

tory. Sydney men can be proud of her heritage and achievements.

To-day the Diocese has grown in numbers and influence. The recent passing of a Draft Constitution for the whole Australian Church was an opportunity at which Sydney Diocese gave a very big contribution to the ultimate successful document which is now on the way to completion. In this article I wish to pay a warm and affectionate tribute to the late Archbishop and those in authority in the Diocese for all that Sydney means to me. There is no Diocese in Australia which is more criticised by the Bishops and Clergy of other Dioceses. The reason is not far to seek. Sydney has viewed with grave concern the steady development in the teaching and practice of such dioceses towards an Anglo-Catholicism, sometimes of a very extreme type.

Sydney has always tried to preserve the true 'Anglican' type of Churchmanship, which has been toleration to those who differ within those definite limits laid down in the Preface of the Prayer Book. There is an apostolic zeal, and prayer book order and a loyalty to New Testament standards of which we are justly proud. In spite of much that should make us all penitent for many omissions; and for lack of faith in the guiding hand of God, we can still claim to be proud of our past history.

It has been my lot to work in other dioceses in Australia in the past twenty years; so I have been able to judge for myself the spirit of the dioceses and the lines on which they work.

There has been a great lack of toleration in the country dioceses of New South Wales. Most of them are Anglo-Catholic, and the 'party spirit' predominates. I have found many 'caucus' meetings at work on very definite Anglo-Catholic lines. No Evangelical clergyman could hope for preferment unless he slavishly followed the Bishop and those who have carried out his wishes.

I have seen Dioceses completely change from a tolerant Evangelical outlook to a rabid Anglo-Catholic one, where toleration is unknown, and the full use of the Roman vestments is allowed and encouraged.

The word 'Protestant' was anathema to them.

I came back to Sydney years ago, and it was like breathing a breath of fresh air.

Here I have received every encouragement to do spiritual work and freedom to develop along my own lines. My Churchmanship is of a very definite type. I have always tried to appreciate the traditions of the Anglican Church in her formularies, which allow much personal freedom within limits.

I have found a true spiritual fellowship among the clergy. There are many whose scholarship and saintliness are worthy of imitation. There are many capable laymen whose Christian witness is a credit to our Church.

The Sydney Synod has proved itself to be a most inspiring body of Churchmen, gathered together to take counsel and debate. The discussions have always been of a high order. There has been vision, breadth of outlook, and practical sympathy shown in all vital problems within and without the Church. Every member can have his say and the rights of the clergy and laity are carefully preserved.

And behind all there has been a notable spirit of deep conviction on fundamental issues affecting the Church's faith and doctrine, which has always been freely expressed in debate and secured.

I am glad, therefore, to bear my testimony to the loyalty of the Diocese of Sydney to Catholic and Protestant principles, enshrined in the Prayer Book. There has been a wide toleration shown in all appointments to parishes, Synods and Committees. We are a democratic Church, in which majorities rule. The Evangelical laymen are alive to the responsibility resting upon them. Every clergyman has a chance to prove himself worthy of consideration and to exercise his ministry.

May God continue to bless the Bishop Administrator and those associated with him, who administer the Diocese in the absence of their Chief Pastor, and may the Sydney diocese continue to prosper.

Mr. John Arthur Russell, who died recently in Melbourne, was formerly a member of the vestry at St. John's, Camberwell, a member of Synod, and a foundation member of the Church of England Men's Society in this diocese. He took a very keen interest in Church publications. After his retirement from the Railway Department he took up his residence at 35 Victoria Street, Box Hill.

## AFTER THE CENTENARY CELEBRATIONS.

(Continued from page 5.)

logical, but that is how many people feel and act. And in the White City pictures the ordinary Churchman had the Oxford Movement brought before him in a way that could not fail to arrest his attention. He saw the Oxford Movement. He realised what it was. And he didn't like it. It was foreign to him. He would have none of it. The Anglo-Catholics have rendered a real service to the Church by their White City Services. They have shown what the Oxford Movement really stands for, what its aim is, in what direction it is moving, where it is likely to end up. And the Church has had a shock. Many Churchpeople thought that the Oxford Movement was quite a harmless thing, a little advanced perhaps, but something that really saved the Church a hundred years ago. But they are not so sure about this now. I believe there is genuine alarm, even among High Churchmen. Letters have appeared in the Church papers showing a rather tremulous anxiety as to what was going to become of it all. And even some Anglo-Catholics have taken alarm, and have urged that in the future the Prayer Book should be adhered to. And as for the rank and file of the Church, there has been a big crop of letters in the daily Press indignantly asking whether this is a true representation of the Religion of Jesus Christ. Yes, the Anglo-Catholics have done the Church a real service by their celebration of the Centenary of the Oxford Movement. They have shown the Church the true inwardness of the Movement. And the Church is grateful to them.

## Evangelical Churchmanship

Four Extra Pages

# THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 64. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

NOVEMBER 2, 1933.

[Issued fortnightly.] 8/- per year, post free

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Caledon Bay Aborigines.

Evangelical Revival—Its Impact.—Rev. Dr. Law.

Leader.—What is Evangelical Churchmanship?

Old Memories.—By A. F. French.

Six Great Evangelicals.—Rev. A. S. Devenish, M.A.

## "THE AUSTRALIAN CHURCH RECORD"

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

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

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

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

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## Editorial

### The War Spirit.

THE clash of interests and ambitions so evident in the affairs of men and nations to-day makes it extremely hard for Christian ideals and ways to take root in the minds of people in general. "The heart is deceitful above all things and desperately wicked"—just there lies the problem. The unregenerate human heart is the bane of Christian life and witness. But it is also the challenge. The Christian Church has the remedy. Her work is to proclaim it, namely, the redeeming, sanctifying and enabling power of our Incarnate Lord and Saviour. To do this is a paramount duty in a day when the ties that bind men together have become so complex that no single part of the world can any longer suffer without all others suffering with it. Surely there is an element of real insanity in the continued appeal to the spirits of aggression and revenge rather than those of sympathy and mutual helpfulness.

Two distinguished thinkers of our Church in past days speculated whether whole communities might not, like individuals, go mad. Butler discussed this question in the eighteenth century, while Sydney Smith observed in one of his letters that "there should really be lunatic asylums for nations as well as for individuals."

Certainly it is not far removed from insanity if the world, almost wrecked by the supreme disaster of the Great War, yet remains persistently deaf to its lessons, and prepared to take again the very same steps which brought it

to the verge of ruin. The manufacture of armaments by private companies whose existence depends upon war and who own newspapers for propaganda, cannot be much longer tolerated by the Christian conscience.

### Germany at Present.

WE are afraid that overseas lands are not getting quite a true picture of the present situation in Germany. Many of the best and deepest things in a nation's life are not good "copy" in the newspaper sense. Hence, while the bad things of the Hitler regime are broadcasted, and they are reprehensible enough, nevertheless well-known Englishmen who know Germany tell us that they have found quite recently in their travels there, "the same unflinching courtesy and kindness which has always made it one of the pleasantest countries in which to travel. In village and town alike, and amongst perfect strangers, there was nothing but the expression of genuine friendliness."

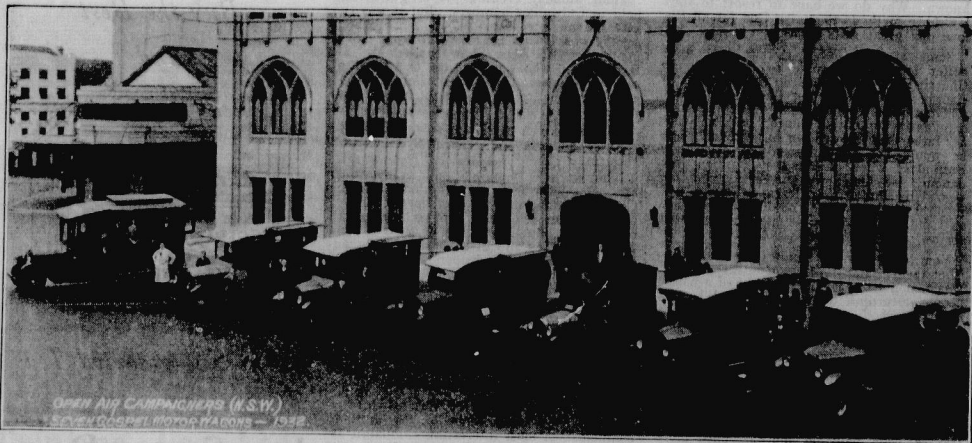
They go on to say that "the outstanding fact is the new buoyancy and hope which seems to possess everyone. In earlier visits they noted feelings of despair and hopelessness which prevailed. But these have all gone. President Hindenburg is loved and trusted. In the realm of the reforms which are being undertaken there are strong elements of Puritanism. Some of the extravagances, almost inevitable under the disrupted conditions which followed the war, have been checked, and a more healthy standard sought without any undue limitation of pleasure and enjoyment. It is quite the exception to see a woman smoking in the German hotels and restaurants, and the use of lipstick and artificial aids of that kind are very much less in evidence than in England. A standard of naturalness has been set and accepted. Undesirable, not to say immoral newspapers of a type not seen in England, have now been suppressed, and other moral reforms secured by consent. Church attendances are largely on the increase. Jewish shops are open and carrying on full activity, while many Jewish people in the restaurants and elsewhere are enjoying life as normal members of the community. Not for one moment do these responsible Englishmen argue for Hitlerism as a general policy—far from it. But they do assert that under all the circumstances of German life and conditions, it is a movement very likely to serve the best interests of Germany and of the world. A sympathetic understanding and a refusal to be misled into hysterical condemnation will do far more to make this possible than is realised abroad.

### A Discredited Vote.

NOT for a long day has indignation been so strong and widespread as that occasioned last week when members of the House of Representatives voted for an increase in their salaries. The feeling was intensified because, the very morning of the announcement, witnessed a substantial decrease in the basic wage. It is well known that there is a rising Federal revenue, but this is no warranty for a "salary grab" on the part of our Federal politicians. The result is that everybody who voted for the increase is discredited, and the Commonwealth as a whole is feeling that it has been betrayed. The times are still out of joint. There is a vast army of unemployed and very many of these are young men between the ages of twenty one and twenty-five years—the prey of jaundiced outlook and revolutionary notions. Besides this, throughout our land there are vast areas of restriction and privations. Surely members of Parliament at Canberra could have endured for a while longer their own burden of reduced salaries, when so many of their constituents all over Australia are in a wilderness of hardship in making ends meet? It is worthy of note that the majority for the increase in salary was so truly representative of Parliament that members need not be surprised if public opinion regards the whole business as premeditated. No party will have stones to throw about, because all have been joined in the raid now so clearly an insult to the electorate. Yet this sort of thing has its repercussions, and public confidence must be still and always a Government's essential asset. It is the Government at Canberra that is being judged to-day. It has temporised with evil, whatever specious arguments may have been advanced by friends, half-friends, and enemies alike. It is not a matter to be disregarded and forgotten, and the public will mark up Mr. Lyons and his colleagues as having surrendered a trust.

### A Major Problem.

A METHOD of dealing with Australia's surplus wheat is at once a major problem for our political and commercial leaders. Under the Empire Ottawa Agreement Australia has agreed to certain limitation of planting, but in spite of this there will be a crop surplus of 30,000,000 bushels for the coming season, together with a considerable carry-over from the 1932-33 season. The Federal Government's suggested solution of price purchases for wheat at country rail sidings is stigmatised by the farmers' leaders as playing into the hands of



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Printed by William Andrew Printing Co. Ltd., 48 Kent Street, Sydney, and Published by The Church Record Limited, Diocesan Church House, Sydney.



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city wheat speculators. Indeed, the general president of the Farmers' and Settlers' Association describes the Government's marketing scheme as an insult to the growers, and says, "We will be behind any Government that has the necessary backbone to eliminate the speculators and set up a growers' export board by establishing a Commonwealth-wide compulsory wheat pool, with a home consumption price. To obtain our objective, however, we can only look to some future Government, which will have more sympathy with the growers and less with vested interests." We know that farmers have had a bad time, but clearly they are here looking for complete security. Evidently they want substantial subsidies from the State to tide them through the present depressed world-market, which, of course, means that someone has to pay. The someone is the public. They will be penalised by having to pay enhanced prices for the daily loaf. The bounties of the last two years, it is acknowledged, have kept many men on the land who would otherwise have been forced off. But how long can the country afford to subsidise uneconomic production? The more industries subsidised the more require subsidies, because each subsidy increases the cost of the industries to which it does not apply. Providing from present sources of revenue a subsidy to make wheat at to-day's price a proposition to pay expenses and give no more than a living to farmers would be so costly as to bring about a recasting of the Commonwealth Budget.

**Britain to Arm.**

IN spite of the Treaty of Versailles and the pledge to disarm by the powers concerned, Great Britain is the only nation that has been true to her word. She has reduced herself both in the Navy and Army to a pitiable minimum—in fact to a situation bordering on danger! Disarmament conferences have witnessed abundance of schemes, of subterfuge and of planned reduction in arms, but nothing has come of them. And now the British Cabinet, convinced that it is impossible to secure a disarmament convention, is preparing to undertake a naval building programme and to strengthen every arm of the defence force.

Capital ships of 25,000 tons, it is stated, are to be built at a cost of £5,500,000 each, and a big programme of cruiser construction is to be undertaken.

Steps are also likely to be taken to strengthen the air force.

These measures are the outcome of public uneasiness at the position of the nation's defences, particularly its relatively deficient naval strength, which Earl Beatty emphasised last week. No nation with the world as it is can go on with complacency in the face of inadequate defence. The world is armed to the teeth, selfish nationalism is at present uppermost. Britain, in view of her vast shipping, her world-wide interests and territories and peoples, dare not go on meekly imagining that the world is full of kindly lambs.

**Birthday of Martin Luther.**

"Le Christianisme," the well-known Continental Journal, announces in a recent number that preparations are being made in evangelical circles throughout Germany for the celebration of the 450th anniversary of the birth of Luther on November 10. Luther was born at Eisleben in 1483.

**The Church Record****Sale of Work**

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**The Reformation Observance Committee, Sydney.**

THE above Committee is hard at work organising a series of lectures and addresses on "The Reformation in England," and kindred subjects. Some twenty lecturers are taking part. The chief purpose in view is the strengthening of our people in the reformed faith, and scriptural religion. It is also hoped to secure the interest and support of Churchpeople in The Great Central Reformation Rally in the Chapter House, Sydney, to be held this year on Tuesday, November 21st, at 7.45 p.m., when matters of vital interest to members of the Church of England will be dealt with. H. L. Tress, Esq., will preside. The speakers will include Rev. Leonard Gabbott, B.A., who has just returned from England, and who will speak on "Some Modern Dangerous Results of Undoing the Work of the Reformation," and Rev. R. B. Robinson will give an illustrated address on "The Church in Australia." There will be other speakers.

The Church Record Sale of Work will be held in the Chapter House on Tuesday, November 21st. The official opening will take place at 2.45 p.m. Friends who desire to remain for the Reformation Rally in the evening may obtain tea in the Lower Hall of the Chapter House at a nominal cost.

Reformation Sunday will be held this year on November 19th, when exchanges of pulpits will be made in many of our parishes, and the Scriptural principles, historical foundations and Evangelical doctrines of the Church of England will be emphasised.

Readers should book the above dates now and keep them free from other engagements.

**Australia's First Bishop.****A Short Sketch.**

THE year that Richard Johnson, Australia's first clergyman, landed on our shores, saw the birth of one who was destined to become Australia's first Bishop. William Grant Broughton was born on 22nd May, 1788, at Westminster. In 1799, after a short school period at Barnet, he was removed to King's School, Canterbury, where he remained till 1804. He obtained an Exhibition to Cambridge, but was unable to avail himself of the opportunity of thus entering the ministry, and became a clerk in the treasury department of East India House. Subsequently he was able to enter Cambridge, where he graduated in Arts in 1818, the year of his ordination. He proceeded to his M.A. in 1823. A curacy of some years was spent at Hartley Wespall, Hants. He married in 1818.

During his curacy he received an introduction to the famous Duke of Wellington, who nominated him to the Chaplaincy of the Tower of London, and subsequently sought him out for the Archdeaconry of New South Wales, vacant through the resignation of Archdeacon Scott. Speaking at a meeting a month before his death, Bishop Broughton made reference to this turning point in his life and of his interview with the Duke on the matter. "I was admitted by the Duke of Wellington to an interview, who said in his opinion it was impossible to foresee the extent and importance of the Colonies to which he had drawn my attention, and added, 'They must have a church.' Within a week my answer was returned to the Duke, to be submitted to the Archbishop of Canterbury and finally to be laid before the King; and hence my connection with the Colonial Church. It was entirely the act of the Duke of Wellington, who exhibited a personal interest in its extension. He found me a curate. He lived to see me a metropolitan. I trust he never found reason to repent that exercise of his patronage."

The appointment was made in 1829. Later, Archdeacon Broughton made reference to his work at this early period, "When I first reached that shore forty-two years after the foundation of the Colony, there were eight churches and twelve clergymen in New South Wales. Melbourne was uninhabited and South Australia in a similar plight. The Rev. Samuel Marsden, at the risk of his life, had plunged into the darkness of New Zealand. In a few years the wants and necessities of this rising world became truly fearful, yet nothing was done in England to add to the small number of officiating ministers. The solitary superintendent of Australia and all surrounding islands being an archdeacon nominally subject to the Bishop of Calcutta." It should be mentioned here that he was the founder of The King's School, Parramatta, opened in 1832. In 1834 he visited England to lay before the Ecclesiastical and Missionary bodies the needs of Australia. Consequently a bishopric was established and Archdeacon Broughton was appointed to the new See. His appointment received the approval of all concerned.

**Broughton's Episcopate.**

It is not possible, with our limited space, to give a complete view of his important episcopate so full of active effort and thoughtful care for the Church of God. Some main facts must suffice. He was consecrated as Bishop

of Australia in Lambeth Palace Chapel, in February, 1836, and arrived again in Sydney the following June. His term of office as bishop, no less than his term as Archdeacon, was filled with arduous supervision of his large diocese, involving many thousands of miles' travelling yearly. The diocese included the whole Continent, with Tasmania and Norfolk Island, and in 1838 he visited New Zealand, where he held the first ordination in the land of the Maoris. Also the rite of Confirmation was administered for the first time in New Zealand.

Soon after his arrival in Sydney the Bishop was called upon to enter a conflict on the question of Christian Education and Protestants of all denominations hailed his return as their champion against the Government's policy. Later, in a second struggle against the Government's scheme of "General Education," the Bishop was gratified to see the resolutions withdrawn in the Legislative Council, of which he was a member, without a division. The Bishop's speech on the question was very able and eloquent.



In May 1837 he preached at the laying of the foundation stone of the Cathedral, the ceremony being performed by Governor Bourke. Several years later he protested against the invasion of his See by a bishop sent to the diocese with the title "Archbishop of Sydney," by the assumed authority of the See of Rome. His protest, a very emphatic one, was read in St. James's Church, Sydney. It is stated in his memoir that he preached regularly at St. James's.

During the gold rush in 1851, at Bathurst, he hastened to the spot to erect a church and leave a clergyman in charge.

The Bishop's earnest representations combined with the sacrificing offer of half his income, a fourth being accepted, obtained the sub-division of his vast diocese, and the establishment of the Sees of Melbourne and Newcastle. This was in 1847.

Mrs. Broughton died in 1849, the Bishop himself being very ill at the time. The following year he presided over an important conference held at Sydney, with his five suffragans, when the Australasian Board of Missions was formed. Arising out of this conference it was declared that "many questions of great importance to the Church in this Province could not be settled without duly constituted provincial and diocesan synods." With a view to consulting spiritual heads with re-

gard to this and other matters affecting the Church in Australia, he decided to visit England. He travelled via Panama, crossing the Isthmus by mule, canoe and rail, and arrived in England after an adventurous voyage, on the day of the Duke of Wellington's funeral.

But his time was short. A few months in the homeland, interviewing, lecturing and visiting old friends, he was suddenly seized with bronchitis in London, and after a brief illness, was called to higher service on 20th February, 1853, aged 65 years. He was buried in Canterbury Cathedral. Funds were subsequently raised for erecting monuments to his memory in Canterbury Cathedral, his own diocese in Sydney, and a foundation for a "Broughton Scholarship" at St. Augustine's, Canterbury.

**Broughton's Teaching.**

Bishop Broughton, as his sermons bear witness, was warmly attached to the principles of the English Reformation. In a sermon preached in St. James's, Sydney, on Whitsunday, 1849, he said, "Torn and debilitated as the cause of the Reformation is by the countless schisms which have been engendered by the spirit of self-will . . . it is yet the ark which carries the treasure of the world's security against spiritual slavery. Its protest stands for ever against the false grounds of righteousness and hope for sinners which the system of the Roman Church seeks to substitute for the genuine truth of the doctrine of Christ," our Lord and Saviour, that 'we are accounted righteous before God only for His merit by faith, and not for our own works or deservings.' The hope of the world," he continued, "is still bound up with the cause of the Reformation as it was undertaken and carried on within the Church of England. Would I might say with confidence as it is still unanimously maintained by the Church of England." In his speech in the Legislative Council on the Education question, in 1839, he said, "It happened to me to be brought up in a school founded by Archbishop Cranmer, and afterwards in a college of which Bishop Ridley was master. I may therefore be supposed to have directed more than ordinary attention to their opinions." He gave keen support to the Church Missionary Society.

It is easy to understand the Protestant and evangelical character of the Church in Sydney when we remember who were the men who laid the foundation of the Church there, Richard Johnson, Samuel Marsden, William Cowper, William Grant Broughton, and other splendid men associated with them.—R.B.R.

**Sydney Diocesan Synod.**

THE Synod of the Diocese of Sydney meets on November 6. The Bishop Administrator will preside. An important feature of the Synod will be the elections to Committees. The Standing Committee's report, which is just out, refers to the activities of the Diocese through the year, the election of the new Archbishop, the injustice done to the Church by various Governments over the Cathedral site, the position at St. Barnabas', Chatswood, and various ordinances which have been passed. There is a full agenda, with many motions, all pointing to an interesting Synod.



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## Quiet Moments.

### The Scriptures and False Teaching.

FALSE teachers and false teaching appeared in the Church in Apostolic times. It was also predicted that false teachers would continue. In St. Paul's farewell address to the Ephesian elders he says: "I know that after my departing grievous wolves shall enter in among you, not sparing the flock." And of later times worse still was foretold. "I know that in the last days grievous times shall come." These words are from the Second Epistle to Timothy. This is generally regarded as the last letter that we have from St. Paul. He was then a prisoner and anticipated the end: "The time of my departure is at hand." It is natural that with death threatening he should think and speak of the future.

Now in this last letter we find counsel given to the young servant of God and minister of the Gospel, Timothy, that is particularly fitted to help us at the present time. May we ask our readers to consider with us carefully two short passages only. These will certainly repay careful reading.

The first is in the opening Chapter verses 13 and 14. Verse 13: "Hold the pattern of sound words which thou hast heard from me in faith and love, which is in Christ Jesus."

We, to-day, have our "pattern of sound words" in the Creeds of the Church.

The Apostle may not refer to a written creed such as we use. We do not know of any written creed being in use at so early a date. But there is no doubt whatever he has in mind the doctrines expressed in our creeds. We have such a statement, e.g., in I. Corinthians xv., verses three and four: "For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He hath been raised the third day according to the Scriptures."

These words and such words of Christian truth from the New Testament are called sound (or healthful) words because they are true, and because they bring healing and light to the human spirit.

Now, these words we are to "hold." We are not, however, to hold them in a dead intellectual orthodoxy, but in living faith and love—faith that receives Christ and love that expresses Him.

Verse 14 repeats this injunction: "That good thing which was committed unto thee, guard through the Holy Ghost which dwelleth in us." The margin of the Revised Version points out that the original Greek may be rendered more literally: "The good deposit guard through the Holy Spirit which dwelleth in us." The figure here is that of a banker guarding what is entrusted to him. Our bankers have been, and are to-day, men of high integrity. They are also trained to be cautious and to guard carefully what is entrusted to them.

Now the Christian is a banker. We have had entrusted to us the truth of the Gospel. We must guard that truth not only for our own, but for our children's sakes. "Modern" thought and various recent cults are to-day attacking the truths and teachings of Holy Scripture. We suppose that we should be justified in saying that Modernism's

latest expression is "The Laughing Christ"—sincere but untrue and dishonouring the Scriptures. Our duty is to guard the truth—to stand firm and not be carried about by every fresh breeze that rises. There are ever new currents in human thought. Also new and fancy religions and religious fads follow one another across the stage. None of these things should move churchpeople whose faith is founded in the truth. "Guard the good deposit." Hold on to revealed truth.

But, again, this cannot be done in any dead mechanical way. Christian truth only really becomes ours through and in Christian experience. Therefore the Apostle adds, "Guard the good deposit through the Holy Spirit which dwelleth in us." A Bible scholar and critic of the latter part of last century, whose name has been mentioned in recent controversy, Dr. Robertson Smith, writes: "The Bible sets forth the personal converse of God with man . . . He spoke not only through them, but to them and in them." And again: "It is only the Spirit of God Who can make the Word a living Word to our hearts as it was a living word to him who first received it."

Dead orthodoxy is not enough. Orthodoxy that is dead quickly putrefies. Let us take to our hearts the whole counsel of the Apostle: "The good deposit guard through the Holy Ghost which dwelleth in us."

The other passage we refer to is the closing part of Chapter three, beginning with the words: "Abide thou in the things which thou hast learned."

This word "abide" is that used by our Lord when He says: "Abide in Me and I in you . . . I am the Vine, ye are the branches." This word suggests a living union. The believer is to remain firm but not static. He is to be firmly rooted in the truth and growing daily therein. And this truth is found in Holy Scripture as the remaining verses of this wonderful passage tell us. We remind our readers that the words: "given by inspiration of God" might be rendered literally, "God-breathed."

## Six Great Evangelicals.

(Rev. A. S. Devenish, M.A.)

### Hannah More.

BISHOP BUTLER died when the 18th cent. had run half its course, about the same time as George Whitfield is said to have driven fifteen of his hearers mad by his first sermon. The tide was then turning from the evil conditions of society mentioned by Butler, to those evangelized and vastly improved conditions brought about by the Evangelical Revival. Hannah More and Charles Simeon were born at that period, the first in 1745, and the second in 1759. Hannah More's long life was spent in increasing personal and literary efforts to bring the knowledge of God, in Christ, to every social class. She knew and greatly venerated Dr. Samuel Johnson and died an octogenarian in 1833, having spent her long life in devotion to, and propagation of those principles of evangelical religion which the Tractarians may fatuously deny; but which they have never been able, after a long century of tortuous manoeuvring, to subvert, supplant, or submerge. When only seventeen, she began writing for the purpose of supplying "purer matter" than the publications of the day afforded. At the opera she heard a voice which reiterated, "What doest thou here Elijah?" Her inner life became deepened and quickened. She read theology with discrimination and judgment, and being expert in French, she noticed Suarez' frequent use of the word "vice," at which she observed, "sin" is a theological term, "vice" a moral, and "crime" a judicial term. Her books, poems and tracts were circulated by hundreds of thousands all over the land from the highest to the lowest. King George requested a copy of her "Bos Bleu," written by her own hand. Her publisher said she was too good a Christian

to be an author. Her consecrated pen brought her into contact with Rev. John Newton, one time slaver, blasphemer, and profligate; and a poem on slavery brought her into intimate acquaintance with Wilberforce, then espousing the negroes' cause in Parliament. Wilberforce was born the same year as Charles Simeon, and from about 1790 onwards, he continued unceasingly his great campaign against slavery, until emancipation was secured in 1833, the very year in which the Oxford Malignants began their devious course to make Englishmen the slaves of prelates and priests.

Hannah More gives a frightful portrait of rural demoralization in England. In a parish of 2,000 souls, only one Bible was seen and that was used to prop a flower pot. No clergyman had resided there for 40 years. In connection with her social and redemptive religious work in this parish, she wrote (1792—the era of the French Revolution) "Dialogues on Village Politics," by Will Chip, and several hundred thousands of these tracts were almost instantaneously bought up in London alone. In a parish of 2,000 people there was one service only on Sunday; no visiting of the sick; no weekly clerical duty; burial rites for children often omitted; and less than 30 persons all told attended the church services. By personal effort Hannah More set about remedying these disorders; and at the same time reached an ever widening public by her writings. The world was at her feet; but for that world she had only one message and that message she pressed home on her readers and acquaintances, "faith as an animating principle, and holiness its legitimate emanation." While France was being ravaged by revolutionary excesses, English thought was being moulded by evangelical truth, of which Hannah More, at Bristol and London, and Charles Simeon, at Cambridge, were its two most powerful and conspicuous exponents. What Hannah More did for the million Simeon did for Cambridge.

### Charles Simeon.

Simeon had gone to the University in 1779, fond of dress and horses, extravagant and utterly worldly. When confronted with the fact that he had to attend Communion as an undergraduate, he considered that the devil had as much right to attend such a service as he had. There is a certain parallelism between Simeon and Bunyan. Their

irreligious condition in each case was checked by reading a couple of books. Simeon procured "The Whole Duty of Man," later superseded by Venn's "Complete Duty of Man," in which the serious deficiencies of the first were corrected; then he read Bishop Wilson's work on "The Lord's Supper," and saw with the eye of the needy soul the meaning of the Atonement. Thus, like Bunyan, after inner conflict, and even agony, Simeon's whole life-current was changed. In the case of both, opposition, vilification, abuse and insult followed in unstinted measure. Simeon, however, could not be deterred from proclaiming the words of Eternal Life by any opposition, whether of churchwardens, undergraduates, or pew-holders; and in the end prevailed. For half a century he influenced for righteousness, generation after generation of undergraduate life, until his influence was felt and recognised in the remotest corners of England. Simeon died in 1836, and the evil one immediately became busy making use of the Oxford Movement to sow an ample crop of Tractarian tares amongst the wheat.

### William Romaine.

The Edict of Nantes was revoked at the instigation of the Jesuits in 1685. The father of William Romaine thereupon settled at Hartlepool, in Durham, where he lived, a friend to the poor, and with a family of five children to educate and bring up. His second son, William, was born in 1714. Educated at Oxford, he graduated M.A., and was ordained. He broke a lance with Warburton, the author of "The Divine Legation of Moses," did some important clerical work, was invited to a professorial chair of astronomy, wrote a pamphlet on the perilous question of Jewish Naturalization, and began pulpit work at a stipend of £18 per annum. His extraordinary success as a preacher of great plainness of speech, and whose discourses were of Christ alone and Christ crucified, brought him once into the Court of the King's Bench, and twice into the Chancery Court. His enemies and detractors, both clerical and lay, adopted the strangest and meanest devices to prevent him from proclaiming the Doctrines of Grace, and the whole counsel of God. Since the days when an unregenerate High Priest told unregenerate soldiers to hit St. Paul on the mouth, the unregenerate human heart

has prompted unregenerate hands to adopt unregenerate modes of opposing faithful preaching of the Word. Romaine was confronted by clamour, opposition, violence, abuse and personal affronts to such an extent that Whitefield offered him St. Paul's Church, in Philadelphia, at £600 per annum, on the grounds that if they persecute you in one city, go to another. This was refused, for Romaine was a thorough Churchman, who believed that his call and duty were to the Church of which he was a minister, and which was in sore need of such as he. Between 1764 and 1766 Romaine was busy with his favourite work, "The Life, Walk and Triumph of Faith," a book which reflected his own troubled experience, and proved a balm and source of help to many weary and baffled souls. Romaine had a wide range of sympathies, which included the Jews, Roman Catholic refugees, the Royal Humane Society, The Bible Society, Church Building improvements, sufferers in the Blackfriars fire in 1793—in short, every good work, whether of charity, beneficence, or the call of distress; and his congregation gave generous response to his warm exhortations. The death of Romaine in 1795 left the Church poorer; for one of the most conspicuous and devoted figures of the 18th century Revival had passed to his reward.

### Henry Venn.

Contemporary with Romaine was Henry Venn, who, with "the Seraphic Mr. Jones," alone supported Romaine and sympathized with his ministry. Jones had a trying time at St. Saviour's, Southwark. "For nine years he endured bitter persecution; his teaching was denounced; his sermons caricatured; his character vilified; until at 38 he died, worn out with the struggle" (Balleine). Venn was at Clapham in great spiritual and theological uncertainty, until he came to his true self, and then moved to Huddersfield in the North, at the instigation of the Earl of Dartmouth, who had come to a saving knowledge of Christ at Lady Huntingdon's "Bethel." In his new charge Venn had enormous congregations and wielded an immense influence. At length his health gave way, and he removed to Yelling, and laboured on there with renewed vigour till 1797. In the interval he had written the "Complete Duty of Man" (vide supra) a

(Continued on page 15.)

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## Old Memories.

(By A. F. French.)

MORE than half a century ago the prospective movements of a member of St. Andrew's Cathedral choir were of extreme interest to certain of the worshippers. Mr. Brown, as Superintendent of the Metropolitan Fire Brigade, kept one ear on the organ, the other on the Brigade bell hanging across the road. In the course of the year the clanging of the great bell would break in upon the service, and then it was that one saw the Superintendent, without a moment's pause, walk rapidly down the chancel, and, after turning the corner of the stalls, put on the accelerator. To don his uniform was the work of a minute, and presently he might be on the roof of some burning building. Not infrequently he used to go ahead of the main brigade in a hansom cab with a hand hydrant and quench a fire in embryo. He told Canon O'Reilly that he always offered a silent prayer before entering upon his dangerous duty. Another minor experience in the Cathedral: Bishop Barker, when preaching, once electrified the congregation by suddenly exclaiming in his stately tones, "Verger, remove that child!" The utterance was almost reminiscent of Sarah Siddons, in its impressive dignity. The head verger promptly removed the offending very young lady, who had been squirming in the seat directly in front of Mrs. Barker, certainly preventing her giving that attention to a husband's sermon which every good wife should do. An occasional preacher at the Cathedral about that time was noted for his unguarded utterances, and a leading barrister used to say that he invariably attended on the following Sunday to hear the apologies.

## Dean Cowper at Bowral.

In later life Dean Cowper was a pleasant house at Bowral, mainly on account of his wife's health. The garden proved very attractive to neighbouring cats, who executed nocturnal solos and concerts with great gusto. Their own execution followed, for Mrs. Cowper's rest was seriously broken. The Dean very quietly put lethal matter within the grounds and under forty-eight hours all concerts were postponed "sine die" (with special emphasis on the "die" fatally cast against the delinquents). After sixty years it seems safe to liberate this information, about which the strictest family reticence was maintained at the time. One remembers a preacher in the Bowral district who promulgated quite an original thought, not found in ordinary commentaries, with regard to the walk to and from Emmaus. He remarked, respecting the double journey, that "it was a feat of pedestrianism rarely equalled!" Even young people thought this Marathon allusion somewhat strained. In its whimsicality it reminded one of the description of Dorcas as "the benevolent lady of Joppa" given by a clergyman in Victoria; rather on a par with "the succulent esculent," descriptive of the potato in Irish Famine Days. In the delightful boating trips down Sydney Harbour with that hero of our boyhood, Canon O'Reilly, he always managed to find some landing place where we could operate upon the well-plenished hamper; being orderly, we never trespassed on forbidden ground. One could not but look with longing eyes on the beautiful lines of foreshore occupied by private residences; if that foreshore all

round the harbour could have been reserved for public use, it would have challenged comparison with all the world. At the north arm of Double Bay a much esteemed ladies' school known as "Carthona," occupied a prominent place. Some lively young men of good family in Darling Point, when boating, managed to be capsized off that particular spot; they scrambled safely ashore, more or less (mostly less) exhausted. Willing maidens, more or less alarmed (mostly less) afforded efficient first aid to the shipwrecked crew, who, under such kindly ministrations, recovered, though not too rapidly. One doubts if the Misses Cooksey, the worthy principals, did not become suspicious of the shipwreck; at any rate, one never heard of its repetition. Long years after, the excellent ladies became residents of East Melbourne, where one of their former studious pupils renewed the associations of the old school. That pupil was the late Mrs. W. E. Morris, wife of the Registrar of the Diocese, the mother of ten children, three of whom are at the present time wives of clergymen doing duty in the Commonwealth, and one son is a clergyman in Brisbane.

## St. Mark's, Darling Point.

The parish of St. Mark's, Darling Point was, and perhaps still is, unique. The beautiful garden directly adjoining the church was part of "Green-oaks," where Mr. (afterwards Sir) Thomas Mort lived; parishioners were allowed to use his ground as a short cut from the levels of Double Bay instead of the precipitous path known as "Break-neck." It was a treat to go through the well-kept grounds, and the privilege was not abused. Many a time have I thus accompanied my grandfather, Commander G. B. Forster, R.N., to the church services; he thought nothing, when a septuagenarian, of walking the four or five miles there and back from his cottage, and in addition, sometimes at night, particularly at full moon, when, as he used to say, we had the benefit of the "parish lantern." Otherwise he took a hurricane lamp. Who, nowadays, would do such things? St. Mark's was then lighted throughout with tall, refined wax tapers, and one had to be careful to avoid "drips" when breezes were about. I close with a note regarding nonagenarian clergy whom I have known. Most of them had the devoted attention of a daughter in their declining years. Bishop John D. Langley and his daughter, Miss L. Langley, still living; the bishop's latest years were spent in St. Hilary's Parish, East Kew, Victoria, where his presence was very greatly appreciated; Dean Cowper and the late Miss Kate French, his step-daughter; Dean Macartney, still living; Rev. Samuel Taylor and his daughter, Miss Ellen Taylor, also still living; Rev. T. H. Goodwin and Miss O. Goodwin. Almost to the last Mr. Goodwin produced books for the Braille library; Rev. H. W. H. Adeney, who did such good work in Ballarat and elsewhere. One should not overlook a distinguished layman who attended St. Andrew's Cathedral, Sir Alfred Stephen, formerly Chief Justice, whose son was a Canon. Sir Alfred and my grandmother, Mrs. G. B. Forster, both lived to be nonagenarians, and as their birthdays closely synchronised, courtly greetings were interchanged at the annual season. Sir Alfred Stephen, in common with Bishop John Langley, disliked any attempt to help him into his overcoat. They strictly observed "Independence" Day.



The Rev. S. G. Davies has been inducted to the rectory of Crookwell.

The Rev. F. S. Dutton, rector of South Grafton, has been appointed a canon of Christ Church Cathedral.

The Right Rev. Dr. Baker, Bishop of Bendigo, has had a strenuous month with confirmations in the Sydney Diocese. He also assisted in a mission in St. Thomas' Parish, North Sydney.

The Rev. P. R. Wesley, curate-in-charge of Malabar and Matraville, has been appointed as curate-in-charge of St. Andrew's, Lane Cove, and will commence duty there next month.

The Rev. G. C. C. Nightingale, better known as Brother Crispin, left the Brotherhood of the Good Shepherd, Diocese of Bathurst, in September, for a period of four years' service in the Diocese of Labuan and Sarawak, Borneo.

"The Bush Brother," the organ of the Brotherhood of the Good Shepherd, Gilgandra, N.S.W., states: Brenda Station, Brewarrina, "is becoming more episcopal than ever, for it is not only owned by the Diocese of Newcastle, but has the brother of the late Archbishop of Sydney as book-keeper and Merrick Long, son of the late Bishop of Newcastle, as jackeroo."

As announced in the Brisbane "Church Chronicle" last month, the Rev. F. B. C. Birch, rector of Ipswich, has accepted the Parish of St. Augustine's, Hamilton, as from the 8th of November next. The vacant rectory of St. Paul's, Ipswich, has now been accepted by the Rev. R. B. Massey, Mr. Massey has been rector of Holy Trinity, Woolloomooloo since 1925.

The Rev. W. Wilson Cash, General Secretary of the Church Missionary Society, London, has been appointed to a prebendal stall in St. Paul's Cathedral, London. This has given delight throughout the ranks of C.M.S. The Bishop of London wrote on August 4, "Say with what pleasure I have made it, not only because of my respect for him personally, but also to show my admiration for the work of the C.M.S."

Chinese residents in Melbourne, under the direction of the Rev. E. C. Thomson, will carry on the work of the Chinese Mission of the Epiphany, in Little Bourke Street, which was for six years conducted by the Rev. Chi Wong Kong, who has left for Canton, China. Mr. Kong, who has taken his wife and family back to China, was formerly a deacon at the Church of Our Saviour, Canton, and he will now be the parish minister there.

The death of Mr. J. Wasson, of Baulkham Hills, N.S.W., removes a devoted churchman from that parish. For years he was Churchwarden and Synod Representative. In his youth Mr. Wasson was a prominent cricketer, and played for the Camden district against Stoddart's English team. He was a member of the Ancient Order of Royal Foresters and in earlier days a warden of St. John's Church, Camden. At Baulkham Hills he was president of the School of Arts.

The Right Rev. Bishop Mowll, D.D., Archbishop-elect of Sydney, left Chengtu, the headquarters of the West China Diocese, on October 10, for England, via Canada, catching the "Empress of Asia" at Shanghai on October 23. While in Canada he will transact certain business in connection with the Canadian Associations of his late diocese. After spending two months in England strengthening his West China associations there, he proposes to come to Australia by way of Canada, leaving Vancouver for Sydney at the end of January.

The Bishop of Carpentaria writes: "After his 16½ years' work in this diocese, we bade farewell to the Rev. W. H. MacFarlane and his family. He has left to take up work in a southern diocese. Rev. W. H. MacFarlane will be greatly missed not only by

the Torres Strait Islanders, whom he has learnt to know so well in all their moods, but also for his work of a diocesan nature. Twice he acted as Administrator whilst I was in England, and for many years he has been Editor of the "Carpentarian." Mrs. MacFarlane has also taken a leading part in diocesan organisations for women and girls. We wish them every blessing in their new work in the south."

A new diocese of the Arctic is to be created in the Province of Canada, of which the first Bishop will be the Venerable A. L. Fleming, Archdeacon of the Arctic. It is believed that the new diocese is the largest created, stretching, as it does, across most of Northern Canada. The Ven. A. L. Fleming has been executive officer of the Arctic Mission Fund since 1927 and commissioner for the Eskimo work to the dioceses of Keewatin, Mackenzie River, and Yukon. He was born in 1883 and educated at Greenock Academy, Glasgow University, and Wycliffe College, Toronto. He was for a number of years a naval architect in Glasgow before leaving to take up missionary work.

The Archbishop of Canterbury (Dr. Cosmo Gordon Lang) has been appointed Lord High Almoner to his Majesty the King, in succession to the late Very Rev. Joseph Armitage Robinson, Dean of Wells. The most interesting ceremonial in which the Lord High Almoner takes part is the annual distribution of the King's Maundy money, when on Maundy Thursday (the Thursday before Easter) he distributes gifts of money to as many poor old men and women as the King has years of age. There has been a Lord High Almoner at the Court of St. James' certainly ever since the days of Edward I. (1272-1307), and probably before that, though the origin of the office is lost in the mists of antiquity.

The Rev. L. J. B. Bakewell, B.A., has been chosen as the missionary to be maintained by St. John's Church, Toorak, in the Diocese of Tanganyika, where mission work is carried out among the natives under the auspices of the Church Missionary Society. Mr. Bakewell attended the Melbourne Grammar School, where, in his last year, he was captain of the school and was awarded the James and Annie Grace Scholarship at Trinity College, Melbourne University. He had a brilliant scholastic career and won the Bromby Prize for Greek. He was ordained in 1927 and became travelling secretary to the Australian Christian Student Movement. In 1929 he went to labour in Tanganyika, East Africa.

The Rev. R. G. Nichols, M.A., B.D., of St. Mark's, Fitzroy, Melbourne, has returned to Sydney on furlough. She is at present in charge of the Church Missionary Society's boarding school for native girls at Mvumi, Dodoma, 300 miles inland from Dar-es-Salaam. Miss Gelding's work takes her amongst the Wagogos, who speak Chigogo, and call their territory Ugogo. They are, she says, often thought backward, when they are really only conservative. They are also accused of being mentally dull, but pretended incomprehension is sometimes useful. They were at any rate wise enough to demand tolls from the early explorers who passed through their territory. No other African tribe thought of that. There are no old maids in Africa, Miss Gelding points out, and the mission considers that homecraft and mothercraft are the best subjects in which to instruct native girls. She has 100 girls, from the age of ten upwards, at her school at Mvumi, and they are learning that if they are better wives they will get better husbands, and are not so likely to be ill-treated. Some few of them show sufficient promise to make their training as teachers worth while. Miss Gelding found that the first thing she had to do on arriving in Tanganyika 14 years ago was to learn the Chigogo language.

"The Greater Britain Messenger," the organ of the Colonial and Continental Church Society, for September and October, has some interesting references to Australian clergy in England. Walton and Felixstowe Branch of the Ladies' Association held a garden sale at the residence of Mr. and Mrs. Collings on June 21. The sale was opened by Mrs. Rochford Brady, wife of the Rev. St. Stephen's, Ipswich, formerly of Bendigo and Melbourne. The Rev. T. Quigley, formerly of St. George's, Hobart, who presided, welcomed and introduced Mrs. Brady, who gave an interesting account of the work of the Society in Australia. An unexpected visitor was the Rev. E. Walker, rector of Wollongong, New South Wales, who also spoke and gave a very stirring account of his work in Gippsland, Victoria, where the Society has helped him.

A welcome legacy has been received by the Diocese of Brisbane for the training of theological students. The Registrar, Mr. G. E. Gall, reported to the last meeting of the Diocesan Council that under the will of the late Rev. Canon E. B. Trotter, one-tenth part of the residue of his estate was left to the Diocese of Brisbane for the purpose of educating or assisting the education of a student candidate for Holy Orders in the Diocese of Brisbane, the legacy to become payable on the death of Mrs. Trotter, who died on the 5th of December, 1931.

The total amount of the legacy was £964/12/2, and this had been received. An amount of £238/14/8 had also been received from the Bank for exchange on the cheque, making the total bequest £1203/6/10. The Council resolved to invest the money, the interest to be used for the purpose intimated in the bequest.

The death of the Rev. G. M. Searcy, M.A., rector of St. Paul's, Burwood, came as a shock to many Sydney Churchmen. It was not widely known how ill he had been! Mr. Searcy was ordained deacon in Adelaide in 1906, and made priest the following year, serving as curate of Mitcham, South Australia, from 1906 until 1908, then curate of St. Paul's, Port Adelaide, from 1908 to 1910, and priest-in-charge of Port Broughton, with Bute, from 1910 to 1912. He went to England in 1913 and became curate of St. Philip and St. James', Oxford, from 1913 to 1915, and in the latter year obtained the B.A. degree at Oxford, and the M.A. degree four years later. He was priest-in-charge of Bordertown, near Adelaide, from 1915 to 1917; he was then appointed assistant minister of St. Andrew's Cathedral, and assistant master Sydney Church of England Grammar School, North Sydney, from 1917 to 1920, and precentor of St. Andrew's Cathedral and principal of the Cathedral Choir School from 1920-1929. To Mrs. Searcy and family we extend our deepest sympathy.

Canon F. R. Barry, M.A., of Westminster Abbey, London, has agreed to visit Melbourne at the latter end of 1934, at the time of the Melbourne centenary celebrations, and to deliver the Moorhouse lectures for that year. He will also preach at the Cathedral. It is expected that he will leave London in October and will remain in Melbourne for five weeks. The invitation to Canon Barry was sent on the recommendation of the Archbishop of Canterbury. Recent appointments held by Canon Barry include those of Fellow and Tutor of Balliol College, Oxford; Canon Theologian of Liverpool; Fellow of King's College, London; and Chaplain to the King since 1930. Canon Barry's publications include "One Clear Call" (1922), "St. Paul and Social Psychology" (1923), "Christianity and Psychology" (1923), contribution to the "Church in the Furnace," "A Philosophy from Prison" (1926), and "The Relevance of Christianity" (1931). The Moorhouse lectures for the present year are to be delivered by Very Rev. Dean A. E. Talbot, M.A., Th.Soc., of Sydney, whose first address will be given in St. Paul's Cathedral, on November 20.

Miss A. M. Gelding, C.M.S. missionary in Tanganyika, East Africa, has returned to Sydney on furlough. She is at present in charge of the Church Missionary Society's boarding school for native girls at Mvumi, Dodoma, 300 miles inland from Dar-es-Salaam. Miss Gelding's work takes her amongst the Wagogos, who speak Chigogo, and call their territory Ugogo. They are, she says, often thought backward, when they are really only conservative. They are also accused of being mentally dull, but pretended incomprehension is sometimes useful. They were at any rate wise enough to demand tolls from the early explorers who passed through their territory. No other African tribe thought of that. There are no old maids in Africa, Miss Gelding points out, and the mission considers that homecraft and mothercraft are the best subjects in which to instruct native girls. She has 100 girls, from the age of ten upwards, at her school at Mvumi, and they are learning that if they are better wives they will get better husbands, and are not so likely to be ill-treated. Some few of them show sufficient promise to make their training as teachers worth while. Miss Gelding found that the first thing she had to do on arriving in Tanganyika 14 years ago was to learn the Chigogo language.

We extend a hearty welcome back to the Rev. Leonard Gabbott, Rector of St. John's,

Rockdale, who returned to Sydney last week with Mrs. Gabbott, after an extended holiday in Great Britain. Interviewed on his return, Mr. Gabbott said that he had noticed many changes in England since he left there 25 years ago. He said the two most gratifying were a large increase in sobriety and the gradual abolition of slum areas. During his eight months in England, Mr. Gabbott said, he did not see one intoxicated man or woman, although he visited all the large industrial cities and travelled extensively through rural areas. Working men to-day had less money to spend, and were better educated, and picture theatres provided entertainment to keep them out of public houses in leisure hours. The restriction of trading hours for hotels curtailed opportunities for drinking. Mr. Gabbott found that a nation-wide drive for the abolition of slums was having effect. The Prince of Wales, he considered, had been the inspiration of the drive, his doctrine that Great Britain could not afford to allow the slums to remain having appealed to the common sense of the English people. Everywhere one saw large areas of municipal tenements and houses. Movements like the boy scouts, girl guides and various brotherhoods, said Mr. Gabbott, had resulted in a tremendous development of Christian spirit. One of the most inspiring things he ever witnessed was the Koswick Conference, which took 5000 people, of all denominations, under canvas for the exchange of religious views. The convention lasted 10 days, and the whole camp attended religious service five times a day. Such a gathering did much to dispel the fear that religion was decaying.

## The Rev. E. F. E. Wigram.

Through the death of the Rev. E. F. E. Wigram, the Church Missionary Society has lost one whose whole life was devoted to the missionary cause. Australian missionaries, especially those from India visiting London, found him a kind and generous host. Indeed, he was an unfailing friend to any who championed the missionary cause overseas, more particularly, of course, those associated with C.M.S.

Prebendary Wilson Cash, general secretary of the C.M.S., London, writes:—"Born in 1865, Mr. Wigram was the son of Prebendary Wigram, for many years the honorary secretary of the C.M.S. He was educated at Harrow and Trinity College, Cambridge, and after serving for two years as a curate in Hatcham he went out to India as an honorary missionary of the C.M.S. He was for some time Principal of the Lahore Divinity School, and in 1912 was appointed Canon of Lahore Cathedral. On his retirement in 1915 he became C.M.S. Secretary for India, a post which he held until 1929.

Few men in these modern days of stress and strain have lived such a completely Christ-centred life as Mr. Wigram. His face shone with a light which indicated selflessness of aim and communion with God. For years he suffered constantly from arthritis, and although crippled he would hobble up to his office and carry out a full day's programme of committee, business routine and interviews. His was a guileless, disinterested and unselfish life that never thought of itself. Pain never made him indulge in self-pity, and increasing work was unable to ruffle him or spoil his calm and peace. Whatever his problem he faced it with a smile, and the inward happiness of his life was a constant inspiration to all who met him. Three weeks before he died he lay in a long easy chair in his home, and with the same characteristic serenity he told me that the doctor had given him only two weeks to live. Nothing seemed able to shake his calm or break his communion with God, and he died still radiating to those who were with him the joy and peace of a life that had been lived in surrender to God."



# STERLING HOME PAINT

THE ECONOMICAL PAINT  
DURABILITY — GUARANTEED





"Goodness is no name, and happiness no dream."—Byron.

#### NOVEMBER.

- 4th—First Parliament, Union of South Africa, 1910.  
 5th—21st Sunday after Trinity. Pardon and peace, of which we always require fresh supplies. Peace flows from the sense of pardon. "Like a river glorious flows God's perfect peace." There is no doubt that we too often forget "the sweets of religion."  
 5th—Gunpowder Plot, 1605. William 3rd landed in Torbay, 1688.  
 8th—John Milton died, 1674.  
 10th—Luther born, 1483.  
 11th—"Lest we forget. Lest we forget."  
 12th—22nd Sunday after Trinity. This old collect, from the Sacramentary of Gregory, reminds us that effectual obtaining follows faithful asking. Do we ask enough?  
 14th—Earl Roberts died, 1914.  
 16th—Suez Canal opened, 1869.  
 16th—Next issue of this paper.



### TO AUSTRALIAN CHURCHMEN

#### What is Evangelical Churchmanship?

LET it be maintained at the outset that Evangelical Churchmanship is the true expression of the Church of England—as set forth in her Articles and Formularies. And thus it is that Evangelicals claim to be absolutely loyal to the Church of England, with no wish or intention to be anything or anywhere else. And for this reason they find themselves in a body which they believe to be at once Scriptural in character, historical in continuity and altogether valuable in practical Christian service, and therefore they are more than content to be loyal, devoted Churchmen, rejoicing in their position and perfectly satisfied to abide in it.

This Churchmanship of theirs is in harmony with the great work done in the Sixteenth Century, known as the Reformation, because the Prayer Book as we now have it is the product of that age and movement. That movement is most often termed the Protestant Reformation, and knowing that the Church is truly Apostolic and Catholic, Evangelical Churchmen rejoice to take their stand on the four words so frequently associated with late Archbishop Benson, of Canterbury: "Catholic, Apostolic, Reformed, Protestant," and Evangelicals agree with him that, in defining the position and standards of the Church of England, not one of these words can be spared, least of all the last.

#### II.

1. Evangelicals have always laid emphasis on the theme of the New Testament 'Evangel.' That is, they have always proclaimed and concentrated attention on the Atonement, the sacrificial work of Christ for sinful man. The centre of gravity in the N.T. is not Bethlehem, but Calvary, and they have ever made Christ crucified, the centre of their preaching and life. In other

words, the truth that "Jesus died for me" is the simple, yet sufficient message of Evangelicalism, and it carries us into the heart of the New Testament Gospel. The Cross is at once the manifestation of Divine righteousness and the evidence of Divine love. What God's justice demanded, His love provided. And in Jesus Christ "mercy and truth are met together, righteousness and peace have kissed each other." This is Evangelicalism, and the glory of it is that it can be preached and lived and exulted in.

2. Evangelicalism means an emphasis on the source of the New Testament Evangel, the Bible. Evangelicalism has always made prominent a belief in the Bible as the rule of faith, as God's Holy Word, supremely authoritative. Evangelicals take this stand on the great Reformation position of the Supremacy and sufficiency of the Holy Scriptures according to Article VI.

3. Evangelical Churchmanship means an emphasis on the character of the New Testament Evangel. This is regarded as at once plain and Spiritual.

(a) Its view of religion is simple and spiritual. It brings the sinner face to face with Jesus Christ and allows nothing and no one to come between. Justification by faith is taught because it introduces the soul to God and leaves it in God's presence.

(b) Its view of worship is simple and spiritual. Ornateness in this and that, and ritual are known to possess the danger of spiritual distraction, and while there is no necessary connection between Evangelicalism and bareness, still less between Evangelicalism and tawdriness, none between Evangelicalism and slovenliness, there can be no doubt of the need of perfect simplicity of adornment in ritual and service. Thus is Evangelicalism in worship at once simple, spiritual and Scriptural.

(c) Its view of the Church is simple and spiritual. The Evangelical following the New Testament teaches that the true view is "through Christ to the Church, not through the Church to Christ," and herein lies the fundamental difference between Evangelicals and Rome. It is well-known that in the Roman Catholic system and in others like it, the constant order is Christ, the Church and the individual; while in Protestantism it is Christ, the individual and the Church. Let this be pondered. It is basal.

(d) Its view of the ministry is simple and spiritual. The minister is not a ruler. He is a pastor, a medium, a mouthpiece, a friend; and not a mediator, not a substitute. With the learned Bishop Lightfoot, Evangelicals may say that the Kingdom of Christ has no sacerdotal system.

(e) Its view of the Sacraments is simple and spiritual. In opposition to anything like the mediaeval view of spiritual magic, the Evangelical emphasises the Word and the response of faith thereto in connection with the Sacraments. Ministers are described in Prayer Book terms, as Ministers "of the Word and Sacraments," never of the Sacraments and the Word, Sacraments are at once simple, symbolical, significant, and sufficient as pledges of God's grace and means whereby we receive the same, but they derive their benefit from being pledges and guarantees of Divine grace through faith in Him and His Word.

4. Lastly, Evangelical Churchmanship means an emphasis on the outcome of the New Testament Evangel. It means evangelisation at home and abroad, and no Churchmen have been

so prominent as Evangelicals in connection with Missions of all kinds—whether home or foreign. Think only of remedial work here in Australia, the Bush Church Aid Society and the Church Missionary Society—always in the vanguard.

#### III.

One thing we want to stress, and to stress ever so strongly and that is, that the Evangelical refuses, as he has always refused, to be called a "Low" Churchman. It is well known that in the eighteenth century the Low Churchman was the inveterate foe of the Evangelical. The Low Churchman represented the sporting, unspiritual, parson of latitudinarian views and low morality, and it is not surprising that he was the sworn enemy of Churchmen who pleaded for the salvation of souls and emphasised spirituality of life and conduct.

There is the type of person who says that he is a plain Churchman, and belongs to no party. Very well! But we want to emphasise that there is no need to be afraid of parties or sections in the Church, for a party only means, as Balleine well puts it, "A section of a larger society united to carry out the objects of the whole body on principles and by methods best in keeping with the body. There is, of course, a real danger of parties becoming partisan and of a tendency to look at things from a party standpoint. But there is no necessary connection between party and narrowness. As a French writer once put it, 'It is possible to have preferences without exclusions.'"

One question, however, necessarily arises out of these differences of thought and party, and that is, as to the limitations of differences within the Church of England. All varieties of view must of necessity be in agreement with and loyal to the general position of the Church, and this was undoubtedly the case until the rise of the Tractarian Movement and its present-day counterpart, Anglo-Catholicism.

Tract XC, by Newman, marks the most familiar and ablest attempt in the direction of making out that the Church of England was after all, not essentially different from the Church of Rome. He endeavoured to explain the Articles in such a way as to make them virtually identical with the teaching of Rome. But facts were too strong for him, and this unnatural interpretation was soon seen to be impossible, and he, with others, went over to the Church of Rome. Unfortunately, however, there has remained in the Church of England to the present day a large party who hold essentially Roman Catholic doctrines and observe Roman Catholic practices. The men of this party are in no sense the lineal successors of the High Churchmen of the 17th and 19th Centuries, men who were absolutely opposed to Roman Catholic doctrines and practices.

And so it is, this Church we love, is faced with a real problem to-day in connection with men who call themselves "Catholic" and are really Anglo-Romans. As a former Bishop of Durham says: "I cannot but maintain that their theory of the Body of Christ, and of the way of salvation, was not so much development as a really new thing in the main stream of our post-Reformation theology."

Of one thing we are sure! Evangelical Churchmen must close their ranks and stand true. They need to beware of the moral danger of nervousness—of being afraid of Evangel-

### Evangelism and the Spiritual Life.

IT has been said by some of the critics of Evangelicalism that we are far more at home in Pauline Theology than in Johannine, or in other words, our teaching centres far more on justification by faith than on our spiritual union with Jesus Christ. I leave my readers to form their own judgment on this criticism. I am using it only as a means of emphasising the tremendous need of magnifying the religious experience if we seriously desire to enhance the contribution of Evangelicalism in the life of the Australian Church. I feel that while it is in the nature of Anglo-Catholicism to magnify tradition, while it is in the nature of liberal Churchmanship to exalt the intellect, it is in accord with the genius of Evangelicalism to magnify the religious experience in all its forms and stages. For the Evangelical, the Sacred Atonement must ever be the good news of his preaching and teaching, but, important as this doctrine is, he must also realise that, after all, the Atonement is only at the threshold of the spiritual temple;—or rather it is the foundation on which the superstructure of the Temple of Christian life and experience is to be built. The Evangelical, therefore, if he is to be God's instrument used by Him to raise up a strong spiritual superstructure in the lives of men and women, must have not only a definite spiritual experience of his own, but also a very definite knowledge of what we have called "the mystical union with Jesus Christ." And so my first plea is that in addition to an intensive study of the doctrines of the Original Sin, of the necessity of Regeneration, of the Atonement, we make a deep and earnest study of all that is meant by the phrase "our mystical union with Jesus Christ by the Holy Spirit." We must know it in our cure of souls we are going to help and satisfy those who are developing in sanctity and spirituality. The lives of the Apostles and their converts will show that this "mystical union with Jesus Christ" was a living and an intense reality to them. Some of the statements of their experiences are so wonderful that many of us have almost shrunk from expounding them because we feel that they are experiences far exceeding anything to which we ourselves have attained. Of the inward life of St. Paul we have only brief references scattered here and there in his writings and in the Acts, but they are sufficient to convince us that after his conversion he passed through a most wonderful course of spiritual experience which was the driving force behind his extraordinary activities. We, too, must pass through such definite spiritual experiences if we are to be a living force within the Church of Jesus Christ. But in addition to this close study of the New Testament Saints I feel that Evangelicals ought to make a fuller use of the writings of the great masters of the spiritual life in all ages. I know that no human experience can transcend those to which St. Paul testifies when he says: "I have been crucified with Christ, yet I live, and yet no longer I, but Christ liveth in me" (Gal. ii. 20). "I know a man in Christ . . . caught up even to the third Heaven . . . how that he was caught up into Paradise and heard unspeakable words which are not lawful for a man to utter" (2 Cor. xii. 2-4). But as we know only too well, these experiences are referred to only in the tersest terms. It was reserved for the piety of a later generation to fill in the details and to develop and expound all the wealth of significance which these pregnant utterances enshrine, and to delineate the course of the pathway which issues in a full spiritual union with our Lord. Dr. Tait, the late principal of Ridley Hall, Cambridge, was never tired of urging his students to make a close study of the early Fathers for the developing and the enriching of their religious experiences. As we read the works of these great teachers we find much to help us in the soul's upward journey "as with unveiled faces reflecting as a mirror the glory of the Lord we are transformed into the same image from glory to glory." We learn also from them that the pathway of the soul lies through dark valleys as well as up clear and shining heights and that the pilgrim may expect to encounter the dark night of the soul as well as to enjoy the blissful sense of immediate contact with God. All this helps to enrich the spiritual life. We reverence, with good reason, that wonderful book, Bunyan's Pilgrim's Progress, but it is only one of a host of masterpieces on the spiritual life.

Again, a longing for a rich spiritual experience must, and will mean a serious study of the whole subject of religious experience. It is a study of great difficulty and complexity, but there ought to be no body of men more fitted for this than the Evan-

gelism, and of yielding to the clamorous voices which would beguile them away. For if Evangelicalism loses moral force and spiritual courage, it will warrant all the accusations of spiritual powerlessness that it will receive. Dangers there are around, and yet in spite of these it is impossible for an Evangelical to be other than hopeful, because he knows that the New Testament is on his side, and his constant endeavour is to be more and more on the side of the New Testament. Given Evangelicals full of conviction, full of courage, full of consistency, then Evangelical Churchmanship will demonstrate its vitalising power in this Australian Commonwealth.

### Caledon Bay Aborigines.

#### C.M.S. Expedition.

The Minister for the Interior (Mr. Perkins) has agreed to the despatch by the Church Missionary Society, Victorian Branch, of a peaceful expedition among the Caledon Bay aborigines in Arnhem Land.

The proposal is for an expedition extending over six months, beginning this month. The Rev. H. E. Warren, who for 20 years was the superintendent of the Roper River Mission, and now Rector of Cullenswood, in Tasmania, is the leader. The second member of the party will be the Rev. A. J. Dyer, at present in charge of the Oenpelli aboriginal mission station.

With Messrs. Warren and Dyer will be associated a wireless operator, who has expert knowledge of conditions in Northern Australia. The party will use Groote Eylandt as their base.

It was pointed out to Mr. Perkins that the establishment of good feeling with the blacks would be a slow and tedious process, so that immediate results must not be looked for.

Mr. Perkins said that he believed the mission expedition had undertaken a task fraught with grave danger. Because of that he discussed the proposal with the utmost care with representatives of the society in Melbourne before finally approving the venture. He offered to provide a police escort, but this was refused, the missionaries preferring to go unarmed and unprotected. He was informed that the party would set out whether the Government approved its action or not, and in view of this fact, and as he was informed that Mr. Warren and Mr. Dyer knew more about the aborigines of the district than any other missionaries in Australia, he had ultimately given his approval. He felt a great admiration for the spirit which had prompted the members of the party to undertake a task of such danger in order that the loss of white life in the district might ultimately be stopped. The Commonwealth Government would provide a subsidy for the party, but the extent of this subsidy had yet to be determined.

#### Rev. H. E. Warren Explains.

Methods to be used by the missionary expedition to the Caledon Bay aborigines are indicated in a letter which the leader of the party (the Rev. H. E. Warren) has sent to the Church Missionary Society in Melbourne.

"In any case, no police party, however strong, is likely to apprehend and secure the conviction of the murderers," Mr. Warren says. "It is within the bounds of possibility that further murders will be committed in any attempt of this sort. I take it that the embassy suggested by the society is

something in the nature of a friendly visit of a party of missionaries to this tribe to make direct personal contact with them, and to influence them in any way possible towards more friendly relationship between white and black. Missionaries known already to these blacks, as their proved and trusted friends, are needed for it, and they must be accompanied by boys from the mission stations or in contact with them, whom they can trust. It should be in the nature of an ordinary everyday journey, such as we have been used to undertaking from the Roper River and Groote Eylandt stations. By such means I opened up, in 1918, the work at Groote Eylandt, a place at that time bearing just as unsavoury a reputation as Caledon Bay does now, but to-day Groote Eylandt is perfectly safe for any reputable person to land on or dwell there.

"The only way to deal with the Caledon Bay people is to teach them a lesson—not of the power or vindictiveness of the white man, but of the Fatherhood and love of God and the fellowship and brotherhood of man, by showing that we are willing to share with them the best things we have. The way to teach them is by gathering their children in the mission school, by alleviating some of their untold misery and suffering by our medical work, by showing such love for them that we are prepared to share their life with them, and this is going to take years, not weeks."

In a later message Mr. Warren said: "I am prepared to go north and deal with the Caledon Bay blacks in the same manner and under similar conditions as I dealt with the Groote Eylandt blacks." Mr. Warren will be accompanied by the Rev. A. J. Dyer, of the C.M.S. mission station at Oenpelli, by a wireless operator, and by a small group of selected aborigines, probably from Groote Eylandt. One of the aborigines is almost certain to be David, a Groote Eylandt aboriginal in whom Mr. Warren has great faith. David has assisted him on previous dangerous missions. Mr. Warren will leave Sydney for the north by the Marcella on November 6.

#### Cost of Mission Party.

The estimated cost of this missionary expedition is £700, and the cost of the wireless apparatus about £80. The Federal Government is prepared to bear at least a portion of this cost.

### Non-Church-Goers.

#### Archdeacon's Criticism.

##### Refusal of Privileges.

Speaking at the opening of a flower show in aid of the funds of St. John's Church of England, Forbes, N.S.W., Archdeacon Weston said he believed that the stage would be reached when the Church would refuse to baptise, to marry, or even to bury those who, at other times, scorned the Church.

He was heartily ashamed, he said, of the many who never pulled an ounce of weight and never did a hand's turn for the Church. The Church of England was misguided by certain census papers, which showed that 50 per cent. of the population comprised members of the Church of England. The fact was that only about 15 per cent. of that 50 per cent. attended church, and did their jobs. The few were being sponged on by the many who did not accept their responsibilities as members of the church.

"I pray to God," Archdeacon Weston said, "that the day will soon arrive when those who scorn the Church we love will be denied the privileges that are ours, and should be ours only. Those who shirk their responsibilities and sponge on others should be denied the privileges that belonged to those who honour their responsibilities. The sacraments of God cannot be bought with money."



gelicals. I believe that if the souls of Evangelicals really longed after spiritual things a tremendous uplift would come to our cause in Australia. First the reproach would soon be rolled away that we harp exclusively on the beginnings of Christian life and have but little help for those who long to be full-grown men and women in Jesus Christ.

This reproach was made quite seriously to the writer only a few days ago.

Secondly, Christians would be drawn closer together. It is a well-known fact that as men get down to the deeper spiritual experiences they are brought to a fuller realisation of the smallness of the things which divide and of the greatness of those things which unite.

Thirdly, fellowship would be promoted among us, for nothing draws men together more than the search for the revelation of the Spirit. The search is a corporate matter as well as an individual. The isolated unit realises that he cannot receive the full revelation for it is promised only to the whole body of believers; that if men are to be led into all truth there must be a fellowship with one another and a following after the corporate life.

Fourthly, we shall free ourselves from the reproach which is often laid at our doors that we are anti-intellectual and obscurantist. In our search after the deepest religious experience we shall have a subject which will call for the exercise of the highest intellectual powers. It is not possible to read writings like those of William Law without being personally edited and made a better minister of God. Lastly, the whole tone and spirit of Evangelicalism will be raised. There is no study like that of Christian experiences for making us feel the poverty of our own spiritual life and experience. It is a stimulus which will make us long after a deeper spirituality and a closer relationship with God. It will stimulate our preaching and teaching and make us abler ministers of God. May we take up this sacred task of making the mystical union with Christ a living reality in our life and work, and so enhance not only the great Evangelical cause, but the Church of Jesus Christ.—F.W.T.

## The Evangelical Revival and Its Impact on the Life of the Time.

(By the Rev. Dr. A. Law, of St. John's Toorak, Melbourne.)

PERHAPS the best way to treat so wide a subject, and one so worn and familiar, is to find out what is alleged against it by those who oppose it with the much belauded "catholicism" of which he hear to-day. At least, such opponents will be more impartial than any "Evangelical" advocate, and what they say may surely pass. "The Evangelical Revival," a large book written by S. Baring Gould, gives sharp criticism of the Movement. Yet this book makes one more than ever thankful that there ever were such people as Evangelicals over one hundred years ago. It is worth emphasising 'over one hundred years ago.' For we are sometimes asked to believe that piety and social activity in the Church of England was almost non-existent till the Oxford Movement occurred just one hundred years ago! It is quite refreshing to find that this Anglo-Catholic advocate, in the book referred to, really has discovered that there were some godly people in the Anglican Communion prior to the peculiar complex ebullition known as the Anglo-Catholic movement. From this and other sources it can easily be proved that the Evangelical Revival made deep imprint on the affairs of its day nearly two hundred years ago. And if Anglo-Catholicism can maintain half the salutary impression upon succeeding centuries which the earlier revival has made, it will have proved by its stability that there is something worth while in it. For we to-day are living under continual debt to what those fine old leaders effected in the

religious and social life of England. And it looks as if those who follow us will still live under this indebtedness.

We fear we cannot adopt the words of the prophet who stated: "I am no better than my fathers." "Evangelicals" of to-day must surely feel they are several degrees inferior to those ardent, self-sacrificing and heroic souls who made the Evangelical Revival a living power in England and the world for so long.

### Evangelical Results.

I may divide the results of the Evangelical Revival into the Ecclesiastical and the social.

The Ecclesiastical may be divided into the Devotional, the Theological, and the Organised. Note that it is not generally known how wide was the sweep of this Movement, both within the Church of England and without. Socially it was almost revolutionary, as shall be seen later. It furnishes a very good second to that vast movement known as the Reformation. Now we want a third of similar effect.

Devotionally it gave us Hymns. "The Olney Hymns" came first, then followed Charles Wesley's gifted effusions, among them being "Jesus! Lover of my soul." It is even less known that, strange to say, it introduced early Communion. Bishop Daniel Wilson, while Vicar of Islington, followed an earlier example of 1806 in this. It was instrumental in altering the hour of Evening Prayer from 3 o'clock to six. All this was done with the object of increasing the ordinary devotional life of the Church of England.

Theologically, it should be remembered that the Evangelicals had to face what the Oxford Movement largely escaped, and that was a devastating Latitudinarianism, which, exorcism of Broad-Churchism, was sapping the very vitals of the English Church because bishops were simply appointed by political partisanship, irrespective of their orthodoxy. It was the Evangelical Movement which provided the force of the attack upon this vast mass of inertia, which, though it still persists, has been lessened year by year as piety has deepened in the official ranks of the Church of England. It must not be allowed that Keble and Newman were by any means the first to oppose Erastianism or political interference with spiritual affairs. It is forgotten what Pusey said in 1875, that "the war against worldliness was carried on by all earnest men, but perhaps especially first by the pious Evangelicals."

Theologically it can easily be shown that the Evangelical Movement was more true to the Church of England, and was, in fact, what some folk would term "Churchy." There was no weak surrender to prevailing dissenting movements, though there was a profound conviction that Dissenters were by no means devoid of the Grace of the Holy Spirit, and were rightly entitled to the privileges of the Church if they desired them.

So deep was the movement that it provided a sharp incentive to people otherwise minded to try in another way to gain as striking results. In brief, it was the Evangelical Movement which evoked the Anglo-Catholic. The latter imitated the former in some ways, just as also it imitates Rome in other things. S. Baring Gould said: "the spiritually minded Evangelical is a valuable asset, that we could ill spare; as his Church serves as a stepping stone out of schism on to the solid basis of Catholic faith." To which it

may be said that none of us would mind a Catholicism which did not crush and decry the Evangelical Movement. Indeed, there would then be minute divergence between these two, and all would be well in the Church of England.

### Evangelical Defined.

Here it may not come amiss to define the meaning of this much abused term "Evangelical." For there are many who claim it who would not subscribe to the opinions nor the objective of the "Australian Church Record." They hope to disarm suspicion and win assent to devious ways by assuming a quasi-Evangelicalism. But what really makes an "Evangelical"? This is shewn clearly by any good dictionary. Murray's, for example, says the "epithet 'Evangelical' was in the 18th century applied to that school of Protestants which maintains that the essence of 'the Gospel' consists in the doctrine of salvation by faith in the atoning work of Christ, and DENIES (caps are ours) that either good works or the Sacraments have any saving effect." We hear of preachers who advocate "works" as part of salvation, claiming to be Evangelical preachers! Yet what tremendous works stand to the credit of the Evangelicals, done all the more intensely just because they were not intended to purchase pardons. As to Organisation, the Evangelical Revival effected some notable work. For example, "Trusts" were formed like "The Simon Trust" to try to ensure, as far as possible, that sterling Evangelical clergy should occupy the parishes of the land, and not be snubbed and crowded out, as so often happens, even in Australia. What of the crowds of Societies for varied activities of Evangelical origin? The British and Foreign and other Bible Societies, the Religious Tract Society, the great Church Missionary Society, to name only a few trophies of a marvellous age. In lesser degree this Revival supplied certain Terms which gained currency as useful media of expression of deep convictions, of the establishment of certain standards of action, which rightly or wrongly, as we may judge, were imposed upon the church and social life of the day.

It is when we turn to the Social results of the Evangelical Movement that we are astounded by what was done. If Evangelicals have any of them lost heart they should recollect what gigantic evils were eliminated or attacked by this Movement, so they may take heart of grace, and go and do likewise.

Slavery was abolished through Evangelicals. This is a study in itself. But it is too well established to need reiteration just now. The humane treatment of Criminals is another effect of this Movement and the same summary will fit that vast movement towards a sober Britain which, from absolute nothingness, and despite the sneers and frowns of ecclesiastics of high degree and politicians who serve for votes, has gained eleven million people to become total abstainers. This is a great Evangelical triumph, both in religion and the sociological sphere.

Who is responsible for Sunday Observance being upheld in Old England? It is customary to laugh gently at the austerity of the Georgian and Victorian eras as regards the observance of the Lord's Day, but we are going soon to rue our ruthless shattering of this foremost Evangelical prize.

A High Churchman like Gladstone bears witness "The main characteris-

tics of the Evangelical school was a strong, systematic, outspoken and determined reaction against the prevailing standards both of life and preaching. . . . And who is there that will not say from his heart, "I therein do rejoice; yea, and will rejoice?"

## People of the Evangelical Revival.

(Rev. A. S. Devenish, M.A.)

IN the second decade of last century there was a certain barrister in Lincoln's Inn Fields by name Lewis Way. One day an old gentleman noticed the name "Way" as he passed along by the barristers chambers. He went in and made the legal man's acquaintance, told him his name, too, was Way, that he had no relations; and so left him the whole of his great property. Subsequently the barrister was driving on a coach in the West of England, and noticing the branches of the trees, in a park, overhanging the road, he learned from the driver that owing to the will of an old lady the trees were never to be pruned until the Jews were restored to Jerusalem. The barrister went into the subject suggested by this incident, took holy orders, and being a man of wealth, went off to Vienna, where the famous Congress was assembled subsequent to Waterloo in 1815. There he was able to plead the Jewish cause and obtain privileges. The Nineteenth Century was the century of Jewish emancipation and renaissance, almost contemporaneous with the English Church starting its retrograde course to the foibles, follies and falsities of the dark ages.

After several years' work amongst the Jews in Eastern Europe, Mr. Way returned to England and used his park in Hampshire as a centre of work on behalf of the Jews. A certain Alexander McCaul, M.A. (T.C.D.), had the whole course of his life changed through Way's influence. A brilliant scholar, he disgusted his fellows at Dublin University by surrendering his Fellowship, and was ordained by Bishop Ryder in Gloucester Cathedral in 1823.

### Their Preaching.

Nearly a century previously, Wesley's heart had been strangely warmed. We are told, at a certain Moravian gathering in London in 1738. The Moravians derived from Wyclif in the 14th cent. James Hervey, the saintly disciple of Wesley and the author of "Meditations" and "Theron and Aspasio" lived, wrote, and worked in Weston Favell, the first evangelical parish in the Midlands, and died in 1758. Thomas Robinson read "Theron and Aspasio," and was won to evangelicalism. He began a ministry lasting forty years in Leicester. As a "messenger from Heaven," he stood unmoved by the presence of proud objectors and captious hearers. His churchwardens locked the doors against him: the choir bellowed, contrary to instructions, the most unsuitable psalms. But in the end new galleries were erected for 1000 additional worshippers, and like Baxter at Kidderminster, Robinson wrought a spiritual and moral revolution at Leicester. The nonconformist, Robert Hall, gives attestation to the far-reaching influence of Robinson's ministry.

But to return to Bishop Ryder, who, at first merely a country parson of the usual type, was appointed to the See

of Gloucester in 1815. At Leicester, when preaching a visitation sermon, he opened the ball by attacking Robinson; but later adopted the very views held and preached so successfully by Robinson in that city. Lutterworth, where Wyclif had laboured four centuries previously, now rang again with the Great Reformer's doctrines. Archbishop Sutton, the Lords, the Dean and Chapter, all attempted to prevent the appointment of Ryder, and when he was translated to Lichfield, in 1824, many flocked to see this great curiosity, "a religious bishop." Ryder greatly helped the C.M.S. and in the house of Lords favoured the evangelical cause. Unlike episcopal custom in those days, he ordained men direct for the foreign field, and as we have seen above, ordained Alexander McCaul for work abroad amongst the Jews.

In this brief sketch we may get a glimpse of the nature of the true Apostolical Succession, as men in rotation, by spiritual contact with one another, are endowed with the Holy Ghost. This spiritual sequence has acted through more than sixty generations of spiritual men, and is something very different from the frightful nonsense incubated in the muddy mentality of the Oxford Movement.

But to continue our story. McCaul, after his ordination by Bishop Ryder, spent several years amongst the Jews in Eastern Europe, then returned to England and, inter alia, advocated strongly the need for an English Church in Jerusalem; where, at that time, there was neither a Church, missionary, or a doctor. In 1841 the question of a Jerusalem Bishopric came up; and notwithstanding the need of Palestine as a mission field, the blatant ultramontanist of Keble and Newman flared up, and they did everything possible to oppose this necessary and opportune work. Tractarianism never appeared in a worse light. Inebriated and sodden with Roman superstitions, apostolical succession, and Baptismal Regeneration, the work of God was fervently opposed, and British prestige in Palestine jeopardised by men in whom ecclesiastical honesty and decency had been reduced to a minimum. Bishop Knox adds that the Oxford Movement, leaning to ultramontanist, has seriously affected the fortunes of Europe during the last century, and some at all events will add, not without grave injury to Europe.

In 1846 James Finn, author of "The Sephardim Jews," married Alexander McCaul's daughter, Miss Elizabeth Anne McCaul. A learned Hebrew and Arabic scholar, he was appointed H.B.M. Consul at Jerusalem. He held that post from 1846 to 1863. The Turks refused to allow an English Church to be built; but a Consular Chapel was permitted. Meantime money had been collected by Alexander McCaul, and work was begun. Mrs. Finn did much for the Jewish women. Missionary, educational, industrial, and handicraft work were started and carried on for many years; while James Finn maintained British prestige, and made the British Consulate the most respected, dominant, and worthy in Jerusalem.

The Finns left Palestine in 1863, and in 1864 Newman published an apology for his existence in the devious document known as "Apologia pro Vita Sua." He needed it badly enough; but no apology was needed for the consular (and missionary) work of Consul and Mrs. Finn. Later on Mrs. Finn, now an M.R.A.S., acted as linguistic intermediary between the Patriarch of the Ancient Syrian Church, then in London, and Canon Liddon and other

dignitaries. Her accurate knowledge of Oriental languages and the intricacies of theological discussion in those languages, joined with insight into abstruse credal questions, helped Canon Liddon and those with him to conclude that the ancient Syrian Church was not tainted with Monophysite heresy. Also with the help of her son, Mrs. Finn translated the letters of the Mahdi to General Gordon, together with other documents written in the dialects of the Upper Soudan—not known to ordinary Arabic scholars—for a publication by Messrs. Kegan Paul.

More recently still, A. H. Finn has carried on the tradition of his parents by critical books in defence of the Scriptures, one being a valuable work on The Unity of the Pentateuch. The Palestine Exploration Fund arose out of a Literary Society formed by Consul Finn in Jerusalem; and the Exploration and Survey of Palestine, under Captain Warren and Lieutenants Conder and Kitchener, owed its origin to efforts made by Sir Walter Besant, aided by Mrs. Finn.

Thus the true spiritual Evangelical, apostolical succession has run on in spite of darkening clouds and foolish clamour. 'Tradunt vitæ lampada.'

## Barker College Scholarships.

We have received advice from Barker College, Hornsby, to the effect that Entrance Scholarships will be open for competition in November. Sons of clergy are eligible for one boarding scholarship of the value of £100 per annum, tenable for three years. Five Open Scholarships varying in value from £100 to ten guineas per annum will be competed for in an examination to be held at the College on November 25th, but in special cases arrangements will be made for boys to sit at country centres. Further particulars may be obtained from the Headmaster, Mr. W. S. Leslie, M.A.

## St. Saviour's Cathedral, Goulburn

Plans for Jubilee Festival in 1934.

To a well attended and enthusiastic meeting held in St. Saviour's Church Hall last night, the Vice-Dean, Canon Hirst, outlined his plans for the Cathedral Jubilee in 1934. He spoke of the round of Festival services, pageants, reunions and meetings it was hoped to arrange. He outlined plans for its observance which should include the raising of a thankoffering to extinguish all parochial debts, complete the fencing and planting of the Cathedral grounds, complete the flooring of the Cathedral, make a fresh start in the completion of the Cathedral tower and spire. He sketched the spiritual activities of 1934 as follows:—The Synod for the election of a bishop in February, a teaching Mission in Lent, the enthronement of the new Bishop, the jubilee festival in April, and an Evangelistic Mission by the Church Army later in the year.

The 29th April 1884 was the date of the dedication of the Cathedral and the 29th April 1934, falls on a Sunday, the fourth Sunday after Easter, and this obviously must be the commencing day of the Festival week. The Administrator of the Diocese was asked to approach at once the Senior Bishop in N.S.W., and ask him to invite all the N.S.W. Bishops, including the new Metropolitan, to the Goulburn Cathedral Jubilee Festival to be held in the week commencing 29th April, 1934. A strong propaganda Committee was appointed and the Registrar's offer to write the souvenir booklet was accepted. Another Committee was appointed to organise the Thankoffering Appeal, and yet another to take charge of the Pageant and music for the week. A further general meeting of parishioners will be held in November to receive the first reports of these sub-committees.





## NEW SOUTH WALES.

## Diocese of Sydney.

C.M.S.

## Y.P.U. DEMONSTRATION.

The annual demonstration of the Y.P.U. demonstration took place in Sydney Town Hall on Saturday, October 21. More than 2,500 city and country children gathered and by songs and pageants told and depicted the story of mission fields and the winning of heathen tribes to Christianity. The occasion was the 40th annual demonstration of the Young People's Union, under the auspices of the New South Wales Branch of the Church Missionary Society.

One of the most effective scenes was that illustrative of the centenary of the abolition of slavery throughout the British dominions. Other scenes depicted the work of the missions among the peoples of Africa, India and China.

The Rev. L. M. Dunstan, who has been secretary of the Young People's Union for many years, was presented with a set of books and a rug on the eve of his departure for Western Australia.

Others who took part in the demonstration included the president of the union (Canon H. S. Beagle), who presided; Mr. L. Swindlehurst, a missionary from the Tanganyika territory; the Rev. R. J. Hewett, general secretary of the New South Wales branch of the Church Missionary Society; and Mr. F. Rogers, accompanist.

## ST. PHILIP'S, EASTWOOD.

"It is a grand sign when, during an economic depression the church people are prepared to expend £1250 in extending their church," said Dean Talbot on Saturday, when he dedicated the extensions to St. Philip's Church of England, Eastwood. Dean Talbot complimented the rector (the Rev. A. Colvin) and the congregation, on their action in doubling the size of the church.

With the additions the old building has been lengthened by three bays and an entrance porch, with vestry on either side. The main building is in O.K. face brick work and the new doorway and windows in pre-cast cement. At a future date the wood frames and sashes will be removed from the existing windows and the openings filled with pre-cast cement tracery and steel frames to match the new work.

The large east window is a soldiers' memorial window prepared by Mr. Norman Carter. The interior of the church has been re-decorated, buff-coloured, sand-textured plaster being used on the walls, and the main body of the open timber roof painted tan, and the trusses dark brown. Hammer beam roof trusses have been used over the new portion of the nave, and the old scissors trusses altered to match them by the addition of the characteristic braces and hammer. A feature of the new west end of the church is an apse containing the font and semi-circular bench.

## MOTHERS' UNION PROTEST.

## Proposed Divorce Bill.

Not least in the agencies which brought about the overwhelming defeat in the N.S.W. Legislature of the proposed Divorce Bill was the protest of the Mothers' Union.

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## Diocese of Bathurst.

## BROTHERHOOD OF GOOD SHEPHERD.

## Annual Appeal in Sydney.

A largely attended and enthusiastic meeting in support of the work of the Brotherhood of the Good Shepherd, in its practical ministry in the far west, was held at Government House, Sydney, last week.

The representative assemblage included the Governor (Sir Philip Game), who presided; Lady Game, the Acting Chief Justice (Sir John Harvey), Sir Thomas Bayn, M.L.A., Sir Alexander Gordon, Bishop Crotty, bishop of the diocese in which the brotherhood operates; Coadjutor Bishop Wyldie, of Bathurst, the Principal of the brotherhood (the Rev. T. M. Armour), and several of his colleagues.

The Governor said it was fitting that the meeting in furtherance of the splendid work of the brotherhood, in brightening the lives and the lot of those outback, should be held at Government House, for it was Lord Hampden's A.D.C., known so well as brother Fred Campion, who started the Brotherhood of the Good Shepherd, and who was so impressed with the need for some such work, following a visit to the far west, that, on his return to England he took orders to equip himself for this splendid phase of practical Christianity.

Sir John Harvey, in a forceful appeal on behalf of the work, said there was a burden of obligation upon those in the city, surrounded with all the amenities of city life, to assist this magnificent movement. (Applause.) The work of those constituting the brotherhood was a challenge to them. They had to realise that it was only in a community of interests between the city and the country, that Australia was going to solve its problems. There was an obligation upon those in the city to assist, even at some sacrifice, those who were helping to lighten the load of those in the remote places, and to make their lot a little more comparable with that of the city.

Bishop Crotty said that of the vast stretch of country coming within the diocese of Bathurst, remote areas, covering something like 60,000 square miles, were covered by the Brotherhood of the Good Shepherd. The work of the brotherhood was a striking example of the fact that it was no longer possible to say that the Church kept its best men for the big cities and large stipends.

Bishop Crotty added that he looked to the day when their Australian schools and universities, as was the case in England, would send out to the brotherhood and kindred missions the ablest and most virile of their young men to take their places among the shock troops of the Church on the almost illimitable front outback.

Among the other speakers were Coadjutor Bishop Wyldie and the Principal of the brotherhood (the Rev. T. M. Armour), who, in stirring appeals, portrayed the lives of those outback, and the work that was being done to lighten their burdens.

"The city must stand by those people, and especially their children," said Brother Armour, "for they are a national asset, facing courageously all those problems that are inseparable from the remote places."

## Diocese of Goulburn.

## BATLOW NEW CHURCH.

A new brick church just completed for the Church of England at Batlow by Frank Mitchell, contractor, to plans and under the supervision of George Mammatt, architect, Cootamundra.

The building is of simple design throughout, and comprises nave, 36ft by 20ft; chancel, 16ft by 13ft; vestry, 9ft by 7ft; and porch, 8ft by 7ft. The walls are of local hand-made bricks, on concrete foundations, the timber in floors and roof being locally grown mountain ash. The roof is covered with glazed Marseilles pattern of tiles, and this, incidentally, is the first tiled roof to be fixed in Batlow. The internal finishings of walls comprise tuckpointed dado 5ft high, and plaster above this, lined to imitate masonry. The roof is of open timber design, with wood lining on top of rafters, the whole being lightly stained and varnished. The windows, except in the vestry, are stained glass set in metal frames. Electric lighting is provided.

## Diocese of Grafton.

## THE BISHOP NOW ACTING METROPOLITAN.

With the retirement of the Bishop of Goulburn (Dr. Radford), the Bishop of Grafton

(Dr. J. W. Ashton), as senior Bishop in New South Wales, becomes Acting Metropolitan. In that capacity, Dr. Ashton will be required to attend to any business which ordinarily would come before the Archbishop of Sydney, pending the installation of Dr. Mowll, the Archbishop-elect.

It is expected that the installation will take place early in February, and, as Acting Metropolitan, the Bishop of Grafton will attend to represent the provincial bishops of the State.

On Wednesday Dr. Ashton will leave Grafton for Rockhampton, where he will be preacher at a service in connection with the jubilee of the Rockhampton Cathedral. On Sunday next, on his way back from Queensland, Dr. Ashton will lay the foundation-stone of a new parish hall at Tweed Heads. He will then proceed to Kunghur, on the Tweed, to dedicate a new church. He will also take part in a patronal festival at Murrumbidgee on November 1. Subsequently the Bishop will tour outlying districts, including Grevilla, Urbenville, Jiston, and the Upper Clarence, and he expects to arrive back in Grafton about the middle of November.

## VICTORIA.

## Diocese of Melbourne.

## FORTY-SECOND DIOCESAN FESTIVAL.

## Largest Attendance for Many Years.

Speaking at the forty-second Diocesan Festival in Melbourne Town Hall, the Archbishop said that the Home Mission Fund existed to advance the Kingdom of God in the Diocese. All were conscious that the years of adversity were beginning to change into years of prosperity; there were many hopeful signs pointing in that direction. If they were to come out of the period of adversity better than they went into it, it would be because they had learned not to spend all their money on themselves. There was a tendency to allow Sunday as a day of worship to pass from the calendar, and for pleasure to become too attractive to the young. If they remembered the Kingdom of God, they could enjoy all the good things of life, but would not forget God from whom they came. The Kingdom of God should come to individuals, causing them to put God first. It should come, too, to their parishes. His trouble was to help those parishes where there were not enough workers—which were the very areas in which most work was required. Also, there were the country parishes with scattered congregations, intermittent services, where it was so difficult to maintain the ordinary requirements of parish life. Many parishes with problems of their own were in danger of concentrating so much upon them that they had no time to look beyond their own borders. In the Church the Diocese was the unit of organisation, not the parish. It was the responsibility of the Diocese to provide chaplains to the hospitals, and to see that the clergy had an adequate retiring allowance. It was the Diocese which bound all the parishes into one. The quota must not be regarded as something extra, but as a means of enabling each to do his part in the work of the whole. He wished they could be with him at Bishops Court, and learn how he desired to help this parish over some difficult period, or to provide that man with additional help. These problems were theirs because of their unity in the Diocese. Their task was to bring the Kingdom of God to Melbourne, to make it stronger and better than it was a hundred years ago; they would never do this unless in the centenary year the Home Mission Fund was full to bursting. Their Bishop would be a happy man when all would be able to do their jobs because the people were backing up the work. They should use the Lord's Prayer and pray Thy Kingdom come in Melbourne as in Heaven.

## ECHOES OF SYNOD.

## The Church and Economics.

The Rev. D. M. Deasey moved:—"That this Synod is of the opinion that the present distress constitutes a call to the Church to make diligent study of all the factors—moral, economic and financial—that contribute to the same, with the purpose of finding a Christian solution."

On a point of order raised by Mr. J. K. Merritt, the Archbishop ruled that though the motion was on the same question as one which had been rejected earlier, its aim was different, and therefore he was prepared to accept it.

Mr. Deasey said that the majority of Synodsmen would be disappointed if this matter were left where it was when the previous motion was deleted by the carrying of the "previous question." All that the motion

asked was that the Synod should show that it was sensitive to the sufferings of thousands, and that it was anxious that a solution should be found. As a Christian Church there was need for witness to the dignity of labour, and the necessity for an adequate remuneration for it! There was room, too, for more emphasis upon the stewardship of wealth. Canon Langley seconded and suggested that the Social Questions Committee should be asked to suggest the best ways of studying the question from the Christian standpoint.

Canon Crotty regarded the Synod as being as well informed on these matters as members of Parliament or the electors. People outside were waiting for the Church to say something. The Church had expressed an opinion through the Lambeth Conference and individual writers.

## Church of England Boys' Society.

The Rev. P. G. Robinson presented the report of the Church of England Boys' Society. The C.E.B.S. was the Church functioning on behalf of the boys. The boys were being got hold of early and carried through to the C.E.M.S. Irreligious movements were realising the importance of child and youth life. The Society had a four-square ideal, and all the management had been a marked success. This movement had reached our country centres. We needed to have a "diocesan" mind and get beyond our parochial confines. We have 1,000 members in Melbourne, over 200 in Brisbane and Sydney, and over 400 in Ballarat. The Camp at Frankston had been a triumph. It was worth about £5,000. The Show Week Camp was a wonderful affair. Lads came from all over the State. We stood for a spiritual basis and a close Church relationship.

The Rev. M. Britten seconded. He showed from camp experiences the deep impression that the movement had made in the lives of boys.

## Two New Lay Canons.

The Church of England Messenger says: "It is seldom that Synod has the privilege of electing two lay canons at one time. It exercised such privilege last week, and chose Mr. G. E. Langford, whose work for the erection of the Spire, accepted as a trust from his father, the late Mr. Clements Langford, has given to him an association with the Cathedral that will endure for all time, and make his election most fitting. The other lay canon was filled by the election of Mr. G. E. James, for several years the honoured lay-president of the Church of England Men's Society. The addition of these two should strengthen considerably the Chapter of the Cathedral, whilst the Men's Society will feel that the honour conferred on its leader is an expression of confidence, not only in him, but in that branch of the Church's work with which he is associated."

## SUNDAY SPORT.

## Depreciated by Church Leaders.

A pastoral letter from the Archbishop of Melbourne and the Bishops of the province of Victoria read in all Anglican churches on Sunday, October 22, deprecated the growth of organised Sunday sport.

"Consider what happens," states the letter. "A team goes away for, perhaps, the whole day, thus preventing its members from all possibility of public worship, and causing unnecessary work in connection with transport."

The letter ends with an appeal to Anglicans to employ Sunday by visiting the sick and by cheering dull lives. It is suggested that many owners of cars might take for a drive on Sunday afternoon those who are shut up all the week in dull surroundings.

## Diocese of St. Arnaud.

## THE BISHOP'S LETTER.

Writing to his diocese the Bishop states:—"This letter is penned on the seventh anniversary of my consecration, and thus enables me to acknowledge with gratitude the loyal co-operation which has been unstintingly given by Clergy and Laity alike throughout those seven years in the work of God's Church in the Diocese; the occasion also provides an opportunity of expressing my grateful thanks for all the personal kindness and indulgence which has been extended to me in such generous fashion. As we enter another year of our Diocesan life, may I ask for your prayerful support in the great work which lies before us. Our Synod has just terminated. It was a happy gathering, and I believe much use-

ful work was done. Opinions were expressed quite frankly, as should be the case, and the tone of the debates was high. New members, as well as old ones, made valuable contributions to the discussion of the various matters brought before Synod, and a fine feeling of real brotherliness prevailed. The attendance was very good indeed, one clergyman was absent through illness, and he was the only clerical absentee, while 80 per cent. of the Lay representatives were present."

## TASMANIA.

## DEATH OF REV. ROSS HEWTON.

A splendid tribute to the fine qualities of the late Rev. D. Ross Hewton, sometime Rector of St. John's, Launceston, and his sterling services to church and community were paid at an impressive service at St. John's Church before the funeral left for Carr Villa on a recent Saturday.

The church was crowded, while hundreds lined the streets in the vicinity, and waited until the procession moved off.

The chief mourners were Mrs. Hewton, Mrs. T. Humphreys (daughter), Mr. T. Humphreys (son-in-law), and Miss Steedman (sister-in-law).

The service was conducted by the rector of St. John's (Rev. W. Greenwood), and opened with the hymn, "O God, the rock of ages, Who evermore hast been." The sentences were read by Mr. Greenwood, and the choir sang with deep feeling Psalm 90. The curate of St. John's (Rev. C. J. Nash), read the lesson.

## Bishop's Address.

An inspiring address was delivered by the Bishop of Tasmania (Dr. R. S. Hay), who feelingly conveyed sympathy to the bereaved and went on to outline at length the life and ministry of the late rector. The Bishop mentioned the prominent part taken by Mr. Hewton in church foundation work, both in Victoria and Tasmania, and spoke in the highest terms of his ministry of 12 years at St. John's, a parish which necessarily made big demands upon its rector and called for the best in him. Mr. Hewton had given of his best, with results of which there could be no greater testimony than the widespread appreciation attending his efforts in and beyond the church, and the immense esteem and love of his people. Both the church and the community generally in which he moved mourned his passing, and would cherish his memory.

The choir sang, "For all the saints who from their labours rest," and Mr. Greenwood read the concluding prayer.

At the conclusion there was an impressive scene, when the choir and large number of clergy present preceded the gathering and lined the pathway from the door of the vestry to the church gate, while the casket was carried to the hearse. The immense number of beautiful flowers covered the hearse and a special conveyance.

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**DEAN OF CANTERBURY AND NORTH AUSTRALIA.**

Rev. L. Langley Nash, Chaplain of the Diocesan Boys' School, Hong Kong, writes:

In this far distant land I have the privilege of being able to read the A.C.R. I was very interested to read the remarks of the leading article of July 20th, in which scathing White Australia comments are passed upon the suggestion of the Dean of Canterbury that North Australia should be given over to the Japanese for settlement. Dean Hewlett Johnson may be a "quietist" of "artistic tastes," but your readers are entitled also to know that he is an economist of no mean order.

A few years ago I also would have waved the usual jingo flag in the Dean's face, but as Australian-born working in China I would like to point out the opposite view. The proposal is not so foolish or so malignant as you make out. It is fairly well agreed that certain parts of North Australia cannot be adequately worked by whites. They could easily do administrative, intellectual and professional work as in other tropical countries, but manual labour would have to be beyond them. The dog-in-the-manger policy must go, not only because of the very practical reason that we cannot defend it, but also because, the result of fear, it is unjust to other nations, and thereby un-Christian. The British people, bearing a heavy burden of crushing taxation, cannot always be expected to provide for the defence of Australia's present un-Christian attitude. The only other alternative is to get the best terms we can by negotiation.

As Australia could on no account defend her traditional policy in a war (it is ridiculous talking about fighting to the last man and colours nailed to the mast, etc.) it is time she got to work to get the best terms by treaty. The suggestion of giving the North over to some other European nation in return for adequate defence would defeat the very object of the secession. The Germans most probably and the French most certainly would at once import coloured labour to exploit the riches of their newly-gained territories.

Why should not Australia do this herself? The material is available—the Cantonese, of South China. Climatic conditions of the two areas are the same. He is a law-abiding, hard-working, materialistically-minded citizen who would soon fit in to the scheme of things without the aggressiveness of the Jap character. His standards of living civilisation is not as low as we like to make out.

Why should not the Australian Government, with Australian capital and initiative, develop the North with Cantonese labour?

The various objections that would be raised are not so very formidable.  
(1) Inter-racial feeling would be engendered. In these days of rabid nationalism it would be of great value to the Kingdom of God for Australia to set the right standard of internationalism. As has been said above the Chinese is a peaceable, law-abiding citizen. He would give no trouble under adequate safeguards.

(2) The intermarriage problem. Chinese themselves are as proud of their race as the average white man. Furthermore, is intermarriage such a dreadful thing? In my experience the Eurasian has no more potentiality for evil than the man of pure race and quite as much for good.

(3) The standard of living would be lowered for the white worker. This does not necessarily follow. Chinese could be confined to the North, where conditions of labour need have no effect on the present standard in the South. Rather, the white worker down South will probably be greatly benefited by having the whole of Australia productive rather than the mere fringe, as at present.

To many sincere thinkers of the Far East, Australia will be compelled sooner or later either by force of arms or by the sheer just claims of morality, to abandon her present obstructionist policy. Before resort is sought in warfare, cannot our Government do the truly Christian thing? Australians will find that, in holding out a brotherly hand to a nation which is well-known for

its faithfulness, they will have benefited also themselves, because the good of all is the good of each. This humane work would appreciably contribute to the peace of the world.

#### COMBINED CHURCHES DEBATING SOCIETIES' FEDERATION.

Mr. Dalziel, Honorary Secretary, writes:

The provisional General Council of the recently-formed Combined Churches Debating Societies' Federation would be much obliged if you would make an announcement to the following effect, per the medium of "The Australian Church Record."

"Since the inaugural meeting of the Combined Churches Debating Societies' Federation, held at the Y.M.C.A. on September 25, expressions of goodwill and promises of practical support have been received from practically all Protestant Churches. The charter of objects will constitute the basis of the Federation's constitution and activities. Under the aegis of the Council of Churches, this movement has as its Patrons the Premier of N.S.W. (Mr. Stevens), and Sir Arthur Cocks, K.B.E., and the President of the Council of Churches is hon. President.

Among the bodies affiliated are the Church of England Men's Society, Church of England Boys' Society, Girls' Friendly Society, Presbyterian Men's League, Presbyterian Fellowship Union, the Baptist Church, Loyal Orange Lodge, Y.M.C.A., Y.W.C.A., St. Barnabas' Brotherhood, and kindred religious organisations. Thus the Anglican Church is well represented, and is taking a keen part in the building up of the Federation. Delegates from the central executives of the C.E.M.S., C.E.B.S., and G.F.S. have been elected to represent their respective organisations on the provisional council of the Federation, and these members will act as agents for the extending of the educational programme that is to be carried out on an inter-denominational basis according to district zones.

The Debating Federation does not seek to impair or limit the entity of existing bodies, but rather to provide a medium for the increase of their work and labours, and a means by which they can be assisted to achieve their particular objects. The essential oneness and community of interest that exists between these various branches of the Christian Church makes possible this combined effort in a common cause.

Sir Arthur Cocks has already generously donated five trophies for competitive events, and the Federation is quite prepared to send teams of first-grade speakers to the various suburbs for the purpose of holding exhibition debates.

Further information will be readily supplied by writing to Mr. A. J. Dalziel, C/o. Y.M.C.A., Pitt Street, Sydney."

Thanking you in anticipation of the grant-in-aid of this favour.

#### THE BALL OF THE SEASON.

The Rev. J. W. A. Watkinson writes:—  
I have been following the valuable correspondence centring around the "Ball of the Season."

May one who has been studying the social side of parochial life for some years with the dual purpose of the edification and the general welfare, especially of the young, be permitted to pen a few impressions.

During my ministry gymnasiums, football, tennis and cricket clubs have been in full function. Clubs for the young of both sexes, separate and mixed have been given place. Experience has proved that they are not worth, for spiritual results, much of the work and time given to them. The young folk greedily grasp the cheap recreations provided, but fail, in general, to show appreciation of the spiritual.

We never ventured on the debatable sphere of dances.

In one parish of recent experience, nothing parochial was associated with dancing, not even the "innocent hop round," yet nothing was said or preached in opposition to the lure of the multitudinous dances taking place in town and all around the district. One quickly noticed results. The dancers invariably did not grow in stature, etc., in spiritual things, and gave no joy to their Rector—any of the parishioners who showed any advancement in things spiritual were the non-dance-attendants. This is significant.

I know of two clergymen who saw no harm in a well-conducted dance in the Parish Hall (2/- pops they were). Both grew alarmed when they saw their daughters and choir girls in the arms of the roughest element the town could produce, and one quickly closed down.

One young clergyman made the following remark before a group of his fellows some years ago: "If a chap goes to a parish where there is no dancing permitted, he should go down on his marrow bones and thank God." Sad to say, history has recorded that this same promising young man has inaugurated dancing in two of his subsequent parishes. Were the camp followers too persistent, or did he grow weak or did he see "easy money" in it?

Abraham "sat in the door of his tent"; Lot "sat at the gate of the city." He who runs may read.

The line of demarcation between the world and the Church is not clear enough, hence the world mocks, as it did at Lot.

May we get on with our true ministry.

#### Six Great Evangelicals.

(Continued from page 5.)

book that influenced thousands who had never heard his voice. Venn encouraged Simeon in his early struggles at Cambridge. His preaching capacity and power were alike remarkable—3 hours preaching every Sunday; no sermon less than 50 minutes duration; when old and broken, an hour and 10 minutes. On one occasion he had 52 people in his kitchen—a third of the parish. Only by prayer and fasting could the kind of thing he had to deal with be cast out. After all, "Legion" seems only a modest enumeration of the host of devils that seem to possess the breasts of unregenerate humanity.

John Venn.

John Venn had trouble in being entered by his father at Cambridge, because the Master of Magdalene, the only College which would take evangelical suspects, objected to the place being turned into "a nest of Methodists." Magdalene at Oxford had already sent a man down for "being tainted with Methodist principles." John Venn became rector of Clapham: he was opposed by mass meetings held at the Plough Inn; but this opposition being overcome, he made his notable parish thoroughly evangelical, and held Sunday evening services—mirabile dictu. To minister to the "Clapham Sect," including Macaulay's father, Wilberforce, Thornton, Granville Sharp, Bowdler, Lord Glenelg, Robert Grant, E. J. Eliot, Lord Teignmouth, and others, was a worthy task. A lady staying at Fulham Palace was only allowed to visit Clapham provided that she got out at a public house near the Church—the episcopal horses, says Balleine, were not to be seen at the door of an Evangelical Vicarage. On April 12th, 1799, the Church Missionary Society was founded in the Castle and Falcon Hotel, with John Venn as Chairman, Henry Thornton, Treasurer, and Scott the Commentator, Secretary. There was apparently no episcopal representative from Fulham.

Henry Venn, son of John Venn, was for 30 years (1841-72) Hon. Secretary, and virtually director of the destinies of the C.M.S.—a wise and benevolent autocrat. The Society celebrated its Jubilee in 1848, with great cause for thankfulness and rejoicing. John Henry Newman had abandoned the C.M.S. and seceded to Rome three years previously.

THE REV. C. J. CHAMBERS is available for Sunday or other duty. Address: 3 Cheviot Street, Ashbury.

#### British and Foreign Bible Society

New South Wales Auxiliary

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NORTH SYDNEY.

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Entries should reach the School not later than Wednesday, November 15th.

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## The Origin and Achievements of C.M.S.

### I. Origin.

MODERN missionary activity, which forms the most inspiring chapter in the history of the Christian Church since apostolic times, and has been mainly concurrent with the expansion of the British Empire, took its rise in the stirring events connected with the early days of the 18th century. The late Sir Charles Lucas, in one of his lectures on the British Empire, delivered in 1915, said: "the missionary spirit, the evangelical doctrine, the desire to spread the good tidings of the Gospel, did not make itself felt to any great extent, at any rate in the present British Empire, until late in the 18th century, after John Wesley had quickened religious life in England and beyond the seas. From that time missionaries have had much to say to the making of the British Empire."

The birth of the Church Missionary Society (1799) was in the closing year of that century, and with so many other missionary societies, was directly the result of the Evangelical revival referred to. England had experienced the appalling struggle of the French Revolutionary war, into which other European nations had been drawn, and it was in a time of severe international depression that the message of the evangelical pioneers led to the desire for proclaiming the gospel to nations abroad. Glad tidings are, in the nature of things, for the individual. They are to be passed on, and can have no corporate value until first appreciated and appropriated by the individual. The proclamation of the glad tidings of the Gospel had thus become the joy and the responsibility of each one whose soul had been stirred by its message.

Those of the clergy, who met together in East London to discuss the formation of the Church Missionary Society were all of them leaders in the Evangelical Movement, and many were prominent laymen. The principles underlying the movement were embodied in the constitution of the Society. One of those principles has already been mentioned, and is expressed in the first resolution passed by that body:—"That it is a duty highly incumbent upon every Christian to endeavour to propagate the knowledge of the Gospel among the heathen."

The apathy, if not direct opposition, of the Church itself to the Evangelical Revival was such that clergy and laymen connected with it were excluded from co-operating in the already established organisations of S.P.G. and S.P.C.K. "It became plain therefore," says Dr. Eugene Stock, "that if the Evangelicals were to do anything at all for the evangelisation of the heathen, they must act for themselves, and this being so, they naturally and rightly determined, under God, to work upon their own lines, and in accordance with their own principles."

The Church Missionary Society, true to its Evangelical origin, has ever laid stress upon certain fundamentals. First there is the acceptance of the Bible as the divinely inspired word of God, which is the final appeal in all matters of Christian faith, and the source of spiritual power and guidance.

Next there is loyalty to the Book of Common Prayer as expressing the Articles, Creeds and Formularies of the Catholic and Apostolic Church.

Following upon these, there comes the primary duty of the Church of Christ to preach the Gospel to all nations in fulfilment of the great commission given by the risen and ascended Lord.

Lastly, in the fulfilment of this duty it is the right and privilege of members of the Church to form societies for the purpose, based upon such distinctive principles as will unite them in mutual sympathy.

And as its purpose is a spiritual one the C.M.S. insists that its agents must be spiritual men and women, who are conscious of the need for fellowship with God in prayer. He alone can call, prepare and send forth those of his own choice.

### II. Achievements.

The real value of the achievements of this Society during the 133 years of its existence, in all parts of the world, is beyond estimation. For many years, however, it has sustained in the foreign field more than a thousand European missionaries. These have co-operated with an ever-growing number of native agents. To-day there are 600 native clergy and 15,000 native lay workers in the work of church and schools. Added to these must be mentioned 200 doctors and nurses, who are treating daily thousands of patients in hospitals built and maintained by the Society. For this enormous world-wide activity the C.M.S. is entirely responsible.

Coming to the operations of the Church Missionary Society of Australia and Tasmania, it must be pointed out first that Evangelical work was begun more than one hundred years ago, and was contemporary with the arrival of British people at Botany Bay. The Rev. Samuel Marsden, who came out as assistant Chaplain to the Rev. Richard Johnson, in 1786, at once interested himself in missionary work, and was later, in 1825, appointed the first president of the C.M.S. Auxiliary, which was formed in that year. Steps were taken at once to establish a mission station and farm, near Sydney, for the benefit of the aborigines. The Governor, Sir Thomas Brisbane, who accepted the position of patron, gave 10,000 acres of land for the purpose and the Home Government contributed £500 a year for the support of two missionaries.

To-day the Society is maintaining three separate mission stations for the blacks at Roper River, Groote Eylandt, and Oenpelli—in Northern Australia. These are in the diocese of Carpentaria, and are regularly visited by the Bishop.

In recent years the C.M.S. of A. and T. has been supporting between 80 and 100 missionaries in India, China and Africa, and in 1927 undertook the

full support of a new diocese—Central Tanganyika—to which it has sent, and is maintaining, 30 missionaries. The Archbishop of Canterbury graciously appointed the Rev. G. A. Chambers, former Federal Secretary of the Society, as its first Bishop, on the nomination of the Australian C.M.S.

These are some of the efforts of Sacrifice and devotion borne by the Society, and which redound to the glory of God and of the Church in this land. But the renewal of strength which comes to the Church through reaching out for the extension of the Kingdom of God is of inestimable value to its members who are privileged to give of their energy and substance.

To attempt to set down exactly what is the influence upon the Church life in the Homeland would be as difficult as it always is to estimate spiritual results.

On the monetary side the work represents the paying away of many thousands of pounds each year, but against this are the blessing and privilege of giving and co-operating in the proclamation of the Gospel. On the personal side, some of our highly qualified young men and women who can hardly be spared, are thrust forth into foreign fields, only to return to us at long intervals. But the spiritual stimulus of the visits made by those for whom the Church has been praying, and in whose struggle with the outer darkness of heathenism we have had a spiritual partnership, goes far to strengthen the devotional life of those at home.

Can it be said that the sacrifice is made without abundant spiritual gain, or that those who go have no sense of the joy of such a service?

## Hymns for Sundays and Holy Days.

(Hymns for the Service of Holy Communion are not included.)

### Hymnal Companion.

Nov. 5, 21st S. aft. Trinity.—Morning: 8, 285, 513, 123; Evening: 117, 249, 553, 223.

Nov. 12, 22nd S. aft. Trinity.—Morning: 5, 275(7), 299, 266; Evening: 248, 278, 305, 20.

Nov. 19, 23rd S. aft. Trinity.—Morning: 17, 320, 327, 278; Evening: 308, 373, 177, 22.

### Hymns, A. & M.

Nov. 5, 21st S. aft. Trinity.—Morning: 160, 257, 175, 431; Evening: 265, 225, 302, 30.

Nov. 12, 22nd S. aft. Trinity.—Morning: 4, 540, 193, 429; Evening: 529, 285, 437, 27.

Nov. 19, 23rd S. aft. Trinity.—Morning: 33, 112, 178, 545; Evening: 210, 274, 248, 266.

### CUT THIS OUT.

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# THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 65. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

NOVEMBER 23, 1933.

[Issued fortnightly.] 8/- per year, post free



Leader.—Evangelicalism and the Sacraments.—By Rev. W. H. Irwin, M.A.

Oxford Group Evangelists.

Quiet Moments.—That Other Warfare.

Sydney Synod.

The "Celebrations" and After.—By Rev. A. S. Devenish, M.A.

Wayside Jottings.—By A. Wayfarer.

## Editorial

### St. Andrew's-tide Intercession.

ALL over the Anglican Communion on St. Andrew's Eve, November 29, prayer will be made on behalf of the Church's work in the mission fields. It is an opportunity big with possibilities for the Kingdom of God. The occasion is really a call to our Church the world over to give itself to prayer for the Evangelisation of the world. Besides, what a possibility of unity this prayer season offers! We differ in our interpretations of truth and in our forms of worship and methods of work. But when we give ourselves to prayer we find ourselves essentially at one. We are children speaking to our Heavenly Father, through the one adorable Name. Then too, the occasion, if entered into wholeheartedly and in faith, must make for the re-invigorating of the life of the whole Church. There is no reviving power comparable with prayer. So we earnestly hope that St. Andrew's-tide this year will be widely and earnestly observed. The clergy are in a key position in this respect. They should make it their business, if at all possible, to attend the central sessions of prayer as arranged in their Cathedral, bringing their people with them. The Sunday before St. Andrew's Eve should be used in parish churches for special announcement and intercession in this connection. It is our opinion that missions have progressed slowly abroad because piety and prayer have been shallow at home. When William Carey was on the eve of his long labours in India, he said: "If you want the Kingdom of God speeded, go out and speed it yourselves. Only obedience rationalises prayer. Only missions can redeem your intercessions from insincerity." We trust that this St. Andrew's-tide will so galvanise the Church that the Holy Spirit will bring about in our Church renewed missionary devotion, greatly increased giving and unselfish offers of service. God's work awaits a great revival in these aspects.

### Caledon Bay Expedition.

WE are confident that much prayer is ascending to the Throne of Grace on behalf of the conciliatory expedition which is on its way to the Caledon Bay area of Arnhem Land. Both the attitude of the aborigines in that part of Northern Australia, as well as the desire of the Federal Government, constituted a challenge to the Christian Church—and the Church Missionary Society has not been slow in making answer! There could be no better leader than the Rev. H. E. Warren, whose many years of experience in aboriginal work in the North, together with his gallantry and devotion and understanding, make him a well-furnished man. In the Rev. Alfred Dyer, of Oenpelli, he could have no abler or more consecrated colleague. Then there is the accompanying radio engineer. We wish them God speed and would recommend to our readers Mr. Warren's letter published in the daily press on the eighth instant: "Tokens of goodwill and individual and personal gifts in money and in kind, from a host of friends, both private and public, together with the assurances of sympathetic help and good wishes from all classes in the community, have assured us there is a very considerable body of right-thinking people standing behind us in this effort to bring about a better understanding between white and black, and a feeling of brotherhood rather than of enmity between the races."

"I trust the members of the expedition will not have to go short of any of the necessities of life while in Arnhem Land, but the stores to provision the party for at least six months have yet to be procured in Thursday Island, and any gifts towards their purchase will be received by the Church Missionary Society, Cathedral Buildings, Melbourne, or at Wisely's Chambers, Bathurst-street, Sydney, from whom further information and news of the expedition's movements will be made public from time to time."

### The Sydney Synod.

ON all sides it is unanimously agreed that the recent session of the Synod of the Diocese of Sydney was eminently successful, and in the best sense of that word! An excellent lead was given in the forceful, challenging and inspiring synod address of the President, the Right Rev. S. J. Kirkby, Administrator of the Diocese. The attendance was very large and keen interest was displayed. The missionary hour was full of inspiration and uplift. The Bishop's leadership was unerring, helpful and brotherly from beginning to end. From the outset a note of wonder and maybe expectancy

filled the Synod on account of the elections to be made to the various committees. In some small respects the personnel of the Synod was new. But those who knew, were never in doubt as to the sturdy Evangelicalism of the majority of the members. There were hosts of aspirants to office, but in spite of "Reform" and "Country" and "Fellowship"—the well-tried and trusted committeemen went back into office.

Once again the laymen of the Synod stood true to strong Evangelical conviction. Faithful clerics were in their place. For the whole situation, as it emerged from Synod, we thank God and take courage.

### Doings at Wagga.

FORTUNATELY very many of the citizens of Wagga and surrounding districts are alive to the Sacerdotalism of the Oxford Movement. Hence the recent much trumpeted staging of the Oxford Movement centenary in that Riverina town, fell very flat. The constant movements of cassocked clergy, monks and nuns, up and down the streets of the town, taking part in gaudy ritual, have been no happy advertisement for the Apostolic and Reformed character of the Church of England. There is, however, this gain, namely that Riverina citizens have now gathered a truer evaluation of the Oxford Movement and its direct heir—Anglo-Catholicism! The man in the street is not blind. He is well aware of the cleavage this Movement has produced in our beloved Church. Evidently Wagga has "advanced" beyond all bounds of late, both in ritualism and so-called "Catholic" teaching and practice—but the natives will have none of it! We know that adults are left severely alone, so that concentration may be made upon the children. It is an unhappy position, fraught with grave loss to our Church. The laity need to close their ranks. The whole trend of this un-Anglican movement is in the direction of a dominant teaching, sacrificing priesthood and a docile, hearing, following laity. In other words, when the priest comes in the Evangelist goes out. We are watching the trend of events in the direction of Wagga just now. There is more in the situation than appears on the surface. Goulburn is without a bishop. We wonder who gave the necessary authority for the Riverina Synod to be held within the borders of another diocese! There was a time when Goulburn turned long-eyes to portions of Sydney Diocese. Does Riverina want some of the large and wealthy towns in the southern portion of Goulburn Diocese? Time will tell!