

## Sermon.

(Preached by Rev. Canon Cakebread, Rector of St. Jude's, Randwick, at St. Andrew's Cathedral on the occasion of the funeral service of the Ven. Archdeacon Davies, Principal of Moore Theological College.)

WE meet to-day under the shadow of a great loss, to pay our tribute to one who, after a wonderful life of service to the Church in the Diocese and Province, has passed so quickly to his reward. Only on Friday week he was present at the Committee Meeting of Moore College, and the day before at the House Committee, keenly enthusiastic as usual, but for a long time he has been battling against illness. His indomitable will and courage carried him on and prevented others from seeing how ill he was.

I was very closely associated with him for over 20 years, and it is a privilege, though a very sad one, to pay my tribute to his memory. After a brilliant course at Cambridge he was engaged in University work as Lecturer and Director of Studies until 1911, when, as quite a young man, he was called to be Principal of Moore College, and accompanied by his accomplished wife, herself a Cambridge graduate, he commenced what was to prove to be his life's work. It showed the courage and spirit of adventure of the man which was his characteristic all through, that he should be willing to sacrifice his prospects in the Old Country to take his part in building up the Church in this southern land. He brought wonderful and varied gifts to his task, a great vision, a breadth of sympathy and a spirit of comradeship that soon won him a large circle of friends. He was at his best among his students, their teacher, their guide and counsellor, and friend, but he touched at so many points—the world of music—a skilled organist and musician—the Masonic Fraternity, where he held high office—the University, where he was Lecturer and Examiner. He was a keen student of the Social Problem, Moorhouse Lectures, "The Church and the Plain Man," won favourable comment. He took an active part in all Church life and work, no doubt far beyond his strength. The Principal of a Theological College holds a unique place in the life of the Diocese. To him come the young men desirous of entering the Ministry, full of that first glow of love for Christ and a longing to preach the Gospel. They long to make known to others the wonderful love of Christ which they have realised in their own lives, but they need to be trained; they need to learn much before they can be polished shafts fit for the Master's use. It was his joy to teach them. He showed a wonderful patience. Thoroughly musical himself, he loved to teach them the beauty of music in worship. A skilled historian—his learning in the history honours schools at Cambridge made him long to teach them to read history, to love it for its own sake, and for the sake of its broadening influence in fitting them better for their work. He always thought the best of his men. His sympathetic understanding of and interest in them brought a ready response. He did not seek to turn them all out after one pattern. He set before them the truth as he saw it, and left them to work it out for themselves. He was so proud of them when they did well in the Examinations, so understanding if they were unsuccessful. It was his joy to visit them in their

parishes after their ordination, and he never lost sight of those who had passed under his Principalship.

Moore College men are at work far and wide in Australia and in the mission field, and only the other day he mentioned to me with evident joy that the five clergy in the Federal Capital of Canberra were all old students of the College.

To you, my friends and brothers of the clergy who were trained by him and fitted for your life's work under his guidance, I know well how you feel to-day. He loved everyone of you, and you know dear Ben would have done anything that was in his power for any one of you. You truly feel you have lost a friend and counsellor, one to whom you could go at all times and feel sure of having a glad welcome and a sympathetic counsel in your difficulties. It was his greatest joy to know of your work. He was like an elder brother more than a Principal, a true and loving friend. It is a personal sorrow to us to-day.

How can we best pay our tribute to his memory? I think we can best pay our tribute to him by seeking to carry out the ideals he set before us, by going back to our parishes in city or in country, in crowded centres or scattered populations, and working harder than ever, to bear our witness to those eternal realities which were so real to him, and which he sought to impart and without which life would be a poor thing indeed.

O bless the Shepherd, bless the sheep.

That guide and guided both be one. One in the faithful watch they keep. Until this hurrying life be done.

If in this Memorial Service we consecrate ourselves afresh to-day to our Lord and Master, if we go back from his graveside to our parishes with eyes dimmed with tears, but with hearts aflame to live out in our lives and in our witness to others the great truths which he taught us, and which were so dear to him, then it may indeed be said, "He being dead, yet speaketh."

No greater joy could we bring to his heart than to know that far and wide over this land there is a band of brothers who in city and country are serving the living Christ and building up the City of God. And to the wider congregation present, you who pay your reverent tribute to-day to a great Churchman, a great scholar and a humble follower of the Lord Jesus Christ, there was one project dear to his heart which is unrealised, the rebuilding of our Theological College, and specially the College Chapel. He worked hard to raise funds for the College; he rejoiced to see the first part, the Principal's house, completed, but the rest of the scheme still waits. There could be no better memorial that our Diocese could erect to his memory than the completion of the College, or at least the building of a new College Chapel, which was so very near to his heart. It would stand for all time as a witness to his life and labours, and enable the training of men for the ministry to be more effectively done.

He is not here! His body lies in the choir as we honour his memory in this Cathedral Church of ours—but his gallant spirit has passed on—freed from the burdens of the flesh—to his eternal reward. Even when the shadows were deepening, and his life fast ebbing out, he was singing. His wife bent over him, and found that he thought he was taking a College practice in the Chapel.

"You will tire yourself out, dear," she said, and he answered, "I must do my job."

He did his work faithfully and well, and died as he would have wished, at his post.

He has left us a beautiful example of a perfect home life. He was devoted to his dear ones, and they to him. A loving husband and father. To his sorrowing family we offer our heartfelt sympathy, and pray that the God of all comfort may speak peace to their hearts in this time of trial. His was a life that could ill be spared. His place will be hard to fill. Others will take up the work, but the sense of loss remains.

Yet for him we dare not grieve. He has finished his course, he has kept the faith. His work will remain and will live after him in the life of witness of the men he trained, but he has joined the Great Company who have loved and served and suffered for their Lord and for whom the trumpets have sounded on the other side.

He was constantly reading to keep in touch with the life and thought of the day—a workman that needed not to be ashamed, bringing out of his treasure things new and old.

## Church Missionary Society.

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is weighing up the claims of Christ over against the claims of Lenin. China is considering whether it will adopt a basis which is spiritual, or whether it will adopt a basis that is material, and you and I bear a unique responsibility in the evangelisation of China to-day.

### Japan.

"Now I want you to think for a moment of Japan. Japan has suffered from fire and storm in Hokkaido, leaving 2,000 dead and three-quarters of the population of the town of Hakodate homeless. The Osaka typhoon devastated one city, and laid in ruins our own girls' school, killing seventeen of the pupils. Famine has been experienced in the northern prefectures, and we received the news in our papers recently of the earthquake in Formosa. Now, in disasters of that kind do not we see an opportunity for a real sharing of sympathy with Japan in Japan's need, that she may have still greater witness for the Gospel than ever before? We sometimes imagine that because Japan has a great navy, and is a civilised country, there is not the same need for missionaries. Less than half of 1 per cent. of the people of Japan to-day are Christians, so that, instead of looking upon our task in the Society as completed, we see the Society's work just beginning. We look out on the dawning of a new day in the history of C.M.S. We believe God is calling us to greater things than have ever been done in the past. We believe the opportunities now are so great that we dare not slacken our efforts; we dare not decline in any way. The call is a call to go forward.

"In the past year England has made a wonderful response to the needs of this Society. People have rallied round and we see the result of that great rally in the carrying forward of work which otherwise would have had to be closed. To-day we take courage. Our Saviour is leading the way and with the other Societies of our Church and the Societies of the great Free Churches we join hands in the one great task of the evangelisation of the world in our generation." (Applause.)

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## Editorial

Bishop Kirkby.

AUSTRALIA is vastly the poorer for the passing of the Right Reverend Sydney James Kirkby, the Bishop Coadjutor of Sydney, and Rector of the historic church of St. Philip's, Church Hill. His death, after protracted illness, at the early age of fifty-six years, is deeply lamented. He could ill be spared. He was a true son of Australia, and literally burnt himself out in her service, and especially that of the lonely back-blockers in isolated areas. From that day when he began to take active part in a young men's Bible Class at St. Paul's, Bendigo, he was destined for big things; and then, when he came to Moore Theological College, Sydney, he at once made his mark—his contacts and impressions proving rich and fruitful! He grew with the oncoming years, and whether as a parochial clergyman, teacher of young ordinands, organising missionary of out-back work or Bishop Administrator, he adorned and enriched every position and withal, brought a charm, a persuasiveness and a spiritual perception that were altogether fruitful in God's cause. We were proud of him as a sturdy Protestant Evangelical. He was ever friendly with and much loved by members of other denominations. Blessed with an artistic mind, he could paint a word picture of Australia's hinterland and bush folk which held one enthralled. He wielded a facile, piquant pen, and under the suggestive pseudonym, "Spermologos," his articles often graced our pages. He loved music, and whether it was sitting at the piano in some out-back shanty or room, entertaining the countryside, or presiding at the organ in a church playing well-known hymns and chants, his rich versatility found expression. He was a gifted, many-sided man, and all that he was he placed at the disposal of his Divine Lord. He leaves behind a cherished memory and his works do follow him.

### Sydney Diocese.

WITH the much-lamented passing of Bishop Kirkby and Archdeacon Davies, Sydney Diocese is sorely bereft, and an overweight of work and responsibility is thrust upon the Archbishop's shoulders. We respectfully offer him and the Diocese our deepest sympathy. The solemn call of the hour is to prayer, that God

may uphold and strengthen His servant, burdened with his weighty responsibilities, and that wise guidance coupled with strong purposefulness, may be given to him and his advisers in the coming days. There can be no more solemn task than that of filling the vacant principalship of Moore Theological College. It is a position full of grave consequences to the whole Church. It has far-reaching influence, not only for a day, but for a generation and more. The strength, the vitality, the conviction and the usefulness of the Church's ministry (humanly speaking) are centred there. Hence a weighty obligation rests upon those responsible for the appointment. They need to be upborne by ceaseless prayer that the right choice of a principal may be made. With regard to the appointment of a Bishop Coadjutor for the Diocese, a certain procedure is laid down by the relevant ordinances. With this we are not concerned at the moment. With great respect we would suggest that there be no hurry in deciding upon a successor. In other words, we counsel some delay. The Archbishop needs as his coadjutor the best man available. Sydney is a great Diocese with a large population and vast influence. It is strategically placed, and therefore, to our way of thinking, needs a creative mind, a man of action, a strong, courageous thinker, and above all, a deeply spiritual man, imbued with sound constructive Evangelical principles. We believe that such a man is obtainable. Doubtless all sorts of suggestions and recommendations will be bruited abroad, but with these we are not concerned. All we would wish is that someone be appointed in the height of his physical strength, ripe in wisdom and calculated to be loyal to his Archbishop and the traditions of the Diocese. Meantime, to unceasing prayer for God's guidance and blessing upon the Archbishop and the Diocese.

### The Constitution.

EVIDENTLY a spirit of sweet reasonableness and ready co-operation marked the sittings of the Continuation Committee of the General Synod of the Church, held in Sydney several days ago! The subject under consideration was the Constitution, which called for wise and expert handling. The much-canvassed section dealing with the Appellate Tribunal and the powers of the Bishops found happy solution in the following terms:—

"That this committee recommends that the opinion of the House of Bishops on a point of doctrine be binding upon the appellate tribunal, but only for the purpose of the particular appeal or reference concerned, provided (a) the House of Bishops be required

to consult theological assessors before issuing any statement; (b) the House of Bishops issue no statement unless it represents the opinion of at least two-thirds of its members; and (c) that, in the event of no statement being issued, any conviction shall be quashed."

It will be noticed from this that the House of Bishops will be able to guide the supreme tribunal on matters of doctrine, with no powers on matters of liturgy or ceremonial. The resolutions passed by the Continuation Committee will now be embodied in a further draft, and in due course sent on to the dioceses. If eighteen of them accept it, the constitution will come before the General Synod in 1937 for ratification. It will not become law until an Act of Parliament has been passed in each State, making the new constitution the legal government for the Church of England.

On the whole, we are well satisfied, and it looks as if a constitution for the Church in Australia is within tangible distance.

### Sometimes Forgotten!

THE June issue of "The Bush Brother," which contains the annual report and financial statements of the Brotherhood of the Good Shepherd, Diocese of Bathurst, states that the financial results of the Brotherhood's 1934 campaign in the Diocese of Sydney were as follows: Sydney, £650; Blue Mountains, £147; Moss Vale and District, £38, giving a total of £835. When it is borne in mind that this annual campaign has been undertaken during many years, it will be seen that Sydney's bounty to this Brotherhood work has reached no inconsiderable sum—to say nothing of moral prestige and even the gift of men! This needs to be said, for it is sometimes overlooked or forgotten in certain quarters. There is a certain type of churchman not infrequently found in dioceses of another colour, who is not backward in casting aspersions at Sydney. Little do such men realise what Sydney churchmen have done and do for other, and maybe more needy spheres. Indeed the Bush Church Aid Society, in its short life, has raised a sum of nearly £84,000 for back-blocks work. Its headquarters are in Sydney, from which Diocese a large proportion of B.C.A. money has come. Besides, there are other dioceses in Australia which find Sydney a source of income through personal canvass and otherwise. We are confident that Sydney desires to make no boast in regard to this giving and helpfulness, except that fair recognition may be given as it is due. Sydney is not such a bad place after all—especially as a source of income, even though her predominant churchmanship may be frowned upon by some!



## Missionary Work.

### Is It Worth While?

(By Miss L. Picken, B.A., India.)

In India the doctors tell us that we must lie down for one hour during each day, if we are to keep from breaking down. One day I was interrupted six times in my rest hour. Then a seventh man came and wanted to see me. I threw the door open and said: "What do you want?" There was a villager who had asked me, but he just stood there. Then he asked for something or other; I got it for him; he said "Salaam," and away he went. After he left, I had a vision of my Lord, Whom I was representing in India, and I had a feeling of deep contrition. I went to the Gospels and copied down every time our Lord was interrupted. I found that God, or some real truth, were of three kinds; those who knew what they wanted and came for it; those who didn't know what they wanted, but were curious and groping; and those who came to badger Him, to trip Him up. I noticed that nobody ever interrupted Jesus without getting something good; they either got the power of God to heal, cleanse, or forgive, some teaching of God, or some real truth straight from the heart of God. Then I started in to treat my interruptions in Jesus' way, and I have learned much. That kind of study is tremendously helpful. Go to Jesus and you will get light; if you are willing to obey it, you will grow.

### Is It Worth While?

I have been a missionary for nineteen years. Is it worth while? A lot of young people to-day are asking what right have we to send missionaries to lands that already have such wonderful philosophies? I assure you, I go there with deep respect in my heart; India has much to give; they have much to teach us. We are apt to be so self-satisfied with our inventions and machines; we are possessed of possessions. In India, they know how to put what they believe to be first things first. An Indian business man in my town has made a fortune selling motor cars and tractors; he is no fool, but if you go to his office between 11 a.m. and 1 p.m. you can't see him, because that man is at his prayer, and meditation. I know other business men, lawyers and teachers, who get up at 4 a.m., climb to a tower or to a hill in order that they may be there to worship God's sunrise.

Out in a village where I was typing away trying to get out some belated copy, fourteen strong men came to the door of the tent and said: "Peace be to you." I am afraid I said, a little impatiently, "Peace be to you; will you sit down in the shade of the banyan tree for a little bit, then we will talk to you?" In India they are usually willing to stay all day, and night, too, for that matter. They said, "Peace be to you. We cannot sit down; we are farmers, and this is harvest. We have left the men in the field and have walked ten miles. We hear you are telling about a God of love."

That article I was writing never reached the printer that year. I talked until after midnight with strong men who can only earn five or six cents a day, but who still felt it worth while to come ten miles to talk to a woman who knew about a God of love. India cares more about God than she cares about anything else.

India is asking of us: "Do you know God?" What is our answer? Can we honestly give them the joyous answer, "Yes, We do know God. He is the power in our lives, the motive force?" If we have not had such an experience, how dare we go as missionaries?

Are we passing on our knowledge of God to everybody that comes into contact with our lives? We bear the name of Him Who said: "The water that I give unto them shall be a well of water springing up eternally." Have you had that experience? You can get it.

What kind of Christians do the people of India become if they come into this vital contact with Christ? I want to tell you about a little group of Christians in Satara. There are about one hundred in the group. A third of them are too young to be earners; the others earn from twenty to forty dollars a month. They have a self-supporting Church; they give money to the British and Foreign Bible Society, and when there is a special need, they give to that also. They have even sent money to America to the Mississippi Flood Relief, and have sent money to Japan to help the earthquake sufferers. They believe that God should have at least one-tenth of everything we get. I never thitted in America; never had it suggested to me by any Church; but I went there and

saw people earning \$4.00 a month who were tithing, and I felt like a cheap paper doll. But later I learned the joy of tithing.

That little Church in India has a special service every Christmas; they put two candles on the table, and two candles on the pulpit; then they stand up and repeat the Twenty-third Psalm; then the procession starts coming up the aisle; maybe it is led by a little cinnamon brown kiddie with his fist full of rice; the next one has a few eggs; one man dumped a bag of peanuts; one man brought a chicken with its legs tied; he put it down on the peanuts and the chicken started eating the peanuts; the next woman tied a black nanny goat to the table—and in India, to give a goat that gives milk is a real sacrifice! When they have given their sacrifices, each lights a candle and then they go out into the side aisles, singing Christmas carols. Those people heard that the Board that sends me to India was getting too poor to support a missionary in India. The missionaries had written to their Boards asking that salaries be cut. The people in India said: "We want to be in this," and they began to give. One little woman, the mother of seven children (nine of them live on \$9.00 a month), pledged a dollar. She came to me last October and said: "Give me work during my ten days' vacation so that I can earn money to send back to America so they can keep the missionaries in India." The boys in one school hadn't any money, but they gave up their dimers for two days a month and sent that money to America. Last June they heard that the worst had come—that missionaries must be withdrawn. This meant that the Good News wouldn't be told, and these Christians said this is unthinkable. The pastor gathered them for prayer every morning, and when they had prayed for a month, the pastor said: "I will give another ten per cent." Family after family came forward saying: "We will give our full month and this much more for the district work." When the sacrifice began, then the songs began. If we want to know the glory of sacrifice, we must share in it. A little widow who gets about two cents a day brought a half rupee. The woman who cleans the place for \$2.50 a month brought a dollar. Finally, a little woman who teaches sewing, who lost her only son in the plague of 1923, and is desolate, brought a little pink bag. She is not particularly Christian, but you may judge what her heart is like. She received her wages that morning, nine silver rupees, and she gave five of them, five-ninths of her salary, to help the American Christians pay their deficit. She said: Tell them how grateful we are; how we sympathise now that they are so poor that they can't go on with the work. Somehow I believe that God will help them to go on with it.

How about it? Are we too poor to go on with it?

## The Constitution.

### Work of the Continuation Committee.

During the week July 8-12, members of the Continuation Committee appointed by General Synod to deal with amendments to the Constitution, met in Sydney. It would have been a futile business to discuss the proposed amendments to the Constitution from the several dioceses back to another Convention. The whole thing would have been interminable.

There are 26 dioceses in the Commonwealth, Sydney, Melbourne and Perth accepted the draft constitution, as did also the dioceses of Armidale, Ballarat and Gippsland. Formal assent was given to it by the dioceses of Adelaide, Bathurst, Bendigo, Grafton, Newcastle, Riverina, St. Arnaud, Tasmania and Wangaratta; but each suggested amendments to certain points without stating whether the diocese regarded these amendments as vital. All the dioceses of Queensland declined to accept the Constitution until amendments were made which each considered vital. British New Guinea, Bunbury, Carpentaria, Kalgoolie, and Willochra also dissented. No replies, so far as we know, were received from Goulburn or North-western Australia dioceses.

The dioceses approving the Constitution represented more than three-fourths of the Bishops and clergy of the Church of England in Australia. The voting of the dissenting dioceses followed roughly the voting of the House of Bishops in the recent election of Primate in the final vote, when the decision was in favour of Perth against Sydney by one vote.

Queensland dioceses and others which, in broad terms, might be said to represent the Anglo-Catholic viewpoint, were out for radical amendments. However, and happily, the majority of the representatives of the dioceses on the Continuation Committee were determined, if possible, to come to agree-

ment. The spirit of sweet reasonableness was in the air, so much so that the Archbishop of Brisbane stated in Sydney on Saturday, July 13, that "A most admirable conference with exceedingly wise decisions," had been held.

"There is, he added, 'every possibility that the compromises agreed to at this conference will be loyally accepted in the interests of the Church by all the dioceses. A reasonable and fair-minded effort has been made to meet the requirements of the dissenting dioceses in all essential matters. All should be satisfied and grateful concerning the outcome of the deliberations.'

In all that was done, much labour fell upon the shoulders of the Bishop of Wangaratta. For this he was warmly thanked and in reply stated that the members of the Continuation Committee were to be congratulated on the painstaking and tolerant manner in which they approached the different points of dissension. The discussion had been marked by an entire absence of bitterness. There was, on the part of all, an evident desire to come to an amicable and honourable understanding on all essential matters. Everyone present had shown a strong desire to do his best in the interests of the Church as a whole. He trusted the dioceses would accept the compromises in the same spirit and that everything would be in readiness for the final adoption of the Constitution at the 1937 General Synod.

### Supreme Tribunal.

Much discussion, we gather, centred round the powers of the Supreme Tribunal. It was finally agreed that when a matter comes before the lawyers on the Supreme Tribunal, they must seek the opinion of the House of Bishops and when that opinion is given, it shall be binding upon the Appellate Tribunal, but only for the purpose of the particular appeal or reference concerned, provided that (a) the House of Bishops be required to consult theological assessors before issuing any statement; (b) The House of Bishops to issue no statement unless it represents the opinion of at least two-thirds of its members; (c) that in the event of no statement being issued, any conviction shall be quashed.

Several dioceses, and in particular, that of Newcastle, pointed out the dangers possible should the Supreme Tribunal not come to a decision on any matters submitted to it, or where the House of Bishops did not give advice by the requisite majority. In such instances there was a possibility of grave hardship being inflicted on an appellant.

It was agreed that in cases where the Supreme Tribunal did not give a positive decision which could be acted upon, the whole proceedings in that particular matter should be annulled. The effect of this will be that, should the Supreme Tribunal be divided upon any matter, or fail to give a decision, the proceedings that may have been previously taken before a diocesan or provincial court of appeal, or before both, shall be annulled, and matters left as they were before the prosecution or investigation was initiated.

The Bishop of Wangaratta, commenting further on this, agreed that the decisions in this respect should meet all reasonable objections. The amendments assured for all appellants a tribunal so constituted that evidence would be properly tendered and received, and have due consideration. At the same time the lawyers on the Supreme Tribunal would be compelled to accept as final a written statement signed by two-thirds of the House of Bishops regarding any doctrinal, liturgical, or ceremonial point raised in the course of hearing an appeal.

"There are some," said Bishop Hart, "who may consider a Supreme Tribunal unnecessary, as it will deal mainly with questions of doctrine on which the decisions of the House of Bishops is final. So long as the Church has a legal Constitution there is always the possibility of persons accusing clergy of acting in contravention of it. The Supreme Tribunal may not only save the Church from an occasional law suit, but, what is far more important, its existence will prevent the spread of disaffection and distrust amongst Church members. It will assure them to know that it is possible to have all doctrinal matters, and all revisory canons of the General Synod, examined under the strictness of a court of law."

### Revising the Constitution.

The Archbishop of Brisbane stated that the amended provisions for the alterations in the constitution were reasonable and removed the rigidity which Queensland and other dioceses objected to.

As finally approved of, this amendment provides that the constitution, after its adoption and when it is in operation, can be altered by a canon of the General Synod, pro-

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vided that that canon is approved by ordinance of each of the four Metropolitan Sees and by three-fourths of all the dioceses in the Commonwealth, including the four Metropolitan Sees.

Bishop Hart pointed out that the convention claimed for the General Synod the right to alter the Prayer Book and the Articles. It was never intended that the Church of England in Australia should be bound for all time by these documents any more than the Church of England in England was. Some believed the bishops to be possessed of exclusive powers of government and of exclusive trust respecting the faith, which were inconsistent with synodical government. The powers of the House of Bishops were conserved in the constitution, whilst on all essential matters the rights of the General Synod, composed of clergy and laymen, remained untrammelled.

### Method of Election.

A majority of the diocesan synods asked that the constitution contain a provision that the members of the General Synod be elected by the clergy voting as an order, and by laymen voting separately.

The continuation committee adopted a resolution that it was desirable that clerical representatives to the General Synod be elected by clerics and lay representatives by the laity, but added that in view of the great divergence of opinion on this matter no alteration in the method of election was recommended.

Bishop Hart pointed out that this decision left with the diocesan synods the right of settling their own method of election. The majority, if not all, of the diocesan synods at present elected the representatives to the General Synod by the clergy and laity in the diocesan synod voting together as a body. The diocesan synods, or any of them, could have voting by orders if they so decided.

### Powers of Bishops.

Bishop Hart, in a final word on the constitution, said that it did not in any way whatsoever curtail any power now exercised by the bishops in their respective dioceses, or by the House of Bishops in relation to the Church of England in Australia. The bishop and synod still remained the dominant power in the diocese, and a majority of two-thirds of the House of Bishops still had the final say on all matters of doctrine and liturgy, notwithstanding anything that might be decided by the Supreme Tribunal.

### Final Approval.

Bishop Hart and Sir John Peden (Sydney) were appointed a special committee to draft amendments to the constitution on the basis of the decisions of the continuation committee. It was left to them to say whether or

not it was necessary to refer these draft amendments to the continuation committee or to send them direct to the dioceses.

The dioceses are to be asked to give an early reply "Yes" or "No" whether each individual diocese approves of the draft constitution as now amended so that the matter may be finally brought before the General Synod in 1937.

## Does History Repeat Itself?

### The Roman Empire in New Testament Times.

An interesting book published recently by R. Graves, takes the form of a reconstructed autobiography of the Emperor Claudius, covering the period from 10 B.C. to 41 A.D., during which Augustus, Tiberius, and Caligula successfully reigned.

Claudius was born at Lyons in France, during one of his father's campaigns, on which his mother always accompanied her husband, but because he was a physically weak, stammering child, he was kept in the background, and later on was denied any public office, and precluded from taking part in military affairs. For these reasons, most of his time was spent in seclusion, and the study of ancient history in Rome, till his unexpected elevation to the throne by the soldiers, on their murder of the mad and vicious Caligula. The main interest of the book lies in the descriptions of Roman family life, religion, and morals, all awaiting the cleansing breath of Christianity. Their gods indulged in vices and follies, but we above punishment; and for their favours, demanded sacrifices with elaborate ritual. On one occasion the youthful Claudius had been grudgingly allowed to perform the ceremony, but in sheer nervousness, having made a slight mistake in the ritual, the sacrifice was invalid and he was hustled away in public shame. To Protestants participating in idol worship are meaningless; to the early Christians of the Roman Empire the temptation met them in every street, market-place, and in the house of every heathen friend. Omens were sought for on every occasion, lucky or unlucky signs ruled the course of conduct, and fortune-telling was a profitable trade, especially if it foretold smooth things for the rich and powerful.

The cheapness in which human life was held and the cruelty with which thousands of innocent people were killed by the reigning tyrant, were appalling; and unconsciously the mind turns to similar happenings in Soviet Russia, in recent times.

The diabolical wickedness of Livia, the wife of Augustus, and grandmother of Claudius, whom he feared and hated, shadowed his life; for under her, "Poison became Queen," and quickly removed unwanted people from her path; a visit from her own physician to an ailing man was enough, an invitation to dine with her might be fatal. She extorted a promise from her grandson that if he ever became Emperor he would at once defy her, thus make her immune from punishment for her many crimes.

The pursuit of wealth and pleasure was the chief occupation of the nobles, and every now and again the emperor of the day sought the favour of the people by providing lavish and cruel games and gladiatorial combats, or the support of the army by a triumph to a returning victorious general with spoils and unhappy captives in his train.

Augustus and Tiberius were both deified after their deaths, but Caligula claimed to be a god while alive, and demanded divine honours, setting up his own statue for worship, erecting temples, and appointing his own priests.

It is surprising that an outraged nation endured this mad despot for four years, till a desperate military party assassinated him, dragged out the unwilling Claudius from his retreat, and placed him on the throne. And into a world like this Christianity was beginning to come; for a pantheon of gods it was proclaiming One merciful Father and Creator, Who, in the Person of His Son, had been born in lowliness in one of their own smaller provinces in the reign of Augustus. No splendid temples had been erected in His honour. He had been rejected by His people, the Jews, and crucified by one of their governors, Pontius Pilate, giving His life to redeem men out of every nation under heaven. And He had risen from the dead and before ascending to the Father had hidden His disciples go forth and preach the new Gospel, which told of forgiveness for repentant sinners, and equality of all souls in the sight of God, which enjoined love for hate, purity of life for wanton excess, hard work instead of idle luxury, lowliness of heart instead of pride. How hard it must have been for any Roman of birth and office to accept such a Gospel, to verily be born anew!

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## Wayside Jottings.

(By a Wayfarer.)

### The Falling Away.

IN the last issue of the A.C.R. there appeared an excellent leading article, dealing with some important utterances by Dr. Wand, Archbishop of Brisbane, and by the Rev. W. Russell Maltby, a distinguished English Methodist minister.

The two Doctors are in many ways very different men, with widely differing ecclesiastical outlook; but they joined in deploring two features of our modern life; first, the general drift from Christianity towards a mere secular civilisation; and secondly, and in particular, the falling away from public worship.

"It is a phenomenon new to me," said Archbishop Wand, "that men who still give of their best in work for the Church, seem, nevertheless, to have lost their zeal for its worship."

Dr. Maltby, going a step further, said that the people who fall away from the Church's worship are undoubtedly to blame, but that there must be, also, something wrong with the Church itself, that people have not found in it something that they could not leave.

"The Christian work that we do," said Archbishop Wand, "should flow out of our devotion to Christ; and our devotion to Christ should find in Public Worship some part, at least, of its most effective expression. We shall never realise our part in the Church unless we take our regular share in its worship. We ought speedily to initiate in this respect a regular campaign; and I should like to see it made an understood thing, as far as possible, a definite rule, that every Churchman should, if at all possible, be present at Public Worship at least once on every Sunday."

The fact of the falling away is, of course, universally admitted. Every religious paper discusses it. Every religious leader deplores it. Many causes and many remedies are suggested for it. Archbishop Wand, for instance, wishes to see a regular campaign opened to combat it, and wishes Christian men to make a rule of regular worship. While Dr. Maltby suggests that the fault lies, at least in part, with the Church itself. The Church, he says, should have provided something which the people should feel that they could not leave. "There should be (we quote from last week's article), something in every Church that would cover up its bareness, transfigure all dullness, and so appeal to the people as to make them feel that that is where they belong, and that they cannot leave it."

It will at once strike the readers of the A.C.R. that while these two lines of suggestion are entirely compatible, and, indeed, complementary, they are in form characteristic of the two men, or perhaps, even of the two schools. Archbishop Wand's attack would be more or less external: "We must institute a campaign and make rules"; while Dr. Maltby's is more spiritual and fundamental. It is the Church itself that must be dealt with. It is the Church itself that has somehow failed. It has not provided for its people that spiritual element which, if they had once experienced it, they would feel that they could not leave.

One of our best-known hymns begins:—

"We love the place, O God,  
Wherein Thine honour dwells;  
The joy of Thine abode,  
All earthly joys excels."

and Dr. Wand and Dr. Maltby could wish nothing better than that that

might be the genuine utterance of every Christian man. The lines represent a state of Christian experience at which we should all aim.

But we know, alas, that it is only to be reached by successive stages; and the first stage is generally a love for that one particular House of God (we love its very bricks and mortar), where we first learned to know Christ as our own personal Saviour; where we first realised the forgiveness of our sins, and learned to pray; and where the reception of the Bread and Wine first brought to us the assurance of our vital union with Christ; all of which are included in that grand old Evangelical word (to-day, alas, too seldom heard), "Conversion." And we know too, how, gradually, our love widened out until it embraced every place where the Gospel of Christ is preached.

There is, of course, no one line of Christian growth which must be followed by all. But in almost every "Pilgrim's Progress" there are a few well-defined landmarks.

The first is conviction of sin. "When He, the Holy Spirit, is come, He will convict the world of sin." In the early Methodist Church this experience used to be more definitely aimed at and reached than, we fear, it is to-day. In our own Church the same conviction of sin is similarly aimed at by every faithful minister, both generally in his sermons, and particularly as a normal part of the preparation for Confirmation and for Communion, when he deals with God's requirements in the Ten Commandments and in the Catechism. "What is required of them that come to the Lord's Supper? To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life, and having a lively faith in God's mercy through Christ, etc." And it may safely be said that in each Church the depth and steadfastness of the subsequent Christian life is largely (if not altogether), dependent on the depth and reality of this primary conviction; upon which naturally follows the gladness of realised forgiveness and the joy of service.

But to invert this order and to proclaim forgiveness and peace and the mercy and love of God where there has been no previous conviction of sin, is almost to prevent any likelihood of their thankful reception. Who welcomes the lifeboat as long as he imagines that the timbers and plates of his ship are sound under him? But when the conviction of sin is attained, the next landmark is plain, namely, the thankful acceptance of Christ as the Saviour; and the minister should not then find it hard, by God's grace, to bring about the third stage, the devotion of the life to the Saviour, with all that outward manifestation of it that the Archbishop and Dr. Maltby, and all other ministers of God, so earnestly desire to see to-day.

But even when this is done, the task of the minister is by no means at an end. He must from Sunday to Sunday revive in the hearts of his people those three great experiences of the Christian life, conviction of sin, the joy of forgiveness, and a fresh self-dedication to the service of the Saviour. And then all else that he desires will follow. The converted man has a converted purse. He gives liberally that others may be led to share his joy; and his love and gratitude show themselves in regular worship and in Christian work.

Should we be wrong in fearing that the present falling away is more or less due to a neglect of this fundamental teaching? In our own Church has there not been, on the part of some,

perhaps of many, a systematic undervaluing of this great order of Christian teaching in favour of a too indiscriminate invitation to Holy Communion; as if this summed up in itself all other phases of Christian duty and experience, and as if ministers of the Gospel could safely subordinate their duties as pastors to their functions as priests; or neglect the sermon to magnify the sacrament.

It might be possible, too, to question whether the falling-off from Church attendance may not be due, in large measure, to the present craze for multiplying musical items. Men who go to Church expect to hear something grave, something earnest. They expect that the minister will make every effort to influence them for good. They expect gravity in the prayers, and an earnest appeal from the pulpit. "I want," said one man, "what is good in me (I wish there was more of it), stirred up and pushed forward." But what do they often get? The Wayfarer was present some time ago at an Evening Service where the prayers were absolutely gabbled, so that hardly a word would have been intelligible without a knowledge of the Prayer Book, and the service was abbreviated, all to make room for four or five musical items. Is that the kind of service that an earnest worshipper would trouble to attend? Who is to blame if that clergyman has to complain of an empty Church? Are those the things which (in Dr. Maltby's words) people will feel that when they have once experienced, they cannot leave?

The Wayfarer hopes that some better qualified pen, perhaps even of Dr. Wand or of Dr. Maltby, may throw further light on this great question.

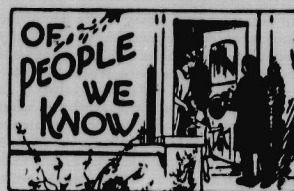
### To Celebrate the Reformation.

A representative company of Anglicans and Free Churchmen met in the Central Hall, Westminster, on May 31, to consider the best methods of observing the fourth centenary of the Reformation. Presiding over the influential gathering, the Bishop of Manchester declared that those who had previously met in consultation felt that the celebrations should be centred in the setting up of the English Bible in the English churches in 1538 and that the movement should, therefore, reach its climax in 1938.

The Archbishop of Canterbury considered that what they had to do was to try to lay the emphasis upon what was of permanent value in the Reformation, and beyond all question the greatest and most permanently valuable legacy of that movement was the gift to the English people of the Bible in their own native tongue. Referring to Bede, the Archbishop thought it was a happy and significant coincidence that they were meeting immediately after Ascension Day, which was the twelve hundredth anniversary of Bede's death. Bede would be remembered as the Father of English History, perhaps the Father of English learning, but he was also the pioneer of the long line of translators of the Scriptures into the English tongue. In this connection His Grace made a special point of commending the Bible Society's suggestion that an appropriate way in which all could honour Bede's memory was by reading again St. John's Gospel. "I shall be grateful if it can be made known that I support this proposal."

Dr. Scott Lidgett moved, and the Ven. J. Sharpe, Archbishop of London, seconded, the first resolution (which was unanimously carried), that the meeting approve of steps being taken to celebrate the Reformation in the ways described by the previous speakers, and a second resolution, proposed by the Ven. Vernon Sturt, Archbishop of Westminster, and seconded by Dr. Sydney Berry, agreed to the setting up of a representative national council to carry these proposals into effect.

The Archbishop of Brisbane, the Bishop of Armidale, Canon H. T. Langley, of Melbourne, and Canon C. V. Pilcher, D.D., of Toronto, Canada, were among the speakers in St. Andrew's Cathedral, Sydney, at a special series of services last week.



Canon J. L. Barkway, Diocesan Missioner in the Diocese of St. Albans, has been appointed Bishop of the revived Suffragan Bishopric of Bedford. Canon Barkway was formerly a Presbyterian minister. At one time he was assistant minister with the late Rev. John Watson, of Manchester, who gained a considerable reputation as a writer under the nom-de-plume, "Ian Maclaren." He was ordained by the late Bishop of St. Albans in 1916 and served for two years as curate at St. Albans Abbey. Then he became Vicar of Christ Church, Luton. In 1923 he returned to the Abbey and in 1928 he accepted the Rectory of Little Gaddesden and the following year the Bishop appointed him an Hon. Canon of the Cathedral, and at the end of 1933 he became Diocesan Missioner.

Tragedy is linked with the award, in the recent Birthday Honours List, of the Kaiser-Hind Gold Medal to Dr. Emily G. Stuart, native of Manchester, and a missionary of the Church of England Zenana Missionary Society in India. The work for which she is so honoured has been carried on by her for 27 years in the Good Shepherd Hospital at Quetta, which has now been completely destroyed in the earthquake. She left it only a fortnight ago to visit friends in South Africa. Her successor in charge of the hospital, Dr. Ruth Hooton, is safe, but Dr. Hooton's sister, Grace, who was on a visit to Quetta, and Miss Marjorie Miller, a nurse at the hospital, have been killed, and others are among the injured. Dr. Stuart has done a wonderful work at Quetta, and was the only woman who was allowed to travel about the district without escort, so well was she known and so well esteemed. Her patients included people of various races and she knows five or six of their languages well.

The death is announced of the Very Rev. William Moore Ede, D.D., Dean of Worcester from 1908-1934, and a leader in the Industrial Christian Fellowship. Dr. Ede was well-known as an educationist, University lecturer and preacher. Much of his best work was done as rector of Gateshead, and later of Whitburn. For 23 years he served on the Gateshead School Board. In the diocese of Durham he was closely associated with Bishop Westcott in social work, and was treasurer of the Aged Miners' Homes. Later he served as chairman of the World Alliance for Promoting Peace through the Churches. Dr. Ede's publications included a joint life of Studdert Kennedy by his friends.

At St. Saviour's Cathedral, Goulburn, the Rev. Charles Edgar Nagle, who served his diocese in the parish of Cootamundra, was ordained to the priesthood. He has been appointed in charge of Cobargo. Three Archdeacons—Archdeacon Joseph Pike, of Queanbeyan, who is also vicar-general; Archdeacon S. J. West, of Wagga, and Archdeacon C. S. Robertson, of Canberra, were instituted by the Bishop of Goulburn (Dr. Burgmann). Archdeacon Robertson has charge of the new archdeaconry of Monaro. At the conclusion of the ceremony, Dr. Burgmann was presented by the clergy with a new pastoral staff, which will be more convenient when travelling. The original staff, which was presented to the late Bishop Barlow, will be retained at the cathedral.

We are glad to learn that the Rev. Canon Baker, of St. Thomas', North Sydney, has almost recovered from his serious illness.

The Rev. W. M. Corden, of Hawthorn, diocese of Melbourne, has been appointed rector of Holy Trinity, Erskineville, Sydney. Mr. Corden has been curate to Canon H. T. Langley at St. Mary's, Caulfield. He was formerly rector of Narracorte, South Australia.

Canon F. A. Cadell, who has been rector of St. Luke's, Scone, for nearly 27 years, has tendered his resignation to the Bishop of Newcastle, to take effect from November.

The Rev. S. J. King, lately C.M.S. missionary at Berea, Tanganyika, has been appointed Vicar of Elmdon with Wendon Loft, Essex, while the Rev. F. S. Legg, lately Vicar of Merino, Diocese of Ballarat, has been appointed Vicar of Farncombe, Barnstaple, North Devon, England.

The Rev. J. H. Vaughan, who has been curate in the parish of St. John's, Ashfield, Sydney, will take up his duties as Victorian Deputation Secretary of the Bush Church Aid Society on the 1st August. Mr. Vaughan is not new to B.C.A. work. He served as a lay worker in the Far West Mission of South Australia, and later was at Wilcannia, N.S.W. On his way to Melbourne, Mr. Vaughan will visit Cann River in order to see the work at that centre.

The Rev. C. W. Hammond, curate at St. Bede's, Drummoyne, has been appointed curate in the parish of St. Thomas', Enfield.

The death of Ven. Archdeacon J. R. Dart has caused a great wave of sorrow over the Diocese of Nelson, N.Z., and more particularly the parish of All Saints', Nelson, where he was the much loved Vicar from 15th March, 1925, to 31st December, 1931. A largely-attended service of remembrance and thanksgiving for his work was held on June 2nd, when the vicar, the Rev. D. Haultain, preached from the text Phil. i, 21, "For to me to live is Christ, and to die is gain." The parish Vestry has decided to put some kind of suitable memorial into All Saints', and a subscription list has been opened for that purpose.

Banners of Empire have been placed in St. Paul's Cathedral. The eight banners, which have been made by the Royal School of Needlework, will hang in the transepts. Dr. J. K. Mozley, referring to the ceremony in his sermon on Sunday afternoon, said that the banners would hang as the visible symbols of that fellowship of free people to which we rejoice to belong, above the national monuments of many who lived and died in the service of King and country.

The Ven. Archdeacon Charlton, who recently retired from the General Secretaryship of the Home Mission Society, after seventeen years' service, has been appointed acting rector of St. Philip's Church, York Street, Sydney, pending a permanent appointment. It is interesting to note that Archdeacon Charlton began his ministry at St. Philip's forty-one years ago.

On May 27 the Rev. William C. O'Ferrall passed away at Chailey, Sussex, England. He joined the Melanesian Mission thirty-five years ago, and when stationed at Norfolk Island was well-known in Sydney. He returned to England and was rector of Compton Faucefoot, Somerset, from 1927 to 1932, when he retired from the active ministry.

On Ascension Day the Right Rev. John Reginald Harmer, D.D., from 1905 to 1930 Bishop of Rochester, and previously from 1895 to 1905 Bishop of Adelaide, celebrated his completion of forty years in Episcopal Orders.

At the great age of ninety-two, Mrs. Macmillan, the widow of Alexander Macmillan the younger of the two brothers who founded the great publishing house of Macmillan—and mother of the Bishop of Guildford, England, died a short time ago, after having witnessed the Royal Jubilee procession early in the month and taken part in later rejoicings. She was a perfect hostess, and the house at Balham, which subsequently was bequeathed by her husband to the diocese of Southwark, was the centre of a great circle of literary folk.

The Rev. Jasper Calder, superintendent of the City Mission, Auckland, an Anglican work, has been the recipient of many messages of congratulations since the announcement of the recent King's Birthday honours. Mr. Calder has had conferred on him the M.B.E., an honour which, in view of the recent celebrations in connection with the silver jubilee of his ordination to the priesthood, is singularly appropriate.

The engagement is announced between Desmond, younger son of the late Right Rev. M. R. Neligan, formerly Bishop of Auckland, and of Mrs. Neligan, of Apsley, Pulborough, Sussex, and Penelope Anne, youngest daughter of the late Mr. Henry J. Mason and of Mrs. Mason, of Bramfield House, Halesworth, Sussex.

Sixty years' service as a Sunday School teacher has been completed by Mr. Charles Stuart, of Ponsonby, Auckland. Most of the time has been in the service of All Saints', Ponsonby. Mr. Stuart has taught as many as three generations of one family. Mrs. Stuart was also a Sunday School teacher for 50 years, retiring in 1925.

The Ven. R. C. M. Harvey, Archdeacon of Halifax, England, and brother of Sir John Harvey, Chancellor of the Diocese of Sydney, will retire from active work in September. The Bishop of Wakefield (Dr. Seaton), writing in the York Diocesan Gazette, states:—"I find it difficult to express my sense of the loss which the diocese will suffer. I shall lose a most faithful friend and colleague, and the clergy and laity alike will lose a leader who has won their high respect and implicit confidence. To me personally in these seven years of my episcopate he has indeed been a tower of strength. Later on we shall have the opportunity of expressing our gratitude to him."

The Rev. E. N. Gidley, Rector of Beaconsfield since 1928, has been appointed Rector of Franklin with Huonville and Ranelagh, Tasmania, in succession to the Rev. Ian J. B. Macdonald, who has resigned and proceeded to England for English experience.

The Rev. H. M. Maddock, Rector of Kempton since 1930, has been appointed Rector of Channel, Tasmania, in succession to the Rev. A. E. Hodgson, who at the beginning of the year was appointed to the parish of Richmond.

In the recent destruction of Quetta, Baluchistan, the Church Missionary Society lost Miss A. Magill, dispenser at the well-equipped C.M.S. hospital, while the Church of England Zenana Missionary Society lost Miss S. M. Miller, a nursing sister, while the Bible Churchmen's Missionary Society was deeply grieved to learn that Miss Grace Hooton, daughter of the Rev. W. S. Hooton, of Barnet, England, was killed in the earthquake. Miss Hooton was a nurse at the B.C.M.S. hospital at Kachwa, India, and was on a visit to her sister, Dr. Ruth Hooton, at Quetta.

### A LINK WITH LIVINGSTONE.

Matthew Wellington, the last survivor of David Livingstone's servants who carried the body of the famous missionary and explorer from the interior to the coast, died at Mombasa (Kenya) on June 4.

The faithful old native was 86 years of age. He had been almost forgotten when, in 1929, it came as a painful surprise to learn that he was living in poverty, and that the Kenya Legislative Assembly declared that he had no claim upon public funds. Friends immediately raised a fund which relieved him of his immediate necessities. The old man was presented to the Prince of Wales when he visited Mombasa.

### A.B.M. OFFICES.

The blessing and opening of the new offices of the Australian Board of Missions by the Archbishop of Sydney will take place on Friday, 26th July, at 3 p.m.

The offices are situated in Yorkshire House, 14 Spring Street, Sydney. All friends of A.B.M. are invited.



# STERLING HOME PAINT

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"He only is a well-made man who has a good determination."—Emerson.  
 "I determined to know nothing among you but Jesus Christ."—Paul.

## JULY.

- 20th—Defeat of the Spanish Armada, 1588. To teach us that when God is on our side we are safe.
- 21st—5th Sunday after Trinity. Peace without and peace within. Composed when the Goths and Huns threatened the decadent Roman Empire. Robert Burns died, 1796.
- 23rd—First English newspaper, 1588. What a pity the modern press forgets that it was religion which created the opportunity of the press.
- 24th—Gibraltar captured, 1704. England possesses "the gate of her enemies." May she merit such divine trust.
- 25th—St. James' Day. Remembrance of the New Guinea Mission in prayer.
- 26th—Irish Church disestablished, 1869.
- 28th—6th Sunday after Trinity. Love again is taught. Another Sunday of teaching of this primary virtue in the Christian life. Much needed in Church life, too.
- 29th—W. Wilberforce died, 1833. A great leader in slavery abolition.
- 30th—Relief of Derry, 1689. We should remember the lessons of history without rancour of mind.

## AUGUST.

- 1st—Lammas Day. Lammas means "loaf," and this day anciently was a kind of Harvest Thanksgiving Day.



## TO AUSTRALIAN CHURCHMEN

### An Intellectual Ministry and Simplicity in Preaching.

(H.R.S.)

OF late a great deal of emphasis is being given to the need of an intellectual ministry. Many bishops are of the opinion that, generally, men ought not to be ordained who have not gained a University degree. Doubtless there is something to be said in favour of this. A large number of evangelicals, especially of the younger clergy, are very outspoken in their criticism of this suggested new standard, and in fact, of any higher academic requirements; but in this respect they are not the successors of their Evangelical forefathers. Past records and biographies clearly show that Evangelicals were not one whit behind the rest of the Church in intellectual powers, or in academic training. Some, like Henry Martyn, attained to high honours. Intellectualism in his day could be just as great a hindrance as it can be to-day, yet they consecrated their attainments to their Lord.

On the other hand, we should be careful lest we try to restrain the moving of the Spirit and His freedom. "The wind bloweth where it listeth," and God has seen fit in times past to use all sorts and conditions of men in the Ministry. Dare we refuse whom God has accepted? The cry for an intellectual ministry is often the cry of the world. The world is progressing, and so must the Church, or it will be left behind (it is said). Perhaps it would be better if it would drop right

back, even 1900 years, to the days when men lost sight of all things in their passion for Christ.

It is hard to strike the mean betwixt two extremes. It is sorrowful to hear an address in God's House by a man who cannot speak the King's English, or the Scriptures read by one who stumbles at every difficulty, but it is infinitely worse to hear, in the place of a living message from the living God, an array of cold, hard, intellectual truths coming from a spiritually dead preacher. Men are not converted by intellect, but by the Spirit of God. Hearts are not cleansed by brilliant oratory, but by the redeeming power of the Gospel. The prince of preachers, C. H. Spurgeon, has told how it was from the lips of an illiterate lay preacher he heard the Lord Jesus calling to his soul.

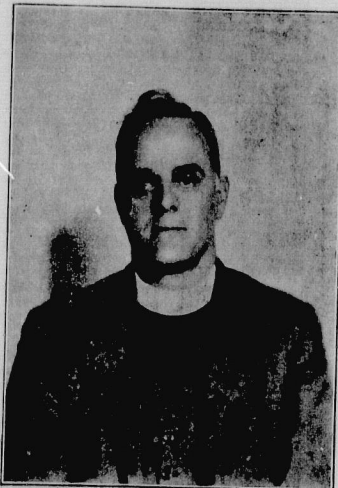
There seems to be but one position which is both Scriptural and according to experience. Both Peter and Paul were mighty weapons in the hand of God. It would be a grave mistake to do anything to discourage learning, but it would be a sad day for the Church if she closed the door of the regular ministry against the Peters and Johns. Holiness of life and all its accompaniments, especially a passion for souls and an intense love for Christ, is the one thing needful. God will see to it whether a brilliant intellect shall accompany this or no.

What seems to be a far greater and more practical need is that of simple preaching. It is common for young ministers to seek applause in their sermons and a name for fine preaching, and alas! the same result (though, maybe, from a different motive), is often aimed at by older men, too. An enormous amount of preaching fails in its object—not because the address is unprepared, not because the preacher is not earnest, not because the substance is not the truth, but because the hearers fail to get the message. I have heard intellectual sermons that have made my head and heart ache because they were stones and not bread. I have heard formal, "churchy" sermons that have made me long to get away in a corner with my Bible. And, alas, I have heard the glorious fundamental truths of the Gospel preached from Evangelical lips in the form of such hard doctrinal statements that at least 90 per cent. of the congregation might nearly as easily have understood a discourse in Latin.

This, at least, is one way in which we are failing. Hearts are not touched; souls are not converted, not always because the truth is not preached, but because it is not digested. The fault lies as really in the intellectual speaker as in others, though the surface is different. In this we have much to learn from our Evangelical forefathers. They preached as though they had something that the people must learn. They spoke to the heart and they made their message plain. In some cases their mannerisms were eccentric, but one and all, they achieved their purpose—they preached the Word, the people heard the message, and many were pricked to the heart.

A few brief extracts from Bishop J. C. Ryle's description of the 18th century leaders are well worthy of reproduction:—"They preached simply. They rightly concluded that the very first qualification to be aimed at in a sermon is to be understood. . . . They strove to come down to the level of the people, and to speak what the poor could understand. To attain this they were not ashamed to crucify their style, and to sacrifice their reputation

for learning. . . . They carried out the maxim of Augustine: 'A wooden key is not so beautiful as a golden one, but if it can open the door when the gold one cannot, it is far more useful.' . . . In short, they saw the truth of what the great German reformer meant when he said, 'No one can be a good preacher to the people who is not willing to preach in a manner that seems childish and vulgar to some.'"



## The Late Bishop Coadjutor of Sydney.

### A Notable Career.

THE announcement in the Press on Saturday, July 13, of the death of the Right Rev. S. J. Kirkby, Bishop Coadjutor of the Diocese of Sydney, after a long illness, came as a great shock to tens of thousands of Australian citizens, and was received by them with intense regret. Bishop Kirkby had won an abiding place in the hearts of all sections of the community, not only because of his personal charm, but by his monumental labours on behalf of the Bush Church Aid Society. He had a winning manner, and was held in great and popular esteem.

### His Career.

Sydney James Kirkby was born on January 24, 1879. As a young man in Bendigo, Victoria, he came under the influence of the Venerable Archdeacon Begbie, was a member of his Bible Class at St. Paul's Church in that city, and was soundly converted. In due time he became a reader in the Diocese of Bendigo, under the first Bishop of that Diocese, the Right Rev. Henry Langley. In due course he entered Moore College, Sydney, to be trained for the Ministry, where he had a distinguished course. He was ordained at Bendigo in 1905 and appointed to the parish of Pyramid Hill, and afterwards became Rector of the parish of Malmesbury, in that diocese. He went to England soon after, and took his B.A. Degree at Durham University. He was appointed acting-principal of Moore College for a year in 1911. He was also in charge of St. Alban's Church, Darlington, at that time, and remained there until 1913, when he was appointed Rector of St. Anne's, Ryde. Meantime the Rev. Dr. Mullins, of the Colonial and Continental Church Society, London, had

come to Australia, an outcome of which was the formation of the Bush Church Aid Society, of which Bishop Kirkby became the organising missionary. Here his fertile mind found full play. His labours were prodigious. He travelled extensively throughout N.S.W., Victoria, and South Australia, and built up a magnificent Society, doing a magnificent work, with a network of stations in many needy parts of the back-blocks. In 1923 Bishop Kirkby visited England as Australian delegate to the centenary celebrations of the Colonial and Continental Church Society of London, and again in 1930, when he lectured and preached on behalf of the Col. and Con. as it is familiarly termed. In August, 1931, he was appointed Archdeacon of Camden, and then, in 1932, he became Bishop Coadjutor of Sydney, which appointment included the rectorship of St. Philip's, York Street, Sydney. In his new and onerous position his labours were indefatigable. St. Philip's took on new life, while throughout the diocese he rendered unremitting service. On the death of Archbishop Wright he became Administrator of the diocese, and won the highest encomiums. He acted with tact and judgment during this trying period of diocesan history. He spared himself not at all. It was his custom to preach every Sunday at least twice, and sometimes three times, in parishes frequently widely separated by distance. Each week evening invariably found a confirmation service or other church engagement. These generally followed many conferences and interviews during the day. He continued this arduous work until a few months ago, when Archbishop Mowll forbade his preaching more than once on Sundays, and ordered that he rest as much as possible during the remainder of the week. It was hard for Bishop Kirkby to take things easy, and rest came only when the doctor peremptorily ordered him to hospital for observation and treatment. He made a gallant fight for life, but disease and a weakened constitution were too strong.

It is interesting to record that although he refused assent to his nomination for the vacant Archbishopric of Sydney, his name was submitted to the Diocesan Synod, and he received nearly 150 votes.

For all he had done he was thanked by special resolution of Synod and after Archbishop Mowll's arrival, was tendered a public dinner.

### Glowing References

have come in from all sides. The Premier of the State (the Hon. B. S. Stevens), referring to the Bishop's death, states that "it will leave a deep gap not only in the life of the Church of England and wider church circles, but also in the life of the whole State. He lived a busy life, full of heavy duties and responsibility. He crammed into a few comparatively short years, many achievements. There were few worthy movements in this State that were not the richer because of his influence since he came among us a few years ago to fill so prominent a position. On behalf of the Government, and on my own behalf, I tender to the Church of England, and to his family, the deepest sympathy in their great loss."

The Archbishop of Brisbane (Dr. Wand), preaching at St. Andrew's Cathedral, said that Bishop Kirkby had rendered signal service to the Australian Church in his work for the Bush Aid Society, and again when he took over the administration of the great Diocese of Sydney. That experience had widened his powers and

fitted him for greater things. Yet his people's hopes had been destroyed, and he had been taken. The whole Church in Australia shared in the sorrow caused by his death.

Canon T. H. Langley, Caulfield, Victoria, preaching at St. Andrew's Cathedral, said that the news of Bishop Kirkby's death would be received with profound regret by the whole Church throughout Australia, and particularly in Victoria, where he received his call and was ordained. Every man who knew him was Bishop Kirkby's friend.

The Bishop of Newcastle (Bishop Batty), at St. David's, Arcliff, praised Bishop Kirkby's sincerity of character, and tireless energy in the cause of the Kingdom of God; his unaffected love for the souls of men, and his great desire to win their love and service to God.

At Scots Church the Rev. W. W. Gauld said that Bishop Kirkby, a loyal son of his own Church, always manifested a broadminded sympathy with other communions. His all-too-short life was filled with zealous work for the Church he loved, and the whole community was poorer for his passing.

The Rev. J. McLeod, at St. Stephen's Presbyterian Church, said that Bishop Kirkby had the most genial and gracious personality, and radiated the Christian faith. He had always taken part in any cause which was for the benefit of mankind.

At the Pitt-street Congregational Church the Rev. T. E. Ruth said that Bishop Kirkby, a civic saint and a large hearted churchman, had worked himself to death. It was with a profound sense of personal loss that he asked the congregation to rise in sympathy with Archbishop Mowll in the premature departure of a loyal colleague, with the parishioners of St. Philip's, whom death had robbed of a faithful pastor, and with the Anglican community, who would miss a Christian leader whose service was perfect friendship.

## Funeral of Bishop Kirkby.

### Dr. Mowll's Eulogy.

IF silent, respectful concourses of people mean anything, they certainly bore eloquent testimony to the esteem in which the Right Rev. Bishop Kirkby was held on the occasion of his funeral on Monday, July 15. St. Andrew's Cathedral, Sydney, was packed from end to end, vast crowds gathered outside and lined the streets as the cortege passed. The burial took place in the churchyard of St. Philip's Church, after a most impressive funeral service at St. Andrew's Cathedral and a brief, simple service at the graveside. Archbishops, Bishops, Archdeacons, canons, rural deans, clergy, and all sections of the Anglican community and other denominations were represented.

The body, after lying in state at St. Philip's Church, was removed to St. Andrew's Cathedral, where the service, conducted by the Archbishop of Sydney, was held. The coffin was placed in the chancel between the choir stalls, and was surrounded by wreaths sent from all parts of the diocese.

The procession entered by the western door, the congregation rising as the choristers, followed by representatives of the Episcopate, in robes, walked slowly down the aisle. The opening hymn, "For all the Saints Who From Their Labours Rest," was followed by the opening sentences and the reading of the 90th Psalm. Archdeacon Lang-

ley, of All Saints', Woollahra, read the lesson. The cathedral choir, under Mr. T. W. Beckett, organist and choir-master, sang Mendelssohn's Anthem, "Cast Thy Burden Upon the Lord." Then followed the address by Archbishop Mowll, and after "The Sands of Time are Sinking" was sung, prayers were offered by Archdeacon Johnstone and the organist played Handel's Dead March in "Saul." The closing hymn was "Ten Thousand Times Ten Thousand."

At the conclusion of the cathedral service the cortege moved slowly by way of George-street, Druitt-street, and Clarence-street, to St. Philip's Church, the interment taking place outside the southern wall of the chancel of the Church, facing York-street. Two features in the service are abiding memories. (1) The thrilling way in which the vast congregation sang the hymns "The Sands of Time are Sinking," and "My Hope is Built on Nothing Less," two of the Bishop's favourite hymns, and keynotes of his simple Evangelical faith. (2) The powerful and soul-moving address by the Archbishop of Sydney, Dr. Howard Mowll.

### Archbishop's Address.

"Before coming to Australia," said His Grace, "I was told that an Australian would always stand by you and never let you down. I found Bishop Kirkby was a real Australian; and the future of this country is bright indeed when it produces such sons as Sydney James Kirkby, our beloved Bishop Coadjutor."

"He knew Australia well. He was born in the country town of Bendigo; he tramped Australia (often humping his bluey), in the interests of the lonely white settlers out-back, and he became so invaluable to us all because he knew his fellow Australians. He understood their ways of looking at things and doing things, and he was in turn trusted by them."

One of the romances of Church history to-day is the founding of the Bush Church Aid Society, with the Bishop as the Organising Secretary. For four months, while the Society was in its infancy, he took no salary in order to get the work going. We all know of the journeys which he took, and which he has described in his booklet, "These Ten Years." And in a few short years a sum of £83,000 has been raised for the work of the Society and its ministry—not only to the country districts of New South Wales, but also in Victoria and South Australia. The Bush Church Aid Society is his monument.

His gifts of administration were soon realised in this Diocese when he became Archdeacon of Camden and then Bishop-Coadjutor, and soon after his consecration he was called unexpectedly to become Bishop-Administrator. During the months of his administration he won the confidence of everyone.

### A Great Christian.

Back of it all was his zeal to get Christ known in this Australia of his. Our Bishop was a great Christian. How he loved to talk of grace, quoting Bishop Langley so often as saying, "Grace, the opposite of merit; the complement of need." He was not only fervent in proclaiming these truths which had gripped him, but he was jealous of everything which would obscure the simplicity of the Gospel, and he did it all with that winsomeness and sincerity which won the hearts of us all. He was a good man and full of the Holy Ghost. We all remember that passage in Zechariah: "Who art thou, O great

(Continued on page 11.)





## NEW SOUTH WALES.

## Diocese of Sydney.

## ST. ANDREW'S CATHEDRAL.

## The Archbishop's Letter.

Writing to his diocese, the Archbishop states:—

During this past month the question of the extension of the Cathedral, consequent upon the passing of the Cathedral Site Act, has been under consideration, both by the Diocesan Standing Committee and the Cathedral Chapter. It has been decided that there shall be an open competition for designs, and it is hoped that the space available, taking into account the deep slope of the land towards Kent Street, will enable us to have a much larger Cathedral—in which as much as possible of the present building will be incorporated—a Chapter House to seat at least 1200 persons, more adequate accommodation for the Church House and Choir School, and a Deanery near the Cathedral. This will have to be gone into thoroughly by experts. It has been decided that the adjudicators of the competition will be the Archbishop as representing the Church, Sir Gilbert Scott, the architect of Liverpool Cathedral (if he is willing to act, and if satisfactory arrangements can be made), as he is probably the greatest living exponent of the style of architecture in which our Cathedral has been built by Edmund Blackett. As a third adjudicator an Australian architect will be chosen. This building scheme will, of course, cost much more than the Government grant of £100,000, and I hope that as time goes on there may be a generous response on the part of the citizens of Sydney who have the means to help us, so that buildings really worthy of this important city may be erected.

The needs of the Diocese of Bunbury have been especially on the minds of the Bishops during the past few months. The S.P.G. has informed the Bishop that after this year all grants will cease. It will mean that twelve out of the twenty-four parishes will not be able to keep their clergy, and there will remain only one for the wheat belt, and not one in the group settlements where the people are too poor to pay one. The Colonial and Continental Church Society gives £300 a year for Denmark, which, with its thirty group settlements, is now served by the Rev. L. M. Dunstan, who was with us in Sydney before going there. I should like to be able to send the Bishop £50 to help him in his difficulty, and this might be an encouragement to other Dioceses also to help him. Is it too much to ask that some Churches or individuals in the Diocese during this coming month will help me in this way, remembering that the Bishop of Bunbury is now our Senior Bishop in Australia after years of splendid service in Melanesia?

## MOTHERS' UNION.

## Annual Meeting.

There was a large attendance in the Chapter House, Sydney, on July 5, the occasion being the annual meeting of the Mothers' Union. The Archbishop of Sydney presided and among those present besides the speakers were Mrs. Moyes (wife of the Bishop of Armidale), Lady Riddle, Messdames Hey Sharp, T. S. Holt, and R. Taylor (vice-presidents), P. A. Micklem, Cecil Hoskins, Edmonds, and Johnstone.

The Archbishop spoke to the members of the importance of the work of their union, in upholding the sanctity of marriage, and in spreading a Christian influence in their homes. The Queen has been so seized with the value of the union that she had become its patron, he said.

The president, Mrs. Mowll, suggested that the tribute of members to the London headquarters, Mary Sumner House, which is as-

essed at the low rate of a penny per member, should be made a Queen's birthday gift to Sumner House.

Lady Hore-Ruthven spoke of the importance of a mother's influence, especially on her sons. "I do believe that mothers have a very special mission in what they can do for their boys," she remarked.

Miss Cox, who has spent 25 years in the work of the Church in Canada, spoke of women's work both in the Dominion and in West China, where she had assisted for some time.

## ST. PETER'S CHURCH, COOK'S RIVER.

Church of England work and witness in what is now known as St. Peter's parish, has just celebrated its centenary. One hundred years of witness is something to be proud of, and yet humble about. We can look back to the little temporary iron-bark slab church, with thatched roof, when Sydney could only boast of two churches, St. Philip's and St. James. And now, St. Peter's is the proud mother church of some 60 parishes, spreading over the area between the Parramatta and St. George's Rivers—the original parish. All the gatherings from June 23-30 were a great success and were well-attended by many past and present parishioners, now scattered over Sydney. On Sunday, June 23rd, very helpful messages were given by Rev. W. J. Siddens and Rev. A. Reeves. Monday evening was devoted to the girls of the parish, when Mrs. Dixon Marshall addressed an enthusiastic gathering. On Tuesday evening, Mrs. W. V. Craven, from the C.S.S.M., gave a most helpful talk to the Young People's Scripture Union and after a noisy but happy gathering supper was served to some 300 children. On Wednesday evening the St. James' Croydon, choir with their organist, Mr. R. Kerrigan, visited us and helped in the service. The Rev. A. L. Wade, through illness, was hindered from coming, but Rev. A. E. Rook (St. Stephen's, Newtown) very kindly came to our assistance and gave a most helpful message. After the service we all enjoyed the organ recital and sacred concert our visitors provided. On Thursday evening we were fortunate in having Mr. A. Massey with us, whose organ recital was again very much enjoyed. Later, Mr. Massey, with his artists, provided a fine concert in a crowded hall.

Mr. P. W. Gledhill, on Friday evening, gave a very interesting lantern lecture on early Sydney and St. Peter's. We were glad to have with us His Grace, Archbishop and Mrs. Mowll. His Grace, during the evening, unveiled a diagram drawn up and presented by Mr. Gledhill, showing some 60 parishes, which had sprung from St. Peter's.

Saturday's open air service was also a most inspiring gathering. About 1000 assembled on the tennis courts for a short service of thanksgiving to Almighty God. Members of many choirs from neighbouring parishes took their places, singing "Onward Christian Soldiers." After the Rector had opened with prayer, Rev. R. Reeves read the lesson from the Bible printed in 1821. Later the Hon. E. A. Buttenshaw gave a suitable address, which was followed by addresses from Lady Parker, who spoke on behalf of the Lord Mayor, who was absent through illness. Lady Parker has a special interest in this dear old church, as her parents were married here. Sir Kelson King, a son of one of the early rectors, spoke most suitably, and the Mayor of St. Peter's welcomed and thanked the speakers. After the hymns and collection, which amounted to over £80, the Ven. Archdeacon Langford Smith closed with prayer and the Benediction.

A beautifully decorated three-tiered cake surmounted by a model of the Church, made by Miss Eileen Graham, was then cut by Mrs. King, and pieces sold, realising over £5. Trees were then planted to mark the occasion. After the evening meal, which had to be held in two sittings, so great was the company, a very happy reunion of past and present parishioners occupied the remainder of the evening.

Sunday was a day to be remembered. The dampness of the weather in no wise dampened the ardour of St. Peter's, and the many friends who flocked back to their old church. The service was also broadcast all over Australia, and was heard clearly by many who listened in.

Canon Hammond's message was much appreciated, and his appeal beforehand for funds for renovating the church has brought in many letters and cheques, and we hope they will still continue to come. In the afternoon a C.S.S.M. missionary again spoke to the children.

We were very happy to have as preacher in the evening the Ven. Archdeacon Johnstone, from Parramatta. The whole centenary week was a marked success, fittingly celebrating the importance of the occasion. The Rector, Rev. F. H. Hordern, would like to take this opportunity of thanking all the parishes and many friends who so loyally rallied to make the celebrations such a success.

## ST. ALBAN'S, LEURA.

## B.C.A. Auxiliary.

The first annual meeting of the St. Alban's B.C.A. Women's Auxiliary was held in St. Alban's Hall, Leura, on Wednesday, July 3rd, at 3 p.m. Mrs. Dixon Hudson presided. The meeting opened with prayer. Inspiring addresses were given by Miss Arlie and Mrs. Langley, who thanked the members for the wonderful work they had accomplished in the past year. Ninety-four articles had been made and sent into the B.C.A. Office, also the sum of £8 had been contributed for purchasing toys for the outback children at Christmas. Musical items were rendered by Mrs. Shurman, Mrs. Lew, and Mrs. Keirle, and were much enjoyed. A vote of thanks to the speakers and to the artists was proposed by Mrs. Dixon Hudson, and it was seconded by Mrs. Newmarch. Afternoon tea was served by the Matron from Inipolli.

## HELENSBURGH.

The Church of the Holy Redeemer, Helensburgh, celebrated its 43rd anniversary by special services on Sunday, June 2nd, preceded by a birthday tea. The offertories for Sunday amounted to £20/15/0. This, added to the takings at the birthday tea and concert, amounted to £31. Sunday, June 9, was observed as Young People's day. A service of song "Sunbeams" was given by the children in the afternoon.

We are deeply grateful to our many loyal and generous past parishioners and present and all friends who assisted us in bringing our birthday celebrations to such a successful issue.

The Rev. H. G. Robinson is Rector.

## SCHOOL HEALTH AND TEMPERANCE EXAMINATIONS.

## Increased Entrants Expected.

For the 1935 Health and Temperance Examinations, conducted under the auspices of the Education Department by the N.S.W. Band of Hope Union, a considerable increase of entrants is expected. Many ministers of the gospel have signified their willingness to assist in coaching the entrants during the religious instruction periods, and for this purpose the Minister for Education, Hon. H. D. Drummond, is supplying those who are co-operating with copies of the "School Magazines" containing special articles on the subject.

The Council of the Band of Hope Union wishes any other clergymen willing to participate in the scheme to communicate with them immediately, at 149 Elizabeth Street, so that they may receive the material available.

## General Endorsement.

The youth departments of all the various churches are in accord with the scheme, for it is realised that the Education authorities are affording a most valuable opportunity for the education of youth in this very necessary aspect of moral training.

Entries by the scholars are to be in the hands of the Education Department by July 31st. The Examinations will be held at the schools on August 16th.

A splendid series of scholarships and awards are being given, and new and attractive pass certificates have been designed for the three grades.

## Diocese of Newcastle.

## THE BISHOP AND EDUCATION.

The Bishop of Newcastle writes to his diocese:—

It was a great pleasure to me to receive an invitation to attend and speak at the Jubilee celebrations of the State School at

## Diocese of Goulburn.

## QUARTERLY MEETINGS.

Most of the Councils and Committees of the Diocese met on July 2nd and 3rd, the Bishop presiding throughout. The Chapter surveyed the diocesan statistics and discussed methods of renewing enthusiasm. It discussed also the law of faculties as it applied to the Cathedral Church. The matter of the erection of a Columbarium for the ashes of the cremated in the Cathedral grounds was deferred for fuller information.

The Missionary Council surveyed the returns from the parishes and the arrangements for deputations. It asked the Rev. E. M. Cutcliffe and the Rev. D. Blanche to endeavour to arouse interest in the Anglican Summer School to be held at Barker College, Hornsby, from January 11th to the 18th, 1936. In response to an appeal for an increase in the Diocesan Quota from £1250 to £2700, it replied that whilst sympathetic to and desirous of a large increase in the missionary contributions from the Diocese, it felt that any such forward movement was dependent upon regular deputations and live and imaginative propaganda.

The Church of England Property Trust had a long and anxious meeting, mainly concerned with arrears of interest owing by constituents who have availed themselves of the Farmers' Relief Act.

The Diocesan Council sat all day on the 3rd; Mr. H. G. Lamb was elected to the Patronage Board and Mr. J. H. Starling (Canberra) to Provincial Synod. Grants were made to certain priests and parishes in exceptional difficulties, and to the new Church to be erected at Bribbaree. The annual parochial returns were considered and reports asked for in respect to certain churches not now used and centres opened or closed. Children's Home, Library and Insurance matters were discussed. A committee was elected to organise the Broughton Centenary celebrations in the Diocese, and to keep in touch with the Sydney Committee. The Organising Secretary was congratulated on the progress of his Home Mission appeal. The Clergy Training Committee was disbanded. Another student was adopted. A draft Ordinance to be presented to the next session of Synod adopting the new Constitution was approved. To the request of the Riverina Synod that certain parishes in the Goulburn Diocese should have the right to secede to Riverina, the Council replied that it had no authority in the matter. The Council expressed its sympathy with the project to erect a memorial at Tarago to commemorate the first Christian service in the Goulburn District. The Registrar's requests for information and material for a history of the Diocese were noted.

An Ordinance authorising the sale of a small piece of land at North Junction was passed, and one seeking similar facilities in the case of a block of land belonging to the Cathedral parish was deferred.

## VICTORIA.

## Diocese of Bendigo.

## THE BISHOP'S LETTER.

My attention was drawn the other day to the heading of a newspaper article, "Is Civilization worth saving?" I had not time to read the article, so do not know what conclusion the writer came to, but I found the challenging title rather intriguing. After all, is it worth saving? Lord Hugh Cecil once said that if you look at one side only of almost any question, you can put up a case which seems overwhelming and unanswerable. And when we look at our slums, at our vast armies of unemployed, at just and cruelty, at want and distress, at the envy hatred and malice which apparently abounds, at terrible and terrifying preparations for war, one may well be pardoned for despairing of our civilization and its future. But of course there is the other side. God is not dead nor doth He sleep. And though we human beings impede and mar, through our sin and ignorance, His plan for us, still the plan is being carried out. There are forces at work attacking the very evils which distress us. For example, surely it is not a small thing that the people have declared that no one shall starve. Time was when for those who could not find work, literal starvation was not infrequently the result. Now, on the other hand, such is the spread of humanitarianism, that the State, acting on behalf of and certainly in this respect representing the will of the people, has made provision which at least assures the bare necessities of life. Moreover, when we think of other aspects of humanitarianism we probably realise that in spite of our obvious blemishes in no other age has there been so much altruistic endeavour. One has only to re-

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member such things as child labour, womanhood, factories, gaols, etc., to realise the well-nigh immeasurable improvement which has taken place in the last hundred years—and what is just as significant, an improvement which is still progressing. I do not speak of our conquest of the forces of nature and their application to such objects as flying, wireless, television, and a thousand other things, because these are only in the material realm and do not necessarily mark real progress. In the higher sphere of intellect and spirit we see that though our problems are just about as pressing as they can be, yet there is no need to despair. Things are bad but we can make them better. The world is in a mess, but we have the privilege of helping it out. This is precisely where the Church comes in. Our difficulties would verily overwhelm us, if we left God out, and the danger to-day is that so many do forget God. Hence so much of our trouble! It is the Church's work, which really means it is your work and my work to bring people to God. Because if God be for us, who can be against us? What forces, be they spiritual, intellectual, economic, or physical can really harm us? Nay in all these things we are more than conquerors through Him that loved us. So with faith in God we can take courage and go forward, working for the welfare of man, and above all for the glory of God. But we must do our part which is to liberate spiritual power. Every true Christian is in vital touch with unseen forces, indeed is in touch with omnipotence, is a point of contact between this world's need and the love of God, and hence liberates divine power. What a high privilege is ours.

### Diocese of Gippsland.

#### ADMINISTRATOR'S LETTER.

Archdeacon Weir, Administrator of the diocese, writes:—

You will be glad to have recent news of the Bishop and Mrs. Cranswick. It is to the effect that both are deriving definite benefit from their enforced rest. They have a comfortable little cottage not far from the home of Canon Haultain, for the worst of the winter.

The Rev. J. D. Sansom has been appointed to succeed the Rev. K. E. Hamilton, at St. James', Orbst. He will be inducted on Wednesday, the 3rd July. The Rev. S. T. Ball, who succeeds Archdeacon Blundell at St. James', Tararagon, will be inducted on the following night. Mr. Ball's successor has not yet been appointed. Will you pray for the parishes in which changes are taking place, and for the clergy, as they undertake new work. One feels that a little earnest prayer at such times helps the Kingdom of God much more than speculation and discussion, especially if these are divorced from the spirit of prayer and responsibility.

The Mothers' Union van has been in constant use since the beginning of May, and excellent reports are being received of the work done by Captain Pearsall and his assistant. They are at the moment in the hill country of South Gippsland. Your continual prayers are invited for the work of our Church in the diocese; for the Bishop and Mrs. Cranswick, and for the Central Home Mission Fund, as its financial year draws to a close.

The Deaconess' Community have become temporarily responsible, under the Rector of Warragul, for the work in the Neerim district.

### SOUTH AUSTRALIA.

#### Diocese of Adelaide.

THE REV. P. CARRINGTON, M.A.

Adelaide churchmen have been delighted to learn that the Rev. Dr. Carrington, formerly Warden of St. Barnabas' College, Adelaide, has been elected Bishop of the Diocese

of Quebec, Canada. He is at present Dean and Professor of Divinity at Bishops' University, Lennoxville, Quebec.

Dr. Carrington was born in 1893 at Lichfield, England, where his father was Diocesan Missioner to the Bishop of Lichfield. Coming to New Zealand when his father was appointed Principal of Christ's College (Upper Department), in Christchurch, he received his education in New Zealand, graduating M.A. (N.Z.) in 1915 with 2nd Class Honours in English and Latin. After graduation Dr. Carrington entered Selwyn College, Cambridge, gaining a 1st Class Theological Tripos in 1916. In 1915 he was awarded the Chancellor's Gold Medal for English verse, and in 1916 the Carus Greek Testament Prize and the Hulsean Essay Prize. Returning to New Zealand he was ordained priest in 1919 and spent the early years of his ministry in the Diocese of Christchurch, whence he was appointed Warden of St. Barnabas' College and Special preacher at St. Peter's Cathedral in 1924. In 1927 he was appointed to Lennoxville University.

Dr. Carrington's genius is marked by a bewildering versatility. While still an Undergraduate he wrote numerous poems and articles, including two quite brilliant burlesques entitled "Damlet the Dane" and "The Blue-bottle" (this latter a parody of Maeterlinck's "Blue Bird") which were produced in Christchurch. His other publications include "The Boy Scout Campbook," "Scoutcraft in the Church," "The Soldier of the Cross" (a book applying Scout method to the teaching of the Catechism), "Christian Apologetics of the Second Century in Relation to Modern Thought," "The Road to Jerusalem," and "The Meaning of the Revelation." For the last work, published in 1931, he was awarded the degree of Doctor of Literature by the University of New Zealand. He is also a gifted black and white artist, and illustrated his own books on Scoutcraft.

In Canada Dr. Carrington is widely known as a very gifted preacher; and only last year he travelled more than 10,000 miles on a preaching and lecturing tour.

### Diocese of Willochra.

#### THE BISHOP'S LETTER.

##### White Australia Policy.

I am among those who find it difficult to become enthusiastic concerning the White Australia policy. In writing this I realise that I am probably in the camp of the minority. I do not wish it to be inferred that I am opposed to the idea, but I have never yet discovered upon what principles we are supposed to base our claims in advocating this policy. It seems to me there are two important points which should not be overlooked:—

(a) We should be quite sure that every provision is made for the just claims of the aborigines. The White Australia policy must allow for the adequate protection of this interesting race of people. Every fair-minded Christian man will agree that we must consider their interests.

(b) The second point concerns our declining birth-rate, and involves a spiritual and moral problem. Unless we face this question immediately and make up our minds that homes are more to be desired than the making of money, and the rearing of children more important than the selfish pursuit of pleasure, then White Australia is merely a dream which will never be realised.

I am certain that if we fail to discipline ourselves, and set up high ideals, which will bring forth the best that is in us, then the day is not far distant when we shall see the greater part of Australia in possession of one of the Asiatic races. I write this not for the sake of sounding a note of alarm, but because I love Australia and its people, and I want them to realise the possible danger which lies ahead.

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## TASMANIA.

### G.F.S. SERVICE.

Whilst it may be argued that it is no concern of anyone else what a priest may do in his own church (although staunch Evangelicals would feel it their bounden duty to raise a protest against illegal practices and disloyalty), when that priest is conducting in his own church a service of a diocesan character to which members of other congregations have been invited, surely one would naturally expect that the feelings of Evangelical visitors would receive some consideration.

It was, therefore, something of a disappointment, and a very great surprise when, on the occasion of the Girls' Friendly Society Jubilee Communion Service in St. David's Cathedral, Hobart, young people from Evangelical churches, present by special invitation, should have to witness a display of Eucharistic vestments and an excess of devotional exercises which strongly suggested the recognition of the "Actual Presence" in the Sacrament, which doctrine, by the way, had actually been broadcast on the previous Sunday evening, when in a very "advanced" sermon, "Father" Copp, of the Community of the Ascension, strongly advocated a belief in the doctrine of Transubstantiation. The Evangelical clergy naturally feel that, not only was it grossly unfair and a breach of etiquette to impose that kind of ritual upon Evangelical visitors, but taking into consideration the fact that it was an "occasional" service of a diocesan character, the Mother Church being used as the gathering point, those responsible exceeded their rights in so doing.

### PRAYER.

By R. Wynter-Blathwayt.

"And Elisha prayed, and said, 'Lord I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha.'"—II Kings 6: 17.

Behind the prayer of Faith stand forces unimagined;

The Prophet's servant watched with wondering awe the shining cohorts ride.

He who prays in Faith raises his eyes beyond Earth's highest hills,

Snap-to the link, turns the frail switch, to find

Range upon range stand marshalled all the forces of the skies.

Out to their furthest bounds the message thrills.

And to his aid the Legions Twelve (by Christ refused)

In mighty rank on rank, close up behind. Then shout for him the heavenly spheres!

The Morning Stars,

And those etheric all-embracing Powers Which mock man's greatest might, join in the cry:

"If God be for him, who can be against him?"

He has called on his Maker, to his aid we fly."

(From "John O' London's Weekly," Sept. 22, 1934.)

## FUNERAL OF BISHOP KIRKBY.

(Continued from page 7.)

mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." It is an epitome of the Bishop's attitude towards life and of the source of his strength. Mountains which would have daunted others he faced with unquestioning faith, crying, "Grace, grace," and, by the grace of God, those mountains were levelled.

He lived a triumphant life. Triumphant physically; few men could have endured those long tramps in the interests of the Bush Church Aid Society. He was triumphant spiritually. As I worked with him I was constantly humiliated by the way the Bishop never thought of himself. I never found him "touchy," jealous or prejudiced. Always so eager to help, always so ready to serve, to put himself in the second place, or to be forgotten altogether so long as the work was done and Christ could be proclaimed.

And so triumphant in life, he was supremely triumphant as he faced death. As I watched his physical powers slowly fading, as I saw his mental powers clouded over, the brightness of his face only shone out more clearly. When I visited him after another severe haemorrhage, he gasped out: "In the loneliness of last night, when I thought the end had come, how comforted I was to know that, being justified by faith, we have peace with God through the Lord Jesus Christ. I never thought that my death-bed would be so happy. I have such peace and joy in believing." The next time I visited him his voice was weak and he could just say over and over again: "He will hold me fast . . . He will hold me fast." Then I heard him say: "I die in the faith of the Lord Jesus Christ." After that he began an act of adoration: "Therefore, with angels and archangels, and with all the company of heavens, we will laud and magnify Thy

### Trinity College, Melbourne.

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By becoming a member of the Society (minimum subscription, 12/- per annum).

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By subscribing to our quarterly journal, the "Real Australian," 1/6 per annum.

By having a bark-hut missionary box in your home, for your self-denials.

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Diocesan Church House, George Street,  
Sydney, N.S.W. Tel. M 3164.

The Victorian Secretary,  
Bush Church Aid Society,  
Cathedral Buildings, Flinders Lane,  
Melbourne, Victoria. Tel. 75675.



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Holy Name." The next day he began, in a weak voice: "The comfort of Jesus Christ," and, as I went on, I heard him say, "cleanse me from all sin." "Goodbye, Bishop," I said, "we shall meet in the morning." "Yes," he replied, "in the morning of glory and peace."

To-day, at his funeral service, happy they who, like him, believe in the communion of saints, the forgiveness of sin and life everlasting. We are present at the funeral, not only of a good man and a wise leader, but of a great Christian, and death for him had no sting at all. It was just walking into the more immediate presence of the Saviour Whom he loved and served so devotedly.

### The Interment.

When the cortege reached St. Philip's Church, all the approaches were crowded with spectators, and traffic was suspended. The scene at the graveside was most impressive. The Archbishop again conducted the service, during which the two hymns, "My Hope is Built" and "At Even, Ere the Sun Was Set," were sung. After the service great numbers of clergy signed the Service Book. The whole of the arrangements for the watching and services were wisely planned and admirably carried out. They reflect great credit on those responsible. We take this opportunity of expressing to Mrs. Kirkby, her two sons and two daughters, our heartfelt sympathy.

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## Doings of the Month in Melbourne.

(By "Maccabaeus.")

IN our last letter there occurred a slight error, which we would correct. After referring to the statement by Dr. Kagawa that High Church notions did not appeal to the Japanese, the statement following should have read, "it was due to this (their dislike of ceremony in religion), that Buddhism was falling off in Japan." The letters "C.M.S." were used instead of "this".

There has been much controversy in the Melbourne Press on the matters relating to Scripture instruction in State Schools, raised by Bishop Hart. For the most part, the clergy who object to giving a general Scriptural lesson of an undenominational character, and who desire to take the children to their own Church for the lesson, are they to whom the sacramental position is an obsession. Their attitude is summed up in the words of one who wrote to the Press: "Scripture cannot be truly imparted, divorced from the doctrine and sacraments of the Church."

Strange to say, these people are always talking about reunion. Where better could they start Christian unity than with the young? Reunion with many people is merely a convenient and impressive subject for discussion. There is a feeling among lay people that denominations unprepared to give general scriptural lessons in the school should have no other privilege. This should apply to Roman Catholics equally with others.

Two important and interesting meetings were held in June. On June 11th there was a good attendance at the annual rally of the Bush Church Aid Society, held in the Chapter House. It is impossible for Victorians to think of the B.C.A. without remembering Bishop Kirkby, who made the Society what it is. His Melbourne friends hope and pray that he will have a speedy return to health. Bishop Baker, of Bendigo, who described himself as third choice, was chairman. His breezy address was unlike the usual chairman's address, with which Melbourne is familiar, and was most welcome. The Bishop outlined a vision of the Australia of the future, and the main points of his address were: "Australia needs God." "Australia needs to develop her rural lands." "Co-operation with one another and with God." He emphasised the fact that some country dioceses now had less population than at Federation, and dealt at length with the problem of the declining birth-rate.

The Rev. T. Gee, of Werrimull, was another delightful speaker, whose natural manner of address charmed his hearers. His district was at one time grazing country, but in recent years had been cut up into blocks for wheat-growing, being largely settled by returned soldiers. Mr. Gee ridiculed the idea that the district was unsuitable for this purpose, and quoted wheat returns to prove its success. The failures were being weeded out, and those remaining were of the sturdy pioneering kind. Mr. Gee told touching stories of hardship, not without some humour, concerning some of the people with whom he had worked. He paid a tribute to the Bishop of St. Arnaud, for his practical help and sympathy. The description of service arrangements given by Mr. Gee caused some amusement, and showed the great determination of the people of the Mallee to maintain the privilege of public worship.

In expressing the appreciation of the meeting to Bishop Baker for presiding, the Rev. L. L. Wenzel reminded the meeting of what Bendigo had stood for, and stated that we should thank God for the present Bishop, who was a worthy successor to Henry and J. D. Langley. Lantern slides, illustrating the work of the B.C.A., were shown.

The Chapter House was again full on June 20th, the coldest day of the year, when the C.M.S. said farewell to the Rev. A. J. and Mrs. Dyer, who are taking up work in Sydney, and Miss Callon Wilkinson, who is leaving to perform educational missionary work in Africa. Archdeacon Herring, always a popular and efficient chairman, was in the chair, and the scripture was read by the Rev. W. J. T. Pay. The Archdeacon remarked on the splendid attendance on such a cold night, and on the interest it showed in missionary affairs. He expressed the regret of the C.M.S. in Victoria that they had to say good-bye to Mr. and Mrs. Dyer, but pleasure to know that they were to work in the Diocese of Sydney's Archbishop, and wished them health and happiness in their new work. The chairman welcomed Miss James, who has acted as a parish Y.P.U. secretary for C.M.S. for 40 years. Miss James, who was rejected for active missionary service, has been instrumental in raising many hundreds of pounds for C.M.S. in the parish of Camberwell.

An interesting and valuable story concerning the work at Roper, Groote and Oenpelli, was told by Mr. Dyer, illustrated by lantern slides.

On behalf of the Women's Missionary Council, Miss Langley made a presentation to both Mrs. Dyer and Miss Wilkinson. Miss Wilkinson, who will work under the Rev. T. Lawrence, in Africa, comes from St. Clement's, Elsternwick, whose splendid Evangelical Vicar is the Rev. J. H. Frewin. Miss Wilkinson told how she had been called to the mission field. The farewell charge was given by the Hon. Clerical Secretary, the Rev. W. T. C. Storrs, who stated that there were 100,000 native Christians in the area to which Miss Wilkinson goes.

Another event held annually in June is the corporate Communion and breakfast of the Church of England Men's Society. The attendance this year, on King's Birthday, at 7.45 a.m., was much less than formerly, only about half of what was looked upon, a few years ago, as a regular attendance, viz., over a thousand men, being present. The Society recently closed its headquarters, which included office, luncheon, reading and billiard rooms, and dispensed with the services of the paid secretary. This work is now carried on in an honorary capacity by a member of the Society. All this could not fail to affect the position of the Society, as its headquarters was a place well-known throughout Australia, and was a valuable diocesan link for its members.

The Church of England broadcasting session has again been altered, being now conducted from 4.45 to 5.15 in the afternoon. There has not at any time been much enthusiasm for the session, and the altered time is not likely to increase it.

The ecclesiastical trial of the Rev. H. E. E. Hayes, which has been in progress for several weeks, has again been adjourned for several months. The trial has not been taken seriously by churchpeople, but the sensational press has made a great feature of it. The general impression is that, in view of all the circumstances, Mr. Hayes is being treated very generously by the diocese. Mr. Hayes made an effort to

keep the Archbishop in Melbourne until the charges were heard, and the long adjournment he has secured means that Archbishop Head will have returned to Melbourne before the case is resumed.

An exchange of parishes has been made between the Rev. A. M. Levick, of Balwyn, one of the eastern residential suburbs, and the Rev. A. Craig, of Dandenong, the last suburban parish on the Gippsland line. Dandenong has always been regarded as an Evangelical parish. Mr. Levick is a moderate High Churchman of charitable outlook, and possesses a likeable personality, and a deep sincerity. Mr. Craig is a Churchman of the more indefinite type.

The C.M.S. General Committee, at its June meeting, gave a warm welcome to the Rev. Canon H. T. Langley, who has recently joined the Committee.

One of Melbourne's parishes is celebrating its Diamond Jubilee. St. Catherine's, Caulfield, was formed on July 10th, 1875, by the Rev. H. B. Macartney, then Vicar of St. Mary's, Caulfield. Many well-known Melbourne clergymen have served in this parish, which is now an important residential district.

## TASMANIA.

### Church of England League.

THE Hobart Branch of the Church of England League is sponsoring a very interesting competition, with the object of stimulating the spirit of enquiry and investigation of the faith of the Reformation, and also with the view of providing new and interesting propaganda and drawing the attention of the public to the objects of the League. Two prizes of one guinea each are being offered for the best essay on "What changes did the Reformation bring about in the Church of England?"

Competitors are divided into two sections, those below the age of 18, and those between the ages of 18 and 24. The competition is being advertised in the local press and intending competitors invited to write for full particulars and conditions.

It is requested that the essay consist of not less than 1,500 words, so that if it is taken up enthusiastically, some very useful information should be collected and tabulated.

## Hymns for Sundays and Holy Days.

### Hymnal Companion.

July 28, 6th S. aft. Trinity.—Morning: 550, 275 (7), 329 (279), 334; Evening: 529, 377, 590, 21.

August 4, 7th S. aft. Trinity.—Morning: 568, 255, 233, 302 (117); Evening: 248, 30, 285, 29 (427).

August 11, 8th S. aft. Trinity.—Morning: 5, 389, 535 (115), 329 (279); Evening: 305, 235, 244, 22.

August 18, 9th S. aft. Trinity.—Morning: 8, 273, 573 (427), 373; Evening: 172, 133, 282 (31), 19.

### Hymns A. & M.

July 28, 6th S. aft. Trinity.—Morning: 166, 242, 531, 277; Evening: 439, 254, 370, 24.

August 4, 7th S. aft. Trinity.—Morning: 3, 210, 201 (63), 265; Evening: 223, 683, 257, 207.

August 11, 8th S. aft. Trinity.—Morning: 4, 240, 172, 200; Evening: 204 (191), 304, 233, 266.

August 18, 9th S. aft. Trinity.—Morning: 7 (79), 183, 224, 274; Evening: 629, 168, 174 (370), 23.

Our life's but a field.  
Stretched out 'neath God's sky.  
Some rich harvest to yield.

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## Editorial

### The Honest Thing.

IN November last an extraordinary circular entitled "Society for Catholic Reunion" was circulated in England. It was tantamount to an admission of the claims of Rome and the need of "hurry-up" in the matter of Reunion. Among the seven clergy of the Church of England who signed this pro-Roman document, five were incumbents in the Diocese of Southwell. At last the Bishop of the Diocese (Dr. Mosley), has administered to these men a brave and well-spoken rebuke. He said: "What is really causing me disquiet is not the discussions on a movement towards reunion with Rome, but that clergy who have taken an oath of loyalty to the Church of England, and have promised to use the Book of Common Prayer, seem by their actions to be entirely oblivious of it. To me the honest course would be, not to wait but to make (as Rome would wish them to make) their immediate submission to that community, and I would do all I could to assist them in that course." It is patent from the attitude of these men that the Church of England to-day is harbouring numbers of clergy whose rightful place is in the Church of Rome. This situation is not peculiar to England. Even in Australia there are men in the Church who seem to cast longing eyes to Rome, and Rome's sacerdotalism. Their press writings, their use of terminology, their belief and practices, all point this way. In our opinion the whole Anglican Church would heave a sigh of relief at the departure of such men to their rightful place. Answers to questions, and articles in the only weekly Church Paper in Australia (as it would style itself), seem to be increasingly redolent of Rome of late.

### Sydney Diocese and Precedence.

ELSEWHERE in our columns we publish some very interesting and enlightening information relative to the early history of the Diocese of Sydney. The facts are peculiarly relevant just now, as minds are fresh with regard to the recent election to the Primacy of the Church in Australia, and the utter inequality in diocesan manpower where voting is concerned. It will be noted that the letters patent creating the See of Sydney, and subsequently the Sees of Tasmania, Newcastle, Adelaide and Melbourne, indicate that the Bishops of these sees, as well as New Zealand (1841) and their successors were to be subject and subordinate to the See of Sydney and to the Bishop thereof in the same manner that any Bishop of any See within the Province of Canterbury is under the authority of the Archbishop of Canterbury. "And we are moreover pleased," continue the letters patent, "to order and direct that the said Bishop of Sydney under that title, may take up, continue, and proceed with every act or engagement lawfully commenced, done or entered into, as Bishop of Australia, under letters patent heretofore granted to him as Bishop of the said See of Australia." On the face of it, these instructions give the Bishop of the Diocese of Sydney a precedence of which no other Diocese in Australia can boast. Sydney appears to have a right, by virtue of fact, of continuity and of precedent, to be primal See of Australia and Tasmania. But other considerations weigh with many Bishops—and these need a constant watchfulness.

### Religious Instruction in State Schools.

THE Church of England does stand for something. She is not the Church of a day. She is a Scriptural Church, and has a great and noble history, reaching back to Apostolic times. She stands for a great tradition. She is not some sect gathered out of another body. Her roots are in the age-long past. She holds to the historic creeds, has the Apostolic ministry, and has been God's instrument for a mighty work through the centuries. Such a position she can neither barter nor throw away. Hence our sympathies go out to Victorian Churchmen in their endeavour to teach and train the Church's children in Anglican doctrine during the religious periods in State schools. It is altogether fatuous for officialdom or interested parties to assume that there is "no difference" between the different Protestant Churches. If such were the case, we should at once in the name of common sense (let alone anything else) join

our ranks and become one united Church. There are great and important differences between the Churches, and no good can be done by boggling at them and pretending that they do not exist. It is true, of course, that the Christian denominations have a great deal in common, including the acceptance of the Holy Scriptures, and for that reason they fraternise and join together on great patriotic and public occasions. But when it comes to teaching the children, training them in the faith and practice of their fathers, it is a different matter altogether. The all-in policy is fatal. It leads to vagueness and "nondescriptism," and ultimately sounds the death-knell of the Church. It stands to reason that the same children who are taught by instructors of various denominations will get hold of muddled and confused ideas—a disaster to be deplored by all right-thinking people. Doubtless it will be said that Bible teaching is all the same, no matter who teaches it. Such a plea does not convince us—and especially in these days of the queerest notions current about the Bible. There must be dogmatic teaching, definite Church teaching, if the child is to be brought up as it should in the doctrines and formularies of the Church of England. We strongly deprecate the lumping together of the children of all denominations for religious instruction. It means grave weakness in the long run. Rome knows what she is about, and sees to it that her children are taught separately by her own instructors.

### Converted Men Wanted.

DR. TIMOTHY REES, Bishop of Llandaff, Wales, is not of our Churchmanship, nevertheless he is prosecuting a vigorous ministry in the Diocese of which he has the honour to have charge. He is forming a band of young clergy to work on brotherhood lines in the Diocese, with its teeming population consisting largely of unemployed men and lads. They are to supplement the work of hard-pressed parochial clergy. There is only one essential he lays down about these young clergy, and that is, they must be converted men. It is a startling proviso to lay down, for we had taken it for granted that all ordinands are at once men who have definitely given their heart to God and know the saving power of Christ in their lives. It is interesting to note that the members of this band will have their headquarters in the Bishop's house, and will meet there once every week for Holy Communion and prayer, and conference and recreation. They will work singly or in pairs at various centres, for variable periods, it may be a week,