

## Doings of the Month in Melbourne.

(By "Maccabaeus.")

IN our last letter there occurred a slight error, which we would correct. After referring to the statement by Dr. Kagawa that High Church notions did not appeal to the Japanese, the statement following should have read, "it was due to this (their dislike of ceremony in religion), that Buddhism was falling off in Japan." The letters "C.M.S." were used instead of "this".

There has been much controversy in the Melbourne Press on the matters relating to Scripture instruction in State Schools, raised by Bishop Hart. For the most part, the clergy who object to giving a general Scriptural lesson of an undenominational character, and who desire to take the children to their own Church for the lesson, are they to whom the sacramental position is an obsession. Their attitude is summed up in the words of one who wrote to the Press: "Scripture cannot be truly imparted, divorced from the doctrine and sacraments of the Church."

Strange to say, these people are always talking about reunion. Where better could they start Christian unity than with the young? Reunion with many people is merely a convenient and impressive subject for discussion. There is a feeling among lay people that denominations unprepared to give general scriptural lessons in the school should have no other privilege. This should apply to Roman Catholics equally with others.

Two important and interesting meetings were held in June. On June 11th there was a good attendance at the annual rally of the Bush Church Aid Society, held in the Chapter House. It is impossible for Victorians to think of the B.C.A. without remembering Bishop Kirkby, who made the Society what it is. His Melbourne friends hope and pray that he will have a speedy return to health. Bishop Baker, of Bendigo, who described himself as third choice, was chairman. His breezy address was unlike the usual chairman's address, with which Melbourne is familiar, and was most welcome. The Bishop outlined a vision of the Australia of the future, and the main points of his address were: "Australia needs God." "Australia needs to develop her rural lands." "Co-operation with one another and with God." He emphasised the fact that some country dioceses now had less population than at Federation, and dealt at length with the problem of the declining birth-rate.

The Rev. T. Gee, of Werrimull, was another delightful speaker, whose natural manner of address charmed his hearers. His district was at one time grazing country, but in recent years had been cut up into blocks for wheat-growing, being largely settled by returned soldiers. Mr. Gee ridiculed the idea that the district was unsuitable for this purpose, and quoted wheat returns to prove its success. The failures were being weeded out, and those remaining were of the sturdy pioneering kind. Mr. Gee told touching stories of hardship, not without some humour, concerning some of the people with whom he had worked. He paid a tribute to the Bishop of St. Arnaud, for his practical help and sympathy. The description of service arrangements given by Mr. Gee caused some amusement, and showed the great determination of the people of the Mallee to maintain the privilege of public worship.

In expressing the appreciation of the meeting to Bishop Baker for presiding, the Rev. L. L. Wenzel reminded the meeting of what Bendigo had stood for, and stated that we should thank God for the present Bishop, who was a worthy successor to Henry and J. D. Langley. Lantern slides, illustrating the work of the B.C.A., were shown.

The Chapter House was again full on June 20th, the coldest day of the year, when the C.M.S. said farewell to the Rev. A. J. and Mrs. Dyer, who are taking up work in Sydney, and Miss Callon Wilkinson, who is leaving to perform educational missionary work in Africa. Archdeacon Herring, always a popular and efficient chairman, was in the chair, and the scripture was read by the Rev. W. J. T. Pay. The Archdeacon remarked on the splendid attendance on such a cold night, and on the interest it showed in missionary affairs. He expressed the regret of the C.M.S. in Victoria that they had to say good-bye to Mr. and Mrs. Dyer, but pleasure to know that they were to work in the Diocese of Sydney's Archbishop, and wished them health and happiness in their new work. The chairman welcomed Miss James, who has acted as a parish Y.P.U. secretary for C.M.S. for 40 years. Miss James, who was rejected for active missionary service, has been instrumental in raising many hundreds of pounds for C.M.S. in the parish of Camberwell.

An interesting and valuable story concerning the work at Roper, Groote and Oenpelli, was told by Mr. Dyer, illustrated by lantern slides.

On behalf of the Women's Missionary Council, Miss Langley made a presentation to both Mrs. Dyer and Miss Wilkinson. Miss Wilkinson, who will work under the Rev. T. Lawrence, in Africa, comes from St. Clement's, Elsternwick, whose splendid Evangelical Vicar is the Rev. J. H. Frewin. Miss Wilkinson told how she had been called to the mission field. The farewell charge was given by the Hon. Clerical Secretary, the Rev. W. T. C. Storrs, who stated that there were 100,000 native Christians in the area to which Miss Wilkinson goes.

Another event held annually in June is the corporate Communion and breakfast of the Church of England Men's Society. The attendance this year, on King's Birthday, at 7.45 a.m., was much less than formerly, only about half of what was looked upon, a few years ago, as a regular attendance, viz., over a thousand men, being present. The Society recently closed its headquarters, which included office, luncheon, reading and billiard rooms, and dispensed with the services of the paid secretary. This work is now carried on in an honorary capacity by a member of the Society. All this could not fail to affect the position of the Society, as its headquarters was a place well-known throughout Australia, and was a valuable diocesan link for its members.

The Church of England broadcasting session has again been altered, being now conducted from 4.45 to 5.15 in the afternoon. There has not at any time been much enthusiasm for the session, and the altered time is not likely to increase it.

The ecclesiastical trial of the Rev. H. E. E. Hayes, which has been in progress for several weeks, has again been adjourned for several months. The trial has not been taken seriously by churchpeople, but the sensational press has made a great feature of it. The general impression is that, in view of all the circumstances, Mr. Hayes is being treated very generously by the diocese. Mr. Hayes made an effort to

keep the Archbishop in Melbourne until the charges were heard, and the long adjournment he has secured means that Archbishop Head will have returned to Melbourne before the case is resumed.

An exchange of parishes has been made between the Rev. A. M. Levick, of Balwyn, one of the eastern residential suburbs, and the Rev. A. Craig, of Dandenong, the last suburban parish on the Gippsland line. Dandenong has always been regarded as an Evangelical parish. Mr. Levick is a moderate High Churchman of charitable outlook, and possesses a likeable personality, and a deep sincerity. Mr. Craig is a Churchman of the more indefinite type.

The C.M.S. General Committee, at its June meeting, gave a warm welcome to the Rev. Canon H. T. Langley, who has recently joined the Committee.

One of Melbourne's parishes is celebrating its Diamond Jubilee. St. Catherine's, Caulfield, was formed on July 10th, 1875, by the Rev. H. B. Macartney, then Vicar of St. Mary's, Caulfield. Many well-known Melbourne clergymen have served in this parish, which is now an important residential district.

## TASMANIA.

### Church of England League.

THE Hobart Branch of the Church of England League is sponsoring a very interesting competition, with the object of stimulating the spirit of enquiry and investigation of the faith of the Reformation, and also with the view of providing new and interesting propaganda and drawing the attention of the public to the objects of the League. Two prizes of one guinea each are being offered for the best essay on "What changes did the Reformation bring about in the Church of England?"

Competitors are divided into two sections, those below the age of 18, and those between the ages of 18 and 24. The competition is being advertised in the local press and intending competitors invited to write for full particulars and conditions.

It is requested that the essay consist of not less than 1,500 words, so that if it is taken up enthusiastically, some very useful information should be collected and tabulated.

## Hymns for Sundays and Holy Days.

### Hymnal Companion.

July 28, 6th S. aft. Trinity.—Morning: 550, 275 (7), 329 (279), 334; Evening: 529, 377, 590, 21.

August 4, 7th S. aft. Trinity.—Morning: 568, 255, 233, 302 (117); Evening: 248, 30, 285, 29 (427).

August 11, 8th S. aft. Trinity.—Morning: 5, 389, 535 (115), 329 (279); Evening: 305, 235, 244, 22.

August 18, 9th S. aft. Trinity.—Morning: 8, 273, 573 (427), 373; Evening: 172, 133, 282 (31), 19.

### Hymns A. & M.

July 28, 6th S. aft. Trinity.—Morning: 166, 242, 531, 277; Evening: 439, 254, 370, 24.

August 4, 7th S. aft. Trinity.—Morning: 3, 210, 201 (63), 265; Evening: 223, 683, 257, 207.

August 11, 8th S. aft. Trinity.—Morning: 4, 240, 172, 200; Evening: 204 (191), 304, 233, 266.

August 18, 9th S. aft. Trinity.—Morning: 7 (79), 183, 224, 274; Evening: 629, 168, 174 (370), 23.

Our life's but a field.  
Stretched out 'neath God's sky.  
Some rich harvest to yield.

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## VICTORIAN EDITION.

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## Editorial

### The Honest Thing.

IN November last an extraordinary circular entitled "Society for Catholic Reunion" was circulated in England. It was tantamount to an admission of the claims of Rome and the need of "hurry-up" in the matter of Reunion. Among the seven clergy of the Church of England who signed this pro-Roman document, five were incumbents in the Diocese of Southwell. At last the Bishop of the Diocese (Dr. Mosley), has administered to these men a brave and well-spoken rebuke. He said: "What is really causing me disquiet is not the discussions on a movement towards reunion with Rome, but that clergy who have taken an oath of loyalty to the Church of England, and have promised to use the Book of Common Prayer, seem by their actions to be entirely oblivious of it. To me the honest course would be, not to wait but to make (as Rome would wish them to make) their immediate submission to that community, and I would do all I could to assist them in that course." It is patent from the attitude of these men that the Church of England to-day is harbouring numbers of clergy whose rightful place is in the Church of Rome. This situation is not peculiar to England. Even in Australia there are men in the Church who seem to cast longing eyes to Rome, and Rome's sacerdotalism. Their press writings, their use of terminology, their belief and practices, all point this way. In our opinion the whole Anglican Church would heave a sigh of relief at the departure of such men to their rightful place. Answers to questions, and articles in the only weekly Church Paper in Australia (as it would style itself), seem to be increasingly redolent of Rome of late.

### Sydney Diocese and Precedence.

ELSEWHERE in our columns we publish some very interesting and enlightening information relative to the early history of the Diocese of Sydney. The facts are peculiarly relevant just now, as minds are fresh with regard to the recent election to the Primacy of the Church in Australia, and the utter inequality in diocesan manpower where voting is concerned. It will be noted that the letters patent creating the See of Sydney, and subsequently the Sees of Tasmania, Newcastle, Adelaide and Melbourne, indicate that the Bishops of these sees, as well as New Zealand (1841) and their successors were to be subject and subordinate to the See of Sydney and to the Bishop thereof in the same manner that any Bishop of any See within the Province of Canterbury is under the authority of the Archbishop of Canterbury and the Archbishop of the same. "And we are moreover pleased," continue the letters patent, "to order and direct that the said Bishop of Sydney under that title, may take up, continue, and proceed with every act or engagement lawfully commenced, done or entered into, as Bishop of Australia, under letters patent heretofore granted to him as Bishop of the said See of Australia." On the face of it, these instructions give the Bishop of the Diocese of Sydney a precedence of which no other Diocese in Australia can boast. Sydney appears to have a right, by virtue of fact, of continuity and of precedent, to be primal See of Australia and Tasmania. But other considerations weigh with many Bishops—and these need a constant watchfulness.

### Religious Instruction in State Schools.

THE Church of England does stand for something. She is not the Church of a day. She is a Scriptural Church, and has a great and noble history, reaching back to Apostolic times. She stands for a great tradition. She is not some sect gathered out of another body. Her roots are in the age-long past. She holds to the historic creeds, has the Apostolic ministry, and has been God's instrument for a mighty work through the centuries. Such a position she can neither barter nor throw away. Hence our sympathies go out to Victorian Churchmen in their endeavour to teach and train the Church's children in Anglican doctrine during the religious periods in State schools. It is altogether fatuous for officialdom or interested parties to assume that there is "no difference" between the different Protestant Churches. If such were the case, we should at once in the name of common sense (let alone anything else) join

our ranks and become one united Church. There are great and important differences between the Churches, and no good can be done by boggling at them and pretending that they do not exist. It is true, of course, that the Christian denominations have a great deal in common, including the acceptance of the Holy Scriptures, and for that reason they fraternise and join together on great patriotic and public occasions. But when it comes to teaching the children, training them in the faith and practice of their fathers, it is a different matter altogether. The all-in policy is fatal. It leads to vagueness and "nondescriptism," and ultimately sounds the death-knell of the Church. It stands to reason that the same children who are taught by instructors of various denominations will get hold of muddled and confused ideas—a disaster to be deplored by all right-thinking people. Doubtless it will be said that Bible teaching is all the same, no matter who teaches it. Such a plea does not convince us—and especially in these days of the queerest notions current about the Bible. There must be dogmatic teaching, definite Church teaching, if the child is to be brought up as it should in the doctrines and formularies of the Church of England. We strongly deprecate the lumping together of the children of all denominations for religious instruction. It means grave weakness in the long run. Rome knows what she is about, and sees to it that her children are taught separately by her own instructors.

### Converted Men Wanted.

DR. TIMOTHY REES, Bishop of Llandaff, Wales, is not of our Churchmanship, nevertheless he is prosecuting a vigorous ministry in the Diocese of which he has the honour to have charge. He is forming a band of young clergy to work on brotherhood lines in the Diocese, with its teeming population consisting largely of unemployed men and lads. They are to supplement the work of hard-pressed parochial clergy. There is only one essential he lays down about these young clergy, and that is, they must be converted men. It is a startling proviso to lay down, for we had taken it for granted that all ordinands are at once men who have definitely given their heart to God and know the saving power of Christ in their lives. It is interesting to note that the members of this band will have their headquarters in the Bishop's house, and will meet there once every week for Holy Communion and prayer, and conference and recreation. They will work singly or in pairs at various centres, for variable periods, it may be a week,



it may be a year, the duration will depend on the character of the work.

They will receive no remuneration beyond their out-of-pocket expenses, and their services will not be rewarded by promotion. Showy gifts will be a hindrance rather than a help in this kind of work. Want of commonsense, however, will result in immediate disaster... and they must have a sense of humour." There is much to commend this project. It reveals a man at grip with his work.

#### The India Bill.

AFTER eight years of preparation, inquiry and conference, the Government of India Bill has passed both Houses of Parliament in England and has received the Royal Assent. The Act does not come into force immediately, as certain formalities have still to be fulfilled, but so far as Parliament is concerned the work is complete. The passing of the Bill is looked upon as a great tribute to the Prime Minister (Mr. Stanley Baldwin), who was chiefly responsible in the winning over of Parliament to the Federal scheme, and who at a critical moment staked his leadership of Conservatives upon the legislation, which he believed to be just.

No doubt the passing of this great Bill of 473 clauses, 16 schedules, and occupying 455 printed pages, will open a new chapter in the political history of India. At once it is an event of prime importance. Writing in the Sydney Morning Herald, Dr. P. A. Micklem, who recently visited India, states that "The new Act will introduce complete autonomy in the provincial sphere, all subjects, including even law and order, being placed in the hands of Ministers responsible to the legislative bodies, which themselves are to be based on a widely extended electorate. On the other hand, dyarchy abandoned in the provinces is to be introduced for the time being into the Central Government. The subjects of defence and external affairs are to remain in the exclusive hands of the Governor-General, other subjects being transferred to Indian Ministers responsible to the Central Legislature, in the two Houses of which are to sit representatives both of British India and of the Native States. It is true that the self-governing powers thus placed in Indian hands are limited by ample, and, indeed, perhaps unduly rigid, safeguards in both the Central and Provincial spheres. It will, however, wholly depend on the spirit in which the new constitution is worked from both the British and the Indian sides as to whether or not the extraordinary powers left in the hands both of the Governor-General and of the Provincial Governors will be called into play.

Most important of all, the bill provides for an all-India Federation, which is to include not only British India, but also the Native States, comprising nearly half the area of the peninsula—a provision rendered possible by the action of the princes themselves, and their expressed willingness to accept this solution of India's constitutional problem.

The Rev. F. G. Harvie, M.A., has been appointed to a canonry of St. Mary's Cathedral, Auckland, in succession to the Rev. Canon R. H. Hobday. Canon Harvie was educated at Merton College, Oxford, and at Wells Theological College, and at the present time is Vicar of St. Barnabas', Mount Eden, in Auckland. He is a scholar of repute, a member of St. John's College Trust Board, and also one of the examiners for the Board of Theological Studies. He was formerly Vicar of St. Mary's, New Plymouth, for some years.

## Quiet Moments.

### The Victorious Life.

"More than conquerors through Him that loved us."—Romans viii, 37.

WE are apt to forget, when the lights are burning low, that the Christian life is one of overcoming. It was this note of something more than victory that first made such an impression on the world. Men were familiar, when the Gospel came, with the attitude of resignation. To take life's bludgeonings without embitterment was the ideal of thousands who never heard of Christ. But what impressed men, in the first days of the faith, was the conviction that there were those among them who had won the secret of victorious living. The strange thing was that those who lived like that were the last people in whom you would have looked for it. They were neither recluses nor philosophers; they were very ordinary folk. Many were slaves or shopkeepers or soldiers; some were mothers in undistinguished homes; for none of them was life a bed of roses. Something had happened to these common folk, and the blindest eye could not but perceive it. They were not merely resigned, but jubilant. They were beyond a sullen acquiescence. They conveyed the irresistible impression that somehow they had found a secret. It was the secret of victorious living.

This showed itself in many different ways, and first of all in the common ways of life. The first believers knew little about doctrine, but they knew enough to do and bear things beautifully. It has been said that the real mark of a Christian is not that he does extraordinary things. What sets him apart from everybody else is that he does ordinary things in extraordinary ways. And in the trials and tasks of common life, in the daily crosses and prosaic burdens, that shone out in the earliest believers. Life was a transfigured thing for them. Their attitude to everything was changed. They were no longer like dumb, driven cattle; they were irradiated and exultant. And this—the secret of the Lord—witnessed in mean streets and humble homes was a mighty allurements to the Saviour. It is always so, down to this very hour. The believer is the Bible of the street. If he can reveal that he has found a secret his life is more eloquent than any preaching. For it reaches men, not from a distant pulpit, but from the levels of their every day, where life is so often difficult and cheerless. A Christian is not a man who is resigned; he is meant to be a man who moves rejoicing. God means him to be the spiritual alchemist, transmuting the baser metals into gold. It is this power of bearing and doing all things beautifully, because redeeming Love is on the throne, that marks the spirit of victorious living.

But the secret showed itself in other ways. It was revealed in the triumph over death. Men came to feel that if love was on the throne, death was but an incident of life. Sometimes a mother loses her little child, though she loves her child with all her heart. But if her power were equal to her love, would she ever let her baby die? Would she ever let the clutching hand of death rob her of the one she loves so well, if her power were co-extensive with her love? Then men learned in Christ that God is love. It broke on them as a tremendous revelation. They

had never dreamed of such a thing before, even in the highest reachings of their paganism. And immediately, not doubting for a moment that His power was equal to His love, death took to itself a quite transfigured aspect. Would He do what a mother would not do? Would He allow death to snatch His child away? Would He, with His all-embracing power, let the hand of death bereave Him of His own? He did not do it with His Well-beloved, for Him the grave was powerless to hold, and He was not ashamed to call them brethren. So gradually among these common folk the thought of the grave came to be transfigured. The fear of death as a final separation became incredible if God was love. And the last barrier against victorious living was broken down as with a song of triumph—O death, where is thy sting? O grave, where is thy victory? The beautiful thing is that all this happened not in the quiet groves of some academy. It happened with ordinary men and women in dull streets and in ordinary homes. Fear of the future—the fear of life and death—took wings and fled away when Christ came in. He made men more than conquerors.

Now the hard thing is simply to believe that this victorious life is meant for us. It is so easy to believe for other people; it is often so hard to believe just for ourselves. So many Christians are like folk who have inherited a vast estate. In that estate there is a noble mansion, with a name of heaven on every chamber-door. And when they might live in every room of it, with all the windows opening on the East, they insist on living in the lodge. They are quite resigned to that. They take it quietly. But the point is they were never meant to take it quietly. The second best is not for any man who is willing to be a follower of the Lamb. Peace is his heritage and joy, and a kind of triumphant way of taking things, even when the sky is black with cloud. When this is lacking we are not honouring Christ. We have not availed ourselves of His resources. He died for us. He lives for us in power. When we open our hearts to that power He is glorified. Then we become evangelists, though we never preach, and have no gifts at all, for men take knowledge of us that we have been with Jesus.

### An Old Story with a New Moral.

The late Dr. R. F. Horton, the well-known London Congregational minister, preaching some years ago on "The Dethronement of Mammon," used one of Chaucer's stories which has a pointed moral for our day. Three brothers went out in search of death, and in their journey they passed through a wood and came on a great pile of gold. It never occurred to them that they had found death in finding the pile of gold, but this is what happened, according to Chaucer. They sent one, the youngest, to the town to bring a cart to carry away the gold and to bring them food to eat while they loaded the cart, and the other two watched over the pile while their brother went to town. Directly he got out of sight of his brothers he thought to himself: "If I could make away with my brothers I should possess the whole pile" and therefore, when he bought the food in town, he put poison in it in order to make away with his brothers. Meanwhile, the two brothers who were watching the pile said to one another: "If we could make away with our brother when he comes back, there will be more to divide between us," and accordingly when their brother returned with the cart they fell upon him and murdered him. Then they loaded the cart with the gold and sat down to eat the food their brother had brought them from the town, and as it was poisoned they both died. The three brothers lay dead on the pile of gold; they found death in the gold. That is Chaucer's teaching, and it is drawn from experience. "Out-

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## Church Missionary Society.

### N.S.W. Annual Report.

WE gave a week or two ago a brief report of the work of the English Church Missionary Society. We think it will interest our readers to have some details of the financial aspect of the Society's work in this country. Owing to the fact that the Society's year, as concerns all the rest of Australia, closes on December 31, while the New South Wales Branch prefers to close its year on March 31, there is a little clashing of totals, which probably, only a professional accountant, or the Hon. Treasurer of the Society, can harmonise. But the encouraging fact stands out clearly that the whole Society in Australia shows an income of £33,707; which, after meeting expenses, and after a debt reduction of £1,910, and an interest payment of £485, and a loss on exchange of £1057, still leaves a credit balance on the current account of £910; though we note that this is only on the working account; for £3,626 is still owing to the parent Society in London.

The New South Wales Branch, too, has great cause for gratitude. The total income for the year has been £14,494, to which must be added a credit balance of £414 from last year's current account, making a total of £14,908. From this, after meeting expenses, £1407 was set aside for debt reduction, leaving a working balance of £463.

Looking at the details of the contributions, it is encouraging to notice that the total is an advance of £928 above last year's total; for which we thank God and all the C.M.S. supporters.

Looking at the Diocesan totals, we note increases from Sydney, Grafton, Newcastle, Riverina, and North Queensland; but decreases from Armidale, Bathurst, Goulburn, and Brisbane.

Looking at the contributions from the parishes in New South Wales, it is pleasant to notice increases from no fewer than 85. Two parishes each sent in more than £300, namely, St. Clement's, Marrickville, £387, and Croydon £361. Three exceeded £200, namely, Summer Hill, £274; Enfield, £221; and St. Luke's, Mosman, £212. No fewer than 15 parishes passed the £100 mark; namely, Gladesville, £177; Dulwich Hill, £166; Drummoyle, £165; St. Paul's, Chatswood, £162; St. John's, Parramatta, £154; St. Clement's, Mosman, £144; St. Andrew's, Wahroonga, £138; Roseville, £133; Hunters' Hill, £123; Ryde, £116; St. Paul's, Wahroonga, £112; Beecroft, £111; Belmore, £106; Neutral Bay, £104; and Wentworth Falls, £101.

Other very creditable contributors are the following, especially when it is noted how many of the smaller amounts came from what are recognised as working men's suburbs; which have all suffered from the depression: Vaucluse-Rose Bay, £97; Manly, £93; Strathfield, St. Andrew's, £93; Cobbity, £92; St. Barnabas, Sydney, £71; Leichhardt, £71; Penrith, £70; Ashfield, £67; Eastwood, £66; Hurstville, £62; Bondi, £61; Haberfield, £59; Rockdale, £57; Lindfield, £55; Woolahra, £47; Petersham, £47; Hornsby, £39; Kensington, £37; Pymble, £37; St. Peter's, Neutral Bay, £36; Kurrajong, £33; Milson's Point, £33; Liverpool, £30; Springwood, £30; Glebe, £29; Bowral, £29; Coogee, £29; West Ryde, £28; Bexley, £27; Burwood, £27; Blacktown, £27; Darling Point,

£26; Arncliffe, £26; Katoomba, £26; Narrabeen, £26; Nowra, £26; Turramurra, £24; Greenwich, £24; Mortdale-Penshurst, £24; St. Andrew's Cathedral Parish, £24; Ashbury, £23; Harris Park, £23; Malabar, £22; Rivestone, £22; St. Philip's, Sydney, £22; St. Luke's, Concord, £21; Kiama, £21; Sans Souci, £21; Jamberoo, £20; Picton, £20; beside many smaller amounts too numerous to be mentioned here, but all of which are recorded in the Annual Report, as well as in God's great Book of Remembrance, of which our Lord tells us that the widow's two mites outweighed much silver and gold from the rich, and that not even a cup of cold water, given in His Name, shall lose its reward.

## Bishop Fisher Celebration.

### Protest at Rochester Cathedral.

To the surprise of very many people in England, on Friday, June 21st, the Bishop of Rochester (Dr. M. Linton Smith), presided in Rochester Cathedral at what they called "the 400th Anniversary" of the execution of Bishop John Fisher, of Rochester, in the reign of Henry VIII.; when Viscount Halifax, K.G., Secretary of State for War, gave an oration.

However, thousands of leaflets setting forth Fisher's treason and giving extracts from State documents proving the indictment, had been distributed in Rochester by the United Protestant Council during the week. It will be remembered that only recently the Pope of Rome conferred "sainthood" upon Fisher.

While Viscount Halifax was reading his oration, and at the point where he was eulogising Fisher, Mr. A. W. Martin, of the Protestant Truth Society, who was provided with authentic copies of the Spanish State Papers from the Public Record Office, rose in protest. He had been seated near the front with Mr. Albert Close, Mr. Martin said: "It is on record in Government State Papers, photographic copies of which I have in my hand, that Fisher was guilty of treason against his King and Country. It is a shame that you, my Lord, as Secretary of State for War, should be here to-night in favour of a traitor. I declare your action as equally guilty of treason, and had you and the Lord Bishop taken this stand in Fisher's day you would have been both in great danger of being imprisoned with Fisher." There were cries of "Withdraw"! Mr. Martin offered the copies of the State Papers to the Bishop for inspection, which he refused. There was no disorder, and on being requested to leave by the verger, Mr. Martin retired.

At the close of Lord Halifax's address, Mr. Albert Close made a further protest. He asked, "How can you call Fisher a Christian when he invited Spanish armies to invade this country?" Mr. Close also stated that he had photographic copies of the State Papers 400 years old, in which the Pope offered Henry permission to have two wives to settle the difficulty.

Commenting on the matter, "The English Churchman" states: "Protestant churchmen have a twofold reason for protesting against any such commemoration. In the first place it was an act of gross disloyalty to the Protestant Constitution of England, and in the second place it was a disloyal recognition of Roman Catholic 'canonisation' and all that it implies. Whatever Fisher's personal character may have been, and however consistently he maintained his religious principles, the fact remains that he sought to bring about a foreign invasion of England in order to re-establish the Pope's authority over this land. For this act of treachery he was justly executed. The Rochester commemoration calls for an emphatic protest from this point of view. But a still more serious objection to it is derived from the fact that it recognised the 'honour' recently conferred upon Fisher by the Pope. Rome holds that the saints reigning together with Christ are to be honoured and invoked, that they offer prayers to God for us, and that their relics are to be venerated." Thus it comes to pass that "Saint" Fisher is made to invade the Sovereign prerogatives not only of an earthly king, but of the King of kings. Who is also the One Mediator between God and man. He ever liveth to make intercession for us, and the more we know of the preciousness and efficiency of His intercession, the more shall we deplore and deny the Papal claims to create other intercessors and to bid deluded people invoke them and venerate their relics.



## Wayside Jottings.

(By a Wayfarer.)

### MUSICAL ITEMS.

THE Wayfarer desires to correct what may, in his last "Jottings," have given a wrong impression. He spoke of having been present at an objectionable kind of Evening Service, where the prayers were gabbled, the service abbreviated, and where the time was (from a spiritual point of view), wasted on a couple of anthems and two or three solos, forming what the minister called "a musical interlude."

Looking back on the occurrence, the Wayfarer thinks that it may have been, and probably was, a special service of some kind; and therefore not to be cited as a fair sample of the services ordinarily conducted in that church. He would not like to convey the impression that there is any church in or about Sydney where two anthems and three solos form a normal part of the ordinary evening service. What he did mean to convey was his conviction that just so far as a church service approaches the concert type, so far will it fail to attract earnest spiritually-minded worshippers; and so far, too, will it fail to convict men of sin or to lead them to Christ.

The Wayfarer is, more or less, a sick man; seldom able to attend Divine Worship; and therefore he avails himself largely of the "wireless" to keep in touch with Church services. On the occasion that he mentioned he made a special effort to get to that church, a long way from his home, because he was anxious to hear and to meet the special preacher. He had never been to that church before; he has no recollection of its being a special service; but nevertheless it may have been one, and that may account for, even if it does not altogether excuse, much that was so undesirable.

It may be, too, that the Wayfarer's dependence upon broadcast services has given him an exaggerated idea of the prevalence of musical items in the ordinary church service. It may be that these evils are largely restricted to the broadcast services, or at least more frequently found there than in the more sober and earnest ordinary service.

It may be that rectors who know that their services are to be broadcast make a special point of including in the service more music than usual, under the idea that their services will thereby become more acceptable to the general public; wherein, in the Wayfarer's humble opinion, they are wholly mistaken.

To multiply your congregation a thousand-fold does not change its nature. Your hearers are still only common individuals; they are still only ordinary men and women, sinning, sorrowing, suffering, striving, hoping and fearing, exactly the same as if they numbered only a couple of dozen; and like your ordinary homely congregation, they are looking to you in just the same way, for help to bring them nearer to Christ.

They don't listen to you for the sake of aesthetic enjoyment. They don't want musical items nor interesting and amusing talk. They could hear such things nearly all Sunday from one or other of the broadcasting stations. Should not a preacher who has the opportunity of addressing a whole continent take special heed to set before them "the whole counsel of God" (Acts xx. 27) if, like St. Paul, he

would be "pure from the blood of all men"?

Among his hearers will be many devout Christians, looking for guidance and encouragement. There will be, also, many backsliders, many waverers, many doubters, many unbelievers, many misbelievers, perhaps some scoffers and mockers. How shall he address all these different types? Surely only by the direct guidance and inspiration of the Holy Spirit can he have a word in season for them all. But let us thank God that by the help of the Holy Spirit, it is not impossible. But then he will not have much time to spare for "musical interludes."

Can we fancy St. Paul before Felix, speaking of "righteousness, temperance and judgment to come," requesting time for a musical interlude? The idea is preposterous. St. Paul was too deeply in earnest. But should the preacher to-day be less in earnest; especially when he has such a magnificent opportunity of addressing unseen thousands?

Music has its great use in religion. We could not do without those magnificent hymns that are the property of the whole Christian Church, and express the feelings and desires, the sorrows, the penitence and the unshakable hope of Christians through all the ages. And many of them make the stronger appeal to us because, through the genius of great composers, they are inseparably wedded to noble music. Many of the grand solos, too, taken from the great oratorios, make their appeal to every heart. Even anthems, if the words sung are intelligible (which is not always the case) might be spiritually helpful. And for that reason the Wayfarer always commends the practice (alas, that it is not general) of the reading of the anthem all through by the minister, before the choir sing it, so that the people may listen to it with the more appreciation because they understand it.

But when the music in church is carnalised, and used as a mere sensual attraction, the whole act of worship is defeated. Prayers, hymns, anthems, solos, should all lead up to the great central appeal of the sermon. They should anticipate or supplement the preacher's great appeal to the heart and conscience. They should create the right "atmosphere" for prayer and for the profitable hearing of the Word.

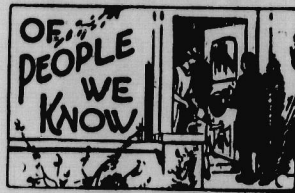
Canon Hammond once told a group of ministers how on a certain Sunday evening he got a band to play outside the church, in the hope of attracting passers-by; and it had, he said, that effect. But Canon Hammond did not repeat the experiment, because though it brought people in, it did not create, but rather tended to destroy the right "atmosphere." For it is the "atmosphere" that is always of supremest importance, the atmosphere of expectancy, of enquiry, of reverence, of seeking after God. The least impression given that the people are to be amused or entertained spoils at once the spirituality of the atmosphere.

From first to last the whole of the service, prayers, lessons, hymns, sermon, and all else, should be one increasingly solemn appeal to the hearts of the people. They should be made to feel that they are in the presence of God, and that they are there to deal with the greatest solemnities of life,—the solemn problems of life, death, and eternity.

It is for this reason that some ministers always beg their organists that the music that follows the sermon may be soft and subdued, in harmony with the solemn words that have been spoken.

"Whatever I may say" (said one minister to his organist), "you have the last word. If you play something light and gay, you knock all serious thought out of the heads of my congregation."

To bring men and women to church only one attraction is legitimate. It is "Jesus Christ and Him crucified." "I, if I be lifted up from the earth, will draw all men to Myself." That is the one sufficient and unfailing attraction; and nothing lower can ever take its place.



There passed away at Williams, W.A., recently, the Rev. R. W. Needham, brother of Archdeacon Needham, of Orange, N.S.W., and Canon Needham, chairman of the A.B.M. Mr. Needham was ordained in the Diocese of Perth and served at Kalgoolie and Menzies till 1912, and then became Rector of Broome till 1916, and of Kellerberrin from 1916-1920. After a short time at Queen's Park and the Swan Boys' Orphanage, he became Rector of Narrogin, in 1920, and was afterwards Rector of Collie until anxiety concerning his health led him to resign and become Rector of Williams, where he continued to fulfil his duties faithfully, both at Williams itself and in the outlying settlements attached to it. Recently his health has caused much anxiety, but he refused to give in, and he has been able to work to the end. We extend to his widow and family our sincere sympathy.

The Rev. W. H. MacFarlane, who worked so long at Torres Straits and lately was the A.B.M. travelling secretary in Victoria, has been appointed Rector of Scotsdale, Tasmania. His work has been much valued wherever he has served.

Mr. Albert J. Batchelor has been appointed A.B.B. travelling secretary in Victoria. He has had a varied experience as missionary in the Diocese of New Guinea, A.B.M. Deputationist in Victoria, Organising Secretary in Western Australia, and, more recently, organiser of Missionary Exhibitions in England for S.P.G.

Mr. F. A. Commins, solicitor, of June, N.S.W., has been superintendent of the Sunday School at June for over 20 years. On a recent Sunday, being his birthday, the Sunday School teachers and scholars of the kindergarten classes presented him with a number of gifts as tokens of warm appreciation.

The Rev. M. W. Britten, M.A., B.D., Melbourne Diocesan and National Secretary of the C.E. Boys' Society, will visit Sydney diocese at the end of August and the beginning of September. In Goulburn he will preach in the Cathedral on Sunday, 25th August, and will speak in the Church Hall on Monday, 26th.

On August 20th, the Rev. L. Bakewell M.A., of Tanganyika, will be welcomed home in the Chapter House, Melbourne, after his first term of missionary service. In Tanganyika Mr. Bakewell has been engaged in a varied missionary capacity, at times being a teacher, at others a chaplain, but more especially being engaged in pioneering work in the north-western part of the diocese.

The Ven. Archdeacon and Mrs. Briggs, of Tanganyika, East Africa, have arrived in Sydney.

Rev. G. G. Looker, who has for the past two and a half years been Assistant Minister at St. Andrew's Cathedral, Sydney, sailed for England on Tuesday last by the Moreton Bay. He is going to Trinity College, Cambridge, for a two-years' course. On Saturday last he was farewelled by the Cathedral congregation and received several gifts in appreciation of his work.

The Rev. R. I. Hewitt, general secretary of the Church Missionary Society (N.S.W. branch), has accepted the nomination as Rector of St. Paul's, Chatswood, and will commence his new duties about October.

The Rev. H. J. Gedney died in a Goulburn hospital on the 7th August. He was one of the oldest and best respected rectors in the Diocese of Goulburn. He served curacies at Cooma and Albury, was in charge of Bombala from 1907-09, Rector of Tarcutta 1909-13, Assistant at Albury 1913-17, Rector of Adamantina 1917-22, Rector of Thuddungra 1922-33. He retired at the end of 1933. Since then he has been living in Adamantina and Goulburn and latterly has been rendering voluntary service in the Cathedral parish.

The Rev. R. C. Firebraud, M.A., arrived in Sydney on Monday last. He is a Victorian by birth, and was educated at Harrow and Cambridge, graduating with first class honours. He has been engaged in teaching, and served in parochial work at St. Leonard's, Hastings, and Eastbourne, England.

We congratulate the Rev. T. Distin Morgan, B.A., on the attainment of his 25 years' rectorship of Bowral, N.S.W. The Archbishop of Sydney was present and spoke at the celebration of the event.

The Rev. Bernard Iddings Bell, D.D., Canon of Providence, Rhode Island, is a frequent visitor to Great Britain. This year he has been preaching at All Saints, Margaret St., and at several of the cathedrals in various parts of England. The Bishop of London has invited him to write the Lenten Book for 1936, and he has kindly consented. Canon Iddings Bell is not the first American to receive an invitation to write a volume in this series from the Bishop of London, as in 1918 the Right Rev. Charles H. Brent, who at the time was the Bishop of the Philippine Islands, and later became Bishop of Western New York, contributed "The Mount of Vision."

The Rev. C. P. Brown, M.A., lately Rector of Mittagong, was inducted as Rector of St. Aidan's, Annandale, on Wednesday evening, July 31, and on Tuesday, July 30, the Rev. W. M. Coyden, lately curate at St. Mary's, Caulfield, Victoria, as Rector of Holy Trinity, Erskineville.

The Rev. A. G. Perkins, of Berrima-Moss Vale, has resigned as Rector of the parish as from July 31.

Miss Freda I. Claydon, A.T.N.A., daughter of the late Canon Claydon, returned to Sydney last week from India, where she has been for the last three years serving in the Women's Christian Medical College and Memorial Hospital, Ludhiana. The college is the greatest medical training centre in the Punjab, and trains native women for surgery, general practice, dispensing, and for midwifery. The college has done a great deal for the advancement of women in India, for many of the native women were interested in taking up various branches of medical work as a career. Women who trained at the college were sent to all parts of India. During the recent Quetta earthquake disaster, they proved their skill and ability to accommodate themselves to modern modes of travel, by being the first to travel to the scene of disaster by aeroplanes; they returned in the hospital trains with many patients to whom they had administered service. Work in the hospital was particularly interesting. The hospital has 200 beds, although to accommodate people the nursing staff would, if necessary, make up beds on the floor.

The Commonwealth Government has named the summit of Barrenjoey headland, on the coast of N.S.W., just north of Sydney, as "Gledhill Lookout" in honour of Mr. P. Gledhill, J.P., honorary secretary of the Manly Warringah and Pittwater Historical Society. Mr. Gledhill is a devoted churchman, synodman, lay reader, S.S. Superintendent, and lecturer on early settlement and church planting and growth in and around Sydney.

The Rev. W. P. F. Morris, Headmaster of the Church of England Grammar School, East Brisbane, has been made an honorary canon of St. John's Cathedral, Brisbane. Canon Morris is a son of the late Mr. W. Morris, former registrar of the Diocese of Melbourne, and a brother of Mrs. Crotty, wife of the Rev. Canon Crotty, D.D., Vicar of Christ Church, St. Kilda. In announcing the appointment, the Archbishop said that it was a recognition by the Brisbane diocese of the admirable work done by Canon Morris, and the great debt which the Church and the State of Queensland owed to the church schools.

The Rev. Thomas Quinton, the oldest living Moore College student, celebrated his 88th birthday on July 7. Now in retirement, Mr. Quinton and his wife are still residing in the vicarage at Leopold, and despite ad-

vanced years, they take every opportunity of helping in parish work when they can, and Mr. Quinton still takes occasional services. It is 61 years since he was ordained a deacon by the Bishop of Sydney, and he was for three years a lay reader before his ordination. He was one of the early students of Moore College, Sydney, and for nearly 30 years he had charge of the parish at Leopold.

Among those present at the Mothers' Union Conference at Cardiff, Wales, in June, were Mrs. Wright, widow of Archbishop Wright, Mrs. L. A. Pearce, of St. Augustine's Rectory, Neutral Bay, and Head Deaconess Gillespie, of Deaconess House, Sydney. Over 200 members took part in the gatherings.

The Archbishop of Canterbury, addressing Divinity students at Merchant Taylors' Hall, impressed on them the value of sacred learning both to themselves and to their ministry. Spiritual experience was the primary essential, but unless the clergy continually supplemented it by deep reading and study, they ran the risk that it would wear thin, or become narrow or resolve itself into a kind of second-hand convention. Study did not mean the reading of handbooks—"Theology Made Easy"—little else did it mean availing oneself of the not-disinterested efforts of unemployed clergy to suggest sermons to their brethren. It meant the study of real, big books.

The Rev. H. F. B. Mackay, Canon of Worcester, has been obliged to resign his canonry of Gloucester Cathedral. He has been there only a few months. He was for many years Vicar of All Saints, Margaret Street, London.

During his stay in Sydney, Canon Pilcher D.D., of Toronto, has been taken both to Goulburn and Bathurst by the Archbishop of Sydney. The visits afforded pleasant interludes during Dr. Pilcher's strenuous days of many addresses.

The Canadian Churchman states that Bishop Taylor Smith will give addresses throughout this month of August at the Canadian Keswick, but on the Sundays he is to preach at St. Paul's Church, Toronto. This is the church which was built and afterwards enlarged for its then Rector, the Rev. Dr. Cody, now Principal of Toronto University. Nothing was too good for Dr. Cody in those days, and the church is probably one of the finest parish churches in the whole of the Anglican Communion.

On Tuesday, June 25, the Bishop of London sat in St. Paul's Cathedral for the greater part of the day to receive gifts for the work of the Church in the new housing districts of Greater London. The gifts, which were brought by old and young, rich and poor, were personal to the Bishop in celebration of the jubilee of his ordination. They were placed in a salver before him as he sat in the entry to the chancel, except during services, when they were received in St. Dunstan's Chapel. Altogether he was himself receiving gifts for over seven hours; at all other times during the day, when he was resting, one of the Bishops Suffragan took his place. The total amount of the Bishop's jubilee gifts was announced at a closing service in the Cathedral at 9 o'clock. Altogether £18,231 was received, of which nearly £9,000 was handed to the Bishop during the day.

Miss Harriet Jane Rogers, of Tunbridge Wells, England, who died aged 80, daughter of the late John Rogers, of Sevenoaks, left £500 to the R.S.P.C.A.; £500 to the R.S.P.C.A., Tunbridge Wells Branch; £500 to the Tunbridge Wells Hospital; £200 to the Royal Sailors' Rests, Devonport; £200 to the Royal Sailors' Rests, Portsmouth; £200 to the N.S.P.C.C.; £200 to the Dogs' Home, Battersea; £200 to the London City Mission; £200

to St. Dunstan's; £200 to the Missions to Seamen; £500 to the Poor Clergy Relief Corporation; £100 to Lord Roberts Memorial Workshops; £100 to the National Benevolent Institution; £100 to the Society for Assisting Ladies in Reduced Circumstances; £100 to Dr. Barnardo's Homes; £100 to the Animals' Rescue League; £100 to the Royal National Lifeboat Institution; £100 to the fund for the maintenance of a village nurse at Sevenoaks Weald; £50 to the Royal Alfred Aged Merchant Seamen's Institution; £50 to the Liverpool Home for Aged Mariners; £50 to the Home of Rest for Horses.

Dr. Philip Carrington, a New Zealander, has been consecrated Bishop of Quebec. He is the son of Dean Carrington, formerly the Dean of Christchurch Cathedral, and like the father, the son has been famous for his scholarship and learning. Dr. Carrington graduated M.A. at Canterbury College in 1915, and later won high scholastic honours at Cambridge University. He is the author of several learned works, and for one of them he recently had conferred upon him the Degree of Doctor of Divinity. Before his consecration he was Professor of Divinity at the University of Bishop's College, Lennoxville, Canada.

The Rev. J. C. Nodder has completed 53 years' service as Rector of Ashover, near Matlock, Derbyshire, England. As his father, the Rev. Joseph Nodder, held the same incumbency for the preceding 47 years, father and son will between them have served the parish for exactly a century.

The Rev. R. H. Horday, M.A., lately Canon of Auckland, New Zealand, has been appointed Vicar of St. James's, Fulham. The Patron is the Bishop of London.

A mover and supporter of an amendment at the June Church Assembly Sessions, Westminster, London, having mentioned that they were acting on the advice of Lord Hugh Cecil, the latter came on to the platform and convulsed the Assembly by saying: "I wish to make it clear that it does not necessarily mean that I am in favour or approval of the matter. For instance, members might come to me on the question of beheading your Grace on Tower Hill. It would be my duty to explain by what method or procedure such a situation could be—" (The remainder of the sentence was drowned in laughter, in which the Archbishop joined.)

## The Witness.

We congratulate the Bishop of Nelson, N.Z., on the issue of his new Diocesan magazine. We had learnt to look forward to the old Nelson Gazette as the official organ of the Diocese. However, it has now been greatly enlarged under the title of the Witness. In fact, it is double the size. The format is excellent, and the journal is replete with diocesan information. There is an excellent map of the Diocese on the front cover. We wish the publication much success and usefulness.

## "SHIS AND SHIMS."

"At a women's conference some years ago a member got up and pointed out that the tyranny of man appeared no less in the laws of grammar than in the laws of the land. While the masculine personal pronoun had three distinct forms, he, his and him, for the separate cases of the singular, the feminine pronoun had only two, she and her. She suggested as a remedy for this gross piece of injustice that the feminine pronoun should be declined she, shis and shim. If I could recall the lady's name, and discover his address, I should write to him and congratulate him on his ingenious and attractive proposal. Unfortunately the public has been blind to its merits."—Dr. P. B. Ballard, in "Thought and Language."



# STERLING HOME PAINT

THE ECONOMICAL PAINT  
DURABILITY — GUARANTEED





## The Close of an Era.

**T**WENTY-FIVE years ago the World Missionary Conference met in Edinburgh for its momentous work on behalf of the Kingdom of Christ in non-Christian lands. It was a remarkable gathering, with its 1200 delegates from the British Isles, the Continent of Europe, United States of America, British Dominions and Colonies, China, Japan, India, Africa, the Near East and S. America; representing some 160 different churches and organisations. The Conference has had remarkable results, not least the notable advance in world missionary enterprise, which the intervening years have seen. The master mind behind the Conference was Dr. John R. Mott. He acted as its chairman. Happily he has been with the missionary forces ever since, so much so that the extent of debt which the Christian Church owes to him for his leadership and guidance through the years, will never be estimated. The Conference was the first attempt that had been made since the Reformation on the part of the united Protestant world to meet together and to take counsel how the gospel on which these Protestant Churches had been founded was to be taken to those two-thirds of the human race that had not yet received it. All the Churches and all the nations were represented in that Conference; and it was held at an hour when doors were wide open everywhere, though forces new and unexpected had risen up all over the world to oppose the armies of the Living Christ.

The Conference had been prepared for with unprecedented care. Eight commissions numbering one hundred and sixty experts from all over the world were engaged for eighteen months in collecting the information, in tabulating it, and in preparing the suggestions, the carefully, deliberately reached suggestions, which that full survey dictated. Two of the largest halls in Edinburgh—the Assembly Hall and the Synod Hall of the Established and the Free Church, were filled day by day for those nine days—not with an indiscriminate multitude, but with carefully chosen representatives from the whole world to receive and consider the reports of those eight commissions. The question at issue was what must be done in order to fulfil the commission that the Risen Lord gave to His Church, to preach the gospel to all nations?

It was evident at the time that the enterprise of Christendom in the world was entering upon a new era. The whole field was known as never before, conditions were far better understood, and a hopeful outlook had caught hold of leaders and workers. Not only so, the whole of the missionary forces at work were co-ordinated, and plans set on foot to gradually eliminate the waste that had marked missionary enterprise. Naturally the work of overseas missions gathered great impetus, so much so that the last twenty-five years have seen unprecedented advance along the whole missionary line.

From one standpoint the most significant outcome of Edinburgh, 1910,

was the formation of the International Missionary Council, with headquarters in London, and the publication of the International Review of Missions, with Dr. J. H. Oldham as Editor. The years have seen Dr. Mott's journeyings to and fro in the interests of missionary work and comity in the world, the various conferences of missionary leaders in strategic fields overseas, the great Jerusalem Conference of 1928 and not least the Conference of Missionary Societies in Great Britain. This latter group has met regularly year by year, the gathering at Swanwick during this last June marking, as Dr. Wilson Cash says, "The close of an era in joint missionary service."

This Conference, which unites so many British missionary interests is only one of about thirty similar organisations in as many different countries, linked together within the International Missionary Council as an outcome of Edinburgh 1910. One of the duties of the Conference this year was to appoint five representatives from the British societies to the forthcoming meetings of the International Missionary Council in America in September.

Various major questions are engaging missionary leaders in the lands overseas, but so far as the Home Base is concerned, two challenges are confronting both leaders and rank and file. One is the need of rousing the Home Church through a campaign of personal evangelism to meet the grave challenge of secularism rampant in the world to-day. There is a species of paganism abroad in the world which has its exponents in our own and other countries, when the decalogue, for example, is ignored, and the basic principles of revealed religion are set at naught. Communism has a firm grip of Central China. It is also becoming more rife in India, especially in the north-west, and it does indeed constitute a world challenge to Christianity to see about its own defences.

What, however, is more significant, is that the young indigenous churches of the East are themselves feeling this same impact of unbelief, and are appealing to the Church in the West to come to their aid. What we do realise is that the Church in the mission field is in some respects ahead spiritually of the Church at home, and as someone pointed out, there is surely some inherent dishonesty in pressing the Churches in the mission field to evangelise when we ourselves are doing so little of it at home. We are glad to know that instructions are being passed on to the Standing Committee of the Conference to take steps to extend an invitation to the leaders of the Church at home to confer as to how personal evangelism may be developed in the home base, so that the Church, newly roused and revitalised, may be able to meet this world challenge which comes to us in this new era now emerging. The grave need amongst professing Christians in the light of the present situation is reality. It must be pressed home upon the consciences of Christian people that they have been entrusted by God with a large and solemn responsibility to give the Gospel to the world. And this involves greater faithfulness and the placing of lives altogether at the disposal of the Master. When this note of reality is borne in upon the soul, it will mean a giving of substance in richer measure to God's work, the entering into a life of real self-denial. There will be a richer prayer life, a greater faithfulness and a complete self-dedication to Christ's cause in the world. It is to a solemn hour we have come in the world's history. There is a note of urgency about

Under the spell of this sense of urgency in Christ's cause and man's need, Christian men and women should live and give themselves in tireless service ere the opportunity of winning the world for Christ slips away.

## Diocese of Sydney.

### Its Early History.

(By S. M. Johnstone, M.A., F.R.H.S.)

**I**N view of the correspondence to which the recent Primatial election in the Church of England gave rise, certain aspects of early diocesan history are particularly interesting.

When the colony of New South Wales (which, of course, comprised a far greater extent of territory than is now included in the State so named) was formed into an Archdeaconry in 1825, with Thomas Hobbs Scott as archdeacon, it was included in the Diocese of Calcutta. Scott was superseded in 1829 by Archdeacon William Grant Broughton, who, having returned to England in 1834 to report on the state of religion and education in the colony, was appointed Bishop of the see of Australia, and consecrated at Lambeth Palace on February 14, 1836. The creation of the see of Australia, and the appointment of Broughton as its bishop, were by Royal letters patent. The Bishop sought heroically to carry out his responsibilities in the vast region to the oversight of which he had been called; but as the organisation of the Church increased under his able and conscientious administration, the task was soon seen to be beyond the powers of one man adequately to discharge.

### Division of Diocese.

As a first step in the direction of relief and greater efficiency, Van Dieman's Land was separated, and formed into a distinct diocese in 1842. The Church continued to develop apace upon the mainland, but spiritual needs were out of all proportion to the provision being made to meet them. Then came the division of the diocese of Australia, in 1847, into the dioceses of Sydney, Newcastle, Adelaide, and Melbourne.

This division was effected (as was also the appointment of the several bishops), by letters patent from the Crown. Bishop Broughton, hitherto known as the Bishop of Australia, now became Bishop of Sydney, and it is particularly interesting to notice the position which was accorded to him and to the see of Sydney in relation to the other bishops and sees, including Tasmania, and even New Zealand. According to the letters patent, in 1842 Tasmania had been "wholly separated and excepted from the jurisdiction, authority, and diocese" of the Bishop of Australia; but in 1847 another change was made with respect to the island diocese. The bishops of the several sees of Newcastle, Adelaide, Melbourne, Tasmania, and New Zealand (1841), and their successors were henceforth "to be subject and subordinate to the see of Sydney and to the bishop thereof and his successors in the same manner as any bishop of any see within the province of Canterbury is under the authority of the Archiepiscopal see of that province and the Archbishop of the same." So the analogy between Sydney and Canterbury has some foundation, in history at any rate! "And we are moreover pleased," continue the letters, "to order and direct that the said Bishop of Sydney, under that title, may take up,

continue, and proceed with every act or engagement, lawfully commenced, done, or entered into, as Bishop of Australia, under the letters patent heretofore granted to him as bishop of the said see of Australia." So there was and is a kind of continuity between the diocese of Sydney and the diocese of Australia, which one looks for in vain in, for example, the letters patent constituting the diocese of Newcastle.

### Diocese of Sydney.

The diocese of Sydney was declared to embrace the counties of Wellington, Roxburgh, Cook, Cumberland, Camden, Westmoreland, Georgiana, Bathurst, King, Murray, Argyle, and Auckland, with the territory to the west bounded by the parallel of latitude 32 degrees and 30 minutes, and the 140th degree of east longitude, together with all those parts of the continent of Australia not comprised within the limits of any other see or diocese.

### Metropolitan of Australasia.

Bishop Broughton and his successors in the See of Sydney were thus constituted and were to be accorded the title of Metropolitan of Australasia, subject, nevertheless—and here the link with the mother Church in England was definitely preserved—to the general superintendence and revision of the Archbishop of Canterbury, for the time being, and subordinate to the Archiepiscopal See of the province of Canterbury. The other bishops in Australia and the bishops of Tasmania and New Zealand were to be suffragan bishops to the bishop of Sydney and his successors. In the exercise of his metropolitan powers, the Bishop of Sydney was to visit each of the other sees once in five years, or oftener, if occasion should so require; and during his visitation, he and his successors might inhibit the exercise of all or of such parts of the ordinary jurisdiction of the local bishops as the Bishop of Sydney might deem expedient. And during the time of his visitation, he might, by himself or his commissary, exercise such powers, functions, and jurisdiction as the local bishop might have exercised if he had not been inhibited from exercising the same.

### Bishop Barker.

The first successor to Bishop Broughton was Bishop Barker. The Letters Patent designated him as Bishop of Sydney and Metropolitan of Australia—not Australasia, as in the case of Broughton. It was during Bishop Barker's episcopate that steps were taken by the Australian Church in the exercise of its autonomy, to supersede, in Australia and Tasmania, the office of Metropolitan of Australia by that of Primate of Australia. The General Synod of the Church of England in Australia and Tasmania was constituted at a conference of bishops, clerical and lay representatives held in Sydney in October, 1872.

### The Primacy.

The first clause of the constitution then adopted instituted the office of Primate. Bishop Barker, while continuing to be bishop of Sydney, was to fill the new office, but after him it was to be filled by one of the Australian bishops, no particular see being specified. At that stage, nothing was said in the constitution as to the manner in which future Primates were to be chosen. The first Primate was thus appointed by a representative body of Church people, comprising bishops, clergy, and laity. The provisions of

the constitution have been modified from time to time, until, as is well known, the election of a Primate for the Australian Church now rests entirely with the diocesan bishops, who may choose any one of the four Metropolitan—Sydney, Melbourne, Brisbane, or Perth.

The general trend of the primatial movement in the Australian Church has been in the direction of leaving Sydney without its historical primatial position, unless the clergy and laity of the diocese of Sydney are prepared, when electing their Archbishop, to give the other Archbishops and bishops some measure of effective control in the election. The last time such control was exercised was in 1889. The See had become vacant by the resignation of Bishop Barry. By determination of General Synod and ordinance of the Diocesan Synod, Sydney might proceed to the election of an Archbishop by one of two methods, each of which gave the bishops an influential part to play in the final selection. In the first instance, the first of these alternative methods was adopted by the synod, and three names were submitted to the bishops of the province of New South Wales. The voting of the provincial bishops resulted in the elimination of one name, that of Francis J. Chavasse (who afterwards became bishop of Liverpool), reserving the remaining two names to be considered by the bishops of Australia and Tasmania as a whole. Of these two, William Saumarez Smith was chosen, the final choice lying between him and Handley C. G. Moule, afterwards bishop of Durham. The choice of the Sydney Synod appears to have been in the order of Moule, Chavasse, and Saumarez Smith.—S.M. Herald.

## The Proposed Constitution.

**I**N an article that appeared in the Sydney Morning Herald last month the history of the proposed constitution was traced from its early beginning, some thirty years ago, to the present day. The article concluded with the following significant paragraphs:—

"The proposal to hold another convention is regarded by some Anglicans in Sydney as likely to perpetuate objections and result in loss of time and money, without reaching finality. They state that when the Sydney diocese accepted the draft constitution in its entirety it was not because there were no important amendments desired, but members were urged not to press them in order, if possible, to reach unanimity. They think that if the questions are reopened, the present basis of representation should be reconsidered.

"Another question which some Anglicans think should receive considerable attention is what they regard as the anomalous position created by each bishop having the same voting power irrespective of the number of clergy in his diocese or of the Church population. This question was emphasised in the recent Primatial election, when it was reported that the voting was 13 to 12. They point out that the bishops of 13 of the smaller dioceses have only approximately 317 clergy between them, whereas, in 12 of the larger dioceses, there are approximately 1391 clergy. The bishops of the two smaller dioceses have together only approximately 14 clergy, whereas Sydney and Melbourne between them have over 600 clergy. Yet

the voting power of the bishops of the two smallest dioceses is equal to that of the Archbishops of Sydney and Melbourne. This principle, they point out, applies also to all questions that may be brought before General Synod under the constitution."

These figures are specially significant, in view of the fact that it is now proposed to allow two-thirds of the House of Bishops to determine what is or is not the doctrine of the Church, and, according to a statement attributed to the Archbishop of Brisbane, "doctrine" will also include ritual and ceremonial.

## The Bishop Kirkby Memorial Fund.

The Council of the Bush Church Aid Society has inaugurated a fund for the maintenance and extension of Medical Mission work, under the auspices of the Bush Church Aid Society, as a memorial to the late Bishop S. J. Kirkby, the Society's first organising missionary. This work was very dear to the late Bishop, and the Council feels that such a fund will be his most fitting memorial. Subscriptions are invited from all who knew and loved the late Bishop, and will be received by the Venerable Archdeacon W. L. Langley, B.C.A. Office, Church House, George Street, Sydney.

## A Veteran Archbishop.

His Grace Archbishop Julius celebrated the 45th Anniversary of his consecration as a Bishop on 1st May. He was elected as the first Archbishop of N.Z. in 1922. The Archbishop was made a Deacon in 1871, ordained Priest in 1872. He received the degree of M.A. (Oxford) in 1873, of D.D. (Oxford) in 1893, and in 1918 the University of Cambridge conferred on him the degree of LL.D. honoris causa. The Archbishop, though in his 88th year (he was born on October 15th, 1847), is still happily able to give active help in the services of the Church. In the absence of the Vicar of Cashmere, Mr. Christmas, he officiated at the 8 a.m. services in St. Augustine's, and he is still esteemed by the laity as the Chrysostom—"John Goldenmouth," the Saint was called—of the N.Z. Church's preachers.

Looking through the list of retired Bishops we find the interesting fact that the Archbishop is also by the year of his consecration the senior living Bishop of the Anglican Communion. The nearest to him as episcopal doyen of our Communion, if he be still alive, is Archbishop Carter, Metropolitan of South Africa (1909-30, who was consecrated as Bishop of Zululand in 1891, or Bishop F. H. Beaven, consecrated for South Rhodesia also in that year. A very senior Bishop is resident in Auckland—Bishop E. A. Anderson, diocesan of Riverina (N.S.W.), 1895-1925.

It is gratifying to all of his generation that apart from an occasional, though temporary severe indisposition, Archbishop Julius is in good health and enjoys life. He still finds pleasure in his workshop, where he recently built himself a 9-valve wireless set—a noteworthy "tour-de-force" for one who was unfamiliar with radio technique till a little while ago.

### POWER OF RELIGION.

An eminent physician lately said that our religion is a most valuable and potent influence in producing that harmony and peace of mind, and that confidence which are needed to bring health to certain sufferers; and that he has attempted to bring about those conditions, but without success, until the patients had that faith in the power of God which is the substance of the Christian's confidence and hope; when that was secured the patient became well. And faith is granted only to the truly repentant.

As we become more truly human, the world becomes to us more truly divine.—Moore.





## NEW SOUTH WALES.

### Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

The Special Committee appointed by the Archbishop to deal with St. Andrew's Site, extension and remodelling, is hard at work planning and devising ways and means. "It has been decided," states the Archbishop, "that there shall be an open competition for designs, and it is hoped that the space available, taking into account the deep slope of the land towards Kent-street, will enable us to have a much larger cathedral—in which as much as possible of the present building will be incorporated—a Chapter House and seat at least 1200 persons, more adequate accommodation for the Church House and Choir School, and a deanery near the cathedral. This will have to be gone into thoroughly by experts.

"It has been decided that the adjudicators of the competition will be the Archbishop as representing the Church, Sir Gilbert Scott, the architect of Liverpool Cathedral (if he is willing to act, and if satisfactory arrangements can be made), as he is probably the greatest living exponent of the style of architecture in which our Cathedral has been built by Edmund Blackett. As a third adjudicator, Mr. Waterhouse, F.R.I.B.A., of Sydney, has been chosen.

"This building scheme will, of course, cost much more than the Government grant of £100,000, and I hope that as time goes on there may be a generous response on the part of the citizens of Sydney who have the means to help us, so that buildings really worthy of this important city may be erected."

#### C.M.S.

##### Sale of Work.

The Church Missionary Society's annual Sale of Work, organised by the Women's Executive, will be held in the Chapter House on Tuesday, 27th August. Lady Budge has kindly consented to perform the opening ceremony, at 2.45 p.m. Mrs. Mowll will preside. It is hoped that all friends of the C.M.S. will rally round the Women's Executive and make the sale a very successful one.

Many parishes are assisting. There will be the usual stalls, including one of Oriental goods. Luncheon will be provided in the Lower Hall. The sale is the means of bringing together friends of C.M.S. in happy fellowship, as well as materially augmenting the funds of the Society.

### ST. PETER'S, SYDNEY.

Sixty-Eighth Anniversary.

The 68th anniversary services at St. Peter's Church, East Sydney were very inspiring. The preacher at 11 was the Rev. F. W. Tugwell. The large congregation at evening service included Mr. P. W. Gledhill, representing Royal Australian Historical Society, Mr. Rumsley, President of the Society of Genealogists, a party from the S.C. of E. Girls' G.S., Darlinghurst, the Headmaster, Mr. Robson, the Chaplain, Rev. Nigel Backhouse, and over 50 boys from the S.C. of E.G.S., North Sydney.

The Chaplain and several of the boys attend the St. Peter's Young Men's Club on Friday nights. They have also placed at the Club's disposal a good deal of cricket, gymnasium, and games material. This shows a very fine spirit and is most encouraging and much appreciated.

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Philip Street, and dedicated by Dr. Mowll. The four pillars of the gates are of dark brick, the centre two being surmounted by ornate lamps. A wall harmonising with the gates extends the full frontage of the church. Dr. Mowll unveiled the western and eastern pillars of the wall.

Tablets on the gate pillars were also unveiled, besides stones set in the main pillars to the memory of the Rev. G. H. Muzy, first Rector of Kangaroo Valley, and Mr. Septimus F. Osborne.

After a short service in the church, Dr. Mowll dedicated the new tiled aisle to the memory of the late Mr. W. J. Irvine, and the holy table to the memory of Messrs. J. T. Osborne and S. F. Osborne.

#### LAY-READERS' ASSOCIATION.

New Constitution Accepted.

The Archbishop of Sydney presided at the 60th annual meeting of the Lay-readers' Association at the Chapter House, St. Andrew's Cathedral, last week. A new constitution was accepted by the meeting.

The Archbishop said that the new constitution would confer higher status on members, and make for a better training of candidates. A training school would be established for catechists and readers. Diocesan readers would be commissioned and parochial readers licensed. Two examinations would have to be passed. It would not be necessary for present members to pass examinations, but he advised them to attend the course of lectures for their own benefit. In connection with the commissioning and licensing of readers, special services would be held in St. Andrew's Cathedral on August 18 and September 22.

The chief speaker was Canon Pilcher, of Toronto, Canada, who said there never was a time in the history of the Church when it more needed all the help it could get.

The chaplains of the Association are the Revs. F. W. Tugwell and L. A. Pearce.

The following office-bearers were elected: Vice-President, Mr. J. T. Prettyman; Committee, Mr. H. Rogers, Dr. Sweet, Mr. H. Wilkinson, Mr. T. Arnold; Secretary, Mr. A. E. Quinton; Assistant Secretary, Mr. T. W. Bullock; Auditor, Mr. Hope.

During the year ending March 31st last, the diocesan readers conducted 1,729 services.

#### ST. JAMES'.

No Danger of Demolition.

Speaking at the St. James' parish festival luncheon on Saturday, July 27, the N.S.W. Minister for Justice (Mr. L. D. Martin), referring to fears that the proposed remodelling of that portion of the city might involve the demolition of St. James' Church, said there had never been any suggestion of doing anything that would endanger the church.

There were bound to be considerable alterations carried out in the near future, he said, but there was a good possibility that the day was not far distant when St. James' far from being demolished, would stand in suitable natural surroundings, not only as a link with the early history of New South Wales, but as a spiritual challenge to a world which was apt to become too materialistic.

#### SYDNEY BIBLE STUDY FELLOWSHIP.

The third term of the above Fellowship began on Tuesday, 13th August, 1935, and will continue every Tuesday until 15th October. The lecturer for this term will be Rev. R. B. Robinson, and his subject "The Historical Setting of the Old Testament, with special reference to Jeremiah."

These lectures are open to all who are interested in Bible study, and time for discussion is allowed each evening. The classes are held in the C.M.S. Rooms, third floor, 109a Bathurst Street, Sydney, from 7.30 to 9 p.m., and the fee is 1/6 a term.

For further particulars apply to the Hon. Secretary, D. Peck, Box 2882 N., G.P.O., Sydney.

#### CHURCH CONVENTION.

Last week a church convention was held in St. Andrew's Cathedral on the Person and Work of the Holy Spirit. Each midday and then in the late afternoon, Canon Pilcher of Canada, spoke on the subject of the Holy Spirit in the Old Testament, in the Gospels, in the Acts and in the Epistles. Each evening the following subjects were treated in order:—

"The Spirit of God," Rev. Canon Baker; "The Spirit in the Individual," Rev. D. J. Knox; "The Spirit of Christ," Rev. P. A. Micklem; "The Spirit in the Church," Rev. L. Gabbott; "The Spirit of Truth," Rev. A. L. Wade; "The Spirit in the World," Rev. F. W. Tugwell; "Practical Application," Rev. W. G. Coughlan; "Personal Appeal," Archdeacon Begbie.

### Diocese of Goulburn.

AUSTRALIA AND THE EAST.

The Bishop's Address.

The Bishop of Goulburn (Dr. Burgmann), in an address to the Constitutional Association, Sydney, said that the fate of the world in the next century seemed to depend largely on the way Australia did her mediatorial work between Europe and the East.

Bishop Burgmann said that Australia had begun to produce a race with a mind and a soul of its own. The growth of nationhood carried with it grave responsibilities. Many people were prepared to live on rather than for Australia. A much more vigorous and integrated sense of national destiny was needed. One obvious task for Australia was to represent a culture of European origin to the people of the East, and it must not fear to be influenced by the East. It was only as Australia understood the Eastern peoples that she would be able to make herself understood by them. The British and the Americans were the only people who could challenge Japan in the Pacific, but Japan was in such a strong defensive position that it could never be in the interests of the Anglo-Saxons to attack her. War with Japan could hardly be other than disastrous to all concerned, and Australia's aim should be to make such a thing unthinkable. There was good reason to believe that at the moment Australia was not threatened by any Power in the world, and this gave her a chance to prosecute policies making for peace, especially in the Pacific. If a clash did come between the Orientals and the Anglo-Saxons, Australia would be heavily involved. The building up of armaments was not a solution. Her best allies were the people in Japan, plenty of whom did not want war.

Bishop Burgmann advocated greater mutual trade between Australia and the East. It would make its vital relations with the East. There should be Chairs of Pacific Relations at the universities. Business men should visit and study the East, from which visitors should be welcomed in Australia. The way the present generation of Australian statesmen and business men went about these tasks would largely decide which Australia's place in the Pacific was to be.

#### CONSECRATION OF ST. COLUMBA'S, THE FOREST.

The little church of St. Columba, at The Forest, in the parish of North Goulburn, was full on Sunday morning, July 14th, when the Bishop came to consecrate it. The church is a concrete building of nave and chancel, with a low saddle-back tower. It was built in 1930 upon the site of an old wooden church purchased from the Methodists. It was designed by Mr. Bertram Chisholm. The debt incurred in its erection was recently cleared. The order of service followed that suggested by a committee of General Synod, and included the separate dedication of font, lectern, prayer desk and altar. The registrar read the deed of consecration, and the Bishop signed it. The Bishop took as his text Revelation xxi. 3: "The Tabernacle of God is with men." He said the consecration of their church meant accomplishment. Free from debt, it was now set apart forever, exclusively for the worship of God. It was a witness to man's need of God. He quoted St. Augustine, "Our hearts are restless until they rest in Thee." Looking back through history we see man reaching out for God in many ways. He has always realised he is incomplete until he finds the Author and Finisher of Creation. The aboriginal rock carvings are but one evidence of man's prayers for the spirit of life. Seeking after his God as he knew Him. The needs of his body were linked with the needs of his soul. The Bishop traced the ideas of worship and sacrifice in worship throughout the ages, and the growth of the idea of communion in sacrifice. He sketched the evolution of worship and Christian worship in particular. But great as have been the achievements of the Church, the Church is only in

her infancy. "She has yet to win the world for Christ. This building of St. Columba's at The Forest stands for all that is best in human aspiration."

### VICTORIA.

#### Diocese of Melbourne.

ST. JOHN'S, CAMBERWELL, Y.P.U.

The Young People's Union (or Sowers' Band, as it was originally called), of St. John's, Camberwell, is celebrating its 40th birthday on Saturday, August 17th, by holding a Sale of Work on that date in the Parish Hall. It is to be opened by the Right Rev. J. J. Booth at 3 p.m. There are to be all kinds of stalls and plenty of entertainment. Miss James has been Secretary of this organisation for the whole of its existence. All who have been helpers and members are specially invited to attend. Further particulars may be obtained from the Bazaar Secretary, Miss Low, 317 Riverside Road, Hawthorn East, E. 3.

#### C.M.S. AND ABORIGINE WORK.

Proposals for the unification of the work of the Church Missionary Society in North Australia are under consideration. The Victorian branch of the society directs the work at Groote Eylandt and the Roper River, while the New South Wales branch directs the station at Oenpelli.

The Federal council of the society has decided that it would be preferable from the point of view of economy and efficiency of administration to concentrate control under one State branch. State branches have been asked to discuss the proposed change and make a report to the next meeting of the council in November.

Until this question is settled no action will be taken to establish a new mission station in Arnhem Land. The future of the Roper River mission is obscure, because of an unfavourable report received by the Federal Government from a board of inquiry which it appointed.

#### Diocese of Ballarat.

LATE MR. J. H. CUTHBERT.

Estate Valued at £90,000.

Bequests, £25,000.

The executors of the will of Mr. J. H. Cuthbert, of "Glenholme," Webster Street, Ballarat, who died in London on the 20th December last, are applying for probate of his will. His estate is of the value of £90,000.

After bequests to widow and son and gifts to other relatives and friends, the residue of the estate is to be held subject to payment of probate and estate duties for the widow and son during their lives.

#### "J. H. Cuthbert Bequest."

On the death of Mrs. Cuthbert one-half the residue of the estate is to form the "J. H. Cuthbert Bequest." This bequest, estimated to be of the value of £25,000, is divided into 31 parts, and is distributed as follows:—

Ballarat and District Base Hospital, 1 part; City of Ballarat, for the beautification of streets, parks and gardens, 2 parts; Ballarat Fine Art Gallery, 4 parts; Diocesan Fund of the Diocese of Ballarat, 5 parts; Australian Inland Mission of the Presbyterian Church of Australia, 5 parts; Church of England Girls' Grammar School, Ballarat, 6 parts; University of Melbourne, for the purpose of Cancer Research, 8 parts.

The remainder of the estate is to be held for Mr. Henry Headen Cuthbert, the surviving son of the testator, and his children. The trustees of the estate are: Mrs. Mabel Julie Cuthbert, Mr. Hugh Gordon Morrow,

and Mr. Henry Shaw, with the Union Trustee Company of Australia Limited as a substitute trustee.

—"The Ballarat Courier."

### Diocese of Bendigo.

THE BISHOP'S LETTER.

The Bishop writes to his diocese:—

The international outlook, so far as it refers to Italy and Abyssinia is alarming and deplorable. As far as one can judge, Italy is like a big boy with a big stick, and Abyssinia is the small boy whose treasures the big boy covets, and is determined to get. England has worked consistently and patient-

### CHURCH MISSIONARY SOCIETY

The ANNUAL SALE OF WORK will be held in the Chapter House on TUESDAY, 27th August. It will be open from 12 noon till 6 p.m. The official opening, by Lady Budge, will be at 2.45 p.m.

Mrs. Mowll will preside.

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ly for settlement by arbitration, but up to date of my writing this, Italy has refused to agree. "I laboured for peace, but when I spoke unto them thereof, they made themselves ready for war," might be said by England in connection with this dispute. England appeals to other powers to assist in pacific proposals, but apparently appeals in vain. Meanwhile, what will the effect be on the League of Nations? Of course the League cannot rise any higher than the States which compose it—it is not so much the League which is at fault, but some of the component parts which are to be blamed.

There is, apart from Mussolini, one man who could stop hostilities. That man is the Pope. Some of us who have been looking to him to give a strong lead in this crisis, have been bitterly disappointed. He has declared himself a lover of peace, has spoken in no uncertain way in encyclicals and the like, about the blessings of peace and the horrors of war. Oh that he would implement his words in his policy and translate his aspirations into actions! Let him be a leader in deed as well as in words, and declare that no Chaplains shall go with the troops, or rather that soldiers sailing to Abyssinia are thereby excommunicated—and there would be no war. Probably Mussolini would take away from the Pope his Papal territory and certain privileges, but what of that? Millions all over the world would rise up and call the Pope blessed, and not all of them Roman Catholics, either. The whole world looks to the Pope to give a clear and strong lead in this tragic matter; may it not look in vain!

**TASMANIA.****ANNUAL MEETINGS.**

July is now the month fixed for holding the annual parish meetings, and this year, following on the decision of Synod, parishioners were called upon to decide whether the clergy and churchwardens alone should be responsible for finance and other business matters connected with their parish, as heretofore, or whether vestrymen, and what number of the same, should be elected to share in the duties. Most parishes were in favour of the new procedure, which is well-known in other dioceses, and should succeed here. For one thing, it will lessen the heavy financial burden which two or three men in a parish have had to shoulder year by year, few being willing nowadays to take up the wardenships, while it should increase parochial interest with a larger circle, knowing exactly what is being done both in regard to funds collected and what is infinitely more important, the spiritual advance or standing still of their church.

**SYNOD.**

Synod meets on Tuesday, August 27th. Canon Needham, of Sydney, is to be the special preacher.

**TEMPERANCE.**

The Golden Jubilee of the Hobart W.C.T.U. Work of Pioneer Women.

The ideals laid down by the pioneer women in temperance work 50 years ago, and the progress made since that time were referred to by leading citizens and representatives of organisations in the city at a public meeting convened in the reception room at the Town Hall, on July 10th, to celebrate the golden jubilee of the Hobart Women's Christian Temperance Union. The president (Mrs. H. J. Clements), was in the chair, and there was a large attendance, including the Lord Mayor and Lady Mayoress (Mr. and Mrs. J. Wignall), the Bishop of Tasmania (the Rt. Rev. Dr. R. S. Hay), and Mrs. Hay, the president of the Council of Churches in Tasmania (the Rev. W. N. Gunson), the State president of the W.C.T.U. (Mrs. L. R. Robertson).

The Bishop, tendering greetings from the Church of England, congratulated the union on its fine record of work in the community. Women, he said, could wield a vast influence for good, and the majority of good works in the world were being done by women. He knew of no other place of the size and population of Hobart which had so many excellent organisations, and so many fine public-spirited women. There were three spheres for women—the home, the church, and public life. If there was anything in danger at present it was the position and influence of the home, and mothers were doing a good work in building up home life. Women also were invaluable in church life.

**"Cocktails Sheer Swank."**

There had been a wonderful improvement in the temperance habits of the people during the past 50 years. "The silly cocktail habit," the Bishop continued, "is a matter of sheer swank only. It is not because young girls like the taste of them, but because they think it is the thing to do, and that it is expected of them." The public conscience nowadays was against the old idea that to be a gentleman a man had to go out to dinner and drink himself under the table. He hoped the union would continue its success.

The Lord Mayor welcomed the State president, and congratulated the union on attaining its golden jubilee. It had lent a valuable helping hand to social reform work, he said, and had accomplished something that had meant much to the people. It was to the fine body of women who instituted the W.C.T.U. that they paid tribute, and he referred to the late Mesdames L. Lodge, G. S. Crouch, G. Hiddlestone, G. M. Evans, and G. R. Taylor.

The Rev. W. N. Gunson, on behalf of the State Council of Churches, added his greetings and congratulations. He said the church was always bigger than it appeared, because of the influence running through the various organisations outside it, which added to its organisation. The work of the W.C.T.U. should not only receive the sanction and help of the church, but also the assistance and sanction of legislative powers. He believed the people recognised that the movement had one aim—to raise life, and to better it.

**NEW ZEALAND.****Diocese of Auckland.****LECTURES FOR YOUTH.**

The Auckland Diocesan Youth Council is making adequate preparation for young people in view of the approaching Youth for Christ Campaign in 1936. Accordingly, a set of lectures has been arranged with the general title, "The Call to Service." The addresses will be based on the life of Jesus Christ. The Rev. L. E. Cartridge, M.A., Vicar of Ellerslie, has consented to take the course.

The Council hopes that all young people, Bible Class leaders, Sunday School teachers and Bible Class members, as well as any others who may be interested, will avail themselves of this opportunity to do something definite by way of preparation for the Youth Campaign next year. The lectures will be so directed as to urge our young people to take some definite Christian work upon themselves. For those who are already so engaged, it is hoped that some encouragement and fresh inspiration might be found. Each lecture will be delivered in a different parish, and for that evening the Vicar and his young people will be hosts.

**NEW CATHEDRAL FOR AUCKLAND.**

By the will of the late Miss M. T. Horton, of Remuera, N.Z., the magnificent sum of £60,000 will be available for a new Cathedral in Parnell, Auckland, on a site purchased for such a purpose nearly one hundred years ago. Under the will the building of the cathedral must be commenced within ten years.

chased for such a purpose nearly one hundred years ago. Under the will the building of the cathedral must be commenced within ten years.

The will states specifically that the cathedral must be erected on the site selected by Bishop Selwyn 92 years ago. This site, which has been held for the purpose for which Bishop Selwyn bought it, consists of 6½ acres of valuable land with frontages to Parnell Road, St. Stephen's Avenue, and Brighton Road. At present it is carrying a number of private residences, as well as the Parnell Tennis Club's courts and pavilion.

Like Nelson Cathedral, it will overlook the city, and like Liverpool Cathedral, it will catch and hold the eye of all who enter the magnificent harbour.

The will further directs that when the trustees are satisfied that the cathedral is to be built on the site named, they are to pay out of the trust fund a sum not exceeding £1000 for an accepted competitive design for the cathedral. The design must be accepted by the general trust board within seven years of the testator's death and the building must be commenced within ten years of the same date. It is considered that over £50,000 will be available before building operations commence. Such a sum is not sufficient in itself to build a cathedral worthy of the city of Auckland, but a cathedral fund has been in existence for some years, and it now amounts to about £3000. It is more than likely that the cathedral will be built in parts, and completed as funds become available.

The Archbishop of Auckland, in an interview, states that steps would be taken at once to appeal to the public for gifts to augment this very generous benefaction, and he expressed the hope that the Diocesan Synod, when it meets in October, would set up a strong committee to take the matter in hand as soon as possible.

Gratefulness to the kind benefactress who desired to help to realise the hope which churchpeople have held so long was expressed by the Archbishop. He added that the conditions would be entirely acceptable to the diocese.

**MISTAKE OF A VICAR'S WIFE.**

The "C. of E. Newspaper" tells an amusing true story which should be an awful warning to Vicar's wives! A well-known lecturer was invited to come across to the Vicarage for supper before returning to town. The Vicarage did not possess gas or electric light, and he was shown into the dark dining-room while the Vicar went in search of the oil-lamp. Before he could return the Vicar's wife came in, and going up to the visitor, soundly boxed his ears, remarking: "I will teach you to invite people to supper without first letting me know!" Just at that moment the Vicar returned with the lamp. Tableau!

In God's world, for those who are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice fully made, was ever made in vain.—F. W. Robertson.

**The Ministry of the Out-Back**

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

**YOU CAN HELP—**

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

**Above all else . . . . Pray for us**

Send your Gifts to—

The Acting Organising Missioner.

Bush Church Aid Society.

Diocesan Church House, George Street, Sydney, N.S.W. Tel. M 3164.

The Victorian Secretary.

Bush Church Aid Society.

Cathedral Buildings, Flinders Lane, Melbourne, Victoria. Tel. 75675.

**GIFTS OF HEALING.**

Mrs. Cecil C. Phelps, of "Fenton," Mungindi, writes:—

There were sad hearts in Mungindi when we heard that our beloved Bishop Kirkby had been called home. No doubt he had already done more than a man's share of work, and our Father is not a hard taskmaster, but, to us, the loss seems irreparable. So kind, so broadminded, so understanding, he was loved by all; and young men, who usually "fight shy" of bishops, gladly travelled in his company, enjoyed his fund of humorous stories, and then attended his services.

The first time we met, he said: "Keep on being militant. Mrs. Phelps, The Church has need of those who will fight for what is right, and not follow the line of least resistance." And so I feel that he would have wished me to write again on "Healing by the laying on of hands" by those who have the gift. In 1 Corinthians we find in verse 28: "And God hath set some in the Church, first, Apostles, secondly, prophets, thirdly, teachers, then miracles, then gifts of healing, helps, governments, divers kinds of tongues"—and in verse 30: "Have all gifts of healing," and so on.

Mr. James Hickson, through whom I, with others, received God's blessing in Armidale 12 years ago, begged us to seek out others on whom the gift of healing had been bestowed, and persuade them to consecrate it to God's service. I had been much influenced by the Rev. H. Baker's booklet and by the fact that, 19 years before, a bishop who, through cancer of the tongue, had had to cease work, had been healed by the laying on of Mr. Hickson's hands in prayer. If prayer alone is always sufficient, why did God give the gift of healing? He must have had some good reason, and surely it is not right for the Church to set aside as unnecessary what God has ordained. How dare those in power deprive us of what God intended us to have? Yet I understand that, at the Lambeth Conference, it was decided not to have Missions of Spiritual Healing, because the four-square Gospels had brought that kind of thing into disrepute. They will have a lot to answer for. Christians do not fear to die, but we do not feel that a loving Father intends us to suffer. My sister, a devout Christian, who had many a prayer answered, died after months of agony from cancer. Now we have lost Bishop Kirkby, though prayers for him were many and earnest. So perhaps it is that God seeks to force us to seek out those on whom He has bestowed the gift of healing. It is no use for us to be obstinate. The fact remains

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that, though prayer by itself did not relieve my sufferings, I was healed of a large cyst after the "Hickson" Mission in Armidale. I think I may affirm that I am not a woman who could be taken in by Mrs. Eddy, Madame Blavatski, Dr. Dowie, or anything occult, but I do think we are entitled to the good things provided by our Heavenly Father.

**REUNION.**

Rev. A. Allan Bennett, St. George's, Hobart, writes:—

Kindly allow me brief space to express my appreciation of the views expressed by the Bishop of Armidale upon the above subject, in his Synod Charge as reported in your issue of May 23rd, all of which I heartily endorse. I have for some time been emphasising the fact that what is urgently desired is not uniformity, but unity, unity in our assent to the fundamentals, and unity in a greater co-operation against the evils of the day, and in closer fellowship for the furtherance of the Gospel. Unity in action will tend to hasten reunion, as we recognise more and more the oneness of our aim and purpose, and our common devotion to the Lord and Master Whose Kingdom we are seeking to establish and extend.

I also agree with the Bishop's comment upon inter-communication; it is always a problem to me why children in the same family circle should not be allowed to sit at the same table. I do not wish to take up your space by expanding these thoughts, but merely express them by way of endorsement.

It is a beautiful thing to feel that our friends are God's gift to us. Thinking of it has made me understand why we love and are loved; sometimes when we cannot explain what causes the feeling. Feeling so makes friendship such a sacred, holy thing. —R. Porter.

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## The Proposed Constitution.

### Continuation Committee Meets.

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

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

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

The Conference recommended:—

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

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

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

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

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

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

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

(b) That Section 70 is too rigid.

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

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

They also considered that a further Convention should be held.

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

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

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

The Committee next dealt with questions of rigidity.

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

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

On other matters it was resolved:—

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

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

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

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

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

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

## St. Paul's, Bendigo.

### Memorial Service for late Bishop Kirkby.

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

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

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

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

## The Bishop of London on Miracles.

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

The Bishop of London (Dr. A. F. Winnington-Ingram) discusses miracles in the "London Diocesan Leaflet." After quoting the text, "The Kingdom of heaven has arrived," (Mark 1: 14), he continues: "If the Kingdom of heaven has arrived on earth, we may expect miracles. They will not be 'against law,' but will be worked by a higher law than we know now. When I speak at the B.B.C. to the whole of America (with England shut off), and am heard in San Francisco, Toronto, and New York, it is a miracle, but worked by a law which we did not know twenty-five years ago. If we once then believe in the astonishing miracle of the incarnation, which entirely transcended all previous human experience, it seems to me absurd to find incredible the Virgin Birth, the Resurrection from the dead, and the other miracles which accompanied the greatest event which has happened, or ever could happen in the world.

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

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

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

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

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## Editorial

Dr. Goudge and Anglo-Catholics.

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

### His Reference to Rome.

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

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

### Neglect of the Dying.

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

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

### Youth and the Church.

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