

## Doings of the Month in Melbourne.

(By "Maccabaeus.")

THE matter of Lenten marriages has been mentioned in this column. Each year the uncertain mind of the Church of England becomes more apparent. Much unpleasantness was caused in several parishes by the refusal of the Vicar to perform this ceremony. One clergyman told a much annoyed family to go and see "so and so," (mentioning a well-known Evangelical Vicar); "he will be glad to see you." What puzzles most lay people is how the state of matrimony can be holy most of the year, and unholy during Lent. The Rev. C. W. T. Rogers, of Moreland, one of our leading Evangelicals, caused a sensation a few weeks ago by refusing to go on with a wedding until the ladies taking part had put on a little more clothing.

The Church Missionary Society's annual meeting was held early in April. The report presented at the meeting showed a slightly improved financial position, the receipts being £14,414, and the disbursements £14,044. The income included an anonymous gift of £1,000 and legacies for £2,101. Special reference was made to the Arnhem Land expedition, and the tragic death of Mr. Warren. The cost of the expedition, which was £1,200, was met by subscriptions, and a Federal Government grant of £350.

The C.M.S. General Committee, at its April meeting, appointed Mr. W. M. Buntine chairman for this year. Mr. Buntine will be absent abroad during that period, and Archdeacon Herring was appointed to the new position of deputy chairman, to enable the committee to have a permanent chairman for the year. During the month the Melbourne City Council discussed the question of Sunday tennis on the courts under its control. A proposal to open the courts on Sunday was defeated on the casting vote of the Lord Mayor. It was reported that three councillors left the chamber before the vote was taken. One of these is an officer of a Church of England parish near the city. By his action, or rather, inaction, he has pleased neither side. Another prominent churchman, a member of Synod, and diocesan committees, who is a City Councillor, supported the proposal to open the courts on Sunday, stating that "the churches were too narrow in their opposition to Sunday sport."

The Church of England in this city is very weak in her public men, and there are few who are really active churchmen.

Good Friday and Easter services in Melbourne were well attended. The Rev. W. Edgar Wood, who recently retired from St. Phillip's, Collingwood, was the preacher at the Cathedral on Good Friday morning. On Sunday the Cathedral was crowded, the Archbishop, in the evening, preaching the Easter sermon.

On Palm Sunday, April 14th, a most impressive service was held in the afternoon at St. Matthew's, Prahran. The Rev. P. W. Robinson is the energetic Evangelical Vicar of St. Matthew's. It was an inspiration to see the crowded congregation which filled the church, literally to the roof. The occasion for this service was the dedication of a chapel "to commemorate the Centenary of the City of Melbourne, and to keep in memory the pioneers of St. Matthew's Church." An ante-chapel,

for the use of the blind, was also dedicated. These were dedicated by the Archbishop and the stone of commemoration unveiled by the Governor, Lord Huntingfield.

The chapel, which is the gift of the Misses Payne, one of whom died on December 5th last, is in memory of Robert and Catherine Payne, and of their daughter, Isabella Payne, and occupies the left of the Sanctuary, from which the organ has been removed for the purpose. The chapel is entered from the body of the church, at the rear of the pulpit. It is here, at the entrance to the chapel, that the ante-chapel is situated. Desks at which the blind can sit, are fitted with Bibles and prayer-books in Braille. It filled one with sadness, as well as joy, to see how after the service, several blind young men eagerly gathered round these Braille copies and read them with evident pleasure. It was interesting to see that the lessons were read, one by the Rev. W. T. C. Storrs, for so long a Vicar of St. Matthew's, and the other by Mr. Neil Westh, a member of the Blind Institute, who read from the Braille. It is said that this provision for the blind, is the only one which exists in any church.

The new paper, "The Church Times," has appeared in Melbourne. The Editor is the Rev. C. L. Crossley, Vicar of Holy Trinity Church, East Melbourne, and the advisory board includes the Bishops of Gippsland, Bendigo and St. Arnaud, the Rev. Canon Crotty, D.D., the Rev. A. E. F. Young, Th.Schol., the Rev. R. H. B. Williams, and Principal Wade, of Ridley College.

The Rev. C. L. Crossley is an Evangelical of the modernist school, and was interested in the formation of the Anglican Church League, being a member of the Committee which drew up its constitution, although he has not since taken an active interest in its affairs. Most of the others mentioned in the list of the advisory board have not been conspicuous in their support of Evangelical principles. It is said that the paper is to be "non party," a word which Melbourne loves dearly. In fact, it is safe to say that one of the evils from which Melbourne Church life suffers is its "non party party." In its leading article, the "Church Times" says: "We hope to avoid dealing with sacramental and other topics in any way that will offend any school of thought."

It is hard to see the need for such a paper as this. Most of the clergy constantly complain that they are already overburdened with reading matter, and this additional dose may only add to the existing intellectual and spiritual confusion. Evangelicals would do well to push the "Church Record," with its definite and constructive Evangelical policy.

Dr. Kagawa, the noted Japanese Evangelist and author, has attracted considerable notice and interest in Melbourne. His record has earned him world-wide respect, and his direct, homely method of speaking has made his remarks worthy of attention. Speaking under the auspices of the League of Nations Union, in the Melbourne Town Hall, Dr. Kagawa made a most statesmanlike proposal which, if adopted, would help to dispel existing international trade rivalry and bitterness. The suggestion was that the League of Nations should extend its scope to enable it to place international trade on a co-operative basis.

Archbishop Head left Melbourne for England on April 27th. Bishop Booth will act as Vicar-General during his absence.

A number of important changes in this diocese are indicated. The Rev. A. E. F. Young goes from South Melbourne to Heidelberg, from which parish the Rev. W. T. C. Storrs has retired. Mr. Young is an Evangelical who should worthily succeed Mr. Storrs. He does not take quite so much interest in Evangelical movements, but is a highly respected Evangelical. The Rev. Karl Hamilton, of Gippsland Diocese, is to succeed Mr. Young at South Melbourne, and his coming to Melbourne is something for which Evangelicals are thankful. Archdeacon Hamilton should add strength to the C.M.S. in Melbourne. The Rev. L. Harwood takes the place of Mr. Gilder at Burnley, and it is possible that Burnley may see a slightly more advanced churchmanship. The Rev. A. E. Winter, who was curate at Ivanhoe, has gone to Sunshine in place of Mr. Harwood. This should leave Sunshine much the same. The Rev. A. R. Sinclair has gone from West Brunswick to St. Luke's, North Fitzroy, rendered vacant by the appointment of the Rev. F. A. Ray to the Home Mission Fund. North Fitzroy is an old Evangelical parish, which supports a C.M.S. missionary, and it is hoped that Mr. Sinclair will maintain the traditions that have been established there.

The Rev. Canon Thornton comes from Sale to the Church of the Epiphany, Northcote, in succession to the Rev. T. Cole, who has gone to Ivanhoe. Canon Thornton is not very well known in Melbourne, but those who know him speak very highly of his qualities. He is said to be of Evangelical outlook.

The Rev. H. E. E. Hayes, against whom the Archbishop has taken action, is to appear before the Commission for the trial of Ecclesiastical Offences at the Chapter House on Tuesday, June 4th. The charges have arisen out of articles and newspaper interviews supplied by Mr. Hayes.

### The Influence of Conduct on Conversion.

Miss Blanche Tobin recounts an interesting story of how a conversion was held up by a Christian's failing. The preacher had been discussing prayer and the conditions affecting answers thereto. When the time came for questions and testimony, a certain Chinese tailor got up and confessed that though he had been a Christian for many years and had often prayed for the conversion of his wife, he had that day come to realize that his own bad temper was hindering his wife's conversion. He prayed for grace to overcome his failing. Now it happened that his wife at that very time had made a mistake practically ruining a garment she was engaged on. She was in great fear of her husband's wrath, so much so that she fell on her knees and prayed: "O God, if there really is a God, save me from my husband's anger." When the tailor came home she told him about the spoiled garment, in fear and trembling. To her utter surprise, he did not burst into the passionate anger she expected, but comforted her. She did not tell him anything about her prayer then, but the next time he was preparing to go to service, she said timidly that she would like to go too. It was his turn to be surprised, for hitherto she had always refused. Then she told him of her prayer and said: "When you used to exhort me to be a Christian and yet you yourself had such a bad temper, I used to think being a Christian didn't mean anything." But now I know your God can answer prayer, and so I want to learn to know Him." Of course if the cap fits—!

The parish of St. George's, Hobart, celebrated the 97th anniversary of the consecration of the Church on May 26th. The Rector and church officers are contemplating a three years' plan of preparation for a worthy celebration of the centenary in May, 1938.

## A Paper for Church of England People

# THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV, 102. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

JUNE 6, 1935.

[Issued Bi-monthly.]

8/- per year, post free 3/- per copy

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### "THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, c/o St. Clement's Rectory, Marrickville, N.S.W., or Diocesan Church House, George Street, Sydney.

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### Editorial

#### Prayer for Students.

THE leaders of the Australian Student Christian Movement ask us to join in prayer with them for students all over the world on Sunday, June 16. We express the hope that the people in our Church, both privately and corporately, will take part earnestly in the observance of the day. When it is remembered that more and more University graduates are entering the professions, and becoming teachers in our schools, journalists and social workers, it is doubly necessary that we should uphold them in prayer and especially in their formative student days. They are bound by virtue of their training capacity and place in life to be vocal and to exercise a moulding influence in our land. The call to prayer is specially urgent just now. Marxian notions are sweeping many off their feet, others are caught in the barren waste of secularism, while not a few are caught in the enervating waters of pure hedonism, but it is just for these reasons that the work amongst students constitutes a challenge to the Christian forces of our land. The Student Movement needs no special brand of Christianity, yet it needs to be kept in mind that the student, because of what he is, has the strong tendency to become very critical of organised religion and of the gulf, as it seems to them, between the creed and practice of Christian people. They are, many of them, impatient with theological formulae which do not seem to express vital religion for them, and which seem couched in language sometimes out of harmony with our modern scientific thought. Large numbers of students are ignorant of what Christianity means at all.

#### Advertisements of Drink.

WE join whole-heartedly with Canon Hammond, and also the New South Wales Temperance Alliance in offering an emphatic protest to the Federal Postal authorities in allowing the covers of the Commonwealth Telephone Directory to be used for liquor advertisements. Thousands of citizens strongly opposed to the liquor menace in our midst, and deeply anxious to guard the young life of our land from the liquor habit, are forced to flaunt and handle this telephone book, with apparently no redress. The paltry bit of income that these advertisements bring to the already inflated Postmaster General's Department's coffers might well be foregone in the face of the devastating results of the use of alcoholic beverages. Somehow or another the liquor forces seem to have a sort of presumptive right. We know only too well what an insidious foe it is, but it has been so long entrenched in high places that there is an unholy bias towards it somewhere. Recently in the House of Lords the Bill introduced by Lord Arnold to prohibit certain advertising of intoxicating liquor was rejected on the second reading. Knowing something of the long story of the House of Lords and the production and sale of liquor, we are not surprised. Nevertheless, in our own midst in the face of "Booze's" attempts to create liquor drinking habits amongst the adolescents, there is need for active vigilance on the part of all forces of righteousness, as well as the urgent need for restrictive legislation.

There can be no doubt that many of the alluring and huge posters ex-

hibited on the hoardings entice the unwary, and present serious temptations to those over whom the desire for intoxicants has begun to assert a mastery and that they tend to counteract the effect of sound scientific teaching in elementary schools as to the nature and effect of alcohol. At the least, it would be reasonable to require that some sort of censorship should be enforced, and applied to all alluring advertisements which present incitement to habits of intemperance or sensuality.

#### The Use of the Word "Catholic."

ON all official State documents having reference to the Church of Rome, and indeed, upon all its own formal pronouncements and Vatican papers, this Church is referred to as the Roman Catholic or Holy Roman Church. Such connotation everyone understands. But in this very modern day, with her claim to ultramontane place and power, this Church uses every opportunity to be known as the "Catholic" Church, with the inference that all other churches are not. And when it is kept in mind that so many Romanists hold important positions in Government departments, we are not surprised that in official statements, handbills, and so forth, the word Roman is studiously omitted. Recently that noted scholar and theological writer, the Bishop of Gloucester, has been criticising rather sharply the uses to which this word "Catholic" are being put. Of course, strictly and etymologically, it means "universal," or "world-wide," and as applied to Christian dogmas, documents, or practices, can rightly be used only of the Creeds, the Bible, the Christian ministry (though not any special form of it), and the two sacraments of Baptism and the Lord's Supper, which can be shown to be everywhere recognised. Many other dogmas, usages, or practices have been adopted by different bodies of Christians, and have been confidently proclaimed as Catholic; and those who do not accept them have been ruled out of the Universal Church. Such exclusion has no authority. The Roman Church is not always consistent in its use of the word, for sometimes it claims to be the Catholic Church, implying the exclusion of all others, sometimes calls itself the Roman Catholic Church, which may mean merely the Roman branch of the Universal Church. The Anglo-Catholics, by their use of the term, assert that they alone of the members of the Church of England are Catholics, whereas in the strict definition of the word not only Evangelicals, but such members of the Presbyterian, Methodist, and other Protestant



Churches, as accept the Creed, a definite ministry, and the Sacraments, have an equal claim to the title.

## Abyssinia.

WHETHER the dispute between Italy and Abyssinia has been settled remains to be seen. Mussolini, with his sabre-rattling and overweening love for Italian imperialism, will not be happy till he gets what he wants—in Africa! Even after the League of Nations Council had effected a settlement, he said, amid cheers, in his Chamber of Deputies, "Arbitration must be limited to Ual-Ual. Nobody must cherish the hope that he can alter the Abyssinian situation by leveling a pistol and firing it at us in the event of European complications."

"We have been watching the situation in Abyssinia since 1925 and know that European nations have been furnishing arms to Abyssinia since 1930. The incident at Ual-Ual was the alarm bell, indicating a menacing situation. Those who falsely criticise Italy's precautionary measures are foolish if they think such manoeuvres will stop or delay the measures we consider necessary. We are ready to face firmly all our responsibilities, even the greatest."

It sounds bellicose and truculent, but Abyssinia, for an ambitious and rapidly increasing race, affords a fair field for expansion. We had hoped that the unholy "scramble for Africa" had passed, and that all the "enlightened" nations of Europe would give themselves to the general uplift and betterment of the African. Naturally the question of Abyssinia deeply affects the British Empire. Only those who know something of the juxta-position of Egypt, the Sudan and Kenya to Abyssinia, will understand what it means to Britain to have Italy wedged in between. A glance at a map is enough to give anyone an idea of the fine strategical advantages which would be Italy's if she took Abyssinia. Instantly she would command the Red Sea and the Gulf of Aden. None appreciates this more than Mussolini, Minister for Italian Colonies. The matter is not settled, and we shall not be surprised at further reverberations.

## Constantinople.

## CHURCH OF ST. SOPHIA.

## No Longer a Mosque.

A remarkable piece of news has just been published—that the great Church of St. Sophia, Istanbul (Constantinople) is no longer to be used as a Mohammedan Mosque, but will become a museum of Byzantine art. Some time ago the Byzantine Institute of America received permission to remove the white walls and plaster, under which the informal mosaics have long been hidden, and now all this glorious decoration will be brought to light again. St. Sophia was built in the reign of Justinian, between A.D. 532 and 557, and is said to be probably the grandest monument of Christian art in the world, and legend says that when it was finished Justinian exclaimed, "O Solomon, I have eclipsed thee." It covers an area of 70,000 square feet, and its central dome which was decorated with beautiful mosaics, is 107 feet in diameter. Constantinople was taken by the Turks in 1543, and it has been used as a mosque ever since. Pictures and statues were not allowed in Moslem places of worship, so they were either obliterated or removed. Athelstan Riley tells of visiting the church in the latter part of the last century, and being able to trace out the figure of our Lord in glory through the covering whitewash of the dome, and he tells of an old belief that when those pictures were restored the church would return to Christian use again. Such wonderful and unexpected changes have happened during the past quarter of a century that an optimistic imagination can see this hope fulfilled for the coming generation.

## Quiet Moments.

## Joy in the Holy Ghost.

(1 Thess. I, 6.)

"COME, Holy Spirit, come," sings the Church at Pentecost season. It is noted that the term "Ghost" lingers in the Prayer Book, though the word "Spirit" has become the normal usage in this modern day. Yet the Latin word "Spirit" has not the fullness, the force, the life, which "Ghost" once had in British ears, for the coming of the Holy Spirit was indeed the entrance of the very life of God into the souls of those waiting disciples.

In the passage before us it seems at first sight rather a curious expression to use in connection with a Church that had "received the word in much affliction." The preaching of the message in Thessalonica had set the whole city in an uproar, and no sooner were converts made than the brethren had to help Paul and Silas to flee for their lives (Acts xvii. 1-11). A very small company of believers was left in the midst of implacable enemies and yet to that insignificant company of unknown people the Apostle wrote one of his brightest and happiest epistles. In spite of all, theirs was joy and that of the Holy Ghost.

## I. The Presence of the Holy Ghost is Joy.

There is such a thing as Christian experience without the Holy Ghost. This dull acceptance of Christ is very unsatisfying. It is related that when St. Paul went to Ephesus (Acts xix.) he asked some brethren whether they had received the Holy Ghost, and the answer was, "We have not so much as heard whether there be any Holy Ghost." They had, as it were, the outer husk of Christianity, but without the power, the glory, the joy that the Holy Ghost inspires. There are such to-day, who, if asked on this Whitsunday whether they had received the Holy Ghost, would have to confess that their experience coincided with those Ephesians of old. They have faith in God as Creator, Ruler, and in a sense the All-Father. They recognise in Jesus the Saviour, the King, the Son of God, but it hardly seems to have affected their lives. For the influence that their belief has upon their actions they might almost as well be unbelievers. Their creed is a theory rather than a practical working basis for life. The doctrine—nay, the fact—of the Holy Ghost they have not yet understood. It is as if He had never been revealed.

What does it mean? Theirs is a faith that has not laid hold upon the source of all life. Life is necessarily joy. Examine it in the human or in the animal world, and you will see that the joy of living is a very real thing. It is not less so in our own experience. The healthy man or woman is happy. The power to utilise the life-giving properties all round us is in itself a source of joyous uplifting. Health is happiness. So in the spiritual life. We cannot live a happy life unless we are receiving constantly fresh gifts of life from the Life-giver Himself—the Holy Spirit. The professed follower of the Christ constantly filled with fear, doubt and finding no brightness in the world, so beautiful, in which we live, is one whose life is without the Holy Ghost joy.

We may have this power. (1) It does not depend upon our surroundings. Nothing could have been less favourable to joy than the critical position of the Church in Thessalonica. Our life on earth need never prevent

our experiencing joy of the Holy Ghost.

(2) It is a gift. The appreciation of the Spirit is not the same as Conversion or Baptism. These are quite possible without the consciousness of the Holy Ghost (Acts xix.). It is rather a Confirmation—a welling up of a new life. The dry, formal, uninteresting belief becomes, through the Whitsuntide gift, a new force, bright, vigorous, and the whole outlook is changed. (3) Why, then, should any be without it? Go back to Christ, the source of your Creed. Tell Him that you have not yet received the Holy Ghost, and so wrestle with Him that you obtain the gift. It is His promise to His Church, and therefore to you. It was what St. Paul did for the Ephesian twelve. He prayed that the Holy Ghost might come down upon them. The effect was startling: "they spake with tongues and prophesied." Theirs was no longer a dead profession, but a new life. (4) Why? They now saw Jesus in a new light. He was no more a theory, but "the Life." That is the work of the Spirit (St. John xv. 26, 27). If you want to know, it is impossible to explain. The way of the Spirit is beyond us, but we know the difference. We rise from cold lethargy into a new sphere of life, a new understanding of its meaning, and a new purpose. We can echo the Apostle's words in no maudlin spirit, "For me to live is Christ, and to die is gain" (Phil. i. 21). It is just like the coming of a friend into life. How, we cannot tell, but we met, our spirits corresponded, and a new, wondrous power was infused into our life. There is a great change, and the whole atmosphere in which we live seems to be altered. All is joy because all is love. So it is with the Holy Ghost. Ours is no more a merely religious life, but a life filled with the Spirit.

## II. The Presence of the Holy Ghost is Joy in Service.

The changed life is happy in its drudgeries. There is nothing so hard to bear as the monotonous. Duty is a dull ruler. Duty will make a mother toil from morning till night, but alone it tends to harden character. Love makes duty a pleasure. Note the difference between caring for other people's children and your own. Things that you thought you could never do are a pleasure now. This is just the effect of the gift of the Spirit. The thing that you notice about the Spirit-filled man is that Christ is an intimate reality. He talks to Christ. He dreads to offend or hurt Christ. He delights to please Christ. His whole life is light and elastic with this buoyant desire to do everything for Jesus, just as Jesus would wish it to be done. "The life that I now live in the flesh I live by the faith of the Son of God Who loved me and gave Himself for me" (Gal. ii. 20). May we have this gift to-day, now? Certainly on this glad festival it may be ours. We have but to ask and receive. It is Christ's legacy to the Church, and it is ours by right. Have ye received the Holy Ghost? Never let us be satisfied until we can confidently answer in the affirmative.

## Sunday School Library.

## Gifts of Books Wanted.

A Library has been instituted at St. Silas', Waterloo, Sydney. There are not enough books to meet the demand for reading. The School funds will not permit the purchase of more books, and the need of more is urgent. Will any well-wishers make a gift of a book to gladden the hearts of little ones who find the already limited facility a boon? Kindly reply to Rev. R. R. Hawkins, St. Silas' Rectory, Waterloo. Phone MA 1959.

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## Newcastle Synod.

## Bishop Appeals for Aggressiveness.

The Synod of the Diocese of Newcastle was held at Tyrrell Hall, Newcastle, on May 22, and following days. There was a large attendance of members.

The Bishop, in his Synod Charge, made happy reference to the King's Silver Jubilee, and the interest taken in that most notable anniversary throughout the world.

## The Primacy.

"The election of a new Primate of the Church of England in Australia last March aroused considerable public interest," he said. "As you know, the choice of the Bishops fell upon the Archbishop of Perth, whose long familiarity with the conditions and problems of the Australian Church gave him a unique claim upon their consideration. I am sure that the new Primate will have the best wishes of us all for a happy and successful term of office. It may be that during his Primacy the new Constitution will reach its final form, and be brought into operation. If so, his Primacy will be a specially memorable one."

"In a very interesting and cogent letter to his diocese, the Bishop of Goulburn has recently made out a strong case for attaching the office of Primate to one particular See, in order that there may grow up round that See a continuous tradition, which should serve as a uniting force to the whole Church in Australia. Personally, I felt the force of the Bishop's argument rather strongly, and it would not seem to be impossible that his suggestion could be put into practical effect at some future date. It would certainly not be easy, because it would obviously be necessary for the chosen diocese to submit to some limitation of its own absolute right to elect its Bishop. It would be patently unreasonable to claim that a single diocese should have the right to elect a Primate for the whole Church. It would be still more unreasonable to suggest that an election should be held, but that the result of the election should be a foregone conclusion."

## Method of Choosing a Bishop.

"Some authority, representative of the whole Church, must be associated with the diocesan representatives in the election, and it might not be easy to agree as to the exact nature of this association. But the difficulty cannot be an insoluble one, because it has actually been solved in other Churches of our communion."

"To my own mind, the method of electing an Archbishop of Brisbane, who is ex-officio Metropolitan of Queensland, is one which is absolutely fair to all the interests concerned. The Synod of the Diocese of Brisbane annually elect a committee of eight clerics and eight laymen. In the event of a vacancy in the See, this committee meets with the Bishops of the Province of Queensland to elect an Archbishop. Nominations can only be made by the clerical members of the Diocesan Committee. But no one can be elected unless he receives a majority of votes in each section of the convocation, Bishops, clergymen, and laymen. Some similar method would seem to suggest possibilities for the election of a Bishop who was also to be ex-officio Primate of all Australia."

## Training for the Ministry.

Referring to St. John's College, Morpeth, the Bishop proceeded:—"The thought of St. John's College brings to mind the whole question of training candidates for the ministry. I want you all to be as deeply interested in that question as I am myself. It becomes more and more obvious that, humanly speaking, the success or failure of the Church depends upon the character of the men who are chosen to serve its ministry, and the quality of the training they receive."

"I venture to claim that the whole cause of religion is being challenged to-day as it never has been challenged before. Between organised Christianity and some tendencies which are more and more apparent in world affairs, there must be war to the death. The Church must not be content with a policy of mere resistance. It must attack. And the clergy have to be the spearhead of that attack. We owe it to them, as well as to the Church and cause of Jesus Christ, to see that they are spiritually and mentally as well tempered as possible to serve in this capacity."

"We must look for quality rather than quantity in the men who are to be ordained to the priesthood, though I believe that if we begin by making quality our objective we shall ultimately get quantity as well. I am of opinion—though I trust I shall never be confronted with the alternative—that less harm would be done to the cause of religion and the Church by leaving a parish vacant than by ordaining an unconverted or inadequately trained man."

## Relieving Parish Debts.

"I have said that the business of Synod is of great importance. There will be laid before you three draft ordinances. The most important of these concerns a scheme for rehabilitating those parishes of the diocese which are burdened with debt. The scheme has already been discussed by the Ruridecanal Chapters, and also at meetings of the synodmen and churchwardens of the various rural deaneries. I think I may assume that most of you are already familiar with its details."

Briefly, it is that the Diocese should lend £44,000 of its funds, £4000 without interest, and £40,000 bearing interest at 4 per cent, for the liquidation of a corresponding amount of parish debts. It is further provided that it should procure the interest on the £40,000 first by providing £2000 a year out of income, and secondly by making an enforceable assessment equivalent to six per cent. of the amount paid by each parish to the diocesan stipend fund on every parish and provisionally of the diocese. The result of the scheme would be that the more heavily indebted parishes would be set free to redeem their debt, and relieved from the disheartening necessity of raising large sums each year for interest, without making any appreciable difference in the capital liability."

"About such a scheme there are at least three main questions which should be asked and answered. First, is it legal? Second, is it sound? Third, is it right? As to the first, the answer may be given that the draft ordinance which will be laid before you has been prepared by the diocesan solicitors, and has been revised by the Chancellor, Sir John Peden. With regard to the second, I can only say that the matter has been discussed at the Standing Committee of the Diocesan Council, and at the Diocesan Council itself. I have also had the privilege of three hours' discussion with Mr. E. P. M. Sheedy, our honorary financial adviser, who, at the end of our conversation, expressed himself as enthusiastically keen that Synod should pass the ordinance. In regard to the third question, I can only state my own conviction, which is that the scheme, if adopted, will enable us to meet a really urgent need in the way most consonant with our Christian profession. It represents, I believe, a definite way in which, by bearing one another's burdens, we can fulfil the law of Christ. My own hope is that the scheme will be adopted by Synod."

## Bishop Broughton Centenary Celebrations, 1936.

IN preparation for the Broughton Centenary next year the Registrar of the Diocese of Sydney has sent the following facts to the clergy of the Diocese relative to Bishop Broughton's life and work:—

Bishop Broughton was born at Bridge Street, Westminster, on May 22, 1788—the year of the founding of the Colony of New South Wales. He was educated at Barnet Grammar School, in Hertfordshire, and later at King's School, Canterbury, and in 1807 was appointed Clerk in the Treasury Department of East India House. He became a resident of Pembroke Hall, Cambridge, in 1814, and received his B.A. Degree (Sixth Wrangler), in January, 1818. Thence followed his Ordination to the diaconate and priesthood by the Bishop of Winchester, in the same year.

In 1818 he married Sarah, daughter of the Rev. John Francis, Rector of St. Mildred's, Canterbury. (Mrs. Broughton died in Sydney in 1849.) He became in succession Curate of Hartley Wespall and Curate of Farnham, and then Chaplain to the Tower of London.

## Jurisdiction in N.S.W.

He was appointed to succeed Archdeacon Thomas Hobbes Scott as Archdeacon of New South Wales in 1829, and left England for N.S.W. on May 29, arriving in Sydney on September 16, 1829. To a friend in England, not long after his arrival, he compared the vastness of his sphere of work in Australia to that of an English

(Continued on page 11.)



## Wayside Jottings

(By a Wayfarer.)

### Corruptio Optimarum Pessima.

THE Wayfarer joins with every other reader of the A.C.R. in offering congratulations and thanks to the anonymous contributor who, over the signature of "One of Them," wrote in the last issue on "Social Sins." The A.C.R., a journal that aims at the spread of Christ's Kingdom of Truth and Righteousness, has long waited for such things to be said, and said, too, with such discrimination and moderation.

Such an article could only have been so well written by a woman. Men always, and rightly, shrink from criticising women. To expose their faults and frailties in print seems too much like using a stick to break the bones of a butterfly. We recognise that women as a class are better than we are,—kinder, less selfish, more conscientious; less governed, it may be, by the reasoning faculty, but often far more wisely guided by an unreasoning, God-given, intuition, which arrives at its ends more rapidly, more truly and more safely. The heart, more than the head, is ever their ruling factor.

We gratefully acknowledge, too, that the foremost desire of all good women is an unselfish impulse to do good. As members of families they are constantly sacrificing themselves for the children, for the aged and sick members, for any that need their help. As members of Society, it is they who devise and manage our Relief Societies, and Ladies' Guilds, Dorcas Societies, and all manner of benevolent schemes for the relief of want; and few people ever know the immense amount of unrewarded toil that they put into these things, for they do not, as a rule, let their left hands know what their right hands do. And it is just in these capacities, as almoners and distributors, that they are so much more efficient than men could ever be; first, because they are so willing to take infinite trouble, and secondly, because they are so keen and clear-eyed in detecting imposition and fraud; specially if attempted by members of their own sex.

As members of Churches, too, they fill our choirs and teach our Sunday School classes, and are gradually beginning to make their influence felt in our parish councils, and if in the Sunday School they are not always as efficient as might be desired, is not that, every time, the fault of the clergyman who, perhaps (probably), supplies them with printed lesson material, but does not gather them together to give them the personal training and preparation and help that to untrained workers is so indispensable?

Nor are women inferior on the intellectual side. With equal opportunities they constantly show themselves the equals of men. We remember how Miss Fawcett, daughter of the blind Postmaster-General of England, obtained higher marks at Cambridge than the Senior Wrangler of the year; though regulations prevented her from receiving the title. And no one who studies the annual honours lists at our Sydney University can have failed to observe how often the highest places are taken by the women.

That is not to say, of course, that women as such (any more than men as such), are without their special faults and failings. They have them, of course. But we doubt whether, in

the sight of God, with Whom all sinfulness is not absolute but relative, their faults are as blameworthy as the sins of men.

Generalisations are dangerous, but here is one that may be fairly relied upon, viz., that men's faults are chiefly due to heredity, and women's to environment. Men, apart from God's grace, are what their ancestors have been. Women, apart from God's grace, are what their associates, especially their mothers, have made them. Those young women who seem to have no ideas beyond a craving to supply themselves with personal adornment,—those girls who in every direction allow themselves to be easily led astray,—are not the daughters of happy Christian homes, brought up under the loving discipline of wise Christian parents. They come from homes where the Bible was never opened; where there was no family prayer; and they are, therefore, more sinned against than sinning.

It would not be hard to fill the A.C.R. with the praises of women. And it is not just these very facts that make it so unspeakably sad that "One of them" should find herself constrained to write so severe an indictment of her sex as appeared in the last issue? Let us recall some of her words.

Divorce, drink, gambling, indecent dress and dances, filthy pictures and novels! Do we Australian women realise that the guilt of them lies almost entirely at our door, and that we, as the natural guardians of morals, could, if we willed, sweep away most of these abuses, and lessen the remainder?

Then the writer goes on to speak of the one primitive reason for backless dresses, and of a minimum of underclothing, and she tells of magazines for women that were once a credit to their producers, but which now contain scarcely a column of serious writing, but which overflow with advertisements of lip-sticks, face powders, and cigarettes, of luxury clothing and underclothing, etc., etc., all showing the lowered standard of the women readers; and their readiness to spend an inordinate amount on dress and accessories.

The writer goes on to speak of easily obtained, collusive divorce, of marriages lightly entered upon with every lack of precaution lest the future family life be darkened with insanity or disease; and of the sin and folly of gambling; and she ends up by asking:

Isn't it time that we Australian women got back to a simpler, purer, less selfish way of living?

The writer only says what we are sure is felt by thousands of good women. It is for them, now, to take up that woman's challenge, and to try and prepare the way for a return to a better and healthier state of things. The Wayfarer (being a mere man) would only presume to refer to one item in that list of evils, namely, the cigarette.

The tobacco trade, it is well-known, are making great efforts to bring about a spread of their evil trade among women, and among young and foolish women they seem to be having a certain amount of success.

There is very little good to be said for smoking. During the War it proved a great boon to our soldiers in the relief it gave to overstrained nerves. On one occasion, when chloroform was scarce, one man said to the surgeons, "Get my pipe going and put it between my teeth." They did so, and it enabled him to bear the pain of a big operation. But it must be remembered that all such soothing was always followed by an equal and opposite reac-

tion of nervous irritability. So that the amount of final benefit is problematical.

The pleasure that it seems to give to the smoker is actually little else than the quieting of the imperative craving that has been induced by the use of the drug; for it is a habit that, once formed, becomes a powerful craving. The boy who has once learned to smoke is restless unless he has a cigarette in his mouth; and a woman with her more delicate nervous organisation, will fall under the spell of the craving more easily, and with less hope of a future recovery.

"Why," asks someone, "shouldn't women smoke as well as men?" Why not, indeed! If men choose to injure their bodies and their nervous systems why shouldn't women do the same? But then again, why should they? Why should they descend from their higher level of self-restraint to imitate those who, by reason of these and other forms of self-indulgence, have become their moral inferiors?

Nicotine is a poison to which the human system can become habituated. But it must be eliminated from the system somehow. Part is eliminated through the lungs; who does not know a smoker's breath? Another part is eliminated through the skin, and a case has been known where an infant, sleeping in the same bed with its parents, has been poisoned by the foul excretions from the father's skin. But the greater part is eliminated through the kidneys; and how many smokers are there, past middle age, who have not had to be treated for kidneys damaged by overwork. The Wayfarer has known one case of a young man suffering from paralysis of the bladder through cigarette smoking.

So why shouldn't women smoke? If they like to forge for themselves an almost unbreakable chain, if they like to expose their delicate organisations to all these evils, why shouldn't they? But in the Name of God, Whose latest and most beautiful work they are,—why should they?



The Very Rev. T. Arnold Harvey, B.D., Dean of St. Patrick's, Dublin, has been elected Bishop of Cashel, Waterford and Emly, by the united Synod of that diocese, in succession to the Right Rev. Dr. McNeice, recently transferred to the See of Down, Connor and Dromore. The new Bishop was formerly Rector of Portrush, Co. Antrim, and later Rector of the important Dublin suburban parish of St. Philip's, Booterstown.

The Ven. D. C. Crowther, the African Archdeacon in the Diocese of the Niger, has just celebrated his ninetieth birthday, and in spite of his great age, this wonderful old man, who has laboured in the ministry for sixty-four years, and has been an Archdeacon since 1876, is still working enthusiastically, and has charge of nearly four hundred self-supporting churches in the Ibo country. Dr. Crowther (Archbishop Davidson conferred the degree of Doctor of Divinity on him in 1920), is a son of Samuel Crowther, who was raised to the episcopate in 1864, the first African Bishop of the Anglican Communion.

Mr. A. J. Britland, of Pei Ping, the General Secretary of the North China Mission, is visiting New Zealand on behalf of his work in Northern China. Mr. Britland is not asking for money for the work. He has come to say thank-you for what has been

The Venerable Archdeacon Godfrey, owing to trouble with his eyesight, has been compelled definitely to resign from the Melanesian Mission, in which for so many years he has fruitfully laboured. Writing from Sydney to New Zealand, he states that it has been decided by his Bishop and medical advisers that his future sphere of work should be other than Melanesia. We understand that he will assist on the staff of St. James', Sydney.

The Rev. the Earl of Devon, who died at his family seat, Powderham Castle, recently, held the family living of Powderham (Devon), for 23 years before succeeding to the Earldom. Curiously enough he is succeeded as Earl of Devon by another brother in Holy Orders, the Rev. the Hon. F. L. Courtenay, Rector of Honiton, Devon. The new Earl is much respected for his civic work in Honiton, as well as his work as Rector, and at one time was Mayor of the town as well as Rector.

Miss Margaret Young passed through Sydney on May 23 on her way to Auckland. She was returning to N.Z. from India for furlough after her first term of missionary service. Miss Young is the O.O.M. of the N.Z. Board of Missions. She has established and is carrying on the Diocesan High School for Girls in Bezwada in the Diocese of Dornakal, and the school has earned a splendid reputation both from Government officials and from the Bishop of Dornakal.

On Easter Eve, after a short illness, the death occurred of the Rev. Henry Williams, senior, father of Canon Henry Williams, of Christchurch, N.Z. He had achieved his 94th year, having been born at Bristol in 1841, and was therefore probably the oldest clergyman in N.Z. Until a few years ago, he was a familiar figure in Anglican circles in and around the city of Christchurch, though he retired from active work in 1911 and to those by whom he was well-known, he was highly esteemed for his strong character and theological erudition. He had had a notable career. Educated for the Congregational ministry at Bristol College, and after ministering in certain charges in England, he came out to Christchurch to succeed the Rev. James Habens as minister of Trinity Congregational Church. While in this position, a change came in Mr. Williams' ecclesiastical beliefs which resulted in his seeking ordination in the Anglican Communion.

"The Rev. A. E. Winter, who has served the Parish of Ivanhoe, Melbourne, so faithfully during the last two years, has been inducted to St. Mark's, Sunshine, and the Rev. A. R. Sinclair, who has carried on the work of his predecessors in the progressive district of West Brunswick, was also inducted on Wednesday, May 15, to the Parish of St. Luke's, North Fitzroy. The good wishes of the Diocese will follow these brethren in their new work," writes the Vicar-General of Melbourne.

Two memorials in the shape of a carved blackwood prayer desk and book rest for the Holy Table have been dedicated in Holy Trinity, East Melbourne, in memory of Mrs. C. L. Crossley, wife of the Vicar of the Parish, the Rev. C. C. Crossley.

The Bishop of Newcastle moved the following resolution at the recent session of the Synod of his Diocese, and it was carried unanimously:—"This Synod desires to record its thankfulness to Almighty God for the 25 years of the reign of Their Majesties, King George V. and Queen Mary, for the leadership they have given to their people in times of unparalleled anxiety and stress; for the example they have set of unselfish devotion to the public cause. The Synod joins with all the peoples of the British Empire in prayer that Their Majesties may long be spared in health and happiness to occupy their august position and enjoy the devoted loyalty and love they have so fully earned and received."

Sydney Churchmen have been much gratified with the King's Jubilee and Birthday Honours. Sir Thomas Buckland, who has been so generous to the Church Homes, Carlisle, has been knighted. Mr. A. W. Green, President of the Church Children's Home, Burwood, has been made an O.B.E.; Dr. A. E. Colvin, son of the late Rev. E. A. Colvin, member of the Legislative Council, has been made a C.B.E.; Mr. W. G. Acocks, President of the R.S.P.C.A., and chairman of the Business Management of the Australian Church Record, and Miss A. M. Ashe, chairwoman of the house committee, Home of Peace, Petersham, have been granted the M.B.E. The Lord Mayor of Sydney, Alderman A. L. Parker, ever zealous in good works, has also been knighted.

## Church Missionary Society.

### Message from the Leaders.

To the Members and Friends of the Society in Australia and Tasmania,—

Greetings. We, the members of the Federal Council of the Church Missionary Society of Australia and Tasmania assembled at Melbourne from 14th to 17th May, 1935, desire to record our thankfulness to our Heavenly Father for the encouraging reports of the progress made during the past year in the work of the Society as a whole. The reports revealed the fact that in all, 100 of our missionaries were working in the following fields: Africa, Palestine, India, China, Japan, and North Australia, and the sum of £31,358 was raised in Australia for the missionary work of the Society.

During the meetings of the Federal Council, at which representatives were present from New South Wales, Victoria, Tasmania, and South Australia, earnest consideration was given to matters affecting the work of the Society at home and abroad.

We express our thankfulness for the great number of men, women and children who, by their prayers, gifts and efforts, have made their contributions to the progress of the work.

We would remind all the missionaries of our Society of our continued prayer and thought on their behalf, and assure them of our determination to do our utmost not only to maintain existing work, but at the earliest opportunity to make possible the extension of the work by the sending out of additional missionaries, and providing greater financial assistance.

We remind all who are associated with the work of the Church Missionary Society at home and abroad of the spiritual basis upon which the Society was established 136 years ago. We reaffirm the principles that have been held by our Society throughout its history, and are convinced of the need of a revival of the spiritual life of the whole Church as the first requisite for the growth of the Church Missionary Society and the extension of the Kingdom of God throughout the world, and we would urge our people to work and pray to this end.

### Adelaide Church of England Relief Fund.

The Bishop of Adelaide has written to Churchmen in South Australia as follows:—Again I appeal to all sympathetic and generous-hearted people to help those in distress through unemployment or sickness.

We thank God that the outlook is more hopeful, but the distress is likely to be as great this year as last, as boots, clothing and blankets are worn out, the sources of second hand supplies are almost dried up, and complete new supplies are required.

Our Church of England Relief Fund spends nothing on organisation, helps town and country, works through the parochial clergy, uses only voluntary helpers, helps only those known to be deserving.

With confidence I ask for your support.



# STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED





"Our character is our will, for what we will we are."—Manning.

"He will guide you into all truth."—Jesus.

#### JUNE.

- 7th—Temporal power restored to the Papacy, 1929.
- 8th—Seven bishops committed to the Tower, 1688. The Non-Jurors who would not recognise William of Orange as King of England.
- 9th—Whitsunday, or Pentecost. The giving of the Spirit. The chief need to-day in the Church is not new methods or doctrines, but a new outpouring of the Spirit which would renew all things. First Prayer Book used, 1549.
- 10th—Monday in Whitsun Week.
- 11th—Tuesday in Whitsun Week. St. Barnabas postponed to 18th.
- 12th—Ember Days, and 14th and 15th. Let us pray for more labourers to be sent into the Vineyard.
- 14th—House of Commons rejected the Prayer Book measure for the second time, 1928. The Revised Book is still illegal, though sanctioned by Bishops.
- 16th—Trinity Sunday. The Festival of the Catholic Faith. "Which faith is this?" The belief in the Holy Trinity, not in mediaeval accretions. The Six Articles put forth, 1539. Henry 8th tried to direct the Reformation movement.
- 18th—Battle of Waterloo, 1815.
- 20th—Next issue of this paper.



### The Holy Spirit at Work.

AT Pentecost the Christian Church celebrates the descent of the Holy Spirit. The occasion is one of the great festivals of the Christian year and yet how few of the rank and file of the Church realise the supreme importance of the event, and what it means to Christ's followers to-day! Naturally we think of that first day of Pentecost with its marvellous manifestations of regenerating power and driving force—but what of to-day? The endowment was for all time. The same Holy Spirit is waiting to bless, and yet there is weakness, impotence on every side in the Church witness. The tragedy of it is that this hour in the world's life is full of unparalleled opportunity. So far as the institutional machinery is concerned it is as perfect as man can make it. The Church is organised up to the very hilt. There are societies and their staffs, and publicity for a score of enterprises, but we don't enter the promised land, because the only dynamic which can transform it into a fruitful, evangelising army, is neglected. We pay lip-service to the third Person of the Trinity; we speak glibly about the fruit of the Spirit; we argue profoundly concerning the operation of the Holy Spirit; but how seldom we insist upon the incontrovertible fact that He alone convicts of sin; that He alone guides into all truth and endues man with power to live for, and witness to, Jesus Christ.

A noted Churchman of the last generation put it tersely when he wrote: "There is one practical way in which we can glorify the Holy Spirit as the Giver of life. It may bring contempt

upon us for our want of practical knowledge, and it may cause us oftentimes to be rather ashamed of appearing to be intellectually inferior—that is a very subtle temptation . . . But let us honour the Holy Spirit by recognising in thought and word and deed that it rests absolutely with Him whether any results are accomplished, either for the Church or for the individual. Let us never allow ourselves to be carried away into the common idea of a busy age, that any organisation or any system, however perfect, will ever make up for the absence of the Holy Spirit, the Giver of life."

It is our deliberate opinion that much in our Church life prevents the Holy Spirit from working. Officially, Church leaders take no active part; indeed, they sometimes frown upon certain methods which are employed; nevertheless, there are on all sides Church institutions which want money for this that and the other thing, and adopt means to secure this money which the Holy Spirit cannot bless. Bridge party contests, weight guessing at such parties and balls, lucky prizes and so forth, may be all right for the world, but we are sure no Spirit-filled Church may use them. To the out and out Christian, much in our Church activities seems hypocritical, and consequently hurtful. Maybe our very weakness is the result of supineness, and the use of worldly methods by the Church's camp followers.

In our Lord's discourse, recorded in St. John xvi. He deals explicitly with the convicting and convincing work of the Spirit. "I tell you the truth. It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I go I will send Him unto you. And He, when He is come, will convict the world in respect of sin" (St. John xvi. 7-8, R.V.). All of which suggests to us that the grave need in the Church to-day is conviction of sin, a truth borne out by the manifestations on the day of Pentecost (Acts ii.) for one result of St. Peter's address was that "they were pricked in the heart and said . . . what shall we do? And Peter said: Repent ye and be baptised . . . They then that received his word were baptised and there were added unto them in that day 3,000 souls."

Indeed, this convicting and convincing power worked mightily until the Apostles became to be known as "those who turned the world upside down." Right through the centuries, when the ministry of the Holy Spirit has been honoured, and He has been allowed free course, when men and women have come under His convicting power and have followed in their life and work, God honouring methods, signs have followed and souls have been added to the Church. It is this fact which demonstrates the paramount importance of the message of Whitsuntide, especially when many devout people feel that we are on the edge of an epoch-making spiritual revival. The revival will not come until the fact of sin is preached in the power of the Holy Spirit more insistently than it is to-day, and lives are lived with Christian consistency. It is the Spirit who touches the heart and strives with the mind and will of men to respond to the pleadings of Christ. There is something radical at fault amongst us to-day. Sixteen years ago the Archbishops' Committee in England reported that: "It appears from the evidence that a parish in which men and women were being converted has been abnormal. The impression has not been given (when the clergy have gathered together in Chapter or on other occasions) that the salvation of souls is the

first duty of the Church, and that they felt any responsibility for its failure in this respect."

This is a hard saying, and should send churchmen to their knees, for it is true in Australia to-day, as then in the Old Land. Can it be said of us in this twentieth century, as it was so gloriously true of Apostolic days: "The Lord added to them day by day, those that were being saved"? If not, there must be a reason, for the same Eternal Spirit is available for to-day. There is a great soul-hunger abroad; we come across it repeatedly in the most unlikely places. Whether that hunger shall be satisfied depends in large measure upon the receptive attitude of the Church of God to the inflowing tide of the energising, quickening power of the Holy Spirit. Is the Church ready for such infilling, or is she so worldly and compromising that the Spirit has no place to work and empower?

There needs to be a great awakening to the ways and methods of the Spirit. Maybe we are heading up to a mighty spiritual revolution. The wave of "no-Godism" which is abroad, the deadly miasma of secularism and the growth of State absolutism may drive Christian men and women nearer to their Lord and His ways and ideals of life and service. The endowment from on high does not come because we are all intent upon secondary things. However, the revival of Christian faith and witness will assuredly burst upon us as marvellously as it did in the Pentecostal outpouring of Apostolic times, provided we are prepared to pay the price.

## The Oxford Evangelical Conference.

### Present-day Evangelism.

THE annual Oxford Conference of Evangelical Churchmen met in April last at St. Peter's Hall, under the Rev. C. M. Chavasse, M.A., M.C. The subject of the conference was "The Gospel of Christ and Present Day Evangelism" and papers were given by the Bishop of Worcester, the Bishop of Leicester, Principal Heiser (St. Aidan's), Principal Sykes (Bristol), Canon St. John Thorpe, Prebendary Hinde (Principal of Oak Hill College), and the Rev. Bryan S. W. Green (Vicar of Christ Church, Crouch End).

The Conference, which was attended by about 100 representatives, was animated throughout by a sincere and wholehearted desire to further Evangelism. One predominating impression remains in the mind of those who gathered, and the need of greater faith in the supernatural power of God was urged by more than one speaker. Further, the Gospel must come as "Good news." It is not good advice.

The discussion after the papers in all cases proved profitable, though varying views were expressed. One speaker, whose remarks were welcomed by the Conference, pleaded powerfully for every parish to have its open-air services this summer; everyone, he said, could do it in the power of the Spirit.

Mr. Albert Mitchell, as usual, contributed much quiet work to the Conference, especially with his Findings. In a short speech he stressed the Gospel as Good News—"I evangelise you great joy" he rendered the well-known passage in St. Luke. He asked that greater regard should be paid to the Old Testament; we could not have the N.T. without the O.T.

The purpose of the Conference was to get down to bedrock in the matter of Evangelism. After the task of Evangelism had been stated, consideration was first given to the actual content of the Gospel. Then the question of methods in Evangelism was taken up.

### The Chairman's Address.

In opening the Conference the Rev. C. M. Chavasse remarked that when the Conference first came into being at Cheltenham, one of its primary objects was to further the cause of Reunion. Present-day Evangelism, the subject of the Conference, was a closely allied subject. The passion for souls would help to heal divisions. But a truce for Evangelism was not to be construed as an alliance of all schools of thought in the Church for combined evangelistic effort. A Gospel representation that was a safe compromise, or neutral in colour, stifled the enthusiasm of the missionary. For a maximum of effect a missionary must be allowed to speak out of the fullness of his heart.

A hundred years, he said, separated the Evangelical Revival and the Oxford Movement, and they had both learned much from each other; but only stagnation would result if the twentieth century sought to fuse them into one. In his judgment, combined Evangelism with the Free Churches at the present juncture was a mistake.

### The Primary Task.

"Evangelism, the Primary Task of the Church," was the subject of the paper of the Bishop of Worcester. Owing to indisposition the Bishop was not able to be present, and his paper was read by the Rev. G. F. Irwin, Chairman of the Committee.

The Bishop said that many clergy had yielded to the subtle temptation to count heads and to register progress by the number of communicants; but Evangelism, not worship, was the primary task of the Church. Christianity was not primarily a system, it was not a set of laws, but a spirit—not something that could be taught 'in vacuo,' but something that had to be caught. To-day too many Christians were merely inoculated with a mild form of Christianity. Missionary societies in the field were feeling the want of that spirit which had been so ready in former days, and a revival of religion in England was necessary if the men in the mission fields were to receive that increased support which was needed if they were to meet the challenge of the times.

### Christ as God, Saviour, Lord.

There were three papers in the morning session:—

(1) "Christ as God" (Principal F. B. Heiser, St. Aidan's College, Birkenhead).

(2) "Christ as Saviour" (Principal W. Dodgson Sykes, Bible Churchmen's Missionary and Theological College, Clifton, Bristol).

(3) "Christ as Lord" (Canon St. John Thorpe).

"Christ as God" was the subject of the paper by the Rev. Principal Heiser. He contended that the Christ of the Church is the Jesus of history. Christ is the revelation of God. On the Cross Christ, Who knew no sin, was made sin. Through the Grace of Christ we are in touch with ultimate reality. It was a paradox that through a Man we knew God. The Gospel revealed the downward movement of God to man. Christ was not the climax of any evolutionary process.

Principal Sykes, whose subject was "Christ as Saviour," began by quoting Dr. Stanley Baker, who said ("The Times," November 30, 1934), that he had listened to countless sermons on social problems and current events, but that in the last 30 years he had heard "perhaps half a dozen sermons in which Jesus Christ had been plainly set forth as the Divine Saviour." In this matter we were ambassadors with a God-given message; the message was God's, not ours, and it was our business to give it faithfully. He quoted Daniel Wilson that "a revived Christianity is a revived exhibition of the Person of Christ." The Lord Jesus Christ was a Saviour Who saved from the penalty and power of sin, and Who would ultimately save from the presence of sin.

The message of "God's wonderful redemption" led us to see how it cost the death of God's own Son. In such a matter he desired no hardness of treatment; Calvary is not a school for theologians, but a refuge for sinners.

The early preachers, as reported in Acts, gave objective facts about Jesus and His death. He desired to press this. It was not so much subjective experience that formed their message, as a Risen, Living Lord and Saviour. In every speech they proclaimed Him, and in His Name they spoke of repentance and remission of sins, of personal faith in the Lord Jesus.

"Christ a propitiation" was the heart of the Gospel. It was the message of St. Paul (Rom. iii. 20ff). It was the message of St. John (1 John i. 5ff).

The Lord Jesus spoke of giving His life a ransom for many; He spoke of His blood as covenant blood shed "unto remission of sins."

Mr. Sykes added some remarks upon salvation in Christ:—

1. Salvation in Christ is one of absolute freeness. The sinner is to come to Christ just as he is—on the ground of the atoning work of Christ.

2. Salvation in Christ has great privileges—forgiveness of sins, justification, indwelling, new strength in union with Christ by His Spirit. "The crown," said Bishop Ryle, "has indeed fallen from a Christian's head when he leaves the doctrine of justification by faith."

3. The Gospel is an individual matter. The Gospel order was individual salvation first, not by sacraments, but by the Holy Spirit's work in the exercise of personal faith in a living Saviour. The Gospel order was Salvation first, then response in life. Mr. Sykes quoted Henry Venn's "Complete Duty of Man," "Christ the Law-giver will always speak in vain unless Christ the Saviour be first known."

Referring to the question of a "Truce of God," the speaker said that where there was a question of the truth of the Gospel, there had to be faithful, loving witness. If Paul withstood Peter it was because the latter was to be blamed in a matter of vital truth and conduct. If anyone proposed the Blessed Virgin Mary or others as mediators between God and men, it was a duty to Christ and a duty to the sinner to say that there is only one Mediator, the man Christ Jesus, Who gave Himself as ransom. The Reformers had no truce on the sacrifice of the Mass. "Any doctrine that sets someone or something between the sinner and the Saviour, that substitutes outward ceremonies for personal trust and self-committal, must for the honour of the Saviour and for safety in the salvation of the sinner, be firmly yet lovingly put out of the way, so that the free grace of God in Christ may have its full proclamation."

ingly put out of the way, so that the free grace of God in Christ may have its full proclamation."

A message on Consecration was the feature of Canon St. John Thorpe's address on "Christ as Lord." He took 2 Cor. x. 5 as the base of his subject. He examined five verses of the Greek New Testament, from the aspect of Lord: (a) The Teacher; (b) the Guide; (c) the Overseer, (d) the Master; (e) the Owner.

He spoke of the consecration of mind, will and heart. This involves sound doctrine, clear guidance, willing obedience, and reverent worship. Consecration was not the price, but the privilege of the disciple. He appealed for a positive presentation of consecration. "Through the Cross ye are God's sanctified possession."

Could we say that it was characteristic to-day? Some did not believe it was necessary. Some were hampered by the indulgences which they allowed themselves. The lives of others were marked by disobedience.

### Evangelisation in the Parish.

The Bishop of Leicester spoke upon Evangelisation in the parish. He desired Evangelism to be the normal work in the normal parish by the normal means through the normal workers. There was much staleness. Prayer-life was often so small. There was often a great need among Church officers. There was a lack of will to Evangelise. We needed times of quiet to meet staleness. A congregation ought to have the desire to evangelise the parish, to take its part in the work of the Church and to send the Gospel overseas. Laymen were often found to be inquiring how we were to be saved. He pleaded for prayer groups and bands of witnesses.

### Training for the Work.

The subject of "Training in Evangelism" was taken by the Rev. Bryan S. W. Green, B.D., who spoke of Evangelism as presenting the Gospel in such a way that people came to put their trust in Christ. There was, he felt, today an appalling indifference. The student world so far as he could see it, was not seeking or hungering after the things of Christ. Each Christian Church must be its own Evangelising unit. He gave some suggestions for training in Evangelism. It was not always wise to ask a new convert to speak at once. There need not be over-anxiety as to teaching converts how to speak; the passion for Christ would overcome much lack of experience. He distinguished between preaching and witnessing, between statement of Gospel Truth and testimony; both were needed. There was a danger of laying exclusive emphasis on witness; one could repeat the record of a subjective experience until one became perfectly dry.

There was a necessity of teaching, he said, the reason of the Christian faith. Converts readily fell back unless there was intellectual background. United prayer was necessary. This would express the team spirit better than the sharing of sin, and it would not turn one's thoughts only upon one's self. Evangelism was best learned by doing it in fellowship with others.

### The Closing Address.

Prebendary Hinde gave the final paper on the Tuesday evening on "God and Ourselves." He maintained that there was indeed a cry in the heart of people for something which would only find its satisfaction in our

(Continued on page 10.)





## NEW SOUTH WALES.

## Diocese of Sydney.

## CANON HAMMOND'S WORKS.

Canon Hammond, of St. Barnabas' Church, Sydney, has just presented his annual statements of receipts and expenditure for his many responsibilities. St. Barnabas' Church showed an income of £1943, of which £304 went to overseas missions. For Hammond's Hotels the income was £6187, of which £4374 went in foodstuffs, £605 in rents, £800 in wages, &c., and £406 in gas and light and fuel. In connection with his Pioneer Homes, the total receipts were £4400, of which £2416 went in land and buildings, £437 in road making, water service, £226 in transport, £468 in wages and administration, £109 gifts to tenants, £67 in publicity, and a number of sundries. Dealing with the work generally, it needs to be noted that in the Single Men's Hotels he and his staff served 242,000 meals in the twelve months, accommodated 949 different men, providing them also with barber, bootmaker, and tailor.

In the five Family Hostels accommodation was found for 114 families, 228 adults, and 163 children during the year.

With regard to the Pioneer Homes, in addition to 60 cottages, in which are living 121 adults and 245 children, there are a Community Hall, an office and rooms for the Resident Manager; a shop, a Post Office, and a school with 142 on the roll.

The Police Court work touched the 7145 men before the Court, and 1424 women before the Court, of whom 4131 signed the pledge.

Clothes, etc., distributed: Garments, 18,169; Boots, 2250; Furniture, 1200 pieces.

## KATOOMBA.

## Missionary Exhibition.

On May 22 and 23 a missionary exhibition organised by the Church Missionary Society was held in the Town Hall, Katoomba, Courts representing India, China, Africa, and other lands were featured in the hall. Missionaries took part together with C.M.S. officials. There were large attendances. At the opening ceremony the Archbishop of Sydney, who was present, said that the China of to-day cannot be confused with the China of yesterday. Now the trend to Westernisation was very marked, and it had become a great modern country. Splendid buildings, cinemas, libraries, air services, wireless, schools, etc., were to be found in many centres; but also there existed the slaughter and destruction which followed in the wake of Communism. The policy of the Reds was to destroy before they began to build a state according to their own ideas.

"Is Christ or chaos to reign?" Dr. Mowll enquired. "Missionary work must not be the product of just a few enthusiasts; it must be an important part of the work of the Church as a whole. The Saviour came not for one race of mankind but to be the Saviour of the whole world. . . . We should see Christ not only through the eyes of our own country, but also through the eyes of other peoples who have a different background."

His Grace referred to the part of the Church during a period of national crisis between China and Japan, and followed with details of the achievements of the C.M.S. "The Church Missionary Society is the largest, not only in our own Church, I believe, but of any Church," he declared. "There are 1100 doctors and nurses working in

different lands; 13,000 teachers are to be found in the schools of many nations, and 22,000 workers are engaged in preaching the Gospel. Last year there were 73,000 baptisms. It is this Society which gave to this country its missionary soul."

Dr. Mowll quoted figures showing the money raised for missionary purposes by the Blue Mountain parishes, and said the exhibition would help to prove whether this is a missionary-minded rural deanery. A bigger and more sacrificial view of life would follow if noting the exhibits enables us to see life as Jesus Christ sees it. He congratulated the organisers of the function and hoped that it would succeed in its objective.

Mrs. Joseph Jackson declared the exhibition open and said: "The call or desire to go forth and carry the teachings of our Saviour to people in other lands is not given to all of us. Nevertheless we who have to remain at home must not forget we have a responsibility just the same."

## PARRAMATTA RURAL DEANERY.

## Sunday School Teachers' Association.

The 91st Quarterly Conference was held at St. Mark's, Granville, on May 13. Several clergy and 160 teachers from 26 schools were present.

A report was read in connection with the forthcoming Kindergarten Training Course. The principal business of the evening was an address by Mrs. Edith Glanville, Hon. Secretary of the Australian Friends of Armenia. In a very inspiring and heart-searching appeal, Mrs. Glanville spoke of the "Crusade of Youth in and around the Holy Land"—of how the forces opposing Christianity are on the march, yet the Missionary was the greatest invader of the Near East to-day, and in Christian Colleges is doing a quiet and wonderful work. Mrs. Glanville also spoke of the Armenians who, through untold sufferings, and almost annihilation, have not swerved from their Christian faith.

## LADIES' HOME MISSION UNION.

The Annual Sale and Exhibition will be held in the Chapter House on Friday, the 16th of August. Schedules for the various sections of the Exhibition are available at the L.H.M.U. Office from 10 to 12 o'clock each morning, except Saturday. Funds raised by this effort will go towards the work of the Home Mission Society and the Mission Zone. We ask for the co-operation of members and friends in making it a great success.

## CHURCH MISSIONARY SOCIETY.

## Medical Appeal.

During the months of May and June the C.M.S. specialises in the appeal for the Medical work of the Society throughout the world. In the special circular that has been issued, the Secretary writes:—

"Help us to see to it that our Doctors and Nurses have sufficient medicines and equipment for their work. The last few years' supplies have been short, and nurses have bought drugs for patients out of their own allowances. In some cases patients have journeyed for days to the dispensary, only to find that the shelves were empty, and the medicine required was not available. Let us make sure that this does not occur again. Medical work leads souls to Christ—saves life—relieves suffering! The Society can buy much more cheaply than individuals—either wholesale, or in the countries where the supplies are needed, and in this way Customs duty can be saved. If the friends who every year respond so splendidly to the

Medical Appeal will this year give Money, their gifts will go much further. Additional details, lists of wants, and collecting cards, can be obtained from the Secretary, at 109a Bathurst Street, Sydney.

## CHURCH HOMES FOR CHILDREN.

## The Spurway Home.

The following gifts have been promised towards the furnishing of the Spurway Memorial Home, which is to be officially opened on July 13; Recreation room, to be furnished by Mrs. A. E. Hare; one staff bedroom, by Mrs. Cutler, of Marrickville; one dormitory, by St. Stephen's Church, Willoughby; wireless set, Mr. and Mrs. H. Doyle; sewing machine, Mrs. Butcher; beds, by Mr. A. D. Roberts (2); Mrs. Steele, (2); Mrs. Eryl Pitt, Mrs. Bardley, Miss Bignold, Mrs. C. Millar, United Service Club of Chatswood and Willoughby, per Mrs. G. M. Bonnefin, Mrs. Butcher, Leichhardt Committee, Mrs. Lee, Miss Wyatt, Roseville Committee, and Miss Beatrice Goodwin.

This leaves one complete dormitory to be furnished (as the fourteen individual beds promised will complete two dormitories), a staff bedroom at a cost of £23/10/0, and staff sitting room to cost £13.

## OXFORD GROUP MEETINGS.

(Communicated.)

After a series of successful meetings and house parties conducted by the members of the Oxford Group Movement in West Australia under the leadership of the Rev. John Bell, Rector of Claremont, word has been received by the N.S.W. Branch of the Movement that a team consisting of Mrs. Bede, B.A., Miss Needham (sister of Canon Needham), Miss Tozer, Mr. Bill Kennedy, engineer, Mr. Ralph Thomas, theological student, Mr. Jack Watt, late State Organiser of Toc H, Rev. John Bell, believing that they are being led by the Holy Spirit, are leaving West Australia to visit the Eastern States on the 30th May. They will arrive in Sydney about June 10th for a week's campaign, the details of which have not yet been completed.

An Oxford Group house party has been definitely arranged, and will be held at the Presbyterian Fellowship Camp at Thornleigh from the evening of June 14th till the morning of the 18th, when the principles of the Movement will be presented to the people of New South Wales for the first time.

House parties have always taken a foremost part in the Group Movement in all parts of the world.

The visit of this team is a wonderful challenge of faith. In all their journeyings and their work the Oxford Group believe and have proved that where God guides, God provides.

Further particulars obtainable at N.S.W. Branch, 242 Pitt Street, Sydney.

## SPIRITUAL HEALING.

## Plea for Revival.

The Church's failure to exercise God's gift of healing in its relationship to man, and a plea for its revival formed the subject of the Rev. A. R. Ebbs' address at St. Andrew's Cathedral recently. God intended to bequeath through His Son the gift of healing, he said, but the Church has turned down this responsibility. If it could be restored, the Church would have new life and new power.

"We have endeavoured and are still endeavouring to restore this power in our parish of Manly," added Mr. Ebbs. "The Gospel of St. Luke is primarily a medical treatise on healing, which Christ could accomplish. Many examples are recorded, and we must remember that there were many which are not recorded, and these are recorded in order that the Church should use this ministry in relation with Christ. I challenge anybody to bring me any proof that Christ abrogated this ministry. There is no proof that He intended it should not be used to-day. Was Christ weaker in His earthly ministry then, or is He weaker to-day? Now He is on the throne of absolute power and surely, in His eternal power, He is able to give this power to man."

St. Luke declared that Christ was the healer of the body, as well as the healer of the soul, he added, and God intended to bequeath through His Son this gift of healing. He believed that there was a wonderful work to be done, and he was sure that those engaged in the medical and nursing profession were ready to co-operate with the Church in its efforts.

"I believe that there is a new power coming to man and new glory to Christ," Mr. Ebbs went on. "In this city, practically every hospital is crowded, and it appears that there is more sickness now than at any other time. Most of it is sickness of the soul. I believe that because of centrality in Christ, people, with utter faith in Christ, are going to be more healthy."

## ST. THOMAS' CHURCH, AUBURN.

The service commemorating the Royal Jubilee took place in St. Thomas' Church, Auburn, on Sunday morning, May 12th, at 11 a.m., and was attended by representatives of the various returned soldiers' associations, lodges and other loyal citizens' organisations.

The Rector, the Rev. G. P. Birk, occupied the pulpit, and took his text from Gen. 45, v. 8: "Not you . . . but God." He compared the lives of Joseph of old and his Majesty, King George V., in that as Joseph always looked beyond the everyday circumstances of life, trusting in and looking to his God in all things, so His Majesty King George, upon ascending the Throne, sought to cultivate like simple principles, and in such manner, and by godly example, lead and rule his people to the honour and glory of God and peace and prosperity of his subjects.

The church was decorated with flags representing various parts of the Empire, kindly lent by the Grand Conclave of the Royal Order of Covenanters, whose members attended various services throughout the State.

## Diocese of Goulburn.

The Bishop has decided, as from the 1st June, to restore the old division of the diocese into three Archdeaconries, and to revive the former Archdeaconry of Monaro. He has offered the new Archdeaconry to the Rev. Canon Robertson, Rector of Canberra, who has intimated his acceptance. The collation of the three Archdeacons to the newly-constituted Archdeaconries of Goulburn and Wagga, and the revived Archdeaconry of Monaro will take place at the time of the next diocesan quarterly meetings, on Monday, the 1st July, in St. Saviour's Cathedral, at 7.30 p.m.

## Appointments.

Blanche, the Rev. Douglas, Th.Schol., Rector of Koorawatha, to be Rector of Braidwood.

Burgess, the Rev. Canon, to take temporary charge of Barmedman.

## Diocese of Armidale.

## NEW CHURCH AT MOREE.

A new All Saints' Church is to be built at Moree. It will be a handsome structure, and will provide accommodation for 450 people.

The proposed new church has an over-all length of 101ft. and the nave internally will be 38ft wide. In addition to the main church a small chapel is to be provided to accommodate from 70 to 100 worshippers. The chancel will be 34ft 9in long, and will be provided with an ambulatory on each side.

The organ will be accommodated in the lower part of the tower, and there will be large archways opening to the chancel and to the nave, to give free access for sound. The total height of the tower will be 72ft. A separate block of vestries will be provided, connected with the church and adjacent to the chancel. An octagonal baptistry will be a feature. Internally the church will be lofty and finished with open timbered roof. Great consideration has been given to ventilation and four main doorways will be provided. The church is to be built with a clerestory, the upper walls of which will be supported on 14 arches, seven to each side. The effect aimed at is a church on cathedral lines.

## VICTORIA.

## Diocese of Melbourne.

## SUNDAY CLOSING OF GARAGES.

We are glad, states the Church of England "Messenger," that the owners and employees of garages are at last agitating for Sunday closing. This is now too long over-

due, for there is no more occasion for all garages to be opened for usual business on Sunday than there is for chemists. In case of need it should always be possible for the motorist to obtain the assistance required, but to keep open in order to sell petrol which could as easily be bought the day before, is to inflict a hardship upon all who are engaged in the trade. The public has become used to close holidays in all except essential services, and it cannot be urged that this is such. The church should stand behind the request, not only because the present position prevents men engaged in this trade to join with their fellows at worship, but also from simple humanitarian motives. It cannot be proven that there is any need for the present custom to continue, therefore it should be altered.

## ST. JOHN'S, TOORAK.

## Anonymous Gift for Building Cloisters.

An anonymous gift of £1,000 has been made by a parishioner for the building of cloisters at St. John's Church, Toorak. The Vicar (the Rev. Dr. A. Law), states that between £6,000 and £7,000 was being spent in ornamenting the side chapel, and in building new vestries. One gift of £3,000 towards the cost of the work had been announced recently. The gift of £1,000 had been made for the particular purpose of erecting the cloisters which would be adjacent to the new side chapel.

## ST. ALBAN'S, ARMADALE.

## Jubilee of Church.

Canon Baglin and his people will celebrate the Jubilee of St. Alban's Church, Armadale, in October next. In connection therewith it has been decided to take a definite step forward by completing the ambulatories and porches of the Church in celebration of the Jubilee, and as a Thankoffering to God for many blessings received, and spiritual privileges conferred over this long period of years.

On the 1st October, 1885, the original Church was opened by Bishop Moorhouse as a Chapel of Ease in connection with St. Matthew's Church, Prahran, and subsequently St. Alban's was established as a separate parish under the ministrations of the late Rev. F. Webb. It is hoped that the sum of £500 as our Jubilee Thankoffering will be raised, out of which sum the cost of the additions will be paid for, and the balance will be devoted towards liquidating the old debt on the Church.

The Vicar has suggested that if fifty members of the congregation will undertake to be responsible for £10 each, the money will be then available. Some have already promised donations. Large sums have been collected in the past for the improvement of St. Alban's, and this event in the church's history is considered a splendid opportunity for the people to show their love for their Church and appreciation of the blessings received through its ministrations.

## Diocese of Bendigo.

## MISSIONARY GIVING.

In a letter to his diocese the Bishop of Bendigo writes:—

"Turning to my itinerary on Tuesday, April 9 and 10, we had our usual quarterly meetings—the Diocesan Missionary Committee, the Bishop-in-Council, and the 'Welfare of Youth' Committee, at all of which useful work was done. We were sorry to find, however, that our Diocesan Missionary contributions for 1934 were lower than those of 1933. This is a serious matter, and I call on all, clergy and people alike, to do their utmost by prayer and offerings, to remedy this. We simply must not leave those in the front line of action without supplies. We simply must not neglect our Saviour's last and greatest command. On Tuesday I was in Melbourne with the Archdeacon to attend some meetings in connection with our Toddlers' Home. Mr. Whitehead was unfortunately prevented by ill-health, happily

only a temporary indisposition, from accompanying us. It will be remembered that we three are the Bendigo representatives on the Mission Board of St. James and St. John.

## SUNDAY SCHOOL CONFERENCE.

A Conference for Sunday School teachers and others interested has been arranged to take place on Tuesday, Wednesday and Thursday, June 18, 19, 20, in Bendigo. The authorities of the diocese are fortunate in securing the kind services of the Rev. A. T.

WANTED—Sullivan's (1872) Festival Te Deum and Domine Salvam fac Regnam (b Choruses and Solo). Can any Church oblige by lending up to 12 copies for forthcoming Festival, no new copies being available. H. E. Palmer, Organist, St. Paul's, Wahroonga.

BOOKS WANTED—Used copies, "Jesus Christ and Ourselves," "What Jesus Said," by G. R. Balleine. Reply Wahroonga 863.

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Pidd, M.A., Director of Religious Education, in the Diocese of Melbourne, and Miss Tuckwell, who is the successor of Miss Millson, so well and favourably known amongst us. It is especially hoped that many from the country parishes will be able to attend some of the meetings.

**Diocese of Wangaratta.**

**THE BISHOP'S LETTER.**

In a letter to his diocese the Bishop states: "The real business of the last few days has been, however, of a much happier description. Canon Dicker was inducted to the parish and installed as Canon residentiary of the Cathedral on May Day—the eighth anniversary of my election as Bishop, and an anniversary three times over of Mrs. Dicker's father, Archdeacon Hancock. She was born while he was Rector of Euroa, and is thus a native of the diocese. The service was the usual one, which must now be known to all of you; but we were able to put a little extra dignity into it in the larger church. Mr. North had the happy thought of calling the clergy of his deanery to a chapter meeting the same afternoon, and most of them were present at the induction. Mr. Brown's attention to detail made everything go smoothly. The new rector and his wife stayed three nights at Bishop's Lodge while they were getting their house in order, and Archdeacon Hancock was also our guest for one night. After the service we filled the parish hall for a welcome meeting. Canon Dicker's reply pleased everyone for its straightforward fellowship and thoughtful appreciation of the position. Mrs. Dicker won all hearts with a charming manner that I know we shall find to be the expression of a beautiful spirit. We enter on a new period with high hopes and a willingness to help in turning them into realities.

**QUEENSLAND.**

**Diocese of Brisbane.**

**QUEENSLAND CENSUS.**

The Archbishop of Brisbane writes:—It seems that while the number of Anglicans has increased since the last census by more than 22,000 (the biggest advance shown by any religious body), our percentage of the total population has decreased by nearly six per cent. The percentage of practically all Christian denominations has decreased somewhat. The reason for this is that whereas in 1921 only 2.2 per cent. of the population made no reply under the heading of religious denomination, in 1933 no fewer than 13.7 per cent. made no such return. This decrease is more marked in the case of Anglicans than of other denominations, because we notoriously possessed a larger fringe of merely nominal members. That is serious enough, because it means that we have failed to turn the nominal members into real and practising members of our Church. Nevertheless, it is comforting to find that we have so large a proportion of the total population who regard themselves as definitely belonging to the Church of England.

It will perhaps be surprising to the general public to find that we are nearly twice as numerous as our nearest competitors, viz., the Roman Catholics, and more than three times as numerous as the Presbyterians.

I confess that I am full of admiration for the amount that both the Roman Catholics and the Presbyterians can do, in view of the comparative smallness of their numbers. They set us of the Church of England an excellent example of zeal and self-sacrifice. We, for our part, must never be satisfied unless we are having an effect upon the population duly proportioned to the weight of our numbers. What we have to do is to feel our own strength, and when we have learnt to do that I am sure we shall never fail to

make adequate progress. We must convert lax members into practising members.

**NEW ZEALAND.**

**Diocese of Christchurch.**

**THE BISHOP'S LETTER.**

The Bishop of Christchurch writes:—I am thankful to acknowledge here a most generous gift of £500 by an old friend of the Diocese, primarily for the help of candidates for Ordination. The money will be placed in the hands of the Church Property Trustees, and the interest used for the purposes indicated by the donor. Such a gift is an immense encouragement and help, and I trust that others who realise the vital necessity of securing and training the best men for the Ministry will follow such a noble precedent. I am convinced that many of our parochial difficulties are the fault neither of parson nor of parishioners, but the result of our being unable to give our future clergy a really adequate training for their varied and difficult work.

We are looking forward to some important visitors in May. The Bishop of Nelson will come for the first time to Christchurch on May 18; he will preach on May 19 in the morning at Sydenham and in the afternoon in the Cathedral. During the following week he has most kindly consented to conduct a Retreat for Clergy at College House. I can assure the Bishop in your name, of a most hearty welcome to this Diocese, and of our gratitude for the help which he has so kindly and willingly promised. I hope that we shall have a really representative gathering at the Retreat. We are also looking forward to the visit of Mr. A. J. Britland, Treasurer of the North China Mission, who is to visit Christchurch from May 4-9.

**THE OXFORD EVANGELICAL**  
**CONFERENCE.**

(Continued from page 7.)

Lord Jesus Christ. He led his audience to the prophets Isaiah and Jeremiah, and quoted Jeremiah vi. 16: "Thus saith the Lord, 'Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls.'" Towards the close of his paper he showed the old paths as being: (1) The way of Repentance; (2) the way of Faith in our Lord Jesus Christ; (3) the way of Obedience.

He considered that much false teaching was given 20 years ago, at the time of the war. God's plan of salvation was discarded. From that the Church had lost caste. Some people had gone to the Roman Catholic Church because they thought that she had never swerved, her obstinacy against light being regarded as strength of conviction; but some of them had drifted away from the Roman Catholic Church, and were now tossed about on the waves of uncertainty. A distracted world knew not where to return. He asked for a return to the old paths.

Real Charity is the only power that can lift the world out of chaos and build an order of society worthy of reasonable men.—Student Kennedy.

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**BP. BROUGHTON CENTENARY**  
**CELEBRATIONS, 1936.**

(Continued from page 3.)

clergyman who might have "a Church at St. Albans, another in Denmark, another at Constantinople, with the Bishop at Calcutta"! He returned to England in March, 1834, to make known in England the religious needs of the Colony.

On February 14, 1836, he was consecrated in the Chapel at Lambeth Palace, Bishop of Australia, and returned to Sydney, where he arrived on June 2, and was enthroned in St. James's Church on June 5, 1836.

On the division of the Diocese of Australia, which was effected only after years of earnest solicitation by Broughton, he remained in Australia as "Bishop of Sydney" (1847), and at the same time was appointed Metropolitan of Australasia, with the Bishops of Newcastle, Adelaide, Melbourne, Tasmania, and New Zealand as his suffragans.

Almost immediately after his arrival as Bishop he set out on long journeys to the various portions of his extensive Diocese on the mainland of Australia, visiting settlers, conducting Confirmation Services, establishing funds in various centres for the building of churches and schoolhouses, and for the stipends of additional clergy. These journeys frequently involved much personal discomfort and great weariness. This can best be realised when we take into consideration the state of roads and the means of conveyance available in those early days, especially in the more remote parts of the Colony. He was a great administrator, who never ceased to be a great pastor.

**True Father-in-God.**

He was the loyal friend of his clergy, expecting great things from them, but ever ready to do great things for them. During, for example, the sickness of the clergyman at St. Philip's, Sydney, in 1842, the Bishop undertook the parochial duties, and here he read the prayers, preached and administered the Sacraments without any assistance whatever. Similarly, some years later, he took charge of the parish of St. Andrew's, Sydney, during a vacancy.

He regarded the character of a clergyman as "the property of the Church," and as such, a sacred trust of which the Bishop was to regard himself the defender and protector.

He was enthusiastic in his support of Missions to the heathen.

**Visits New Zealand.**

In 1838 he paid a visit to New Zealand in the spirit of his resolve to do all he could to help forward the work inaugurated there among the Maoris by Samuel Marsden. "I will do," he said, "whatever in me lies, through God

helping me, to maintain the Church of New Zealand in the Apostles' doctrine and fellowship." During this visit he conducted the first Ordination and the first Confirmation Service in New Zealand.

Not only so; he was an ardent advocate of the cause of the Aborigines of Australia, pleading a humane treatment for them and actively furthering the work of their evangelisation.

**Supporter of Education.**

He was entirely devoted to the cause of the education of youth. He had a well-defined and comprehensive educational policy, which, unfortunately, brought him into conflict with those who sponsored a different educational system. His insistence upon the imperative necessity of a system of adequate religious instruction for all children in the country was one of the outstanding characteristics of his episcopate. He gave special attention to the question of higher education, and to this end was mainly instrumental in founding, whilst still Archdeacon, The King's School at Parramatta, the oldest Great Public School in Australia. In this work of secondary education he was a pioneer.

He was, moreover, determined to have a training school for an Australian Ministry, and to this end founded St. James' College, at Lyndhurst (1846), for the purpose of providing education of the standard of the English Universities. The College began work with four Divinity and five other students. The four divinity students were ordained by Broughton in 1848. Sydney University and Moore College were not then in existence.

The lot of the social outcasts, the needs of the poor, the distress of the unfortunate, were matters which he took deeply to heart, and which moved him to constant effort for their relief.

**A Contrast.**

In one of his letters he wrote some time after he had begun his work as Bishop of Australia:—"Episcopacy here rests upon my single person . . . I am paving the way for others who are to come after; and their road, I hope, will be smoother . . . I often consider what will be the effect of what we now undergo, two centuries hence." One of these two centuries is not yet quite complete, but—to stress one point of contrast alone—the one Diocese of Australia has become twenty-five, and when Broughton delivered his primary Charge, as Bishop of Australia, there were 23 clergy present and 12 absent. To-day there are in Australia over 1700 clergymen of the Church of England, of whom over 300 are in the Diocese of Sydney.

He left the Colony on a visit to England in 1852 and died there in February, 1853. He was buried in Canterbury Cathedral.



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**TASMANIA.**

**CENTENARY OF ST. JOHN'S, NEWTOWN.**

The last week in May was devoted to the centenary celebrations of this, the second of Hobart's churches, the foundation stone of which was laid by Governor Arthur on January 6th, 1834, and in which the first service was held on December 20th, 1835, though the building was not consecrated till Bishop Broughton's visit in May, 1838. The structure was actually joined on to the King's Orphan Schools from which a separate staircase led to one of the galleries, the military and civil officials occupying the other, while the prisoners were originally accommodated below. The fine tower, which has been effectively flood-hit during the celebrations, is of stone, but evidently from lack of funds the rest of the church had to be built of brick. Of the first three Government Chaplains, the Rev. T. J. Ewing was the most noted. He held office for 24 years, and when his tenure ceased in 1864, State Aid ceased with it, and the congregation became responsible for the payment of clergy stipends.

Up to the death of Archdeacon Mason in 1895, the tone of St. John's had been Evangelical and it was here that the Rev. G. Grubb in 1890 held a noted mission, but on the appointment of the Rev. F. T. Whittington, formerly of Adelaide, and General Secretary of the A.B.M., much to the grief of many old parishioners, changes were made and Anglo-Catholic practices introduced. From the original large parish in recent years two other parishes have been cut off, but still with the work at the Invalid Depot, the Diocesan Homes and the Consumptive Sanatorium, the present rector, the Rev. C. H. Corvan, who may be described as a Moderate High Churchman, has his hands full.

The Governor and Lady Clark attended the Centenary Morning Service, and in the evening the Bishop was the preacher. It was interesting to note that descendants of several members of the first financial committee of 1830 were present at the celebrations.

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Chairman, Rt. Rev. Bishop of Geelong. Speakers: Rev. T. E. Jones, Th.L.  
Acting Organising Missioner. Rev. Tom Gee, Mallee Missioner.

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COME EARLY.



## Bishop Broughton Centenary.

The Diocese of Sydney, and other parts of Australia, will be celebrating next year the centenary of the formation of Australia into a bishopric in 1836. On February 14 of that year, William Grant Broughton, then Archdeacon of New South Wales, was consecrated at Lambeth Palace. He arrived in Sydney on June 2 following, and three days later was enthroned in St. James' Church, there being, of course, no Cathedral in Sydney at the time.

At the 1933 Session of the Diocesan Synod a motion was passed requesting the Standing Committee of the Synod to take suitable steps for the due celebration of the centenary of this important event in the history of the Australian Church. In pursuance of this motion, a Committee was appointed, and was charged with the duty of making the necessary arrangements.

At the first meeting of the Committee a comprehensive programme for the Centenary was considered, and with certain modifications which have since been made, was adopted. Apart altogether from the question of a Thankoffering, the consideration of expenses had to be faced. It was felt that the celebrations, to be worthy of the man, the event, the century of blessing to the Church, should be upon a suitable scale, dignified and of a high standard throughout. This inevitably meant organising expenses and the incurring of liabilities, to meet which no diocesan funds were available. These liabilities were measured up against the programme and the question of finance was thought out. An appeal was made to the parishes for guaranteed financial support; the response was gratifying.

Encouraged by the reported results of meetings all over the Diocese, addressed by the Archbishop and the Organising Secretary, the Centenary Committee invited certain outstanding leaders of Church life overseas to come to our assistance and help to make the year 1936 a memorable one. These included the Archbishop of Armagh, the Metropolitan of India, the Bishop in Jerusalem, and the Archbishop of New Zealand, all of whom are coming. The first of these will represent, not only high scholarship, but also the ancient Church of the Irish people, so famous in history for its missionary zeal. The Metropolitan of India will represent an important portion of the Empire, in which great and courageous adventures in ecclesiastical work and policy are the order of the day. He will also represent the historical episcopal link between Australia and India, a link which consists in the fact that this country was for a period of years embraced in the Diocese of Calcutta. The Bishop in Jerusalem will represent the Holy City, wherein was the church which is the mother of us all. The Archbishop of New Zealand will come from that Church, the foundations of which were so faithfully and successfully laid from the Church in Australia, at that time little more than out of its own infancy. From New Zealand, also, we expect the Bishop of Aotearoa—the first Maori Bishop—and other visitors, Maori and Pakeha. And there will be others, again, we hope, from England, Canada, and various portions of the Mission Field. We plan that Africa, China, Japan, New Guinea, Melanesia, and other places may all be represented here. We shall see the Anglican Communion represented in Australia as it has never been seen before. And it is fervently desired that, for the whole Church in Australia itself, the celebrations may be a "Home-Coming" to the City that was, a century ago, the heart of the Diocese of Australia, that later (1847), became the Metropolitan See of all Australasia—for New Zealand was ecclesiastically included—and later still (1854), was the See of the "Metropolitan of Australia."

The programme for the Celebrations will cover a period of two weeks, from Sunday, May 24, to Sunday, June 7. The chief features will include (1) Meetings of the nature of a Church Congress. (2) Pageant of Australian Church History. (3) Missionary Exhibition. (4) Museum. (5) Missionary meetings and addresses. (6) Meetings addressed by Australian Bishops. (7) Central Thanksgiving Services (at Cathedral, St. Philip's, and St. James'). (8) Social gatherings (reception in the Town Hall, Great Diocesan Tea Meeting, Official Luncheon, Garden Party).

Of special interest to particular groups will be (a) the Children's open air demonstration on the Showground (May 30); (b) the demonstration of youth in the Town Hall (Sunday Afternoon, May 31); (c) the music by massed choirs (nearly 700 chorists are already linked up with this).

There are, in the Diocese of Sydney, many Churches with which Bishop Broughton was associated, either by laying the foundation stone, or consecrating the finished building.

These will have a special part to play in the celebrations.

And then will come "Thanksgiving Sunday" (June 7), when every Church in the Diocese will conduct its own individual thanksgiving, and the "Thank Offering" will be declared.

The spirit in which the idea of the celebrations was conceived was that of Praise and Thanksgiving for the past, and with a set purpose to mobilise, by means of one great effort, centralised, and yet—consistently with the great paradoxes of the Faith—diffused, the forces of the Church, material and personal, for the better, for the far better performance of our task as men of God, people of God, charged with the work of God in our own land and in the world, in our own day and generation.

## The Oxford Conference of Evangelical Churchmen.

### The Findings.

THE following Findings were agreed upon at the final session of the Conference of Evangelical Churchmen held at St. Peter's Hall, Oxford, in April last. They are to be taken, as in previous years, as expressing the general sense of the Conference, and not as representing in detail the views of individual members.

1. The Church of Christ exists to witness to and to proclaim the Gospel. While the need of the Gospel, and the inexorable obligation upon the Church and every member thereof to evangelise, is the same in every age and race, there is to-day in our own land a special and persistent call by reason of the fact that millions of our own people have no touch with organised religion. If the Church fails to see the vision and respond to the call, its own existence is in peril; for it cannot live by its worship alone.

2. The Gospel is the free gift of God's grace, the outcome of a downward movement of God—not an upward movement of man, and it is only as the Church humbly receives that gift and unreservedly and uncompromisingly ministers it to the world that it can and will realise the Unity for which the Redeemer prayed.

3. The ministry of Evangelisation, while it is first a ministry of reconciliation, necessitates and includes that of teaching, the only basis of which is God's Word written. The widespread ignorance of the Bible and its contents and the lack of respect for its supreme authority in matters of faith and morals is a principal cause of present-day sin and failure.

4. The heart of the Gospel is in the Pauline words, "God was in Christ reconciling the world unto Himself." The only remedy for the sin and failure of men is in the atoning substitutionary sacrifice upon the Cross of the Eternal Son of God. That sacrifice was the redemptive act of God Himself bearing the sin of the world in Christ. We own Jesus Christ—Incarnate, Crucified, Risen, and Ascended—as God, as Saviour, and therefore as Lord of the whole life.

5. The forgiveness of sins is a miracle of creative power in which God takes the initiative. Salvation is in a personal relationship between God and the individual, through faith, by the work of the Holy Spirit. It demands and creates the responsive consecration to God of ourselves—mind, heart, and will—with a view to the presentation to the world of the work of reconciliation.

6. The Salvation of God, through the power imparted by the gift of the Holy Spirit, includes deliverance from the dominion of sin.

7. The practical outworking of the call to Evangelisation must be primarily in the ordinary work of the parish, but it calls for the most careful and prayerful training of the laity as well as the clergy in order to effect the work. In this context the Conference welcomes the setting up of the Archbishops' Committee on Evangelistic Work, and the scheme for parochial Evangelisation initiated by the Church Pastoral Aid Society in connection with its centenary in 1936.

8. In the presentation of the message of God there is need for a fresh emphasis on the fact of sin and its exceeding sinfulness. The way of Renewal can only be the threefold way of Repentance, Faith in Christ as God and Saviour, and obedience. There is no other Gospel. The authority of the Church must be, "Thus saith the Lord."

## Letters to the Editor.

### COCKTAIL HABIT.

Canon R. B. S. Hammond writes:—In your columns of May 23 you inserted the following paragraph:—

"Canon Hammond, speaking at a W.C.T.U. rally at Roseville, deplored the place which cocktail drinking was being given in social life. He said:—

- (1) He felt quite sure if hostesses realised the harmful effects of the habit they would not offer cocktails to young women.
- (2) It was the most relentless and brutal of habits so far as women were concerned.
- (3) He had been informed by a Sydney doctor that there was as much alcohol in a cocktail as in the nip of whisky which the ordinary man could take.
- (4) In his 25 years' experience at the Police Court, he had seen thousands of women ready to plead for their menfolk, but had yet to see a man doing the same for a woman.

"Drinking at dances was vigorously condemned by Canon Hammond. It was disturbing, he said—

- (5) That in these days some women were drinking as much as men."

When this appeared in S.M. Herald I wrote and said: "You report five statements. Four of them I have made at different times, but I did not make any of the four at the meeting you reported. The other one I have never made anywhere, at any time."

### LIQUOR ADVERTISEMENTS ON TELEPHONE BOOKS.

The Secretary of the N.S.W. Temperance Alliance writes:—

The new issue of the Telephone Directory is an affront to thousands of citizens who strongly object to the liquor traffic, and all its works. The liquor advertisements, which take up the whole back page and portion of the front, are placed there in spite of repeated protests from this Alliance and the Temperance forces of the Commonwealth.

This is an insidious form of liquor advertising, as it enters our very homes, flaunting itself before the young people of Christian households who are in deadly opposition to the greatest of all home breakers.

The Alliance urges every citizen who objects to tear off the cover and post it to the Postmaster-General, Canberra, as a protest against this objectionable practice. Will all who agree do so at once, as it is our only effective means of protesting.

Rev. F. A. Ray, who was appointed assistant organiser of the Home Mission Fund, of the Diocese of Melbourne, has commenced his duties. The Vicar-General, the Right Rev. J. J. Booth, requests that all correspondence about the Home Mission Fund shall be directed to Mr. Ray for his personal attention. Mr. Ray has shown a great enthusiasm in an honorary capacity over a long period of years for the duties connected with the Home Mission Fund.

## A Paper for Church of England People

# THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 103. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

JUNE 20, 1935.

[Issued Bi-monthly.]

8/- per year, post free 3d. per copy

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## "THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, c/o St. Clement's Rectory, Marrickville, N.S.W., or Diocesan Church House, George Street, Sydney.

Business Communications to be addressed: Diocesan Church House, George Street, Sydney, N.S.W.

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## Editorial

### The Governor on Church Unity.

THIS EXCELLENCY, the Governor of New South Wales, as reported elsewhere in our columns, had some pertinent things to say at the Sydney Home Mission Festival regarding the subject of the reunion of the Churches. Divided Christendom must cause the ordinary everyday thinking laymen to wonder with surprise; although, let it be said, there is an underlying unity, while the disruption of Christianity is not and never can be absolute. However, it is a queer thing that Christians of various brands can and do co-operate in every branch of religious study, in philosophy, dogmatics, Church history, Biblical criticism and interpretation—and yet do not and will not in countless instances worship under the same roof, and more unhappily still, do not and will not meet together at the Lord's Table, the Sacrament of Love. On clerical bookshelves literary works of Anglicans, Presbyterians, Lutherans, Methodists, and Congregationalists stand side by side for study and mutual profit, but yet the readers thereof will not truly fraternise and join in the deepest and most intimate of liturgical practice. It is a strange position, and of course it means weakness and distress. The whole thing to us seems irrational. Doubtless some are kept apart through ignorance, others through prejudice, while sadly enough mutual jealousies of rival clerics loom largely on the canvas. It has been said: "Other times, other manners," so also "other men, other ways," but we are convinced that the bases of old time denominational cleavages do not now exist as they did. There are temperamental differences in human nature and we should be long

sorry to see the Church of the Living God in her conception and form, her work and worship, cribbed, cabined, and confined; but we know only too well that in the Anglican Church there is a priestly faction, intransigent in its sacerdotal notions, hardened in its priestly mechanicalism; and therein we get the secret of much of the Anglican isolation. However, such concepts and practice are not in the main stream of Anglican faith and practice. They are the results of the hardening processes of the Oxford Movement. We doubt if ever there will be organic unity. There is a unity we are glad to recognise, and it is the unity that exists between all those who live and work and worship in the Spirit, for they love the Lord in sincerity and in truth.

### Religious Education in Schools.

WE make no apology for inserting in extenso in this issue of the Church Record, the Bishop of Wangaratta's appeal to the Director of Education in Victoria regarding the religious instruction of Anglican children in the schools of that State. Whether all our readers will agree with the Bishop is not the question at the moment. It raises one of the most vital subjects confronting the Church in Australia to-day. At the moment there appears to be a drift away from the Church and its practice on the part of thousands of young men and young women. There are not wanting those who attribute much of this drift and irreligion and spiritual deadness in our land to the secular basis of State schools. Unfortunately parents in vast numbers fail to teach their children or set them an example in the things of God and His worship. These parents in large measure are the products of our State schools, and to some extent of the Christian Churches. Even so, can we say that our church schools are all they might be—for Christ and His Church? Possibly the cause lies deeper, and may be part of the wave of secularism in the world to-day, brought about not by one, but by many influences. Destructive criticism of the Bible, the dialectical materialism of the Marxian teaching, failure of the present economic system, the teaching of a devastating psychology, a false humanism, and the implications of mechanical evolutionary theories, have all played their part, until to-day the Church is hard pressed. What are we doing about it? Only half the Anglican children of State school classes attend Church and Sunday School. What of the rest? Is the Church facing up to the drift, and what of the next generation? Is the Church making the most of her opportunities in the State schools?

### Meaning of the Reformation.

ONE of the great needs to-day is accurate teaching on the meaning of the Reformation and all that it stands for in the history of our Church. There are many influences at work derogatory of the principles of the Reformation. Among certain ecclesiastics, oft reiterated emphasis is being laid on what we believe to be a false "catholicism." They constantly acclaim their mechanical conceptions of sacramental religion and adroitly belittle the teaching of others. The outlook of many of the younger generation, even of budding clerics, shows that unconsciously they are being influenced by such derogatory statements. It was the custom some time ago to speak of the ages preceding the Reformation as a time when England could be described as "Merry England," but no competent historian now would maintain that view. To-day it is fashionable in certain quarters to represent our present economic evils as being altogether due to the Reformation. It is even maintained that our present turmoils and difficulties are due to the changes in outlook brought in by the Reformation; that this great Movement so exaggerated the individual, and thereby changed the thinking of man, that the "Catholic" ideal of property and trade was cast aside, and a selfish acquisitiveness took its place. Hence the rise of modern capitalism and all the rest. This sort of talk and writing is the keynote now of some publications dealing with social problems. It is a queer bias that certain types of mind acquire as they fan the flames of their imagination regarding the Mediaeval Church. The whole thing is a fantastic reading and misleading interpretation of economic history and event.

### Our Debt to the Reformation.

IT needs to be stated over and over again that we owe our civil, political and religious liberty to the Reformation, and the modern world is built on its blessings and its principles. The Reformation represents the teaching of the Primitive Church with its emphasis on the authority of the Scriptures. Evangelical Churchmen need not be afraid of attacks on the Bible, nor need they be scared with loose arguments based on incorrect reading and interpretation of Reformation truth and application. Any old stick is good enough wherewith to flog Evangelical Protestantism and what it implies, and that is what the exponents of a false catholicism seem bent on doing. What Evangelicals need to-day is to teach the Bible in all its simplicity and wonder. The peril of the hour is that fundamental Scriptural