

Melbourne News and Views.

(By "Maccabaeus.")

Farewell to Canon Langley.

At the invitation of Dr. G. B. Bearham, President of the Anglican Church League, a number of leading Evangelical churchmen met at dinner early in March to say farewell to Canon Langley, who sailed a few days later on a holiday trip to England.

Plea to Parents for Abstinence Example.

In a resolution in which it expressed itself as "deeply moved by facts which reveal the degradation of youth and girlhood through the use of alcoholic beverages," the Council of Churches in Victoria made an urgent appeal to parents to set an example of complete abstinence in the home, and to use their influence to prevent the use of drink at dinners, parties and other social functions.

Ordinations.

A number of ordinations took place recently. Seven deacons, who will serve as curates in various parishes, were ordained, and the Revs. W. K. Prentice and A. C. Donnelly, who will serve at Surrey Hills and Emerald respectively, were ordained priests.

Angel Chapel.

What is called an Angel Chapel was dedicated at St. John's, Toorak, at the end of February. To a layman the fondness of so many parishes of spending money on chapels seems a great waste when missionary and Home Mission funds are calling out so insistently for help.

The Late Mr. G. E. Emery.

The State lost a prominent citizen, and the Church an active worker in the death during February of Mr. G. E. Emery. Mr. Emery was general manager of the Savings Bank for many years and was for a long period a member of Synod, and of many boards and committees of the diocese.

Men's Society.

The Diocesan Council meeting of the C.E.M.S. was held in March. Bishop Hart, who spoke, deplored the small membership of the society, which is said to be barely 1,000. The Bishop spoke also of the need for improved methods in Sunday School, and State religious education. A motion to increase the subscription from 3/- to 5/- was defeated. Laymen in the Melbourne diocese have never given generously to the society.

C.M.S. and A.B.M.

Regarding the proposal of our Archbishop for closer co-operation in the activities of the C.M.S. and A.B.M., this matter was again before the C.M.S., when a member of the General Committee recently sought to reverse a decision previously made.

The Archbishop, who was in the chair on this occasion, heard some very plain speak-

ing from several laymen, and expressed himself as being very "sad and disappointed" at some of the things he had heard. When the Archbishop stated that the hostile attitude of his suggestion was dictated by fear, he was reminded that Evangelicals had been forced to suspect certain moves by their bitter experience of what Anglo-Catholics and their sympathisers had already done in Australia. Eventually the matter was referred again to the executive committee, which body, we understand, is now willing to have a round table conference with the A.B.M. The majority of supporters of C.M.S. are quite determined in their belief that the society should not be hampered by any alliance with others whose point of view, as well as method of work, is different.

Missionary Farewell.

A farewell meeting to outgoing missionaries was held on March 18th. The missionaries were Mr. and Mrs. Charles Maling, of Tanganyika; Deaconess Betheridge, also of Tanganyika; and Miss F. Moller, of Kenya. Mr. W. M. Buntine, M.A., J.P., was in the chair, and the farewell prayer was given by Mr. K. Hamilton, Vicar of St. Luke's, South Melbourne.



MELBOURNE CHURCHMANSHIP.

The Editor, "The Record."

Dear Sir,—In the "Church Standard" of January 15 the Rev. E. J. B. White, of Melbourne, wrote a eulogy of his friend, the late Canon Perry, formerly of Melbourne. I also knew Charles Perry from boyhood, and with certain very definite reservations, agree with Mr. White's tribute. Mr. Perry's connection with Melbourne terminated with his incumbency of St. John's, Camberwell. His statements of Anglo-Catholic doctrine, and his Anglo-Catholic practices seriously divided a parish which had, under the ministry of the Rev. A. W. Cresswell, filled a very honoured position in this diocese. This divided parish took some time to recover after his departure for New Zealand. Mr. White, in his eulogy, says: "In the early days of his priesthood, the last years of the old century and the early years of the present, Melbourne churchmanship was in a bad way." Here I definitely join issue with Mr. White. From 1887 to 1901 Bishop Goe was our beloved Bishop, ably seconded by his Archdeacons and Council. He faced the difficult boom and depression years bravely and efficiently. Many suburban parishes owe their sites to his foresight. Spiritually the diocese was greatly quickened by the visit in 1891 of the Rev. Geo. Grubb, M.A. (an eminent Evangelist) and his party. Real conversions occurred and some of our leading clergy, men of really consecrated lives, received their call to service through that memorable visit, while many laymen gave themselves to the Lord for His work. In 1892 the visit of two eminent men followed, the Rev. Robert Stewart, M.A. (afterwards martyred in China), and Dr. Eugene Stock. They found a well-prepared field, and reaped a rich missionary harvest. Through their advocacy the Victorian Church Missionary Association was founded and in the forty-five years of its existence it has trained and sent out many excellent missionaries to lands overseas and to the Australian aborigines. It has received and disbursed £400,000 from its constituents and has had a wholesome reflex influence on the A.B.M. The Cathedral, begun in 1880 by Bishop Moorhouse, was dedicated early in 1891 by Bishop Goe, assisted by the Primate and all the Australian Bishops. During the preceding four years many noble gifts were given, amongst others the reredos, the organ, bells, lectern and many windows. The jubilee of the diocese was observed in 1897 by a series of memorable Cathedral services, and in an impressive Town Hall meeting. The great depression of 1892-93, when most of the Melbourne banks suspended payment and very many building societies

failed, brought untold hardship to many thrifty homes. Clerical and episcopal stipends were very much depleted. But Bishop Goe's private income was generously drawn upon in an unostentatious manner for the help of his poorer clergy. The depression had one good effect; it resulted in increased earnestness in many and in larger church attendances. In the years 1897 to 1901 the matter of new dioceses was earnestly debated in Synod and largely owing to the able advocacy of Canon Hindley, Bishop Goe's successor, was welcomed by four, instead of one, provincial Bishops. The Bendigo, Wangaratta and Gippsland Dioceses were established in 1902. Bishop Goe left to his successor a greatly enriched diocese. The year 1896 was the tenth year of his episcopate. In the ten years 95 churches, 38 vicarages and schools were erected; 78,883 were baptised; 22,157 were confirmed; and 12,759 marriages were celebrated. The clergy in 1887 numbered 142, in 1896 176; Sunday School scholars increased from 30,241 in 1886 to 38,408 in 1896; teachers from 2,689 in 1886 to 3,291 in 1897. In 1886 communicants numbered 14,113; at the end of 1897 they were 22,695, and all this without any corresponding increase in the population of the Colony. The parishes raised for all purposes the noble sum of £821,066, exclusive of the large sum raised and expended on the Cathedral. No other diocese in the Southern Hemisphere was more liberal to its outlying districts than Melbourne, and judging from the public criticism in the press and elsewhere, many of our people are all too slow to realise what the Church has been doing quietly, without ostentation, and under almost heart-breaking difficulties. Surely at this time a dominant note in our Te Deum may be excused, for "the Lord hath done great things for us, whereof we are glad!"

The above is a quotation from the annual report of the Home Mission Fund for 1896. In the face of all the facts above adduced, it is difficult to understand that Mr. White should make the statement he did. It is not just to the memory of a noble Bishop, whose work, taken up when he was a middle-aged man, covered the greater part of Victoria. He never spared himself in journeyings oft to remote corners of his diocese and never revisited England in the fourteen years of his episcopate until he retired, a lonely and bereaved man.

A similar letter to this was sent to the Editor of "The Church Standard." He never published it! It is characteristic of extreme Anglo-Catholicism to suppress facts which are not agreeable to it, and which refute its prejudiced statements.

Yours etc.,

"MELBERTON."

LENTEN APPEALS.

The Editor, "Church Record."

Dear Sir,—It seems rather a pity that "Interested" has taken so much of the valuable space in your paper to criticise the circular letter signed by the Organising Secretary of the A.B.M. in New South Wales, and myself, as Acting General Secretary of the N.S.W. Branch of C.M.S.

I should like to remind him that the statement to which he has taken exception reads: "You are probably aware that Lenten Appeals were first brought into general use in the Church in Australia by the missionary agencies of the Church."

At the time the letter was sent out I was well aware that Archdeacon Martin had introduced a Lenten Appeal for the parish of Marrickville some time ago—"Interested" gives the date as 1908. The Office Secretary of the A.B.M. has been kind enough to provide the information that as far back as 1898 a whole Diocese in the Province of N.S.W. had its self-denial appeal for missions for a week during Lent. Again, from another province is the report of a similar effort for missions in 1906.

"Interested" has credited Rev. M. G. Hinsley with adopting this method in the N.S.W. Branch of C.M.S. some sixteen years ago, whereas it was well in operation during the secretaryship of his predecessor, Rev. P. J. Bazeley.

From the above I trust that readers of the "Record" will realise that there was good ground for the statement made in the circular letter to which reference has been made.

Believe me,

Yours faithfully,

H. S. KIDNER

Actg. Gen. Sec., N.S.W. Branch of C.M.S.

The first step to knowledge is to know that you are ignorant.

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Editorial

New Governor in New South Wales.

WE join in the very cordial welcome which is being extended by the citizens of New South Wales to their new Governor, Lord Wakehurst, who arrives in Sydney today from London with his wife and family. He comes with a fine record of imperial service. He is no stranger to Sydney, having paid a visit here in 1924. Lord Wakehurst, as a young officer, took part in the landing at Suva Bay in August, 1915, and later he served as a special agent in the Arab bureau of the military intelligence service in Egypt and Palestine. As soon as Turkish headquarters at Nazareth were captured in the famous attack of the cavalry and light horse under General Chauvel in September, 1918, Captain Loder, as Lord Wakehurst then was, took charge of those headquarters. After the Armistice he served in the British Residency at Cairo, then for two years in the Foreign Office, and then for another two years on League of Nations work. He is the author of a study of the recent political history of the Arab countries. After he entered the House of Commons he studied especially relations between industry and the State, on which he wrote a book in 1927, and travelled extensively in Russia, from which he published his observations upon "Bolshevism in Perspective," in 1931. He was chairman of the Conservative Party's foreign affairs committee, chairman of the rural council in his home county of Sussex, and served on the executive committees of the League of Nations Union in England and the Institute for Adult Education. He is therefore no mere tyro

in parliamentary and social doings. His keen mind and liberal outlook are all to be desired, and will find scope for real service in the Mother State at this time. We wish him a happy and successful tenure of office.

The Procession of Witness.

SYDNEY churchmen are to be congratulated on their magnificent response to the call to take part in the Procession of Witness in Sydney on Good Friday. We estimate that upwards of seven thousand took part in it, while we noticed many hundreds of churchmen lining the route from the Domain to St. Andrew's Cathedral. The Archbishop evidently was delighted, and gave indications of his pleasure as the seemingly never-ending procession filed in through the Cathedral gates. For not a few years many loyal churchpeople have desired such a demonstration on Good Friday, and were only awaiting a lead. They have wanted through the years in some striking way to give outward expression to the faith within them. Hence, when the opportunity came on their Saviour's Death Day, they proved loyal to their convictions and their desire to witness. There is no reason why the procession should not grow in numbers as the years proceed. A little earlier notice, and the linking of the clergy of all the parishes in the arrangements will prove all to the good. We have heard ministers and leading workers of several other Protestant denominations say how much they would have liked to have been in the procession. They felt that they wanted to make their witness. There is much to be said for this united front. Doubtless it will receive in the right quarter the consideration it demands. There is no reason why there should not be a united Christian witness that day, out in the streets of the great city where the Royal Agricultural Show has become the great attraction—to the sorrow of thousands of earnest Christians.

Sydney Pilloried.

MAKING a leaf from the "Church Standard," which has never been noted for any love for, or loyalty to the Diocese of Sydney as such, certain individuals have been endeavouring to pillory Sydney's leaders in the daily press by making out that the Anglican Church in the Mother diocese is responsible for not a little of Sydney's "slumdom." Certain correspondents, who won't come out into the light, but hide under such pseudonyms as "Sydney Solicitor," "Vaulcuse," "Disgusted," have been writing somewhat unadvisedly—happily with no response from the powers that

be. We have read such letters before. It is only the old attack on Sydney's predominant churchmanship, but this time from another angle! Just lately a body terming itself the Legion of Christian Youth has sallied forth on the pathway of "reform."

It is going to rid the world of war, and Sydney of its slums. Doubtless many of its members are sincere and keen-spirited. But youth is ever hot-blooded. A little genuine inquiry and level-headed judgment will make it clear that there are slums and slums! But when dealing with the latter, there must be no axes to grind, mud to throw, nor Sydney's Church authorities made the cock-shies of venomous missiles just because of their Evangelical and Protestant convictions. Faithful Evangelical leaders of other days in Sydney have been foremost in housing and reclamation reforms. They have spoken and worked for the abolition of unhealthy as well as uninhabitable dwellings. Besides, the young reformers of to-day must not read into Sydney's housing conditions the conditions of cities like London, Glasgow, Manchester, and Birmingham. It is very easy to learn of slumdom overseas and by a queer twist of the mind, and in youthful ardour, imagine that similar conditions prevail in Sydney or Melbourne. Such conditions do not exist. Australia has no knowledge of slums such as disgrace the old world. They are not to be found in this fair, sunny land. Here and there are to be found small congested areas and poor housing, but they are a mere bagatelle compared with conditions overseas. Naturally we don't want bad housing conditions in Australia, in any shape or form. Any semblance of such as may be, ought to be cleared away. Apart from this we should not be surprised if there are those about who would gladly purchase many of these much-banded reversions! They should prove most profitable in due course. Besides, what constructive proposals have these correspondents made? However, any old stick is good enough to whack Sydney with. All we plead for is a sense of proportion, fairness, a giving of honour where honour is due, but certainly not mock heroics.

Report of Delegation to Spain.

ELSEWHERE in our columns we publish the report of the Anglican and Free Church delegation which visited Spain early this year to inquire into the life and work of Christian bodies in the Spanish Government area in that land. A perusal of the report will show that in spite of certain propaganda, the Spanish Government

is not animated by atheistic sentiments. There is no anti-God campaign. There are atheistic elements among those who support the Government, but animosity is directed, not against religion as such, but against the type of Roman Catholicism that has prevailed in Spain. Again and again contrast has been made between the teaching and practice of that Church as Spanish peasants know it, and the life and teaching of our Lord. The result is that, as the delegation points out, Protestant pastors and their congregations have not been molested. The one thing needed in Spain is a virile Protestantism. The delegation is satisfied that the aim of the Government is liberty of conscience, social justice, and the advancement of popular education. What Spain is to expect should General Franco succeed may be gathered from the pronouncement of Queipo de Llana in the territory recently occupied by him. He has publicly announced that the shorter working hours and the more adequate wages recently introduced may be considered a thing of the past. Franco's alliance with Mussolini speaks volumes.

#### Rome in the Mission Field.

SOME time ago we drew attention to the proselytising methods of the Church of Rome in the great Anglican Missions in East Africa, and to the unending supply of agents that that church has at its command. It must never be forgotten in this regard that its orphanages of one kind and another are the recruiting grounds for its emissaries. The cast iron system of that vast imperialistic organisation is drilled into its proteges right from the start, hence a constant supply of brothers and what not! By the same token it must not be overlooked that when Mussolini made his compact with the Vatican in 1929, the price was £19,000,000 into the Church's coffers. Hence the world over, during the last seven years, there has been an aggressive propaganda on the part of the Papal Church. India, of course, has not been exempt. The veteran C.M.S. missionary in India, Canon W. P. Hares, alive to the situation, has issued a small booklet entitled, "The Teaching of the Church of Rome in India." He selects three books published by Roman Catholic priests in Lahore, and subjects them to the test of Holy Scripture and History. Such claims are made as: "The R.C. Church is the one-time Apostolic Church, and every other Church in the world is a fraud"; "Whoso forsaketh the faith of the Roman Church shall be companion with devils in everlasting fire." Canon Hares shows the fallacies of these and other assertions. His answers are adequate, without undue elaboration, and his quotations from the Fathers are apt. A large amount of work has been put into this book. The danger is pressing. Three hundred young Indians are being trained for the Roman Catholic priesthood in one seminary in South India. There are several similar institutions in South India. In face of this, there was need for a small treatise showing the true position of the Church of Rome. This book will be useful to any who desire to test the claims of the Church of Rome. There is refutation of claims which are frequently made, but which have no basis in historical fact. It is inspiring to think that we have men like Archdeacon Glossop in East Africa and Canon Hares in India alive to Rome's un-sleeping attack.



#### My Lord and My God.

THE late Bishop E. A. Knox, D.D., sometime Bishop of Manchester, than whom there was no more learned and stalwart Evangelical in the whole Anglican Church, wrote recently that it was not strange, but even natural that when our Lord appeared to His disciples in the upper room after His Resurrection, they were frightened, and that their first anxiety was to be assured that they had not been deceived by a phantom. The Cross had so utterly shattered the hopes that had centered upon His Person, it had been to all appearance so clear a witness of God against their Messianic expectations that the utmost hope left to them now was some evidence that their lost Master was risen from the dead, as Lazarus was raised. Even this much they were slow to accept. When He showed them His hands and His feet they disbelieved for joy, they watched Him as He did eat before them. They heard Him upbraid them for their unbelief and hardness of heart. When He breathed on them, saying, "Receive the Holy Ghost. As the Father sent Me so send I you," they stirred not to proclaim His Resurrection. They even, after a while, went back to their boats and their nets. It is an entirely false construction of the plain evidence of the Gospels to imagine that the disciples rushed out, under the impulse of visions, to proclaim the Risen Christ. They were as men stunned, they were powerless, until the Holy Ghost was poured out on them on the day of Pentecost.

But out of the recollections of the appearances of the Risen Lord was one peculiarly treasured by the disciple whom Jesus loved, and given by him in his old age that those who received it might believe, that "Jesus is the Christ, the Son of God, and believing, might have life through His Name." That was the revelation vouchsafed to "Thomas, called Didymus" ("Didymus" is nothing but the Greek translation of the Aramaic Thomas, and Thomas means "Twin"). Of Thomas but for St. John we should have known nothing save the old traditions which make him the Apostle of India. Those traditions, interesting as they are, do not concern us here. Thomas was indeed doubtful concerning our Lord's Resurrection, and even went so far as to say that he would not believe unless he had the evidence of his own senses. But it is, we suggest, an error to hasten to the conclusion that he was a pessimist, an habitual doubter. Westcott is right in saying that he was careful in forming his beliefs and that he refused to give expression to any belief that he did not actually hold. But his exclamation, "My Lord and my God," when Christ appeared to him in the Upper Room on the eighth day, reveals a spirit far removed from that of the ordinary doubter. It is worth while to make a closer study of his temperament.

We must notice, first of all, his spiritual affinity with the disciple whom Jesus loved. Though he did not belong

to that inner circle of three, so clearly marked out by the Synoptists, though he was not present at the raising of Jairus' daughter, nor at the Transfiguration, nor with those who were nearest to the Agony in the Garden, yet there are two marked occasions when he takes the lead over the rest of the disciples. It is he who volunteers, before all the rest, to share the peril involved in accompanying Jesus to the grave of Lazarus. Of that stupendous miracle he was an eye-witness. It has been doubted whether Peter and James were even present on that occasion.

When, therefore, Jesus appeared in the company of the disciples on the eighth day, bearing the marks of His Crucifixion, it would have been natural that Thomas should have accepted the evidence of his senses, and borne with such courage as he could command, the disappointment of his hopes. But the same voice which turned the bitter tears of Mary Magdalene into tears of joy, wrought with even more profound effect upon Thomas. In a lightning flash the mystery of the Love of God was revealed to him He beheld in the crucified Jesus the true glory of God, the love that passeth knowledge. He saw a new meaning in the words, "He that hath seen Me hath seen the Father." He found himself face to face with God, and cried, "My Lord and my God."

It was the triumph of faith to find in the Jesus Who had been crucified the very God of glory. John, the loved disciple, saw all this in the Upper Room. Therefore, with a very direct purpose he handed on to his successors the last of the beatitudes of Jesus. "Because thou hast seen Me, thou hast believed; blessed are they that have not seen and yet have believed." Marvellous as had been the faith of Thomas, and blessed his recognition of the crucified Jesus as his Lord and his God, there remained yet a faith more precious, more acceptable in the sight of God, the faith of those "who have not seen, and yet have believed."

Thomas was far from being the last of those who have found in the Cross a stumbling-block. Church history is a record of attempts to build up the Church of Christ on some other foundation-stone than this. Creeds, philosophies, forms of worship, forms of Church government, social activities, each and all have been tried in turn; have been tried and found wanting. For, ultimately, the vision of God is possible only to those to whom He is pleased to manifest Himself in Christ Jesus, and through this manifestation to reveal Himself to the world and in the world. Yet He is not far off, but nearer to us than hands and feet: "The Word is nigh thee, even in thy mouth and in thy heart . . . that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved."

There are very few indeed to whom nature has been so unkind that they are not capable of shining in some way or other.

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## A.D. '37.

### Some Celebrities of Other '37's.

1637

When, on July 23, 1637, an infuriated woman threw a stool at a man, a new chapter in Scottish history and in the insistence of the right to religious freedom began. For the woman was Jenny Geddes, the scene was St. Giles's Cathedral, Edinburgh, and the occasion was the reading of the new English liturgy which Laud was attempting to impose on Scottish churches, the reader (and the man at whom the stool was thrown) being the dean. The sequel was the signing of the famous Covenant to "recover the purity and liberty of the gospel."

In England too, events were shaping themselves for the storm that was soon to break in civil war. Six weeks before the scene in St. Giles's, the Chief Justice decided against John Hampden in the famous ship-money case. A few days afterwards Prynne, Burton and Bastwick were sentenced by the Star Chamber to a fine of £5000 each, to be placed in the pillory, to have their ears cut off, and to be branded, the offences being the culprits' identification of prelate and popery. Even the Archbishop of York was not immune from the zeal of Laud, for he was heavily fined and imprisoned. Puritans had been steadily emigrating to New England in the face of religious persecution, and had his ancestors not gone to America that year, Abraham Lincoln would have been an Englishman. Cromwell and Pym tried to reach America in 1637, but were prevented by a royal proclamation.

Yet in the midst of strife and turmoil here was one rich contribution to literature in 1637; although it was born of tragedy. Milton's college friend, Edward King, was drowned on a passage to Ireland, and as Tennyson wrote "In Memoriam," so Milton in 1637 raised a monument to his friend in "Lycidas."

Thomas Ken.

Meanwhile there was born in that same eventful year one who was destined to prove himself, in the words of Macaulay, "as near as human infirmity permits to the ideal perfection of Christian virtue." The man was Thomas Ken, who, narrow though he was in outlook, fearlessly faced the displeasure of three kings rather than sacrifice one iota of principle, risking his life to help his enemies, and finally losing his bishopric through loyalty to the king (James II) whose vengeance he had felt when he was the chief of the famous "seven bishops." The morning and the evening hymns (sung all over the world to-day) are the most enduring monuments by which he is remembered.

"Awake my soul and with the sun"; and "Glory to Thee, my God, this night."

Literature's gain in "Lycidas" in 1637 was offset by the loss of that virile poet, Ben Jonson, whose lyrics are as familiar to-day as Ken's hymns.

1537

Whereas in 1637 Britain was rising against popery, in 1537 it might almost be argued that it was rising for it. The spoliation of the monasteries by Henry VIII was mainly responsible for the rising that year (sponsored by nobility and clergy) known as the "Pilgrimage of Grace." Yet two royal infants destined to be pillars of Protestantism (Edward VI and Lady Jane Grey) were born in 1537; and Edward's mother, Jane Seymour, died.

1837.

Queen Victoria.

To consider centuries of a less remote past, Queen Victoria began her long reign in 1837, in which year the fact that a Jew for the first time received the honour of knighthood (the first Jewish Premier making, or attempting to make, his maiden speech that year), was a sign of tolerance, as the restriction of capital punishment was a sign of humanity, and the discovery of the electric telegraph, railway development, the promulgation of Rowland Hill's postal reform and the beginning of Pittman's shorthand, were signs of progress. In the world of literature 1837 was the year of birth of Swinburne, W. D. Howells, Mary Braddon, John Richard Green, and Oscar Browning. Theology produced that year "Father Ignatius," the Rev. J. F. Kitto, and D. L. Moody. In the world of affairs there were born in 1837 Grover Cleveland, one of America's few Democratic Presidents; and John Pierpont Morgan, one of her greatest financiers.

William IV—who was good-natured, if vacillating and fussy—died in 1837. England lost John Constable that year, just as

she was beginning to appreciate his paintings, also Joshua Marshman, one of the greatest of missionaries; and Elizabeth Penrose ("Mrs. Markham") of school histories fame; while Robert Cocking, in an age when the giant balloon represented the height of achievement in aeronautics, plunged to death when he jumped from the monster "Great Nassau" balloon in a parachute of his own invention. Another death that year was more sordid. People remained in the street all night, jostling and fighting for the best positions, to view the execution of that sensational murderer, James Greenacre.

1737.

Wesley and Whitefield were beginning to attract attention in 1737; and Samuel Johnson, too, was only on the threshold of fame. Brightest of the stars of literature born that year was Edward Gibbon; and that gifted demagogue, Thomas Paine, was also born in 1737; also Galvani, who, as the discoverer of animal electricity, was to excel them all, for he bequeathed his name to the dictionary.

1437, 1337, 1137.

We have already surveyed the '15's and '16's. In remoter history we might profitably recall the quincentenary of the death of James I of Scotland, who was, perhaps, the only real royal poet, and was, moreover, a king who tried to rule in the interests of his people, losing his life as a consequence. The Emperor Sigismund, who also died in 1437, sullied his fame by betraying John Huss; but Charles V (who was born in 1337, in which year Froissart also was born and Giotto died), was one of France's few good kings, another being Louis VI, who died in 1137. In 1137 also was born Saladin, who although the pillar of Islam, was a fine example in conduct as well as in valour to the Christians he fought in the Third Crusade.—

(Harry Butcher in "The British Weekly.")

## Bellef in the Life Everlasting.

(By the Rev. W. F. Pyke, B.D.)

THE question asked by Job, "If a man die shall he live again?" is still a very real subject by all thinking Christians. And in answering this question we think we have quite sufficient reason for believing that with man death is only a change of life. To the animals, death may mean nothing at all, but to thinking, loving man it is a most serious consideration.

Scientists tell us that from the physical point of view there is little or nothing to encourage a hope in life after death. It is for spiritual reasons chiefly that we have hope of a hereafter. Looking even at our bodily nature we have ground for the Christian faith.

Man is much more than muscles and nervous tissue. We cannot account for the power of recollection, reasoning, will, love, by laws of nervous energy. Even the thoughts of a child are something more than mere vibrations of the matter of the brain. Our wonderful power of "attention" is spiritual, not material.

We are far more than a "carcase," in which the soul is imprisoned. Hume is fond of telling us that "man is only a bundle of sensations." The word "bundle" upsets his theory. Forty sticks on the ground cannot make a bundle until someone "ties them up." What ties up my various sensations into a bundle? My personality which makes these sensations is mine and nobody else's.

I remain the same, though my sensations are always changing. I live through physical changes. When death destroys the matter of my body, it need not destroy the enduring soul.

Again, think of the wonderful power of man's mind, and the affections

of his heart. Surely these are something more than vibrations of matter of our brain. All the great creations of Handel and Shakespeare are something more than vibrations of nervous tissue. All the heroisms of martyrs, the great discoveries of science, the glorious creations of art, the reverence for what is noble, the yearning desire to see God, these are different things than movements of matter in men's brains.

It is difficult to believe that all our experiences and knowledge are "snuffed out" at death.

Nature is kind and benevolent, and shows that God is love. The harvest we reap from the exploitation of nature for man's use shows God to be good and wise. On this fact we base our hope of a future life.

Without another life than this one, man would be a failure. No one's life is completely satisfactory, with its struggle and disappointment. The best man that ever lived falls short of his ideals. Half of our lives are spent in gaining knowledge and experience to fit us for our work, and we are scarcely qualified when death taps at the door and we are gone.

## Wayside Jottings.

(By a Wayfarer.)

### Christian Witness.

THE WAYFARER begs to offer his respectful congratulations to his Grace the Archbishop, upon the success that attended his first effort to organise a Procession of Witness on Good Friday.

That people should be so moved by his appeal as to assemble in the Domain to the number of 5,000 (one newspaper says 10,000), and walk in a procession a mile long to the Cathedral, simply in order to make public manifestation of the fact of their faith in Christ and loyalty to Christ, and as a protest against the sin and unbelief and materialism that so strongly characterise the present age, is surely a great matter for thankfulness; and must have been particularly gratifying to the Archbishop himself, because such a response to his appeal is evidence, first and foremost, of the high esteem in which he is universally held.

To devise and suggest such a Procession of Witness, and so successfully to carry it out, was manifestly a stroke of genius; while its success undoubtedly shows that the Archbishop possesses the faculty of estimating rightly the strength of the underlying principles which animate so many of the people of this great city.

There were not wanting some, perhaps many, who doubted whether the procession would be a success. The Archbishop appealed for 200 from each parish, and many doubted whether he would get them. The man in Redfern said, "I don't think he will get 200 from Redfern," and the man in Erskineville said "I don't think he will get 200 from Erskineville"; and the man from Sydenham said something similar. But the Archbishop actually did get a number variously estimated at 5,000 or 10,000; which means 200 each from some 25 to 50 parishes. From many parishes there were, of course, fewer; while from others, equally of course, the number was by far exceeded. People felt that

the underlying challenge was: "Whose side are you on?" "Let those who are on the Lord's side come and show it"; and thousands felt that the challenge was one that must not be ignored.

Of course no one for a moment supposes that 5,000 or 10,000 is all the genuine, earnest, Christian people in Sydney. The Wayfarer is not in the episcopal counsels, and he is not a great student of the newspapers; so he does not know in what terms, or to whom, the invitations were sent, whether to Anglicans only (in the report in the S.M. Herald the only names mentioned are those of prominent Anglicans), or whether they were extended to the heads of all Christian churches. The Roman Catholics, of course, would not, in any case, have accepted such an invitation. The S.M. Herald, however, records to their credit that, though they have less than half our numerical strength, they assembled for a great religious function at Campbelltown, a town about 30 miles from Sydney, to the number of about 25,000. But there is no apparent reason why, for such a Procession of Witness, all other Christian Churches should not have joined with us. It is rumoured, indeed, that this year, being the first, the arrangements were somewhat hurriedly made; and if so, we may look forward to doubling and trebling, next year, the numerical strength of this first year's demonstration, and may need, for our meeting place, no Cathedral, but the wide spaces of, perhaps, Centennial Park.

But the Archbishop's wide-reaching plans are not limited to Good Friday. He is asking for a similar expression of faith in Christ and loyalty to Christ from every parish in the diocese; and the Wayfarer hopes that everywhere the appeal will meet with a success similar to that achieved in Sydney.

In one parish known to the Wayfarer the day's proceedings have already been arranged to include meetings in the church for men, for women and for children respectively, as well as a street procession; and he thinks it probable that in every such procession, in every parish, halts may be made to allow of a few minutes of street preaching, and that in the church afterwards, some of the most experienced men and women will give their "witness" to Christ and to the value of the Christian life, and will invite others to join them.

The Wayfarer imagines, too, that the "Procession of Witness" will in no instance be restricted to Anglicans, but that, alike in the marches and in the churches, Christians of all denominations will be invited to take part. Otherwise, what should be a great Catholic "witness" may become largely an exhibition of Christian disunion.

Indeed, it seems to him that the whole character of the day might well resemble what is sometimes called a "Decision Day," when half-and-half Christians will be urged to give themselves wholly to Christ; and merely nominal Christians invited to exchange that self-condemnatory condition for the genuine love and service of Christ. Indeed it seems to him that if in any parish the period of waiting and preparation ended in nothing more than a procession, the whole effort would rather resemble the labour of the mountain which gave birth to a mouse. But for this purpose the services of the very best and most experienced evangelists that the Church possesses should everywhere be enlisted; and as the "witness" has been fixed for a different day for each parish, it should not

be impossible for our best men to be invited to undertake, among them, a widespread series of such evangelistic efforts, so that our Archbishop's statesmanlike conception may be brought to the best possible issue.

And when all this is said and done, it must not, and surely will not, be forgotten (the Archbishop, we know, will not allow forgetfulness on the part of the Church as a whole; and individual parish ministers are not likely to let their congregations forget) that the best form of witness,—the only witness really effective as regards the world around,—is not that which can be given on any one day; but it is that which is given on every day of the year, in the persuasive, all-prevailing form of a steadily consistent Christian life. And this witness the Holy Spirit, and He alone, can enable us to give every day and every hour of our lives.

There is a steady consistent witness in opposition to Christ given by the man who uses his lawn-mower on Sunday, from whose premises comes the sound of the hammer on the Lord's Day, or who on that day works in his garden or paints his house, or who is consistently absent from the Lord's House and from the Lord's Table, or who is known on the Lord's Day to do secular work.

There is a powerful witness for Christ given by the husband and wife who bring their family to Church every Sunday morning, and by the father who regularly brings his elder children to Church every Sunday evening, although the mother may have to stay at home to put the younger ones to bed. That is, indeed, a witness that gives force to every other form of witness for Christ, and the absence of which goes far to render nugatory every other pretence of Christian witness. Somebody has said that if you walk a mile to Church with your Bible in one hand and your Prayer Book in the other, you are preaching a sermon a mile long. But if a professing Christian man fails to hold up before the world this kind of witness, his presence in any Procession of witness will be of very little value.

A Day of Witness is a very good thing; and offered by consistently Christian men and women, cannot fail to have an influence on the world. But a Procession of Witness carried out by men and women who in no other way witness for Christ, who are known to all the neighbours to be living inconsistent lives,—well, they might almost as well keep out of it! Indeed, if, after careful consideration, they decided that on grounds of consistency, they had better not join in it, the result might be good for themselves.

It might compel them to realise their lost and dangerous condition,—living outside of the Covenant of Grace,—and might lead them to repentance and to a turning to Christ for forgiveness and for grace to live earnest Christian lives, and so to the attainment of everlasting life, and to a power for future witness.

### AN INDIAN POET ON PEACE.

Breaking the barriers, demolishing blocks,  
Levelling all that is high and low,  
Destroying the selfish devil in man,  
Sending divine love in constant flow,  
Rousing mankind from deadly stupor,  
Inspiring them with one ideal,  
Fatherhood of God! Brotherhood of man!  
The highest Truth, great and real,  
Reordering the world on the basis of Truth  
That God's our Father, we're His children,  
No distinction or class, caste, creed—  
Complete equality for men and women.  
The last line is particularly remarkable as written by an Indian.



The Bishop of Central Tanganyika and Mrs. Chambers arrived in Sydney from New Zealand on March 27. They expect to leave New South Wales en route for Tanganyika about the middle of May.

Canon and Mrs. Gore, of the C.M.S. Sudan Mission, have gone to England on sick leave. Canon Gore has had a breakdown, and will have special medical attention in London.

Miss F. A. Nevill, who has given several terms of service to the work of the C.M.S. at Oenpelli (North Australia), left Sydney in March on an extended visit to England.

Professor Wallace M. Lindsay, who died at St. Andrew's, Scotland, on Sunday night, February 21, as the result of a motor accident in the afternoon, was one of the best known classical scholars in the British Isles. He had been Professor of Humanity at St. Andrew's since 1899. Dr. Lindsay came from a family which has played a leading part in Scottish education. His father, the Rev. Alexander Lindsay, was Free Church minister at Pittenweem. His elder brother, Thomas M. Lindsay, father of the present Master of Balliol, became one of the leaders of the Free Church and Principal of its College in Glasgow. His history of the Reformation is widely known. Professor Wallace Lindsay was an authority on mediæval as well as classical Latin.

Founders' Day will be celebrated at Trinity Grammar School, Prospect Road, Summer Hill, on Saturday, April 10th, at 3 p.m. The Archbishop of Sydney will preside and addresses will be given by the Rt. Rev. G. A. Chambers, D.D., Bishop of Central Tanganyika and founder of the School, and Mr. A. B. Kerrigan.

At the last meeting of the Council of the Diocese of Melbourne it was reported that bequests had been made by the late Mr. Willoughby Curtois to the Home Mission Fund, £2,500 (part), and to the Clergy Pensions Augmentation Fund, £2,500 (part), and from the late Mrs. Willoughby Curtois for the Home Mission Fund, £100. The bequests were noted with gratitude, and the hope expressed that the Clergy Pensions Augmentation Fund might receive wider publicity in order that its humane intentions may receive attention from intending benefactors.

The Rev. T. M. Robinson, M.A., warden of St. John's College, Morpeth, N.S.W., has been appointed Moorhouse Lecturer for 1937. He will deliver the lectures in St. Paul's Cathedral on November 30, December 1, 2, 7, 8 and 9. The subject will be "Gallicanism" and the lecturer intends to trace the history of the Church in France in its relations with the Roman Catholic Church elsewhere, and in particular with the Church of England.

The Archbishop of Melbourne has appointed the Rev. H. Stanley Hollow, of Christ Church, Hawthorn, to the vacancy on the Council of the Diocese of Melbourne caused by the resignation of the Rev. Eric Thornton.

Mr. W. H. Edgar, M.L.C., of Melbourne, during his recent voyage to London, called on Bishop Buxton, of Gibraltar, who is a son of a former Governor of South Australia, and a fellow student at Cambridge with the Archbishop of Melbourne, to whom warmest greetings were sent.

The Rev. C. F. Eggleton has been appointed to succeed Archdeacon Morgan-Payler as Vicar of the Cathedral Parish of Christ Church, Ballarat. For the last two years Mr. Eggleton has been acting as precentor.

The Rev. Percy Moore, M.A., formerly Vicar of Christ Church, Ballarat, has been appointed British Chaplain at Geneva. He is a trainee of Moore College, Sydney, and took his M.A. at Durham, England, where he served for several years. Mr. Moore is an old All Saints', Petersham, boy, and member of the Young Churchmen's Institute in that parish. He was at one time on the staff of St. James', Sydney.

The Rev. J. F. Phair, Rector of Holy Trinity, Wentworth Falls, has been advised by the executor of the late Miss Ruby Perkins, that the deceased lady has left the sum of £200 to the Church of the Holy Trinity in Wentworth Falls. This sum will not come into the hands of the churchwardens during the lifetime of the mother of the testatrix.

Lord Clarendon, Governor-General in Sth. Africa, recently declined the honour of farewell balls offered to him because they would take place in Lent. It was a fine stand for religious principle and practice. It recalls the landing of Lord Irwin in India several years ago as Viceroy, on a Good Friday, and his decision to go to the House of God in preference to holding official receptions.

The death is announced of the Rev. G. T. Trevelyan, a leading Anglo-Catholic, in his 79th year. He was the third son of the Rev. William Pitt Trevelyan, a famous Tractarian vicar of Wolverton, Bucks. From 1912 to 1928 he was vicar of St. Stephen's, Bournemouth, making it "one of the most famous and sought after Catholic centres" in England. Evangelical leaders and members of the Mothers' Union in Sydney will note the kind of man who was appointed Chaplain of the Mothers' Union in the Diocese of Salisbury from the following paragraph in "The Church Times": "When he gave up his work in Bournemouth in 1928, he retired to Salisbury, but not to idleness. He had a chapel in his garden where the Bishop allowed him to say Mass; he gave generously to his new diocese all that help which his special gifts and personal prestige so well enabled him to give. He was Chaplain of the Mothers' Union in the diocese. The years of his retirement were busy, fruitful and happy. Many a priest—and he was a constant confessor for priests—will be saying to-day: 'May my last end be like his!'"

The Ven. Archdeacon H. S. Needham, who has been Rector of the Parish of Orange for the past nine years, has resigned and accepted the Parish of South Bathurst. In his new charge, which he will take over immediately after Easter, he will be able to devote more attention to his duties as Archdeacon of Orange and relieve Bishop Wythe of some of his calls to outlying centres. Canon Parr will be acting-Rector of Holy Trinity, Orange, until a successor is appointed.

The death is announced by cablegram of Mr. Bertram David Brand, aged 71, formerly of Goulburn and latterly of Surrey (Eng.). Mr. Brand was closely associated with the work of St. Nicholas' Church of England, North Goulburn, where he served as Rector's Warden and a lay reader. In May, 1934, he returned to England. He was unmarried, and is survived by one brother, Mr. J. H. Brand, and two sisters, Mabel (Lady Bonson) and Mrs. Fowler, all of England.

At South Head Cemetery, Sydney, in the presence of relatives and clergy, the Archbishop of Sydney (Dr. Mowll) unveiled a memorial to the late Archdeacon David John Davies. Archdeacon Davies, who died in June, 1935, was from 1911 to 1935 the principal of Moore Theological College. The memorial which stands above Archdeacon Davies' grave is a plain Latin cross, made of russet granite, and mounted on a kerbing of white Paddington sandstone.

The Rev. Kenneth Leslie, who is to establish a mission at Tennant Creek, Central Australia, was tendered a farewell recently at St. Linus', Merlynston. On behalf of the congregation, to whom he has ministered for the past three years, the Vicar (the Rev. G. Gilder) presented Mr. Leslie with a case of Communion Vessels, and Mr. Sage, who is accompanying him, with a fountain pen and pencil. On the following Sunday Mr. Leslie preached at St. Luke's, Vermont, of which his father (the Rev. E. T. Leslie), is Vicar. The Mothers' Union in England

has presented Mr. Leslie with a caravan motor truck for his work.

Prior to his departure for a trip to England, Mr. J. P. Bainbridge was given a farewell by the parishioners of St. Mary's, North Melbourne. His fellow members of the Chartered Institute of Secretaries in Melbourne gave him a farewell luncheon.

The headmaster of the Ivanhoe Grammar School, Melbourne (the Rev. S. L. Buckley) and Mrs. Buckley left by the "Jervis Bay" on March 27 for a holiday in England. Mr. Buckley hopes to return towards the end of the third term.

After about 24 years of faithful work for St. Luke's Church, Brookvale, near Manly, Mr. P. W. Gledhill has notified his intention of resigning as from Sunday, 11th April, his position as churchwarden and secretary of the church, and also as Superintendent of the Sunday School. Mr. Gledhill was instrumental in the erection of the fine church at Brookvale, with its beautiful appointments, and had the same clear of debt within three months of its opening.

The death is announced of the Right Rev. Bishop Radford, Rector of Kemerton, Diocese of Gloucester, England. Dr. Radford was formerly Warden of St. Paul's College, Sydney, and afterwards Bishop of Goulburn, N.S.W. He was a noted scholar, and indefatigable worker. After a breakdown in health in 1933 he returned to England. He was twice married.

## Bible Society in N.S.W.

### Increasing Distribution.

During 1936 the Bible Society, through its Sydney depot, distributed 88,825 copies of the Holy Scriptures, being an increase of 13,484 copies on the previous year. The details are as follows:—

Total circulation, 1936: Authorised Version Bibles, 24,581; Authorised Version Testaments, 10,694; Portions, 51,680; Scriptures for the Blind (Braille), 68; Revised Version Bibles, 133; Revised Version Testaments, 52; Foreign Scriptures, 1,611; Moon, 68. Total, 88,825 copies.

Foreign scriptures in 83 translations as follows:—

Arabic, Aranda, Assamese, Atezo, Batak Toba, Bohemian, Bulgarian (5), Bwaidoga, Catalan, Chinese Cantonese (26), Chinese Mandarin, Chinese Mandarin Phon. Script., Chinese Weni (61), Dabida, Danish, Dobu, Dutch, Eskimo, Esperanto, Estonian (16), French (567), Fiji (6), Finnish, Flemish, Futuna, Gaelic, German (62), Greek (Ancient) (102), Greek (Modern) (26), Hebrew (50), Hindi, Hungarian, Icelandic, Irish, Italian (76), Japanese (83), Japanese, Kanitares, Kona, Latin Beza, Latin White, Lithuanian, Lukonjo, Lunyanke, Luo, Malay Roman, Malekula, Maltese (10), Maori, Mota, Namwanga, Norwegian, Notu, Petats, Polish (7), Portuguese (6), Romansch, Rarotonga, Roviana, Rumanian, Russian (46), Samoan (102), Santo Nogutu (11), Sea Dyak, Sekalana, Serbian, Singhalese, Slovak (6), Slovenian, Spanish (12), Swahili Zanzibar, Swedish, Syriac, Tahitian (29), Tamil, Telugu, Turkish, Urdur, Yiddish (6), Zulu. (Where numbers are not shown, circulation was less than five copies.)

I sat down under a willow-tree by the water-side . . . and as I thus sat, I did thoughtfully remember what my Saviour said, that the meek possess the earth; or rather, they enjoy what the rich possess and enjoy not.

—Izaak Walton.



Dries in half an hour on plaster walls, ceilings, cement, fibro cement, wood-work and iron.

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## A Post-Easter Incident.

THE post-Resurrection events are of supreme importance. For us Christians to-day, if Christ be not risen then is our preaching vain and your faith is also vain. But with our Lord's eleven followers at the Resurrection time, it was different. On that first Easter Day they were perplexed and downcast and discouraged. The picture drawn by St. Luke of the two disciples on the way to Emmaus is typical of their confused and hopeless outlook. "We trusted it had been He which should have redeemed Israel!" No wonder that they were sad and despondent. Then "Jesus Himself drew near and went with them," and "expounded unto them in all the Scriptures the things concerning Himself." Presently their eyes were opened and they knew Him, but again He vanished out of their sight. But hope had revived, enthusiasm had returned, they said one to another, "Did not our heart burn within us while He talked with us by the way and while He opened to us the Scriptures?" And they went back to their homes in Galilee according to Christ's instructions, there to wait His appearance. But idle waiting was all too much for Peter, for with characteristic impetuosity, he exclaims, "I go a-fishing." His companions unhesitatingly reply, "We also go with thee." It is not surprising that this very human story, so vividly portrayed, has gripped succeeding generations. They went forth "and that night they caught nothing." Disappointment again! Their old skill had deserted them! "When the morning was now come, Jesus stood on the

shore, but the disciples knew not that it was Jesus." Then came the command to cast the net on the right side of the ship, with the result that they drew it to land "full of great fishes, an hundred and fifty and three."

Immediately the disciples knew it was the Lord from the miracle He had wrought and from His manner of speaking and acting; but yet there was in His appearance something strange, something which, had it not also inspired them with awe, would have prompted the question, "Who art thou?" Schoolmen through the centuries have delighted to discuss the mysteries of the post-Resurrection appearances of Jesus. Critics have scoffed and sneered, but the fact remains more firmly established in the twentieth century than in the third. Science and the advance of psychic knowledge have taught many critics to-day—when the incredulous has become the commonplace—the need for caution. Bishop Gore, in discussing Christ's Resurrection Body in his "Belief in God," says:—

"This condition was one of which hitherto men had never had experience. His risen body was material indeed, but it was one in which matter was wholly subservient to spiritual purpose, and no longer in any way an impediment or a restraint. To me it appears incredible that the evangelists could have derived from any other source than the actual experiences of the first disciples the subtle details which suggest the complex picture of the "spiritual body" of Jesus after the resurrection."

From an academic point of view these are interesting questions, but for the multitude of ordinary Christians the figure of "Jesus on the shore" symbolises two great truths which are of incalculable worth to the Church and the individual. To the Church militant—constantly contending against adverse circumstances, frequently disappointed after having toiled all night and taken nothing—comes the assurance that Jesus is on the shore watching the patient efforts which in due

time, if in obedience to His command the net is "cast on the right side of the ship," shall be rewarded with astonishing success. "The blessing and the success," says Professor Laidlow, "come by casting the old net in a new way in a new direction. It is the unchanging Gospel that we are to preach, it is the once-delivered and imperishable salvation, but in each age and time it needs new castings, fresh forms, it must be put on the right side of the ship, and it is the ever-living Spirit that will keep us right with His progressive indications."

The incident is also a warning to the Church that apart from Him all schemes for "catching men" are utterly futile. The history of the Church—the record of its weakness and failure, its strife and division, its lack of zeal and enthusiasm, its selfishness and arrogance—all these stand out in the pages of history as a warning for all time, and yet through all Jesus has stood on the shore patiently longing to transmit the power to fill the net. He has never deserted His Church. But it is only when the Church faithfully co-operates with the Risen Lord that the net is drawn to land "full of great fishes."

Then for the individual the story enshrines a message of hope and encouragement, consolation and strength. Have we not again and again striven and toiled without apparent success? We have been perplexed and despondent. The night has been long and dark and weary. We have been inclined to think it was no use going on. But all the while Jesus has been standing on the shore watching our struggles, sympathising with our weakness and human frailties, and then we have heard again that thrilling and wooing note, "Children, have ye not meat?" and we have realised, as the Apostles realised, "It is the Lord." Our fears have vanished, doubts have been dispelled, weakness has become strength, failure has been transformed to success. It will ever be so if we look across the troubled sea of life and recognise Jesus standing on the shore.

## The Archbishop of Canterbury's Recall to Religion.

### A Statement by Free Church Leaders.

FREE Churchmen heard with satisfaction and real sympathy the Recall to Religion addressed to the nation by the Archbishop of Canterbury. They noted that he spoke, to quote his own words, "not primarily as the chief officer of the Church of England, but rather . . . as a representative of the Christian life of the nation." He wished his voice to carry the message of Churches other than that of which he is the honoured leader.

This new note in an address by the Primate of all England serves to emphasise the unity of purpose and spirit which transcends the divergencies of the various parts of the Church of God in this country. Its friendliness surely lays upon the Free Churches an obligation to respond to it in a spirit as cordial and eager as that in which it was uttered.

As Free Churchmen we have from time to time felt bound, in loyalty to the truth as we see it, to make clear our differences of view from that of our Anglican brethren. We may have to do so again, but that very fact makes

it the more incumbent upon us, in a world divided as this is, and at a time when the minds of our fellow-countrymen are often confused or indifferent in matters of religion, and sometimes antagonistic to all religious ideas, to make it plain that in the supreme purpose of our Lord for His Church we are at one. No less than our Anglican brethren we desire to declare God's Word to this generation, and to fulfil our task of bringing the treasure of our Christian faith to the people of this country and of the whole world. We, too, long for a general return to Christian belief and practice and for the fearless application of Christian standards to the conduct of both private life and public affairs.

We share fully the conviction that only a nation sure of the will and help of God and seeking His rule in the earth can be truly at peace with itself, and bring to other peoples that wise and patient service of goodwill and friendship which is humanity's greatest need.

We, who sign this message and may be allowed to speak in the name of

the Free Churches, would therefore join with the Archbishop in urging our fellow-countrymen to consider again the place that religion should have in our lives, and to seek to make this year, in which our King and Queen are to dedicate themselves to their high duties, one in which the whole nation also may renew its faith in and devotion to God. We believe that very many of those to whom we appeal know that they would be better and happier men and women if they could break through the restraints of later habits and return to the reality as well as the form of earlier religious experience. In their hearts they realise it would be well for them and for their children if they would come back.

But we know that to many others the churches and the faith they teach seem altogether irrelevant. They think these have nothing to do with the lives they have to live or desire to live. Religion as they understand it seems remote from the problems they have to face in the office, the workshop, the mine or the home, and also from those questions that harass our politicians

and statesmen. The positive conviction that thought and time devoted to religious matters are wasted, makes some of those we desire to help very difficult to reach. Yet we on our part are no less sure that God Himself is speaking to them and that His word to them if heeded and understood, would mean new life, hope and power, a gift of courage and daring as well as the quieter graces of peace and goodwill.

A responsibility rests upon all the churches, and upon laymen not less than upon the Christian ministry, to seek the way and the message by which they may bring home to our whole nation the relevance of the faith we have received to every part of our individual and corporate life. It calls for brave thinking and speaking, with (it may be) a new accent and emphasis, and above all, for such Christian living as shall be in its simple loyalty and self-forgetting, a manifest effort resolutely to follow Christ.

We believe that if all in this land "who call themselves Christians" were to make a resolute and sustained endeavour to lift their daily life to the level of their deepest faith, so great an effect would be made on the mind and character of our nation that problems that baffle us would be solved as we go, and we should be worthy and able to make a full and beneficent contribution to the life of the world.

We would specially remind our own people in the Free Churches that a renewal of vigorous Christian life and faith must begin in the churches. We cannot convince others until we ourselves are sure of our possession. Our best preparation, or a part of it, will be in regular and real prayer in private and in the family, and in the diligent study of the New Testament, the ultimate source of our knowledge of Christ. We must recall that the first duty of Christian men is their witness, conscious and unconscious, to their religion, and that does not mean a system of belief devised to meet merely the scientific and philosophic ideas of this generation, but an authoritative word of God in Christ, spoken to the heart and conscience as well as to the reason of man, a word which has survived the questions and the strain of nineteen centuries. In its light and power we must out-think, out-live, and out-love those who give no place to religious faith.

The day needs certitude and courage, and we trust Free Churchmen will go side by side with their Anglican brethren in seeking the goal which we believe God Himself has set before us. We ask our ministers, in co-operation with others, at once to take steps in their various localities to make this call heard.

We cordially support the suggestion that the Sunday preceding the Coronation should be one in which all our people should be urged not only to pray for the blessing of God upon the new reign, but also to take part in a national act of rededication of our lives to the task of Christian living. We urge, too, that the weeks between the present time and that date should be used to prepare the churches and nation for such an act, and that it should be clearly understood by all that the effort does not cease with the Coronation, but rather is only then beginning, and must be pursued in the time that lies beyond. This is a recall not to a single act of a religious character, but to religion itself, the new linking of our individual and national

lives to God in a service which shall endure and increase in years to come.

(Signed):

M. E. AUBREY, Moderator of the Federal Council of the Evangelical Free Churches of England.

J. E. RATTENBURY, President of the National Free Church Council.

H. TOWNSEND, President of the Baptist Union of Great Britain and Ireland.

A. J. GRIEVE, Chairman of the Congregational Union of England and Wales.

C. ENSOR WALTERS, President of the Methodist Conference.

T. MACKAY, Moderator of the Presbyterian Church of England.

February, 1937.

## The Church's Youth.

### A New Work in Sydney.

A NUMBER of clerical and lay leaders in the Church in Sydney have set on foot a piece of work which has in view the consolidation of the awakened interest and spiritual desires which just now are greatly in evidence amongst the Church's youth in the various parishes. They write urging that such movement be supported and extended. It needs to be wisely directed if the best results are to be conserved.

They proceed: "The Church needs spiritually-minded and well instructed leaders. This is a matter of the greatest urgency at the present moment. No possible expense should be spared to secure this. And this, in our view, can only be secured by united and sustained effort.

There is need for solid Bible Teaching and such instruction in the Evangelical principles of the Church as will secure the creation of sound spiritual character.

The undersigned have felt this matter to be so urgent, that they have sought and obtained the assistance of two specially trained workers, who have had wide experience in movements amongst the young people of Great Britain and Ireland, in order that they might develop on sound lines the work that is being carried on in Australia, particularly but, happily, not exclusively, in Sydney.

Miss Norbury has been for several years a successful organiser of youth work in England. She has won the esteem and regard of everyone who has had the opportunity of testing her labours for the extension of God's Kingdom. Miss Farrell is a gifted Irish lady who has been closely associated with Miss Norbury. She has addressed very large gatherings in England, Ireland and Scotland with great acceptance.

Both these workers have had the benefit of careful theological training and have a competent knowledge of the Bible and Church teaching.

The aim which we have in inviting these ladies to undertake work in Australia is to consolidate the present admirable efforts to reach our young people and train them in the things of God.

It is not proposed to start any fresh parochial organisations, but to work through existing agencies and create a

wide fellowship of like-minded young people intent on the development, not only of their devotional, but also of their intellectual spiritual life.

The potential value to the Church of a well-instructed body of helpers thus called into being cannot be over-estimated. By conducting missions of an evangelistic and also of an instructional character, by addressing Fellowship groups and directing attention to vital elements in Church teaching, by uniting all sympathisers in a wide union which would include isolated members at present cut off by circumstances from happy fellowship with those who are of kindred spirit, by conducting Holiday Homes where the joy of happy comradeship would be tempered by a constant, unobtrusive recognition of Christian responsibility; by the wise distribution of suitable literature and by any other means that might suggest themselves it is hoped to accomplish the ideal we set before us.

Miss Norbury and Miss Farrell hope to leave London on February 27th, and are due to arrive in Sydney on April 8th."

The writers then go on to ask for the prayers of God's people, stating that they will be glad if help is given in any of the following ways:—

- (1) By sending to us the names of any young people of the age of 16 or over who may be interested in the work.
- (2) By giving us the privilege of arranging for services to be held or addresses to be given in your parish.
- (3) By arranging for the holding of a Drawing Room meeting with the object of presenting our aims.
- (4) By the giving or procuring of subscriptions or financial assistance by other means.

## Centenary of St. Andrew's Cathedral.

WE hope to bring out a special issue of the "Church Record" bearing upon the centenary of the laying of the foundation stone of St. Andrew's Cathedral, Sydney, which will be celebrated with due observance next month. Should any of our readers have within their possession records of interesting events and doings in connection with the Cathedral, we shall be glad to receive the same. Certainly the Cathedral has been the scene of many notable and historic services. Anecdotes and reminiscences will be much valued by us.

## Important Welcome Meeting.

Evangelical churchpeople are cordially invited to attend a meeting at St. Paul's Church Hall, Cleveland Street, Redfern, to-night, Thursday, April 8th, at 8 p.m., when a welcome will be extended to the Misses Norbury and Farrell, who are arriving from London on the "Orford" to undertake special work in connection with the young people of our churches.

Tea will be provided after a short message of welcome, giving an opportunity for conversation and personal contact.



## NEW SOUTH WALES.

## Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

## Centenary Services.

The Archbishop of Sydney writes:—

May 16, Whitsunday, will be the centenary of the relaying of the foundation stone of the Cathedral by Governor Bourke, on May 16, 1837. The Archbishop of Melbourne will be the special preacher in the Cathedral on that day, and on Monday there will be a diocesan gathering in the Town Hall at 8 o'clock, when the Broughton Choir will sing special music. Sir Philip and Lady Street will receive those who come. There will be refreshments afterwards in the Lower Hall. On Tuesday afternoon there will be a "Coronation Lecture" in the Town Hall, followed by the Home Mission Society Festival. On Wednesday there will be a special service for youth in the Cathedral—similar to that being held in Westminster Abbey; and in the evening the Orchestra of the Australian Broadcasting Commission will present a programme of classical music. Those who noted the effect of the orchestra playing in the lofty building on St. Andrew's Day will not soon forget the enhanced charm and beauty of the music.

The Bishop Coadjutor has written a Pageant of Early Church History, with the cooperation of Archdeacon Johnstone, and this is being rehearsed by a large and enthusiastic number of Churchpeople. It will be performed in the Town Hall on Thursday, Friday and Saturday evenings.

In order to make sure of getting seats at these different gatherings in connection with the Centenary, vouchers are on sale at the Church House at 10/- each, which can be exchanged later the time for separate tickets, which, if bought separately, would cost 12/3. Those who have these voucher tickets for the Pageant will have the first opportunity to secure the seats when the plan at Paling's is opened.

## ARCHBISHOP'S DAYS OF WITNESS.

Days of Witness in the following parishes have been arranged by the Archbishop of Sydney between Easter and Whitsunday:—

- March 31—Darlington.
- April 1—Glebe.
- 2—Newtown.
- 5—Botany.
- 6—Mascot.
- 7—Waterloo.
- 8—Glenmore Road.
- 9—St. Matthias, Paddington.
- 10—St. Peter's, East Sydney.
- 12—St. Michael's, Sydney.
- 13—Lakemba.
- 14—St. Mary's, Balmain.
- 15—St. John's, Balmain.
- 16—Rozelle.
- 17—St. David's, Sydney.
- 19—Stannmore.
- 20—Auburn.
- 21—Lidcombe.
- 22—Granville.
- 23—Parramatta.
- 24—Guildford.
- 26—Cabramatta.
- 27—Smithfield.
- 28—Bankstown.
- 29—Punchbowl.
- 30—Hurstville.

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## VICTORIA.

## Diocese of Melbourne.

## THE ARCHBISHOP'S LETTER.

The Archbishop writes to his diocese:—

The Council of the Diocese, at its meeting on 18th March, showed a balance of £565, which is a great improvement on the previous years since I have been Archbishop. The Home Mission Fund, under the careful guidance of the Reverend F. A. Ray, has also shown a profit on the year's working, which will enable us to meet the heavy debt on the fund from the previous years and make possible a more adventurous policy for new work in the future to come. This result is partly due to the payment by many parishes of their full quotas and also to the increased income from bequests and donations. As against these credits the Archbishopric Endowment Fund shows a deficit, due to the fact that the rate of interest is lower now than it was when the fund was created. This problem will have to be solved in the coming year. Thanks to the careful guidance of the Diocesan Finance Committee under Mr. W. J. Roberts, and the wise administration of Mr. Macdermott, the Registrar, and the Registry Staff, the Diocesan finances are now in a much better position than they have been for some time. May God give us wisdom to use our resources for the extension of His Kingdom in the Diocese.

## DIOCESAN SYNOD.

The Archbishop of Sydney informed the Standing Committee of the Diocese at its last meeting that it was his intention to call the second session of the twenty-first Synod of the Diocese of Sydney, for Monday, 30th August, 1937.

## PARISH OF GUILDFORD.

The Archbishop of Sydney will lay the foundation stone of the new parish church at Guildford on Saturday, 17th April, at 3 o'clock. Clergy and churchpeople in general are invited to be present. It has been a big struggle to get a move on with the proposed new church at Guildford. The Rev. A. J. Dyer and his people have worked with much devotion towards this end.

## SYDNEY DIOCESAN SCOUT AND GUIDE COUNCIL.

A conference of Anglican Scouters and Guides will be held, by kind permission of Mr. and Mrs. Hubert Fairfax, at "Elaine," 350 New South Head Road, Double Bay, on Saturday, 10th April, 1937, from 2.30 to 8 p.m. The chair will be taken at the afternoon session by Mr. J. H. Pilcher, Commissioner of Scouts; at the evening session by Miss O. Kelson King, Deputy State Commissioner of Guides.

At the afternoon session, from 2.30 to 5 p.m., District Scoutmaster R. Turner will speak on "Games and Scouting"; Miss James, Principal of St. Catherine's School, Waverley, will speak on "The Balance of Ideals in the Guide Movement." Interval from 5 to 6 p.m. Picnic tea—hot water, milk, sugar, cups and saucers provided.

At the evening session, from 6 to 8 p.m., District Scoutmaster V. E. Twigg will speak on "Scouting in relation to the Church." Open discussion on problems connected with Scouting and Guiding.

A cordial invitation to attend the conference is given to all Warranted Officers of the Scouts and of the Guides, and to all members of the clergy and their wives.

## Diocese of Goulburn.

The Bishop nominated to the Presentation Board for the Parish of Young, vacant by the appointment of Canon McKeown to St. Saviour's Cathedral, Goulburn, the Reverend Arnold Collingwood King, B.A., Rector of West Wyalong, in the Diocese of Bathurst. The nomination was approved by the full Patronage Board, and Mr. King will take up duty in Young some time in June.

Mr. King was previously curate of St. Peter's Cathedral, Armidale, 1925; Delungara, 1926; Vice-Warden of St. John's College, Morpeth, 1926-1928; Curate of Bathurst Cathedral, 1928-1930; Rector of Trundle, 1930-1934; and Rector of West Wyalong from 1934.

## MELBOURNE CHURCHMANSHIP.

(Communicated.)

It is the fashion in certain quarters to criticise adversely the churchmanship of Melbourne in the closing decade of the last century and in the opening years of this. Underlying these caustic sneers is a low estimate of the work of Bishop Goe and the men who were his advisers. A year or two ago a missionary whose work has been wonderfully blessed in Szechwan, Western China, said to me, "The years 1890 to 1900 were golden years in the spiritual life of the Melbourne Diocese." He, with many others, was soundly converted to God, and his whole life reveals the depth of his consecration. It is quite true that neither Bishop Moorhouse

nor Bishop Goe ever wore mitres or mediæval vestments. These vestments may be legal, but they are out of place in these troubled, difficult days, and the mannequin parades which from time to time are staged at St. Peter's, Eastern Hill, are the cause of much regret to numbers of sons of the Church of England. Our Archbishop and his Coadjutor array themselves in these pre-Reformation garments on high days. It is truly said that they were persuaded to do so by a certain clergyman who is now on the high seas en route to England. Every time they do so they alienate some of the most useful laymen in the Church, and in many instances these men are leaving us and joining the Presbyterian or Methodist Churches.

It is difficult for an Archbishop to know what his laymen are thinking, saying and doing. But it is sadly true that good men are being alienated from our Church and our man-power being reduced. We esteem our Archbishop as a sympathetic, brotherly man, but we do long for more evidence of definite Evangelical convictions.

## EASTER DAWN SERVICE.

It was a real venture of faith, the Easter Dawn Service on the summit of the Dandenongs on Monday morning in Easter week. The "Sydney Morning Herald" reporter portrays it as follows:—

As the kookaburras in the Sherbrooke Forest were greeting the dawn, 500 persons stood with bowed heads round a giant cross on the summit of the Dandenongs this morning. They had ascended the slopes to take part in a dawn service and to hear Archbishop Head preach an Easter sermon in the forest solitude.

Short, simple and interdenominational, the service was the most striking of the Easter celebrations held in Melbourne. The congregation, wrapped in overcoats, stood silent beneath a group of tall gum trees that dripped moisture after a night of rain.

Residents from mountain guest houses and hillside homes sang joyfully their Easter hymns, accompanied by a choir of bell birds, whip birds, and parrots, invisible watchers in the tree-tops. Bands of young people clad in boots and riding breeches joined in the devotions before setting out on an early-morning tramp over the hills.

"Rather a venture of faith" was Archbishop's Head's description of his acceptance of an invitation to lead the service so early in the morning.

"You see," he said, "I did not know how many of you would come, but now it seems that the most important person who has stayed in bed is the sun."

In an Easter message to young people, Archbishop Head said that life was full of greater possibilities than it was 30 or 40 years ago, yet there was much to trouble youth.

"There is wrong in the world and we want to put it right," he said. "There is suffering, and we want to heal it; and beyond all, there is the mystery of death. Life now is full and rich and glorious, but some time life will come to an end, and what then? Christians have two answers to that question. The first is their belief in the love of God. The second is their belief in the resurrection of Jesus Christ, with the power given to them by God to live daily the Resurrection life in Christ."

## Diocese of Ballarat.

## THE CATHEDRAL C.E.B.S.

A party of nine boys from the Christ Church Cathedral C.E.B.S. left Ballarat early on Monday, January 4, for the Country Boys' Camp at Frankston. The early train was taken so that the day might be spent at the Melbourne Cricket Ground. Our readers will not be so unfamiliar with affairs of national importance as to need telling why. Suffice it to say that we saw Bradman begin his mammoth score, and we hope he heard us cheering.

During a day trip into the city we were accorded a civic reception by the Lord Mayor.

## THE CHURCH ARMY

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and the honour of thanking him fell to one of our boys, Robert Storey, who acquitted himself extremely well, even to earning the admiration of a hardened pressman. In the various tournaments the Christ Church contingent did well, climbing high up the ladder in each contest, and winning the Blue Ribbon of the camp, the keenly contested Shack Competition. When it is recorded in this, a "Mintie" paper is an outrage, and a minute cobweb a crime, and that there were 12 other shacks, all doing their best too, the greatness of the distinction will be appreciated.

The beautiful sanctuary at the camp, designed by the Diocesan architect, Mr. G. Richards, and furnished by the efforts of the Ballarat Diocesan Executive, was the centre of the life of the camp. It was a never-to-be-forgotten sight to see the kneeling groups of boys saying their evening prayers in the dim light reflected from the Sanctuary. The hymn singing, too, with which each evening came to a close, will live long in our memories. We hope next year that every boy in the Society in Christ Church will go to camp. The experience is too valuable to be missed, and we hope as well that, if needed, the boys' friends will make that possible.

## DIOCESAN SYNOD.

## The Bishop's Instructions.

Synod will open with the Synod Communion in the Ballarat Cathedral at 10.30 a.m. on Tuesday, 13th April. As this is my first Synod, I am asking that every clergyman who can possibly manage it should be at Evensong in the Cathedral at 7 p.m. on Sunday, 11th April. I do not ask that the lay members should come or that people of other parishes should leave their parish churches. What I do ask is that in addition to the Cathedral congregation the clergy of the Diocese should be in the Cathedral to join with their Bishop in a great Festal Evensong in preparation for Synod. The service will be broadcast by Station 3BA, and it is my hope that it may be possible to instal receiving sets in many of the churches throughout the Diocese so that the congregations gathered in those churches may join in worship with the congregation in the Cathedral, and hear the message which I will give as your Bishop. I hope that this project will be appreciated and that the laity will do everything that they can to help make it possible for their minister to be in the Cathedral on that occasion.

I call upon all my brethren of the clergy and laity of Synod to be present in the Cathedral at the Synod Communion at 10.30 a.m. on Tuesday, 13th April. I make this request not only because it is the opening service of Synod, but because at that service a most interesting and important ceremony will take place. The ceremony will be the dedicating of a gift which has come to us from Canterbury Cathedral. The gift takes the form of a bronze cross mounted on a piece of white stone. The white stone comes from the oldest section of Canterbury Cathedral, and the bronze cross is a reproduction of a "Canterbury Cross" which was discovered some 70 years ago beneath one of the streets in the city of Canterbury. Beneath the cross is a bronze plate which bears a Latin inscription, the translation of which is:—

"This Cross is a copy of one made perhaps in Kent in the eighth century. It is set in stone taken from the walls of Christ Church, Canterbury. As the emblem of Salvation and the earnest of friendship it was given to this Cathedral by the Friends of Canterbury Cathedral."

A similar gift has been given to every Cathedral of the Anglican Communion within the Empire and in the United States of America. It is therefore not only a link between our Cathedral and Canterbury Cathedral, but it serves to remind us of the facts that our Anglican Communion is both a very ancient and also a world-wide section of the Catholic Church. I hope, therefore, that every synodman will be present at the service in which this gift is to be unveiled and dedicated.

I have nothing further to add to the instructions which have already been given out

in connection with Synod, except to say that it will be the very great pleasure of my wife and myself to entertain all members of Synod and their hosts and hostesses at a Garden Party at Bishops Court on Thursday afternoon.

## Diocese of Bendigo.

## ALL SAINTS' CATHEDRAL.

## Annual Meeting.

The annual meeting of parishioners took place on March 1 in the Parish Hall, for the presentation of the annual report and financial statement of the churchwardens, as well as those for the various parochial organisations. Before calling on the Secretary to read the minutes, the Dean, who occupied the chair, reviewed the past year's work, and thanked all who contributed to its result. He said that 1936 would always stand out as a year of historic significance, because it marked the commencement of our history as a Cathedral, and the dedication of the first section (the chancel) of the great Cathedral of the future. Turning to the parochial aspect, our outstanding difficulty again—as for the past 20 years—has been the raising of the Home Mission Fund quota—towards which about £50 or £60 a year has been taken from the ordinary funds. Apart from this, the parish could pay its way. It is said that the communicants' roll is the clerical thermometer to test the spiritual condition of the parish. If that be so, we should be grateful to God for making our people more keen to partake of the Blessed Sacrament of Christ's Body and Blood—which is of course, our highest expression of worship. Glancing back over the last 10 years, the total number of communicants for 1927 was 1717.

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Five years ago it reached three thousand odd—while both in 1935 and 1936 it exceeded 4000—the high-water mark in the history of the parish.

#### GUNBOWER PARISH.

During the week commencing Sunday, February 14th, a mission was conducted in Christ Church, Gunbower, by the Rev. G. W. Briggs, Rector of Rochester. Mr. Briggs, who is a gifted missionary, made a challenging appeal through a series of carefully planned addresses, delivered with the convincing power of a consecrated personality. The main object of the missionary was to produce definite witness for Christ and true discipleship. Addresses on Confession, Forgiveness, Repentance, Consecration, and Confirmation all led to the necessity of open witness and service. Great blessing was received by all who came, and twenty people, mostly young folk, definitely came forward in response to Mr. Briggs' appeal; and witnessed before the congregation that they were giving their lives to Christ. For some of these, who were already communicants, it was an act of re-dedication.

The attendance increased nightly from 54 on the Sunday night to 100 on the Friday night, when the missionary told of his own conversion and how he was led to become a minister of the Church of England.

On Saturday morning at 6.30 about 40 parishioners gathered for a Thanksgiving Eucharist in acknowledgment of their grati-

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(Diocese of Sydney)

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tude for the mission. Some of these will, we hope, be presented to the Bishop for confirmation when he comes to the parish in November.

In addition to the evening services, children's services were held after school each day and were well attended and of great help.

A mission of this kind is the best tonic for Anglicans, since it has the power of stirring Church folk out of complacency and the tendency we have to substitute "Church work" and "going to Church" for reality in religion, which, the Missioner showed in his message and from his life, to be "Christ, the Power of God."

## NEW ZEALAND.

### Diocese of Christchurch.

#### THE BISHOP'S LETTER.

I want to say something of my plans for this year. My wife and I had intended to pay a visit to England in 1937, and I had planned to be present at the two important inter-church and international Conferences which are being held at Oxford and Edinburgh in July and August respectively. These Conferences deal with the very critical problems of the relations of Church and State, and of Faith and Order. They meet in world circumstances which do not seem very favourable for bridging gaps and for mutual understanding, but it is all to the good to keep the Christian contacts working when politically and economically our relations with neighbour countries are so uncertain. Even if they do not attain great direct results, the by-product of such conferences should be most valuable. Sooner or later the world will have to bow to our Lord's will and adopt His way, or see its civilisation perish miserably.

I had thought last year of abandoning the visit to England, but I have decided for family and other reasons to go Home after General Synod in April with my daughter. It has been difficult taking up the work here again alone, and it will be difficult visiting people and places at Home alone, but I think it best to go on. Looking back over the past year I do feel most grateful for the immense kindness and consideration shown me by my friends in New Zealand; I do not like leaving the Diocese, and I do not want to stay away too long. It would be too great a rush to be back for the Diocesan Synod in October, but the Dean, as Vicar-General, has kindly promised to preside in my place. My present hope is to be back for an Ordination before Christmas, probably on St. Thomas' Day, but if that should prove impossible, I would make other arrangements.

I am hoping to secure the help of some of my neighbour Bishops to take Confirmations at the larger centres in the Diocese during my absence. I would suggest that clergy should reserve candidates as far as possible till next year, but should bring the more urgent cases in to the centres for Confirmations by visiting Bishops. Archbishop Julius has most kindly expressed his willingness to do some confirming for me, but it could only be in the neighbourhood of Christchurch, and would be dependent on his health. Perhaps he would be kind enough

to provide, when possible, for urgent individual cases.

I have to announce that I have received from Dean Julius his resignation of the Archdeaconry of Christchurch. I think I know the motives which have led him to tender it. He accepted the office at my desire, and his experience and devotion have been invaluable during the years since Archdeacon Haggitt left for Nelson. He has kept in very close touch with the many parishes committed to his care, and his sympathy and wisdom have been of the greatest help. But the Dean is not anxious to continue to occupy the dual office of Dean and Archdeacon longer than necessary, and at the same time would like to see a younger man gaining the experience and taking up the responsibility. It seems to him that if I go to England this year he will have a great deal to do as Vicar-General, and that the moment is opportune for the change of which I have spoken. I am therefore accepting the Dean's resignation as from March 31 with the deepest gratitude both personally and on behalf of the Diocese for the long and generous way in which he has discharged his office.

### Diocese of Wellington.

#### THE BISHOP'S LETTER.

The Bishop writes:—

Mrs. Wallis has crowned her life of service to the Diocese and the Church by a most generous and noble act. For many years those who have cared for the spiritual life of the Church in our Diocese have been painfully aware of the need of a house suitable for gatherings of the nature of Retreats and Conferences. Mrs. Wallis has now met this need. She has bought Dr. Campbell Begg's large house in Lower Hutt to be her own private residence. But she has done so solely with the view of putting her house at the service of our Lord to be used for the specific purpose of Retreats and Conferences. The house, which is to be called "The Frederic Wallis House" in memory of the third Bishop of the Diocese, is admirably adapted to the purpose. It will accommodate 20 visitors and has large reception rooms, while the garage will make an excellent chapel. The grounds and gardens are delightful, with many quiet corners and a tennis court. Mrs. Wallis will herself be responsible for the management of the House. She is asking a small Committee, of which I am to be Chairman, to help her in its administration and development, but all requests for the use of the House should be sent to her at "The Frederic Wallis House, Old Military Road, Lower Hutt." She will quote terms and conditions on request, while the Committee will be responsible for accepting or refusing applications. I hope to conduct a Service of Blessing at the House at 4 p.m. on March 4th, after which it will be available for the use to which Mrs. Wallis is dedicating it. The clergy of the Diocese have already arranged to hold their Refreshment Course there from May 17th to 21st. I know I am only voicing the thoughts of the whole Church in the Diocese when I say that we are all moved with a sense of deep gratitude to Mrs. Wallis for this magnificent example of devotion and generosity in the cause of Christ's Kingdom.

## The Bush Church Aid Society for Australia and Tasmania

Your Gifts help the Society to maintain the following important works:—

A Mail-Bag Sunday School, sending weekly lessons to 3,000 children.

A Hostel for Children at Wilcannia, N.S.W., in which there are now 17 Children.

A Hostel at Mungindi, N.S.W., in which there are at present 12 Children.

Two Hospitals in the Far West of South Australia, at Penong and Ceduna.

A Nursing Home in the Big Timbered Country of East Gippsland, Victoria.

Mission Stations at Wilcannia, N.S.W., the N.W. Mallee, Victoria, Cann the Denmark Settlement in Western Australia.

River, Victoria, Kirton Point, S.A., Penong and Ceduna, S.A., and

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## Signs of the Times.

### The Primate's New Year Broadcast.

(From "The Modern Churchman" (England) January, 1937.)

The Primate's New Year broadcast, published in full in "The Times" of December 28th, 1936, expresses what is in the hearts and minds of many. It is an appeal for the revival of the religious life, both in the individual and in the nation. It may be summarised as follows:—

"There is urgent need to 're-found our life, personal and national, on the principles of the Christian religion. The need for this re-foundation is due to the drift away from religion in modern life, and this drift is due to the spirit of materialistic science and to the increase in the pace of living. These things have tended to weaken morality and crowd out religion. Much moral and religious feeling yet exists in the heart of the British people. It is critical, impatient, sincere and perhaps more widespread than before, but it is vague and formless. The need to-day is that this vague and formless emotion should be systematised and expressed in definitely simple and sincere private prayer and regular, dutiful acts of public worship in God's House. Prayer, however, must be combined with practice. Each should strive by his daily conduct to reflect Christian principles. To do this will be to re-build our personal life and our national life 'upon a rock.'"

No one who, on the one hand, is a loyal lover of the British people, and, on the other hand, a sincere believer in those moral and spiritual foundations upon which alone a permanent, sound and progressive civilisation must be based, can feel anything but sympathy with the Primate's appeal. What perhaps may be questioned is the effectiveness of that appeal. It is not words on the part of Church dignitaries, but actions, which are needed to-day, or rather a Church policy which in practice will commend itself to the goodwill and good sense of the nation at large. The Church is not yet exhibiting that policy. We venture to give one example of this. In the very month in which the Primate delivered his New Year appeal to the nation he publicly declined, as Visitor, to restrain the introduction of "Mass vestments" into Canterbury Cathedral. As Modernists we are unable to take sides in the Vestibular controversy which has done such injury to the English Church, but we are certain that for great numbers of English people the "Mass vestments" are regarded as outward and visible signs of the Romanising of the English Church, and for a Romanised English Church, English people have no use whatsoever. It is perfectly vain to invite them to return to their parish churches to worship God there whilst these repellent novelties are practised there. Yet these offended parishioners and their children are, for the most part, not frequenting any other place of public worship, but have joined the increasing multitude of those who have discarded the public worship of God. The Church authorities have allowed this pestilential controversy to drag on, decade after decade. The only remedy is to give the parishioners control, and to prohibit any alteration in the character and time of the public services which has not the consent of at least three-fourths of the parishioners.

If the general public knew that the decisions in such matters lay with the parishioners, and not with the clergy, and that it was the congregation which wished to have these changes made, much of the harm that is being done to public worship by these changes would be prevented. The existing

feeling in the public mind is that it is the clergy who are responsible for these novelties, and that it is the clergy who have forced them upon an unwilling and outraged laity. Hardly anything could be more detrimental to the popularity of public worship than the prevalence of this widespread conviction. It is this clerical tyranny that has deprived the laity of the services to which they believe themselves to be entitled in their parish churches, which has been an important factor in that drift of many people from the public worship of God and from the outward practice of religion, of which the Primate complains.

But this is only one of many factors in the present Church situation. That situation is really due in no small degree to the cleavage between lay religion and clerical religion. Clerical religion has been steadily growing in influence within the English Church, and has, as a consequence, led to lay religion deserting the Church. Clerical religion is strongly sacramentalist and sacerdotalist. Lay religion, as a whole, is neither. Rightly or wrongly, its Christian ideals to-day are those of the Sermon on the Mount, in which document neither priests nor sacraments find a place. What kind of public worship English lay religion values can easily be discovered by observing the kind of services it maintains; it may be in the Inns of Court, Public Schools, P. & O. Liners, B.B.C. broadcasts, or in any other place where the layman has control. When the Primate concluded his earnest address by exhorting the nation to re-found their personal and national life on a rock, he was relating, as the context shows, to the concluding words of the Sermon on the Mount. If the Church of England were to seek to re-found its life on that rock and would cease to stress its ecclesiastical, sacramental, sacerdotal ceremonial activities, it would be doing much to procure a return of multitudes of ordinary men and women to its worship and leadership. It is the English Church, divided, decadent, deserted, which, much more than the nation, is in dire need of re-founding its life upon the Rock of the Sermon on the Mount.

## Early Australian History.

### A Fragment.

On March 15th, 1868, a tragic event took place. The first Bishop of Grafton and Armidale, Bishop Sawyer, whose episcopate extended only from 1867 to 1868, was crossing the Clarence River. He was accidentally drowned, and in his pocket Prayer Book the following verses were found:—

"The steps of a good man are ordered by the Lord."—Psalm xxxvii, v. 23.

My back is wasted to the strand  
By breath divine;  
And on the helm there rests a Hand  
Other than mine.

One Who has known in storm to sail,  
I have on board;  
Above the raging of the gale  
I hear my Lord.

He holds me when the billows smite—  
I shall not fall;  
If sharp, 'tis short—if long, 'tis light—  
He tempers all.

Safe to the land, safe to the land,  
The end is this;  
And then with Him go hand in hand,  
Far into bliss.

—Dean Alford.

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## Facts About the Situation in Spain.

### Anti-Clerical but No Anti-God Movement.

In January of this year a group of Anglican and Free Churchmen visited Spain and were offered perfect liberty to travel anywhere within the Government zone and make any investigation they desired. The following report, signed by A. S. Duncan-Jones, Dean of Chichester, Francis Underhill, Dean of Rochester, Henry Carter, Percy W. Bartlett, Philip Usher and Henry Brinton, has been issued:—

At the invitation of the Spanish Republican Government we journeyed to Spain on January 29th, as a group of Anglican and Free Churchmen, to inquire as to the life and work of the Christian Churches there in relation to the conflict. Our inquiries were particularly directed to conditions in Barcelona and the adjacent country, and to Valencia, where the Government of Republican Spain now centres; certain of our number were able to extend their investigations to Madrid just before the city's main communication with the coast was severed.

We inquired especially into the causes of the cessation of public worship, and into the events which led up to the destruction of churches and the killing of clergy. Further, we sought and obtained explicit statements from members of the Government as to their policy in respect of liberty of conscience and of worship. Closely related to these issues were questions affecting the social wellbeing of the Spanish people, especially the welfare of the poorer and unprivileged classes.

The courtesy and frankness of representatives of the Government were paralleled by the willingness of private citizens of different creeds and parties to assist us in our inquiry. Throughout our journeyings in Republican Spain we were at all times free to see members of various Christian communions. We took every opportunity to express the goodwill of Christians in Britain to their fellow Christians in Spain, who were suffering the bitterness of civil war.

The inquiry was limited to the territories under Republican rule. Investigations in the parts of Spain under General Franco's control could only be made at his invitation.

#### Scriptures Freely For Sale.

We report as follows on the main subjects within the scope of our inquiry:—

1. "Anti-God" Propaganda. We found no evidence of an organised "God-less" propaganda such as has existed in Soviet Russia. We were unable on inquiry to hear of any caricatures of God, of Christ, or of the Virgin and Saints, such as have been features of "anti-God" propaganda in other countries. On the other hand, members of our party found copies of the Scriptures offered freely for sale on street bookstalls. The situation in regard to religion in Spain was summed up to us by a very acute English observer of dispassionate views, one who knows Spain well and is himself a practising Catholic, in the following terms: "There is a strong anti-clerical movement, but no anti-God movement in Spain."

#### Destruction of Churches.

2. The destruction of Roman Catholic Churches and the killing of priests. In all the territory that we visited, namely, Barcelona, Valencia, Madrid and their environs, all Catholic churches were either closed or secularised; and no religious services were being held in them. So far as we were able to observe, the church buildings were of three classes. There were those which were closed but uninjured; these were mostly churches of special historical and artistic interest, like the Abbey of Monserrat and the Cathedral of Barcelona. There were churches from which the signs of religion had been removed, but which were otherwise uninjured. There were others that had been injured or even destroyed by fire or by military operations.

The treatment of the church buildings can only be understood if it be remembered that the Popular Front Government had to deal at one and the same time with a rebellion and a revolution. When it came into office in February, 1936, the Government was confronted with elements in the population that were anti-clerical, elements that regarded the Church as the friend of the wealthy and the enemy of social justice and popular education. In certain churches political sermons against Liberalism and Socialism had been preached during the election, notably in Barcelona. Some attack on churches took place before the rebellion broke out last July—no new phenomenon in Spanish history. When the rebellion occurred, the Syndicalist and Anarchist sections of the population became

much more bitter against the Church. Actually some of the churches and convents had been used to store munitions for the rebels, and—as we know from impartial eyewitnesses—firing on the crowds took place from them. These facts explain certain acts of violence, especially in the towns. In the countryside there is evidence to show that the destruction of churches was in some cases the work of marauding bands of terrorists who invaded villages and either burned the churches or compelled the villagers to do so at the point of the bayonet. In the first days of the revolt, the Government, having been deprived in most places of the assistance of almost all its armed forces, found itself unable to control unruly mob elements such as exist everywhere. The Government made a determined effort to preserve whatever was of artistic value in the churches.

#### Position of the Clergy.

It is difficult to assess the exact position in regard to the clergy. Some of them fled abroad in the first days of the rebellion. Others were conveyed out of the country by the Government in order to save their lives. Cardinal Vidal y Banaquer, Archbishop of Tarragona, and his entourage were rescued from a mob and put safely on an Italian ship. Of the diocesan Bishops in Catalonia, only one, the Bishop of Lerida, was the victim of a mob. Some priests are in prison or in detention as a means of protecting them against possible violence. Others are in hiding. But many certainly were killed, either after a trial which proved them to be involved in the rebellion, or in outbreaks of mob violence. Unless the parish priest was actively unpopular he was not killed by his own people. The hatred was much more violent against the religious orders than against the parochial clergy. It was asserted that the discovery of large stores of money in clerical and conventual houses exacerbated the passions of the mob.

The members of the Catalonian Government and of the Spanish Government whom we saw were anxious to preserve the churches and to protect the clergy for the moment, while feeling is running high owing to the civil war, they believe—on the advice of Catholic adherents of the Government—that the best way to effect this is to keep the churches closed.

#### Causes of Anti-Clericalism.

3. Causes of Anti-Clericalism. Without venturing to pass judgment, we record the various explanations of anti-clericalism that were given to us. Some attributed it to the fact that the Reformation movement was swiftly extinguished in Spain. Others said that the Church authorities had rested too much on her past glories, and that they were insufficiently in touch with the people and their needs; that the Roman Catholic clergy, unlike their colleagues in other countries, had not been in the habit of visiting their flocks, and that utterances of the Vatican on social justice such as *Rerum Novarum* and *Quadragesimo Anno* were neglected by the hierarchy. Others attributed anti-clericalism to the close political connection between the clergy and the land-owning class, and to the large amount of ill-developed land in the possession of the Church itself.

Thus, in the eyes of considerable masses of the population the Church has come to be regarded—rightly or wrongly—as an instrument used by the powerful to keep them both ignorant and poor. On the other hand it has to be remembered that there had grown up in Spain a section which believed in violence and terrorism, and whose activities were specially directed against the Church and the observance of religion.

In the Basque country, where the clergy have lived in close sympathy and contact with their people and where a vigorous effort is being made to build up a society on the principles of Catholic social justice, anti-clericalism is a negligible force. It is noteworthy that this democratic Catholic people is fighting on the Republican side.

#### Protestant Churches and Pastors.

4. The Protestant Churches and their Pastors. Well-known historical reasons explain why the Protestant Churches in Spain are small numerically, while their religious witness has considerably affected the life and thought of the country. On the whole, the Protestant Church buildings have suffered little in Republican territory during the war. In Barcelona it is impracticable in the present time of tension to hold public worship, but the congregations are kept together by

diligent pastoral visitation. In Valencia and Madrid public worship continues in the few Protestant churches, though congregations are inevitably depleted. No anxiety was expressed to us by any Protestant pastor with regard to the future of Protestantism under the Republic. Considerable sympathy with the Protestant Churches was shown by various members of the Government.

#### Liberty of Conscience.

5. Attitude of the Republican Government to liberty of conscience and worship. With regard to the future, all the members of the Government spoke with one voice. They expressed their belief in freedom of faith and of worship, and the hope that, when the war was over, a good number of churches would be re-opened, in spite of the fact that, as some of them frankly recognised, Catholic churches might become centres of political opposition again. There would, of course, be a difficulty in desecrating some of the church buildings which have been put to communal uses. We gained the impression that if the leaders of the Catholic Church in Spain could frankly and sincerely adopt a policy which separated the practice of religion from improper political activity, toleration would be assured, because the Government recognised that religion made a profound appeal to large sections of the Spanish people. Much, of course, depends on the outcome of the war.

#### Social Justice.

6. Social Justice. It was asserted that social conditions in Spain at the inauguration of the Republic in 1931 were little different from those which had persisted for centuries, that the peasantry were impoverished and that absentee landlordism was common. The wage-earning population of the cities were violently discontented. It was difficult for us in war emergency conditions to judge the result of the drastic reorganisation of industry and commerce that has taken place under the Republican regime, but we were able to see that the public services of health and transport in the great cities of Barcelona and Valencia and even in Madrid at the time of our visit, were being maintained.

The future of education is a cardinal point in a country where there is a considerable proportion of illiteracy; competent authorities put it as high as 40 per cent. Those who control educational policy desire to remove this blot. They are providing many new schools and new teachers. Their difficulties have been increased because they felt compelled to dismiss many of the existing teachers, owing to their political or religious views. The educational authorities assert that they aim at secular State schools, but will not oppose private religious teaching or teaching in the churches. They would welcome a better educated priesthood, and would recognise theological institutions and also organisations for giving the religious teaching that the State does not propose to give.

Educational developments go forward as rapidly as the adverse conditions of wartime permit. The Minister of Education said to us: "Education is our policy for all the children of the State, instead of being a class privilege."

#### The Outlook.

7. The Outlook. Whilst we do not seek to pronounce on the Spanish political situation, it may be useful to point out that we found little evidence to support the view that close-knit political theories such as Communism or Fascism would be congenial to the generality of Spaniards. Indeed, the unitary State seems to lack general support in a country where a strong regionalist outlook has prevailed for generations. Apart from this, a system of federalism which allows considerable diversity of development and varied systems of social organisation would seem the most hopeful solution.

### UNDERSTANDING THE AUSTRALIAN ABORIGINES.

Lectures by Professor A. P. Elkin, M.A., Ph.D.

A series of twelve lectures will be delivered by Dr. Elkin, Professor of Anthropology at Sydney University, under the direction of the University Extension Board. The general title of the series is "Understanding the Australian Aborigines," and the lecture titles include Totemism, The Secret Life, Totemic Ceremonies, Customs Puzzling To Us, Magic and Medicine-Men, etc., and will be delivered at the University.

The lectures are to commence on Thursday, 10th June, and continue weekly, provided that a sufficient number enrol. The fee for the series is One Guinea. Those desiring to enrol should write to Professor Elkin, Department of Anthropology, University of Sydney, Sydney.

## A Paper for Church of England People

# THE AUSTRALIAN Church Record

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## Editorial

### We See Jesus Crowned.

"WE See Jesus Crowned," as the writer of the Epistle to the Hebrews puts it, that is, we see Jesus potentially in complete authority over the world, and in Jesus we see humanity crowned; and the only place in which humanity can be found in true dominion over the world is in Jesus Christ. Humanity is hopeless without the Lord Jesus Christ. This needs to be said, because the modern man thinks indeed he has fastened his admiring attention upon his own abilities and accomplishments and has fostered in himself a quite exaggerated self-importance and an illusory self-security. He burns incense to himself. The results are a mad world, the whole edifice of our much vaunted twentieth century civilisation tottering to a moral and spiritual crash. The man of to-day, lulled to spiritual sloth and almost to death by the comforting self-inflation and easy going agnosticism of the modern age, is ill-fitted for the real challenge of life. His life, made flabby in the lush worldliness of modern ways, is ill-prepared for the rigours of the disciplines which have come and are coming. A rude awakening is at the doors of the modern world. The nostrums of modernism will be of no avail for the paralysis of humiliating self-discovery, which is already creeping over many people, nor even the long meanderings on liberal Catholicism of which we read. The only message for this world is the Evangel of Christ—revealed in His Incarnation, His Crucifixion, His Resurrection, and His Ascension—for they are all of a

piece! The only real dominating power in the world is Jesus Christ. No one else can conquer sin and sorrow and death. He can and does conquer, and in His conquest and in Him man conquers, for He makes him to share His conquest of all the things that conquer men. Never have Christians been more urgently called to crown Christ Lord of all as in these times! Ascensiontide presents a glorious message of God in Christ to man. It is the very antithesis of the false humanism abroad.

### S. P. Betting.

THE Starting Price Betting racket in and around Sydney is proving a positive disgrace and menace. It has laid hold of women and young people in startling dimensions; and it looks as if the New South Wales Government simply looks on and winks the other eye. There are those who want the nefarious thing legalised, as in South Australia, per means of betting shops. We should be more than sorry to see such legislation happen in New South Wales. Observers report the pitiable sight of women and others frequenting in streams those S.A. shops under an air of respectability, and a feeling that they are all right because the Government has legislated in this way. So experienced a social worker and reformer as Canon R. B. S. Hammond urges the immediate enactment of legislation in the Mother State against starting price betting altogether—similar to that in Queensland. This means making betting only legal on the racecourse. In his opinion an anti-starting price betting law would conserve thousands of pounds a week in the homes of the hopelessly poor, who, unfortunately, will gamble while the means of gambling are easy. Mothers will even use their children's dole money for the infatuation. The whole thing, in conjunction with the lottery and the mania for the dogs, is making for the moral depravity of the people. Something must be done. People on the dole are in a state of seething disquiet and wild rush, backwards and forwards, on the race days. Children are growing up in the atmosphere of lottery, dogs and S.P. as if they are the normal ways of life, and quite legitimate. Grave responsibility rests upon the Government in particular. It could, if it wished, play a tremendous part for social good, if it took strong action. The Church, too, does not escape some rebuke. It tacitly takes things as they are with little or no rebuke, when it should be hot on the pathway of reform. An entail of

hurt and wrong is bound to be our lot in the coming years if strong and very decided action is not soon taken.

### We Refrain!

WE are tempted in this issue to offer some comment on the "Church Standard's" editorial strictures of a fortnight ago, wherein they stigmatised us with the hardening of our mental arteries, all because we are champions of the Protestant Reformed position of the Church of England, and endeavour in season and out of season to combat prejudices in that regard, which arise in various ways. But we refrain! We had hoped that our worthy contemporary, having passed the years of discretion and come within hailing distance of its silver jubilee, had grown more benign and gracious—but evidently not.

### Anzac and Peace.

IT was a worthy move on the part of peace-loving people to use Anzac time as an opportunity for inculcating world peace. Naturally at such a time we pay our debt of love to the brotherhood of the dead who gave their lives at Gallipoli. Gratefully and reverently we remember the heroism and the faithfulness to duty of the men who took part in that glorious yet ill-fated campaign. It is because of that we give ourselves to remembrance, to thanksgiving and dedication on Anzac Day. The feat of arms which was achieved on those rocky shores and scrub-grown cliffs in the grey dawn of St. Mark's Day, 1915, was a feat whose prowess has never been outshone. God forgive us if ever we forget, and God help Australia if her children ever grow so cynical that the story of Anzac fails to stir them. But we shall fail in the true recognition of the day if we do not also use the occasion for the cultivation and dissemination of ideas and ideals which make for international peace. Abiding peace will never be brought about by the mere conquest of armed forces or the bargainings of interested people round a peace table. Peace is a thing of the heart, of the character. It must be built up on public opinion, based on the Christian principles of righteousness and true brotherhood. The Church misses a God-given opportunity if her leaders and people do not use this occasion for helping to bring about amity and goodwill amongst men. We don't want, of course, an insipid peace. Indeed, peace has often meant slow disintegration in a nation's life. We have no taste for a