

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 Thankgiving 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.

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Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak.

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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

truths are not sufficiently taught. Where justification by faith is taught, and it is the keynote of our teaching, there is a new virility. There is no need of fawning over the so-called "Catholic heritage," and there is no need of auricular confession; for men know that Christ is the Great Confessor. We need still larger numbers of effectual Evangelical leaders in the ministry. We need more effective organisation of Evangelical Churchpeople. None of us like mere partyism, but we wonder if the statements sometimes made by people that they hated parties and partyism were not merely an excuse for the lack of definite principles. We are in danger of a revival of mediaeval services, false teaching, and the introduction of such rites as holy unction into our Church, together with all the other concomitants of the dark ages. It is necessary for us to say this, for unfortunately in our Church we have those who obviously shut their eyes to facts; they do not seem to see or will not see that in the Church of England there is to-day a deep line of cleavage. The following extract from "Synod; Grave and Gay," by H.E.W., in the current Armistide Diocesan Church News, is an indication:—

"The Rev. W. G. Coughlan was granted permission to speak on behalf of the new church paper, and he put his case very well. But what a tragedy our church papers are. One has considerable literary merit, but is hopelessly one-sided and exclusive. Another has little literary merit, and is equally one-sided. Now we are to have another one. Shall we ever have a publication worthy of the Church, which will in a spirit of charity and liberality represent its Faith, Aims, Life and Ideals?"

In all seriousness we ask this writer, What are the faith, aims, life and ideals of the Church of England; those interpreted by the Mirfield Monks and Nashdom Benedictines, those interpreted by the "Modern Churchman," those interpreted by staid, proper official Anglicanism, or those by Evangelical churchmen? We cannot have it all ways.

Quiet Moments.

The Sacred Trinity.

TRINITY SUNDAY, as observed by the larger part of Christendom, a day which emphasises as an essential doctrine of the Christian Church triplicity of Persons in the unity of the Godhead. Quite freely is it admitted that the subject is steeped in mystery; for, as the good Augustine found, the infinite is impossible of explanation in terms of the finite. Consequently the being of the infinite God must, of necessity, be beyond the understanding of a human mind. But the doctrine of the Holy Trinity, so plainly set out in the New Testament, is one of great importance to us as assuring us of the true personality of God. It brings to us all the strength of confidence that our relationship with God is one of fellowship—a fellowship based upon a love that proceeds from God and finds its truest expression in that fellowship or communion with the Father, Son and Holy Spirit which our Lord Jesus Christ has made possible and available for us. It is easy to play with and carp at terms, but the great fact which the Christian Creed seeks to enforce is the only rational basis for the Christian Gospel. For if we are to find in God a life

that is most worth while, and a love that is real, that life and that love demand a fellowship for their expression such as the fact of the Holy Trinity perfectly provides.

Any other conception of God deprives Him of that personality and those moral qualities that alone give meaning and purpose to life. It is belief in such a God that makes real in our experience "the Grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit."

"Three in One, and One in Three,
Dimly here we worship Thee;
With the Saints hereafter we
Hope to bear the palm."

"O Holy Trinity."

A Confirmation Hymn.

O Holy Trinity, one God in Three,
We, souls baptised, approach adoring Thee.

Thy blessing to implore on vows
then made

For us, we own as now upon us laid.

O Father, Who in love created me,
In Thine own Image, ever Thine to be;

Renew my will, and fill my heart
with love

Of Thee, of all things good, of heaven above.

O Jesu, Lord, Redeemer of mankind,
Good Shepherd, Who dost seek till

Thou dost find;

Give me Thy strength when tempted
to give way.

By Thy sure pledge, "I am with you
always."

O Holy Spirit, Comforter and guide,
Possess me, rule my life, in me abide;

Into all truth lead me, that I may
know

Thy Presence goes with me where'er
I go.

(Rev.) Harwood Little.
Vancouver, B.C.

The Call to Prayer.

THERE are many things calling us all to earnest prayer. How much Scripture makes to depend on prayer and not so much on plans, schemes, and man's efforts. "This kind cometh not out but by prayer," is an assertion made by our Lord. "I will yet for this be enquired of," is an assurance given to us in the prophet Ezekiel. How much St. Paul desired the prayers of his converts and felt so much depended on them. When St. Peter is imprisoned and to be brought forth to die, many are gathered together to pray, and he is delivered.

Here are some subjects which should call forth prayer, and which should unite the people of God in earnest petition. There is the treatment of the Aborigines—that justice may be done to them. If the men who desire the extinction of the Aborigines are allowed to have their way, we can only expect some retribution on those who permit such a dastardly act. There is the state of Europe. The suspicion which makes some of the nations keep armed camps on the borders of their neighbour's country. A blaze seems almost inevitable in the present state, and that blaze may mean a colossal disaster. There is the menace of Communism. Some seem to think this must come. But is it the mind and will of

God? If it had been so, God would have turned out man as a machine, every man exactly after one pattern. If that had been His mind there would have been no Ten Commandments, with "Thou shalt not steal," or "Thou shalt not covet." Marriage as God instituted it—"a man shall cleave unto his wife"—as God re-instituted it after the Flood, one man one wife in each case—would never have been so instituted. The early Communism of the Apostolic Church was purely voluntary, was not observed outside the Church of Jerusalem, and reduced that Church to poverty, so that the Christians of other countries had to come to the aid of the Christians of Jerusalem. Communism deprives man of the joy and discipline of unselfishness. There is no room for voluntary unselfishness. Compulsory sharing robs man of all possibility of unselfishness. Communism must inevitably become atheistic and immoral. The communal upbringing of children is the very opposite of the spirit of the New Testament. Here are urgent calls to prayer—and prayer above all for Revival—a great return to God and true religion.—St. Johns', Heidelberg, Parish Notes.

Church Missionary Society

Adelaide Annual Rally.

Holy Trinity Hall, North Terrace, Adelaide, on May 20th, was the scene of a very happy gathering of people, the occasion being the Annual Demonstration of the S.A. Branch of C.M.S. At 6 p.m. some 200 people sat down to tea, which had been prepared by members of the Women's Missionary Council.

An Intercession Service, conducted by the Rev. Canon Wray (locum tenens at Holy Trinity), was held in the Church at 7 p.m., and was followed by a Public Meeting in the Hall, presided over by the Bishop of Adelaide, Rt. Rev. Dr. Thomas, who also addressed the gathering on "The Missionary Call and our Answer." He congratulated the Branch upon the splendid response it had made during the past year in the cause of missions, and continuing, referred to the conditions under which we work, in relation to certain great tendencies in the world to-day. The great spirit of Nationalism, which is a growing menace in so many countries. On the other hand there is the spirit of Internationalism, with the League of Nations doing all it can to maintain peace. We remember how our Lord Jesus Christ, Himself the most patriotic Jew, was also a great Internationalist. "I, if I be lifted up, will draw all men unto Me." The economic disturbance and the unemployment which has followed, is another great tendency; the awakening and uprising of women, brought about through education; the development of education—100 years ago no free education, now in practically every country it is free. The marvellous multiplication of universities, not only in our own country, but in others. The great tendency there is against religion, and a turning in the direction of secularism. At the Jerusalem Conference it was recognised that secularism was the greatest foe Christianity had to meet.

We should concentrate on quality rather than quantity, particularly in regard to those we train as leaders and teachers. The Anglican response to the world call of missions is unworthy, inadequate, and ineffective—unworthy of our cause, the greatest of all causes, the spreading of the Gospel of Jesus Christ, unworthy of ourselves as a Church, when we compare ourselves with other bodies, and unworthy of our brave missionaries. It is inadequate because it is unequal to the task that waits to be fulfilled; we are maintaining the work, but how much more waits to be done? It is unworthy, ineffective, and inadequate because the Church is divided, and there are so many different sects trying to present Christ to the heathen, who are not interested in our divisions. What is needed is a fresh summons to the impossible, that should appeal to the adventurous spirit of youth. The Call is a very real one, and the need is a very real one; the menace of the opposing forces is very real—our answer must be real!

Love will grow on stones, like fragrant, softening moss, bearing its nutriment within itself.

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Home Mission Festival

Notable Gathering.

The 79th annual gathering of the Home Mission Society in Sydney proved notable this year, first because the innovations regarding the tea arrangements found much favour, and second, on account of the Governor's remarks on Church unity. In past years the annual service in the Cathedral began at 4.30 p.m. on the day, followed by sandwich and cake tea in the basement of the Town Hall, with the public gathering in the main hall at 7.45. This year there was at the Archbishop's suggestion a knife and fork tea at 5.15 p.m., service in the Cathedral at 5.45 p.m., and a second tea at 6.45 p.m., with the public gathering as usual. The teas were an unbounded success, so also was the service, at which Dr. Micklem preached an admirable sermon from the text Psalm 122, verses 8 and 9. Referring to the life and work of Bishop Broughton, he said that when, as Archdeacon Broughton, he arrived in Sydney in 1829, there were only eight churches and 12 clergymen in the diocese, which then included Victoria and Queensland. To-day there were 300 clergymen in the diocese of Sydney alone. Bishop Broughton's outstanding characteristic was his keen, warm, and devoted loyalty to the Church. His devotion to the Church brought him into conflict with other authorities. The best way they could show their gratitude to their first bishop was to keep the Church on the map. The Home Mission Society was the agent of the Church in maintaining in practice the splendid traditions of the Church that none of her children should be devoid of the teachings and sacraments of the Church.

The public demonstration in the main hall at 7.45 p.m. was very largely attended. The Archbishop presided and the Cathedral choirs rendered some excellent music. Archdeacon Charlton, the retiring General Secretary, presented the report, while the Hon. Treasurer, Mr. F. P. J. Gray, the financial statement. Opportunity was taken to present Archdeacon Charlton with a roll of notes, representing 1600 individual subscriptions. The Archbishop, in making the presentation, praised the work the Archdeacon has accomplished over the last 17 years.

Archdeacon Charlton, responding, expressed his appreciation of the devoted service and loyalty of the supporters and committees of the society.

The Governor, Sir Alexander Hore-Ruthven, on rising to speak, received an upstanding welcome. He congratulated the society on its year's work and commended its operations to the generous support of all churchpeople. He then referred "as a layman looker-on," to the benefits which, he said, would follow a union of the Churches.

"I believe that the time has come when we have to overlook minor differences of form in our religious observances in order to obtain greater substance in the influence of Christianity as a whole," he said. "If the Churches wish to extend their influence, if they find laxity in religious matters, if they wish to denounce practices which they consider are contrary to the teachings of the Bible, they will effect more if their action is combined and unanimous than by efforts of individual denominations, however sincere and unremitting they may be. Our Churches have great responsibilities in these difficult days, but they have also great opportunities. But we can effect no far-reaching reforms in any undertaking without organisation, and there can be no doubt that the combined effort of all denominations will influence the public mind and carry conviction which individual protest may fail to achieve."

"These," the Governor added, "are only the passing thoughts of a layman, but we know that sometimes the lookers-on see most of the game."

Sir Alexander Hore-Ruthven added that the Home Mission Society exerted a real influence on the religious and social life of the community. It inspired the outlook and fallen with new hope, and ministered to the moral and spiritual welfare of those in the crowded areas of the city. Its ministrations penetrated into the outback. It received and deserved the wholehearted support and encouragement of the community.

"I know," he continued, "to what a great extent the Christian Church can influence the public life of this country, and the opportunities which exist for this work. I can assure you that it will be my greatest pleasure to work in co-operation with the Archbishop, and if, at any time, it is possible to make his task easier, I hope he will not hesitate to make any suggestion in that respect. (Applause.) I say that in the greatest sincerity, because I realise the blessings that flow from the work of the Church. This work is being done by encouragement and help, but there should not be lack of judging and criticism if the Church appears to

fall short of its Christian ideals. Provided the Church confines itself to questions of right and wrong, to moral and spiritual issues, as distinct from purely political issues, its influence must be far-reaching. If the Church is convinced that the causes of the country's troubles are not merely economic and material, but moral and spiritual, it should not hesitate to say so in plain terms."

"I am afraid," he said, "that we must admit that we are living in a materialistic age. There is a tendency to neglect our religion for material things. We are all anxious to check that trend of materialism, and I cannot help feeling that the co-operation of all denominations is essential to bring that about."

The other speakers were Archdeacon Langley, Canon S. H. Denman, and Mr. E. Tagg, the Archbishop closing an exceedingly encouraging occasion with some apposite remarks.

Day of Prayer for Students

On the third Sunday in June Christian Ministers and congregations all the world over had an opportunity of taking part, as they were willing to do so, in the Universal Day of Prayer for Students organised by the World's Student Christian Federation.

The Federation boldly claims to be one of God's chosen instruments for the carrying out of His purposes in this generation. Forty years ago it came into existence at a meeting of half a dozen University men from America, Great Britain, and the Continent. Of that little group, John R. Mott is the name best known to us in Australia, but they were all men of experience, insight and vision. They had the insight to see the deep-seated defects in Western civilisation, as it was organised in 1895; their experience of work among students had shown them on the one hand what God in Christ could do for a student, and on the other, what students could do for God, when once the Lordship of Christ had been brought home to them with conviction.

The history of the Federation over those forty eventful years has proved its obedience to the heavenly vision. In country after country have national movements been planted and fostered. Our own Australian Student Christian Movement dates its beginning from 1896, the very next year after the Wadstena meeting. International contacts have been maintained by means of large conferences, smaller group meetings, a steady output of books, leaflets, news-sheets and high-class periodicals, and by the unceasing activity of Travelling Secretaries.

Even during the tragic gloom of the years 1914-1918, when most international friendships were shattered, members of the Federation in Allied, neutral and "enemy" countries still found means to exchange letters and messages of goodwill and hope for better things.

The fierce nationalism of our day is being met by the Federation with sanity, wisdom, and courage, born of an unshakable faith in God. One of the Federation Secretaries recently crossed from Yugo-Slavia into Hungary. The tension between the two countries was just then severe. The young men of Belgrade were on fire with excitement over the assassination of their King Alexander. The students of Buda-Pesth resented the charges widely made against their nation. But the Travelling Secretary bore in his pocket a message of friendship from the Student Christian Movement of one country to that of the other. That message was not a letter in the ordinary sense. It contained simply a Latin text of John xvii, the great high-priestly prayer of Christ. But what a message: "Ut omnes unum sint" ("That they all may be one"), and "that the world may know that Thou hast sent me."

Churchmen of all affiliations should interest themselves in this great Movement. They need not fear being involved in compromise of any truth that has become dear to them. The Movement stands not for compromise, but for contribution to a common stock; for mutual discussion, for sweet reasonableness, for common action wherever such is possible. Already it has linked up in its life Protestant, Anglo-Catholic and Eastern Orthodox Christians; even Roman Catholics occasionally show friendly interest in its work. It is a delegation of educated negro Christians is going from U.S.A. to India to show "the most exploited people on earth that the Gospel of Christ is not necessarily an instrument in the kit of the exploiting races of the West."

Truth, virtue, happiness may be distinguished from each other, but cannot be divided. They subsist by a mutual co-inherence, which give a shadow of divinity even to our human nature.—Coleridge.

Wayside Jottings

(By a Wayfarer.)

India! and Missions.

IN the Sydney Morning Herald of June 6, 1935, there appeared an item of news transmitted to us by British Official Wireless, the full significance of which we may not realise for some years to come. It was to the effect that the "Government of India" Bill had reached its Third Reading in the House of Commons, and will now, we suppose, be sent on to the House of Lords, and if passed there, with whatever alterations or modifications may seem necessary, will receive the Royal assent and become law.

The Bill is the biggest ever presented to Parliament, and the Wayfarer, with probably the majority of the readers of the A.C.R., has no knowledge of its details; but we understand that it is the outcome of a benevolent desire on the part of a British Labour Government to extend to India the blessings of Democratic government. We understand, too, that some of the most loyal of the Indian princes are strongly opposed to it; and that the native Christians have expressed their fears lest the transfer of political power from the Crown to the people should mean that they will be given up into the hands of their Hindoo and Mohammedan enemies, and their work hindered, and increased difficulties put into the way of conversions.

Democratic Government is really, thank God, an impossible ideal. The actual government of any country must be always in the hands of a few. But the ideal itself is an evil one. It means Government by the most unfit,—by the least educated,—the rule of the house by the children; and since the appointment of the few who actually govern lies with the many, it means a constant unworthy pandering to the passions and prejudices of the lowest of the people; and that is what, we fear, in greater or less degree, the British Government wants to establish among the three hundred million wholly untrained people of India.

It is undeniable, too, that democratic government is wholly alien from the genius of the peoples of the East. They have little taste for free institutions. They always find their greatest happiness and their chief welfare under a strong, paternal Government. The ordinary Hindoo seeks for nothing higher than a government which, without asking his opinion concerning its policy and acts, will dispense justice to him and his, and will save him from local petty oppressors. And this the British Government in India at present does.

How India came to be a part of the British Empire is a wonderful story of Divine Guidance; too long to touch upon here. All we need say is to thank God that He has hitherto given us grace to discharge our duty towards India, on the whole, wisely and well.

Under the purely mercenary rule of the East India Company, missionary work in India was forbidden; and the earliest missionaries, Carey, Marshman, Ward and others, had to take refuge in Danish territory. But one of the first acts of Queen Victoria's reign was to issue a new Charter, specially providing that help and protection were to be given to Christian missions; with the result that now, after about a century of Crown rule, India, in its whole length and breadth, is beginning to feel and own the impact of the religion of Jesus Christ.

And this is, of course, the point at which our interest, as readers of the Australian Church Record, comes in. For this paper takes little interest in politics as such; but it takes the greatest possible interest in politics as they affect the spread of the Gospel of our Lord Jesus Christ. And that is why we ask its readers to take a very prayerful interest in the "Government of India" Bill.

The statistics of missionary results in India that at present lie before the Wayfarer are not the latest, and are therefore probably defective; and he will be very glad to be corrected; but they are something as follows:—

Roman Catholic converts, about 2,500,000; Anglicans, about 1,500,000; Syrian, about 500,000; Baptist, about 500,000; Methodist, about 200,000; Presbyterian, about 200,000. About other churches the Wayfarer has no figures, but the whole Christian population is about 6,000,000, or 2 per cent. of the whole population of India.

Between the Protestant and the Roman figures there is little real basis for comparison; so widely different are their respective conceptions as to what constitutes conversion to Christ. For instance, the Wayfarer has read that on one occasion, during an epidemic of measles, some Jesuit missionaries gave out that Christian Baptism was a safeguard against that disease; so that the natives came in numbers and brought their children to be baptised; and were duly enrolled as converts. Other Jesuits adopted the use of Brahminical marks on their foreheads; and declared themselves to be an older order of Brahmins, copying their practices so skilfully that the Pope declared that he didn't know whether the Jesuits were converting the Brahmins or the Brahmins converting the Jesuits.

If we confine, then, our observations to the Protestant Churches, we notice that we can claim about a million and a half Indian converts, compared with perhaps two millions belonging to the other Churches; but when we remember that our Church claims over half the Christian population of the Empire, and the other Protestant Churches only about three-tenths, we cannot feel proud of our achievement; for we realise that to equal the Nonconformist ratio we should have to raise our quota from a million and a half to about three and a third millions; or something more than double. And that can only mean that Nonconformists are taught to support their missionary work more liberally than our people are taught to support ours. In fact, the Wayfarer read lately a saying by (he thinks) one of our Australian Bishops, that of every hundred missionaries in the field, 65 are Roman, 30 Nonconformist, and only 5 Anglican.

Of course we have a ready excuse, namely, that we are burdened with an immense merely nominal membership; so that our fifty-five per cent. of the population, translated into terms of fact, would shrink to about twenty per cent., or less.

Nevertheless, making all allowances, there is still reason to fear that there is a real failure on the part of our spiritual leaders to impress upon their people the paramount duty of supporting Christian missions. Indeed, one reason why the Wayfarer presumes to offer these statistics to the readers of the A.C.R. is that he knows that in many parishes there is a comfortable impression that we as a Church are doing our part and pulling our full weight in this primary duty of sending the

Gospel to all nations. Whereas, if these figures are anyway reliable, we are not. The Nonconformist Churches, man for man, are doing about twice as much.

Thank God that we have a missionary-hearted Bishop, upon whom we can rely to do all in his power to stimulate our missionary zeal; and we are gladly confident that he will speak to us on the subject of missions, not occasionally, but constantly, and with all necessary plainness. There is a big leeway to be made up; and at present we are not even holding our own; in fact, our great missionary societies are struggling under the continual shadow of that terrible word, "Retrenchment."

Canon Hares, of Amritsar, wrote lately, "We have to refrain from visiting certain villages because we know that, even if the people desired to become Christians, we could not give them teachers. In Bombay it has become necessary to close down some of the work, and we cannot supply a European teacher to the mission to Moslems. The C.M.S. has been working for 50 years among the Gonds of the Central Provinces; but for some time the English staff has been reduced to one married missionary and two single women. In one section there is now a sad tale of empty bungalows, lapsed Christians, and one lonely, discouraged catechist. To quote Canon Hares again, "The Church must realise that the day of opportunity is rapidly drawing to a close; and that if the English Church will not send reinforcements now, in a few years it will be too late." And the same cry comes from all parts of the Mission-field.

The political situation needs our earnest prayer; the work in the field demands that we give immediate and liberal help. May God give us grace for both.



The Rev. Canon Pilcher, D.D., Precentor of Toronto Cathedral, Canada, will be in Sydney in July. The Archbishop of Sydney hopes that the clergy will try to be as free as possible from Monday, July 15, to Thursday, July 18, for a Clergy School, and organists and choirmasters on Monday and Tuesday, July 22 and 23, for special meetings for them.

The Archbishop of Sydney writes to his diocese:—"Monday, June 24, 'St. John the Baptist's Day,' will be the thirteenth anniversary of my consecration in Westminster Abbey. Perhaps some of my colleagues and friends will join me in the Cathedral at eleven o'clock Communion Service on that day. On such anniversaries we do well to dwell upon the solemn vows and obligations which we Bishops and Clergy have taken in the Church of God, and pray for thefulness of Divine Grace to discharge the duties of the high and holy offices to which we have been called."

The Rev. A. F. Pain, Rector of Cobbitty and Narellan, has been appointed as Rural Dean of Liverpool and Camden in succession to the Rev. E. C. Robison, who has removed to Cremorne.

Sir Ernest Riddle, Governor of the Commonwealth Bank of Australia, has been appointed to the Property Trust of the Diocese of Sydney in place of Sir Albert Gould, who has resigned on account of continued ill-health.

The Rev. W. J. Edwards, B.A., Headmaster of the Canberra Grammar School, has been appointed a Canon of St. Saviour's Cathedral, Goulburn.

June 20, 1935.

The Australian Church Record.

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Canon Oakley, of Brisbane Diocese, is retiring from active work. He was ordained in 1885 at York, came out to Australia in 1899, and was appointed Rector of Woolloongabba. Then he became Precentor of St. John's Cathedral, 1901-1905, Rector of St. Luke's, Toowoomba, 1905-29, Rural Dean of Toowoomba, 1925-29, Precentor of St. John's Cathedral, Hon. Canon of Brisbane, 1905-34, Canon, 1934-5. Over a long period of years he has served the Church in this Diocese. Wherever he has been he has won the respect and affection of those amongst whom he has worked.

On the recommendation of the Standing Committee of the Diocese of Auckland, and in conjunction with the Cathedral Chapter, the Archbishop has appointed the Rev. F. G. Harvie, M.A., Vicar of St. Barnabas', Mt. Eden, to the position of a Canon of Auckland Cathedral, in place of the Rev. Canon R. H. Hobday, who recently left the diocese. Canon Harvie was educated at Merton College, Oxford, where he graduated with second-class honours in 1904, and at Wells Theological College. He was ordained in 1906, in London, and came to New Zealand soon afterwards.

A beautiful sedilium, a memorial to the late Canon C. A. Tisdall, a former warden of St. John's College, has been placed in the college chapel, Auckland. Presented by Mrs. Tisdall, the sedilium is an exact replica of the one which formerly was placed in the baptistry of the chapel.

Mr. J. R. Schutt, always a generous supporter of the C.E.M.S. in Melbourne, has given half the cost of the hire of the Town Hall for the C.E.M.S. annual corporate Communion breakfast. The same generous donor has also given £1,000 to the Church Missionary Society for the work in Tanganyika.

In addition to the bequest of £60,000 for a new Cathedral in Auckland, the late Miss M. T. Horton, of Remuera, N.Z., has made gifts to numerous church institutions. Details are as follows:—St. Mary's Homes, Otahuhu, £100; The Central Fund, £300; Papatoetoe Orphan Home, £100; Clergy, Widows' and Orphans' Fund, £100; Order of the Good Shepherd, £200; Gaol Chaplaincy, £50; Dock Street Mission, £50; Diocesan High School, £300; St. Aidan's Church, £100.

The announcement is made of the resignation of the Rev. H. K. Archdall, M.A., as Headmaster of King's College, Auckland. It was hoped that Mr. Archdall would reconsider the matter, but acting on the advice of his doctor, who states that he cannot continue as headmaster without grave danger to his health, Mr. Archdall has notified the board that it is impossible for him to reconsider his resignation. With the members of his family, Mr. Archdall will depart for England on July 12th, via Australia.

In the death of Henry William Younger Deane, the parish of Queenbeyan loses an ever-ready helper. He was a leading solicitor of the town, and took an active part in all forward movements. Mr. Deane was a devoted member of the parochial church council.

The Rev. Canon S. K. Tarafdar, Principal of the C.M.S. High School at Bhagalpur, in Bihar, India, has been appointed assistant Bishop of Calcutta. Canon Tarafdar will be consecrated this June. His father was an Indian clergyman. Canon Tarafdar was educated at St. Paul's School, Calcutta, and has held his present position for 26 years. He is a member of the Legislative Council of Bihar.

The vestry of Christ Church Cathedral, Mexico City, has elected the Rev. Charles W. Hinton as Rector to succeed the Rev. F. W. Golden-Howes. The Mexican Government has granted a permit to Mr. Hinton to serve for a period of six years, during which time he is expected to train his successor, who must be a Mexican by birth.

The Archbishop of Brisbane has appointed the following as his Commissaries in England:—The Rev. Canon Tomlin, Principal of St. Augustine's College, Canterbury; The Rev. E. Graham, Principal of Cuddesdon College, Oxford; The Rev. A. B. Burrows, Dean of Pembroke College, Oxford; The Rev. G. Branson, All Saints Vicarage, Sydenham, London; The Rev. Chancellor Dimont, Principal, Theological College, Salisbury; The Ven. T. Dilworth-Harrison, Archdeacon of Chesterfield, The Vicarage, Chesterfield.

The Rev. Ernest Mort and Miss Mort (Surrey, England), have been visiting the diocese of Goulburn. Mr. Mort unveiled the Selwyn Memorial window in the Bodalla Church, which already has some fine memorials to the Mort family.

In view of the war in South America, between Paraguay and Bolivia, it may interest our readers to know that the Rev. and Mrs. F. Sergel, of New Zealand, have for years been doing splendid work in the South American Missionary Society. Mrs. Sergel's brother, whose wife is a sister of Lord Ruthven, of Nelson, is Principal of the Diocesan Preparatory School for Boys in Hamilton. This is the only society working in South America among the natives which is definitely connected with the Anglican Church. Broadly speaking, there are two main sections of Anglican work among the aborigines of South America to-day, viz., the Chaco missions, the activities of which extend to three republics, Paraguay, Argentina and Bolivia (I give them in the order in which they were occupied by the Society), and the Araucanian Mission in Southern Chile.

On June 16, Trinity Sunday, the Rev. A. M. Levick, M.A., Vicar of St. Barnabas' Church, Balwyn (Diocese of Melbourne), celebrated the 30th anniversary of his ordination. Mr. Levick was ordained deacon on Trinity Sunday, 1905, by the late Dr. Charles Edward Camidge, Bishop of Bathurst, and advanced to the priesthood on St. Matthew's Day (21st September), 1906. Mr. Levick served for eight years in the Diocese of Bathurst, three years in the Diocese of Sydney, and since 1916 has been working in Melbourne.

His Excellency, the Governor of N.S.W., has at Government House presented the Most Reverend Howard West Kilvinton Mowll, D.D., with the insignia of a chaplain of the Order of the Hospital of St. John of Jerusalem, and also presented Sir Harry Budge, Kt., C.M.G., Lay Canon of St. Andrew's Cathedral, with Letters Patent of Knighthood.

Mr. R. A. Spicer, who has been director of the Social Service work in Brisbane since its commencement, has found it necessary, on doctor's orders, to resign from his post. For some months he was in St. Martin's Hospital, suffering from an infection of the skin. He now finds that his nerves are not able to stand the strain involved in the management of the Hostel, and as the doctor says "a cooler climate," he is leaving for England at the end of this month. At the last monthly meeting of the Executive Committee, Mr. Spicer was presented with a travelling bag, and those present in bidding him farewell, expressed their regret that circumstances made it necessary for him to resign his position, but wished him every happiness and success in his new sphere of life.

The Bishop of Nelson, N.Z., has been visiting Christchurch for a number of preachers. The Diocesan Church News writes: "Bishop Hilliard's visit has revealed to Christchurch the acquisition by the N.Z. Church of a notable orator. The Bishop preached at Sydenham and in the Cathedral on the Sunday before the Retreat of Clergy which he came to conduct, and also spoke at a C.M.S. meeting on the Monday. He was much interviewed and his frankness and pressed views gave the pressmen some good copy. On the Sunday afternoon the opportunity was taken by the Freemasons to hold a service in the Cathedral for the purpose of hearing an address from Bishop Hilliard, who held high office in the Grand Lodge of N.S.W. as Past Deputy Grand Master. Every seat in the Cathedral was occupied by the Masons and their wives, many travelling great distances for the service; although extra seating was provided, a considerable overflow massed at the west end and stood probably could not get in at all. Bishop Hilliard's address was a powerful discourse on the evidences for the existence of God, belief in God being an essential qualification in a candidate for admission to the Craft. Possibly the only man present who was not a Freemason was the Bishop of Christchurch. A considerable number of the clergy attended the Retreat and are grateful to the Bishop of Nelson for his kindness in conducting it."

Mr. Frank Salisbury has been commissioned to paint the scene at St. Paul's Cathedral on Monday May 6, when the Jubilee Thanksgiving Service was in progress. Mr. Salisbury was the painter of pictures of the National Thanksgiving Service at the end of the war, the burial of the Unknown Warrior, and the wedding of Princess Mary in Westminster Abbey.

We understand that Mr. John Wilson, son of Bishop Wilson, of Bunbury, and formerly Bishop of Melanesia, has been appointed as Organising Secretary for the Melanesian Mission in N.Z. No particulars are as yet available regarding this new appointment, but we understand that Mr. Wilson will take up his duties before the end of the year, after making a tour of the islands with Bishop Baddeley. Mr. Wilson, who at present is a bank officer, will join Bishop Baddeley at the end of July, when he goes back to Melanesia, and will take over his duties in N.Z. in December, when the Bishop will accompany him to N.Z.

Wide regret will be felt through the news that the Rev. H. K. Archdall has resigned the headmastership of King's College, Auckland. After a concert at King's College, a meeting of about 50 parents passed a resolution expressing their alarm at the forthcoming departure of the headmaster. At the annual meeting of the Association of Heads of Registered Secondary Schools, his resignation from the vice-presidency was received with great regret, and the following resolution passed:—"That this meeting of heads of registered Secondary Schools places on record its very great appreciation of the work of the Rev. H. K. Archdall in bringing the Association into being and in fostering its interests during the subsequent eight years. The Association deeply regrets his resignation from the headmastership of King's College, since New Zealand can ill afford to lose a man of such outstanding ability and culture." The Rev. H. K. Archdall was formerly headmaster of the Armidale School, in New South Wales, and also Dean of the Newcastle Cathedral. He is the second son of the late Canon Mervyn Archdall, of Sydney, and brother-in-law of the Bishop of Bendigo. Mr. Archdall will leave Sydney with his wife and family for England, in July.

The Right Rev. Dr. Radford, now in England, and sometime Bishop of Goulburn, writes interestingly to his old Diocese. He states:—"I have to go carefully, but I am managing church services and sick visiting, and teaching in the parish school, quite all right. Also I have been busy typing articles for press. In February the Fortnightly Review published one on 'Little India in Fiji,' and in April the new missionary quarterly called the 'East and West Review,' published one on 'The Gambia Bishopric.' Now I am looking through old material in the hope of writing more articles. The S.P.C.K. has now the typescript of a little book which I have written on the Transfiguration of our Lord. It is difficult to do anything bigger away from the two tons of books which are still in store in London, awaiting a permanent home. But the Church House library is useful for small tasks and odd jobs."

St. Paul's, Redfern, has lost a warm supporter in the death of Mr. C. A. Layton. He was a zealous warden of the parish. Mr. Layton was educated at Fort Street and Sydney Grammar Schools, and entered the service of the Commercial Banking Company of Sydney at Warren. Other branches in which he served were Wellington, Thagomindah (Central Queensland), Mount Victoria, and Wilcannia, and for 35 years he was manager of the Waterloo and Alexandria branch, from which he retired in 1923.

The Archbishop of Sydney and Mrs. Mowll accompanied by Archdeacon Langley, were in Lismore last Sunday for special services. On their return they stayed at West Maitland, where the Archbishop spoke at a specially convened missionary gathering. The Bishop of Newcastle presided.



**STERLING
HOME PAINT**
THE ECONOMICAL PAINT
DURABILITY — GUARANTEED



"Character is power—is influence. It makes friends."—Hawes.
 "Ye shall receive power when the Holy Ghost is come upon you."—Jesus.

JUNE.

- 22nd—Coronation of King George V., 1911.
 23rd—Prince of Wales born, 1894.
 23rd—1st Sunday after Trinity. The beginning of the Non-Festal portion of the Christian Year. The practical side of religion emphasised during this period. Works must go with faith.
 24th—St. John Baptist Day. Wanted a few more like him, without fear of man.
 25th—Confession of Augsburg, 1530. This document was useful in part in formulating our 39 Articles.
 26th—Christ's Hospital founded by Edward VI., 1552. It will be found that most charity work is done even in these days by churchpeople.
 27th—Pope claimed supremacy over Scotland, 1299. To claim was one thing, to exercise another.
 28th—Peace (?) Treaty signed at Versailles, 1919. Thank God for Empire Peace.
 29th—St. Peter's Day. Strength and weakness mingled in the Apostle, as in us all.
 30th—3rd Sunday after Trinity. Prayer is much neglected, yet this and other collects indirectly instructs us in its necessity as a Christian practice. We may learn, as John Wesley stated, much from the Prayer Book. "Right good wheat."

JULY.

- 2nd—Cranmer born, 1489. We are too little conscious of our debt to this and other Reformers for what they did at great cost during the Reformation.
 4th—Independence Day of U.S.A., 1776. Next issue of this paper.



Reaching the Men

HERE is no doubt that there are in Australia to-day large numbers of people who have nothing whatever to do with, and have no use for, organised religion. They are completely out of touch with the Church. To state this does not mean that the Christian Church is feeble and languishing. The constant, unflinching support given to home and overseas missions, the army of Sunday School teachers, choir people and parish workers, the thousands of worshippers in the aggregate, the increasing numbers who attend spiritual conventions, are all evidence of the Church's hold on vast areas of our life. Besides which there is the deep, inherent, and underlying hold of the Church upon our nation's life in general and subtler sense. But admitting this and thanking God for it, there are great numbers in our communities outside the pale of the Church's active life and witness. There are literally thousands of lapsed confirmees and former Sunday School scholars, who ran well for a while, and then joined the drift. There is the great block of the indifferent, there is the huge, sport-loving, pleasure-seeking populace, and there are those difficult groups bitterly alienated through poverty, exaggerated class consciousness, anti-Godism, and anti-Churchism. Most difficult of all

are the hundreds upon hundreds of careless ones who "have nothing against the Church," "who know they ought to attend and support the Church," who say "they are wicked because they don't," and yet stay in the rut into which they have got, and somehow don't implement their best feelings and deeper longings.

We are confident that these are true estimates of the general position, and they cause us serious cogitations. The Church should face up to them with resolution and an earnest endeavour to remedy the same. However, looking at the problem by and large, the merest survey of the general situation and temper of our time reveals deep down that there is unquestionably something fundamental out of joint. The onus lies somewhere, but on whichever side the blame lies, the task of righting matters falls upon the Church.

For this purpose there is a clamant call for ever so many more clergy and for vigorous lay witness. Parishes and districts are woefully understaffed. There is a grave lack of house to house visitation, the boys and girls of the parishioners are not shepherded as might be, and clergy have so many evening meetings of one sort or another that the men are not visited. The sending of circulars around a parish, the distribution of hand-bills at Church doors inviting parishioners to this, that, and the other, will not make up for the lack of personal visitation and invitation. There is a great lack of clergy, we mean the right sort of clergy. We believe that the grave need of the hour is the realisation of the idea that the Church of England is a perpetual mission to men. The parson must get inside the experience of men of affairs, and of sorely tempted artisans and general toilers. He must get them to see that they have misinterpreted the Church's appeal and message about God—even though it be the fault of his own clumsiness and inadequacy.

It must never be thought that the Christian religion is only for women and children. It is for men, for the heads of households and fathers of families. In those parishes where men take their full place, there is a robustness and force full of convincing witness. Our plea is for large recruiting for the ministry. Only the laity of the Church can supply such recruits. For the purpose of adequate and spiritually equipped training of men, the laity must come forward with means. Not only so, the laity who can afford to educate their sons for the ministry must see to it that their sons are encouraged to look for service in God's vineyard, and that they themselves will find the means for their training. Such candidates must be of the right stuff. They must, of course, have heard God's call to the work, and then go forward, entering upon training undaunted, consecrated and selfless in ministry. They must be trained to be and expect to be fishers of men. It is our considered opinion that this difficult hour in the Christian field calls to the Church, "Get hold of the men; we must turn our minds to them, and their needs, their sorrows, their despairs, their great unconsecrated virtues, their terrible temptations, and their sins." To the ordinary young man, the next question after "Does God exist?" is "Does He mind if I make a beast of myself?" Well, the Church needs clergy who can convince men that the principle which Christians call "The Cross" has in it something of the inevitable in every human life, and shows itself most commonly in restricting or withholding the passions of mankind. Against this human

nature will continue to rebel until it can be brought to realise that if men will to cast aside the Cross which God suffers us to carry, they generally may do so, but that the cost of doing this is the receiving of another cross, one which no human being has strength effectively to shoulder. The world needs prophets, and the work of a prophet is not merely to echo the morality of the newspapers, or even of the "most enlightened modern opinion," but to preach to men that without the Cross not only is there no crown to be won, but that they very soon begin to doubt whether such a crown even exists. That crown, indeed, is character, and without it the thought of eternity becomes indeed unbearable.

But men will never become converted in the bulk outside the Divine institution of the family. It is family life that has failed so sadly this decade past, and it is to the repairing of this we must turn our chief attention, with greater and diviner skill.

Religious Instruction in Victoria

Bishop of Wangaratta—"Hitlerism in the Schools."

BY Hitlerism we should understand that despotism of the central government which is the present national ideal of Germany. But the only aspect of it which concerns us is the attempt by the government to regulate church teaching and practice. This, as all readers of the newspapers know, has caused a great deal of trouble with both the Roman and the Lutheran Churches. Something of the same kind is being tried with the religious instruction allowed in Victorian State schools.

Our Education Act provides only for secular instruction; and for some years all religion was strictly excluded from the schools. Then it was allowed for half an hour after school. To the children, this seemed very like being kept in. Our clergy did not regard the after-school lesson as very important, but they welcomed it as a first step towards better things. They generally contented themselves with giving simple Bible lessons of an undenominational and not very useful kind. They worked side by side with ministers of all Protestant denominations. But the aim of the Church of England always was to obtain for Victoria what was, and still is, the practice of New South Wales, including among other things the privilege of giving to the children of our Church the full Anglican teaching which the parents wished them to receive. Dr. Law, at Wangaratta, and both he and Archdeacon Hancock at Brighton, sought and obtained permission to do this, and an increasing number of the clergy have done likewise by arrangement with the head teacher.

We have known for some time that the department's high officials frowned at the liberty informally given, and last year the matter was brought before the bishops by the Bishop of St. Arnaud. The Archbishop interviewed the Director of Education, and was told that the department recognised only three religions, Roman Catholic, Protestant, and Jewish. In other words, the Roman Church was accorded a privilege which no other denomination was allowed. The rest of us were lumped together in contempt for the differences which divide us. I think I am not disclosing a secret when I say that the bishops were entirely dissatisfied with this answer.

Last October an order was sent to all the schools that separate classes

were not to be allowed to any church except the Roman Catholics. The department has, therefore, taken upon itself to decide the kind of religious teaching that it will permit, and thereby infringes one of the leading principles of the Education Act. Hitherto it has simply allowed the school buildings to be used, as the Act permits, and has given a certain amount of assistance by ascertaining the wishes of parents for us, and by arranging the children in such classes as the religious instructors desired. The new regulation goes much further. For our clergy, when compelled to have a mixed class belonging to several denominations, cannot, as gentlemen, give any lesson that they know the parents would object to. The only religion which the State now allows in its schools is an undenominationalism, which is not anybody's religion, except that Roman Catholics may teach the whole of their religion to the children sent to them. Why in the name of justice and common sense should not all denominations be treated alike—that is to say, as the Roman Church is?

Nathalia was one of the towns where for some years we had been allowed separate classes. When the regulation was published, the head teacher informed Mr. Reeves that it could be allowed no longer. Mr. Reeves, anxious for peace, asked if his children might meet in the church, and undertook to get them to the school in time for the first lesson. To this the teacher agreed but a day came when the Presbyterian and Methodist ministers happened to absent themselves from their religious instruction. Mr. Reeves had our children in the church. No religious instruction at all was being given that morning in the school. The teachers therefore used the period for secular subjects, and when our children presented themselves as usual for the next lesson they were all marked late and kept in for 40 minutes after school. Well, of course, we must all be prepared to suffer, if need be, for our religion, but it is a pity that the Education Department should assume the role of persecutors, however mild.

The Rev. A. Craig, of Dandenong, teaches in co-operation with the other ministers at the Dandenong school; but in his parish at Noble Park there is a school where the only religious teaching was that given to the Roman Catholics by their own priest. Mr. Craig began a class then, and since the rest of the children were too numerous for one teacher, he suggested that he should take the Church of England ones. To this the head teacher agreed. Later, another minister of religion desired to have a class. Naturally, he would take those children for whom provision had not so far been made. But no! The regulation forbade it. Mr. Craig's class must be broken up, and two new "undenominational" classes formed. Mr. Craig asked the department whether, in the exceptional circumstances, the existing state of things might be continued. His request was refused.

Loyalty to our Church requires us at the present time to make certain things very clear to the rulers of our State.

1.—That we object to favouritism towards the Roman Catholic or any other denomination.

2.—That we uphold the Education Act in its refusal to allow the State to teach religion, for which it has neither authority nor the necessary qualifications.

3.—That we assert the duty of the State to preserve religious liberty and

to support and assist in every possible way the teaching to children of the religion which their parents approve, such teaching to be given by those who have the parents' confidence.

4.—That we believe that the system now and for many years in force with general satisfaction in New South Wales is clearly applicable to Victoria.

The following correspondence has passed between the Bishop and the Education Department:—

16th May, 1935.

To the Director of Education,

Dear Sir,—Several of the clergy in my diocese are most desirous to give religious instruction in the State schools to children of the Church of England. They hold that Bible history, however important, is not "religion." They want to teach a social and corporate, rather than an individualistic faith, starting from the baptism, "wherein I am made a member of Christ," the Church into which we are baptised being the Body of Christ. They want to teach the obligation to right conduct as the corollary to our status in Christ. His work of redemption as the manner in which He became Head of the Body and High Priest of His people, the sacraments as effectual signs by which "as by an instrument," God works in us. This view of religion can be defended from the Prayer Book and the articles of the Church of England, and is, in fact, recognised, even by those of us who do not entirely agree with it, as consistent with ex animo loyalty to the Church of England.

You may personally dissent, may even violently dissent, from it. You may hold, though probably without adequate investigation, that it does not represent the historical position, or the most general present opinion of the post-reformation Church of England. I see no reason to argue the matter, or to say how far I agree with the clergy referred to. My personal views, or yours, seem to me to have nothing to do with the question. As bishop of the diocese I affirm that these clergy are loyal Anglicans, entirely sincere in their desire to teach our children what they believe themselves, and what they believe the parents wish to have their children taught. They are too tolerant of others' opinions to teach it to a mixed class, but they are unwilling to confuse the minds of their children by adopting one principle in church and another in the State school. In many cases in the country the Sunday round of the rector is too extensive for him to give much personal attention to the Sunday Schools. The effect of your requirements is that the children receive "undenominational" teaching from their clergymen, and "Anglican" teaching from his subordinates. Against his will you compel him to lend his greater authority to that which he believes to be the less adequate presentation of the Christian faith.

My aim in writing this is to impress upon you that your regulation creates a real and substantial grievance in the minds of a section of my clergy among whom are included some of my most devoted and successful pastors of souls. I confess that I can see no reason for it, without accusing you of a bigotted and intolerant protestantism, which I am most unwilling to do. On the contrary, I believe that if we can show you that the grievance exists, you will do all you can to remove it. We are ready to grant that the particular circumstances of each school must be considered, but actual experience shows that in many cases the desire of my

clergy can be granted. Separate instruction of our children has been arranged for by head teachers who are Roman Catholic or Protestant, as well as by Anglicans, and that it is workable has been proved by its continuance over a period of years. There is much more to be said, and either in friendly conference or otherwise it is bound to be said. For the present I will only add that it is not only the large denominations who are concerned. Many of our Protestant teachers to be considered represent such bodies as the Salvation Army and the so-called "Churches of Christ," and to them we have very considerable objections, apart from the main principle.—Yours faithfully,

J. S. WANGARATTA.

23rd May, 1935.

The Bishop of Wangaratta,

Sir,—I have by direction to acknowledge the receipt of your letter of the 16th instant, regarding religious instruction in schools, and to inform you that your views in regard to the Department's policy concerning this matter have been noted by the Director.

It is pointed out, however, that the Education Act makes provision for secular education only. Authority is, however, given to the Minister to grant the use of a State building for other than school purposes, and under such authority approval is given to conduct religious instruction for certain periods. The established policy of the Department is that, except in the case of the Roman Catholic children, the segregation of children according to the various religious beliefs of their parents cannot be permitted. This policy, which was adopted only after very full and earnest consideration, following discussions with representative Bishops of the Anglican Church, has been confirmed by five successive Ministers of Public Instruction, and is strongly supported by the Joint Council for Religious Instruction in State Schools. The present system is a purely voluntary one, and any parent who does not desire his child to receive religious instruction now available in State schools is at liberty to withdraw his child from the class after notifying the head teacher in writing.

It is regretted that the Department is not prepared to alter the present policy in this matter.

Yours obediently,

Wm. BOTTOMS, Secretary.

30th May, 1935.

The Director of Education,

Dear Sir,—I am considerably troubled at the tyrannical tone of your secretary's reply to my letter. Especially I regret the callous reference to the parent "who is at liberty to withdraw his child." It means, "take what we give you, or go without." As you point out, you have no right to provide any religious instruction at all. All you are authorised to do is to permit the use of school buildings by those who have the authority to teach religious principles. We are grateful to the teachers who ascertain for us which parents desire to have their children taught, and who sort out the children into classes. It is a great help to us when the Department shows sympathy with our work, but it is our work, not yours.

I based my request on the demands of justice and religious liberty. You do not reply to my contentions, but re-affirm your policy, "Roma locuta est, finita est causa." Since you attempt to support your position by reference

(Continued on p. 11.)



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

Roll of Worshippers.

The Archbishop of Sydney, before beginning his sermon at St. Andrew's Cathedral on Sunday, June 9, asked regular worshippers to send their names to the cathedral, or leave their visiting cards with the wardens, in order that a roll of regular attendants at the cathedral might be completed.

School of English Church Music.

Choirs affiliated with the School of English Church Music were associated in a festival service at St. Andrew's Cathedral on Whitsunday afternoon. Thirteen choirs, namely, St. Andrew's Cathedral, All Saints', Woollahra, St. Bede's, Drummoyle, St. Clement's, Marrickville, St. Columba's, West Ryde, St. David's, Arncliffe, St. John's, Parramatta, St. James', City, St. Mark's, Darling Point, St. Michael's, Vaucluse, St. Nicholas', Gooage, St. Paul's, Burwood, St. Thomas', North Sydney, were represented by 370 members. Those present in the cathedral were greatly impressed by the voices of the choirs in several anthems. Mr. G. Faunce Allan was conductor.

Included in the festival service were "Lead Me, Lord" (Wesley), "Come, Holy Ghost" (Attwood), "Thou Knowest, Lord" (Purcell), "Hymn to the Trinity" (Tschakovsky), "Rejoice in the Lord Always" (Purcell), "O, Wisdom, Spirit" (Noble), "God is a Spirit" (Bennett), "And the Glory" (Handel).

Whitsunday Sermon.

The Archbishop of Sydney, preaching in St. Andrew's Cathedral on Whitsunday morning, said the Church was commemorating the day when men and women like themselves received the power of the Holy Spirit, when, as recorded in the Acts of the Apostles, the Church was to go forward. Previous to this, the coming of the Holy Ghost had been transient, irregular, and exceptional, but henceforth it was to be abiding and regular. The early disciples became new men and new women. The fear of the Jews, which had been so apparent before, disappeared, and unlearned and ignorant men were given the power of speech, so that they might become ambassadors throughout the world. God gave that Holy Spirit to those who obeyed Him. Did people of to-day have a religion that really satisfied them, for there could be no doubt that the early Christians had. They were only a small handful of people in a pagan world, yet they were the source and nucleus of Christianity. Was there any other religion to-day that satisfied people—one embracing sincerity, consistency, humility, kindness and graciousness?

MISSIONARY MISSIONS.

A number of the clergy in the Diocese have been meeting together for the study of the missionary problem in the great world field, the call of the hour, and methods and ways of arousing the home church in more zealous missionary endeavour. Missionary missions in parishes are now being planned for the purpose of awakening this renewed interest. Interest in and support of the Church's work overseas must be aroused. The fields are white to harvest, but the home base lags. Christian people need to be fired with burning zeal for the cause of Christ in heathen and Mohammedan lands. Missionary missions in parishes are a most effective means of educating churchpeople, gaining prayer and securing support. Will those who desire such missions in their parishes or districts write to the Hon. Sec., Rev. C. E. Reynolds, St. Peter's Rectory, 188 Forbes Street, Sydney, suggesting dates and the name or names of the missionary mis-

sioner as may be desired? It is wisdom to get busy at the earliest. The proposal is to have these missions during the next twelve months as may be arranged.

DR. HART-DAVIES.

Defends the Scriptures.

The Rev. Dr. D. E. Hart-Davies, Rector of St. Thomas' Episcopal Church, Edinburgh, has had exceedingly good audiences in Sydney during his visit. He states that the most disturbing thing that has appeared on the religious horizon for many years is the constant attacks made on the Holy Scriptures by clerics and others supporting sceptical theories.

However, the engineer's spade had now produced an enormous foundation of evidence in support of the Bible from the ruins of early Christian lands, yet there were people who continued to assault the truth of the Scriptures, despite the production of these undeniable supporting facts. There was a weakening of the moral fibre in Great Britain to-day, owing in the main to the constant attacks on the Holy Scriptures.

"No matter what they may say or believe, there is not a man at Oxford or Cambridge who can come forward and prove any statement in the Bible to be untrue," said Dr. Hart-Davies, "because an intense examination of Biblical history and the evidence that has come to light confirms the Bible details in every particular. The Bible is our greatest national asset, and if we are to hold our position in the world we cannot afford to jettison it or to take a penknife and cut it to pieces."

BISHOP BROUGHTON.

Proposed Centenary Celebrations.

ARCHBISHOP MOWLL'S APPEAL.

Ninety-nine years ago Bishop W. G. Broughton was enthroned in St. James' Church, King Street, Sydney, as Bishop of Australia. To mark the occasion, a special service was held in St. James' Church, Sydney, on Wednesday, June 5, the Archbishop of Sydney (Dr. Mowll), being the preacher.

His Grace said:—"We should praise and thank God for Bishop Broughton. Thank God for him as a man and a leader, for his pastoral foresight, for his administrative ability, and for his vigorous educational policy."

The Rev. William Grant Broughton was sent to Sydney as Archdeacon of New South Wales in 1829. Sydney was then in the Diocese of Calcutta. Having secured knowledge of the moral, religious, and educational requirements of the new colony, he returned to England to seek further assistance for the discharge of his task as head of the Church of England in Australia. While in England he was appointed and consecrated as Bishop of Australia, being the only person to hold that title. He was installed as Bishop on June 2, 1836, by the Rev. Samuel Marsden, senior chaplain of the colony. Bishop Broughton's first episcopal act was the confirmation of 116 persons in St. John's Church, Parramatta, on August 23, 1836. The clergy assisting were the Rev. Samuel Marsden and the Rev. Robert Forrest, the first headmaster of The King's School. The first church which Bishop Broughton consecrated was Trinity Church, Bathurst, on December 3, 1836.

The Archbishop announced that among the distinguished clergy who would visit Sydney next year for the centenary would be the Archbishop of Armagh and Primate of Ireland, the Bishop in Jerusalem, the Archbishop of New Zealand, and the Metropolitan of India.

Speaking after the service, at the luncheon held in the Blaxland Galleries, the Archbishop said that the centenary celebrations would put a new heart and give new vision to the church. The programme was ambitious, but he was confident that it would be successfully carried out. In addition to

religious services in St. Andrew's Cathedral and St. James' Church, important papers would be read, and discussions would follow. There would be special luncheon-hour services in the cathedral, when distinguished clergy from overseas, as well as from Australia, would preach. The King's School, which was founded by Bishop Broughton, would give a garden party. At the various special services music would be sung by a large choir. Many parochial choirs had intimated their willingness to assist in these functions. A pageant would interest many people who might not be practically supporting the religious services. It would give a representation of the development of the Church of England in Australia. It was also hoped to be able to arrange, through University societies, services in the Great Hall, to be addressed by the Archbishop of Armagh, the Metropolitan of India, and others.

The Pacific.

During the second week of the celebrations, said Dr. Mowll, there would be discussions on the responsibility of the Church in relation to the Pacific. These would include talks on religious and public questions in Japan and China. There would be discussions on the outlook of the Church in the United States and Canada, and the relations of those countries to the Pacific. The objects of those talks would be to concentrate on the vision which the Rev. Samuel Marsden and Bishop Broughton had on these subjects 100 years ago. The discussions would show that the Church was able and willing to make a worthwhile contribution to the solution of those great problems.

Archbishop Mowll emphasised that the success of the celebrations depended not so much on the energy and enthusiasm of the organisers as on the undivided and wholehearted support of all the parishes in the diocese. He wanted the support not only of the clergy, but of the laymen.

Archdeacon S. M. Johnstone, honorary organiser of the celebrations, said there would be a demonstration at the Show Grounds in which thousands of children would take part. There would be a Demonstration of Youth in the Town Hall, as well as the pageant. There would be massed choirs at these functions of at least 1000 voices. There would also be a thanksgiving service in St. Philip's, Church Hill, the oldest Church in Sydney.

Diocese of Newcastle.

THE BISHOP'S LETTER.

Writing to his diocese regarding the recent Synod of the Diocese, the Bishop of Newcastle states that it was a busy session, because they had an unusual amount of legislation to deal with. No less than four draft Ordinances were submitted to Synod, and three of them were passed through all their stages and became the law of the Diocese. These were the Church Trust Property Amendment Ordinance, the effect of which is to protect the interests of benefactors and beneficiaries by making it impossible for a trust to be varied without the consent of the beneficiaries on the one hand, and of the benefactor or his representatives on the other. In practice this consent has, of course, always been sought, but we felt it to be wise to make the seeking of it a matter of legal obligation. Another Ordinance to regulate the care and management of the cemeteries of which the Church is Trustee. And a third was to clear up a certain ambiguity in one section of the Parishes Regulation Ordinance of 1929.

The fourth Ordinance was the Parishes Rehabilitation Ordinance, which aims at giving effective and much-needed relief to those parishes in the diocese which are heavily burdened with debt. It was carried as far as its second reading, which was passed by a considerable majority, and then referred back to the Diocesan Council with a view to being further considered by a special session of Synod to be summoned before the end of the year.

The longest, and in some ways the most important debate, was upon a motion by Mr. C. A. Brown, calling upon the Diocesan Council to take steps to assist and extend the work of giving religious instruction in State Schools and Sunday Schools. The hope was expressed in the course of the debate that it might be possible to appoint a Director of Religious Education for the Diocese.

"I was able to remind Synod that one of the hopes embodied in the new Cathedral Ordinance was that one day it may be possible to have four Residential Canons attached to the Cathedral, each of whom would have a specific Diocesan function, and one of whom would be charged with the duty of supervising and directing all the religious teaching given to the young in the Diocese. I added that if the response to my appeal for a Friends of the Cathedral Fund were adequate, I could appoint a Director of Religious Education straight away."

Diocese of Goulburn.

LINK WITH CANTERBURY.

The Bishop of Goulburn has received the following letter from the Friends of Canterbury Cathedral:—

"I write on behalf of the Dean and Chapter and the Friends of Canterbury Cathedral to tell you of the gifts it is desired to make to Cathedrals within the Empire. The form of these gifts and the date of their dedication in Canterbury Cathedral are set out on the enclosed leaflet."

"The piece of Cathedral stone for your Cathedral is, of course, a gift from the Dean and Chapter; while the masons' work and the bronze replica of the Canterbury Cross, with the inscription beneath, is a gift from the Friends of Canterbury Cathedral—a token of friendship and goodwill from 4200 'Friends' who are helping in the upkeep of the fabric of Canterbury Cathedral. I am asked to say how greatly we welcome this opportunity of a personal connection with Cathedrals throughout the Empire."

QUEANBEYAN.

Flower Show and Police.

Archdeacon Pike, Rector of Queanbeyan, writes in the "Southern Churchman":—

The Autumn Flower Show is over, and it was a success, though the season has not been good for growers. Mr. F. Warren, widely known as a specialist in chrysanthemums, with his customary generosity, presented several hundred blooms, which were sold for the funds.

The police gave some of us a shock when, at the Flower Show, they came to enforce the new Act in its rigid entirety. We have no regrets about it, but we cannot help feeling that any government which passes a new law of this sort should take some trouble to inform us about its details. The doctrine that it is the business of citizens to inform themselves about the law is all very well, and, of course, quite unanswerable under autocratic conditions, and even an oligarchy government might make out a case for it. But democracies ought not to behave after that fashion. If you are going to insist upon the east-iron application of a new law, the least you can do is to see that the unfortunate being who has to obey it knows what it is, and how it is to be worked. There is such a thing as "the milk of human kindness." It would be no harm if some of our government departments got a bottle of it! What we got was sulphur and treacle!

It is pretty clear by this time, surely, that our church people in this town will have to tackle the support of their church seriously, and with both hands. To keep on trying the degrading raffles, chocolate wheels, house-house, race-games, guessing competitions, and all such ill-bred things, is mere fatuity. Why not raise your giving to Christ into a system; allocate to Him a certain sum a week, and see that He gets it? Some do it, why not everybody who bears the name of Anglican?

ALBURY.

Sunday Sport Strongly Denounced.

The Rector of Albury (the Rev. C. M. Statham), preaching at St. Andrew's Church, vigorously opposed the movement to introduce Sunday play on grounds controlled by the Albury Council. He said that liberty to play should end when those who played became a nuisance to others. Organised commercialised sport meant yelling crowds, drunkenness, betting, and trafficking of various kinds.

"It is not a case of wowers attacking the liberty of others," continued Mr. Statham. "Such a contention is nonsense. It is rather a case of decent-minded, balanced, responsible people opposing the introduction of absolute licence. Liberty is not freedom to do what you like, but freedom to do what is right. I have known one large country town property to be depreciated in value and people being driven nearly crazy because of the opening nearby of a ground for commercialised football."

Diocese of Grafton.

ST. MARY'S, TAYLOR'S ARM.

St. Mary's Church, Taylor's Arm, 18 miles from Macksville, a new concrete building, has been opened by the Bishop of Grafton (Dr. Ashton). He was assisted in the service by the Rectors of Macksville and Bowraville. Mr. J. Ashton, Sydney, son of the Bishop, was the architect, and Mr. L. Baker, of Macksville, the contractor. The church cost about £750, all but £100 being subscribed before the opening.

VICTORIA.

Diocese of Melbourne.

CHURCH SCHOOLS CONFERENCE.

A step forward in the co-relation of religious education was made during the meeting of the Executive Committee of the General Board of Religious Education, which was held in Melbourne on June 4th, 5th, and 6th.

One evening was devoted to a conference between the members of the Executive, among whom were representatives from every State except Western Australia, and the heads of Church Schools in Melbourne. Despite the shortness of notice there was a good attendance, one headmistress bringing six members of her teaching staff, and the following are some of the schools represented:—

Boys.—Caulfield Grammar, Ivanhoe Grammar, Girls.—Camberwell C.E.G.S., Firbank, Ivanhoe C.E.G.S., and Lowther Hall.

The chairman of the Board, the Right Rev. the Bishop of St. Arnaud (Dr. James), presided.

The Rev. F. A. Walton (Director of Education, Sydney Diocese), opened the discussion by an address on "Religious Education in Church Schools." He stated that it was essential to have a considered plan of teaching, which should be related to the actual life situations of the scholars, and a personal quality and conviction on the part of the teachers. He then proceeded to outline the objective, method and curriculum of religious education which would result in producing worship and service. Opportunities for worship and service should be provided by the guided co-operative activity of children.

The Rev. M. E. de B. Griffith (Warden of St. John's College, Brisbane), said that the product of the Church Schools depended largely on the Christian influence and example of both teachers and parents. His experience was that the best results were obtained from schools when teaching and practice were definite and decisive, the great need was to link the sentiment of loyalty to the school with that of loyalty to the Church, and this required a close relationship between the schools and the parishes from which the pupils came.

Miss Cameron (headmistress of Firbank), said that more provision should be made for opportunities for service for older scholars, of Sunday School teaching, and Archdeacon Blackwood (Diocesan Inspector, Tasmania), indicated other means that were available; and Mr. Walton suggested the possibilities of the Church of England Fellowship of Youth.

Miss Collinson (headmistress, Lowther Hall), raised the question of Church Services, which the children attended, and the Rev. S. L. Buckley (headmaster, Ivanhoe Grammar School), among other practical suggestions, advocated consultation between the heads of schools and the parish clergy on this matter.

Miss E. Warren Thomas then introduced a discussion on the "Teaching of Doctrine." Doctrine meant teaching and expressed the truth of religion discovered by living experience. Clearly and critically formulated, a body of doctrine met the human need for authority. The formation of doctrine depended on (a) experience of the particular truth; (b) thought thereupon; (c) definition; and (d) testing of it in life.

The same procedure should be followed in presenting Doctrinal Truth to children, care being taken to provide them with adequate material representing the experience upon which the doctrine is based. In that way doctrine became not a matter of mere information, but possession of a living truth.

Miss Collinson gave examples of Teaching Catechism by a game of "Pagans and Christians."

It was finally decided that other conferences be held on the occasion of the meeting of the Board, and also when possible in other centres.

GENEROUS ANONYMOUS GIFT.

Endowment Fund for St. Paul's Training School.

Archdeacon Lambie announces the receipt of a generous gift of £8000 as an endowment for St. Paul's Training School, Newhaven. The giver wishes to remain anonymous. The gift will be of great help to the work of the home in the future, and is valuable not only for its own sake, but also for the example of self-sacrificing interest which it sets.

C.E.M.S.

The Church of England Men's Society held its annual Communion Service and Breakfast on Monday, June 4. The nave of St. Paul's Cathedral presented an inspiring sight as one

looked down from the sanctuary. Many of the brethren had come a great distance, and in the keen morning air there was a real challenge to sloth. The President, speaking in the Town Hall, called the attention of the brethren to the fact that by the generosity of Mr. J. R. Schutt, their financial position was better than it had been for years. There was a spirit of optimism on the Council in regard to their future development. It is

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to be regretted that the social service work of the Society should have crippled her resources. At one period a great deal was being done for the unemployed, and for the provision of meals. With the closing of the refreshment rooms, this work had to be carried forward, and has been a charge upon the organisation. Those in authority much appreciate the very willing co-operation of the members of the Society in the work of the Church as a whole.

The following are the organisations connected with the church, and each one in its own sphere makes its contribution to the successful working of the parish: Mid-Week Bible Class, Church of England Men's Society, Church of England Boys' Society, Mothers' Union, Girls' Friendly Society, Girls' Friendly Society Candidates, Missionary Service League, Young People's Union, Junior Red Cross Circle, and Tennis Club. The communicant roll of the parish numbers 200, while the whole work is carried on by direct giving.

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Rector: Rev. J. Bruce Montgomerie.

Its Many Activities.

The annual meeting of the South Australian Branch of the Church Missionary Society once more demonstrated the big share that St. Luke's parish undertakes in connection with the work of C.M.S. in that State. In addition to the President, Mr. W. J. England, and the Honorary Secretary, Rev. J. Bruce Montgomerie, the Secretary of every organisation connected with the C.M.S. is from the same church, viz., Honorary Secretary and Treasurer of the Depot, Mr. R. V. Davis; Hon. Secretary, Women's Missionary Council, Mrs. England; Hospital Supply Department, Miss Ferguson; League of Youth, Mr. A. Lampre; Church Missionary Fellowship, Miss Meades. The report of the newly-formed Fellowship showed that four Prayer Circles had been formed, all in the homes of St. Luke's people.

The Hon. Secretary announced to the meeting that Nurse Muriel Nunn, sister of St. Luke's own Missionary, Sister Ethel Nunn, had been accepted as a Missionary candidate by the Branch, and that her papers were ready to be forwarded to London for final acceptance and location by the Parent Committee.

The Treasurer's statement showed that St. Luke's was the only parish in Adelaide Diocese that had contributed over £100 for the year, and that the parish contribution had increased from £128 in 1933 to £142 in 1934.

The parish gives itself very largely to social service. Fully 50 per cent. of the families are living on Government rations, and 500 children out of the 700 attending the Public School come from these homes. During last winter over 200 children received daily a two-course hot meal in the middle of the day. The meals supplied totalled 15,000, and 1,000 meals were supplied in Christmas Week. In addition, bedding and furniture were given to many needy homes, and hundreds of parcels of men's, women's and children's clothing were distributed. Over 100 families received parcels at Christmas time, and every child received a suitable Christmas gift.

During the visit of his Royal Highness, the Duke of Gloucester, 100 country boys, many of whom had never been to the City, or seen the sea, were camped in St. Luke's Hall. The week they spent as the guests of St. Luke's was a very wonderful and real thing to them.

During the school holidays in January, 200 city boys were taken to Port Noarlunga for a week's camp. The Rector, the Rev. J. Bruce Montgomerie, was camp superintendent, and under his leadership the boys had a very happy and enjoyable holiday. The "Social Service" work of the parish was made possible with the help of a sympathetic press and a very generous public. Twice a month the Sunday services are on the air, that is, on the first and third Sunday evenings, through Station 5DN. From correspondence received it is clear that the Evangelical messages are much valued.

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QUEENSLAND.**Diocese of Brisbane.**

THE ARCHBISHOP'S LETTER.

On the appointment of his Commissaries in England, the Archbishop of Brisbane writes:—

"I hope that the Commissaries will be successful in obtaining a supply of clergy from England for work in the diocese. At the present moment the supply of Australian-born clergy is running short. In spite of the fact that we had so large an ordination last Advent, we are still in need. All the recent ordinands have been absorbed by the parishes, and we have only one candidate for the diaconate at the next ordination. Consequently we shall need help from overseas for our ever-expanding work, and I am hopeful that the Commissaries may be able to get for us the right kind of men.

"My two main activities during the past month have been concerned with the Clerical School at Pinalba, and with a tour on the Darling Downs. I thoroughly enjoyed the opportunity of discussion with the clergy of the Wide Bay district. We dealt with a wide range of subjects, from technical theological matters to the immediate practical concerns of the Church in the coastal towns. The clergy in this area have few opportunities of meeting each other, and I am sure they returned to their parishes refreshed and strengthened for their work through this opportunity for mutual intercourse. I hope, too, that we may be able to make good use of the information obtained during this meeting as to the immediate needs of the Church along the coast. This area presents peculiar problems, owing to the comparative smallness of the permanent population and the immense numbers who frequent the seaside towns during the holiday seasons of the year. We shall have to devise some means of adapting our ministrations to these constantly-changing needs.

"In last month's letter I referred to the illness of Bishop Halford and Canon Oakeley. The former, I am glad to say, has been able to leave hospital, and I hope that after a short rest he will resume active work. Canon Oakeley, on the other hand, has felt himself obliged to resign both his offices of Precentor and Residential Canon at the Cathedral. All members of the Cathedral congregation will miss Canon Oakeley's ministrations, and his many friends throughout the diocese will regret the cessation of his official work, but we shall all wish him many happy years of retirement and shall pray for his speedy restoration to complete health.

"This month we shall be busy with Synod, to which I am looking forward with the keenest interest. We have a great deal of business to get through; but I hope that it will allow sufficient time for social meetings with friends from every part of the Diocese."

Diocese of Carpentaria.

THE BISHOP'S LETTER.

The Bishop writes:—

At the meeting of the Australian Board of Missions in March, the grants to missions in Carpentaria were fixed at the same rate

as in 1934, but all grants are to be reviewed at the next meeting of the Board in July. I am sorry that the grants to the Mitchell River and the Lockhart River cannot be increased this year. At the Mitchell we have to forego any hope that we may have entertained to place women workers on that staff again, and it may be that we shall find it impossible to renew the deck of the mission boat "Francis Pitt," which is so urgently needed. At the Lockhart Mission we cannot consider appointing a Chaplain permanently on the staff, nor shall we be able to build a church hall. At present both Church services and school are held in a lean-to shed built to house agricultural machinery, the old grass roofed church having fallen down. But the Board has to face facts and cannot promise grants in excess of its income, and if dioceses do not respond to the assessment for foreign missions that they promise to try to obtain, then the Board is left in great difficulty. I am sorry that in 1934 we were for the first time for many years defaulters, we did not reach our very modest assessment of £125. The Board was willing to reduce this assessment, but at my request they did not do so. I am sure that you would not wish such reduction.

The late Rev. W. M. Wilkinson.

Referring to the death of the Rev. W. M. Wilkinson at the age of 81 years, the "Carpentarian" says:—He came to this Diocese at its foundation in 1900, and continued in it, doing a wonderful work until 1918. He was successively in charge of Georgetown, Normanton, Cooktown, and of the Far West Mission; this last being a charge which took him from the base for as long periods as six months at a stretch. On Bishop White's translation to Willochra Diocese, this intrepid pioneering priest accompanied him thither and there took charge of a far west mission, No. 2, i.e., a vast district stretching along the west coast of Eyre Peninsula, and extending well up towards the Great Australian Bight. This was probably even harder than his work in Queensland, and later, as age began to tell, he had to be content with the compact little parish of Crystal Brook. Since his retirement in 1927 he has lived with his wife in Brisbane. He was a brother of the present Bishop of New Guinea. The apostolic faith and deep saintliness of this beloved priest were on a par with his intrepid courage and his indomitable energy and self-sacrificing labours.

TASMANIA.

On Whit-Sunday, at St. Peter's, Hamilton, in the presence of a large congregation, Bishop Hay dedicated a fine window and a litany desk in memory of the late Mrs. Henslowe, wife of the late rector, who died soon after her.

The work of completing the tower of St. David's Cathedral, at a cost of £14,500, has just begun. In view of the fact that presentation stone from various Cathedrals in Britain are to be incorporated, it is surprising that no mention has been made of the foundation stone of the first church in Tasmania, old St. David's; it has apparently been lost or destroyed, though of great historical interest.

Dean Bromby, an ardent Tractarian, out to introduce "Catholic" practices and furnishings into the Diocese of his Broad-church Father, was the chief mover for the erection of the present Cathedral, and writes to an English friend as follows:—

"August 6th, 1874.—We did a queer thing in this Antipodean parish of mine yesterday. We sold old St. David's, and some wag, with a certain grim humour, climbed up into the tower and rang the passing bell. However, the poor old church has done its best and has brought in for the new, about £350 net."

To Evangelical ears this sounded the knell of plain and loyal services and teaching, and the further increase of Anglo-Catholic doctrine, practices and furnishings, which are a marked feature of St. David's Cathedral to-day. In later years, when on a tour in France, Dean Bromby went from one Roman Church to another, enjoying all services and finding High Mass most beautiful. Here, indeed, he was in his real ecclesiastical home.

Industrial Sunday in Sydney.

The Synod of the Diocese of Sydney passed a motion in 1933 asking the Archbishop to appoint, each year, a Sunday to be observed as "Industrial" Sunday. For 15 years there has been a similar observance in the Church in England. In Sydney, last year, many clergy observed the day in their parishes, and some useful interest was aroused in the Christian point of view in social matters. The Archbishop has appointed 7th July as the Sunday to be observed this year, and His Grace is issuing a pastoral to the clergy on the subject, with appropriate prayers to be used at Church services. The Social Problem Committee is endeavouring to secure the support of leading Business Men and Trade Unionists for appeals to be made to their respective members to attend the services in the Cathedral and in Parish Churches on July 7th. On the Monday following, at 8 p.m., a Conference will be held in the Chapter House. The Bishop of Warraratta and Mr. Raymond Wyatt, of the League of Nations Union, will be the select speakers and the subject will be, "The Economic Factor in relation to International Peace." The Conference will be open to all, and opportunity will be given for open discussion.

The co-operation of the Leaders and members of other Churches is being sought for the observance of Industrial Sunday, and also for the Conference. Several of the Bishops of the Province will be preaching at the Cathedral and at Churches in the city and suburbs on the Sunday. The Social Problem Committee will be glad to assist in arranging exchanges of pulpits; Clergy desiring such assistance are asked to telephone the Secretary, Rev. O. V. Abram (Epping 362).

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**RELIGIOUS INSTRUCTION
IN VICTORIA.**

(Continued from p. 7.)

to other authorities, I must deal with them. You speak of discussions with some bishops. "Discussion" does not necessarily imply approval, and I know that the Victorian bishops are strongly opposed to your new resolution. Your Ministers, not being educational experts, are rightly very much swayed by the Directors, and I doubt whether the other side of the question has ever been fully presented to them by its supporters. The Joint Council for Religious Instruction was created to make the undenominational plan as satisfactory as possible. They are not likely to question the basis of their existence. The regulation of last October gives two weak arguments, disturbance of the organisation of the school, and the difficulty we should have in grading the classes. The second is entirely our business, but both are sufficiently answered by saying that what is possible in New South Wales is possible in Victoria. I must with great respect urge you to consider the matter further.

Yours faithfully,
J. S. WANGARATTA.

Think truly, and thy thought
Shall the world's famine feed;
Speak truly, and thy word
Shall be a faithful seed;
Live truly, and thy life shall be
A great and noble deed.

—Horatius Bonar.

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The late Mrs. E. H. T. Russell.

THE Church in the Diocese of Sydney has lost a notable worker in the passing of Mrs. Louisa Naomi Russell, of Ashfield. She was the daughter of the late Venerable Archdeacon Dixon, of St. Thomas', Balmain, and with her husband, Mr. Edward H. T. Russell, touched church life in Sydney at many points. St. John's Church, Ashfield, had no more devoted and zealous worker than Mrs. Russell. Through long years she gave herself to the work of her parish with the utmost devotion and ever-ready help. She never shirked any responsibility. In the wider life of the Diocese she filled an important place. She was Hon. Secretary both of the Deaconess Institution and the Ashfield (Millewa) Boys' Home. Since its inception she was closely associated with the work of the Home of Peace, and served its noble cause with unremitting devotion. She was a very active helper of the Ladies' Home Mission Union and rendered the keenest service to the A.B.M. Women's Auxiliary. St. John's Church, Ashfield, was thronged with churchpeople on the occasion of the funeral on June 11th, who gathered to pay their last tribute to a steadfast, unwearied servant in Christ's cause. The Archbishop of Sydney took the service, assisted by the Rector, the Rev. H. S. Cocks. Many clergy were present, and leading churchmen. The Archbishop, in a moving address, referred to the suddenness of Mrs. Russell's death, and then elaborated her many-sided work, always carried out so quietly and yet so resolutely. The interment took place in St. John's churchyard, at a spot hard by the church she loved to worship in. The Archbishop took the whole service. Many very beautiful floral tributes were sent to the church. The hymns were, "For all the saints," and "Ten Thousand times Ten Thousand." They were sung fervently and triumphantly, for indeed the trumpets had sounded on the other side for a life rich in faith and good works, and nobly lived. We extend our prayerful sympathy to Mr. E. H. T. Russell and the members of his family.

The King and the Children.

Silver Jubilee Message.

ABOUT 650,000 pupils and their teachers in various types of schools maintained and aided by the L.C.C. are receiving a souvenir of the King's Silver Jubilee. The souvenir takes the form of a decorated folder containing a message from the King. It is as follows:—

To the Children of London.

On the Twenty-fifth Anniversary of my Accession I send you this Message: You are the heirs of a great past; but the future is yours, and it is your high responsibility. Each of you must try to be a good citizen in a good city. To this end you must make the best of all your powers.

Strive to grow in strength, in knowledge, and in grace. If you persist bravely in this endeavour you will work worthily for your family, your city, your country, and for mankind. So to live, in whatever sphere, must be noble and may be great. My confident trust is in you.

GEORGE R.I.

The fulfilment of duty is the true end of life and the true welfare.—Jouffroy.

Doings of the Month in Melbourne.

(By "Maccabaeus.")

THE Church of England Hour is an activity of which much could have been made, had it been conducted for the purposes of Evangelism. That it has been a failure is beyond doubt. The broadcast has for some time been cut down from one hour to half an hour, and the speakers and their subjects are for the most part dull and uninteresting. The Rev. F. Maynard, by whom the session is now conducted, is not one who, in Churchmanship or personality, is likely to appeal to the great body of Anglicans. The questions and answers have for some time been of such a nature that they would be likely to create the impression that some of them are inspired for the purpose of conducting Anglo-Catholic propaganda.

During May the Rev. C. L. Crossley, the editor of the Church Times in Melbourne, spoke on the King and the Bible. While telling his wireless audience that the King read his Bible regularly, the speaker described the Bible in such well-known Modernist terms that one could not help thinking that if the King read that kind of Bible, he surely could not have become the Christian gentleman we have known him to be.

Dr. Kagawa, on the eve of his departure from Melbourne, was entertained at tea by the combined committees of the C.M.S. and the A.B.M. Much was made, in some quarters, of this combined action, but it was probably only a matter of convenience, owing to the difficulty of finding another suitable occasion for the missionary farewell.

The C.M.S. and the A.B.M. must, in the very nature of things, carry on their work separately, though there are questions which affect all missions, on which co-operation is not only possible, but desirable. Dr. Kagawa, at this gathering, answered questions which were put to him, and gave some very valuable information regarding the position of Christians in Japan. Not once, but several times, in the course of his answers, Dr. Kagawa emphasised the fact that the Japanese people were not fond of too much ceremony in religion. For that reason the C.M.S. missionaries in Japan were greatly loved and respected. Their lives were full of kindness and devotion, as well as great simplicity. He contrasted them with some other missionaries who belong to another nation, who were more fond of the good things of life, and lived in better surroundings than the English missionaries. In addition, they received more money than the English, and for all these reasons their work was not taken so seriously, nor was it as effective as that of the C.M.S. representatives. Dr. Kagawa said that it was said of the English missionaries: "They go to Heaven straight." It was quite clear also, from his remarks, that High Church notions do not appeal to the Japanese. It was due to C.M.S., he stated, that Buddhism was falling off in Japan.

An event of great importance in May was the C.M.S. birthday meeting, which was held on May 14th in the Central Hall, which was almost filled for the meeting. Archbishop Mowll, who is always welcome to Melbourne, occupied the chair, and in his address gave a most inspiring challenge to his audience. The gathering was also delighted to have Mrs. Mowll as a speaker. The Chairman and Mrs. Mowll were welcomed, not only on their own

behalf, but also because of their great knowledge of the work of the C.M.S., and their active, front-line service on its behalf. The Rev. W. T. C. Storrs read the Honour Roll of missionaries on service, and it was an inspiration to hear his comments on the work and record of each. The Rev. C. B. G. Chambers, from North India, was another speaker, and it would be a great help to the work of those who seek support for missions, if all missionaries on furlough would give such a complete report of their work in the field, as did Mr. Chambers. One felt that Mr. Chambers wished his audience to know all about his work and its difficulties, for they certainly did when he concluded his address.

Preaching in St. Paul's Cathedral recently, the Rev. W. H. MacFarlane, of the A.B.M., said: "God's missionary work is in great danger to-day. When the Church should be rejoicing why should it have to be said that it is not fulfilling its task. The position is grave—money given for missionary work is being used for the local work of the Church. This, instead of helping the Church, may endanger it."

When Mr. MacFarlane said that money for missions was being devoted to local work, he must have had some definite case in mind, but it is openly stated by many of the clergy that missions must wait until the local needs have been met, and that time, in the case of many parishes, will not be for a long time. While missions are going short, many parishes in Melbourne are spending thousands of pounds on needless chapels, and on new organs and buildings. It is true much of the money is being donated for these special purposes, but this emphasises the fact that people are thinking more of the beauty of buildings and such than the need of the spreading of the Gospel.

Few changes have been announced since our last letter. They mainly concern younger members of the ministry, who have yet to make their influence felt. Mr. McCoy goes from Emerald to West Preston. Mr. Carver from Warburton to Ringwood. Mr. Carver is an earnest young clergyman, who worked for several years with the Rev. G. Gilder at Burnley. The Rev. R. Lloyd goes from the Brighton Grammar School to Emerald. Emerald is one of the parishes in the hills near Melbourne. The Church of England has never been strong in these districts, partly because most of the clergy have been a little "churchy." What is needed in such districts is an energetic Evangelistic policy, and regular services. Holiday makers often do not bother about their Church because they can never be certain at what time a service will be held.

Melbourne is losing the Rev. T. R. Fleming, who goes from Altona to Cann River, in Gippsland Diocese.

Hymns for Sundays and Holy Days.

Hymnal Companion.

June 23, 1st S. aft. Trinity.—Morning: 8, 299, 277, 264; Evening: 324, 159, 422, 20.
June 30, 2nd S. aft. Trinity.—Morning: 12(371ii) 75, 424, 375(41); Evening: 583, 151, 401, 278.
July 7, 3rd S. aft. Trinity.—Morning: 17, 356, 306, 382; Evening: 122(41), 90, 421, 373.

Hymns A. & M.

June 23, 1st S. aft. Trinity.—Morning: 7(79), 431, 193, 261; Evening: 520, 255, 437, 27.
June 30, 2nd S. aft. Trinity.—Morning: 731, 363, 435, 540; Evening: 220, 184, 428, 30.
July 7, 3rd S. aft. Trinity.—Morning: 76, 269, 547(33), 431; Evening: 79, 238, 427, 20.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Italy and Abyssinia.

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Wayside Jottings.—Divine Healing.

Editorial

The Mothers' Union.

THERE is no more powerful organisation for good than the Mothers' Union. Given the right leadership, a strict adherence to its basic principles, and a sustained and wise endeavour to link young mothers to the movement, its work is fraught with no end of blessing, both to the Church and nation. It must never become a party organisation nor be cleverly used to particular propaganda, nor in subtle ways gain a particular colour! Only recently in England, "The Record," the Church's oldest newspaper, had to call attention to the uneasiness felt among Evangelicals at the trend of affairs in connection with the working of the Mothers' Union at headquarters. The use of certain terminology and various "adjuncts" in worship finding a place here and there have fortunately been observed by the wary. Later on, through further inquiries, confirmation has been given of the facts stated. Indeed there has been genuine concern at the position, not only in London, but in other parts of the country, especially in Lancashire. The English "Record" goes on: "At the same time, we are glad to find that it is generally recognised that Mrs. Woods, widow of the late Bishop of Winchester, in her position of Central President of the Mothers' Union, is a restraining influence, and has done her best to maintain a just balance, and to remove the party bias which had been in evidence. In December, when Mrs. Woods was elected President for the coming three years, she declared herself an Evangelical, and appealed for the support and confidence of Evangelical branches. This support will undoubtedly be given so long as there is the determination to maintain the strictly non-party character of the Union. In an organisation like the Mothers' Union—an organisation which has done a great and valuable work in preserving the sanctity of marriage, and the fellowship of the home—which includes among its members those who represent all schools of thought, it is essential that nothing should be done to offend the

consciences of any one section. This is particularly so in the case of a central service or meeting, at which all sections are likely to be represented, and also in the case of its published leaflets and monthly journal.

The Pope and Abyssinia.

WE have waited in vain for some Papal pronouncement regarding Italy's preparations for war with Abyssinia. Pope Pius XI. professes from time to time that he sincerely desires the maintenance of international peace. Indeed, some time ago he made an impassioned "appeal" for peace in a world that was torn to pieces by war and by the ruinous results of international jealousies and strife. But so far on the Abyssinian question he remains silent. We are not surprised. It is not very long ago that the Pope formed a Concordat with Mussolini and Fascism. With the object of "regaining" his "temporal power" and rule in a petty kingdom of his own, he agreed to Mussolini's demands, and thus the entire militarisation of Italians has proceeded from the age of six upwards. It is this concordat with Mussolini which prevents the Pope making any protest on the Abyssinian question. Moreover, the Papal alliance with dictatorship in Italy has made the Pope unable to oppose effectively dictatorship elsewhere—for example, in Germany. Still further, the Pope actively upholds the military dictatorship in Austria. Hence the Pope's "impassioned appeal for peace" somewhat loses its reality. In fact, it is hamstrung from the start. Full of pious ideals, he, as sole representative and mouthpiece of Rome, has been at his old game of making opportunist political alliances, so that he stands dumb to-day in the face of Mussolini's aggression in East Africa. Actions speak louder than words. We are not surprised that Nemesis works. When Pius XI supported Mussolini in return for political favours to the Church, he was carried away with the glamour of temporary gains; and did not perceive that that support would render him subservient to the militarism of that dictator, and also would make the Roman Catholic Church helpless before other dictators, such as Hitler! Pius XI was tempted by the political bribes of Fascism, and as a result, his "impassioned appeals" are of little, if any avail. Will the Pope issue an encyclical to the Italian bishops denouncing the flagrant military aggression of Mussolini against Abyssinia? Such definite action would be more impressive than any number of sentimental tridua at Lourdes—but we fear that we shall wait long for any news of it.

The Matter of Worship.

THE ARCHBISHOP OF BRISBANE in his recent Synod charge, drew attention to a very great weakness in Australian life. It frequently happens that a new-comer is able to see things which those familiar with a situation do not see. Here the Archbishop with unerring judgment, has revealed a hidden weakness. We do not always see eye to eye with his Grace of Brisbane's Churchmanship, nevertheless, in this matter, the Archbishop has done the Church a great service in bringing her members face to face with a weak spot and real cause of weakness and hindrance in her life and witness. He remarked:—

"There is one point that is a little surprising to me. It is that men will still give of their best in the way of work for the Church even when they seem to have lost their zeal for the worship of the Church. That is a phenomenon with which I have met nowhere else, and it is obvious that there is something wrong where such is the case. The work that we do for the Church should flow out of our devotion, and our devotion should find at least part of its most effective expression in public worship."

"Whatever be the reason, it is certain that we shall never completely realise ourselves as part of the Church unless we take our regular share in public worship. I think that in this respect we ought speedily to initiate a regular campaign. I would like to see it made an understood thing and as far as possible a definite rule that every churchman should, whenever possible, be present at public worship at least once on a Sunday."

The remedy is a deepened spiritual life in our midst and a richer and more effective teaching. In our experience one of the most disappointing features concerns our youth. So often in their tender years they are zealous in Sunday School attendance, seem to have real pleasure in Church attendance, and yet when they go forth into some occupation, Sunday School is given up and worship in God's House ceases. It is a side of our life to which the leaders of the Church and workers in our parishes should address themselves with deep seriousness. It is a blot on the life of any community when Divine Worship becomes with vast numbers a negligible thing.

The Drift of Young People.

WE are afraid that it is not a phenomenon peculiar to England, this drift of young people from Christian practice, to which the Rev. Dr. W. Russell Malty, a noted Methodist visi-