

The Bishop Broughton Centenary.

Closing Gatherings—Thanksgiving.

THOUGH the Bishop Broughton Centenary celebrations had been proceeding for nearly a fortnight, the final gatherings were just as thorough as the earlier ones! In fact, crowds had to be turned away. Indeed, they were never-to-be-forgotten days. The Thanksgiving Service in St. Andrew's Cathedral on Friday, 5th June, practically terminated the celebrations. It was a notable gathering, full of rich inspiration, uplifting music crowned with a message of heartfelt joy.

The twenty-three archbishops and bishops who participated included the Primate of Australia and Tasmania (Archbishop Le Fanu, of Perth, W.A.), the Primate of All Ireland (Archbishop D'Arcy), the Archbishop of Sydney, the Archbishop of Brisbane, the Archbishop of Melbourne, the Metropolitan of India, the Bishop in Jerusalem, the Bishops of Nelson, Goulburn, Lahore, Newcastle, Armidale, Tokyo, Wangaratta, St. Arnaud, Willoughby, Riverina, Bendigo, Tasmania, Gippsland, Adelaide, Bunbury, and the Bishop Coadjutor of Sydney, with their chaplains. There was a large number of clergymen from this and the other States.

The Lieutenant-Governor (Sir Philip Street), attended and the Commonwealth Government was represented by the Minister for Defence (Mr. Parkhill).

The processional hymn was "Age after Age, the Pilgrim Church Hath Trod." The other hymn being "For all the Saints." The anthem was Handel's "And the Glory of the Lord," which was finely sung by the choir under the conductorship of Mr. Beckett, the Cathedral organist.

The Primate of All Ireland (the Archbishop of Armagh), preached from the text, "And finally, brethren, rejoice in the Lord." He said that as they looked back on the meetings of the centenary celebrations they must feel grateful to God for the work that had been accomplished by Bishop Broughton, who had answered the Divine call. As they were reaching the end of these celebrations, he felt moved to repeat the words of St. Paul to the Philippians, "Rejoice in the Lord always, and again I say rejoice!" Bishop Broughton had done great things for this land. The organised life of the Church had increased to an almost unbelievable extent during 100 years. Surely for all these blessings Christian people ought to rejoice. St. Paul's gladness was for the things to be done as well as for what had been accomplished, and they should be a reminder to the Church people that there was yet work before them. While it was an inspiration it should also be a prophecy that would work out in a glorious Christian progress. So it should be in the life of the individual. The celebrations were an inspiration which, he added, would extend far beyond the limits of this country. Finally he expressed the wish that the Church in Australia would progress with new energy, and that it would have new and greater attainments to record in the years to come.

A happy thought in connection with this service was the relaying from Canterbury Cathedral, England, of an address on Bishop Broughton by the Archbishop of Canterbury, it having been arranged that a service should take place in the Mother Cathedral of the Anglican Communion to synchronise with that in St. Andrew's Cathedral, Sydney. During the service the Archbishop of Sydney offered blessings and thanksgivings for the occasion, while the churchwardens from the various parishes of the Diocese came forward to present their parochial thankofferings.

The Official Luncheon.

Following the special service in St. James' Church, King Street, Sydney, to commemorate the installation of Bishop Broughton as first Bishop of Australia, there was an official luncheon in Farmer's Blaxland Galleries. The Archbishop of Sydney presided, and seated with him at the main table were the visiting archbishops and bishops of the Church in Australia, also Mr. Archdale Parkhill (Minister for Defence), and Mr. A. E. Buntenshaw (Minister for Lands), representing the Federal and State Governments.

Archbishop Mowll, giving the loyal toast, said it was proposed to send the following message to his Majesty the King:—"Churchmen assembled in Sydney for the centenary of the foundation of the Australian episcopate humbly offer to your Majesty their assurance of loyalty and devotion, and pray for a long, peaceful and prosperous reign, under the guidance and blessing of Almighty God."

Sir Kelo King, proposing the toast of "The Visitors," said these included some of the Empire's most distinguished Churchmen.

who had come to join in paying tribute to the memory of a great man, who did so much for the Church in Australia. They were deeply grateful to all whose co-operation had resulted in the celebrations being such an outstanding success. These had been carried out in calm dignity, so appropriate to an important event in the history of the Church. They appreciated the messages of goodwill brought to them from overseas, and asked them to take back an expression of love and gratitude from Australia. The value to the Church in Australia of the visit was difficult to estimate. The addresses delivered not only had their special application for the occasion, but would prove a happy recollection of the sojourn among them of great men with lofty ideals.

Mr. S. G. Boydell, the only surviving grandson of Bishop Broughton, supported the toast.

The Primate of Australia (Dr. Le Fanu), responding, said he did not think any of them could go away without having been greatly helped by the celebrations they were privileged to take part in. The great history of the Church in Australia was a challenge to them, and a reminder of the tremendous responsibility upon them with regard to the future.

The Archdeacon of Hastings, the Venerable H. F. Alston, said he was proud to represent the Church of the Motherland and to bring to them a message of goodwill. His desire was that these celebrations might be the beginning of greater things in the Church in Australia, a deepening of its spiritual life, and a drawing together of all portions of the Christian Church.

The Bishop of Calcutta (Dr. Foss Westcott), said his mind was filled with pride in the growth of the Church in Australia, admiration for the enthusiasm of the gatherings, and hopefulness as regards their future. The enthusiasm he had witnessed should spread throughout the Church in Australia, kindling a flame which would burn more brightly in the future. He hoped to carry some of it back to India. Some 250 sat down to the luncheon.

Old St. Philip's.

A Special Thanksgiving.

It was altogether appropriate that historic St. Philip's on Church Hill should be the venue of a special service of thanksgiving. The Archbishop of Sydney gave voice to this in his address, as follows:—

"Brethren, we are assembled in a building closely associated in history with the birth of our Commonwealth. We are linked in thought to-day with Richard Johnson, by whose earnest efforts the first church in Australia came into being. We are the spiritual heirs of Samuel Marsden, who secured for the people of Sydney the ministrations of religion in the first Church of St. Philip. "We recall with thankfulness that when Marsden's church proved inadequate, the foundation-stone of the present noble building was laid in 1856 by Archdeacon Cowper, in the presence of Bishop Broughton. We think of the small beginnings and of our spiritual expansion. In 1824 St. James' Church shared with St. Philip's the pastoral oversight of the people of Sydney. William Grant Broughton arrived as Archdeacon in 1829 and returned from England as Bishop in 1836.

"Sydney has since become the third city in our Empire. Its harbor offers shelter to the merchant vessels from all the continents. Its churches call the people to thoughts of God and truth; of righteousness and salvation. Let us acknowledge with thanksgiving the succession of faithful pastors who have ministered in this place; Richard Johnson, pioneer in the work of God, Samuel Marsden, zealous for the evangelisation of the native people, William Cowper, promoter of higher education; and their successors up to the time of Bishop D'Arcy-Irvine and our late dearly loved Bishop Kirkby."

The Primate (Archbishop Le Fanu, of Perth, W.A.), was the special preacher. He referred to the occasion and said that they all looked back with pride and thankfulness to the achievements of 100 years. Bishop Broughton had great problems to solve in the early days, not the least of which was the education of the people. There was altogether about this service a warmth of spirituality, particularly uplifting. Besides, it seemed singularly fitting that at so early a date in his ministry in Sydney, the Rector, the Rev. T. C. Hammond, should take part in this service.

Two Final Gatherings.

The gatherings which actually brought the celebrations to a close were the Garden Party at Parramatta on Saturday, June 6, at the

King's School, which Bishop Broughton founded.

Over a thousand persons attended and were received by the Archbishop of Sydney, Mrs. Mowll and the Headmaster, Rev. C. T. Parkinson, M.A. All the visiting Archbishops and Bishops were present, as well as a large number of the clergy and laity of the Diocese.

The King's School was founded by Bishop Broughton (then Archdeacon Broughton) in 1831. As the first Australian Bishop he consecrated the school in 1836. His intention was "to introduce into Australian life the best features of the English great public schools, their systems, ideals and traditions, with suitable modifications for the needs of the new land."

Message from Canterbury.

In his address in the School chapel, Archbishop Mowll, whose remarks were amplified to many who could not be accommodated inside the building, said that Bishop Broughton had realised the urgent need for a Church School in the colony.

His Grace said that he had received a cable from The King's School, Canterbury, England, sending greetings and reminding him that he had been a pupil of it. Dr. Mowll declared that he was proud to have been a pupil of the school so closely connected with The King's School, Sydney, and he was confident that the latter would continue to play an important part in the history of Australia. He added that he had just received a copy of the coat-of-arms of Bishop Broughton from Mr. Boydell, the Bishop's only remaining grandson, and this would be added to the School's possessions.

Messages to Men.

A magnificent congregation of men assembled in the Cathedral on Sunday, 7th June. The officers and members of the C.E.M.S. had worked well for this, and their efforts were well rewarded. During the service special prayers were offered for world peace, for the Empire, for the unemployed, for the work of God's Kingdom overseas, while thanksgivings were made for the life and work of Bishop Broughton. The specially selected hymns were sung with great fervour. There was a series of addresses by overseas speakers.

The first address was given by the Bishop of Tokyo (Dr. Matsui), who spoke of the progress of Christianity in Japan, with its population of ninety millions. The Church in Japan was in the babyhood stage of its growth, he said, and must depend, for many years to come, on the support of churches in the West. Especially was that so in regard to evangelising in country districts, where vast areas had never received the impact of the Christian message. The Bishop told of the devotion and self-sacrifices of the Japanese Christians.

The Bishop of Jerusalem (Dr. Graham Brown), following, said the Bishop Broughton Centenary celebration was drawing to a close, and it was fitting that they should look back. Could they say, having seen the missionary exhibition and the pageant: "I am not ashamed of the Gospel, for it is the power of God unto salvation for everyone that believeth." The celebration had been a time of memory; but there was also a time in which to forget some things that had gone. The Church, said the speaker, must lead the people, and the best way to celebrate the centenary would be by building up a system by which to continue the membership of the ministry, by the fullest training of the future clergy by offering themselves and following "the path of splendid pain that led to God." There was the same need in regard to deaconesses. God's faithfulness could be traced through the pageant they had witnessed.

The closing address was delivered by the Bishop of Nelson, the Right Rev. W. G. Hilliard, formerly the well-known head of Trinity Grammar School, Summer Hill. It was a typical address, eloquent, challenging and to the point. He said that the historical pageant of the previous week was a splendid part of the celebrations, and would help them to go forth inspired with the thought of what Christianity really was. To many, the word "Christian" simply meant a man who disappeared; but Christianity was positive and aggressive, of a virile character. The Christian religion was not only a promise of life for the present; it was a promise of eternal life. Christianity was a life of fellowship for those who knew Jesus as Saviour and Lord, and who earnestly sought to extend that fellowship until it embraced all mankind.

Altogether, the service was particularly inspiring. It not only gave men visions of our world-wide Church; it envisaged the opening doors of service in this day of privilege and opportunity. Many felt that this service to the men of the Church was a fitting climax.

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The Late Dean Talbot.

THE Christian forces in Sydney, and especially the Church of England, are vastly the poorer for the passing of the Very Reverend Albert Edward Talbot, for twenty-four years Dean of St. Andrew's Cathedral, Sydney. After a brilliant course at Cambridge University, with first-class honours in Greek, Hebrew and theology, he became in due time Rector of Stowell Memorial Church in Salford, Manchester, from whence he was chosen to be Dean of Sydney. He made his mark at once in Sydney as a fearless preacher, champion of the wage-earners, and friend of "down and out." The outbreak of the Great War in 1914 saw him going forth as a chaplain to the Australian Imperial Forces, serving with heroic devotion on Gallipoli, near at hand while the famous Landing was in progress. His subsequent ministry in Sydney is well-known. He will be missed in Synod and on Committees. His keen analytical mind was ever a great help in discussion and debate. He saw through weak cases. He had an almost uncanny knack of sifting the grain from the husks. His store of learning was ever at disposal, and with it there was a ripeness and clarity of judgment all to be desired. Those of his brethren in the ministry who had him for church anniversaries, or who were inducted by him to the charge of parishes will never forget the eagerness, the aplomb, the spirit of rich sharing which he put into the task at hand. Above all there was his own peculiar charm of disposition. He was a sensitive soul. In a certain measure reserved, not always placing his tremendous gifts of brain power and acquired knowledge into the foreground, he had for those who opened their hearts to him, a wealth of warmest friendship, of brotherly thought and consideration. He was a genial soul, and will be greatly missed, and that in a score of ways; but most of all by his many

friends and by his comrades in service—the choirmen and others at the Cathedral, for to know him and to work with him was to love him. We offer our respectful sympathy to Mrs. Talbot and to the Archbishop of the Diocese.

Why This Inquiry?

A BODY in Sydney called the New South Wales Council of Religious Education, seems bent on inquiry. We don't know that it has any authority in the matter, and we are not aware that the responsible people in the Church of England have appointed any accredited representatives to its Council. However, forms of inquiry have been sent round by it to Ministers' Fraternals asking the number of schools in the respective Fraternal areas, their designation, and the number of schools where regular religious instruction is given. It also desires the number of classes taken weekly by the Church of England and by various denominations, including the Salvation Army, the number of pupils reached, and the estimated number not reached, the number of instructors whose teaching is denominational, and the number whose teaching is not denominational; what syllabus of lessons, if any; what co-operation, if any, between the denominations in the giving of religious instruction, together with a request for suggestions as to the making of the religious instruction more effective. Then comes this question: "The system of ministers giving religious instruction, irrespective of the denomination of the pupils concerned, has many advantages. After consideration, how do you view the change-over to such a scheme?"

This paper is only concerned with the Church of England, and therefore makes bold to suggest that in so far as this Church and her children are concerned, her leaders are the only people authorised to make enquiries; no one else! In fact, it is not the concern of anyone else. It is a God-given responsibility for the Church alone to shepherd her lambs and feed her sheep. As to the final question, which suggests ministers of religion taking any and everybody's children in globo, that is an impossibility—and from several standpoints which don't need labouring! Australia is fast becoming like Yankeeland, with its multitudinous committees and sects and associations for this, that, and everything else! They get nowhere—frequently are a nuisance. We suggest that ministers of religion get on with their job and do not become the playthings of city committees, frequently composed of retired parsons and others who sit

round office tables and talk. It needs to be borne in mind that the permission to give religious instruction in the State Schools of New South Wales is based on the denominational situation. In any case, the Church of England stands for something, and must impart it to her children.

Italy and Palestine.

IN the Italian newspaper, "Corriere Della Sera," at recent date, there appeared a telegram purporting to come from Jerusalem. It stated: "The people who enjoy at present the special sympathy of the Palestine Arabs are the Germans and the Italians. The first enjoy special prestige because they have dared to challenge the myth of the Jewish domination throughout the world. The Italians, on the other hand, are regarded with admiration because they are the only nation in the world which has dared to stand up to the myth of the invincible British Empire."

All of which emphasises what we were at pains to show a couple of weeks ago, namely, that Italian propagandists are at work in Palestine fomenting discord and trouble for Great Britain. Rome is covertly doing damage to British interests in the Near East. This needs to be said and made widely known. As the Rome correspondent of the "Morning Post," London, reports: "Detestation of the English is now drilled into every Italian child as part of his regular education."

A Poignant Appeal.

IN our main columns we publish a touching appeal from Indian Christians for Church Union in that land. The document speaks for itself. We notice the Bishop of Dornakal's name in the list of appellants. He has ever been an unerring and untiring advocate of Christian unity in South India. It is well-known that the Anglo-Catholics, led by Pusey House, Oxford, and such monkish communities as the Society of St. John the Evangelist, are bitterly opposed to the South Indian scheme, and are doing all they possibly can to defeat it. They dub themselves apostles of unity, but the only unity they want is with the unreformed Churches.

Fortunately, in Dr. Azariah, Bishop of Dornakal, Christian Union in India has a doughty protagonist. Much prayer needs to go up to the Throne of Grace for the blessing of God to rest upon the efforts of the Bishop and those associated with him. Indian Christians know their need.

Quiet Moments.

The Really Happy Man

NO rules can be given for the attainment of happiness. It is an elusive thing. Some who set out to obtain it will fail, while all the time it will come incidentally and unasked to those who are thinking more of the happiness of others than of their own.

There are physiological as well as psychological factors in happiness. Good health takes a prominent place. It needs an exceptionally bright spirit for one who is constantly ailing not to be selfish and fretful. Indigestion, sleeplessness, rheumatism, weariness, can spoil happiness.

To a miserable person plunged in the depths of gloom, the wisest friend is often one who does not discuss the troubles which loom so large, but recommends a change of air or a short holiday. Our "vile bodies" exercise a large control over our bearing towards things in general.

Two other things must be mentioned. One is work, the other money. Work includes all regular and wholesome occupation. You can work at home as well as in a salaried job.

Aimless days, filled with trivialities or excitements, lead nowhere. Work followed by a well-earned leisure, sensibly employed in real recreation of body and spirit, must be the thread on which the beads of happiness are strung.

It may be questioned whether self-discipline is not a necessary ingredient in happiness. To many this will sound paradoxical. But it is true. We must have a sense of freedom if we are to be happy. Real freedom is being free always to be at your best. "Pleasing yourself" may be another name for the unhappiness of slavery, slavery to petty whims and fancies, or to degrading self-indulgences. Happiness is not a temporary enjoyment. It is a state of mind, an attitude to life. It comes inevitably to those who love and serve the Lord Jesus Christ and trust their Heavenly Father's love and care.

Our happy man is a man of peace. He has peace in his own mind; he is at peace with others, and with God. No quarrelsome man is happy; no man who is always trying to win from other people, to "score" in his sharp sayings.

The happy man is unselfish; not in any cringing manner. But, honestly, he is thinking of others and trying to help where he can, in the bigger things if they come within his range, and certainly in the little things which make up the ordinary routine.

He is keen without being pushing; push leads to disappointments.

He is humble, for he can forget himself; self-consciousness sometimes means torture.

He is sincere, for happiness cannot be built on a slippery foundation.

He has a sense of humour to cheer the day along. He is ready to listen to others, but he is independent in heart, not trembling every moment to ask what will other people say, what will they think of him.

He does not expect too much from people or things in this very imperfect world.

He is on the look-out for the best in other people and is slow to impute mean motives.

He is not intolerant or impatient; he knows that ways and tastes differ, and

that the world would be a very dull place if all the other people in it were made on his own pattern.

He finds refreshment in beauty; wherever it shows itself it uplifts him. He enjoys friendship, not empty conventional acquaintances, but the friendship of those who come near to his deeper instincts—and such friends as he may discover in those whom he casually runs across. He also gets some of his friends from books and art.

If his life is not to be limited, or to have its nobler yearnings unsatisfied, he must trust in God the Author and Giver of all good things, now and hereafter.

He will not be pharisaical; his religion will always be attractive and not repellent. He dislikes shams and is sensitive to the truth, but he will not wish everyone to toe the line of his own religious convictions.

And his happy religion will have life and movement, for it centres in a Person—in the Divine Christ, Who, by His own self-sacrifice, won back for the human race the right to the highest happiness.

Church Missionary Society.

One Hundred and Thirty-Seventh Anniversary.

General Secretary's Report.

THE One Hundred and Thirty-Seventh Anniversary of the Church Missionary Society was celebrated in London during the first week of May last by a series of services and meetings attended by large numbers of the Society's friends and supporters, all of whom have been filled with hope for the future, in spite of the difficulties and disappointments which still have to be faced. The note which has been emphasised at the Anniversary has been a note of advance. In many lands there is the need for advance, and fresh openings are presenting themselves on every hand. However, the work is hampered by lack of adequate funds and a shortage of workers.

Review of the Year.

The Rev. Prebendary Wilson Cash, D.D. (General Secretary), in his review of the year, said:—

"We owe a great debt to various people for services rendered during this past year, and I want briefly to acknowledge one or two of our obligations. First of all, we owe a debt of gratitude to the British and Foreign Bible Society for the great work they are doing. (Applause.) We could not carry on our work without them. The most recent service which the Bible Society has rendered is the translation which is now being made of one of the Gospels into the Pigmy language. That was done by Apolo and sent home to London, and it fell into the hands of the Literary Superintendent of the Bible Society, who did not know the Pigmy language. He began to build up, in the most laborious and careful way, a dictionary of Pigmy, using this Gospel, picking it out word for word, and now he has been able to work out a dictionary. He is working at the manuscript, and hopes to publish it before long. That has meant a year's work for the Literary Superintendent. (Applause.) Then I ought to refer to the great services of the Society for Promoting Christian Know-

ledge. The S.P.C.K. is a sister Society in our Church, working in co-operation with the C.M.S. in very many ways. (Applause.) We want to send our congratulations to the United Society for Christian Literature; that is, the Religious Tract Society and the Christian Literature Society, which have combined forces in this new United Society. They have just completed their first year, and we owe them a very great debt of gratitude.

During the past year we have lost some of our old friends. We thank God for their service. I think particularly of men like the Bishop of Salisbury, who led the Church of England on its missionary side in such a wonderful way. I think of Bishop Sadlier, of Nelson, New Zealand, and the great service that he rendered to the New Zealand C.M.S. as its President for a long period. Then there is Bishop John, our African Bishop, who passed away recently. Bishop Lasbrey, writing about him, says: 'Bishop John was a much-loved man. It is said that he had not a single enemy. I believe in his short episcopate of three years he made a real impression on the diocese by his simple-hearted piety and genuine goodness. No one could have been a more loyal colleague.' We thank God that Africa is raising up men to-day who can rise to the highest offices in the Church, and lead the Church in Africa in new ways in church building and in evangelism.

"I want also to mention faithful friends at home, like Dr. Mullins, who served in the Society years ago, and Mr. Baylis, and others. We do not forget the services of those who have passed into the fuller life."

After some references to the home staff, Dr. Wilson Cash proceeded:—

There have been some interesting changes in the bishoprics in C.M.S. areas. Bishop Linton, after thirty-one years' service, has retired from Persia, and Bishop Thompson has taken his place. Bishop Lea, after thirty-eight years' service, has retired from Kyushu and Bishop Mann has taken his place. The Sudan diocese has been given an assistant bishop, and Bishop Bullen, a C.M.S. missionary, has been selected for the office. There are three impending retirements; Bishop Heywood from Mombasa, Bishop Kitching from the Upper Nile, and Bishop Wright from Sierra Leone.

During the past year there have been some quite major events in C.M.S. The summer school is attracting now over 700 people to it year by year. It is becoming one of the great motive forces in C.M.S. activities. The Missionary Conference is also worthy of mention. As a result of action taken by the Conference two years ago, over £10,000 has been subscribed to the funds of C.M.S. (Applause.) It was the response of the members of the Conference in the Society's need, and I know this annual meeting would wish officially to thank them for their unselfish and sacrificial giving to the work of the Society. (Applause.)

I wish to call your attention to the little pamphlet called "Advance," which has been distributed with the programmes at this meeting. In recent years C.M.S. has been facing the weather. There has been a strong wind blowing. It has not been too easy for us at times, but I believe that we are steadily and slowly turning the corner. I believe that there are better days ahead, and I believe that this little pamphlet in your hands is the note that we want to strike in all our anniversaries this year. It is the note of advance. If you read through the report which

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is in your hands you will see something of the unparalleled opportunity for extension to-day. We secretaries have been working out a list of vacancies, and have been considering the need for recruits in the next three years, and we have found that the barest minimum we need, if we are to maintain the work at all adequately, is at least 120 new missionaries in the next three years. Provision for quite a large proportion of the 120 can be foreseen, either through our budgeting or through grants overseas in the missions, or through Government grants in Africa. The note we want to strike and the reason why this pamphlet is in your hands is the urgent need for the right men and women to fill vacant posts, and there are thirty-two of them to-day for which money actually is in hand, but the recruits are not forthcoming. We want you, therefore, to pass on this pamphlet and to look out for likely men and women to help us in recruiting.

A Note of Advance.

The note of advance runs all through our Report. Will you notice, as we try to summarise something of the situation to-day, just what is happening in the world overseas? In the past year we have had several evacuations in China from various missions, owing to Communist trouble. Bishop Holden, writing about the troubles in West China and the evacuation in Szechwan, adds this note: "To-morrow I am setting out for a few days on the northern road to visit the workers and the Christians in that area." Let us pay a tribute to the intrepid leadership of the Bishop of West China.

Dr. Cash then spoke of the fundamental principles of the C.M.S., that they remain the same as of old. He quoted the Society's report of the year 1800 as follows:—

"Of all the blessings which God has bestowed upon mankind, the Gospel of our Lord and Saviour, Jesus Christ, is the greatest. It is the sovereign remedy for all the evils of life, and the source of the most substantial and durable benefits." That is the language of 1800. Our Report to-day says that those words "express in the language of that day the conviction on which the Society was founded, and on this same conviction its work is based to-day."

There is one great difference between those days and these, and it is brought out in our Report. When the missionaries were being summoned in the beginning of the nineteenth century by C.M.S. to foreign service, they went out as lonely pioneers. There was no native Church to give them a welcome. There were no such men as Apolo, Kagawa, Aggrey, and Azariah, and a host of others. The missionary's witness was a lonely, solitary witness to the Gospel. There were no schools, there were no hospitals, there were no ordained clergy, there was no band of workers. There was just this little handful of men, God's hope for the salvation of the world. When you turn to the position to-day you find how different the picture is. The missionary is no longer a solitary witness. He is surrounded in all lands by large bodies of Christians, the Church of the Living God established in China and Japan, in India and Ceylon, in Persia, Palestine, and all over Africa. The Church of the Living God is an accomplished fact in the world to-day.

The Meaning of Service.

Now notice what that means in our C.M.S. service. It means that every

convert is a potential witness for Jesus Christ. It means that the evangelisation of the world is multiplied in power all the time by the multiplying of the Church, and the witness is manifold to-day in the lives of the young Christians of the Churches overseas. That is why the C.M.S. is based upon a Church policy—because it is a forward policy, looking forward to the time when these young Churches, carrying their own burdens, will carry their own evangelisation to the very ends of the earth. There are three times as many ordained native clergy to-day as there are ordained C.M.S. missionaries. The C.M.S. has 138 laymen, doctors, and other lay missionaries, but there are over 16,000 native laymen employed by the Society. To-day there are over 500 women missionaries of the C.M.S., and there are over 3,500 native women workers. We have over 1,100 missionaries of the Society on our books to-day, but we have on our list in the Mission an army of over 20,000 workers belonging to other countries, banded in the same fellowship, bound together in the same service. The missionaries of 1800, the little handful of men at the beginning of the nineteenth century, have so multiplied themselves that there is now this body of over 21,000 full-time workers, missionaries, and native workers, and behind them there is this immense body of voluntary workers, the Church of God in the mission field.

The Year's Financial Results.

The Treasurer (Mr. Robert L. Barclay, C.B.E.), then made the following statement:—

I thank you for the honour you have done me in again electing me as the Treasurer of the Society, and, although I think it is high time that someone more in touch with the younger generation and with its trend of aspirations and thought should take my place, I will most certainly endeavour to carry out my duties well and to seek that wisdom from above which alone can carry us through in God's work.

Last year results were disappointing in the sense that we received as money available for our General Fund expenditure £6,394 less than we received in the year before. The total sum we received was £397,000 odd. We spent £3,809 less than in the preceding year, namely, the sum of £405,000 odd, the reason for the reduction being the restrictions on the budget which we have been regretfully obliged to impose. The net result is a deficit on the year's working of £8,000 on General Account, but there is a small surplus on the M.M.A. Account of £86. We received no less a sum than £6,198 in reduction of the deficits accumulated in the past, so that the total of the accumulated deficits is increased by only £1,757; it now amounts to the sum of £80,000 odd. We still appeal to our good friends to help us to wipe off these past deficits. Still more do we appeal to them to help us to carry on the work on its present basis, without further reduction. (Hear, hear.)

The Very Rev. W. H. Johnson, Dean of Newcastle since 1928, has been appointed Bishop of Ballarat (Victoria). Dean Johnson was educated at Glenelg Grammar School, St. Peter's College, Adelaide, Adelaide University, and St. John's College, Melbourne. He was ordained to the diaconate in 1913 and to the priesthood in 1914. He was appointed to a chaplaincy with the A.I.F. in 1917. After the war he became Rector of St. Cuthbert's Church, Prospect, Adelaide. In 1928 the late Bishop Long nominated him as Dean of Newcastle.

The Church Union Movement in South India.

Indian Christians Demand Union.

THE following persuasive appeal has been sent broadcast from Calcutta, India:—

We have greatly appreciated the space that Church papers in the West have given to the Union movement in South India. It is one proof of the interest that Churchmen of all schools of thought are taking in these important negotiations.

Recent utterances, however, from some quarters indicate that perhaps British and American Christians do not fully realise the situation in India, or the Indian attitude towards the subject of union.

We in India are face to face with the tremendous problem of bringing our land to the feet of our blessed Lord. After centuries of missionary effort we constitute less than two per cent. of the population. This small proportion is divided into about twenty or thirty large Missions and Churches, the Missionary Societies in India numbering altogether 163.

Position of Hindus and Muslims.

The average Hindu or Muslim cannot enter into the historic or doctrinal reasons for these divisions. He sees certain characteristics distinctive of Christianity in all these bodies, though he hardly understands why we should mutually be so exclusive. The Hindu, in spite of his caste system, cannot see why, in a religion which proclaims love to God and love to man, we raise difficulties about united worship. The Muslim claims, and has, more unity within his religion than the Christian! Our divisions, therefore, are both to the Muslim and the Hindu, occasions of stumbling, nay, even of jest and mockery.

While acknowledging the fact that some of our Indian scholars and thinkers do hold differing views on questions of Faith and Order, and hold them as strongly as those in Great Britain or America, we cannot deny that our present ecclesiastical allegiances had their origin mainly in our geographical circumstances. Different Missionary Societies worked in different areas, and converts came to be attached to a particular Church, not because they were convinced that one system was better than the other, but because it was the Church which brought them the message of the Gospel.

Question of Life and Death.

Indian Christian family relationships cross all boundaries of Churches and Missions. Ecclesiastical regulations separate us, while family, social and national sympathies powerfully unite us.

Union is a question of life and death with us. Religious leaders in the West speak lightly and say, "The time for union is not yet." We, however, feel that it is long overdue. Moreover, the present negotiations in South India were begun seventeen years ago and seventeen years is quite a long period in the mission field. The longer the delay, the greater will be the obstacles to be overcome.

Within the last few months there has been a widespread movement among the depressed classes for social and spiritual emancipation, and leaders of the different religions are work-

ing hard to win these multitudes to their own religions. Within the next five years it will be more or less decided whether this great movement will swing towards Christ or away from Him. To us, Indian Christians, it is most humiliating that in recent months a large and powerful community of Hindu seekers should have hesitated to accept the religion of Jesus Christ, because they feared that their present unity might be lost in the various sects of the Christian Church.

Danger Among Indian Youth.

Many of the Indian Christian youth are growing up to dislike the narrow restrictions of official Christianity; they demand reality in profession and practice; to them the religion of Christ ought whole-heartedly to stand for unity and fellowship. The danger is ever increasing that the Churches, by their exclusiveness and disunion, will lose the loyalty and service of many men and women of the younger generation.

The inauguration of the new Constitution will initiate certain profound political changes, and year by year the government of the country will steadily pass into the hands of Indians, most of whom will be Hindus or Muslims. A united Christian Church will have to make good by the vitality of its own spiritual power.

For these reasons the Churches in India must urgently face the problem of our disunion.

We Want One Church.

We Indians must have union. We want one Church. What is that Church to be? Obviously that Church cannot be a faithful copy of any one of the Churches into which you have pigeon-holed us. That Church of India will have to be a comprehensive Church, a Church with an organisation suited to us Indians, whether such a comprehension is quite palatable to our fathers in the West or not. What are we to do?

We in South India agreed to have as the basis of our united Church the two Historic Creeds of Christendom, the acknowledgment of the Old and the New Testament Scriptures, the observance of the two sacraments of Holy Baptism and the Lords Supper, and the adoption of the Historic Episcopate in a constitutional form.

But here starts all our trouble. We are children of different types of Churches in the West; and within the various Churches there are groups with different beliefs and practices. One group does not care for the Creeds, and they will have nothing to do with us, if we based our union on the Creeds. Another is indifferent to the sacraments and they will no longer give us financial aid if we acknowledge Baptism and Holy Communion as essentials for a well-ordered Church life. Another has no great love for Episcopacy, and they threaten disaster if the union is built on Bishops! Another does not favour union with Protestants, and they threaten us with excommunication if a recognition of the non-episcopal ministries forms a part of the Basis of Union! All these types are represented in the mission field by one or more of your missionaries.

What May We Do?

We wish to know, in all sincerity, what we may do without offending our fellow-Christians in the West. We do not wish to offend any of these groups—if we can have union. We realise that it is essential that the United Church of South India should be a branch of the Catholic Church and retain all that is vital in the Christian tradition, and be in communion with our mother Churches. This Church, therefore, should be a comprehensive Church, comprehensive enough to be a home for the catholic-minded and the liberal, the ritualist as well as the Protestant. But the question arises in our minds whether we shall ever be allowed to unite and become one Church on these lines with the blessing of all our mother Churches! We admit that this whole conception is in some sense novel to Christendom.

Would you, then, say to us that we should not seek union among us if we desired to be in fellowship with you? Or would you be willing, for the sake of the greater issues at stake, to give us your united blessing "con amore," and stand by us as we make this experiment?

Signed by the Indian members of the Joint Committee of 1936.

- A. J. Appasamy (Rev.) (Secretary, Indian group), C.I.B.C. Calcutta.
- E. L. Ananta Rao, B.D., Methodist Mission, Medak Dt.
- V. S. Dornakal (Bishop of Dornakal), Dornakal.
- S. Gnanaprasadam, B.A., Methodist Mission, Madras.
- J. A. Jacob, B.D., London Missionary Society (S.I.U.C.).
- G. P. James, B.D., A.M., Madure Mission, S.I.U.C.
- G. V. James, M.D. (Retired) (C.I.B.C.), Madras.
- W. Jeevaratnam, B.A., Methodist Mission, Madras.
- John Kuriyan, Rao Bahadur (Rev.) (C.I.B.C.) C.M.S., Travancore.
- R. A. Manuel, M.A. (Rev.) (C.I.B.C.), S.P.G., Madras.
- P. K. Mon Singh, B.A.L.T. Methodist Mission, Madras.
- C. J. Lucas, M.A.L.T. Moderator (1936), S.I.U.C., Vellore.
- Meshach Peter, American Arcot Mission (S.I.U.C.), Vellore.
- B. L. Rallia Ram, LL.B., Y.M.C.A., Lahore (C.I.B.C.).
- P. S. Rangaramanujam, B.A., Methodist Mission, Dharapuram.
- B. Samuel (Rev.) London Missionary Society, Jammalamadugu.
- M. J. Sargunam, B.A.L.T. (S.I.U.C.), L.M.S., Coimbatore.
- S. E. Selvam, S.I.U.C., Calicut.
- H. Sumitra, B.A., B.D., L.M.S., Bangalore.
- G. D. Thomas (Rev.) Am. Jaffna Mission (S.I.U.C.), Ceylon.
- T. A. Thomas, B.A., L.M.S. (S.I.U.C.), Travancore.
- S. A. Vedanayagam (Rev.), Methodist Mission, Madras.

April 24th, 1936.

False Gods and a Message of Death.

"These are not easy days for any of us—they are hard, and perhaps they will be harder still for the children and the young. You have to help them with the knowledge that the message of life which you present is widely challenged, both in the spheres of belief and of morals, and indeed, in its whole conception of life. Great nationalist movements are sweeping over one country after another. All over Russia religion is suppressed; in Germany religion is the slave and tool of national sentiment. All alike have taken control of the education of the young people, instilling into them the nationalistic creed. In principle all these movements are propagated with an enthusiasm which in character is almost religious. The devotees believe that they have got hold of a message of life, but it is a worship of false gods and a message of death."



On Ascension Day in the pro-Cathedral, Bendigo, the Rev. D. Wallace was ordained to the priesthood, and Messrs. R. B. Gray, W. E. Holt and E. E. Saville to the diaconate. The Rev. J. A. Schofield, of Melbourne, one of the Bishop of Bendigo's examining chaplains, preached the sermon.

The Archbishops and Bishops of the Church in Australia and Tasmania have agreed to the appointment of the Rev. Cecil William Alderson, M.A., as Bishop of New Guinea in the place of the Right Rev. Henry Newton, who has resigned on account of age and infirmity. The Bishop-elect is an Oxford man, where he studied classics and philosophy and gained a First in the Theological Honours School. For a while he was Vice-Principal of the Ely Theological College, and since 1933 has been working in the Universities Mission to Central Africa. It is understood that the consecration will take place later on this year, in St. John's Cathedral at Brisbane. The Bishop-elect is a friend of the Archbishop of Brisbane (Dr. Wand).

Bendigo Diocese has lost a well-known layman through the death of Mr. Arthur Whithead, of Bendigo City. He was in his 83rd year, and had been for many years Synodman, Diocesan Councillor, Lay Canon, Vestryman, and also chorister of All Saints' Cathedral.

Mr. and Mrs. P. Taylor left Sydney by the S.S. "Merkur" on 6th June for the Church Missionary Society's station at Groot Eyaland, Gulf of Carpentaria. Mr. Taylor is a son of the Rev. S. Taylor, Rector of Mittagong, N.S.W. Mr. Taylor will assume responsibility for the work there in the absence of Mr. H. L. Perriman, who is leaving for furlough.

The Bishop of London, addressing his diocesan conference, warned the democracies of the world that they must be armed if they were to withstand armed dictators, and declared that extreme pacifism was absolutely hastening war.

The Evesham Psalter, the property of Lord Dalhousie, was bought for the nation at Sotheby's rooms on Tuesday. Mr. Brindley, of Quaritch's, was declared the purchaser at £2,400. He announced that he had been acting for the National Art-Collections Fund, whose intention it is to present the volume to the British Museum. It is believed that the Psalter was written and illuminated in the Abbey of Evesham, Worcestershire, in the middle of the 13th century.

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

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

The Rev. F. M. Oliver, formerly Rector of St. John's Church, Ipoh, Diocese of Singapore, arrived in Sydney last week. Mr. Oliver has served in the Diocese of Bathurst (N.S.W.), and Perth (W.A.). He was Rector of Subiaco, Western Australia, for four years before his appointment to Ipoh in 1934. He has returned to Australia to

make a home with his mother, who was recently widowed.

The Rev. Dr. A. P. Elkin, Professor of Anthropology at the University of Sydney, will sail for Honolulu to-day. He is one of the Australian representatives who will attend the conference on Anthropology and Native Education in the Pacific, which is being sponsored by the Universities of Yale and Hawaii. Dr. Elkin is on the staff of the Diocese of Newcastle, and is a member of the A.B.M.

The Rev. R. F. Tacou, formerly Rector of St. Matthew's, Botany, has taken up his duties as Rector of St. Barnabas', Mill Hill, Waverley. The Rev. J. F. G. Huthnance, one of the Bishop of Bendigo's examining chaplains, preached the sermon.

On Trinity Sunday a large congregation assembled in St. Peter's Cathedral, Adelaide, to thank God for the life and witness of the late William John Bussell, Archdeacon of the Broughton, Adelaide, who recently passed to higher service. Archdeacon Bussell came of a distinguished Western Australian pioneer family, and the name of the town of Busselton perpetuates its memory. He was educated at St. Peter's College, Adelaide, and in 1877 commenced his clerical career. Although he only held one incumbency, that of Strathalbyn, with the missionary district of Meadows and Macleodfield attached, yet as chaplain in charge of the River Murray Mission and organising chaplain of the Bishop's Home Mission Society, he was known all over South Australia. He filled in turn nearly every office of dignity in the Church, and was an archdeacon for thirty years.

The Rev. C. E. Reynolds, Rector of St. Peter's, Woolloomooloo, has been appointed Rector of St. Matthew's, Windsor, and the Rev. A. E. Hodgson, Rector of Richmond, Tasmania, has been appointed Rector of Wallerawang, N.S.W.

Canon Danby has been appointed Professor of Hebrew in Oxford University in succession to Dr. G. A. Cooke. Dr. Danby has been Canon of St. George's, Jerusalem, since 1921. He is a brilliant Hebrew and Syriac scholar. Mrs. Danby is a daughter of Canon Stacy Waddy, secretary of the S.P.G., and formerly Headmaster of The King's School, Parramatta.

The British and Foreign Bible Society has received information from its overseas representatives of an increased circulation of the Scriptures during 1935 in many parts of the world. In Korea the increase amounted to 116,217 copies; in Malaya to 75,000 volumes; in India to 60,000; while in Peru both the number of books circulated and the amount of money contributed for the work show an advance.

The late Mrs. Chalmers, widow of a former Bishop of Goulburn, left £100 to the Church of England Property Trust (Diocese of Goulburn), for the upkeep of the grave of the late Bishop Chalmers, in the Cathedral precincts. Her death released from her life interest two bequests of the late Bishop Chalmers, one of £100 to the capital fund of the Bishopric Endowment, and one of £100 to the Church Society capital.

The Rev. H. H. Crigan died at Point Lonsdale, Victoria, at the age of 73 years, on the 16th June. He was ordained deacon and priest in 1903 and 1904 in the Diocese of Qu'Appelle, Canada, and served one incumbency of three years in Canada and another of three years in England. He was Vicar of Lockhart from 1910-1911; Rector of Gunning 1911-1916; Murrumburrall 1916-1920. He was curate of Portlinton 1924-26 and had permission to officiate in the Diocese of Melbourne from 1932. Since 1926 he has been living in retirement, but continuing to render voluntary service in all sorts of capacities. He was a member of the Queenscliff

Borough Council. He was a churchwarden at Point Lonsdale in addition to rendering ministrations in a semi-honorary capacity.

To mark the 25th anniversary of the commencement of his ministry at St. Mary's, Caulfield, the parishioners entertained Canon and Mrs. Langley in the parish Hall on June 30. Presentations were made to the guests as a token of the affection in which they are held.

Acting under medical advice, the Rev. G. Brammell, Vicar of Bentleigh, has resigned his charge. Regret will be felt throughout the diocese that the state of Mr. Brammell's health has necessitated such a step, and prayers will be offered for his complete recovery.

The Rev. John Gason, who is at present assistant curate at Marlborough, England, has been appointed assistant railway chaplain at Moghar Sarai, Lahore, India, an appointment which includes the post also of private chaplain to the Bishop of Lahore. Mr. Gason is a son of the late Rev. E. I. Gason, of Mornington (Diocese of Melbourne), and a grandson of the late Canon Gason, of St. John's, East Malvern. He will begin his new duties in September.

Miss Kathleen Deasey, second daughter of Rev. D. M. Deasey, of Christ Church, Geelong, Victoria, and Mrs. Deasey, has added further honours to her University career by obtaining honours in the theological Tripos, part I, at the recent examinations at Cambridge University. Miss Deasey, who is a Master of Arts of the Melbourne University, and holds the diploma of education, left Melbourne eighteen months ago to do post-graduate work in English at Cambridge. But finding the course less interesting than she expected, she, after a little while, turned her attention to theology, in which she has always been interested. At present she is doing settlement work with the Cambridge Mission in Birmingham.

Mrs. Dillon, the widow of the late Rev. H. Dillon, sometime Rector of Christ Church, Gladsville, and prior to that, Rector of St. Paul's, Lithgow, passed away suddenly at her home at Ashfield last Friday. She had been a great worker in the parishes where her husband had served, and was loved by parishioners for her kindly and helpful nature. She leaves three daughters, one of whom is a C.M.S. missionary in China, and one son, the Rev. F. H. B. Dillon, Rector of St. James', Croydon, to whom we extend our heartfelt sympathy.

Community of the Ascension.

Superior Goes Over to Rome.

REV. HAROLD DAVIES, Superior of the Community of the Ascension, Goulburn, N.S.W., has gone over to the Church of Rome. It happened about the time of the Bishop Broughton Centenary celebration, for the Roman Press at that time was exulting over the matter. Doubtless it is his proper place. We have seen the quarterly publication of this Community, and wonder why it is a Church of England institution! We have always looked upon it as something entirely foreign to our Church. It really ought to do as the small Anglican Community of Mount Olivet Monastery, Farnham, Surrey, has recently done, and that is to go over to Rome as a body. It is Roman in all but name, and thus the only honest thing to do is to become a Roman Catholic institution.



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED



Treating Grave Differences as Negligible.

THE London "Church Times" is exultant over the recent recognition of Anglican Orders by the Rumanian pro-Synod. A lengthy report has been issued, and though the English "Record," which has been a little accommodating of late, says that this recognition will place a check on Roman propaganda in the Near East, we are not quite happy. Let it be granted that Anglican Orders have now been recognised by the Churches of Constantinople, Alexandria, Jerusalem, Cyprus and Rumania, but what is the price? The "Record" states:—

"This growing unison of the Churches of the Near East, assisted so cordially by Canterbury, will have the happiest relations upon political conditions in the Balkans, where the removal of international and inter-racial friction can be assisted by a spirit of amity among the Churches, reinforced now so largely by negotiations with Canterbury."

However, we cannot help but note with disfavour the readiness of the ecclesiastics of the Lambeth Conference and the nominees of the Archbishop of Canterbury to place interpretations on the official documents of the Church of England which are contrary to their real import, and all in order to win the favour of the unreformed Churches of the East. No really representative Evangelical was a member of the Commission which went to Rumania to confer with that Church's authorities in Bucharest. For ourselves, we cannot admit that any really representative Evangelical could accept the doctrinal statements contained in the issued Report as to Scripture and Tradition, the nature of the Lord's Supper and the great subject of justification, or could agree to regard the Articles as of secondary importance compared with the Book of Common Prayer.

When the Lambeth Conference last met in 1930, it undertook to arrange a further series of discussions between representatives of the Anglican and the Eastern Churches, with a view to mutual recognition. One outcome of this undertaking was the Conference held from June 1-8, 1935, at Bucharest, the capital city of Rumania. At this Conference the Rumanian authorities quite rightly and naturally sought an assurance from the Anglican Delegation as to the authority of the XXXIX Articles, and were told, in the language of the Lambeth Conference, that "The Doctrine of the Anglican Church is authoritatively expressed in the Book of Common Prayer, and that the meaning of the XXXIX Articles must be interpreted in accordance with the Book of Common Prayer," and that "therefore the XXXIX Articles are to be regarded as a document secondary to the Book of Common Prayer." Such an assurance, says that faithful Evangelical journal, the "English Churchman," is a grave misrepresentation of the case, but it seems to have satisfied the Rumanians. Perhaps they did not know, but a little inquiry would have revealed that in the Lambeth

Conference there were represented several branches of the Anglican Communion in which different Prayer Books were in use, and that the Statutory Prayer Book of the Church of England faithfully reflects the teaching of the Articles, especially on doctrine relating to the Sacrament of the Lord's Supper. The Report relates that the Anglican Delegation "accepted unanimously" a statement submitted by the Rumanian Commission on the Holy Eucharist, a statement which is open to serious objection on several points, and is more akin to Roman doctrine than to that of the Church of England.

Again, the Anglican Delegation concurred unanimously with the Rumanian recommendation concerning "Holy Scripture and Holy Tradition," which declared that "The Revelation of God is transmitted through the Holy Scriptures and the Holy Tradition," and that "nothing contained in Tradition is contrary to the Scriptures." This co-ordination of Scripture and Tradition appears also in the section on the "Divine Mysteries," in which we find that "the Anglican Delegation agreed unanimously to recommend for consideration the following formula: We agree that Baptism and the Holy Eucharist, the first as introducing us into the Church, the second as uniting us with Christ and through Him with the Invisible Church, are pre-eminent among the Divine Mysteries. We agree that because Holy Scripture and Tradition witness to their origin, Confirmation, Absolution, the Marriage Blessing, Holy Orders and the Unction of the Sick are also Mysteries in which an outward visible sign being administered, an inward spiritual grace is received."

On the important subject of Justification we find a unanimously agreed statement that "Man partakes of the redeeming grace through faith and good works, and reaches through the working of the Holy Ghost, the Lord and Giver of Life, sanctification by means of the Church and the Holy Sacraments."

We are not at all surprised that, on the strength of the representations made to them by the Anglican Delegation, the members of the Rumanian Commission decided unanimously to recommend the Rumanian Holy Synod to accept the validity of Anglican Orders; but we are distressed to think that the Rumanian Commission should have been so seriously misled as to the true teaching of the Church of England. Doubtless stalwart Evangelicals in the English Church assemblies will refuse to endorse a Report which is at such variance both with the Articles of our Church and with the Book of Common Prayer. The tendency which has developed of late years to sacrifice Truth to a semblance of unity and to build an agreement on loose and unsafe foundations, is full of danger. We recall the wise words with which "The Times" concluded a leading article on "Lambeth in Review" in its issue of November 13, 1930: "The least hopeful way of overcoming great and historical differences of opinion is to treat them as negligible, and the worst method of trying to bring real agreement nearer is to act as if it had already been reached."

"The cause of Christian Reunion will be hindered rather than helped by the daubing with untempered mortar which characterises the Report now before us," says the "English Churchman." "Without doubt the Lambeth Conference went beyond its powers in giving its 'acceptance' to the statements issued in the 'Resume,' and in, thus far, committing the Church of England to doc-

trinal statements which are not supported by her Articles or Formularies. On this point the Report contains as an Appendix the 'Resume' referred to, and as a second Appendix the following statement: 'The (Lambeth) Conference not having been summoned as a Synod to issue any statement professing to define doctrine, is therefore unable to issue such a formal statement on the subjects referred to in the 'Resume' of the discussions between the Patriarch of Alexandria with the other Orthodox Representatives and Bishops of the Anglican Communion, but records its acceptance of the statements of the Anglican Bishops contained therein as a sufficient account of the teaching and practice of the Church of England and of the Churches in communion with it, in relation to those subjects.'

Unfortunately, weak compromise, unworthy compromise and ready acceptance appear to be the order of the day with certain churchmen, as they negotiate with sacerdotal churches. What of the great Evangelical churches of Christendom? It is another story.

Death of Dean Talbot.

A Notable Tribute.

IT was typical of the Very Reverend Albert Edward Talbot, Dean of St. Andrew's Cathedral, Sydney, to be right in harness to the very last. Manifestly he was a very sick man; and yet, in spite of weakness and pain, on the eve of going into hospital he was lector for the Anglican Historical Pageant in the Sydney Town Hall, and read a striking paper at the Bishop Broughton Centenary Congress on the subject of Church Union. All of which was characteristic of the man, his indomitable spirit and solid sense of duty.

Dean Talbot was the second Dean of St. Andrew's Cathedral, and had held the position for 24 years.

Born in Manchester, England, on August 18, 1877, he was educated at Manchester Grammar School, proceeding to Emmanuel College, Cambridge, where he won several coveted scholarships and was prizeman. He graduated B.A. in 1904 and M.A. in 1908. He was ordained deacon in 1905 and priest in the following year by the Bishop of Manchester. After a period as curate in the diocese of Manchester he became Rector of the magnificent Stowell Memorial Church, Salford, in 1909. On the nomination of Archbishop Wright he was appointed Dean of Sydney and left Manchester in 1912 for Sydney, becoming, in addition, Archdeacon of Sydney with archidiaconal jurisdiction in the city itself and the Eastern Suburbs. Upon his arrival here he was appointed also examining chaplain to the Archbishop of Sydney, and in 1913 he was appointed Commissary for the Diocese of Sydney. He was absent as senior chaplain with the Expeditionary Forces from 1914 to 1916. He served in Gallipoli and France, being twice wounded. In his war service nothing was too much trouble for him to undertake for the troops, amongst whom he was singularly acceptable. He was senior chaplain with the Australian Military Forces from 1914 to 1933. He delivered the Moorhouse Lectures in 1933, the subject being "Church of England Divines and the Anglican Tradition." He received advice only recently that these lectures had been accepted and approved by the University of Cambridge for the degree

of Bachelor of Divinity. He was a notable figure in the City of Sydney and in diocesan affairs. His debating powers in the Synods of the Church, his strong and wise committee work, his policy of conciliation and his broad humanity marked him as a force both in the Church and the community.

The popularity of Dean Talbot was demonstrated in many ways. On two occasions he was invited to address meetings at the Trades Hall on social problems, and his democratic outlook won the admiration of Labour officials. It was not to be wondered at that he was an outstanding leader in the Church's social problem committee work. He had a very large circle of friends, both inside and outside the Church.

The Funeral Service.

Impressive Scenes.

A VAST concourse of people gathered in St. Andrew's Cathedral and in its precincts for the funeral service on Friday, July 10. For a while the traffic in the main thoroughfares was held up. The previous afternoon the body had been received into the Cathedral by the Archbishop of Sydney and members of the Chapter. It was placed in the side chapel; watches of one hour by members of the clergy and the laity began immediately after the service at the reception of the body in the Cathedral, and continued until the funeral service, the coffin in the meantime having been transferred to the chancel in front of the Dean's stall. It was covered with the Union Jack.

The assemblage in the Cathedral for the funeral obsequies represented practically every phase of civil and governmental life in the community, and included officials of many of the Labour organisations and other leading figures in the Labour movement. Brigadier-General A. T. Anderson represented the Lieutenant-Governor (Sir Philip Street). The Lord Mayor (Alderman Howie), who was accompanied by the Town Clerk (Mr. Hendy), represented the City of Sydney. Others present included representatives of the Federal and State Governments and legislatures; of the different denominational Churches; the Returned Soldiers' League and kindred organisations; the University of Sydney and other educational institutions, and other leading activities.

It was a striking manifestation of respect among all classes for the memory of one of Australia's leading churchmen.

There was a large gathering of clergy including the Archbishop of Sydney (Most Rev. Dr. Mowll), Bishop Coadjutor Pilcher, the Assistant Bishop of Lahore, India the Right Rev. J. S. C. Banerjee, and representatives of the Greek Orthodox Church, moved slowly up the nave as the hymn, "The Saints of God, their Conflict Past," was sung by choir and congregation. Canon Gamsey read the Lessons, and the Precentor (Rev. M. K. Jones), offered prayers. The service, strikingly impressive in its simple beauty and dignity, closed with Handel's Dead March in Saul, played on the cathedral organ, and the hymn, "For all the saints, who from their labours rest."

Archbishops Tribute.

Archbishop Mowll, in his address, said they were honouring the memory of one in whom the Church had had

a wise and faithful counsellor, and who had been a stimulating force in the life of the community generally.

After referring to Dean Talbot's brilliant scholarship and distinguished association with the Church, Archbishop Mowll said that the Dean's thoughts were always of the cathedral, and that only two Sunday mornings ago, although seriously ill and exhausted, he had insisted on listening-in to the whole of the service there, and tears filled his eyes at the thought that he was not in his accustomed place.

Archbishop Mowll spoke of the many offices which Dean Talbot had filled in the diocese, and said that during the 10 years in which the Dean had occupied the post of chairman of the Glebe administration board the assets of the Church in the Glebe were radically improved. Dean Talbot's place in the life of the Church and of the State would always be remembered with pride. He had played a leading part in the question of a new Constitution for the Church of England in Australia and Tasmania, while the last of his many gifts to the Church was his thoughtful and comprehensive paper at the recent Church Congress on the question of reunion. In that notable contribution to the proceedings of congress, Dean Talbot had urged that the time had arrived for more rapid progress in the movement towards reunion between the Church of England and the other Protestant Churches. Dean Talbot had been to the fore also in industrial questions. One remembered gratefully in that respect the part that he played in trying to bring about conciliation in a great industrial upheaval some years ago.

But the best thing about the Dean was himself. He was a lovable man, and one essentially loyal. He (Archbishop Mowll) had been much impressed by his loyalty to him. It had been a great privilege to minister to the Dean in his illness, for, with his decreasing physical strength, the beauty of his simple faith had shone out. Dean Talbot had laboured faithfully and well to adorn his office and to do his duty; but they would remember, above all, his truly Christian spirit.

The next day, Saturday, the ashes were interred in front of the Dean's stall. It is the first occasion of such interment; as the Archbishop remarked, "It is a fitting resting-place for one who had been Dean of Sydney for 24 years."

A notable tribute was the wealth of flowers which had been sent, and which lay in the Cathedral over the following Sunday. They were symbolic of a warmth of affection and esteem. We noticed several; those from Bishops Court, Miss Gladys Moncrieff, Mr. Bertram Wright, Rev. A. J. A. and Mrs. Fraser, St. John's, Ashfield, Mrs. Gates and Miss Robson were typical of the rest.

We respectfully tender to Mrs. Talbot our heartfelt and prayerful sympathy.

IMPETURABLE CHINA

"China follows a different road from ours. The dead are the true masters of this civilisation. Behind a front that changes like the chameleon's colours the nation is profoundly conservative, stubbornly refuses any real alteration in its age old traditions."—"A Surgeon's China." By A. A. Gervais.

British and Foreign Bible Society.

Remarkable Circulation of the Bible.

THE annual meeting of the British and Foreign Bible Society, in the Queen's Hall, London, each year, is one of the great features of the May meetings. This year was no exception. There was an exceedingly strong platform, the chairman being Lord Bledisloe, former Governor-General of New Zealand.

The summary of the year's work, presented by Rev. John A. Patten, literary superintendent of the Society, makes inspiring reading. He says:—

"In the year of international stress and strain, a year disturbed by rumours of war and the sad reality of war itself, the Bible Society has continued to send out into the world the Book of Peace. To the cynic such a procedure may seem childish. 'What is the use of it all?' he will scornfully ask. The Bible Society, however, goes forward with work in the confident belief that God's Word will not return unto Him void."

During the past twelve months 11,686,131 volumes of Scripture were circulated, this figure being made up of 1,058,966 Bibles, 1,247,518 New Testaments, and 9,379,647 Portions. This represents an increase of 715,522 in comparison with the previous year, and only twice before in the Society's history has a higher circulation been recorded.

During the year thirteen new versions have been added to the Society's list of languages, eleven of these being for Africa, one for Europe, and one for Oceania. In the course of the year the 700th language was reached, the total now standing at 705. Six New Testaments have been published during the last twelve months, and one Bible—in Slovak.

Several Developments.

The year has seen several developments of the work in England and Wales. Campaigns have been held in various centres to arouse greater interest in the Bible. A motor caravan has been set apart for work chiefly in the villages, and under the direction of a former missionary and his wife, has been touring through the south and west of England with encouraging results. The work among young people has been pushed forward with vigour and a considerable number of Youth Groups have been formed in various parts of the country for study and service.

In Europe 1,781,000 volumes were sold, an encouraging increase of 172,000 copies. Spain made the most marked progress, with a circulation of 305,000, an increase of 83,000, this being partially due to the "George Borrow" motor-van, which has reached parts of the country never before visited. Belgium recorded a sale of 122,000—79,000 in advance of the previous year. In Germany 171,000 books were sold, an increase of 17,000. There has once more been a great circulation in Asia, the total being 7,200,000 volumes, an advance of 193,000 over 1934. In Africa the circulation reached 517,000, an increase of 34,000. South America showed a slight increase, with 508,000 books, while throughout the British Empire good progress has also been made.



NEW SOUTH WALES.

Diocese of Sydney.

A NEW ARCHDEACONRY.

The Archbishop of Sydney has constituted a new Archdeaconry in his diocese. It is styled the Archdeaconry of Redfern, with Archdeacon W. Martin as Archdeacon. The archdeaconry comprises 25 city and suburban parishes—all those already included in the Mission Zone area, and several others.

ST. LUKE'S HOSPITAL.

New Nurses' Quarters.

The Archbishop of Sydney (Dr. Mowll), dedicated Hensley Hall, the new nurses' quarters, which was opened at St. Luke's Hospital, Darlinghurst, by Lady Denison several days ago.

While the dedication and opening ceremonies were taking place, Mr. A. M. Hensley, M.L.C., the chairman of directors of the hospital, after whom the new building has been named, was lying seriously ill in the hospital.

The Archbishop, in dedicating the new quarters, read a message from Dean Talbot who is also a patient in the hospital, and which had been dictated to Mrs. Talbot, expressing a wish for the success of the ceremony which marked the completion of the additions.

Archdeacon Charlton, who presided, said that the new quarters had been named Hensley House to perpetuate the name of a man who had won the esteem of all by his unselfish devotion to the aims and ideals of the hospital.

In answer to those who asked why the hospital should incur more debt, continued Archdeacon Charlton, the board believed that continuance of the practice of renting rooms outside the hospital to accommodate the nursing staff would eventually prove more costly. A flow of generosity from the supporters of the hospital would enable the board to attain the original object of providing, for those unable to face the expense of a private hospital, a haven of rest, skilled attention, and a peaceful, religious atmosphere.

THE CHATSWOOD CONVENTION.

There were large gatherings at the various sessions of the St. Paul's, Chatswood, Convention on the King's Birthday. It was the 30th annual gathering, and at the morning session the Archbishop of Sydney presided. Among those who took part were Bishop Pilcher, Archdeacon Begbie, Revs. Hugh Paton, R. B. Robinson, and the Rector (Rev. R. J. Howett). In his address, the Rev. T. C. Hammond said that the Kewick Convention in England was attended by between 3000 and 7000 people. It was the concentration of the minds of so many people on the things of God which created the tremendous power of these gatherings. Serving God was a serious business, said Mr. Hammond. Some people were religious in fits and starts, on Sundays and festivals, but it was a whole time job. Some time ago there had been an outbreak of child criminality in England which had caused grave concern. A number of these children had been examined, and the remarkable fact had been ascertained that not one of them attended a Sunday School, and none of them knew anything about the Bible.

Bishop Banerjee, of India, speaking at the afternoon session, said the progress of the Christian Church depended upon co-operation between God and His disciples in the

task before them. They might be called upon to pass through tribulation and suffering, but it was in this way that others would be brought to know God. Persecution never hindered the progress of true religion.

THE CHURCH OF ENGLAND INSURANCE COMPANY OF AUSTRALIA.

The fifth annual general meeting of the members of the Church of England Insurance Company of Australia Limited was held in Sydney on 17th June, 1936. The chairman, Sir Kelso King, in his address, said: "While regretting that the Church throughout Australia, in whose best interests this Company was formed, has not yet given the Directors the united support contemplated after supporting the proposal to form the Company in General Synod, the success already achieved should remove any doubts members may have hitherto entertained as to the probable prospects of the undertaking. I hope that all interested will be satisfied that the results already achieved with the partial support given, have justified expectations."

In expressing the thanks of the Directors to those Dioceses and Parishes whose patronage is greatly appreciated, I would point out that with the more general support expected, the operations would have given far greater results, the gain would be much larger, and the Church would in consequence have benefited accordingly. The aim and object of the Company is not only to reduce the cost of insurance to the Dioceses and Parishes, which has already been achieved, but also to accumulate any surplus earnings for the benefit of the Church throughout Australia. If those Dioceses and Parishes that have not supported the Company will consider the position from a broader view and join, it will be a decided advantage to all good wishers for progress in Church affairs."

ST. PAUL'S, REDFERN.

Missionary Mission.

A Missionary Mission is to be conducted in the parish of St. Paul, Redfern, by the Rev. C. C. Short, who spent 10 years as an active missionary in Kenya Colony in Africa, and has a great story to tell of the progress of God's work in that portion of His vineyard. The dates will be from Sunday, 2nd August, to Sunday, 9th August. Mr. Short will be the preacher at the service on both Sundays, and will conduct a service in St. Paul's Church each evening at 7.45 from Monday, 3rd, to Friday, 7th, and will be assisted by several missionaries on furlough from the Mission Field.

KANGAROO VALLEY.

An anonymous donor offers to undertake the total cost of a new brick wall, with suitable entrance gates, outside the Rectory Grounds at Kangaroo Valley, over a road frontage of about 250 feet; the fence to be erected to a design suggested by the Rector of the Parish and approved by His Grace the Archbishop.

Diocese of Goulburn.

OBITUARY.

Mrs. Mary Bartlett.

Mrs. Mary Bartlett, widow of the late Archdeacon Bartlett, died in a private hospital at Pennant Hills on 2nd July.

Mrs. Bartlett was born at Burwood, where she married the late Archdeacon Bartlett when he was Rector of St. Paul's, From

there they went to Ipswich (Queensland), and then to Goulburn some 35 years ago. Three sisters survive her, Miss Humphries, of Castle Hill, Mrs. Cureton, and Mrs. Dean. Her life was one of Christian charity and she was beloved by all.

She took a keen interest in the Cathedral, and at one time was President of its Women's Guild. Other interests were the Ministering Children's League and the Mothers' Union.

With Archdeacon Bartlett she began in 1919 and maintained for many years afterwards the annual Anzac Dinner in Goulburn. She was the recipient some few years ago of the Returned Soldiers' and Sailors' League Certificate of Merit.

Prior to the funeral a service was held at St. Paul's, Burwood, and the remains were interred at Rookwood.

The Vice-Dean (Canon Hirst), and the Vicar-General (Archdeacon Pike), represented the Diocese.

VICTORIA.

Diocese of Bendigo.

THE BISHOP'S LETTER.

The Bishop, writing to his diocese, refers to his recent visit to Sydney for the Broughton Centenary celebrations. He proceeds:—

A great deal of my time in Sydney was taken up with General Synod Committees, which were summoned during the celebrations because so many members were available. Bishops' meetings also took up a certain amount of time. The pressure, of course, was very great. One afternoon, for example, I had three important engagements at the same hour. All who have been members of General Synod will know how Sydney hospitality rises to the occasion in a wonderful way. These celebrations proved no exception to the rule. For example, the University of Sydney most kindly talked of giving a dinner to the visitors. Examination of engagements proved, however, that there was no date free. Well, never mind, how about coming for lunch one day. Alas, every luncheon hour was booked. So finally the Chancellor of the University, in his generous desire to entertain us, invited us all to breakfast one morning, and a very good time we had.

One afternoon I had a rare intellectual treat. I was invited to a meeting of the Theological Society of Sydney, an inter-denominational organisation. On this particular afternoon the Archbishop of Brisbane gave a lecture on "Recent Movements in Continental and English Thought with Reference to the Person of Christ." Not since I was at the Lambeth Conference have I heard such an able and indeed a powerful theological address.

The most spectacular event of the Centenary Celebrations was the Church Pageant. This was truly a remarkable production. For three nights the big Sydney Town Hall was packed to the doors, while numbers failed to gain admittance. The "Sydney Morning Herald" stated that on the last night anything from 1,000 to 1,500 were turned away after the hall was full to its utmost capacity.

Twenty-two scenes were acted, beginning with the "Our First Martyr," i.e., St. Alban, who in 303 A.D. suffered for his faith in England. He is one of our "Black Letter Day" Saints; we commemorate him the day this is being printed, i.e., June 17. The various scenes traced out the wonderful history of our Church right down to the coming of Bishop Broughton, and indeed to the historic meeting of the six Bishops in Sydney. The whole Pageant was ably conceived and brilliantly executed. I was very much struck with its teaching value. No one could possibly see without learning a great deal of English Church History, and that, too, in an entrancing way. Perhaps in the past we have not used this agency, this method of teaching, as much as we should. In this diocese we could not attempt anything on such a grand scale (in Sydney they had 750 performers, besides a very large choir), but we still could produce something worth while, and indeed very valuable.

ECHUCA.

The annual convention of the Church of England Fellowship in the N.E. Deanery held its annual gathering at Christ Church, Echuca, on 29th June, when 100 young people were present.

The day commenced at 10 a.m. with Holy Communion, when a devotional address was delivered by Rev. E. Wolstenholme, Vicar of Tongala; 11.30 a.m., Canon Nichols, Echuca, spoke on Holy Communion; 4 p.m., the subject of Holy Baptism was dealt with by Rev. C. H. Patmore, of Elmore, while at Evensong the Rural Dean, the Rev. R. P. Blennerhasset, of Kyabram, spoke on the "Worship of the Church." A social evening terminated a happy day.

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP'S LETTER.

The Bishop writes:—

The Exhibition has come and gone, but I hope the memory of the things we heard and saw during those seven days will long remain, to encourage and inspire us. It was a great time, and, quite apart from the speeches and talks we listened to, it was a great opportunity for meeting old friends. I met some good folk there, whom I had not seen since pre-Willocka Diocese days; and I know that others had the same happy experience.

How fortunate we were in our speakers! It makes all the difference to hear about a country and its people and its needs from one who lives there, and knows it from the inside. And how well the courts were set out, and how splendidly parishes and schools and choirs worked to make it the great success it was!

And now, what shall be the outcome? First, a conviction of shortcoming. We must all have been cut to the heart as we listened to Canon Needham's plea for the disinherited and often shamefully used aborigines, and to David Unaipon's pathetic appeal for his own people.

Secondly, as we have learned so much about the particular needs of Palestine and New Guinea and Melanesia and Tanganyika, about our Mission to Seamen, and our own Home Mission Society, surely we shall determine to be "up and doing"—to make use of the knowledge we have acquired. Thirdly, we shall thank God for the wonderful growth and development of our Church and of our State during this first 100 years. We can trace His hand guiding, controlling, upholding us in many wonderful ways.

Lastly, we shall surely try to put away parochialism, and to take a longer and a broader view, to look over our parochial and our diocesan boundaries, and take a deeper and more intelligent interest in the needs of the world.

Sorrow for shortcomings, intelligent action, gratitude for the past, inspiration and hope for the future—if this be the outcome of our Exhibition, no one will have laboured in vain!

I wonder sometimes how many of our people from the country come and look at their Cathedral, when they come to town! The Cathedral is always open to welcome you, while daylight lasts, and there is much to interest the intelligent. To-morrow will be unveiled and dedicated the stone and cross which the Friends of Canterbury Cathedral have sent us. On June 15th of last year the Archbishop of Canterbury, Dr. Lang, blessed 92 of these gifts—90 for Cathedrals within the Empire, and 2 for America. The stone is from the old Cathedral walls; the cross is a bronze replica of an eighth century cross dug up in a street of the city. The Archbishop, in the course of his address, used these beautiful words:—

"The Mother, as it were, stretches out her hand to her daughters and offers them part of herself, of her very substance, and therewith the message of the Cross of which, through all those centuries, her stones have been the silent witness."

The Cross speaks of the service and sacrifice upon which the Empire has been built and stands, and of the wondrous Cross wherein all human service and sacrifice find their highest consecration. The Stone speaks of the enduring value and truth of the Cross. As these gifts will be embedded in the structure of the far distant Cathedrals, so God grant may the spirit of the Cross be embedded in the life of the peoples whom they seek to teach and guide, for it is this

spirit which will most surely keep the Empire worthy of its history and of its destiny. Our stone is affixed to the great pillar opposite to the pulpit, being part of the original Cathedral.

Diocese of Gippsland.

THE BISHOP'S LETTER.

The Bishop writes:—

I am not very happy about some of the things that are being said and the claims that are being made in the name of Pacifism. Undoubtedly the danger of war is great, and is apparently growing greater. The parents of growing sons must often feel anxious as they wonder what the future may bring for their boys. Especially is this true of the parents who remember the horrors of the Great War, and who find it difficult to realise that to-day's generation is not conscious of those unspeakable horrors because they did not come within its experience.

Meanwhile there is a danger greater than that of war. I mean the danger of losing our balance, and because of the fear that grips our hearts, of taking up untenable positions and expressing hasty opinions in relation to pacifist doctrines. There are many people to-day who seem to regard Pacifism as a religious duty, and to think that Christians and pacifists are synonymous terms. But do we really believe that while human nature remains unchanged war is to go on cease? I am one of those who are likely to believe that the Oxford Group Movement has come in time, and that it will be used of God to bring so mighty a spiritual revival that enough lives will be changed to prevent war. But that has not happened yet. What we know is that when good is brought in contact with evil it always arouses opposition, that, in consequence, our Lord Himself said, "I am not come to bring peace but a sword"; and that while enough of human nature remains unregenerate to be dangerous, law and order will have to be protected, homes and hearths defended, and right upheld in the face of wrong.

If this description of certain familiar facts is correct, the whole question of duty is raised. Who is going to stand up for the right, ourselves or others? And to what lengths are we to be prepared so to stand up? If our country were to go to war for reasons that were selfish or immoral, or without using first every possible means of conciliation, our Christian Faith may well demand that we should be pacifists. But we cannot possibly so declare ourselves until the issue is before us. We can never refuse the responsibility of decision by joining a kind of creed beforehand, and particularly a safe one! There are times when good men must be ready to fight and to die for honour and for right. But those may well be included in the call to defend our country. No self-respecting man can pray for the safety and well-being of his country unless he is prepared to take the necessary means to secure that safety. Nor can any man of honour refuse the responsibility to stand by countries which depend upon or look for a lead from our own.

My advice to you is not to commit yourselves to theories and watchwords. When I am asked if I am a pacifist, I say, "If war comes, which God forbid, I will tell you. Until then no issue is raised nor can be faced reasonably or usefully." This does not mean that we are not to work for peace and against war. Of course we must.

MELANESIA.

EXTENSION WORK.

Speaking at a meeting in London recently, the Bishop of Melanesia said that a new call had come to the Church to advance in Mel-

anesia, and win some new ground in the Mandated Territory. Work was being extended, the mandate for which had passed to Australia. There were undiscovered tribes, so far unspoiled by the white man, and they represented a quite unique opportunity. Unhappily, there was a certain sluggishness and want of imagination in the home field, which prevented those working abroad from seizing chances presented to them.

"If it was not for Christianity, the effect upon the natives of contact with the trader would often be disastrous. This new opening possibly constitutes a claim to a new diocese. £5,000 is needed to start this new work, and £2,000 a year to enable it to continue."

The Bishop said that during 1934 their new steamer, the "Southern Cross," did 18,000 miles. Not only did the Bishop travel in it, but boys and girls were taken on the ship to central schools, as well as sick people, and teachers going with their wives to refresher courses. "She is," said the Bishop, "the link which binds the Church together into a oneness, and is a constant reminder to the natives of the love that people at home have for them." The Archdeacon had a schooner, and other craft were necessary for linking up the smaller islands.

Now they had reached the stage of transport by air, and it was the ideal way of reaching these new tribes, for it meant that a walk of several weeks was reduced to a journey of an hour or two. As yet they had no aeroplane of their own, but used the excellent regular services of the local companies, who had been carrying them free. The pilots were amongst the finest men he had met.

While they were extending the work of the mission in New Guinea, they would also maintain and extend their activities in Melanesia, where the natives, led by their own clergy, were contributing towards the upkeep of the diocese.

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An Australian Church.

(Contributed.)

In the "Record" of June 11th there appeared an article by the Bishop of Armidale. One wished that the article had dealt with doctrinal and constitutional grounds, for surely the subject revolves around doctrine and its constitutional safeguards. It does not revolve around Englishmen and Australians. We shall have enough of the Test matches in their season. In the brief article of 24 columns we have the term "Englishmen" 15 times. Yet here and in every country there are Englishmen who are Evangelical and Englishmen who are Anglo-Catholics, following consistently the principles and policies of both sides, so we see that in quoting the word "Englishmen," no clear impression is made for those who think along lines of truth apart from national prejudices. The "English character" talk and "Australian character" talk is an argument in very obsolete terms. Actually, some Englishmen are well poised and some are not, just as some Englishmen are Godly, un-Godly, responsible, irresponsible, believers and unbelievers. Some of both countries are everything. Actually, some Englishmen are typically Australian, and some Australians are typically English. Beside all this, the Christian faith overrules the national environment to an exceedingly large extent. I plead—let us cut this throwing around of names and nationalities, and instead let us get the teaching right—and then safeguard it.

I write as a clergyman Australian-trained, with all my career spent in Australia, and I fear harm from this highly veiled combination of patronising and belittling of Englishmen. It is barking up the wrong tree, anyway. Both they and we are capable of seeing the faulty reasoning in the article. I am puzzled at this "infallibility of the Pope" type of rap on the knuckles on a body who like Athanasius, stands for what they hold is truth. The truth is no less the truth because the Bishop calls it "partial expressions." Neither is it "disloyalty to Aus-

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tralia." Here is a vast diocese standing, to a great extent, for Bible truth. Some amongst them prefer to take a different stand, but let them not imply that all who do not agree with them are disloyal. That is neither courteous nor leadership.

Next comes a clear example of the confusion of thought mentioned: "Conservatism in the English mind," and "Fear in the Australian mind." The answer here is that both sides comprise Englishmen who are conservative, and some who fear, even as there are the two kinds of Australians.

The Bishop next very unsoundly scraps a most vital explanation when he says that "irreconcilable differences in churchmanship are not a root cause of failure to unite under a Constitution. He prefers to believe it is "Conservatism" in the English mind, and "fear" in the Australian mind. We have pointed out the error in this reasoning.

On the question of "adolescence and full-grown life and character," which Englishmen are supposed to be holding back from the Australian Church, surely one's vision tells one that the fact which is indeed vital is that not Englishmen but sin, ignorance and false teaching are holding the souls of this land from repentance and Christian character. In making an Australian Church that will please the Lord, ought we not to seek to concentrate more on the vital matter of spiritual condition rather than on the pattern of the sleeping garments?

The "Apron String" Question.

The questions in Christian warfare are not swayed by nursery phrases. As a matter of fact, a vast number of Anglicans in Australia are thankful for the rejection of the revised prayer book, which rejection came about because of those same precious "apron strings"—"thank God!" Note, also, that many Anglicans here know of the "bull in a china shop" result which could and would come with a withdrawal of restraints. Only this day I was reminded of a moral tragedy which occurred in a home because "Mother went out" and left an immature and wrong-thinking daughter at home.

The Bishop says that "the Church must be indigenous," but the Word of God tells that the teaching must be pure and the Church holy. Then she will influence the community for good. This holiness and 'salt of the earth' character will then make the "closed cell" character an impossibility.

We are told that "our problems are not England's problems," and "Australian character differs from that of the Englishman." In answer, I venture to say that we are not talking about politics and histories, but of spiritual truths and human souls—and eternal truths apply everywhere. The Spirit gives His own mutual understanding and love. Christian workers in every land have found this, so why all this beating of the air?

On the "out-of-date trammels," question one would "ask for particulars," as the lawyers say. Ponderosities are not asked for by keen minds. Tell us, what are the trammels? We read a general statement by the Bishop. Then he says, "What do I mean?" and gives us several more general statements. Hear a parable:—Little boy: "Dad, what's Revelations?" Father: "Revelations, my son, is a conglomeration of apocalyptic utterances, treatises or messages written by that Apostle who is identical with

the writer of the fourth Gospel. It is informative in divers manners, shedding light on possible contemporary conditions, and it almost certainly speaks in a prophetic manner about the future events"—but the boy had stopped listening and had gone fishing.

"Imported Bitterness."

It is an unnatural thing to try to make a big point out of a difference between a "movement" and a "message." The Evangelical movement had a message and that message caused a movement from sin and unbelief towards Jesus Christ. Are these some of the "old words" the Bishop does not like? All over the land tens of thousands sing and mean "Tell me the old old story of Jesus and His love," but we are asked to alter it and sing:—

"Cut out the old old story of Jesus and His love.
Tell me about bad Englishmen, who'll never go above;
Tell me about the foolishness of "Truths of other days."
Teach anything but Jesus; just leave us in a haze.

"Cut out the old old story—it's full of 'outworn terms';
Tear up the Church's Articles and cast them to the worms.
Bust up the Evangelicals and all their 'terms of faith'.
For they're a definite hindrance—they're just a washed out wraith."

More Generalities.

"Evangelicals are hindering revision of forms of worship." Of course they are doing this, but they have given their specific reasons against specific alterations. What good does it do to simply moan in general terms that someone is hindering revision of forms of worship? It sounds very much like trying to win the uninitiated with sob stuff.

"Leadership in the Affairs of the Nation" Question.

It is implied here that accepting the revised Prayer Book and not 'safeguarding vested interests' will give leadership in the affairs of the nation, but is it not the fact that it will take more than that? Leadership in the affairs of the nation demands men with a clear note. "If the trumpet gives an uncertain sound, who shall prepare himself to the battle?" The certain note surely is allegiance to Bible truths, a clarion call to repentance and surrender to the Lord Jesus, all followed by Christians being taught to become labourers and fishers of men—leading them to regeneration. That, and that alone, will prove worthy leadership and lead to righteousness which exalteth a nation. Is this all "outworn terminology?" The Bishop will never convince many that it is.

"Necessary differences of character hinder co-operation," it is said. This is simply not true. The diversities of nationalities, personalities, characteristics and gifts—social, educational and temperamental—do not prevent co-operation and never will. When Hindus and Mohammedans can become one in Christ Jesus, any man can.

Impossibility of co-operation, however, is a sad difficulty in the minds of many who are born of the Spirit and recognise that

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- A Hostel at Mungindi, N.S.W., in which there are at present 12 Children.
- Two Hospitals in the Far West of South Australia, at Penong and Ceduna.
- A Nursing Home in the Big Timbered Country of East Gippsland, Victoria.
- Mission Stations at Wilcannia, N.S.W., the N.W. Mallee, Victoria, Cann River, Victoria, Kirton Point, S.A., Penong and Ceduna, S.A., and the Denmark Settlement in Western Australia.

Organising Missioner,

Bush Church Aid Society,
Church House,
George St., Sydney.
Tel. M3164.

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

others take an entirely different stand and hold something in the place of the Christ. Christianity is not enough. Sacraments are not. Ecclesiasticism is not enough—it is almost like saying to the Lord, "You may go away and take your followers with you. If they do not hurry we will boot them out. We will build an ecclesiastical edifice and will be little popes. We will increase our mechanical members mechanically. We will swell out with pride. We will say, 'Is not this great Babylon which I have built?' And then the whirlwind will come.

Influencing Australia for the Kingdom of God.

This will not be done by Evangelicals whitening down their principles and their message. It will be done by Church members becoming Christians and Christians becoming soul-winners and building up a righteous nation on that way.

Letters to the Editor.

NATIONAL MISSIONARY COUNCIL OF AUSTRALIA.

88 Links Avenue,

North Strathfield.

Dear Sir and Fellow Christian,

Might I ask your assistance in giving publicity to the following?

The recurrence of floods in China during May, July, and August of last year have produced heartrending effects among the local peasantry. The waters of the Yellow River still cover thousands of acres of farmland in the vicinity of Shantung and Kiangsu, and some 5,000,000 farmers will be prevented from doing the Spring planting, with the result of a complete cessation of income. In Tsinan, 19,000 have been accommodated in 27 camps in various parts of the city and suburbs. Other refugees are dwelling in the temples around Tsinan and in various buildings and camps throughout the counties. Only about one-fourth of the refugees possess any bedding, and that but scanty. All lack a change of warm garments, disease is rampant, and with the relapsing fever already present in some of the camps, the plight of the unfortunate victims is most pitiable. Added to this, there is a shortage of medical supplies, and there is fear of an epidemic of diphtheria and smallpox.

The National Missionary Council of Australia has been asked to issue an appeal to individuals throughout this country for gifts of money, which will be sent to the authorities in the stricken area. The Council has no wish to trespass upon the rights of the various societies and organisations of a missionary character, however, and therefore refrains from organising an appeal. It is felt, nevertheless, that Christians everywhere should be acquainted with the position, and we therefore send you this memo, in the hope that you might find space in your columns for a paragraph setting out the facts and stating that funds will be received at the above address, from any who feel constrained to give.

Thanking you, and with Christian greetings,

Yours faithfully,

R. HICKIN.

Hon. Secretary, National Missionary Council of Australia.

SIMPLICITY IN WORSHIP.

The Editor,

"The Australian Church Record."

Dear Sir,

In your Editorial of June 25, under the title "The Centenary Pageant," you state: "This does not mean that we are to import such glittering clothing and posturing, and so forth, into the worship of the Church. It would be alien to its simplicity and subversive of our Lord's own words, 'God is a Spirit, and they that worship Him must worship in spirit and truth.'" The whole thing is repugnant to the Gospel of God's free grace and the simplicity of Apostolic worship.

Do you imply that during all those years when "such glittering clothing and posturing and so forth," were in use, that people did not "worship in spirit and in truth"?

In His conversation with the Samaritan woman, St. John iv., our Lord condemned the chief errors in religion of both Jews and Samaritans. The Jews, in many cases, were too formal in religion. With them it was chiefly outside show. Our Lord indicated that worship must come from the heart if it is to please God. It must be "worship in spirit." The Samaritans offended in a different way. They had built a Temple of

their own and set up an opposition worship against the one which God Himself had appointed. This did not please God. "Ye worship that which ye know not; we worship Him Whom we know," our Lord said. God's worship must be worship "in truth." In ordinary present-day language our Lord's statement would be translated, "they that worship Him must worship in sincerity and truth." But He never spoke of worship by our spirits in opposition to worship with our bodies. If this is so, it would forbid ritual altogether, and in every public religious service, in every place, there is, and there must be, ritual of some kind—whether good or bad, grand or simple. In nearly every church there is a choir, and the majority of them wear a special robe or dress. Usually it is the duty of the choir to lead the congregation in praise and thanksgiving. But at times there is an Anthem, which can only be sung efficiently by trained voices. In some churches the congregation remain seated, and by doing so, appropriate the music and singing to themselves. In other churches the congregation stands, to acknowledge that the Anthem is a more beautiful offering to God, by the choir, for and on behalf of the whole congregation.

Where can any evidence be found of "the simplicity of Apostolic worship"? Does the Bible say anything about it? Start with the Old Testament, and we learn God's Will in this matter. Anyone who reads the Book of Exodus must say that the worship of the Jews was grand and beautiful and costly. When God said what vestments the Jewish priests were to have, He said that they were "for glory and beauty"—Ex. xxviii., 2. Here we have described the Jewish worship as ordered by God:—It was to be glorious and beautiful worship. We learn more from what the New Testament omits to say about Christian worship, than from the very few directions about it. We know that our Lord attended the services of the Temple, and so did the Apostles, even after His Ascension. He said no word of warning against them because they were ritualistic. Neither did the Apostles issue any caution to the new-born Church. St. Paul ordered that women are to wear something on their heads in Church, I Cor. xi., 10; also that women are to keep silence in the churches, for it is not permitted unto them to speak, I Cor. xiv., 34; and his general direction that all things are to be done unto edifying, and decently and in order, I Cor. xiv., 26, 40. There is nothing about "the simplicity of Apostolic worship."

So the Bible tells us that the Jews were to have a glorious and beautiful worship, and the conclusion surely is that the Christian religion was also to be beautiful and glorious. If God had changed His Mind, it is certain that He would have informed His Apostles.

Now turn to the Book of Revelation. It contains the visions which St. John had of the way in which God is worshipped in Heaven. Here you will find that the worship of Heaven is what some people call "very ritualistic." The four and twenty elders who sat upon thrones, round about the Throne, were arrayed in white garments, and on their heads were crowns of gold. And seven lamps of fire burning before the Throne; Rev. iv., 4, 5. And these were not for the purpose of light, because "they need no light of lamp, neither light of sun; for the Lord God shall give them light"; Rev. xxii., 5. Also there are processions in Heaven: "These are they which follow the Lamb whithersoever He goeth"; Rev. xiv., 4. And priestly vestments: Our Lord was "clothed with a garment down to the foot, and girt about at the breasts with a golden girdle"; Rev. i., 13. And incense: "And another Angel came and stood over the altar, having a golden censer, and there was given unto him much incense"; Rev. viii., 3. Also bowings: "The four and twenty elders shall fall down before Him that sitteth on the Throne"; Rev. iv., 10. Here, again, the worship of Heaven is glorious and beautiful.

Some people affirm that this is only figurative language. Even why was the Revelation given if God does not really like a splendid worship? Is it not misleading? Study all that the Bible says about worship, and the conclusion surely will be that God does like a splendid worship. We pray that His Will may be done on earth as it is in Heaven. Well, God's worship in Heaven, according to the Bible, is a splendid, a glorious, a beautiful worship. We can not be wrong, then, if our worship on earth is also splendid.

I recall the story of the nobleman who took his Scotch valet to the Continent of Europe. The valet was much struck with the grandeur of Divine Service. He had been used to the bare service of the Presbyterians. He said to his master: "In this country God is treated like a gentleman." It is always right to give to God the very best we have of everything.

When "men's lives are changed inwardly by the work of the Holy Spirit, convicted in



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AMAZING RESULTS LAST YEAR
revealed in Report of C.M.S.'s world-wide work.

| | |
|--|-----------|
| Baptisms during year (Adults and Children) | 75,415 |
| Medical (In-patients) | 66,687 |
| Medical (Out-patients) | 1,635,989 |

THE WORK WHICH GOD BLESSES IS WORTHY OF YOUR SUPPORT.

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The Super-sorted Tea

soul and radically turned to Him," they will be anxious to obey the teaching of the Prayer Book in Morning and Evening Prayer. Bishop Barry says that these services "open with the message of God to His people, calling for penitence and promising forgiveness, which is met by the response of Confession. Next comes the pronouncement of pardon in God's Name, which naturally awakens in the pardoned soul the outburst of praise and thanksgiving in Lord's Prayer, Psalms and Canticles." Those men would proclaim by their lives, inward and outward, and with their voices, that it is a glorious privilege to be allowed to worship God, and that their worship must be as beautiful and as glorious as they can make it.

How easy it is to misjudge is seen in the story of the lady who had retired to her bedroom to dress when, through the window, she saw the Chinaman pass with the weekly supply of vegetables. As she could not go to the door, she called to her daughter, "You go, Ella!" When Ella opened the door she found a very angry Chinaman, who blurted, "Wha' for me go 'ella? You go 'ella yo'self!" You may be equally wrong in your judgment of your contemporary.

A London incumbent was very much worried because of the lack of spiritual progress in his parish, so he decided to consult the Bishop. The Bishop, after listening to a long statement, asked the incumbent to step forward; next, to turn around, when he lifted up his visitor's coat-tails. Then he said, "It is obvious that you use the seat of your trousers about fifty times as often as you use the knees. Reverse the process, and report to me in two or three months' time, and I feel sure that you will have a very different statement to make."

I would earnestly exhort you to follow the Bishop's advice; to use the knees of your trousers far more frequently than you do, as I am convinced that you would then feel far too unworthy to "cast a stone" at your contemporary, and you would be ashamed to attempt to correct the seeming errors of any brother in Christ by flinging cheap sneers at him.

In conclusion—once let a man feel that he is personally responsible for carrying on the work of Christ, that the duty is one for which he must inevitably give account, he will worship in sincerity and truth. And the evidence that he does so can no more be concealed than the sun can cease to shine. The inward devotion will be manifest in his everyday life, and in the home, in the office, in business, and in public life he will always be an example and an inspiration to his fellows. He will neither fawn on the rich, neither will he ever despise the poor. His motto will ever be: "The best I can give shall be the least I will give in Divine worship of the King of Kings."

The Church is where our Lord holds His court. We should give Him the best of everything we possess. Our ritual should be a voice to utter somewhat of our pride and joy in Him. For our thankfulness in being allowed to enter His House we should strive to worship in sincerity and truth, for then only can we feel assured that in our worship God's Will is done on earth by us as it is in Heaven.

Rev. C. E. Hughes, B.A. (Cantab.)
99 Bayswater Road,
William Street,
Sydney.

Melbourne News and Views.

(By Maccabaeus.)

The Hayes Case.

Most people thought that the Hayes case had been finally disposed of. Mr. Hayes, however, will not be satisfied until Synod itself has considered his appeal. He has asked the Archbishop to place his appeal before Synod. His Grace is said to be favourable to that course. It is, however, a foregone conclusion that Synod will stand by the decision of its own board. If it does so none will regret to see the final chapter in this episode.

Murder of the Rev. H. L. Cecil.

With the execution of the perpetrator of this brutal murder and robbery, ends another painful incident. The condemned man was visited by the Archbishop just before the sentence was carried out.

This was the second execution within a few weeks. Both cases gave rise to much controversy on the question of capital punishment. Several leading barristers, who were opposed to the punishment in one of the two cases mentioned, took an active part in trying to influence the Government to make the sentences less severe. As is usual in such cases, much nonsense was spoken by various people on the matter of

temporary insanity. After a number of appeals had been heard, one by the Privy Council, the Government wisely decided that the law should take its course. One newspaper made a special feature of the views of Lord Hewart, the Chief Justice of England, who described capital punishment as a "horrible necessity." Lord Hewart, after quoting figures and instances to show the importance of the death penalty as a deterrent, said: "In all the circumstances it is reasonable to infer that capital punishment acts with strong deterrent effect upon that class of persons, burglars and the like, who might otherwise be expected to regard human life cheaply."

"If that be so, the evils of the system of capital punishment are part of the price which society is forced to pay in the interests of public safety."

Broughton Centenary Visitors.

Melbourne has had the privilege of hearing several of these visitors. The Archbishop of Armagh preached at a week-night service in the Cathedral, Bishops Banerjee and Matsui spoke at C.M.S. gatherings, Dr. Foss Westcott addressed a combined meeting of C.M.S. and A.B.M., and the Bishop in Jerusalem preached at the Cathedral and in the parish of St. John's, East Malvern, one of the most imposing churches in Melbourne.

Attendance of Clergy at Meetings.

Recently there appeared in the official paper of the diocese, a letter from a writer who complained of the non-attendance of clergy at various missionary and other meetings held in the city. The writer of the letter stated that at a recent A.B.M. meeting there was only one clergyman on the platform, and only a few in the audience.

While it is generally true that Melbourne clergy are notoriously parochially minded, and that many of them retard the missionary interest rather than help it, it is only fair to say that the C.M.S. possesses a good sturdy body of loyal clergymen, who are usually well represented in the audience and on the platform at all its meetings.

C.M.S. Birthday Meeting.

The C.M.S. Birthday Meeting held in the Central Hall, was largely attended, in spite of a very wet night. The Archbishop presided, and the speakers were Bishop Matsui and the Rev. A. R. Ebbs.

The Bishop of Tokyo gave some very interesting information regarding his diocese, and of conditions in Japan generally. Mr. Ebbs is always a welcome visitor to Melbourne, where he has a host of C.M.S. friends. He was given a rousing reception and spoke of the challenge of missions.

Anglican Church League.

The first two of a series of addresses being given at Wednesday evening service on the last Wednesday in each month, at St. Stephen's, Richmond, have attracted good congregations. The subject is "Catholic, Apostolic, Reformed, Protestant." Canon Langley gave the first address, which was a most instructive one, dealing with the Catholicity of the Church. The second, by the Rev. A. E. F. Young, concerned the Apostolicity of the Church, and defined the outlook of the different schools. While these lectures are valuable in their own place, they still leave untouched the urgent task of co-ordinating the evangelical activities in Melbourne, so that there may be a stronger Evangelical voice in the Councils of the diocese. Officers of the Anglican Church League are in no way to blame for this, for they have done, and are doing a very valuable work. If the large body of moderate lay opinion in Synod would support the League, a different story may be told of Melbourne. At present it is difficult for a definite Evangelical to secure election to Synod boards.

Parish Given to Brotherhood.

Recently it was announced in the press that the Archbishop had offered the parish of St. Cuthbert's, East Brunswick, to the Brotherhood of St. Laurence, and has accepted the nomination of the Superior (the Rev. Father Tucker), of the Rev. G. C. Cox, to act as Vicar on behalf of the Brotherhood. At the subsequent induction of the Rev. G. C. Cox, the Archbishop said that the parish would be a branch of the brotherhood, but its headquarters would remain at St. Mary's Mission, Fitzroy, where valuable work had been done in improving the lot of dwellers in slum areas. This was an experiment in brotherhood work, and it would be watched with great interest.

St. Cuthbert's, East Brunswick, is a parish on the northern side of the city, and is said to be in a parlous state, largely because of the advanced churchmanship practised. The Brotherhood of St. Laurence re-

presents a very small body of Anglican opinion, being definitely Anglo-Catholic. It has been mentioned in this column previously, that church life in the Northern suburbs is at a very low ebb. The Church of England will not regain her share of the lost ground by adopting the means employed by the Archbishop in this instance. It may be difficult at times for his Grace to see a way out in cases of parochial difficulty, but we wonder whether the general congregation of St. Cuthbert's was consulted when this drastic remedy was contemplated.

Eight O'clock Evening Service.

Holy Trinity Church, Balaclava, is now holding service at 8 p.m. It is said that the change to the later hour has been marked by increased congregations. Balaclava is a parish near the St. Kilda beach, and the Vicar is the Rev. H. W. Doudney, M.A., a spiritually-minded Evangelical.

The Late Rev. Edgar Wood.

The death of Mr. Wood, reported in the "Record" recently, removed a well respected clergyman. Mr. Wood was a cultured Christian gentleman, and a leading Freemason. He was in charge of the Evangelical parish of St. Philip's, Collingwood, until his retirement a short while ago.

The Late Archdeacon Hindley.

In his more vigorous days, Archdeacon Hindley was a powerful and definite churchman, whose counsel was of much weight in the diocese. For some time he was Bishop in all but name, having to act as Administrator for long periods on several occasions. The Archdeacon has lately been described as a tolerant churchman. That does not do him justice. He was tolerant, but his tolerance was not the weak kind so much loved in Melbourne in these days. The late Archdeacon knew what the Church of England demanded, and where he stood regarding doctrine. He showed this when Father Barclay was at St. John's, Latrobe Street. The Archdeacon vigorously protested against much that was done at St. John's, and when other means failed, cut short the Anglo-Catholic antics by forming the Mission of St. James and St. John, which absorbed Mr. Barclay's church. The Mission, which is a tribute to the statesmanship of the late Archdeacon, is now under Archdeacon Lambie, and a large staff, and has become one of Melbourne's leading social service activities.

C.E.M.S. Corporate Communion.

The annual corporate communion and breakfast of the C.E.M.S. was held on King's Birthday, at the Cathedral, and later in the Town Hall. The morning was very wet, but several hundred men were present. At the breakfast the Archbishop spoke on the work of the laity. The Rev. O. J. Brady, who is doing diocesan mission work, was the other speaker.

On the same morning at Holy Trinity Church, Coburg, a women's breakfast was held. The Vicar of Coburg, the Rev. G. Gilder, is a very live man, and a moderate churchman. He is well-known in Melbourne for his work on behalf of the Prohibition League.

St. Peter's Anniversary.

St. Peter's, Eastern Hill, held their annual festival at the end of June. Special services were held and lectures on "Religion in Modern Life" given by Bishop Burgmann.

At this festival the procession is always a special feature. On this occasion, Archbishop Head, Bishop Booth, the Metropolitan of India, and Bishop Stephen, were all elaborately dressed.

Changes in the Diocese.

The Rev. H. O. Watson, who has recently been appointed to Mornington, is a well-known Evangelical, and is active in C.M.S. affairs.

The Rev. Mr. Wolff has been appointed to a hard task at Moorabbin in succession to the Rev. R. Darbyshire Roberts. Mr. Roberts, a splendid Protestant, has had to retire on account of ill health, and has had to work under the disability of not being fully ordained, being a permanent deacon. Moorabbin has been well-known as a market garden district, and is now beginning to become more settled. It is about two-thirds of the way between Melbourne and Mordialloc.

The Rev. C. J. T. Martin is leaving St. Agnes parish, Glen Huntly, for Doncaster. It is not yet known who is to succeed Mr. Martin. Glen Huntly is the parish on the south side of Caulfield Racecourse, and is in the Caulfield area. It is an old Evangelical parish, and the mention of its name always recalls the late Rev. W. A. Phillips, a fine old Evangelical, who spent many years there.

A Paper for Church of England People

THE AUSTRALIAN Church Record

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Contents.

Church Missionary Society.
Leader.—A True Christian Philosophy.
London Diocesan Conference.
Proposed Constitution.
The Mothers' Union.

Editorial

Unhappy Marriages.

ELSEWHERE in our columns we give a resume of Bishop Pilcher's sermon in St. Andrew's Cathedral, Sydney, on the occasion of the Diamond Jubilee of the Mothers' Union. He is anxious, and rightly so, at the rapidly increasing divorce lists. Something must be done, and he urges a Commission of Inquiry into the matter and its cognate subject, the training of girls for the duties and responsibilities of motherhood. The problem is admittedly a difficult one. It must, however be faced, for it touches the springs of national life and character. Sundered homes and the fact that young women enter the married state with little or no conception of their responsibility, are a terrible danger to the spiritual and moral well-being of the race. Ill-considered and carnal selfishness, worldliness, lack of home training, irreligiosity, are all bound up in the prevailing condition. Unfortunately the day school is seriously lacking in this aspect of its training of both boys and girls. Tens of thousands of homes are no better. The Church is helpful in some respects, but in this community, vast numbers of our growing youth have little or nothing to do with the Church. When the school and the home largely fail, and the Church is weak, we need not be surprised that things are as they are! In physical understanding, in moral and spiritual conceptions, large numbers are entering the married state, ill-trained, ill-disciplined, with little or no sense of vocation and responsibility. The Mothers' Union as we find it today is not meeting the situation. It only reaches a very small percentage of our homes. The Girls' Friendly Society has also a limited range. Something should be done through the schools, especially amongst the adolescents. The clergy have a great and far-reaching opportunity, if only there could be more pastoral work, closer, more frequent contact with home life and growing boys and girls. Besides, their teaching must be clear and brave. Those clergy in the big centres who have many marriages, have an added responsibility in their interviews. They

could do much with a wise, useful literature. The Government cannot tackle this problem, as has been suggested. It is a moral and spiritual one. A commission may be helpful in getting an intelligent understanding of conditions which prevail, of causes and failures. It may give as a result, useful guidance and provide wise, helpful literature. But to our way of thinking, root causes must be got at! In the hands of parents, clergy and teachers largely lie the solution! Teaching with regard to motherhood, training in Christian character and discipline, a true conception of life and its God-given responsibility, better home-training, are the needs of the hour. A grave discharge of duty rests upon home and Church. Besides, there must be candour and straight teaching. The nation is corroding at the springs.

Revival in Australia.

SOMEBODY appears to have a marvellous stretch of imagination, for the following paragraph appeared in the English "Record" of Friday, May 29 under the above heading: "Mr. J. Edwin Orr, the author of several stirring volumes on revival, has been the means of blessing to many in Australia, within a few days of his arrival there. A cablegram received from Mr. G. E. Ardill, M.B.E., of Sydney, states that he was welcomed in that city by Dr. H. W. K. Mowll, Archbishop of Sydney, and leaders of various denominations. Hundreds of ministers, the cable proceeds, were broken down, many in tears. As a result, there have been several local revivals, at which scores of people have decided for Christ. There is on every hand great expectancy of spiritual quickening during Mr. Orr's tour. His friends will be pleased to learn that the cable closes, 'Orr's health good.'"

We venture to remark that we have a good knowledge of what is going on in Sydney; but the above is news to us! It is easy to draw a long bow, and in this day of much advertisement, to belaud an event, but we fear it is of little or no value to the Kingdom of God. There seem to be people in the world who delight in living on "phiz," but it is just as well to keep within the margin.

Spain in the Throes.

SPAIN, the most "Catholic" country in the world, is to-day a field of blood. Civil war is raging. The protagonists of the Spanish monarchy are endeavouring to overthrow the people's Government which is in power. They are making a bold and savage bid for sovereignty, and when it is re-

membered that Alfonso, the exiled King of Spain, is the most "Catholic" monarch, it is pretty evident where the Church of Rome stands in the conflict. Though Spain had been, until recent date in the complete grip of the Roman priesthood, her people were the most illiterate in Europe. Then the revolution of several years ago came, and a people's Government was set up, education was made popular and secular, with the Church of Rome out of the saddle. Convents were closed and the buildings used for other purposes. But the Church has not been quiet. She has been working with one object, the overthrow of the national Government and the re-establishment of the old reactionary monarchy. All of which is confirmed by Archbishop Duhig's laudatory remarks in Brisbane last Sunday, when he said: "I am delighted that the Catholic forces in Spain, under their generals and soldiers, have made such a magnificent stand." Much that is appearing in the cables on the matter must be read with caution. Sufficient is known that a tragic state of affairs exists. Rome is ever at her machinations. All lovers of civil and religious liberty will watch the outcome with concern. Spain has a long way to go before she really takes the path of progress. Rome has made her backward for centuries. Meantime, we can pray that truth and righteousness will prevail.

Girls' Friendly Society.

THE Girls' Friendly Society in England has been engaged during the last three months in a ballot of all its members as to whether its first central rule should be altered. Happily the vote was in favour of the alteration by a large majority. The rule in question had only allowed the admission of those girls to the membership of the Society who had "borne a virtuous character." It also required that those who lose such character should finally forfeit their membership. The new rule is as follows:—"All who join the Society pledge themselves, God helping them, to uphold the Christian standard of purity in heart and life." Strict regulations governing admission and re-admission to the Society under this rule have also been accepted, one of which states that "Those who injure the Society by serious failure to uphold its objects shall resign."

We can well understand the attitude of older and more conservative leaders in their desire to cling resolutely to the foundation rules of the Society. But we live in a new day, with its larger charity—shall we say? For ourselves we could never reconcile the now altered rule with the Society's motto, "Bear ye one another's burdens, and