  
sustain thee." He shall bear thee up  
and thy burden, too. Anxiety and fear  
are not consistent with faith and trust.  
"The just shall live by faith."

Then will follow the promise given  
in the seventh verse. "And the peace  
of God, which passeth all understand-  
ing, shall guard your hearts and your  
thoughts in Christ Jesus." When we  
commit everything to God, there re-  
mains nothing about which we need to  
be anxious. If we are fearful and anx-  
ious, it indicates that there is some-  
thing wrong between the soul and  
God. "The peace of God . . . shall  
guard your hearts." If the peace of  
God is disturbed, a sentinel-warning  
is given. "Something is wrong; there  
is danger." A parallel thought is  
expressed in the Epistle to the Colos-  
sians (iii: 15): "Let the peace of Christ  
rule (Greek: arbitrate), in your  
hearts." If anything disturbs your  
peace with Christ, that disturbance of  
heart-peace should rule it out, or at  
least give an umpire's decision that  
the thing in question is wrong for you.  
The believer's peace should not be  
intermittent, but continuous, and it  
should not depend upon circumstances.

Let us conclude by reading these  
two beautiful verses as God's word to  
our souls, and noticing the relation  
between the two. "In nothing be anx-  
ious, but in everything, by prayer and  
supplication, let your requests be  
made known unto God. And the peace  
of God, which passeth all understand-  
ing, shall guard your hearts and your  
thoughts in Christ Jesus."

## Church to Rely on Prayer.

### No More Fetes to Raise Money.

Unley Polley.

IN future there will be no fetes,  
bridge evenings, concerts or dances  
held in aid of St. Augustine's  
Church, Unley, South Australia. Funds  
will be raised entirely through prayer.

This is what the Rev. H. Wallace  
Bird told his congregation the other  
night. Mr. Bird has been in charge  
of St. Augustine's for three years, and  
since then, there has been only one  
fete—the first year he came.

"We intend to embark upon the  
great adventure of raising funds in the  
same way as the Church in the first  
century—through prayer," Mr. Bird  
said last night.

"This year I shall appoint a day for  
prayer, fasting and almsgiving, instead  
of the fete. I shall probably be in  
attendance at the Vestry during the  
day, and people will come with their  
offerings, and on the following Sunday  
we will have a thanksgiving service."

"In this way raffles and bargaining  
will be dispensed with, and there will  
be no bridge tables. This will endow  
the whole proceedings with an atmos-  
phere of prayer and worship.

"I believe that in this way we can  
raise more money than by fetes and  
other things. Last year, without the  
fete, we raised more than £400 for

the extinction of the debt on the  
Church. With the fete, £305 was re-  
quired the year before.

"Last year the money was obtained  
by a half-crown fund, although a  
dance, organised by a committee, was  
held.

"Now we are going to cut out every-  
thing except direct giving to God's  
work," Mr. Bird said.

### "SOUTHERN CROSS" (No. 8).

"In the name of the Holy, Blessed and  
Glorious Trinity I call this ship Southern  
Cross, and I launch her on the waters of  
the great deep that she may go to the  
other side of the world, bearing the heralds of  
the Gospel to the Isles that wait for its redeem-  
ing grace. Amen."

With these impressive words, Lady Bridge-  
man launched the new Southern Cross, at  
East Cowes, Isle of Wight, on June 23rd,  
1932.

### THE CHALLENGE GOES OUT.

"We stand at the cross-roads. We must  
choose between God and Mammon. Materi-  
alism is undermining our civilisation as it  
has undermined other civilisations. Unless  
we heed the warning in time, and get back  
to the real fundamentals, we must fall, even  
as the civilisation of Egypt, Greece, and  
Rome fell—and for the same reason.

Statistics of every nation indicate that true  
religion is the power necessary for the devel-  
opment of its resources, and for its success-  
ful continuation. THE CHALLENGE GOES  
OUT TO EVERY MAN to support his  
Church, and to take an active part in the  
religious life of his community.

## The Oxford Movement and the Revival of Church Life.

A GOOD deal is being said and written  
about the Oxford Movement just now,  
and in view of the fact that its origin  
was ascribed by no less a person than  
Newman himself to John Keble's Assize  
Sermon on National Apostasy, preached in  
St. Mary's Church, Oxford, on July 14, 1833.

The occasion for the choice of subject was  
the amalgamation of ten Irish bishoprics  
with the remaining sees—a matter of fi-  
nancial arrangement, which had to be done  
by the British Parliament, for there was no  
other body with authority legally compe-  
tent to do so. The bishoprics were not  
mentioned in the sermon, but the under-  
lying thought was that the passing of the  
Great Reform Bill of 1832 had offered a  
great opportunity to the enemies of the  
Church which they were not slow in taking  
up. Many political and social reforms had  
been long overdue. They had been held  
up by the Napoleonic Wars, and the period  
of depression and disturbance that followed.  
The passing of the Reform Bill may be  
likened to the bursting of a dam that let  
loose a flood of measures long expected and  
eagerly demanded by liberal-minded people,  
but dreaded and hated by romantic and  
reactionaries. The National Church, in the  
fears of some, was likely to be swamped  
out of existence in the flood of radical  
changes that were being made.

### The Movement a Phase.

The Oxford Movement is, in one respect,  
a phase of the reaction against liberalism  
on the part of more conservative tempera-  
ments, and when it appealed to the people  
of England to defend the Church against  
the onslaughts of radicals, who were eager  
to reform it out of recognition, if not out  
of existence, then the movement won a  
tremendous response. But after Tract XC  
appeared and certain tendencies inherent in  
the movement were made manifest by the  
secessions to Rome, opinion swung against  
it. The going over of Newman to the Roman  
Church was indeed "The Catastrophe"  
as Dean Church suggests. Those who had  
welcomed an effort to defend the Church of  
England were not at all anxious to provide  
recruits for the Church of Rome. The lead-  
ers of the Oxford Movement altogether un-  
derestimated the strength of Protestant feel-  
ing, even among "High" Churchmen. The  
erection of the Martyrs' Memorial in Ox-  
ford and the explosion of criticism that  
followed the publication of Tract XC are  
ample evidence that religious interest was  
not as dormant as many had thought.

### A False Plea.

The Oxford Movement has been described  
as "The Oxford Revival," or even as "The  
Revival of the Church." Such descriptions  
are not true to fact, and arise from a failure  
to appreciate contemporary events. It  
is a pity that in order to glorify the move-  
ment, it seems necessary to depreciate an-  
other. In fact, that is how quite a num-  
ber of people regard history, namely, as an  
armoury of weapons for partisan warfare.  
Accordingly, they glorify their pet move-  
ment, either by creating a false contrast  
between it and other movements, or by ig-  
noring those other movements. In order to  
do justice to the Oxford Movement, it is  
not at all necessary to do injustice to the  
Evangelical Movement, which itself began  
as an "Oxford Movement," a hundred years  
before the Tractarian. The trained historian  
tries to see all the relevant facts in their  
true relation and proportion. In the many  
articles that are appearing by way of pre-  
lude to the Tractarian Centenary next year,  
there are one or two types of misjudgment  
that are obvious to the unbiased historian.  
It is frequently asserted that the Evange-  
lical Revival had spent its force when the  
Oxford Movement began, and that the re-  
markable rejuvenation and expansion of  
the Church of England in the last hundred  
years has been almost entirely the result  
of the Tractarian Movement. This is the  
plea on which a general celebration of next  
year's centenary is being urged. But it  
is a plea that rests on a false foundation,  
as a closer study of the facts will show.  
Centenary celebrations are meant to arouse  
an enthusiasm which upsets the balance of  
judgement, and a plain instance of such lack  
of balance is before us.

### Evangelicalism a Power.

It is simply not true that the Evangelical  
Revival had spent its force by 1833. Charles  
Simeon, its great leader, died in 1836, three  
years later. Macaulay said of him that he  
exercised more influence in the Church than  
did the Archbishop of Canterbury himself.  
I heard a description of his funeral from one  
who was a choirboy at King's College,  
Cambridge, at the time, and existing records

## The Rt. Rev. Bishop Kirkby.

### Consecration Service.

The large congregation at St. Andrew's  
Cathedral, Sydney, on St. Bartholomew's  
Day, August 24, for the consecration of the  
new Bishop Coadjutor of Sydney, was a  
wonderful tribute, not only to the place  
that the Bush Church Aid Society holds  
in the minds of hosts of churchpeople, but  
also of personal regard to Bishop Kirkby  
himself. We have not seen so many clergy  
in procession for a long time. This fact  
caught the imagination of the new Bishop,  
as evidenced in his words of sincere appre-  
ciation, spoken afterwards, in the Chapter  
House, to his assembled brethren. The  
consecrating Bishops were His Grace of  
Sydney, the Bishops of Bathurst, Goulburn,  
Armidale. The service was beautifully ren-  
dered. Reverence, solemnity and awe-in-  
spiring devotion characterised the proceed-  
ings from first to last. There were very  
many communicants. The Bishop of Bath-  
urst read the Epistle, and the Bishop of  
Goulburn the Gospel. The new Bishop an-  
swered the usual questions in a clear, reso-  
nant voice. Canon Langley, of All Saints',  
Woolahra, a close personal friend of Bishop  
Kirkby, preached the sermon. It was a ten-  
der and earnest utterance, outlining the  
true relationship between the shepherd and  
the sheep. Having announced his texts, St.  
Matthew IX. 36, and Hebrews XIII. 17, the  
preacher made brief reference to the late  
Bishop Coadjutor. God buries his workmen,  
but carries on His work. Bishop D'Arcy-  
Irving exercised a faithful ministry through  
many long years. He was a true shepherd  
for he had the shepherd heart. Referring to  
Archdeacon Kirkby, Canon Langley said  
that after a varied pastoral ministry, he be-  
came, 13 years ago, organising missionary  
of the Bush Church Aid Society, to which  
work he gave himself with heroic devotion.  
He indeed, had become shepherd to the  
people of the lonely parts of Australia. The  
preacher then uttered some challenging  
words as to the work of a bishop in the  
Church, and said that primarily he was to  
be the Shepherd, watching for souls! A  
work that required unceasing watchfulness.  
Very earnest words then followed as to the  
place of the shepherd in the Bible, and the  
use of this figure with regard to God's min-  
isters. God's tender solicitude and the Sa-  
viour's compassionate love were then por-  
trayed, and the life and work of a minister  
of the Gospel were set over against these.  
The true minister must know the Lord  
Jesus Christ. He must sustain his soul on  
the Word of God. He must be a man of  
prayer. He must be like the Good Shep-  
herd, having the shepherd heart, and ever  
availing himself of the resources at his  
disposal. He must ever keep before him  
our Lord's supremacy and find all his  
hopes and aspirations fulfilled in Him. It  
was a helpful, pleading, brotherly sermon,  
not only to the new Bishop, but to all the  
preacher's brethren in the ministry. "We  
are not here for ourselves, but for the  
sheep; our activities must ever be in the  
side of leading our people to the Shepherd's  
way, Who came and died and rose again,  
and lives and reigns on high."

The service began at 10.30 a.m., and con-  
cluded at 1 p.m.

After the service, when the clergy re-  
turned to the Chapter House, the Archbishop  
wished the new Bishop godspeed in his  
work.

### Deadness of Church Exaggerated.

A balanced historical perspective, how-  
ever, requires us to assert that both move-  
ments, the Tractarian and the Evangelical,  
had ample scope for their activities. The  
deadness of Church life has been exaggerat-  
ed, but we have to recognise that in the bulk  
of the parishes there was not the activity  
we see to-day. There were also grave abuses  
in the exercise of patronage, and pluralities  
were scandalously frequent. The fox-hun-  
ting parson was a familiar figure. The Keble  
type of Tractarian was loyal to the Prayer-  
book, and did help to revive the strict  
use of our incomparable Liturgy. But  
Simeon was equally a Prayerbook Church-  
man, and preached a course of University  
sermons on the Prayerbook. The Evange-  
licals, long before the Oxford Movement  
began, had greatly increased the opportuni-  
ties for public worship, had built many  
new churches, and put new life into old  
ones. They had also multiplied the num-  
ber of communicants. William Grimshaw,  
in his country parish of Haworth, had only  
12 communicants when he began his min-  
istry—the number increased to 1,200, as he  
informed the Archbishop of York, who  
was his diocesan, and held an inquiry into  
the work he was doing. William Romaine  
had five or six hundred to communion in his  
church in London, at six o'clock in the  
morning. The Evangelical Movement had  
done much to revive not only spiritual reli-  
gion, but church life generally, and its work  
continued to expand in various directions.

In estimating the positive contribution of  
the Oxford Movement to the Church of Eng-  
land, we must be careful to give due recog-  
nition also to the work the Evangelical  
Revival had done, and the work it was doing  
all the while that the Tractarians were loom-  
ing in the public eye. The Oxford Move-  
ment, by its principles and methods, was  
more spectacular and therefore, more obvi-  
ous in its activities, than the Evangelical  
Movement, but both were playing their part  
in church life, and it is not at all neces-  
sary to disparage the one in order to en-  
hance the reputation of the other. It is a  
common mistake to allow our judgement to  
be governed by our prejudices and predilec-  
tions, and these disturbing influences seem  
particularly strong in ecclesiastical affairs.

—D.J.W.

Indolence is the bane of Bible reading.

## Hymns for Sundays and Holy Days.

Respectfully offered to save the time of  
busy Ministers. Communion Hymns are  
not included. The figures in parentheses  
signify easier tunes.

### Hymnal Companion.

Sept. 4, 15th S. aft. Trinity.—Morning:  
1, 163 (96), 328 (449), 360; Evening: 377,  
470, 119 (121), 38.

Sept. 11, 16th S. aft. Trinity.—Morning:  
12 (371), 422, 233, 151; Evening: 318,  
122 (41), 306, 35.

### A. & M.

Sept. 4, 15th S. aft. Trinity.—Morning:  
160, 276, 531, 224; Evening: 254, 277, 545,  
477.

Sept. 11, 16th S. aft. Trinity.—Morning:  
633, 437, 290, 184; Evening: 176, 220, 683,  
537.

## WAYSIDE MUSINGS.

(By a Wayfarer.)

## Thoughts About Church Appointments.

"What a great deal of trouble seems to be possible," said the young lady, "about appointments in the Church of England. Where do the right and the wrong lie? What about the Scriptures? Can't we go to them for some principle by which difficult cases may be settled?"

"The only law," said another, "is the edification of the Church; but the difficulty lies in its application. In some churches, such as the Presbyterian, the Congregational, the Baptist, and others, the congregations choose their own minister. In the Anglican Church in England, in the Methodist, the Salvation Army and the Roman, the congregation has no voice in the matter; the choice is made for them. In the Anglican Church in Australia, a compromise has been attempted between the Roman or Salvation Army autocracy, and the democracy of the smaller churches, and compromises always lead to difficulties."

"I believe," said a young man, "that in the English Church at home, except, perhaps, in one case in 1,000, the congregation has no rights at all in the matter of the appointment of ministers. The Patron (be it Bishop or land-owner, or College Council, or body of Trustees), chooses the minister, and, subject to the Bishop's veto—which can be challenged at law—the choice is final. Does that system work well?"

"It does," said the other, "on the whole; because those men are as a rule, possessed of a right sense of their responsibility. Nevertheless, in England to-day it is becoming increasingly recognised that the people must have the right of resisting an objectionable appointment; and recent legislation has been in that direction."

"In our Sydney Diocese," said one of the ladies, "our system of double nominators, with the Bishop behind them, may be trusted to work fairly well, as long as we have a Bishop whom we can trust. But suppose that we had a ritualistic bishop, bent upon filling our pulpits with Mirfield monks, what resource would be left to an Evangelical parish?"

"God grant that that day may be far distant!" said another. "But, in view of what we see elsewhere, our wisdom is to seek to make such a position impossible. And that brings us back to our first question—what was the system in Apostolic days?"

"It seems to have been simple," said an older man. "An Apostle seems to have gone with a few companions, to a city, and preached and taught until they had built up a Church, and then with the concurrence, no doubt, of the whole congregation, he would choose half a dozen or more of the more prominent converts, and ordain them to be elders, and they would divide among themselves the duties of teaching and preaching, gathering in fresh converts, and building them up in the Faith, and administering the Sacraments. We must remember, too, that these elders would have to meet the first brunt of the heathen persecution which was never very far away, and that would discourage many from undertaking the office. To Timothy and Titus, and so, of course, to others. St. Paul commits the task of laying hands on suitable men, and so the Churches grew."

"Those men would have, I suppose," said another, "no special training."

"No," said the older man. "No theological colleges in those days. Ambrose, a Roman Prefect of North Italy, was chosen to be Bishop of Milan by a popular outcry (initiated, we read, by a little child, who mistakenly cried, 'Ambrose, bishop!') whereupon he was ordained to the ministry and consecrated. It was all very much like what is done to-day in heathen Africa, or in New Guinea. The missionary notices a promising convert, attaches him to himself, for what special training he can give, tests him in various ways, and recommends him to the bishop for ordination as a minister to his own tribe; and such men generally do very good work. So in Apostolic days, men were appointed to minister to the churches in which they were brought up. Visitors, like Apollos, might give much help at Ephesus or at Corinth, but I fancy that they would have to be formally elected before they would be considered to be 'on the staff.' In some parishes of Northern Europe, it has often happened that a minister's son, with no other training than he has received from his father, has been presented by the people to the bishop, to fill the vacancy on the father's death."

"In these days of special education," said the young lady, "I suppose those simple methods would hardly do."

"I wish we could return to those simple methods," said a young man. "In one parish, when the minister died, I wish we could have appointed the Sunday School superintendent in his place. He was a splendid Christian, respected by everyone, and a fine business man, too. But I believe he would have given up his business to be our minister. However, he never got the chance. They sent us a bit of a boy from some college or other, and in two years our congregation was scattered to the Methodists and Presbyterians, and we have never recovered it."

"Suppose we had the Methodist system of moving men on every three or four years," said one of the young men. "That would prevent all these troubles, wouldn't it?"

"Then we might as well get rid of Bishop and nominators at the same time," said the older man, "and have it all arranged by a Committee, and take whomsoever they might send us. No! John Wesley was, no doubt, a great ecclesiastical statesman, but I don't think his three-year system works very well. Five years would have been a more reasonable time; and probably a modification of that system might be a great blessing in our Church, too. But for these present troubles, I would suggest a simpler plan!"

"Let's hear it," exclaimed they all. "Well," said he, "I would do away with Nominators altogether. I would provide that, within three months of a vacancy occurring, the Churchwardens should call a series of meetings of Church members (communicants), and take the necessary steps for the selection of a minister. As soon as they were able to find a man acceptable to the church-members, they should forthwith submit the name also to the Archbishop, and request a conference; at which the Archbishop should either accept the nomination, or give them his opinion and advice as to their further proceedings. And I would have this procedure followed again and again if need be, until a man be found who shall be acceptable, both to the

people, and to the Archbishop. This would bring the people into direct personal intercourse with the Archbishop, such as could hardly fail to bring about a mutual understanding."

"Might not that bring about a perpetual deadlock?" asked one of the young men. "I heard lately of a bishop who not only refused to appoint the people's nominee, but also refused to give a reason. He said 'Bishops don't give reasons for their actions.'"

"I suppose that in every rank of life there will always be men of that type," said the older man, "and you can't legislate for them. Possibly an appeal might be arranged from a Diocesan bishop to the Archbishop, or from one Archbishop to the next senior; but let us assume that on both sides, we should find Christian humility and courtesy; the Spirit, in short, of Christ."

"Send in your ideas to the Editor of the A.C.R.," said one, "and let us get his opinion, and those of his readers."

## An Educational Campaign.

Sydney Evangelicals at Work.

The Reformation Lecture Campaign, now being arranged by the Reformation Observance Committee, is well under way. Many rectors have welcomed the opportunity of securing the services of one, or more, lecturers, either for Sundays or week days. Seventeen lecturers are available, and their topics number up to nineteen or twenty. Most of these topics deal, either directly or indirectly, with the Protestant Reformation, and its issues in the Church of England. Among the most favoured subjects asked for by Rectors are "The English Reformation," "How we got our Bible," and "The Oxford Movement." Doubtless this is in view of the fact that next year will mark two very important anniversaries, namely, the fourth centenary of the consecration of Archbishop Cranmer to the See of Canterbury, and the Primacy of England, and the first centenary of the founding of the Oxford Movement, which was, and is, an attempt to undo the work of the Protestant Reformation in the Church of England.

This campaign will, therefore, bring before us two, among other particularly outstanding and significant historical personalities, namely, Cranmer the Martyr, and Newman, the Pervert. It would be difficult to find in our Church's history, two men with minds more dissimilar, and the fruit of the work of each is to be clearly seen in the Church of England to-day. Cranmer's in the stately, impressive and transcendently spiritual liturgy of our Church (for his influence is everywhere to be seen in the compilation of the Prayer Book), in our open Bible in the language of the people, and in the safeguarding of its Protestant and Reformed principles and doctrine by means of the Forty-two, now reduced to Thirty-nine, Articles of Religion—our Church's doctrinal standard. These Articles of Religion constitute a document of which no loyal churchman need ever be ashamed, for they are based on the Word of God, and are free from those corruptions which so sadly mark and mar the teachings and practices of Tractarianism, or Anglo-Catholicism.

If Churchpeople generally would study their Prayer Books, especially the Thirty-nine Articles, more carefully, and mark the plain and simple presentation of the truths therein contained, the probability is that they would become firmer and more faithful in their adherence to the doctrines and principles of our Protestant and Reformed Church, and less inclined to run after the mischievous novelties of "Anglo-Catholicism," or semi-Romanism.

One cannot but marvel that Cranmer accomplished so much, especially in the days of Henry VIII, and that his influence has so long outlived him. To have been Prime of all England during the reign of a man who was at heart a Roman Catholic, and who was, moreover, imperious, cruel, and capricious, was no small matter for a man, at once so spiritual, scholarly, meek-spirited, and naturally so retiring in disposition, as Cranmer, so long the object of venomous Papal hate and treachery. The Church of England has much sound reason to thank God for Thomas Cranmer.

When we turn our thoughts to Cardinal John Henry Newman, we confront a totally different personage. The founder of the Oxford Movement, which was begun in secret meetings and conclaves, reveals a

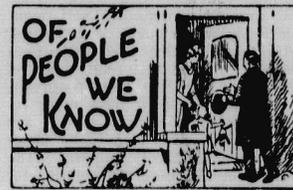
type of mind, still to be found in many of his followers, who, like the "enemy" we read of in the parable, sowed "tares," "while men slept." The inauguration of this campaign is an attempt to awaken those who are sleeping still.

There is much that we know of Newman, which condemns him as a leader in the realm of theology and spiritual truth. It was he who said, while still holding a high office in the Church: "Supposing that I were driven into a corner, I think I should have a right to tell an untruth." And again: "What was done for the truth" (i.e., Romanism) was mostly done in a corner." A man whose life was actuated by the subtlety of a Jesuit is surely unworthy of the respect of religious people.

When Newman published his Tract XC, he attempted to show that the XXXIX Articles did not exclude certain Romish doctrines and practices, such as Purgatory, Pardons, the Mass, etc. His attempt was condemned by the Board of Heads of Houses of Oxford University, as "evading rather than explaining the XXXIX Articles, and as an attempt to reconcile subscription to them with the adoption of errors which they were designed to counteract."

These, and other facts covering a great area of Church history, may be gleaned by those who attend the Lantern and other lectures, and addresses, to be delivered during the above campaign, which will culminate with Reformation Sunday, on October 30th, and the Great Reformation Rally, in the Chapter House, on Tuesday, November 1st, at 7.45 p.m.

Churchpeople should obtain particulars from their rectors, and keep the dates of lectures, etc., free from other engagements. The Rev. J. T. Phair, East Balmann, and the Rev. A. E. Morris, St. Michael's, Sydney, are the Joint Honorary Secretaries.



We understand that the Bishops, when in Sydney during October next, for General Synod, will journey to Bathurst for the purpose of dedicating to All Saints' Cathedral, a memorial to the late Bishop Long.

The Rev. H. N. Powis begins his new work as Rector of St. Aidan's, Annandale, Sydney, to-day. He has done splendid work in the parish of Penfith, which he relinquished yesterday, after an incumbency of eight years.

The Rev. D. J. Knox, Rector of St. Paul's, Chatswood, has accepted the Parish of Christ Church, Gladsville, vacant on account of the death of the late Rev. H. G. J. Howe. It will be remembered that Mr. Knox was sometime Rector of St. Barnabas, Waverley, then for ten years Rector of St. Luke's, Adelaide.

The Rev. C. E. Dawson, M.A., who recently left the Diocese of Bunbury, where he had done splendid work as Rector of Margaret River district, has been appointed Vicar of St. John's, Clifton, Bristol. Mr. Dawson was, before he came to West Australia, Vicar of St. Matthew's, Moorfields, Bristol.

Deaconess Minna Johnson, who will be remembered at Deaconess' House Sydney, and now head Deaconess of St. Hilda's Training Home, Melbourne, recently underwent a serious operation, from which she is making good recovery. She will not be able to undertake her duties for several weeks.

The Rev. F. E. Ford, who has for three years been a travelling chaplain in India, and the Rev. H. Chappell, who, until recently assisted the Rev. P. T. B. Clayton at All Hallows Church, London, met in Singapore last week, as a preliminary to a tour of Australia and New Zealand in the interest of Toc H. They will carry a message from the Prince of Wales, as patron of Toc H. The Rev. J. A. Schofield is expected to reach Melbourne by the last week in September. The parish is arranging for a welcome, which will also be a farewell to the locum tenens, the Rev. C. L. Crossley, on Thursday, September 29.

General regret has been expressed at the approaching resignation of the Rev. E. M.

Baker, headmaster of The King's School, Parramatta, on account of ill-health. At the Sydney Synod next week, a motion will be moved placing on record the Synod's high appreciation of his services as Headmaster during a period of 13 years, and recognises that he has, during his term of office, placed the intellectual and general status of the School on a high plane, and generally has acted as a capable administrator. The Synod further expresses its heartfelt wishes for the future happiness and welfare of Mrs. Baker and himself on their return to England.

The death occurred at Bungendore, N.S.W., of Mrs. Jane Ruth Forster Rutledge, 77. The eldest daughter of Major Morphy, she was born in Braidwood, but spent her early life on her father's property, Grena. She married the late Mr. William Forster Rutledge, then owner of Gidleigh, Bungendore, 48 years ago, and lived there until the time of her death. Mr. Rutledge died more than 20 years ago. Mrs. Rutledge was a zealous worker for charity. She compiled the Church of England cookery book, known as the Goulburn Cookery Book, and gave it to the Church. It has brought in much revenue for the Goulburn diocese. Mrs. Rutledge was also active in spreading the work of the Country Women's Association, and was a supporter of the Bungendore branch from its formation.

The Archbishop and Bishops of New Zealand met in Wellington recently to consider the vacancy in the Bishopric of Melanesia. As a result of their conference, the Rev. Walter Hubert Baddeley, Vicar of South Bank, Yorkshire, has accepted the offer of the Bishopric. Mr. Baddeley entered the work as a Private, and came out as a Colonel, with the M.C., with a bar, and D.S.O. He then went to Keble College, Oxford, where he graduated and took the M.A. in 1920. He was ordained Deacon and Priest in 1921 by the Bishop of Ripon (Dr. T. B. Strong, now Bishop of Oxford). He has been Vicar of South Bank since 1924, and has been Rector in Convocation, York, since 1929. He will be leaving England in October, and the consecration will take place in New Zealand in a place and at a date yet to be fixed.

We notice with much interest that the Walter Buritt Prize and Medal for 1932 has been presented to Dr. Charles Kellaway, director of the Walter and Eliza Hall Institute, Melbourne, at a special meeting of the Royal Society of New South Wales. The award is made every three years to the worker in pure or applied science in Australia and New Zealand, whose efforts are deemed of the highest scientific merit. Dr. Kellaway is the son of the late Rev. A. C. Kellaway, M.A., Vicar of All Saints', Northcote, and chairman for many years of the Victorian C.M.S. In making the presentation, the president of the Royal Society (Dr. W. R. Browne), said that every true scientific worker, whether he laboured for his livelihood, or to increase the prosperity and happiness of the human race, found a reward in his work. The Society had had great difficulty in deciding who should be awarded the prize, but had eventually selected Dr. Kellaway because of his work on snake venom. Dr. Kellaway said that he was glad to receive the prize through a New South Wales scientific body, because most of the preliminary work on snake poisons and anti-poisons had been undertaken in this State.

The affection and esteem which the late Archdeacon Boyce inspired was shown by the size of the congregation which attended a memorial service at St. Paul's Church, Redfern, on Wednesday, August 24, when his son, Mr. Justice Boyce, unveiled a memorial tablet. Speaking at the oldest parishioner, Sir Alexander Gordon said that it was fitting that the service should be held on the 77th anniversary of the opening of the church, with which Archdeacon Boyce had been for so long associated. Of him it might be said that he hated sin, but loved

the sinner. In addition to his many public services, Archdeacon Boyce's life had been one of self-denial and service. The tablet, which is of bronze, bears the following inscription: "In loving memory of the Venerable Archdeacon Francis Bertie Boyce, F.R.G.S., F.R.H.S., Canon of St. Andrew's Cathedral, and Archdeacon of West Sydney, Born at Tiverton, April 6, 1844, died at Blackheath, May 27, 1931. Appointed rector of St. Paul's in 1884, he remained for 46 years as the faithful minister of the people of this parish. He was a faithful servant of his Master, an honoured citizen, and a deeply beloved Minister and friend."

The tablet also sets out the many activities with which the late Archdeacon Boyce was associated.

The Bishop of Dornakal writes in his Diocesan Magazine:—

"At the ripe age of 93, Canon Sell passed away at Bangalore on the afternoon of Monday, February 15th, and his death has removed from our midst a figure intimately connected with the missionary work in South India for the long period of 67 years. Canon Sell was Secretary of the C.M.S., Madras, for 39 years, until 1920, and from the time of his retirement, up to 1930, was Honorary Secretary of the Madras S.P.C.K., and the Diocesan Press. He was a great author, having written in his earlier years many books, large and small, on Islam, and in his latter years, about thirty books on the Old Testament, and kindred subjects. Our Indian clergy have always had his books given them free, by the late Canon's generosity. Three of these have been translated into Telugu. Canon Sell was a great friend of our Diocese, and never ceased to take interest in its growth. He preached the sermon at my consecration in December, 1912. His connection with South India will be ever perpetuated by the 'Canon Edward Sell Fund,' from which the splendid help that was received by the Churches and Scholars in the South India Dioceses will continue to be administered. We extend our warmest sympathy to the members of his family."

The death of the Venerable Archdeacon Oakes, at Bathurst, at the age of 77, removes one of the oldest clergy west of the Blue Mountains. He had been ailing for several weeks. His last preaching engagement was six months ago, when he occupied the pulpit at St. Barnabas', Bathurst South, and he made his last public appearance on July 3, when he delivered an address before the Methodist Men's Brotherhood. Archdeacon Oakes was ordained priest in 1878, and deacon in 1879, by the first Bishop of Bathurst (Dr. S. E. Marsden). His first charge was at Conamble, where he remained for five years. He was rector of Wilcannia from 1883 to 1887, and in the following two years was organising secretary of the Bathurst Diocesan Church Society. He was rector of Warren from 1889 to 1894, and in the latter year transferred to Kelso, where he remained until his retirement in 1924. He was appointed Archdeacon in 1905, and in the same year was appointed chaplain of the Commonwealth Military Forces, and chaplain of Bathurst Gaol, both of which positions he continued to occupy until his death. Archdeacon Oakes was a prolific writer, and many of his articles were published in the "Sydney Morning Herald." He is survived by Mrs. Oakes and by two daughters, Mrs. W. F. Northcott, of Kelso, and Miss Edith Oakes, of Bathurst. His only son was killed while on active service. The burial took place in the churchyard of Holy Trinity, Kelso. Some time ago, the Archdeacon and his relatives placed a handsome mural tablet in St. John's Church, Parramatta, in memory of their forebears, who were among the pioneers in the early settlement of N.S.W.

Life is a great and noble calling.

Christianity is meant not less for weekdays than for Sundays.

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"Knowledge is a treasure, but practice is the key to it."—Ancient proverb.

"Knowledge puffeth up, but charity edifieth (buildeth up)."—St. Paul.

#### SEPTEMBER.

2nd—Great Fire of London, 1666.

3rd—Cromwell died, 1658.

4th—15th Sunday after Trinity. We learn of God's keeping. The collect is an ancient one from the Sacramentary of Gelasius. Its language clings to memory. "Thy perpetual mercy." "The frailty of man." How we need to remember both.

4th—French Republic proclaimed, 1870.

5th—Malta taken by the British, 1805. The Maltese passed a voluntary resolution to belong to the British Empire, despite Roman Catholic influences, then as ever since.

7th—Queen Elizabeth born, 1533.

8th—Nativity of the Blessed Virgin Mary. Sebastian taken, 1855.

11th—16th Sunday after Trinity. Another favourite old prayer, "Cleanse and defend Thy Church." Prior to 1662, it read, "Thy congregation." These two Sundays introduce prayer for the Church. Did it need prayer more than at the present time?

13th—Carrying the Host prohibited in London, 1508. Capture of Quebec, 1759.

14th—Holy Cross Day, when is celebrated the supposed finding of the Cross by the Empress Helena.

15th—Russia became a Republic, 1917. Next issue of this paper.



### Evangelical Truth and Anglo-Catholic Pretensions.

DR. GARBETT, Bishop of Winchester, in England, recently expressed the desire that there should be a cessation of controversy for ten years, in order that the pressing problems confronting the Church should receive the undivided attention of all Churchmen.

No one likes bitter controversy at any time, but Peace at the expense of Truth would be disastrous. We note that the New Testament is full of controversy. Our Lord was frequently in opposition to the teachers of His day. It is only by controversy that truth, freedom and efficiency are secured. The Oxford Centenary next year will naturally necessitate a Reformation Commemoration, and an Evangelical Rally.

We cannot state too often to our readers that the reason why there is a growing Evangelical party in Australia, is due to the challenge which is being made to Churchmen by a junta of extreme Anglo-Catholics, in every Diocese, who, unless they are challenged by us, would become arrogant in their attitude towards those who differ from them. In the Church in Australia, we are faced with two fundamentally different views. They have to do with matters of Doctrine, Ritual, the Ministry, and the Sacraments.

Our Anglo-Catholic brethren are responsible, whether they realise it or not, for a great deal of unrest and bitterness, because of the false views they hold and teach. Anyone can

pick up their Manuals and read for himself. These manuals frankly teach that the Bread and Wine in the Holy Communion undergo a spiritual change in consecration; that the Priesthood is linked with the Sacrifice of the Altar; that Apostolic Succession is essential to a valid Priesthood, and that Grace can only be mediated through the Church.

We are proud to be called "Protestants" while this kind of teaching persists, however much our Anglo-Catholic brethren pour scorn on the word.

We are all professedly vitally concerned about the question of Re-union with our brethren of other Churches, but while our own Church is so divided, what hope is there of holding out a sympathetic hand to our Free Church brethren. We have more to gain from them than by "flirting" with the Church of Rome that will have all bend the knee to the Pope.

Evangelicals have always appealed to the New Testament standard, and the findings of the General Councils. All truth can be tested by the teaching of Christ and the Apostles. The Reformation was a return to the Primitive standard, as against the extravagance of the Fathers, and Medieval error in Church and State.

We are faced with many pressing problems, and among them is the giving to the Australian Church of a Constitution in which the true Apostolic, Catholic Reformed and Protestant character of the Church shall be safeguarded. If this can be done, then we shall thank God, but until this is accomplished, there is still need of careful scrutiny on the part of Evangelical Churchmen. Bishop Wordsworth's words are still true, "The Church of England became Protestant at the Reformation that she might be truly and purely Catholic." We ask all our laity to give this matter their earnest prayer and thought, especially General Synod and Convention members.

### The Case of the Church of England in South Africa.

ON Thursday of last week the Supreme Court of South Africa gave judgement in a case involving the appointment of trustees of property belonging to Trinity Church, Capetown. The question turned on the point whether the present Archbishop of Capetown is or is not a Bishop of the Church of England, and the Court decided that he is not, although the barrister who appeared on behalf of the Church of South Africa, took about five days over his speech for the affirmative. The case was taken up by the three Church of England congregations, in defence of their own rights. The decision raises issues far beyond those of the case before the Court, for some of the functions of the bishopric of Capetown require that he should be a Bishop of the Church of England. Hitherto the successive occupants of the See of Capetown have been Bishops consecrated by Bishops of the Church of England, and therefore qualified to claim all the rights that attach to the office; but Archbishop Phelps was consecrated in South Africa by Bishops of the Province of South Africa, and the Constitution of the Church of the Province expressly proclaims its independence of the Mother Church.

Therein it stands in a different category from the other Dominion Churches, for though they are in fact autonomous, they have not renounced allegiance to Canterbury, and indeed

the Church in Australia is to this day by a legal nexus, a part of the Church of England. The South African position is due to the masterful Bishop Gray, who, when he could not get the Home Church to excommunicate and disown Bishop Colenso, took counsel with Dr. Pusey, formally severed the dioceses of South Africa from the control of the Archbishop of Canterbury, declared them an independent Church, and then repudiated the modernist Bishop. A section of the colonial Churchmen sided with Bishop Colenso, while others, more wisely, objected to Bishop Gray and his High Church views, and resented severance from the Church at home. Thus, from one or the other reason, they declined to join the Church of the Province, and claimed to be still members of the Church of England. What would now be called the Anglo-Catholic views of its founder are reflected in the catechism and other documents of the Church of South Africa, and in various degrees in its episcopate. The dissentient congregations were mostly Evangelicals and Moderate Churchmen, though in Natal they were labelled as Colenso-ites. At first fairly numerous, they have had a hard struggle to maintain their position during the sixty years that have elapsed, but three congregations in Capetown, Holy Trinity, Mowbray and Wynberg, containing, it may be mentioned, many persons of position, still hold their own. That these are not insignificant and negligible is shown, amongst other things, by the fact that they used to be generous contributors to foreign missions through the C.M.S. Other congregations in Johannesburg have more recently formed themselves, and have declared themselves also to be members of the Church of England. The difficulty of obtaining confirmation for their candidates, and the necessity for looking to England for clergy, together with the hostility of what has become the Church of the majority, have prevented growth, but have stiffened the resolution of those who remain. They have been regarded as schismatics; yet how can they be rightly so designated, since they adhere to the Church of their fathers? The decision of the Supreme Court, and the action of the legislature recently in refusing to define the Church of the Province as the Church of England have vindicated their position. The matter will, of course, not be allowed to rest there, since much more is involved. Presumably the Statute of Westminster now bars any appeal to the Privy Council. Efforts may be made to introduce amending legislation locally, but recent events have shown that such legislation would not have an easy passage, unless with the consent of the friends of the English congregations.

What is to happen? The men of the Church of England in South Africa want their right to exist recognised by the Church, as it has been by the State. More than one attempt at a concordat has been put forward, and has proved unacceptable to them; but this new decision has distinctly improved their status. They certainly demand the right to conduct their services simply, and according to the English Prayer Book, to have their clergy duly recognised as such, to secure confirmations, and the ordination of duly qualified candidates, and to extend to other areas where there are groups of like-minded men. They will certainly refuse any form of alliance with the Church of the Province if its terms involve their acceptance of its constitution and its Anglo-Catholic tenets. But is it inadmissible that there should be two

separate branches of the Catholic Church, and even of the Anglican Communion, within the same area? Are there not congregations of the Church of England in Scotland quite independent of the Episcopal Church of Scotland; and of the American Church, side by side with Church of England chaplaincies on the Continent? Is it unreasonable to hope that the Church of England congregations might be allowed to have a Bishop of their own, who would supervise Evangelical congregations, wherever they may be formed throughout the Union of South Africa?—The English "Record," July 8, 1932.

## Church Overseas.

### The Church in England. EVANGELICAL CANDIDATES FOR THE MINISTRY.

The Rev. T. W. Gilbert, D.D., Principal of St. John's Hall, Highbury, speaking at an important gathering of Evangelicals in London, recently, on recruiting of the ministry, said there was no shortage whatever of Evangelical candidates. Their own college had been full to overflowing for the last four years, and if they had had one twice the size, they would have had it full by this time. He mentioned that first to let them know that there was no shortage, and secondly, to reassure friends of Highbury, when they heard of two new Evangelical colleges being founded. There was plenty of room for two more, and for two more after that. An Evangelical clergy was the crux of the whole position at the present time. What he found in the Church at large, among other things, was that there was still an insidious attempt to make the teaching of the 1928 Deposited Book the standard of the doctrinal teaching of the Church of England, and a continued attempt to minimise the value of the Thirty-Nine Articles, or even to get rid of them altogether. Then there was an attempt to stamper the whole Church of England into a glorification of the Oxford Movement. Evangelicals did not get the credit due to them for their part in the Church revival of the nineteenth century. Among other things, Dr. Gilbert pointed out that it was through the vigour and influence of Evangelicals that so many churches were built in the early part of the nineteenth century. From 1801 to 1831, five hundred such churches were built. That fact, and others that he mentioned, reminded them, he observed, of what had been said by a well-known Church historian, that the Evangelicals were the strongest moral force in the Church of England from 1800 to 1830, and that their work under God laid the foundations for the spiritual, moral and social development of England during the nineteenth century. But there was no official attempt to recognise that. Instead of that, they were being invited to celebrate the Oxford Movement. In that movement there had always been different sections. As he looked at the beginning of the movement, there were at least three. First of all, there were those who always looked to Rome. Then there were those not Roman in the sense he had just mentioned, but who wanted all along to obliterate the Reformation and were medieval in outlook. There were, thirdly, those who were attracted to the movement by its emphasis on externals. But what they saw in the whole movement was that its great weight was against the Reformation, and against the Reformed and Protestant character of the

Church of England. He asked himself in these days, and especially in this year, was that the reason why our Church authorities did not seem anxious to magnify the Reformation?

### TRACTARIAN CENTENARY.

Efforts by Episcopal leaders of the Church in England to secure the co-operation of the whole Church in celebrating the centenary of Tractarian or Oxford Movement, continue unabated. Evangelical stalwarts, however, are alive to the issues, and use every opportunity to unmask these official endeavours.

In the "Yorkshire Post" for April 27, it is noticed that a meeting was held in the Chapter House of York Minster the previous day, under the presidency of the Archbishop of York, to discuss plans for next year's commemoration of the Oxford Movement. "His Grace explained that the suggestion is to commemorate John Keble's Assize Sermon in 1833, which was generally considered to be the opening of the Movement. The Movement was in no sense partisan, and clergymen of all schools of thought felt able to unite in recognising its importance." "The English Churchman" comments: "We cannot understand the Archbishop's description of the Movement as 'in no sense partisan.' We have always regarded it as a very decidedly partisan campaign, and we think that such an estimate is fully justified by its history. We know, of course, that every effort is being made to induce Evangelicals to participate in its glorification, but we hope very sincerely that the net will be spread in vain in their sight, and that all Evangelicals worthy of the name will not fail faithfully to witness against the principles which the Movement displayed, and which animate its Anglo-Catholic successors to-day."

### By Their Fruits.

In this connection, Canon Odum, who writes Church Notes once a week in "The Sheffield Daily Telegraph," justifies some contentions of his in an earlier issue as to the Romanising tendencies of the English Church Union. "What of the facts?" he asks. "Before me are the names of no fewer than 140 clerical members of the English Church Union, who, from 1868 to 1901, went over to the Roman Communion, in many cases taking with them not a few members of their flocks. Since 1901, very many more members of the Union, clerical and lay, have become converts." The activities of the English Church Union are now being chiefly directed towards the furtherance of the proposed commemoration of the Oxford Movement, to take place next year. Nothing could be more appropriate than such an endeavour on the part of a Union which has so effectively served the interests of the Church of Rome."

### MODERN CHURCHMEN'S UNION.

#### Plea for Intercommunion.

The following memorandum was submitted to the Committee of the Lower House of Convocation of Canterbury.

The Council of the Modern Churchmen's Union is convinced that the most practical way of putting an end to "our unhappy divisions" in this country, is the establishment of intercommunion between the Episcopal, Presbyterian, and Free Churches. This step in itself is most desirable, whether or not it should lead to some form of federation or reunion.

(I.) The Council affirms the principle of Christian hospitality that the Communion of the Church should be open to all Christians who desire to avail themselves of it.

(II.) Inasmuch as (a) the Bishops in the Lambeth Appeal (1920), stated:

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

and (b) a Committee consisting of the two Archbishops and twelve Bishops, expressed the opinion (1923), that the Ministries of the Free Churches

"are real Ministries of Christ's Word and Sacrament in the Universal Church";

the Council feels that members of the Church of England must regard members of such Free Churches as fellow Churchmen.

### A Welcome to Other Denominations.

(III.) The Council is therefore of the opinion that it should be competent for every minister of the Church of England to welcome members of other Christian denominations to partake of the Holy Communion if they desire to do so.

(IV.) This would not conflict with the Confirmation Rubric, which is a domestic rule of the Church of England, based upon the practice of the Pre-Reformation Church, and refers to a period before the rise of Nonconformity. In the Council's view, the Rubric does not cover the case of the Free Churches at the present day.

(V.) The Council regards as untenable the assertion that persons cannot join together in Holy Communion unless they hold the same views regarding the Sacrament. No requirement is laid down in any rubric as to the acceptance of any Sacramental teaching as a condition of Communion.

(VI.) The Council considers that the recognition of such wider fellowship in the Sacrament should be reciprocal.

### The Irish Trouble in England.

The authorities of the Church of England in Liverpool are beginning to find that the influx of immigrants from the Irish Free State is as disquieting a problem as the Church of Scotland has found it to be on Clydeside. Speaking generally, the lower-class Irish immigrant is a cause of social and religious trouble wherever he goes, and Canon Raven, in "The Liverpool Review," points out that the excess of immigrants from the Free State over emigrants, was 6,000 in 1929, and the number of steerage passengers landed in Liverpool in 1930 was 25,000. The figures are of special significance in view of the aggressive attitude of the Church of Rome in Liverpool, which led to the Bishop of Liverpool's protest to Dr. Downey a few months ago.

Canon Raven attributes this immigration to the condition of employment in Southern Ireland, and the absence there of any unemployment insurance or any national relief. He states that he has clear evidence of the fact, thoroughly established by the Committee on Church and Nation in Scotland, that the influence of Irish foremen and gangers secures work for newly arrived Irishmen, in preference to resident English. The latter phenomenon is not, indeed, confined to Liverpool or Glasgow, for it was noticeable that in the recent fatality at Dagenham, both the foreman and the four workmen who lost their lives bore unmistakably Irish names. Canon Raven pleads for restricted immigration in the present industrial crisis, but, though this is obviously the best solution, the practical difficulties are considerable, as the deputation from the Church of Scotland found when they visited the Secretary of State for Scotland with a similar suggestion.



NEW SOUTH WALES.

Diocese of Sydney.

DIOCESAN SYNOD.

The Archbishop has summoned the third session of the 22nd Synod of the Diocese, to meet on Tuesday, September 6. The Synod Sermon will be preached by the Bishop Coadjutor, the Right Rev. Bishop Kirkby. Several matters of burning, yet vital interest will come up for consideration. There are the proposed Constitution draft, the presentation ordinance, which is coming forward as a private matter, St. Barnabas', Chatswood, a hymn book for the Diocese, gambling facilities, a hymn book for the Commonwealth, and the question of united Christian witness. The Synod promises to be a fruitful one, from several standpoints.

C.M.S.

Rev. O. T. Cordell, B.A., Headmaster of the C.M.S. Boys' School at Dodoma, who has been on furlough in Australia, left Sydney by the "Cormorin," on August 12, en route to Tanganyika.

The party of C.M.S. workers proceeding to Tanganyika by the "Baradine," in September, includes Miss K. Miller and Rev. and Mrs. G. A. Conolly (New South Wales), Deaconess D. Crawford (Tasmania), and Miss Avis Richardson (West Australia). Miss Miller has been at work in Tanganyika for many years. Mr. and Mrs. Conolly have been working in Kenya, and are now proceeding to the Training College at Kongwa, and Misses Crawford and Richardson are new workers going out for their first term of service.

Rev. R. J. Hewett, Organising Commissary for the Bishop of Central Tanganyika, expects to return to Sydney on 26th September, spending some weeks in Western Australia on his way home. The first-hand knowledge of the work gained during his visit to Tanganyika, will make a very fine story, and his return is anticipated with interest.

Rev. and Mrs. A. J. Dyer, of the C.M.S. Central Aboriginal Mission, will return to their station by the "Marella," early in September.

Miss M. Harper, who recently celebrated the fortieth anniversary of her active connection with the C.M.S. in Sydney (having been appointed the first Y.P.U. Secretary) has invited present Secretaries of the Y.P.U. to tea at the C.M.S. rooms, to celebrate this event. An opportunity will also be taken to welcome Miss Charv's Begbie as Assistant secretary of the Young People's Union.

UNSIGHTLY FENCES.

Near St. Andrew's Cathedral.

A considerable area of land which is the property of St. Andrew's Cathedral, and which is situated just to the south of the Town Hall entrance, is still in the hands

of the City Railway constructional authorities. It is enclosed by unsightly fences.

When the work on the railway on the west side of George-street was begun in 1926, the railway construction authority made a special agreement with the Church, and rented portion of the church land while the station was being built. The site is at present used as a store-house for stones and iron railings that were removed while the railway was being built. There is also a powerful crane. It has been left in position to replace stones when certain negotiations between the cathedral and the constructional authority have been completed. It seems unlikely that anything will be done to remove the hoarding until finally has been reached on the whole question of the cathedral site. When a former Labour Government was in power, the Premier (Mr. Lang), offered the Church a site for a new cathedral, where the old Mint stands in Macquarie-street, together with a sum of £500,000, by way of compensation for disturbance. That offer did not receive Legislative sanction.

LADIES' HOME MISSION UNION.

The annual service and corporate communion will be held in St. Andrew's Cathedral, on Friday, 23rd September, at 11.30. Preacher, the Rt. Rev. Bishop S. J. Kirkby. Lunch will be provided in the Lower Hall of the Chapter Hall. Through the courtesy of the Arts Club, it has been made possible for us to hold our musical at Home on October 7th, in one of the Club's rooms at 220 Pitt Street. The charge will now be 2/-. We trust the Market Day, on November 4th, will be a great success. If your branch is not continuing direct giving, or has not already intimated what it will do, please think it over and let the General Secretary know how you will help.

ST. MARGARET'S HOSTEL.

Annual Meeting.

The fifteenth annual meeting of the St. Margaret's Church of England Hostel, Stanmore, was held last week. The Rev. W. Hume, acting-rector of St. James' Church, presided.

The treasurer (Mr. C. J. D. Goldie), said that the balance-sheet disclosed that, despite difficulties, the year had been reasonably successful financially. The reduction of the number of Teachers' College Scholars has greatly reduced the number of students residing at the hostel.

Mrs. Hubert Fairfax, who moved the adoption of the report and balance sheet, said that she regretted the absence in England, of the founders of the hostel, Dr. Micklem and Miss F. Macarthur Onslow. Mrs. Fairfax said that, in these days of unrest and lack of faith, the religious atmosphere and influence of the hostel must be of incalculable value to the girls residing there.

ST. THOMAS, AUBURN.

Services to commemorate the 30th anniversary of St. Thomas' Anglican Church—

part of which was formerly used as a dance hall—have been held in Auburn during the last fortnight.

Thirty years ago the church—or at least the central portion of it—stood in Park-road. It was then used as a public hall, principally for dancing.

Later the hall was acquired as a church and was bodily removed by means of horse transport "across the fields" to its present site.

Extensions have been added, and alterations have been made to the building from time to time to accommodate an ever-increasing congregation. Beautiful grounds and a tennis court have also been laid out.

From a small handful of churchgoers, 30 years ago, the attendance at Church and Sunday-school to-day has now sprung to more than one thousand.

PARRAMATTA RURAL DEANERY.

Sunday School Teachers' Association.

The 80th quarterly conference of the above Association was held at St. Mark's, Groveville, on 8th August. Seven clergy and 200 teachers and officers were present, representing 28 schools.

After tea, an inspiring half hour was spent in the Church, where teachers joined in hymns of prayer and praise.

The conference commenced in the school hall at 7.30 p.m.; the chairman, the Rev. G. S. Richmond, Rector of St. Mark's, extending a hearty welcome to all.

Apologising for the absence of the president, the Rev. S. M. Johnstone, M.A., Mr. Richmond referred in appreciative terms to the great work undertaken by him as Rural Dean of Parramatta, assisted by the Rev. C. Burgess, in the establishment of St. John's College, Parramatta, for the training of teachers to qualify for the Th.A. diploma.

Routine business was then proceeded with. The report in connection with the recent Kindergarten Teachers' Training week-end, and Exhibition, held at St. Mark's, 29th to 31st July, was encouraging, and showed that good results had been achieved through the courtesy of the Board of Education, Diocese of Sydney, under the direction of Miss D. Foster, Director for Primary Work, assisted by a committee appointed to arrange the exhibition.

The main business of the evening was then conducted in the Church, opening with the Teachers' Service, followed by the lantern address, "How Archaeology illustrates and confirms the Scriptures." Many and varied views were shown of Bible lands, &c., and results of excavations and research confirmed the Bible in a clear and remarkable way. Mr. McGowan spoke with convincing clearness and intensity, of knowledge gained by special study of the places visited and subjects shown.

The address was most interesting and instructive, and left all with a deep and reverent respect for the truths of Bible History, statements, and facts.

Diocese of Bathurst.

ARCHDEACON NEILD.

After 51 years of arduous service in the Western Districts of the Bathurst Diocese, ill health has compelled Archdeacon Neild to resign as Rector of Condobolin, and Archdeacon of the Lachlan. The former position he had held for seventeen years, and the latter for thirty-one years. He intends residing in Parkes, of which he was formerly Rector for twenty years.

On Friday, 22nd July, a farewell was tendered in the Central Hall, Condobolin, to the Archdeacon and Mrs. Neild, and was one of the most successful public functions ever held in that town. It was a remarkable expression of the esteem and respect in which they are held throughout a wide area of the west, about 800 people attended, many travelling long distances, some over 100 miles, to be present. The Rectors, and also parishioners from three of the Archdeacon's old parishes were present, and a kindly greeting was forwarded from another one. Many apologies were read, including the Bishop (Dr. Crotty), the Bishop Coadjutor (Bishop Wyld), Archdeacon Howell. Every centre in his great parish of 10,000 square miles was represented, while all churches and classes were present, and there were numerous speakers, clerical and lay, some friends of over 50 years.

The Mayor of Condobolin (Alderman Moulder), presided, and spoke in warm terms of the Archdeacon's long and faithful labours in the Western districts, both in his church and in public movements, and of the high esteem in which he and his good wife were held, as evidenced by the great gathering, one of the largest and most representative he had ever presided over. On behalf of

the citizens of Condobolin, he expressed sincere regret at their departure, and every good wish for their future. A number of the speakers spoke of the kindly spirit of the Archdeacon, his devotion to duty, and fearless stand for what he considered was right. While Mrs. Neild, by her quiet and faithful work, had secured the esteem and affection of so many friends. During the evening, many presentations were made to the Archdeacon—a wallet of £280, a very nice silver-mounted inkstand from the Sunday School. In addition, he received from Manna congregation a wallet of notes; from the Girls' Choir, a handsome gold-mounted fountain pen. To Mrs. Neild, a purse of £20, a lady's handbag, a valuable travelling rug, and a handsome clock from the Sunday School—gifts from her lady friends. Mrs. D. H. Tasker, Hon. Secretary, deserves great credit for her splendid organisation, and untiring efforts, and the ladies of the congregation, for the excellent and abundant refreshments, which were greatly appreciated, especially by those who had long, cold drives before them.

On Sunday, the 31st July, the Archdeacon held his farewell services at All Saints' Church, and Mowbla. The congregation at the latter centre was the largest ever seen there, while the evening service in All Saints' was a remarkable one, both in the over-flowing congregation, the quiet rendering of the music by the Choir, and attention to the Archdeacon's address. A spirit of true friendship was manifested, and sincere regret at the departure of their old Rector.

On Wednesday, 3rd August, the Archdeacon and Mrs. Neild, accompanied by a daughter, Mrs. S. F. Juchaw, of Coogee, who had come to assist her parents in their removal, left by the Broken Hill Express for Parkes, their future home.

Despite the early hour, 8 a.m., there were many friends to see them off.

Diocese of Newcastle.

THE BISHOP'S LETTER.

The Government and Gambling.

The Bishop writes:—

"It is my considered conviction that, by encouraging gambling, the Government is deliberately encouraging a grave social evil. It is very easy to quibble about gambling; it is very easy to oppose an opponent by arguing that there is no harm in venturing a few shillings at the races, or playing bridge for small points. It is easy to find plausible analogies in the business of insurance, or the transactions of the Stock Exchange. It is easy to argue that life itself is a gamble, and that the instinct for gambling is ineradicable from human nature. All that is quite easy and can be taken for granted. But one thing is not easy, indeed it is impossible, and that is to deny that, taken in the mass, gambling is a gigantic social evil; that it corrupts sport, ruins character, and brings desolation to many a home. As to this there is an abundance of wholly unrefuted testimony. In 1921, Dr. Stephen, in his Presidential address to the Synod of this Diocese, quoted the utterances of two distinguished judges on the point. The first was that of Mr. Justice Pring, who said:—"There is hardly a newspaper you pick up, but in it you see some young man has been brought to his downfall by yielding to the cursed fascination of betting. You talk about drink; it is not responsible for half the crime that betting and gambling are." The second was that of Mr. Justice Cooper, of New Zealand:—"A very large proportion of the crimes of forgery, embezzlement, and breaches of trust were committed by those who had become victims of the gambling habit. Our welfare was being menaced, and the tone of the whole community was being lowered by the prevalence of the habit. Men and women should learn that gambling was vicious, and immoral, and against the best interests of the home, the family and the State."

In the light of unimpeachable testimonies such as these (and they might be greatly multiplied), is it seriously possible for a Government to claim that organised gambling is a legitimate method of raising money for public purposes? Mr. Weaver suggested that no one had a right to object to the State Lottery unless he was prepared also to advocate the suppression of all other forms of gambling. Such an argument seems to me to be bad in logic and in ethics. Logically, it most certainly does not follow that because it is impossible to abolish gambling altogether, the Government is therefore justified in encouraging it. And ethically, it is surely incontrovertible that it is the business of the Government to seek to repress rather than to stimulate the anti-social tendencies in human nature. And gambling is essentially an anti-social prac-

ture. The qualities required for good citizenship are such qualities as steadiness, prudence, industry, and capacity for unselfish co-operation. These are precisely the qualities which the habit of gambling tends to destroy. The anti-social tendencies in human nature are such things as selfishness, improvidence, unwillingness to find an occupation of social value, the desire for the rights and happiness of one's fellow-men. These are precisely the tendencies which the habit of gambling tends to stimulate. The present Prime Minister of Great Britain (Mr. Ramsay MacDonald), once wrote, "To hope, for instance, that a Labour Party can be built up in a population quivering from indulgence in games of hazard, is folly. I do not say that this is to lead to rapid and irretrievable ruin. Rome bore the burden of a luxurious and gambling class of citizens for centuries. But I do say that the spread of the gambling habit is one of the most disquieting events of the time for those particularly who believe in self-government and in an intelligent democracy using its political power for moral and social ends." As against such views as this, Mr. Weaver claimed that the Government would be justified, because of its financial embarrassments, in continuing a powerful incentive to the spread of the gambling habit. In the interests of New South Wales, it is greatly to be hoped that his view will not prevail in the counsels of the Government.

Diocese of Goulburn.

THE BISHOP AT ALBURY.

Addresses Rotary Club.

Addressing the Albury Rotary Club, the Bishop said he was asking them as a body of thinking men, of goodwill, to consider the worker's case. Communism was the attempt to remedy by revolution a state of things for which Labour saw no hope of reform. We must analyse that state of things in order to see in what directions it needed reforming.

The grievances of Labour were fourfold: (a) There was the insecurity of tenure, i.e., the uncertainty of the continuance of employment; (b) there was the inadequacy of remuneration, i.e., the demand for something more than the mere maintenance of life, for something more of leisure and pleasure; (c) There was the inferiority of position, i.e., the discontent of the worker who was an instrument, and not an agent, a tool and not a personality, a hand and not a man; (d) There was the inhumanity, or rather the dehumanisation of the work itself, i.e., the division of labour, which had reduced the work of a craftsman to a mechanical and monotonous routine.

The Bishop said that the science of economics had always confined itself too exclusively to the study of material causes and mechanical laws. But economics was not merely a science; it was an art. It was not a theorem to be proved; it was a problem to be solved. It was a problem of life—social life. And it must be recast in the life, by the principles of the Christian religion. Christ's will must run through every department of human life—personal and corporate.

There were two ideals which must dominate and direct the economic life of the world. They were the outcome of Christian teaching about the human personality. But they were also sound sociology. The first, he said, was that labour must rise from a mere employee to a real partner in the world's work.

The second ideal was the transition from competition for private gain to co-operation for public service.

VICTORIA.

Diocese of Melbourne.

C.M.S. MARKET FAIR.

The move of the Women's Missionary Council of C.M.S., to the Lower Hall, Melbourne Town Hall for their annual Market Fair, was a most successful venture. The hall itself presented an attractive picture, gay sun umbrellas, hung with tiny lanterns, sheltered hessian-covered stalls, while large tropical palms were grouped here and there about the hall. The unusual scheme of decoration was the work of Mrs. Arthur Langley, and Miss Zoe Smith. Owing to the absence through illness of Mr. E. Lea Neil, the official opening on Thursday was performed by Mrs. Neild, who was introduced by Archdeacon Lambie. Friday's session was opened by the president of the W.M.C., Mrs. F. W. Head, who was welcomed by Archdeacon Herring. "If Christianity does not go out to these backward races with its missionaries, other forces are

ready to rush in," said Mrs. Head. She appealed, not only for regular subscriptions, but for increased knowledge and interest in missionary work. Australia was so far from the rest of the world, people were inclined to forget those of other countries, and the way in which missionary societies were facing up to world problems.

The four mission courts were presided over by missionaries, China by Miss Bond and Miss Coleston; Aborigines by Mrs. Periman, Africa, Mrs. Murray Bunting, Deaconess Betteridge, and Miss S. Dixon; and India, Miss Crossley and Miss Nettiercote, while the Medical Mission exhibit was in charge of Mrs. P. W. Oates (Sister Nicholson), and Miss Hughes.

Great interest was shown in the exhibits and curios, and the missionaries were kept busy explaining the meaning and uses of these to interested onlookers. The stalls were laden with artistic and useful goods, and a brisk business was done on both days.

The following parishes were responsible for the stalls:—Cakes: St. Clement's, Elsterwick, and St. John's, East Malvern; Flowers: Holy Trinity, Surrey Hills, and St. George's, Mt. Albert; Work: St. John's, Footscray, St. Columba's, Hawthorn and Holy Trinity, Doncaster, with help from many other parishes; Handkerchiefs: St. John's, Toorak, St. Alban's, Armadale, St. Paul's, Fairfield, and St. Stephen's, Gardenvale; Sweets: St. Mary's, Caulfield; Produce: Holy Trinity, East Melbourne, St. John's, Bentley, and Christ Church, Mitcham; Refreshments: St. Mark's, Camberwell and St. Augustine's, Moreland. The Oriental Stall was supervised by Mrs. J. H. Maddock, for the Arts and Crafts Department, of W.M.C., and Mrs. Brammall, Miss Kitchen and Miss Oatley, members of W.M.C., were responsible for the Kitchenware Stall. Excellent musical programmes were provided at each session. On Thursday, there was singing by pupils from C.E.G.S., conducted by Dr. Floyd, in the afternoon, and in the evening, the programme was arranged by Mrs. A. F. Falconer. Tintern C.E.G.S., provided the singing on Friday afternoon, and Mrs. Sylvester the evening programme. Selections were also given at the afternoon sessions by an orchestra from the Blind Institute. The gross takings of the Fair amounted to over £250, and it is expected the net result will be over £220. The Women's Missionary Council wish to express their deep appreciation and offer their warm thanks to all who helped to make the Fair such an unqualified success, as without the very great amount of work put into the effort by so many friends, such a result would have been impossible.

THE ARCHBISHOP'S LETTER.

Places for Retreat.

The Archbishop writes:— Two efforts are being made just now to provide places suitable for conferences and retreats. One is the Conference House open-

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ed by the University Student Christian Movement outside Healesville on August 6. This is a fine building in the most delightful bush surroundings. The other is the Church of England Boys' Society Camp at Frankston, which is to be opened on September 24. This is due to the energy and foresight of the Rev. R. G. Nichols. I have often felt the need of a place where we can go apart sometimes and pray and study together. I am very thankful that these efforts have been made to meet this need, and I hope that God's blessing will rest upon what is being done in His Name, and that our various diocesan and parochial organisations will make good use of what is offered us.

#### Observance of Sunday.

On September 12, there is to be a meeting at 8 p.m., at the Town Hall, to emphasise the importance of the Christian observance of Sunday. I hope that a special effort will be made in order that the observance may be well attended, and the Town Hall crowded. The Christian observance of Sunday stands for the fact that we are spiritual beings, whose highest duty is to worship God; rather than merely physical beings, whose pleasant business it is to rest our bodies. I do hope that all the clergy will make an effort to come to this meeting, and bring some of their people with them. This is one of the occasions on which we can stand shoulder to shoulder with our Nonconformist friends.

#### BOYS' SOCIETY.

The Rev. R. G. Nichols chairman of the C.E.B.S., states—

"The Church of England Boys' Society has now become the official boys' organisation of the Church. It is in Melbourne Diocese that the Society is strongest, for branches have been started in over 80 areas. Some, however, 'have fallen asleep.' Branches to the number of 120 now exist throughout all the States.

At Easter we had 80 juniors at a camp at Yarra Glen, and 68 at Manyung, Mornington. Here was a challenge. Boys in

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large numbers were available, and plenty of young men of leadership were ready to staff the camps. And the Camp is a proved means of spiritual profit to the boy and to the C.E.B.S. The strength of our movement is our communicant membership. We don't want members unless they join up with the Church. We won't be treated as a cheap convenience! No privileges without responsibility! The Church has got to fight democracy on these lines, and in the C.E.B.S. we give a lead. Frankly, we discourage associate membership. Either in or out! This big demand on a boy's loyalty and obedience, however, puts upon us the obligation of making his membership worth while. In the C.E.B.S. we have every kind of activity to meet the needs of the boys up till 18 years. We now have come to a great extension of our work.

#### Camp Site Purchased.

For £300 cash we have purchased an area of five acres with a frontage of 90 yards to Overton Road, within 100 yards of the Long Island Bridge, one mile towards Melbourne from Frankston. The land is an ideal location for a camp, being comparatively remote from the public, and yet within 300 yards of the beach. Water and electric light are laid on. We have 180 yards frontage along Kananook Creek, where a boatshed will be built for boats and canoes. Portion of the area is a sand pit, which is wholly unsuitable for residential purposes, but of the greatest value to the Camp, because the surface is almost level.

The Camp will give the C.E.B.S. a longed-for opportunity of developing leadership among its older lads, and it will give boys of all our branches a chance to have a regular respite at the seaside. A spiritual purpose is behind the whole scheme. We wish to multiply the spiritual contacts between clergy and leaders, and the boys.

#### Diocese of Gippsland.

##### THE BISHOP'S LETTER.

##### A Trip to Northern Australia.

In my last letter to you in the June issue, I told you of our sudden decision, under medical advice, to seek new health for Mrs. Cranswick in the warmth of the North. I am thankful to be able to say that the doctor's treatment, together with the change of climate, have made a great difference, and I am praying with much hopefulness that eventually Mrs. Cranswick will be completely restored to health. At present she is in Sydney, where she must stay until our winter has passed. Please let me again thank all those who have written and have made inquiries, and especially all who are so graciously joining their prayers with mine. I am indeed more grateful than I can say, and I venture to ask you, of your charity, still to make special mention of us' before the Throne.

##### The Diocesan Retreat.

I am sure you realise that these times are very taxing and anxious for the Clergy, as well as for other people, and the problems that face them are just now call for special faith and courage. I am, therefore, particularly anxious that the Retreat this year, which is to be held from September 12-15, shall be a time of real rest and renewal for bodies and minds and spirits that possibly may be a bit overstrained. Our Conductor is Dr. Myles, the Bishop of Armidale, whose message is full of freshness and vitality, and whose experience in this ministry is great. The Retreat is to be held at Bishops Court, where I am looking forward with the greatest happiness to the joy of welcoming the whole of my Clerical family.

##### A Great Church Gathering.

The Primate has summoned the Bishops, and selected Clergy and Laity from all parts of the Commonwealth, to attend in Sydney a second Church Constitution Convention, to open on October 11, and to a meeting of the General Synod to follow it on October 18. It needs but little imagination to realise the far-reaching influence these gatherings may have.

##### ST. ARNAUD.

##### Diocesan Synod.

The date of Synod has been fixed for Monday, September 12. The programme will follow, in the main, the usual order. It will begin with Choral Evensong on the Monday night, at the close of which the stone from the Corona of Canterbury Cathedral will be unveiled; it will bear the inscription: "A Gift from Canterbury Cathedral, 1215-1932." The Rev. J. S. Needham, Chairman of the A.B.M., has kindly consented to come from Sydney in order to conduct the Quiet Morning for Synod members

on the Tuesday. He will also address the Synod, as will also Miss Doris Downing, who is our Own Missionary in New Guinea, and who is at home on furlough. A new departure this time will be a Conference of the Bishop and Lay members of Synod, in addition to the Conference of Bishop and Clergy. The only piece of legislation will be the acceptance of a Determination of General Synod in connection with the General Synod Sunday School Commission. Some very useful and interesting resolutions have already been sent in, and, being the first Session of a new Synod, elections will, of course, take place.

#### WEST AUSTRALIA.

##### Diocese of Perth.

##### DEATH OF CAPTAIN BIDDLES.

##### Several Bequests.

An old identity of Fremantle, and Broome, has passed away, in the person of Captain Biddle, for many years, both at Broome and Fremantle, and a generous supporter of the Church and all charitable societies. He was over 80 years old, and for the last two years was practically bed-ridden. He regularly received Holy Communion during his illness and was always patient and considerate. St. John's Church, Fremantle, will miss him. By his will he made a number of bequests. Included in the list were the Parkerville Church Homes, Church Extension Fund, Clergy Pension Fund, Orphanages, Theological College, S.P.C.K., and Forrest River Mission. Each received £100. There are residuary legacies also, to most of the above, and to the Broome Cathedral and North-West Diocese of another £100, in the event of all his children dying before they attain the age of 25. Captain Biddle, during his lifetime helped generously in many quarters, and we are glad that he has seen to it that the help has not ceased with his death.

##### CARE OF ABORIGINES AND HALF-CASTES.

The condition of the aborigines and half-castes in the South-Western portion of West Australia is occupying the attention at present of those who have their welfare at heart. From accounts received, it is clear that the conditions under which they are living in the neighbourhood of some of the towns on the Great Southern Railway are not only deplorable in themselves, but a menace to their districts. In the southern districts there are over 1,000 natives, three quarters of whom are half-castes. It is quite clear from statistics that the full-blooded natives are on the decrease, but there has been a remarkable increase in half-castes, as the result of marriage between half-castes, most of whom have prolific families. In 1905 there were 900 half-castes in the State; to-day there are nearly 3,000. In 1905 there were 50 half-castes in the southern districts; to-day there are over 1,000, and it is calculated there will be 30,000 by 1955 if the present rate of increase continues.

#### Diocese of Bunbury.

##### THE BISHOP'S LETTER.

##### Death of Bishop Goldsmith.

The Bishop of Bunbury, Dr. Cecil Wilson, writes:—

On the 7th July, our first Bishop, and old friend, Bishop Goldsmith, passed to his rest. He was Bishop of Bunbury from 1904 until 1917, and did very good work in consolidating the foundations of the Church in the diocese, and extending it by founding the St. Boniface Brotherhood at Williams. In those days I used to meet him in Adelaide, a very tired man seeking a little rest. In England he continued to support his old diocese as my Commissary, interviewing new clergy before they came out to this country. He will long be remembered and loved; and we pray that he may rest in peace.

##### THE DENMARK MISSION.

The Government desired Nurse Anderson, of the Denmark Mission, to become sister-in-charge of the hospital at Nornalup. Having assured ourselves that we should run no financial risk, and that we could look after the group settlers better from Nornalup than from the Mission House on Group 114, we agreed to make ourselves responsible for the care of the sick, and Nurse Anderson and Sister Bazett, the woman-catechist who assists her, went into residence on the 2nd July. There will be a local committee of management, with Archdeacon Burbridge as one of the members.

#### MARGARET RIVER MISSION.

The Rev. W. J. Clissold, formerly of the Central African Mission, is coming out from England by the Orana, on the 29th November, to take charge of the Margaret River Mission. We owe this to our good friend, Mother Elizabeth, and I understand that she was ready to make herself responsible for the maintenance of Mr. Clissold, but S.P.G., which has done so much for this district, has decided to continue to help the Mission again.

#### North-West Australia.

##### THE BISHOP'S LETTER.

##### The German Airmen.

The Bishop writes:—

"Captain Hans Bertram, one of the German aviators, spent a couple of days in Broome on his way down from Wyndham to Perth. His experiences were thrilling indeed, and I was glad to get first-hand information from him about the part played by Forrest River Mission in the search and rescue of Herr Klausmann (his mechanic), and himself up in that wild and rugged country.

I am told it has been reported fairly fully in the West Australian and other papers, which one does not see regularly up here when constantly travelling.

On Saturday last I flew from Broome with Captain Bertram, to Heland, where I spent four days. We had good services in St. Matthew's Church, the congregation at night being augmented by some passengers off the Koolinda, which was in port for twelve hours on her way to Darwin."



#### AUSTRALIAN CHURCH UNION.

Mr. Arthur Exley, of the Church of England Defence Association, Brisbane, writes:—

The extract hereunder giving a report of a service at All Saints', Brisbane, is somewhat startling. All Saints' is presumably Church of England, and the question arises "Is such a service in accord with the doctrine and practice of the English Church?" It is said that Archbishop Sharp pontificated. The Imperial Dictionary gives "Pontificate v. int. To exercise a solemn priestly function with full ceremonial: said of higher Roman Catholic dignitaries."

The "sacred ministers"; why sacred? "Rev. Father"—in direct disobedience to our Lord's Command: "Call no man your Father upon the earth" (St. Matt. xiii, 9.)

What are the aims and objects of the Australian Church Union? Is it to follow the Papacy, or act the Ape-acy? It certainly does not follow the Church Catholic, Apostolic, Protestant and Reformed, known as the Church of England.

##### First Solemn Eucharist.

"At All Saints' Church the first solemn eucharist at which members of the newly-formed Brisbane branch of the Australian Church Union were present in a body, was celebrated. The service, which was largely attended, was one of great beauty and dignity. Archbishop Sharp pontificated, and Bishop Dixon also was present. The sacred ministers were Rev. Father Petford (celebrant), and the Rev. Father Thompson (dean), with Mr. F. Marriot as sub-dean. Rev. Father Peters was Archbishop's chaplain.

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The Australian Church Union is affiliated with the English Church Union, which was formed 50 years ago. Lord Halifax is president of that body. The objects of the union are to give to members of the Church of England opportunities of meeting for mutual encouragement, information, and instruction in church matters; to maintain the status and character of the Church of England as an integral part of the one Catholic Church, and to protect its doctrine, discipline and ceremonial, and all its rights and liberties both against laxity and indifference within and hindrances and aggression without. It also stands for the reunion of Christendom and to afford counsel and assistance to all persons suffering unjustly through loyalty to their faith and practice.

Mr. A. E. Raymond is president of the Brisbane branch of the union, Rev. Father Thompson is clerical vice-president, and Mr. L. Johnson is honorary secretary. "Brisbane Telegraph," August 6, 1932.

#### NEWMAN'S VISIT TO ROME.

Our correspondent writes:—

The following extract from "Froude's Remains," Vol. 1, p. 306, will supply the information Archdeacon Whittington is asking for:—"We (that is, Newman and Froude), got introduced to him (Monsieur Wiseman), to find out whether they would take us in on any terms, to which we could twist our consciences, and we found, to our dismay, that not one step could be gained without swallowing the Council of Trent as a whole. We made our approaches to the subject as delicately as we could—and found the Roman Church could not advance one step to meet us."

#### ST. BARNABAS', CHATSWOOD.

R. M. Pontey, of 327 George Street, Sydney, writes:—

My attention has been drawn to certain misleading and inaccurate information published in your last issue.

When the true story comes out at Synod, it will be seen how baseless are the insinuations against our Church Officers. For instance, there is no warrant for the suggestion that we wished to alter the Churchmanship of our Church. This is a pure invention, and whoever put such ideas into the Archbishop's mind committed a grave sin.

The suggestion that we have been made the tools of certain influences behind the scenes is groundless. We did not require, nor have we had anyone trying to, or in fact, influencing us. Our grievance from the outset has been a very real one, which is generally admitted by all those not biased. If a little more reasonableness, equity and spirituality (instead of so much law, legal rights, legal powers, etc.), had been shown by Diocesan authorities, no trouble would have arisen. This is what has brought the Church into contempt, and not our protest. Can anyone justify the following:—(1) The peremptory rejection by Synod representatives of the seven names our nominators suggested, one of whom was actually recommended by the late Coadjutor Bishop on behalf of the Diocesan authorities. Can another case be cited where there has been such haste? The offer was received on Monday, and finally accepted three days later, without approaching our Warden. As his wife scented trouble, he says it took him four hours to persuade her to go. Did she

know something, or was it simply womanly premonition? He said the people at Church House told him how lucky he was to get the post, as there were fully 100 after it, but he asserts he knew nothing about it.

The prime obsession of your anonymous contributor seems to be this mysterious Anglo-Catholic influence bogey, which never existed so far as St. Barnabas' is concerned, and which some so sedulously strive to associate with us. The only thought of some is whether a Priest is "High" or "low" Church, whereas our concern was our Church, and whether the candidate was a good spiritual guide, and not too advanced in years. Our objection to Canon Rook at the outset was based entirely on his age, given by himself as 67. We had no idea what his Churchmanship was. As a matter of fact, he gives evidence of having greater "high Church" tendencies than our last Rector, with whose service the St. Barnabas parishioners were generally satisfied. The bitter party spirit displayed is so patent, as to defeat the unworthy effort to discredit us. The only thing which influenced our nominators was the desire to serve their Church faithfully. Not being content with groundless aspersions, it is said two well-known Rectors were approached by us and promised support. This is a plain misstatement of fact. If your anonymous friend will only cast off the mask we shall not then worry what he tells in Gath or anywhere else, so long as he tells the truth.

August 26, 1932.

#### GROWTH OF THE INDIAN CHURCH.

The Rt. Rev. Bishop Whitehead, D.D. (formerly Bishop of Madras), said that one of the most striking facts in India to-day was the rapid growth of the Christian Church. Eighty years ago there were in the Telugu country, but a mere handful of Christians. To-day there were considerably over 800,000, and that number had been increasing at the rate of about 60,000 a year. But what was a far more wonderful thing was the extraordinary change that the Gospel of Christ had made in the lives and characters of the people. There had come to them the desire to live a better life, and the power for that life could only come from Christ, Who came that men might have life and might have it more abundantly.

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Force and fuss are not the same.

## Sidelights on the Recent Eucharistic Congress at Dublin.

### Spiritual Bribery.

THE Eucharistic Congress in Dublin is over, at any rate, so far as pomp and ceremony are concerned. Reports which have reached the outside world are to the effect that never before has such a demonstration of popular enthusiasm for the Roman faith been witnessed. Ten cardinals were present in Dublin. This is the largest number which has ever gathered together outside Rome. What is the meaning of this Congress? We should like to enter into a survey of all that has happened in Ireland since the time of the French Revolution in 1789. There are astonishing phases of Irish history and of the intriguing of the Jesuits, of which the majority of English citizens are ignorant. Rome's "colonels in black" have not worked for naught. But what has been behind all the remarkable enthusiasm for Rome, the Pope, and his legate in Dublin? There has been an influence which cannot appeal to the Protestant conscience. There has been at work the motive of fear of punishment, and a desire to escape from spiritual penalties here and in Purgatory—that is, we have seen priestcraft openly exposed to the world in Dublin's streets and open spaces. Because of this Irish Eucharistic Congress, through the Roman Archbishop of Dublin, the Pope has announced that he granted to all the faithful throughout the world, in perpetuity an indulgence of ten years each time to all the faithful who shall devoutly and with contrite hearts visit the Blessed Sacrament and shall recite five pater, aves and glorias, and one pater, ave and gloria, for the Holy Father's intentions. Further, we have before us the list of special indulgences which have been the reward of all those in and about Dublin who participated in the Congress. There was a plenary indulgence for joining the final procession; plenary indulgence for receiving the Papal Blessing; seven years and seven quarantines for praying before the Blessed Sacrament exposed, and assisting at any sacred function of the programme, or assisting at any session. Other indulgences were offered to those outside the locality of the Congress. With such what we term spiritual bribery dangled before an illused people, is it any wonder Dublin has seen scenes of so-called spiritual fervour seldom before, if ever, witnessed in the history of Romanism? Prick the bubble of Purgatory and shatter the fable of indulgences, and what would remain of Roman Catholicism?

### Is Rome Winning England?

Because of Liverpool's comparative nearness to Ireland, and also because the Irish daily papers are on sale each morning in Liverpool, a question which has been much debated these last few weeks is, Is Rome winning England? The swarms of priests and nuns which are to be seen, in different parts of England, together with the daily signs of Rome's penetration into our social life, would lead the superficial observer to say, "Yes; Rome is winning England." There are, however, enough data to be produced to demonstrate that at heart England is overwhelmingly Protestant. If all the alien and unnaturalised priests, monks and nuns were sent out of England, there would be a great change in the spiritual and

mental atmosphere. No; Rome is not winning England.

What is happening in England is this: there is a great deal of talk about peace and reunion; political peace and religious amity. Because of this, Englishmen are being lulled into a sense of false security, while religious leaders are hiding in seclusion, and going about in mental darkness and timidity, muttering peace, when the elements of peace are absent. While this is taking place, Roman Catholics on the one hand, and Continental Communists on the other hand, are sapping and mining at the foundations of the British Constitution. We write this advisedly. We have been present at a meeting held within easy distance of Fleet Street, London, the object of which was to consider how best to counter at home and abroad, the influence of Rome, especially as it affects England and the Empire. We were bewildered, amazed, to read the answers to invitations to join the company of the highly reputable men who are in the movement, which were received from reputed Nonconformist protagonists and Prelates of the Anglican Church—all these latter, of course, want to live in enjoyment of the fruits of Protestantism, and their hope is that Protestantism may remain supreme in this realm, but somebody else must see to it! Ye shades of the Reformers. Oh, for an hour of Cranmer, Latimer and Ridley! Let all who will, go to Oxford, and there, in the presence of the Martyrs' Memorial, start an Oxford Movement worthy of this Church and Realm!—"The Record," July 8, 1932.



**Through the Prayer Book.**—An exposition by Dyson Hague, D.D., Lecturer in Liturgics and Prayer Book History, Wycliffe College, Toronto. Our copy from the publishers, Messrs Longmans Green & Co., Pricer 3/6 net, London. Dr. Dyson Hague is a well-known clergyman of the Church in Canada, being Rector of the Church of the Epiphany, Toronto. Not only so, he has been for years one of the lecturers at that great Evangelical institution known as Wycliffe College, in comparison of which there is none equal to it in the Southern Hemisphere, both in size, number of students, and academic standard. The Doctor has already given us several books greatly to our liking, e.g., *The Protestantism of the Prayer Book*, *The Story of the English Prayer Book*, and *The Church of England before the Reformation*. Evidently the volume before us comprises the substance of lectures delivered to students preparing for the ministry at Wycliffe College. In the preface the author states his position. "The book is not intended to be polemical. I have striven throughout to be fair and impartial, though I am a convinced Evangelical and write from that standpoint. I trust it will be helpful and acceptable to all sorts and conditions of churchmen, and to all schools of thought." The book is an attempt at elucidation and illumination. Its object is to throw light upon the various sections of the Prayer Book from the spiritual, doctrinal and historical viewpoints. In our opinion, Dr. Hague has fulfilled his task exceedingly well. The chapters have a delightfully ordered sequence, their contents are couched in language most readable to lay folk as well as clerics. Not a section of the Prayer Book services is omitted. The volume is a mine of information. We fear it will not appeal to Anglo-Catholics, with their emphasis on sacerdotalism in its various uses. But as a book of light and leading for sober churchmen, on our Book of Common Prayer, we cordially recommend it. Clergy, Sunday School teachers, parish workers, will find it distinctly useful and valuable. It ought to be on their bookshelves. Our perusal of it has been helpful, illuminating, and altogether inspiring. We have been delighted with it.

It often costs more to avenge wrongs than to bear them.

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## EDITORIAL.

### Science Not So Sure!

THANKFULLY and seriously we take notice of the words spoken by Sir Alfred Ewing, formerly Vice-Chancellor of the University of Edinburgh, at a meeting of the British Association in England last week. He said, in effect, that science is now abandoning the cock-sure, all-wise attitude once adopted by its members. Indeed, it looks as if the scientist is becoming alarmed at the implications and incidences of mechanical progress as the outcome of scientific thought and experiment. "Man is ethically unprepared for so great a bounty and command of nature as has been entrusted to him before he has learned to command himself." Sir Alfred Ewing is a distinguished engineer, and wears after his name a string of degrees earned by and decorations conferred for his professional attainments. He has built many notable works, which, by technical standards, should outlast the Pyramids. But, in the process, he has been constrained to recognise the limitations of mankind. Not without some reason did so eminent a scholar as the present Bishop of Ripon (Dr. Burroughs), advocate a year or two ago, a ten years' halt in science, in order that man might sift and assimilate it, and adjust and equip himself morally and spiritually to make the best use of it. Whether we like it or not, man has broken down before the marvels of applied science and mechanics. His soul is hungry, his moral fibre loose and flaccid, as he himself is being dragged helplessly along in the train of a soulless mechanistic civilisation. The result is that man is being thrown back on religion, which is a tacit admission that science does not know everything, that man is weak and fallible, and if his life would go well, he must own allegiance to God, in whom he lives and moves and has his being. Glancing back to the vogue of Huxley and Spencer, of a generation ago, with their

gross, materialistic outlook, we cannot but welcome the teachings of the modern school of philosopher-scientists. They are telling us, after all their discoveries, that their final premise is faith, and therein we have the ultimatum of the New Testament "without faith it is impossible to please God."

### Old Age Pensions.

WE hope that better counsels will prevail and that some way may be found so that old age and invalid pensions need not further be reduced. Cost of living may have come down a little, but not to the extent to warrant further reductions in these pension allowances. It is the clergy, in their frequent contacts in parochial life, with old age and invalid pensioners, who really know of their indigent conditions. Vast numbers have to pay room rent. There are clothes, and doctors' and chemists' bills, food, and sundry costs, with the result that there is no margin. In fact, it is only by a tightening process that they manage to exist. Could anything be harder than this on aged and sick folk, who ought not to be unduly worried, or made anxious. Surely the authorities can find other fields of expenditure where reduced governmental expenditure is more warranted! However, in stating this, we are not unmindful of the fact that the closest scrutiny is demanded with regard to the recipients of these pensions. Relatives, many and varied, who are quite able to support financially their connections, should be made do so. There is far too great a tendency on the part of certain people in this land to evade their responsibility. Governments are looked upon as milch cows, there to be drained by all and sundry. No country can pay its legitimate way while such a spirit prevails. And those whose business it is to get at the financial position of applicants, their relations and dependents, should exercise the most searching inquiry. But, having said this, we plead for no deduction in the case of legitimate claimants.

### Low Ethical Standards.

IN presiding at the Darlinghurst Quarter Sessions, Sydney, last week, Judge Coyle said that perjury was very vile, and was committed in 50 per cent. of the cases that came before the court. "Unfortunately," said his Honor, "my experience has been this, that the sanctity of the oath in this country is no sanctity at all. People take oaths, call upon God, and then start to lie like the proverbial gas meter."

This is a very serious charge to make, and doubtless can be substan-

tiated by other judges throughout Australia. It reveals a low ethical standard, and is a sad reflection upon the life and outlook of many in the community. For our part, we make bold to state that in the inculcation of sound moral principles, our schools are much at fault. They reveal grave weaknesses. Couple with this a whole environment in which morals and high ethical principles have broken down, in which money grab, cunning and sharp practices are the vogue of the day. Can it be wondered that things are as they are? It needs to be taken to heart that the people of to-day are to a large extent the product of our schools and in many cases of our Sunday Schools. We wonder sometimes, with what depth and lasting conviction do the eternal precepts of right and wrong lay hold of people. That there are many agencies at work to-day, undermining noble and godly thinking we have no doubt. All the more reason for the forces of righteousness to be up and doing. But the teaching of civics, and art, and "do unto others as you would be done by," as cold principles, will not of itself avail. There must be teaching about God, His existence, His holiness, His righteous laws and man's accountability to Him, that "the way of the transgressor is hard," before this community of ours will become imbued with and actuated by lofty ethical standards. Then there is the home. The foundations of national glory are set there. The parental standards and practices must be all that are required, otherwise the children will largely fail in the coming days. All around there are aspects of our family and national life which give grave cause for disquiet. What will the next generation be like? Who is seeking to stem the tide? What of our much vaunted educational system? Is all well with the teaching and shepherding work of the Church?

### The Wilberforce Centenary.

KNOWING the association of the great Wilberforce with the Evangelicals of one hundred years ago, it cannot but be noted with extreme interest that the month of July next year, chosen in certain quarters as the Keble or Tractarian Centenary, will also witness the Centenary of the great British decision to effect the abolition of slavery in all its forms within British possessions. This, says Lecky, was an "unwearied, unostentatious, and inglorious crusade of England against slavery," and "may probably be regarded as among the three or four perfectly virtuous acts recorded in the history of nations."

There is no doubt that the proclamation of the simple Gospel of our Lord