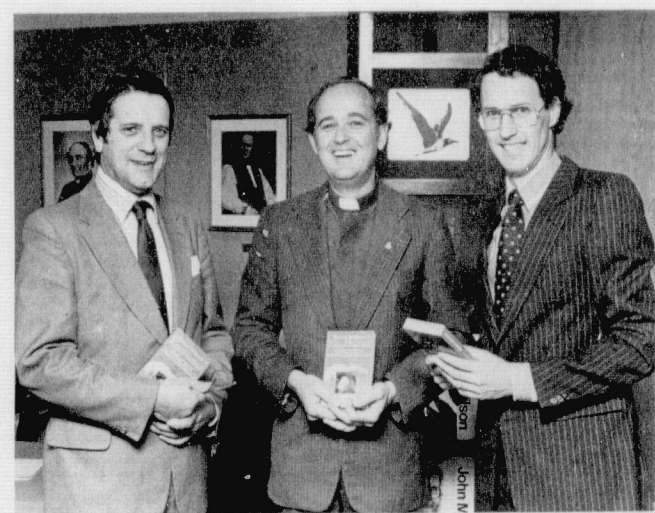


Two Australian Publications



Rev. Ian Mears, Rev. Tom Wallace of The Anglican Board of Education and Bishop John Reid at the launching of the N.E.A.C. study book "Living Gospel Changing World". It could well shape future training and study for many denominations over the next ten years, said Bishop John Reid. The attractive booklet contains chapters on some of the most discussed issues of the day. The editors say that no attempt has been made to maintain a uniform stance in theology and that differences in view point and approach will be discernable. The material is intended to provide a helpful stimulus for further thinking and discussion.



John Denton, General Secretary of the General Synod, Rev. Bruce Wilson, St. George's, Paddington author of "The Human Journey" and John Waterhouse, Director, Albatross Books, at the book launching.

(Photo: Ramon Williams)

John Waterhouse heard Mr. Wilson being interviewed on A.B.C. radio by Caroline Jones, on his views of the Australian "Ocker" Church.

Divided into three parts, the book deals with "The Mystery of Being Human"; "The Terror of Choice"; and "The Christian Way". The sub-title is "Christianity and Modern Consciousness".

Photo: Ramon Williams

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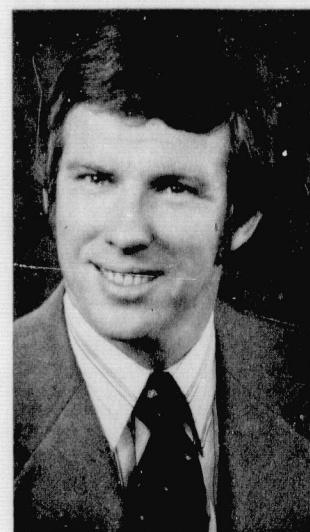
Meeting Counselling needs through local church

Dr. Lawrence Crabb visits Australia

Dr. Lawrence Crabb, a highly qualified clinical psychologist, is to lead a special Seminar at Moore College 23-27 March, 1981.

"Christians need help in knowing how to handle painful emotions, difficult circumstances and family pressures. In local churches they need to be equipped to counsel and local churches need to be provided with adequate resources to meet these needs both in the life of their congregations and in the community at large," said a conference organiser.

Dr. Crabb, an assistant Professor of Psychology at the University of Illinois and Director of the Psychological Counselling Centre at Florida Atlantic University is engaged in private practise in Florida. His publications include two books outlining the principles of Biblical Counselling and numerous articles in leading journals. Dr. Crabb travels extensively conducting workshops on marriage and parent child relationships. He is married with two children. His deep concern is to show that biblical counselling belongs to the local church. He is Director of the Institute of Biblical Counselling. The Seminar at Moore College is being sponsored by the School of Pastoral Counselling of Sydney Diocese.



Dr. Lawrence Crabb Jr.

64 CANON
BIBLE
FILMSTRIPS
with CASSETTES



A NEW DIMENSION
to RELATE the BIBLE
to CHILDREN

Creation

God Creates Land, Water and Plants
God Creates Living Creatures
God Made the First Family
Noah Builds an Ark

Patriarchs

Abraham Lets Lot Choose First
Rebekah is a Willing Helper
Joseph is Sold by His Brothers
Joseph is Kind to His Brothers

Life of Moses

Baby Moses is Kept Safe
Moses Sees a Burning Bush
God Sends Plagues to Egypt
Moses Crosses the Red Sea
God Gives the Law to Moses
The People Build a Tabernacle
Joshua and Caleb Are Brave Spies
The Walls of Jericho Fall

The Judges & Kings

God Gives Hannah a Son
Samuel Lives in God's House
David is a Shepherd Boy
David is Chosen to Be King
David Meets Goliath
David Spares Saul's Life

The Prophets

Elijah Meets Baal's Priests
Elisha Helps a Poor Widow
Jonah is Caught by a Great Fish
Naaman's Leprosy is Healed
Daniel in the Lion's Den
Ezra Teaches God's Word

Life of Jesus

Jesus is Born
John is a Special Messenger
The Wise Men Follow the Star
Boy Jesus Visits the Temple
Jesus Chooses Helpers
Jesus Feeds 5,000 People
Zacchaeus Meets Jesus
Jesus Stills a Storm
The Prodigal Son Returns
The Unforgiving Servant
Peter Walks on the Sea
Friends Bring a Sick Man to Jesus
The Lost Lamb
A Samaritan Helps a Traveler
A Widow's Generous Gift
The Pharisee and Publican Pray
A Leprous Man Thanks Jesus
Jesus Teaches a Samaritan Woman
Jesus Visits Mary and Martha
Jesus Raises Lazarus to Life
Dorcas Helps Others
Jesus Heals Jesus' Daughter
Jesus Triumphantly Enters Jerusalem
Jesus Blesses the Children
The Last Supper
Jesus Goes to Calvary
Jesus is Alive Again
Jesus Ascends to Heaven

Life of Paul

Saul Sees a Great Light
Paul and Silas Sing in Jail
Paul is Shipwrecked
Timothy Learns to Serve God

The Early Church

Philip Teaches an Ethiopian Man
Peter and John Heal the Lame Man
Peter Meets Cornelius
Peter is Delivered from Prison

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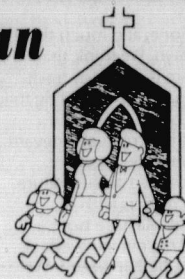
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Next Issue:

THE CENTENARY EDITION
of the CHURCH RECORD

1880-1980

The Australian Centenary Edition 1880-1980



CHURCH RECORD

1721

DECEMBER 15

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PREPARING FOR 100 YEARS



Mr Kim Robinson, the Moore College Librarian (seated) looking with Stephen Judd and Deaconess Margaret Rodgers, Principal Deaconess House at the microfilm from the Bodleian Library, Oxford, of the Australian Record, 1886-1890. Early copies of the Record are missing and some have been located in that library and purchased with a grant from the Sydney Diocesan Educational and Book Society. Mr Judd and Deaconess Rodgers researched much of the material in this centenary edition of the Record, and have written important articles in the historical supplement, pages 5-8 which are original and important contributions to Australian Church history.* The editor wishes to thank them for the generous time they have given and also Mr Kim Robinson for his personal help especially in securing the 1886-1890 copies.

As there are still volumes of the Record missing from the major collection in Moore College Library Mr Robinson would like to hear from any readers who have pre-war copies of the paper in order to complete his files.

The decision as to what to include in the paper has been an editorial problem, and it was finally decided to give readers a glimpse of the significant issues as well as an insight into a previous era of our history. Some may wish that episodes had not occurred because they seem irrelevant to our present readers. Others may feel we ought to be eternally grateful that a previous generation of Christians engaged in the painful business of controversy because they felt truth was at stake.

*Miss Rodgers is a post-graduate student in ecclesiastical history with the Board of Divinity Studies at the University of Sydney and is specialising in the period 1880-1910. Mr Judd is doctoral student at the same university and is researching the Diocese of Sydney, 1909-1939. Both authors are interested in locating any papers, diaries and letters presently in private possession and could be contacted through the Record Office.

The Cathedral railroaded?

From the Square which separates it from the civic centre of the city, one can only admire the central location and beauty of Sydney's small yet graceful Cathedral. Indeed, it is difficult to imagine a better site. Yet, in the 1920s, the Synod of the Diocese resolved overwhelmingly to remove St. Andrew's to another, less central location. The transfer all but took place. Only a change of government, and a number of indefatigable churchmen who declined to be daunted by the mere decision of their Synod, prevented the move.

The Cathedral site had been subjected to considerable encroachment since the time when it was first granted by Governor Macquarie. Initially, the grounds reached from the present centre of George Street back to Kent Street. Sir Richard Bourke resumed much of the western end of the original site during his term of office; later, the eastern boundary was moved back in order to straighten George Street. This considerable loss of length removed the possibility of constructing a Cathedral considered commensurate in size to the city which it was to serve. To Page 5

The Cathedral Reredos

One of the more interesting controversies in the Diocese of Sydney occurred over the Reredos which was placed in St. Andrew's Cathedral in 1886. The central panel had as its subject, Christ on the Cross. Many people called for its removal. Chief opponents of the Reredos were the members of the Church Association, led by their President, William John Foster, synod representative from St. Barnabas Broadway, and soon to be Mr. Justice Foster.

Two principles might be observed as integral to the whole controversy. The first was the implacable opinion of evangelical churchmen of Sydney to ritualism. They observed "ritualistic" practices creeping into some Sydney parishes, and were, of course well informed over the English ritualist debates of previous decades. 1886 was the year in which the persecution of the Bishop of Lincoln began in England.

The second issue was the apparition of those same churchmen

The Church Record office will close on December 22nd and re-open on 5th January. Our next issue will be published January 26th.

to Rev Bishop Alfred Barry. A liberal churchman, Barry clashed with his evangelical clergy on matters of doctrine, liturgical practice and church government. He came to Sydney and from his English experience, did not understand that colonial invention, the diocesan Synod — nor the vocal part played by the laity in the Diocese. There was no real English precedent or equivalent of these.

During Barry's episcopate in Sydney, party division was rife, and it is most early observed in two incidents the dismissal of the Principal of Moore College, and in the incident now in our view, the Reredos dispute.

Sydney churchmen held that ritualism was brought in by younger clergy who had come from England since Bishop Bakers death.

The dispute is essentially a struggle between Bishop and Chapter, and synod and the laity.

On other pages — Why the paper was stated. Page 2.

Moore College
Library

1893 The Kilburn Sisters

1893 was an important year for ministry in the Diocese of Sydney. In January, the New South Wales Church Missionary opened a Training Home for lady candidates for the mission field at 'Cluden', Frederick Street, Ashfield, the residence of Miss Hassell. In September, a service for the 'Making of Deaconesses' was held in St. Andrew's Cathedral, at which the first two women to have completed their training at the 'Bethany'. Deaconess Institution were set apart as deaconesses. The Deaconess Institution has been commenced in July, 1891. Its Director was the Rev. Mervyn Archdall, Rector of St. Mary's Balmain. 1893 was also the year in which the newly-opened Moore College presented its first two candidates to the Primate for Ordination.

1893 was not, however, a quiet year. There was a furor, a positive turmoil of debate in the Church. This concerned the Kilburn Sisters, members of a Church of England sisterhood who had arrived to live and work in Sydney. The Kilburn Sisters, are known to us to-day as the Sisters of the Church.

This sisterhood was founded in the London suburb of Kilburn in 1870 by Emily Ayckbown, and it expanded rapidly, largely through the force of character and energy of its Mother Foundress. It concentrated on works of mercy, primarily in connection with children, but also in relief of all kinds of distress. The sisters were not intended to be cloistered nuns, but were rather on the model of earlier Continental Sisters of Charity. As one of their journals said, they were 'women who came forward with their lives in their hands, daring everything in the cause of suffering humanity.' They commenced a convalescent home for children in 1872, and an orphanage for girls in 1875. In connection with the sisterhood, Miss Ayckbown had commenced a charitable organisation called, the Church Extension Association. Many people were able to support the sisterhood in its charitable work by paying their yearly subscription to belong to the C.E.A.

The history of the Order is not free from controversy in the 1890's. In 1894 a group of sisters seceded from the Order, claiming that the customary services and offices were severely curtailed and that the general religious life of their Order was being sacrificed to the immense pressure of their work and business. There were some critical charges of 'socialism' applied to the outspoken statements from the community about social injustices, and in 1895 there was a falling out with the Archbishop of Canterbury. Archbishop Benson became a Patron of the C.E.A. in 1892. In 1895 he proposed that he should become Visitor to the Community on conditions that the Sisters would agree beforehand to all his decisions.

To Page 8

THE FIRST EDITORIAL 1880

It was stated in the prospectus which we issued a month ago, that "it had been long felt by a large number of the members of the Church of England in this colony, that a paper was required which might be regarded both by those who are within and those who are without her pale, as a fair representative of her Reformed and Protestant character, and to which they might look for authentic information regarding her proceedings." The present publication was announced as designed to supply this want. "It was intended to be a faithful record of the Church's work, no less than a faithful exponent of her doctrines."

This is our answer to those who may ask for a reason of our appearance; and we deem it a suitable declaration of the purpose we have in view.

JEALOUS FOR HONOUR OF C. OF E.

The promoters of this effort are jealous for the honour of the Church of England. They wish her not to be misunderstood by those without; they desire that she may be properly appreciated by those within, her communion. They are fully convinced that she is one of the purest branches of the Reformed Church of Christ, and that she represents in her constitution, her doctrines, and her worship, rightly understood and devoutly celebrated, the Church of the first ages. They regard her as containing within her borders at the present time, notwithstanding a large mixture of tares and wheat, a numerous body of Christ's true servants, whose works prove them to be living branches of the True Vine. And they believe her to be a power for good, which, rightly directed and employed, will achieve yet greater triumphs over infidelity, indifference, and ungodliness, than those which have signalled her history in the past.

But if she is to do this, she must be true to herself. It has not been by her name, but by her principles and by the truth which she holds, that these victories have been won; and by the

genuine spiritual life which she has displayed, imparted to her by Christ, her living Lord. And it has been in those periods of her history, when this life has been most vigorous and influential, that the greatest successes have been gained.

HEAVEN IN THE HAND

All her true friends are anxious that she should maintain that onward career which she has been heretofore pursuing in this colony. They are anxious that she shall bear her part, according to her ability, in leavening the land with righteous principles. They wish to see her diligent and laborious in training up her children, as they spread themselves over the territory, to hold the Christian faith with a firm and unwavering confidence, and in the practice of Christian virtues, free from idle superstition on the one hand, and from unwise and irrational freethought on the other.

This we believe to be the task entrusted to her in this colony. And in this we desire to help her, with such means as may be at our disposal.

In our endeavours to do this we may find it requisite to present our readers, from time to time, with expositions of her principles, and to justify them by argument and an appeal to the Word of God. Her doctrines, as they are defined in the articles, creeds, and homilies, we fully hold to be in accordance with that word; and we are prepared to defend them against all misrepresentations and misconceptions. Her constitution also, and her mode of worship, we maintain to be agreeable to that word, both in spirit and in essence. And we shall try to keep our readers more correctly informed on these points, that they may fully appreciate their privileges as members of such a Church, and be quickened to greater zeal in using them for their spiritual improvement.

WHAT HAPPENS HERE

The work which has been carried on by the Church of England in this colony is sometimes not as fully appreciated as it ought to be, even by her own children, from their imperfect acquaintance with it. Much

that has been done, and much that is doing, is unknown. We think that in this respect there is room for fresh effort, in collecting and recording the Christian work of the Church in various parts of the colonial vineyard. We purpose therefore to gather authentic information of this nature and supply our readers with it, convinced that it will have both a stimulating and encouraging effect upon those by whom it is read. We shall always be much obliged by the reception of such communications as will enable us to produce this intelligence in a useful and readable form; and above all we shall be gratified by information of any really spiritual results from the various agencies which are employed.

WHAT HAPPENS THERE

Another branch of operations to which we shall devote attention is the work of Foreign Missions. With the exception of the Melanesian Mission, little or nothing is done amongst us for the advancement of this grand enterprise. And it is commonly supposed that we have so much to do which is of a missionary character in our own dioceses and colony, that we cannot take up the object of spreading the gospel among the heathen. This we hold to be a mistake, and we hope to see it more and more exploded. The notion is as erroneous in conception, as it has been proved to be by experience. Every Christian is responsible to his Lord for doing what he can to make the gospel known throughout the world; for to the whole Church the command was given — "Go ye into all the world, and disciple all the nations." The Church of Christ as a body has not yet fully realised the weight of this command; but it has been found by experience, that the endeavour to carry it out has brought to any Church new life and energy for internal work, and that its power for home efforts has been thereby greatly increased.

One thing which is needed to awaken greater interest in the subject is information — clear and well authenticated accounts of what is going on in the missionary field in all parts of the earth. It will therefore be our desire to afford such information culled from the reports and

publications of missionary societies. We believe that the natural effect of this will be to awaken thought, and to lead many to ask whether they are doing what they can for their Master, in making Him known to the heathen and non-Christian world.

THE FAMILY

It will further be the design of this publication to promote spiritual life in the family and in individuals. For this purpose we intend to devote a special column, or columns, to subjects which will have a tendency to promote and foster that life. Devotional readings and papers for the young, adapted to their peculiar requirements and tastes, will form a regular part of each issue. And we trust that the paper will thus be found a welcome visitor in the family circle, both by parents and children, imparting a healthy Christian tone to their relations.

SUNDAY SCHOOL

Our Sunday-schools will be another branch of Church work to which we hope to devote regular attention, offering suggestions for their improvement and greater efficiency. They need the fostering care of the Church, and we shall do our best to kindle a greater interest in them.

TEMPERANCE

The subject of Temperance is one which will also receive due consideration at our hands. The evils of intemperance are so gigantic that every reasonable effort ought to be made to resist and eradicate them. The Church of England has her own Temperance Society, which is now working with renewed life and energy, and our columns will be open to its friends and supporters to help forward the work and promote its success. Every friend of morality and purity of life, of truth and integrity of principle, may well be invited to join its crusade; for there is nothing which so undermines and destroys these qualities in man as that widespread evil against which it wages war.

Our aim will, in short, be to stimulate the Church to healthy action, to strengthen and uphold all that will tend to advance its best and highest interests, and to maintain truth, charity, and practical godliness within its borders.

C.E.T.S. AND "TOASTS"

Sir,—The Church of England Temperance Society, as almost all people know, has for its objects "The Promotion of Temperance" and "The Removal of the Causes which lead to Intemperance."

The Manual of this Organization (see p. 12) speaks about "endeavouring to correct the drinking customs which largely prevail at Social Gatherings and especially the Drinking of Toasts and 'Healts'."

Is it not an undeniable fact that the "worldly," positively "worldly" custom of drinking "Toasts" and "Healts" is a Cause of Intemperance? Yet what do we read in a report of the *Sydney Morning Herald* of Saturday, the 8th October? "Toasts" and "Healts" were joyously indulged in at a social gathering in connection with a Choral Festival in the School of Arts at St. Leonards, when many members of the C.E.T.S. were present. And all this before the boys of several choirs, many of whom have signed the pledge of our Society as Total Abstinents. Was this setting a good example before those boys? Would these proceedings have the desirable effect of strengthening in them Total Abstinence principles, which principles are strongly

recommended for children by the Society? I cannot see any answer to these questions but no. Then why not discontinue and discontinue such customs.

Yours, &c.,

JOSEPH BEST.

THE BULLETIN

To the editor of the Church of England Record.

Sir,—I ask to be allowed to draw attention to the mischievous character of the *Bulletin* so as to place people on their guard. It praises, so called, Freethought lecturers on the one side, and on the other seems to rake together the faults of Christians from many parts of the world, and, as human nature is weak, and Satan still lives, is able to present the bad side of Christianity whilst ignoring the good. In consequence of its one-sidedness it is a most dangerous paper for young persons to read, and no one with any reverence for sacred things can peruse its pages without having his feelings hurt. Atheism and infidelity are alas too active, and none should help to circulate attacks upon our Lord and Master, whether covert or open.

I am
Your obedient servant,
H.E.

1882

CLERICAL ILL HEALTH. THE CLERGY'S LIFE WAS NOT AN EASY ONE

At the present time the Church in the Diocese of Sydney is somewhat disabled through the sickness, or threatened sickness, of several of the clergy. Two Canons of the Cathedral, Messrs. O'Reilly and Moreton, are in this position. The former has not yet recovered from the illness which led him to take a voyage to England, and he is still, under medical direction, resting. The latter, under the like direction, is about to withdraw, for a year, from the scene of his labours, and leaves for England on the 10th February. The indefatigable Incumbent of St. Barnabas' has long needed rest, and is now seeking it in Tasmania, where we hear he is benefitting by the change. The Rev. R. W. Young, of Burwood Heights, is, for the present, laid aside from duty. And the Rev. J. D. Langley, employed as Organising Secretary for the Church Society, is far from well under the arduous labours in which he has been engaged.

There are others who might be mentioned, who, though not ill, are working in their parishes under weakness and difficulty, induced, in some instances, by the toils and hardships of former days, and the need of rest, which they could not then obtain.

Such failures of health, in some of our hard-working clergy, have often occurred before. And every diocese might, perhaps, furnish instances. But our attention has been specially drawn to the subject by the cases to which reference has been made. And we wish to ascertain whether there is not some remedy, or preventive, which may be employed to save valuable lives and to prolong their usefulness.

LAYMEN DON'T UNDERSTAND

We believe there is. And we will presently point it out. But, before we do so, we observe that the laity, generally, have a very inadequate idea of the varied calls which are made upon a clergyman's time and attention; and of the wear and tear to which, if he is in earnest about his work, he is subject. The large majority imagine that his labours are principally confined to his Sunday duties, and the visitation of a few sick people. We wish they could but go and sit down in the study of such a clergyman, and listen for one week to the daily details of misery and sin which are brought before him, and for which he is asked to provide some relief.

FROM A NOTEBOOK

Here are a few of them taken from a clergyman's notebook. An aged widow comes with a sad tale of want

and helplessness, craving relief. Before granting this it must be inquired into. A wife, deserted by her husband, and left with three or four young children, penniless and thrust out of a lodging, applies for direction as to what she is to do.

After enquiry and reflection, a letter is written recommending the admission of the children to the Benevolent, or Randwick, Asylum. But the woman then has to be provided for, or helped into a situation. A poor seaman makes his appearance, asking for a recommendation for admission into the Infirmary, on account of some injury he has met with.

Two or three parishioners, too poor to pay for a doctor, appeal for what they call "an Infirmary order" for out-door treatment. These cases involve investigation before they can be certified. A sudden call to visit a dying man comes next.

Returned home, the clergyman finds some one waiting to consult him about some distressing case of poverty in a person who has been well to do — but now reduced, by sickness, to absolute want.

These are specimens of the various calls upon the time and labours of a Sydney clergyman. But only specimens.

SOCIAL ILLS

Drunken husbands and deserted wives; women who have fled from

their brutal husbands, or who are seeking those who have fled from them; landlords pressing for lodging money or rent; everything pawned to keep body and soul together — these, and such like matters, are pressed upon his attention, harrow his feelings, and distress his soul.

Day by day these things come before him, occupy his time, and engage his thoughts. And when he has dealt with them, he has but little time left for parochial visitation, in the ordinary sense, and to make himself acquainted with his people; but little time for study and preparation of his sermons, and but too little for that self-improvement which is his bounden duty.

THE EVENINGS

But take his evenings — how are they spent? There is a meeting for prayer on one night, a Temperance meeting another, a service in the church another, a teachers' meeting another, and perhaps another is given to those who wish to consult him about their spiritual affairs, a matter of great importance to their welfare.

Is it any wonder that, with all these anxieties, the clergy sometimes break down, and grow prematurely old?

We are persuaded that the relief is to be found in an increase of the clergy. And this involves much greater liberality on the part of the lay-members of the church than they now display.

1893

STREET PREACHER FINED

The Open Air Services held during the dinner hour in Moore-street, and conducted by Mr. E. P. Field, have obtained public favor. This is evidenced by the recent prosecution. They have been largely attended, and Members of both Houses of the Legislature, Judges, Barristers and Merchants have frequently been seen among those who rested a while and heard the message of God's love in Christ Jesus. From some cause which does not appear on the surface, Mr. Field has been prosecuted and fined for obstructing the footpath. Why an Evangelist who conducts orderly services in a street where there is little vehicular traffic, with a roadway wide enough to allow fifty men abreast to move without any inconvenience is prosecuted, whilst in an adjacent street half the width, crowded with vehicles, scores of men of all classes and conditions are permitted to loiter and lounge, smoke, expectorate and use language offensive to decent men and respectable women, is one of the mysteries which it is impossible for ninety-nine men out of a hundred to solve.

THE DEAN NEARLY KILLED HIMSELF

BATHURST

The Dean of Bathurst.—Dr. Marriott, about 7 o'clock on Friday morning, 20th ultimo, rose from his bed to take a cough mixture, which had been prepared for him by his medical attendant; but, unfortunately, by mistake took up a bottle containing a lotion in which there was much ammonia. He took a dose of the poisonous lotion, and soon after discovered his serious error. Drs. Machattie and Spencer were speedily summoned, and immediate remedies were used.

The stomach pump was resorted to, but for some time the case was deemed very critical, and for a time hope was remote of any recovery. At about 10 a.m., however, the doctors were able to report Dean Marriott as out of danger. We are pleased to be able to state that he is rapidly getting quite well. We hope that there will be no after effects to contend with.

In 1856, Bishop Barker didn't know what he was doing.



When the Rt. Rev. Frederic Barker, D.D., opened a public meeting in Sydney on May 28, 1856, he could not possibly have realised the long-term consequences of his act. The meeting faced up to a crisis. Government support for the clergy in the infant diocese of Sydney was to be reduced. How could church work be maintained, let alone grow with the expanding young colony? Canon Robert Allwood proposed an answer — the formation of "The Church Society". Its task? To raise money for the support of clergy and church workers, and to endow and build churches.

The meeting enthusiastically agreed. And so the Church Society (now the Home Mission Society of the Diocese of Sydney) was born.

Now — 125 years later — HMS still financially helps new and growing congregations. But in addition, it ministers in very positive ways to:

- troubled young people, disadvantaged families, new settlers and pregnant single girls, through its welfare arm, Care Force;
- sick aged people, through its Chesham Nursing Homes and Home Nursing Service;
- people in hospitals, gaols and institutions, through the witness of chaplains — clergymen and deaconesses.

HMS also helps parishes to develop effective caring ministries. And in all its work, it finds opportunities for practical Christian witness which might otherwise be lost forever.

Such a programme is far wider than anything Bishop Barker could have foreseen. Yet it's right in line with the founders' basic concern — that the Church should have a Society capable of vital work beyond the resources of individual congregations.

So in 1856, Bishop Barker and his friends were doing a lot more than they knew. Please help keep their dream of service alive and growing. Send a generous tax-deductible donation to HMS's caring ministries. Today.

Anglican Home Mission Society 1856-1981 	
To: Anglican Home Mission Society, P.O. Box Q137, Queen Victoria Building, Sydney 2000 (St. Andrew's House, Rydney Square, Phone 2 0642).	
Enclosed is my donation of \$..... toward the caring ministries of the Anglican Home Mission Society (all gifts of \$2 and over are tax-deductible).	
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LETTERS TO THE EDITOR

1881

USING 'BLOODY' IN THE STREET

Sir,—A lady from England has complained to me that it is impossible for her to walk along the streets of Sydney without having her ears assailed by the constant use of the word "bloody." There is hardly a street-corner without a dirty scampish set of "pot-house loafers" desecrating it with their foul-mouthed mutterings. Can we not put down this blackguardism which makes Sydney streets hateful to those whom we should most of all welcome?

Yours, &c.,
"A BELIEVER IN THE CLEANSING BLOOD OF JESUS."

EDITORIAL COMMENT 1881

What are we to do with the "larrikins"? This is one of the great social questions of our day. The nuisance is the same in every colony, and is spreading even in the quiet country towns. If they confined themselves to practical jokes which, though perhaps an inconvenience to those practised upon, are yet

harmless, the matter might not be so serious, but when the law is openly violated, when the police are injured in their efforts to preserve law and order, when the most horrid cruelties are wantonly perpetrated — as has lately been the case in Sydney — it is time that some decided action was taken for the suppression of the evil. We may look for relief in three directions: *first*, from the prompt punishment of evil doers; *secondly*, from the compulsory clause of our Public Instruction Act; and *thirdly*, from the earnest effort of the church to reach this class with the gospel of the Lord Jesus.

THE ATHANASIAN CREED

Sir,—Allow me to ask one question with reference to the above. On what authority do some of the clergy neglect to recite this Creed on the days prescribed, and use in its place the Apostles' Creed? Surely the Rubric directing its use is plain enough. We all remember the movement which took place in England some time ago, having for its object the removal of this creed from the service. It came to nothing, the Creed still occupies its original place, and the Rubric — stubborn Rubric — commands its use. ATHANASIUS CONTRA MUNDUM. Easter Monday.

Women in the Church



Deaconesses of a previous age in Sydney.

A MAN TO TRAIN WOMEN?

No one doubts that the Rev. Mervyn Archdall has learning enough and piety and zeal enough to qualify him to give a deaconess institute service of the kind given by its chaplain, Canon Durst, to the deaconess home, founded and cherished by Bishop Browne, in his diocese of Winchester. But I am afraid that he is hardly competent to train deaconesses. What I want to emphasise is that the requisite training cannot be given by a man. For this work women must train women. If a deaconess is to receive a complete training, she must get it, in a great part, from trained women, in association with whom she works, during a novitiate of more or less duration in a deaconess home. In such a home are treasured up results gained by the long experience of matters in every kind of church work suitable for women; there the novice may learn the best methods, and become a truly skilled worker. An institution such as has been proposed, can, at best, turn out a superior sort of amateur worker.

The names of the seven promoters of the institution are such as to suggest the idea that it is to be connected with one school only in the Church, viz., that known as evangelical. If it is a party affair, the fact is of evil omen. A deaconess institution, presumably intended to supply the needs of a diocese, ought not to be distinctively High Church or Low Church, but should be on as broad a basis as the Church itself. If it is narrower than this, it will not be the blessing it might be; it will create greater division than that which now unhappily exists, it will turn out women of one pattern only, who will be objects of suspicion, and parishes that sorely need the help of deaconesses will be unable to call in the aid of these. If the promoters wish to avoid the suspicion mentioned, why do they not strive to make their body represent the Church, and not a mere party within it?

GEORGE SPENCER,
Rector of Bega.

THE MAN REPLIES

We already have in Sydney deaconesses who have been set apart by the late Bishop of Sydney. This Institution is intended to provide others "well-educated, well-mannered, gentlewomen." The ministers who presented those ladies to the late Primate were not so far as I am aware, accused of "having party ends in view." What we have attempted and are attempting is to make it possible for many others to have deaconesses; and we entirely repudiate any "party ends." "The whole subject of woman's work in the Church will be debated." No doubt! It has been already "debated!" So far back as 1875 it was fully considered by the Synod of this Diocese. We are not doing anything to interfere with any amount of such debate in the future. But thousands are perishing, and what are we doing? In the name of "the Saviour of all men, especially of those who believe," this institution has been commenced, and we pray that if it is His will it may be prospered and blessed. I am yours, etc., MERVYN ARCHDALL.

1884

MACIVER TO EXPLORE NEW GUINEA

General Maciver has arrived in Sydney, and has commenced to ventilate his scheme for the exploration of New Guinea. He made some attempt in England to organize an expedition, but was thwarted by the Government.

We notice that the Geographical Society, has undertaken, in the event of an exploration party being formed, to send a representative. We hope that before public patronage is accorded to such an enterprise, it may be ascertained whether or not General Maciver is the right man to lead it.

Upon the conduct of such an expedition may depend very largely the influence which we shall exercise over this important territory.

1884

FOOTBALL DEFEAT BY N.Z.

Our Boys must have discovered recently that they have much to learn in the art of footballing. The New Zealanders have paid us a visit, and have carried all before them.

In all the matches played in the colony, our friends from Maori-land have won with the greatest ease, the competing team being unable to make any show whatever against them.

We remember the time when in the cricket field Australia was a mere tyro. But our cricketers profited by the lessons which visitors taught them. Now they can hold their own against the picked elevens of the world. So let it be with our footballers.

It is, perhaps, bitter to suffer defeat at the hands of a smaller and younger community like New Zealand.

1885

AUST. ELEVEN WHY ERATIC PERFORMANCE?

The uncertainty of cricket has been abundantly illustrated in the matches which have been played recently by the Australian eleven in England.

The feather is no sooner erected in our cap upon the receipt of news of a brilliant victory which has been achieved by our cricketers, than we have to lower it as we hear of a crushing defeat experienced perhaps by a team inferior to the one before vanquished.

Are our men getting tired of it? Are they eating and drinking too much? Are they rating their opponents too cheaply?

There must be some reason for the ups and downs of our cricketers, beyond the uncertainty which is said to belong to the game.

1891

CHURCH SUFFRAGISTS

At last the Churchwomen of the Diocese of Melbourne have the privilege of voting for Representatives in Synod. They always have been eligible as voters at Annual Meetings, for Church Wardens and Vestrymen, and for years past, they have voted for members of Parliament, but for Synod Representatives they were not permitted to record their suffrages. But now that is changed, although it took a case before the State Full Court to finally settle the question.

The daily papers have used sensational head lines, "Church Suffragists," "Church Dispute," &c., &c., but the matter was really very simple. The Church Constitution Act under which the Melbourne Synod was constituted, spoke of "Laymen" as voters.

Did "Laymen" include women, that was the question? The court took the view that the Act was passed to enable the Church to manage its own affairs. So now, Churchwomen, who worship in the Church, and work for the Church, and raise money for the Church, will have, quite rightly, the privilege of electing Lay Representatives to Synod, which is the Parliament of the Church.

1885

COLOURED IMMIGRATION GOOD FOR EVANGELIZATION AND COMMERCE

The Queensland Parliament is engaged in the consideration of an "Immigration Act Amendment Bill" 1885. One portion of the Bill is the proposal to exclude altogether the immigration of Asiatic races, indeed of all so-called coloured labour.

This means most probably, if carried, the suppression of sugar manufacture, as it is stated that that industry cannot be prosecuted without the employment of such labour.

We are not unmindful of the danger and difficulty of importing labour of this kind into the colony, but we think that apart from the commercial gain which would accrue from it, there are moral and religious grounds, though not always held to be within the province of Statesmen, which should be regarded by Christian men, as affording a reason for sanctioning and even encouraging it.

Should we not be able to bring Christian influence to bear upon these people when here? Might we not be able to send them back to their own country at some future time as missionaries to their benighted countrymen?

We spend much money in sending missionaries away to the heathen lands, but we often fail in embracing opportunities of evangelising the heathen who may settle down amongst us.

1891

C.U. MEN PERFORM WELL

A spirit of Evangelical earnestness is making itself felt amongst the undergraduates at Cambridge. Bible-readings, Christian Unions and other forms of spiritual life have been well-supported, and with it all the studies of the men have in no way been interfered with.

MOVING ST. ANDREW'S CATHEDRAL

Historical supplement a decade of controversy

From Page 1

In 1924 the Lord Mayor, Alderman Gilpin, approached the Cathedral Chapter and sought to acquire the whole of the property for extensions of municipal buildings. It was also anticipated that a widening of Bathurst Street would necessitate the resumption of the Chapter House.

In the next year, the Railway Commissioners informed the Church of England that the construction of the city underground railway would necessitate the resumption of a strip of ten feet, along the whole of the George Street Frontage. They would also have to lease a considerable portion of the Cathedral grounds for five years whilst the excavations were completed.

With the Cathedral edifice itself ostensibly besieged on all sides, Archbishop Wright and others saw the Premier, Jack Lang, in February 1926, and protested against the resumption of any portion of the Cathedral grounds.

Lang's response was to give the Church a choice. In exchange for the present site he offered land on Church Hill and £500,000 towards the erection of a new Cathedral. Alternatively, should that offer be rejected, he agreed that the existing ground would not be encroached upon. The choice was up to the Church. It was a proposition that startled church people.

THE BATTLE OF THE SITES

A special session of Synod convened to consider the Government's offer was one of the best attended on record. The matter was fully and openly debated. It soon became clear that the majority favoured a move, but not to Church Hill. It believed the existing Cathedral was too small, pressed in on all every side, with the threat of resumption ever-present. The prospect of a large Cathedral on a prominent site appealed; the compensation was very attractive.

About eight alternative sites were proposed but only four were seriously entertained. Finally, a ballot found a large majority in favour of the Mint and District Court Site in Macquarie Street, at the top of King Street:

Mint and Dist. Court	215
St. Philip's site	31
Supreme Court site	15
Victoria Barracks	2
	263

Accordingly the Synod agreed overwhelmingly to the exchange of sites "if the Government deems it advisable" and subject to adequate monetary compensation. Lengthy negotiations followed, and finally the Government agreed in December, 1926 to grant the Mint and District Court Site for the re-erection of the Cathedral.

The Corporate Trustees of the Church and the Premier signed an agreement, which Synod ratified on the 27th September, 1927, by a vote of 196-97. All that remained was ratification by State Parliament.

The Church Record was very much in favour of the exchange. It saw the move as a real advance, and, aware of the dogged resistance to the move by a small number of churchmen, stated: "we only hope that no ultra-conservatism nor narrow parochialism will block the Church's real progress."

The perceived "ultra-conservatism" was personified in "The Grand Old Man of the Church",

Archdeacon Bertie Boyce, then 82 and rector of St. Paul's Redfern; the "narrow parochialism" in the Rev. P. A. Micklem, rector of St. James', King Street, who was, understandably, less than enthusiastic at the prospect of a Cathedral across the street from his Church.

Boyce and Micklem made unlikely allies. Boyce was a foremost influence for Evangelicalism in the Diocese and the immediate past President of the Anglican Church League. Dr. Micklem was an erudite English High Churchman. Usually, by education, class, churchmanship, and even their attitude to liquor, the two men found their views on different questions at variance. But the Cathedral issue cut across prevailing "party" lines, and these two men determinedly joined forces to prevent the Cathedral being shifted.

MOST SACRED SPOT

Boyce articulated every conceivable argument against the move. The George Street site, he stated, was a "conspicuous" site, the centrality of which would be greatly enhanced by the advent of the railway. It was a "most sacred" spot: it was unthinkable to pass it over to the secular authorities in whose hands it might be desecrated by "big dinners with plenty of whisky, balls with jazzing." The Old Prohibitionist thought that prospect scandalous.

R.C. PLOT?

Boyce also raised sectarian suspicions by asserting that the initiative for the move had consistently come from Roman Catholics in the City Council or State Parliament:

"Why are Roman Catholics taking such an interest in the removing of St. Andrew's Cathedral? Why this effort to get it out of the main street? It has been strongly hinted that their desire is to get Anglicans out of such a prominent position. This point does not appear wholly proved, but many men have been found guilty on circumstantial evidence. A few quiet words from St. Mary's might have been said."

And, should his fellow churchmen be unimpressed by any of these reasons, he pragmatically thought the compensation was insufficient; he asserted that the buildings alone were worth at least £650,000.

A GOLDEN OPPORTUNITY

The editor of The Church Record did not subscribe to Boyce's viewpoint. Rather, he thought that "Sydney is to be envied and congratulated on its golden opportunity of effecting a change of site for its Mother Church. A position, which, perhaps, was ideal in earlier days when the city numbered only a few thousands of population, cannot be expected to retain its suitability when the citizenship has increased to a million. For a large city to possess a Cathedral, however beautiful and complete in other respects but too small for those special State and Church occasions for which it is preeminently intended, is a detriment to the whole Church." Now, he thought, "Sydney will have better prospect of working on real cathedral lines." And so he regretfully farewell Old St. Andrew's.

LANG FALLS

But his farewell to the old Cathedral was premature. For, eleven days after the agreement with Lang

had been ratified by Synod, Lang's Labor Party lost government to the Nationalists under Thomas Bavin.

CATHEDRAL DEFENCE COMMITTEE

The change in government gave fresh heart to those opposed to the removal of the Cathedral, who had formed themselves into a "Cathedral Defence Committee". Led by the redoubtable Boyce, they interviewed Mr. Bavin late in 1927 and stated their objections with a view to the agreement being overturned. They received a most sympathetic hearing.

AN ANGRY EDITOR

This action was too much for The Church Record, whose editor called it "an amazing, albeit an adroit piece of business! It reminds us of recalcitrant miners and their irritation tactics... evidently certain partisans are ready when occasion demands to over-ride their much vaunted regard for the Church's courts and follow the purely erastian method of appealing to a definitely secular government. We consider the approaching of the present Premier of the State by certain responsible men in the Church (who, by the way, had had their full say in the recent Sydney Synod), so that the agreement so unanimously agreed to and solemnly signed and sealed by the negotiation parties could be upset, to be the coolest pieces of negotiation we know. Indeed, such huckstering is unworthy of these men, unworthy of the Church to which they belong, and an affront to so enlightened a political leader as Mr. Bavin."

The Rev. S. H. Denman, The Church Record's editor, did not question the right of Boyce and Micklem and their committee to interview the Premier; but he nevertheless believed that their continued and determined lobby smacked of contempt for the due order of the legislature of the Church, Synod.

FRIENDS AT COURT

Although they had participated in Synod's decision-making, they now sought to have that decision — the ostensible will of the majority — disregarded and overturned. Perhaps Denman also recognised the magnitude of Archdeacon Boyce's connections and influence: his son, Francis Stewart Boyce, K.C., was, after all, Bavin's new Attorney-General!

The Standing Committee of Synod, of which Boyce was a member, also expressed its strong disapproval of the statements and actions of the "Cathedral Defence Committee", passed a resolution to that effect by a majority of 23-5, and sent an "official" counter-deputation to Bavin, led by Bishop D'Arcy-Irvine.

This action gratified Denman who stated that the second deputation was "able to show the Premier that practically the whole Church of the Diocese is one in its desire to see a new and commodious Cathedral erected on the Macquarie Street site, and that the advances of the individuals who sought to restrain him in fulfilling the agreement, were those of an absolute partisan group."

SYNOD CIRCUMVENTED

The new conservative Government was not anxious to give an early decision, and the Church authorities had to wait until September 1928 before the Premier informed them

that his Government was unable to submit the agreement to Parliament for ratification.

The Synod deplored this decision and by a majority of 133-5 asked the Government to reconsider. The Standing Committee more pointedly asserted that "the mere fact of a change of administration should not be allowed to prejudice the contract entered into by the hed of a previous Government."

But although the Church authorities could protest, they were powerless to stimulate Government action. Their hopes were raised when the Lang Government was returned in 1930, but, although Lang promised to honour the 1927 agreement, the "golden opportunity" had gone.

The construction of the underground railway was well advanced, and the need for the site, apart from the ten feet strip, was no longer crucial to its completion. Moreover, in the middle of world-wide depression, it was difficult for Lang to justify a grant of £500,000 on a project without tangible benefit to the community as a whole. Although the hope of the exchange of sites continued to be entertained after Lang's Government was deposed in 1932, the transfer agreement was never consummated.

THE END OF THE MATTER

What was finally sought, and granted in 1935, was compensation for the use and resumption of the grounds for the railway construction. The Government granted £100,000 and, in addition, resumed all the properties west of the Cathedral to Kent Street, including the Baptist and Presbyterian churches, and returned this land, part of the original Cathedral site, to the Church of England. It was a financial and property settlement which the Church of England could only have viewed with favour. The Battle of the Sites was over. The Cathedral remained in George Street and the underground railway station at its door, was opened in 1932.

That the Anglican and Government authorities should have considered without misgiving the demolition of the Mint and District Court buildings as well as the Cathedral — part of our architectural heritage — appears astonishing today when we are particularly conscious of its conservation. But perhaps a more significant feature of the controversy surrounding the decision to move the Cathedral were the actions of the Cathedral Defence Committee led by Archdeacon Boyce.

Boyce was very much an Establishment figure and Evangelical party man; yet on this issue he joined with a High Churchman like Dr. Micklem and others to fight a decision supported by the majority of that Church Establishment and its dominant Evangelical party.

Moreover, these men, taking advantage of the changed political climate, effectively lobbied State politicians to overturn the decision of Synod and frustrate the will of the majority of that Church legislature. Their Father-in-God and their fellow churchmen could but watch and censure.

Years later, Jack Lang recalled the controversy and aptly remarked: "I emerged from the fray with a very clear understanding of the fact that Macquarie Street was not the only place where we took our politics seriously. The Church could teach us quite a lot!" (Jack Lang I Remember p. 276) Perhaps he could have added that in all spheres — ecclesiastical as well as secular — majorities are not everything: it is also an immeasurable advantage to have friends at Court. Or at least a son in Cabinet.

STEPHEN JUDD

THE REREDOS CONTROVERSY — 1886-88

From Page 1

It is possible to reconstruct the whole controversy by a careful reading of the issues of *The Australian Record* between July 1886 and November 1888. This is an admittedly time consuming task, but one which provides an exciting insight into the development of the traditions of the diocese of Sydney.

On Saturday October 16, 1886, the *Record* reported on the meeting of the Church Association, held in the Temperance Hall the previous Tuesday afternoon. At this gathering J. W. Foster talked of serious action which they must soon undertake.

... the present state of the Church required manly Christian action... At the present time, a Reredos, with a large crucifix, was being erected in the Cathedral, possessing features of a very objectionable character. No one, not even the bishop had any right to do that which was in opposition to the true principles of the Church.

The Church Association was a lay association, clergy could attend meetings only by invitation.

The motto of the Association was 'From all false doctrine, heresy and schism, good Lord, deliver us.'

The meeting closed with plans made to meet again in one week's time, to discuss several important matters. It should be noted that the Reredos controversy did not call the Church Association into being. It was, however, the first issue on which the Association took action.

Reports of the discussions at this meeting resulted in an immediate spate of letters appearing in the daily press concerning the Reredos. The *Herald* announced that the Primate had been 'persuaded by the invectives of the Low Church party, to stop the erection of the Cathedral Reredos.'

Bishop Barry dashed off an immediate reply which denied the *Herald* report, and explained that he had delayed further work on the central panel until a special meeting of the Cathedral Chapter could be held. The Cathedral Chapter met and conferred with the bishop about the Reredos. It received a petition from the Church Association, presented by the President, J. W. Foster. The petition urged that the Reredos should not be put up in the Cathedral.

We look upon this Reredos as an encouragement to idolatry and indicative of that High Church Ritualism which is, in our opinion, Romanism without a Pope. We are sure that its erection would disturb the peace of the Church to an extent which will be even calculated to disintegrate it;

Bishop Barry's Concept

In reply, the Bishop explained that the concept of the Reredos was his, and that it was intended as a memorial of the assembling of all the bishops of Australia at his enthronement. It was a much-needed architectural ornament at the east end of the Cathedral.

He had intended two of the panels to include the Lord's Prayer and the Ten Commandments, but these had been left off in the final design. When the Cathedral Chapter had received the design from England, he had written out a description which had appeared in the daily press. No objections were forwarded to either himself or the Chapter at that time.

This was indeed true, and an argument which opponents used with great effect against the Church Association activity on the Reredos. Even friends were heard to murmur at the early silence and the late action on the issue, and the Church Association manifested a great sense of injury when the English *Record*, the firm opponent of all English ritualists, agreed that the colonials had begun their action too late.

At their special meeting, the Chapter agreed to a suggestion from the Bishop, and resolved to seek the opinion of the board of Australian bishops who would shortly be gathering in Sydney for the General Synod, and to abide by their decision. This resolution of the Chapter was not met with approval.

The Church Association, and many other Sydney churchmen did not regard the bishops as having any right to an opinion on an entirely internal Sydney matter. It is fair to say that their reaction

is, in one sense, an excellent example of the developing diocesanism which must be held as one of the distinguishing marks of the Anglican Church in Australia, even in our own day. However the Sydney churchmen were correct in their opinion that the Australian bishops had no legal right to decide in this matter. There was an exchange of letters between the Church Association and the Bishop. The Bishop publicly expressed his sorrow that the Association took such a position about the Australian bishops, and did not accept this conciliatory move of the chapter for what it was.

In his efforts to solve the Reredos dispute, the Bishop preached a sermon on October 24, in the Cathedral, on the Subject of 'The Function of Christian Art, and the Danger of Idolatry', which was published in summary in the *Record*. Any positive achievement of his sermon was negated by a long article on the same topic which appeared over the following two issues, which opposed the theses of his sermon with brilliant effect.

Bishop Barry was given little quarter by his evangelical clergy... The most learned of them would publicly correct his 'erroneous' views at great length, at the slightest opportunity.

The *Record* was by this time publishing many letters concerning the Reredos. Some were in favour, the majority were opposed. The Reredos was blamed for all the ills in the Church, along with all the other 'ritualistic' practices which were mentioned as well. They were the cause of increasing indifference to religion in the society, falling offertories and church attendances, decreasing Church Society income, and the movement of churchpeople into dissenting churches.

The letters mirror the bewilderment of many of the ordinary people in the pews. They talked of the red-ros and the red-rose in the Cathedral, and were very sorry to hear that their bishop was now bowing down to images. The tone of the letters varies — some are learned and well argued, others are hysterical in tone and full of bitter invective. Their number indicates the depth and intensity of feeling in the diocese over the Reredos. This was no minor incident. It was the latest ecclesiastical 'hot potato', and discussed interminably whenever two or three churchmen were gathered together.

It was noted that some churchmen referred to the Homily on Idolatry, and this produced another cause of consternation. Those who wished to consult the Homilies, who did not own their own copies, found that no copy of the Book of Homilies was available in Sydney. It was not on sale at the Church of England Book Depot, nor accessible in any library of a public character in Sydney. No wonder that people were also beginning to write letters about the Romish doctrine being taught at Moore College at this time!

Aust. Bishops endorse it

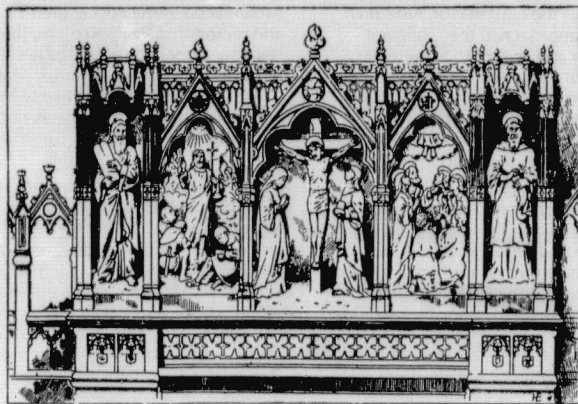
The bishops of Australia, when they met in Sydney endorsed the erection of the Reredos, and the central panel, so the Chapter proceeded to complete the work. It seems that some bishops either did not understand, or were not in sympathy with the anti-Reredos feeling in Sydney. The Bishop of Grafton and Armidale (Turner) in a sermon preached in St. Thomas', North Shore, referred to the folly of crying out against the use of an 'innocent ornament' in the Church.

It must not be forgotten that the Reredos controversy should be seen against the wider issue of the opposition to spreading ritualism in the Church of England. At this General Synod, the bishops received two petitions, one clerical, one lay, with signatures from all over Australia, which sought their action to impede the growth of ritualistic practices in the Church. These petitions were not organised by the Church Association.

Mervyn Archdall, Rector of St. Mary's, Balmain, later publicly acknowledged that he was instrumental in gathering the clerical petition. In their reply to the petitioners, the bishops promised proper legal action on their own part, but took the opportunity to warn of the danger of party faction within the Church.

In conclusion, the bishops think it well to take this opportunity of urging on all members of the Church the importance

supplement to "Australian Record," Saturday, Nov. 20th.



The St. Andrew's Cathedral (Sydney) Reredos.

of preserving peace within her borders, and of concentrating the whole energy of believing men on the great battle against the common foe.

In his public utterances, Bishop Barry began to talk of the danger of party societies in the church. The Church Association correctly saw this as a reference to their own existence, and quickly pointed out the fact that the English Church Union was represented in Australia before they came into being. Bishop Turner of Grafton and Armidale was mentioned in a list published by Lord Halifax of episcopal members of the English Church Union, and he was therefore the English Church Union man on the bench of Bishops of Australia and Tasmania.

The Reredos was to be seen in the Cathedral. On November 20, 1896, the *Record* published as a special supplement, a full-page illustration of the Reredos, so that those church people of Australia who had not seen it could judge for themselves.

Remove panels!

Although the Reredos had been erected, opposition still continued. In December, 1896 at a meeting of the Cathedral Chapter, Robert Chadwick, member of both the Chapter and the Church Association moved the following resolution.

That this Chapter has learnt with deep regret, that the erection of the Reredos in the Cathedral has caused wide-spread dissatisfaction in the Diocese, and fears that it may weaken the Church and hinder its usefulness, by remaining for many years a burning question. That while the Chapter deprecates the idea that such Reredos will in any case lead to idolatry, yet in consideration of the fact that the Cathedral is a Parish, as well as the Mother Church of the Diocese, and for the sake of peace and unity of the Church, it hereby determines that the three central panels shall be removed, and shall be replaced by some other suitable object.

In his supporting speech, Chadwick promised that funds would be forthcoming from the Church Association and the Church at large to pay for such an action. This motion was lost, and the retention of the Reredos was affirmed by a large majority of the Chapter.

Dean Absent

Readers will have noticed that up until this time, one voice has remained noticeably silent. No words have been heard from William Macquarie Cowper, the elderly Dean of Sydney. The explanation is simple. He was overseas on an extended trip, for the sake of Mrs. Cowper's health. They had left Sydney in 1886, before the Reredos arrived and the dispute broke out. Cowper was happy to be absent from the diocese during the Cathedral Reredos dispute.

I was not sorry to have been absent from the Diocese when the peace of the Church was disturbed for a time by the erection in the Cathedral of a Reredos...

Cowper had his critics in the matter. There were those who said he had seen the original design and approved it.

Among their number was A.R. Rivers, the Precentor. This Cowper denied in a letter which he wrote to F.B. Boyce. Boyce had

felt concern that the Dean was quoted in support of the Reredos in his absence, and wrote to him in England, seeking clarification. Cowper replied that at the time the design was first approved he was absent from Sydney on a visit to Melbourne, and that he had never seen it.

Boyce made their letters public, since he himself seems to have hoped that the Dean would take action about the Reredos upon his return to Sydney. In spite of Cowper's denial, Rivers continued to insist that the Dean had seen the design and approved it.

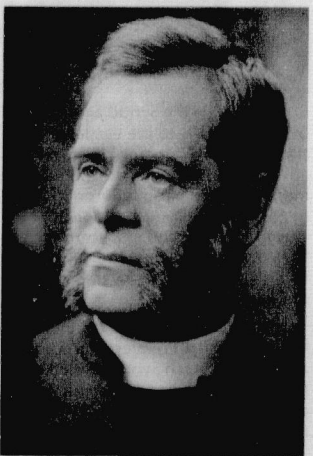
Early in 1877, the Church Association began to circulate two petitions, one clerical, one lay, seeking the removal of the Reredos. There were those who were opposed to this action. Further action in the matter of the Reredos should be taken in another place, the Diocesan Synod, when it met later in the year. The Association pressed on with their petitions although they were urged to desist.

Public opinion is a mighty power that can be evoked — even in the affairs of the Church. The persistence of the Church Association in going on with these petitions... has been greatly misunderstood;... This is an occasion in our history in which the Church of England expects that every man will do his duty.

Yours etc
W.J. Foster

The petitions continued to be circulated, and they were ready to be presented to the Bishop and the Synod when it met in August/September of 1887. An editorial in the *Record* wished them well.

That it has roused party feeling to a pitch never before known in the colony, and sown seeds of strife which we fear will never cease bearing evil fruit — these are simple matters of fact...



Bertie Boyce on Bishop Barry "He had come to Australia from King's College, London, and his manner of talking to Synod suggested that he imagined he was still among his students.

He had an exaggerated opinion of his rights and privileges as bishop, and overlooked the equally definite rights of the Synod, the parliament of the Church."



With the new panel

Naked Barbarism

On the first day of Synod, (August 30), W. Crane, representative from Narellan and Cabramatta, presented the Church Association petitions signed by '6,000 members of the Church of England.' A highly excited debate followed on the motion 'that the petition be received'.

C.F. Garnsey argued that after the Reredos was down, the painted windows would be the next to go, and the Cathedral restored to 'its naked fig-leaf barren-ness of barbarism.' He had to be reminded from the Chair that he was merely debating the reception of the petition.

Clarendon Stuart moved that before the petition be received the signatures be inspected, for strange rumours had been heard of schools being ransacked for signatures, and old ladies signing what they thought was a petition for a new door on the Cathedral. On the appeal of Archdeacon Gunther he withdrew the motion, and the petition was received.

The Presidential Address contained some reference to party spirit in the Church.

It has been my experience throughout my life to be unable to enrol myself in any party, not because I sympathise with none, but because I cannot help finding points of sympathy with all. I must not recommend the position to anyone who wants an easy life. Those who hold it may perhaps sometimes lose some means of practical power and will certainly be attacked in turn from all sides and stongly defended by none... I must be the bishop, not of any party, but of the whole Church."

Increase the Chapter

F.B. Boyce introduced an Ordinance to increase the number of laymen on the Cathedral Chapter.

Second reading speeches on this Boyce Ordinance were as excitable as those on the Crane petition earlier. Many speakers spoke darkly of another motion soon to come before the Synod, and suggested that the Boyce move was part of an organised plan to flood the Chapter with laymen, who would vote in favour of the removal of the Reredos when opportunity was provided.

Boyce won his matter through the Synod only after the wording had been amended to allow the change not to come into effect until the next session of Synod, by which time it was hoped that the Reredos matter would be closed.

The time duly arrived for the motion of W. Crane, which was seconded by Dr. Kyngdon, another member of the Church Association.

That this Synod resolves that an address be presented to the Bishop and Chapter of St. Andrew's Cathedral, respectfully requesting them in the interests of the peace of the Church to take such steps as may be necessary for the removal of the sculptured Reredos in St. Andrew's Cathedral, in as much as it had been proved to give offence to a considerable number of Members of the Church while it is not absolutely necessary to the proper use of the Cathedral.

The Hon. Edward Knox immediately moved the previous question, on the grounds that this was not a matter in which Synod was competent to act, and that no real case had been argued for Synod to try to act. When the Synod stated that the motion of Knox would tend to prevent a free expression of opinion, then he withdrew the motion.

Modify the design

The debate which followed was lengthy and excited. It seems on reading the report, that every man in Synod was ready to speak on the motion.

As is the case with Synod debates today, some of it was learned, some tedious, and much of it was hardly edifying.

All was heard by a gallery which was crowded with people who had come to hear what the Synod would decide. The President had to warn that if there were any interruptions from 'outsiders' then he would clear the gallery. But he allowed the Synodsmen the fullest opportunity to express their opinions.

When finally the debate was concluded, the Bishop addressed the Synod, pointing out that the Chapter had acted lawfully and that the Synod had no authority to act in the matter. A Synod motion could not compel the Bishop or the Chapter to act in the matter. Synod would at the very least have to pass an Ordinance. And to desire to effect a change to the Reredos on the grounds that it had 'caused offence' was to set a dangerous precedent for action by the Synod of the Diocese. He gave his assurance that he would call a special meeting of the Chapter before Synod ended, and that careful consideration would again be given to the Reredos question. On that assurance, Crane withdrew his motion, which announcement was received with applause. Synod concluded for that evening with the Benediction and the singing of the Doxology.

On the evening of Monday September 5, the Bishop reported to the Synod on the special meeting of the Chapter. The Chapter noted that the legality of the Reredos had been universally allowed in the Synod debate, and that the Synod had deliberately refrained from putting any pressure on the Cathedral Chapter.

They emphatically repudiated the idea that in the erection of the Reredos they had given encouragement to idolatry, or set up a 'party badge'. Yet they desired to make the Cathedral a home of spiritual worship for all, as the mother church of the whole Diocese. Therefore they passed in the following motion

That, in the interest of peace and unity in the Church, the Chapter express their willingness, if a tablet representation of the Transfiguration, or some other scene from the manifestation of our Lord, which in design and execution is satisfactory to them, be presented to the Chapter, to accept it and substitute it for the central panel of the Reredos.

Chapter not to pay

In other words, the Chapter was now prepared to allow the change to the central panel, but not to pay for it. The following day, W.J. Foster announced on behalf of certain members of Synod, that

they were prepared to hand to the Primate an amount sufficient to cover the cost of substitution in the central panel of the Reredos. The Reredos controversy was almost at an end.

It must be noted that there was another important debate on Ritual in this 1887 Synod of the Diocese of Sydney. This came as a result of a motion from W.J. Foster.

That no alterations or innovations ought to be made in the order and manner of celebrating Divine Service in Churches which hath been generally used throughout the Diocese, from the time of introduction into the colony of the uses, rites, and observations of the United Church of England and Ireland until the end of the eighth decade of this century.

After lengthy debate, this motion was defeated, and it was replaced by an amendment which was moved by Mervyn Archdall.

That this Synod is of the opinion that the ritual, conduct of service, and furniture of the churches should be strictly conformed to the decisions of the ecclesiastical courts of England, and respectfully requests his Lordship the Bishop to take such steps as, in his judgement, may be desirable to give effect to this opinion.

The acceptance of this Archdall amendment was a clear affirmation that the Diocese of Sydney would not recognise that a Bishop possesses the *ius liturgicum*, but believed that he was bound by the law. This was the issue at the heart of the Lincoln Case in England.

The Ritual Debate, and the Cathedral Reredos Debate mean that the 1887 session of Synod is one of the most significant for the tradition of the Diocese of Sydney. Ritualism was, in essence, defeated.

The central panel of the Reredos was not removed until November 1888. The new Transfiguration panel was commissioned from the same artist in England who had sculpted the original. The *Sydney Morning Herald* made public that the new panel had arrived, largely through the information of Canon Kemmis, who wrote complaining that the new panel was not of sufficient artistic merit to be placed in the Cathedral.

The Reredos matter gained some more attention in the daily press, but the *Record* refused to allow it to break out afresh in its pages. The dispute was regarded as settled, and unnecessary obstruction by such men as Canon Kemmis was deprecated. The *Record* urged that the work of replacement be speeded up, so that the new panel would be in place when Bishop Barry returned from England, where he had been in attendance at the 1888 Lambeth Conference.

It should be stated again that this reconstruction of the Reredos controversy has been made through the eyes of the *Record*. The whole story would appear in quite another light if the major source of information had been the *Church of England Guardian*, or even the *Sydney Morning Herald*.

Bishop resigns

Some questions remain. Did defeat over the Reredos decide Bishop Barry to resign the See and return to England?

This is occasionally suggested. There does not appear to be any evidence to confirm this view. The Reredos matter may have been one factor in helping to make up his mind to do so, but the official reason he gave to the Diocese for his resignation in 1889 was the fact the Mrs. Barry's health required her to be permanently resident in England. It is probably more true to the real facts to say that Mrs. Barry's inclinations required her to be permanently resident in England.

What happened to the central panel which was taken down, and which was the cause of all the offence? Rumour has it that it remained in the depths of Church House for decades, but of its situation now, who can tell?

It must be noticed that the official history of the Cathedral, written by Archdeacon S.M. Johnstone, and published by Edgar Bragg and Son in 1937, makes no mention at all of the Reredos controversy at the Cathedral. Why is this? Archdeacon Johnstone was a known ecclesiastical historian of his time. It is not possible that he did not know of the Reredos controversy. Your writer has arrived at the tentative conclusion that it was omitted from the official history of the Cathedral at the specific request of Archbishop Mowll.

A Protestant Reredos

It became rather the fashion for churchmen to place a Reredos in their church, but they were usually of a different kind from that in the Cathedral in 1886. We may instance the Reredos in St. Stephen's, Newtown, which was placed there as a memorial to the first wife of Robert Taylor, Elizabeth Taylor, who died in December, 1897. There are not figures on the Newtown Reredos, but only words. That is an example of a good Protestant Reredos, in complete contrast to the original central panel of the Cathedral Reredos, as perhaps it was deliberately designed to be?

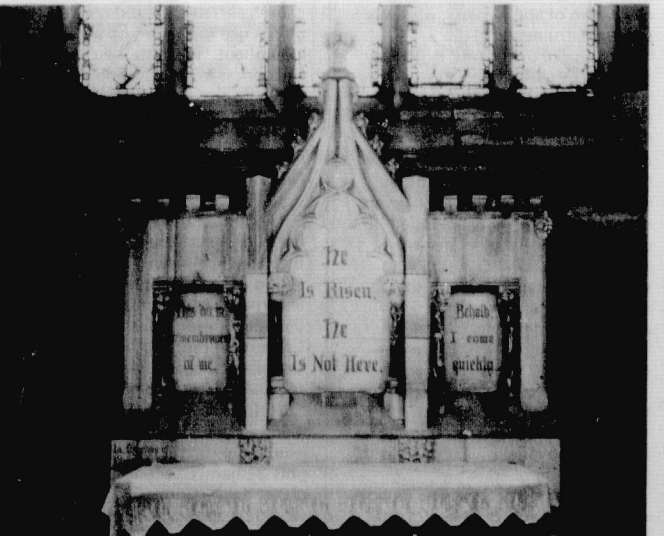
What conclusions may be drawn from a reading of the Cathedral controversy? As is so often the case in ecclesiastical controversies, one may view churchmen introvertedly turned in upon themselves, concentrating solely upon purely internal matters, manifesting little thought or understanding of the forces at work in the society around them. That must be said, no matter how much one recognises the stand taken for a principle. Recall the secularising forces present in Australian society at the time of the Reredos dispute. The Christian Evidences Society was hard at work and some Churchmen were attempting to fight the Rationalists and the Secularists. But not too many of them were willing or able to give lectures on Modern Atheism, as did Mervyn Archdall of Balmain.

Readers may care to ponder the implications of some words which Randall Davidson noted in his diary in 1889, when he was Dean of Windsor. They were spoken to him in conversation by Boyd Carpenter, Bishop of Ripon (an Evangelical), at the time that the English Church was torn by the Lincoln Trial and the awaited Judgement.

Huxley is hammering at the gate with the cry of No God — and we are worrying about ritual details of the smallest sort.

Margaret Rodgers

This is an abridged version of a fuller text.



IN SYDNEY — DEACONESSES OR SISTERS?

— the coming of the Kilburn Sisters

From Page 1

This they refused to do, and removed his name and those of all other males from their literature. A rather heated exchange of letters was published in the *Church Times* in 1895.

It is evident from Archbishop Benson's address to the 1897 Lambeth Conference that he shared the fear of many churchmen of such communities being independent of diocesan and ecclesiastical hierarchical control. This was essentially the problem in Sydney when the Sisterhood arrived in 1892/93.

In 1884 the Synod of the Diocese of Sydney set up a Committee to enquire into Women's Work in the Church. The Committee reported to the Synod in 1885. It proposed two motions to the Synod. The first concerned deaconesses and proposed that deaconess work should be commenced in the Diocese. The second motion on sisterhoods was rejected and replaced with an amendment proposed by F. B. Boyce of St. Paul's, Redfern.

"that it is undesirable to establish sisterhoods in the Diocese."

Although Bishop Barry indicated his disapproval the Diocese of Sydney affirmed strongly that it would not accept sisterhoods in the Diocese, and Sydney representatives voted in that same way in the General Synod in 1891.

The Kilburn Sisters carried their work overseas to Canada and Australia. After first establishing themselves in Tasmania, Adelaide and Melbourne, they arrived in Sydney in October 1892. This arrival precipitated a wild storm of debate, with letters and articles appearing in both the daily press and in church papers. The pages of *The Australian Record*, right through the year 1893 carried heated correspondence about the Kilburn Sisters, some letter is defensive, but the majority sharply critical of this manifestation of "Romanism without the Pope" in their midst.

The Kilburn Sisters and the controversy on Evening Communion are the 2 major issues debated in the correspondence papers to *The Record* in 1893.

There were churchmen who welcomed the sisters. Sister May, the organising sister wrote back to the Mother Superior —

I have an increasing round of visitors... the most important was Dr Corlette, an influential priest, not quite a Catholic but most firm and resolute to have sisters.

She refers to the Rev. Dr. J. C. Corlette, for a time acting Precentor at the Cathedral, but at this time Rector of Ashfield. Corlette was a clergyman of liberal views, who was greatly instrumental in the foundation of the Infants' Home at Ashfield. In 1884-85 he had served as Secretary of the Committee on the Ministry of Women in the Diocese. Sister May also wrote kindly of the valuable assistance provided by "Mr Garnsey" (C. F. Garnsey of Christ Church, St. Lawrence), whose seven o'clock celebration she attended daily. It seems that apart from churchmen such as Corlette, who were of a liberal persuasion, the sisters were mainly welcomed by members of the English Church Union (the "Ritualist" body) in the diocese.

By January 1893 there were two or three sisters settled in Sydney, more came later, and in May 1893 their school at Waverley was opened with 75 children enrolled.

To keep its readers well informed of the Sisters' activities the *Record* reprinted certain items from a recent

issue of the *North Sydney*. It reported in "Social Notes" a meeting held by the Vicar to all Saints', Hunters Hill for his friends to meet Sisters May and Rose of the Church Extension Association (Spry Bailey, the Vicar, who was apparently a most controversial figure, was a former student of Cuddesdon College in the Diocese of Oxford. He had come to the Diocese in the episcopate of Bishop Barker). There were fifty new members of the C.E.A. after this meeting in Hunters Hill.

There was also an account given of a garden party held at St. Thomas' North Sydney, for folk to meet the sisters. S. H. Childe was Rector in that parish. These items show how quickly the sisters had begun their work, and its nature. Mention is made of a collection depot for second-hand clothes, boots and furniture at 310 Bourke Street, and plans for their school at Waverley, and an orphanage.

The question is — Who invited or encouraged the Sisters to come to settle in Sydney? It is quite evident that the Bishop did not invite them, nor the Standing Committee of the Diocese, nor the Synod. Perhaps encouragement was offered to them to come by the ECU of New South Wales.

Evidence that the Diocesan authorities did not invite the Sisters to Sydney is readily available. In fact it is on that ground, their disregard of Diocesan authorities, that they were usually criticised. Over a number of years the *Record* published a regular column "Jottings from the Bush", written by a clergyman who wrote under the pseudonym "Colin Clout". He commented on their arrival and deplored the fact that they had established their work in Sydney contrary to the resolution of the Synod of the Diocese in 1885 and the Bishop. He felt that their action involved a principle which he repudiated, and that principle was:

That a Body outside a Diocese (or parish) may rightfully establish an organisation in that Diocese (or parish) contrary to the wishes of the Bishop (or Incumbent) and of the Synod (or Vestry meeting); and that individual clergymen in the Diocese (or individual laymen in the parish) may invite them to do so, and support them when they have done so, without compromising their character as Loyal Churchmen.

He felt that behaviour in line with this principle would lead to ecclesiastical anarchy — and he was obviously critical of men who had encouraged the Sisters to come to Sydney, though he does not name them. 'Colin Clout' argued that all church societies should render obedience to the Bishop and the incumbent. He mentioned the Deaconess Institution and showed its opposite character to the Kilburn Sisterhood. The Sisters work regardless and heedless of ecclesiastical authority, but the Deaconess Institution is careful to uphold it.

The Churchmen who supported the Kilburn Sisterhood replied in their defence, that while the Sydney Synod did not recognise the Sisterhood, churchmen everywhere, including the Archbishop of Canterbury did, and that they were therefore only acting as members of the English Church.

Corlette wrote a long reply to 'Colin Clout'. He accused him of wanting to force everyone to employ only Bethany Deaconesses. He claimed that 'Colin Clout's' argument would be applicable if the sisters were a duly constituted order of

ministry in the church, and one which required a licence from the Archbishop and a status which required Synodical action — but the Sisters were not members of such an order of ministry — they were only lay people, private persons working in a method of individual co-operation.

Opposition to the Kilburn Sisterhood took another form as the year 1893 progressed, and many correspondents began to write to the *Record* detailing the 'heretical' and 'dangerous' doctrines which were taught by the sisters to the children in their care. They quoted extensively from pamphlets published by the Church Extension Association. It was not only the papers of the religious *Record* which reflected this heated controversy, for as much appeared in the *Telegraph*.

But the Deaconess Institution continued to get approving notices from the critics of the sisters, especially in the matter of doctrine. "A Loyal Member of the Church of England" (Mervyn Archdall?) wrote to the *Record* to remind readers that the deaconess, "whose work is exactly of the same kind as those of those 'Sisters' had been in existence for some years in the Diocese", and that several were already employed in parishes.

The Institution for the training of the deaconesses was managed by a Council amongst whom were leading clergy and churchmen, and they ensured that the deaconesses received a thorough training in nursing, visiting and teaching. The deaconesses were daily instructed in the principles of the Church of England, their text book being *Church Doctrine* by "the well-known Handley Moule." In contrast to the Kilburn Sisterhood, therefore, "here is an institution in full working order, under the sanction and control of the Bishop."

The arrival of the Kilburn Sisters received attention from the ecclesiastical hierarchy. In his address to his Diocesan Synod in 1893 the Bishop of Bathurst (Camidge) indicated that he thought that women's work in the church needed every encouragement, and that he was prepared to welcome both deaconesses and sisters into his diocese, on the proviso that they should acquaint him of their rules and regulations, work under his sanction, and refrain from entering upon their duties in any parish before the approval of the Incumbent was received. While Bishop Camidge was ready to receive sisters to Bathurst, they could not arrive in his diocese as the Kilburn Sisters had in Sydney.

Bishop Saumarez Smith, in his Presidential Address to the Synod of the Diocese of Sydney in 1893 made remarks which are referred to as "a little set-back" in the biography of the founder of the Kilburn Sisterhood. He began the section of his address devoted to women's work with an approving commendation of the Deaconess Institution at Balmain.

He then proceeded to discuss the arrival of the Kilburn Sisters. The Bishop felt that the whole issue had exacerbated party division in the Diocese. He stated that the Sisters had come to Sydney in contravention of the Resolution of Synod in 1885, and without his invitation or sanction. He welcomed any philanthropic work done in his diocese, but as bishop he could not sympathise with the Sisters' method of doing it. Their sudden

introduction into the Diocese, bound by rules which had not been submitted for his inspection looked "like an ecclesiastical intrusion of a somewhat anarchial tendency." This aspect of their entry and their doctrine and ritual, were the reasons why he would not in any capacity, sanction or approve of their operations.

Some attention should be given to the sermon preached by Dr Corlette in his church at Ashfield on November 19, 1893. He addressed himself to the whole biter controversy aroused by the arrival of the Sisters and attempted to justify their arrival without the Bishop's invitation being first offered. (Had he been one who invited them to Sydney?)

He claimed that the sisterhoods provided an avenue of service to women who were not suited to the more solitary existence of the deaconess, and implied that it was for this reason that sisterhoods, who provided the fellowship of community living, were actually growing more quickly and attracting greater numbers of women into their ranks than was the Deaconess Institution in Sydney.

He stressed the bitter 'party' divisions which had resulted from the arrival of the Sisters in the Diocese. This was the most obvious result consequential to their arrival.

In one sense the heated opinion, and debate benefited the 'Bethany' Deaconess Institution, since the opponents of the Sisters always spoke with warm approval of the deaconesses and their relationship of the ecclesiastical authority of the diocese. It must have drawn more evangelical support to the Institution.

But as a correlative of this fact, those churchmen who welcomed the Sisters and supported them financially and publicly when they were under attack, must have proceeded to withdraw their support from Bethany, making it even more closely related to the evangelical wing of the church in Sydney. This must especially have remained true during the time that Mervyn Archdall, who was its founder in 1891, remained Director of the 'Bethany' Deaconess Institution. There was no more convinced evangelical than Mervyn Archdall, no more fervent anti-Romanist and anti-Ritualist, and very few more vocal men in the Diocese. His Deaconess Institution would not have attracted to it support from the ECU men who supported the sisters.

The same situation in relation to deaconesses and the Sisters of the Church which applied in 1893 remains today. The deaconesses are trained through the Deaconess Institution, (which is still independent of Diocesan and Synodical authority in spite of Bishop Saumarez Smith's fond hopes in 1893) but they work in parochial and chaplaincy ministry under the licence of the Archbishop. Their work is governed by a General Synod Ordinance (7/69) and an Adopting Ordinance in Sydney. The Sisters of the church have never received episcopal or synodical approval or sanction in Sydney. For many years their work was in the field of education, but since the closure of St. Gabriel's school they have been involved in a creative and experimental community-style ministry in the Sydney suburb of Glebe. In their biography of Miss Ayckbown the Sisters speak of the kind and sympathetic interest and help which they received from Archbishop Mowll during the Second World War. His assistance is attributed to the fact that he had a relative who was a member of the Order in England.

MARGARET RODGERS



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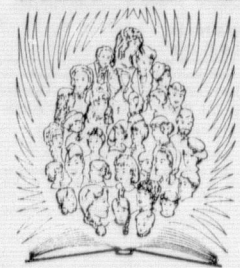
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This tour is really something. Leaving on March 29th, we stay in Bali, Sulawesi (Makale, Ujung Pandang) Java (Surabaya, Jogjakarta, Bandung and Jakarta), and Singapore. The tour price is \$1721 from Melbourne or Sydney, and an optional 7 day extension to Malaysia is available at a supplement of \$345. Our Tour Leader is Mrs Lois Walker (formerly Lois Hulse who worked with the A.I.M. for many years).

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Our next departure for this most popular tour is 17th March. We spend 11 days in Israel, 9 days in Greece (including a Greek Island Cruise), and 6 days in Rome. Price from Sydney or Melbourne \$3146.

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Leaving during May this 37 day tour will take us to San Francisco, Seattle, Vancouver, Kamloops, Banff, Yellowstone National Park, Salt Lake City, Toronto, Niagara Falls, Montreal, New York, Washington, New Orleans, Phoenix, Grand Canyon, Las Vegas, Los Angeles, Honolulu etc. Our Leader is the Rev Hector Dunn of Warrnambool and the price from Melbourne is \$3605.

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At present being planned is our regular tour during which we visit Israel for 10 days, Greece 4 days, then Britain with accommodation in London and a 15 day tour of England, Wales and Scotland. Our 15 day tour on the Continent completes our holiday, and we are able to enjoy additional free time at own expense. Price from Sydney or Melbourne \$5889.

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Our 23 days tour departs on June 8th for Hong Kong then 18 days in China based on Kwangchow, Hangchow, Shanghai, Soochow, Nanking and Peking. Our Leader is the Rev Alex Hilliard and the price is \$2324 from Sydney.

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1914

BARNEY'S BROADWAY FALLS ON HARD TIMES

St. Barnabas', George St. W.

Hard times have fallen upon this well-known Church, as upon all City Churches unendowed. From being a populous Parish of 26,000 souls; there are not now more than 450 professedly Church of England families. A Church of free sittings, dependent upon free will offerings, with so few residents, finds it difficult to meet the necessary expenditure. The Rector, setting an example of self denial has fought an uphill battle. He suggested that the church building should be modernised with a view to comfort for worshippers and to make the services in keeping with what is permitted in the Prayer Book, brighter and more devotional.

This could only be done either by the spontaneous gift of some friend or friends of £500, or by leasing the frontage in George Street W., which would bring a large annual rental.

Site or Change Leadership

A sub-committee was formed to consider the whole financial position, and at a large and enthusiastic gathering on Tuesday week its report was presented. Three methods were suggested:—

(1) The sale or lease of the whole property with a view to the purchase of a new site in a populous part, where the buildings might be re-erected and a large endowment secured.

(2) The leasing of the George Street front, including the reduction of the Rector's stipend and the engagement of a Curate.

(3) Change of leadership and management.

After considerable discussion, the Rector, reviewing the report, took objection to some of the statements. He asked, "What is to maintain the Church as a vital force?" More money? Such was not putting first things first. Seek ye first the Kingdom of God and His righteousness was the right order.

His work was to preach and teach the Gospel, and if they were of the opinion that he should not live of the Gospel, they would have the opportunity of saying so. He had faith to believe that the people of St. Barnabas' would not see him want.

1915

WAR PRESSURE FOR PRAYERS FOR DEAD

It is much to be regretted that the desire which is being manifested among Church people to offer continual intercessions for our soldiers and sailors in the war, and to be provided with authorised forms of prayer for the purpose, should be used as an occasion for re-introducing practices which were, at the Reformation, abolished in the Church of England. We allude specially to prayers for the dead. Nothing is clearer than the fact that in the revision of our Prayer-Book, while the dead are duly commemorated, every trace of prayer for them has been carefully omitted from our Liturgy. Yet, in some of the Forms of Intercession, provided under episcopal authority, such prayers have been included. Our London correspondent recently complained of the attitude of the Archbishop of Canterbury on this question, and we find that in Australia the same line of action is being taken in some quarters.

We have before us a copy of "Intercessions during the War," authorised by an Australian Bishop for use in his Diocese.

There is not a word in Holy Scripture to warrant the use of such a prayer; it goes far beyond the scope

of any prayer included in the primitive liturgies; and as we have already said, every trace of such petitions has been removed from our Prayer Book. We look to our Bishops to provide special intercessions for use in great emergencies, but they have no right, individually or collectively, to incorporate in authorised services for use at the public worship of our Church, doctrines which are not in accordance with the Reformation Settlement.

He would now ask for an expression of opinion on the first method. A resolution "That it be not considered" was almost unanimously carried.

Method 2, a resolution "That the land be not leased," was carried by a large majority.

Previous to Method 3 being discussed the Rector said he was in a delicate position, and would retire from the chair, leaving them to appoint another, as they would be free to discuss him.

A motion was moved to that effect (amid cries of "Shame"), and Mr. A. J. Foster took the chair. After a very few minutes the Rector was recalled, and entering the hall was rapturously applauded. Mr. Foster stated that the meeting had declined to consider the matter.

The Rector thanked the meeting for the renewal of confidence in him, and trusted that this gathering would take the result as a call from God to "Go forward."

If with one heart and one soul we did so, looking to our Captain, a way of deliverance would be opened, and St. Barnabas' would maintain its position as a centre of Church teaching. He saw a great future before them, and in their assurance of hearty co-operation and consecration to the service of the King, God would bless them.
R. B. HAMMOND

1916

OCKER CHRISTIANITY FOR CHURCH OUT OF TOUCH

Speaking at the last monthly meeting of the Glebe (N.S.W.) branch of the C.E.M.S., Rev. Ainslie A. Yeates said that as far as his experience went, the conviction had been reluctantly forced on him that the Church is still more out of touch with the masses of the people than we have been inclined to think.

There was the fact that we had failed to attract to our various Missions non-churchgoers in any large numbers, in spite of the effort being a united one and linked on to the National Mission in England, and arising as it did out of the stress and disquietude of the war.

He suggested three points as worthy of consideration:—

(1) The need for more missionary-hearted and brotherly efforts on the part of the laity as well as the clergy to get into personal touch with the indifferent and the hostile.

(2) A changed spirit in many of our congregations, so that visitors would be attracted by the warmth of Christian fellowship felt, rather than frozen out by the manifestation of a self-centred aloofness.

(3) The call to the Church to understand the Australian character and point of view. This would certainly involve study of movements and special conditions, but most of all entering with Christ-like sympathy into the lives of those at present unresponsive to the Church's influence, amongst them as He "dwelt amongst us" in His Incarnate Life on earth. Her spirit must not be critical or reproachful, still less superior, but she must love and serve as He did of whom it is written, "While we were yet sinners Christ died for us."

1917

NECESSITY OF RE-UNION WCC FORERUNNER

The Duty of Re-Union

We print on another page an article on Re-Union by the Bishop of Willochra. Bishop White is officially connected, as Secretary for the Commonwealth, with the "World Conference on Faith and Order," which is patiently, and we trust successfully, seeking a basis for a Re-union of Christendom which will reverently regard the convictions that underlie the present separations and at the same time manifest to the world outside a community of life sufficiently real and potent to compel that belief from the world which the Master Himself made mention of in His high priestly prayer of St. John XVII

Too long have we been failing to realise the import and purport of that prayer for a manifested unity amongst His disciples. Too lightly have we been regarding those separations that in some cases seem to have been necessary, but were and are all the same deplorable. Surely no Christian disciple can read our Lord's prayer for unity without feeling utterly dissatisfied with the present divisions that make for weakness, both in work and witness. The call to prayer, we trust, will be so faithfully responded to that January 18-25 will mark an important epoch in the life story of the Church of Christ.

1918

£3 — LIVING OR EXISTING WAGE?

The fixing of "the living wage" indicates in itself a certain degree of awakened Christian conscience in a community. It at least secures that even the most unskilled labourer shall not be forced by the grinding wheel of unregulated competition to work on the verge of starvation. But the fact that in these days of high prices the living wage in N.S.W., was recently fixed by Judge Heydon at £3 per week, shows that in Australia as well as in other parts of the world there is room for considerably more awakening on the point. £3 per week may be an "existence wage." It certainly is not a "living wage." And yet we are met with the spectacle of employers' associations engaging leading counsel to oppose even this figure. What kind of a cottage is a man supposed to pay rent for out of this sum? How much good, solid food for himself and wife and children can he buy? How much decent clothing can he purchase? What is the size of the family this will enable the labourer to provide for? The proposition is a tough enough one, even if one falls in with the thoughtful suggestion of the employers' legal representative that it is not necessary to allow for books or amusements or gifts to charity during the war.

1919

SPORT

DROUGHT IT MUST BE BAD!

Rev. Cecil Saunders, of Mundingi, reports: "We are beginning to feel the effect of this two years' drought. Unless we get good rains shortly (the moderate rain and showers of the Prayer Book language would not meet our needs just at present!) things will become serious. Just about here we are better off than most places, but soon we shall be as badly off as anyone. Already our journeys in the country are made dreary by the desolate appearance of the country, and the number of dead sheep we see along the road side. Cutting scrub is the usual Sunday occupation, consequently our numbers at Church services are affected, and so bad is it that in some cases even the attendance at Sunday cricket matches is affected."

1920

THE CHURCH AND THE WORKER

"The working classes had secured what they now possessed not by the influence of the Church, but by their own efforts," said Mr. F. Anstey, M.P., on *The Church and Labour* at one of a special Lenten course, in the Chapter House, Melbourne, and the hall proved altogether too small for the audience.

He brought forward historical facts, showing that the problems of 100 years ago were those of to-day, and said they were so intense and the people so discontented and disaffected that the Governments of the world did not know what to do. He was discontented himself. (Laughter.)

Some people said everyone had equal opportunity. He declined to believe that.

People also said there had been a vast improvement in the condition of the working class in the last hundred years, and that conditions in Australia were better than in any other country in the world. How had these better conditions been secured?

A Victorian royal commission in 1883 reported that there were children in Melbourne nine or ten years of age who had never seen the inside of a school, and that there were 20,000 men, women and children whose working conditions were abhorrent to every sense of decency and humanity. That was before the Labor organisations had gained strength.

In the same year a royal commission on the Kanaka question in Queensland reported that Queensland was a slave State. What did the Church do in those days, before Labor came to the assistance of the workers?

A clergyman who came out here and took up this Kanaka slavery question had the church doors closed on him.

Ten years afterwards the working class party came on the scene in politics. Nothing was done for the worker until the rise of class consciousness in the workers' party.

What must be the feeling of the masses in every country in the world? They could cry for help, but there was nobody to give it to them. Their only salvation was in themselves. (Cheers.)

CHURCH CALLS WORKER "IRRELIGIOUS"

Now the Church turned round and called the workers irreligious. What sort of religion was it that could allow the cry of the unfortunate mother to go unheard? Poverty condemned the society which permitted it. An American soldier had said he believed in God and in Christ, but not in the church, which was the instrument of a Czar. The Church must rebel against the evil of its environment. The Church called on the masses to endure, in the hope that they would get something afterwards. They were told that man must earn his bread by the sweat of his brow, but those who sweated least got the most. (Laughter.)

Christ said, "My house is a house of prayer, but ye have made it a den of thieves." Christ was the spirit of the revolution, for He spread the ideal of common manhood. The working man was not necessarily hostile to the Church, but he felt it had no help for him, although the fundamentals of its faith were most inspiring. The Church was a useful asset to the money classes. When the cost of living rose, the worker said his wages must go up to enable him to maintain his standard of living. To this the manufacturer said, "I don't care." That attitude made for social chaos. That was not a new attitude. It had existed through the ages.

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1919

EVANGELICALS WITHOUT A REAL POLICY

The most serious feature in the present ecclesiastical situation is, as the Bishop of Manchester has recently remarked, the amazing apathy of the great mass of Evangelicals with respect to the destructive changes which it is proposed to introduce into our formularies. We are faced to-day with a deliberate attempt to alter the whole doctrinal balance of the Church of England.

The conspiracy of those most sincere and godly men, who have drawn their inspiration from the Oxford Movement and who have consistently been ready to suffer for their beliefs, has now reached its height and we are confronted with almost unanimous proposals from the Canterbury Convocations to alter the Prayer Book in such a manner as would have driven Latimer and Ridley, Parker, Jewel and Hooker, and even Bishop Hall out of the fellowship of the National Church. Such an achievement reflects the highest credit upon its authors.

They seem to be on the verge of gathering in the fruits of the self-sacrifice and far-sighted policy of over eighty years of work. They have set an example of devotion to their cause which is as worthy of imitation as the ends for which they work are not. They have, as a body, counted all things as dross if haply their ends might be attained and they seem now to be on the eve of accomplishment.

Why is it that, even in view of these things, those who hold a purer faith, who represent the historic Church of England for three centuries and a

half, who have tasted of the sweetness of Christ, and know the liberty wherewith Christ has made us free, are apathetic in respect of all this?

They include, there is no need to say, the overwhelming majority of the laity both in Australia and at home. They contribute far more than their share to the spiritual, social and missionary life of the Church, and yet, though certainly not unloyal to the truth as it is in Jesus, they seem helpless and powerless to repel these and similar attacks upon the faith committed to them.

The problem is certainly a very serious one and deserves the prayerful consideration of all Christian people. Yet the answer lies close at hand. It is to be found in the fact that there is an unwillingness to endure hardness, to go without the camp, to endure reproach for the sake of principle; that there is an appalling lack of leadership and a still more serious unwillingness to follow such leadership as there is.

Hence Evangelicals are without a constructive policy. They only stand together when they are attacked. They do not evolve a positive policy for the Church of England in accordance with their own principles, yet they are surprised that those who have done so and are willing to make sacrifices for its accomplishment determine in practice what the Church of England is going to do.

Yet they wonder that the vast mass of Church people who cordially detest anything approaching Ritualism are led in such matters as Prayer Book revision and our relations to the Reformed Churches by the very men whose views are abhorrent to them! Yet this is simply inevitable.

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Evangelical social gospel of 1917

It is an amazing fact that, even though it is years since Kingsley Maurice and Canon Barnett formulated and did so much for the preaching of "The Social Gospel," there are men in our Church to-day who apparently have no time for such a gospel.

These men tell us that they preach Christ, that they seek to relate men to Him, that they try to live the Christ-like life, and in that way seek to win their fellows to allegiance to the Lord Jesus Christ. All this is very earnestly to be desired.

Not only did our Lord heal the souls of men, He healed their diseases too; He rebuked the self-satisfied righteousness of the Pharisees, and He tells us a cup of cold water given in His name shall not lose its reward.

We ask what chance of right development in spiritual things have the miserable and over-burdened victims of sweating, intemperance, blind alleys and overcrowded insanitary dwellings?

Unsocial conditions exist in all our big cities, and because they are unsocial, they are evil, and because they are evil they strike at the root of all true religion, overshadow people's lives and leave no window of the soul open towards heaven, whence a vision of God may be obtained.

The real message of Christianity is a gospel wide as the world and large as man's need. Not only forgiveness

of sins and a certainty as to the hereafter, but brotherly love, service for others, absence of exploitation here and now, are fundamental principles of Christ's gospel.

The Churchman who says "we have nothing to do with social questions, they are solely the work of the State, is sadly lacking in his grip of the first principles of the Christian gospel, and it is about time he settled down (that is if he is going to justify his Christian discipleship) to a thorough and practical study of applied Christianity.

Our nation has vast material, moral and spiritual resources. There is no doubt about that. Hence her citizens should at least be allowed to live their life in good homes amid a proper environment under good conditions — the newly-born child given a chance — and everything ensured in every way for the building up of a good and noble people.

Surely the gospel of Social Redemption should grip the minds and hearts of all clergy and then all should hear the last of a Salvation which is an exaggerated "individualism."

Ought we not lay to heart the words of 1 John iii.4 "Whoso hath this world's good, and seeth his brother have need, and shutteth up his heart of compassion from him, how dwelleth the love of God in him?"

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