

The Archbishop of Sydney's Visit to Grafton.

Happy References.

ON Saturday, June 23 (Prince of Wales' Birthday), the Archbishop of Sydney and Mrs. Mowll received a Civic Reception on the occasion of their first visit to Grafton, N.S.W. The Visit was in connection with the jubilee celebrations of Christ Church Cathedral in that city. The Mayor of Grafton, in felicitous terms, welcomed His Grace and Mrs. Mowll, after which Alderman T. Agst, of South Grafton, spoke and also Mr. Kinchington, on behalf of the Returned Soldiers' and Sailors' Imperial League.

Bishop Ashton's Greetings.

Bishop Ashton, supporting the remarks of the Mayor, said he was glad to take his share in the welcome to His Grace the Archbishop of Sydney and Mrs. Mowll, on the occasion of their first visit to this city and on behalf of the Churchpeople of this community, he desired to gratefully thank the Mayor and aldermen of Grafton for tendering that civic reception. It was a very high and responsible office that His Grace the Archbishop held, because as Metropolitan he was the official head of the Church of England in this State and this province. He had first met the Archbishop on the occasion of the last Lambeth Conference in London. He was walking across Vauxhall bridge when a beautiful car drew up alongside the kerb and a pleasant voice asked if he would like a lift. There was an empty space, and he speedily took his seat in the car. Looking around, he saw who the good Samaritan was. It was the Archbishop and Mrs. Mowll. He was not Archbishop then, but he introduced himself as the Bishop of Western China, and after the introductions had been made they had a most pleasant trip to Lambeth Palace. He little thought then that in two or three years' time he would have the honour, as senior Bishop of New South Wales, to recognise this Bishop as their new ecclesiastical leader in St. Andrew's Cathedral, Sydney. He felt that little kindly act on Vauxhall bridge in London revealed a good deal—it showed a kindly thought for others. Since his arrival here His Grace had proved himself to be a natural leader by winning the affections and trust of the folk that he would lead. He trusted that God would give him strength and grace to carry on his important work. They were delighted to have him with them on the occasion of the jubilee of their Cathedral, and they were glad that Mrs. Mowll had been able to accompany him. He felt that the visit of the Archbishop was going to be a tremendous inspiration to them, which would remain long in their minds, and it would serve to bring home to His Grace the recognition that in the high office which he had been called upon in the providence of God to occupy he could wield a tremendous influence in the service of God, not only amongst their own church-people, but in the community as a whole.

Archbishop Mowll in Response.

Archbishop Mowll, speaking with clear fluency, said he appreciated immensely their kind welcome. Bishop Ashton had been good enough, when Mrs. Mowll and himself were still in China, to send them a warm message of welcome and greetings, which meant a lot to them and as soon as they arrived in Sydney the Bishop had in person given them his warm greetings. It was only a few weeks since their arrival, and they had been overwhelmed by the tremendous kindness that they had received at all times. Sitting next to the Mayor at the reception that day reminded him that when he was a boy his father had been an enthusiastic member of the Town Council and was in office as Mayor at the time of the coronation of King Edward at Westminster Abbey. He had been brought up in a God-fearing home and his father had taken his part in the public life of their ancient town. It was his desire that every man and woman should feel the responsibility of serving God, not only in the church but also in the life of the community.

Proceeding, the Archbishop struck a humorous note, stating that on the day that he was enthroned at St. Andrew's, he understood that a number of unemployed were gathered outside of the Cathedral, and a passer-by heard a conversation in which one young fellow wanted to know what the crowd was there for. "Don't you know?" said his companion, "the new Archbishop from China is being enthroned." "Blimey," said the other, "to think they had to go to China for a new Archbishop when

they have all these unemployed in Sydney who might have done the job." (Laughter.)

Need for Sympathy and Understanding.

What changes had taken place during those 50 years. He had noticed from the records that Dr. Barry, half a century ago, had arrived at Grafton by boat—that day he (the speaker) had come by train. All over the world that sort of thing was going on. There had been extraordinary improvements in the means of communication, and one of the benefits that had accrued was that the different parts of the Empire had been brought into closer touch with the motherland. In China also one noticed the rapid improvement in that direction. Whereas they had had formerly to travel on foot or in sedan chairs to-day they found that aeroplanes could take them from Shanghai to the western provinces, and there were broad motor roads linking up the different centres which could now be reached in comparative ease. In that country one was living in the midst of an ancient people who were proud of their long history. They knew that in times past they had had their periods of depression and had come out of them, and now they were waiting with stoical patience to come out of the present depression.

The period of depression had not affected Grafton, he understood, so much as it had other parts of the State, but it was going on all over the world and it should bring them much nearer together and enable each one to see what he could do for those who were going through the bitter experience. He hoped none would get out of their minds the fact that a large number of boys were growing up in this State who could not get an opportunity to do a day's work, and the situation was appalling for them all over the country. Those people who had the opportunity should try to get some of these youths into employment, and should not cease their endeavours until they saw that every man had a chance of doing a good day's work.

The Archbishop referred to the world having become a neighbourhood in these modern days, and pointed to a broadcasting microphone in front of him, remarking that it was still another reminder that the world was getting smaller quickly, and all of the different countries could be easily joined together. It made the need for sympathy and understanding so much greater. Men all over the world were very responsive to friendship, and here in Australia they were linking up not only with the old world of the British Empire, but also with the great Asiatic world to the north of them.

In these days of change, when the hearts of so many people were filled with fear and wonder as to what was coming to pass, it made the idea of contact, understanding, and friendliness all the more important. None could realise more than one who had lived in the East the good effects that were likely to follow the mission of the Commonwealth Minister, Mr. Latham, to help the Chinese and Japanese to understand something of the point of view of this great nation which lived, nowadays, not so very far to the south of them, for at any time they might find that Australia and the East, just the same as Australia and Europe, were much more closely in touch with each other than they had been dreamed possible in the past. If they were prepared to understand others, they had to be prepared to suffer with them and sometimes those sufferings came when they were most disagreeable.

In this connection he related an instance of the captivity of himself and Mrs. Mowll by bandits in 1928, when, because they had been called upon to suffer in the same way as the outlaws, it had brought them closer to the hearts of the bandits who had passed through the same suffering.

Example of Civic Leaders.

He had been cheered that morning to hear the strong note sounded by the Mayor, the Deputy Mayor, the Bishop and the others who had spoken. When he was invited to the reception that day he thought of an invitation that had been issued by the Lord Mayor of London to all who believed in prayer to meet him at the Mansion House in association with a week of prayer at the beginning of the present year. He (the speaker) had attended and the Lord Mayor, after giving all present a personal greeting, delivered an address. He had written down two of the sentences as he went along. They were:—"There must be quiet in the soul before the windows are open to the infinite; we want prayer evident in everyday life. Let us make an effort to establish the habit of reverent prayer." That showed how the Lord Mayor of London had given the citizens a lead at the beginning of this year, and he was glad that the Mayor of Grafton and the Deputy Mayor of South

Grafton had spoken as they had done that day. He felt more and more as the days passed that in Australia the great work of the Church would be backed up by those whom the citizens had elected as their leaders.

Hymns for Sundays and Holy Days.

Communion Hymns are not included. (Numbers within brackets indicate easier tunes.)

Hymnal Companion.

July 8, 6th S. aft. Trinity.—Morning: 550, 275(7), 329(279), 334; Evening: 590, 377, 529, 21.

July 15, 7th S. aft. Trinity.—Morning: 568, 255, 233, 302(117); Evening: 248, 20, 285, 29(427).

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

July 29, 9th S. aft. Trinity.—Morning: 8, 273, 573(427), 373; Evening: 172, 133, 282(81), 19.

August 5, 10th S. aft. Trinity.—Morning: 10, 582, 400, 149; Evening: 178(109), 365(173), 579, 395.

Hymns, A. & M.

July 8, 6th S. aft. Trinity.—Morning: 166, 242, 531, 277; Evening: 439, 254, 370, 24.

July 15, 7th S. aft. Trinity.—Morning: 3, 210, 201(63), 265; Evening: 223, 683, 257, 207.

July 22, 8th S. aft. Trinity.—Morning: 4, 240, 172, 200; Evening: 204(191), 304, 233, 266.

July 29, 9th S. aft. Trinity.—Morning: 7(79), 183, 224, 274; Evening: 629, 168, 174(370), 23.

August 5, 10th S. aft. Trinity.—Morning: 233, 292, 221, 238; Evening: 634, 198, 235, 31.

Letter to the Editor.

FAMILY PRAYERS—A SUGGESTION.

"Inquirer" writes:—

As no doubt you, as Editor, and those associated with you are fully agreed that a revival of Family Prayer is much to be desired, would it not be possible for you to issue a detachable page of prayers, once a quarter for a year, at the end of which a suitable supply for a month would thus be provided?

Say you print at least seven prayers on each sheet, those for Sunday being especially marked for that day, the other six interchangeable or in order at discretion, as special calls for national, missionary or home subjects arise. May I suggest the advantages of all present repeating (or offering, is a better word) the prayers together? It prevents thoughts from wandering. If the head of the household is unavoidably absent it is easier to continue the custom, and in such a prayer as "May we be kind to one another, tender hearted, forgiving one another," etc., said together, the emphasis is doubled. It is not likely that both morning and evening family prayers will be said, so the selection will have to be suitable for either times, and embrace the needs of both old and young and this latter aspect does help us to pray for others.

Let the language be definite, and such as intelligent children can grasp. A much printed prayer at the present day begins, "We beseech Thee, O Lord, to set our feet in a large place," but where that figurative place is, and why "domestic walls" are things to be avoided makes such a petition meaningless on a child's lips. Nor do I think this one from a special children's manual, which runs thus, appropriate: "May the Lord grant unto us all a quiet night and a perfect end."

But the whole family can pray sincerely for the Royal Family, our Governors, and Parliaments, our own schools and others, hospitals, missions, relations and friends, our Bishops, our own rectors and our fellow Christians of other churches, and can humbly thank God for home and health, food and clothing, fine days, welcome rain, and abundant harvests. In many cases where age and infirmity, I speak feelingly, make attendance at church an impossibility, this gathering together for prayer and thanksgiving of "the Church, which is in Thy House," is a most comforting link with the blessed company of all faithful people. God grant we may again in these later days strengthen it once more.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 81. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

JULY 19, 1934.

[Issued Bi-monthly.] 4/- per year, post free 3d per copy

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Editorial

Undesirable Films.

NO one knows better than the clergy the extraordinary influence that films have upon the child mind. Frequent contact in day and Sunday School, especially with boys, reveals only too well how the very mental make-up of our young folk is shaped and fashioned by the hundred and one things shown in the picture theatre. Hence, when such films are undesirable in their form and character, it behoves churchmen to be extremely vigilant. No one who keeps his eyes and ears open can deny that there is much to justify complaint. The frankly immodest film is all too frequently thrust before us, and its advertisements are often so much worse than it is that the theatres concerned should be charged with "false pretences," for arousing expectations which even the most daring producer could hardly satisfy.

Writing to an English provincial paper, a correspondent who at one time controlled Britain's largest circuit of cinemas, condemns present tendencies most trenchantly, and says: "I liken modern films to never-ceasing rain, which drop by drop soaks into the receptive mind of the youth of the world, tainting its intellect, fouling its outlook, and causing it to abandon its natural feelings of horror at crime, disgust at suggestiveness, and nausea at vulgarity."

That will appear to many much too strong. But it is undeniably written in a year which has just recorded Britain's highest peak of juvenile crime. Further, the writer has laid his pen on what is, after all, the vital point. Let superior spirits smile as they may at the notion of society being moulded to suit the hypothetical "young person," it still remains true that any institution which admits the young to its direct influence must be judged very largely by its likely effect upon them. The cure lies with the people. Let the decent, high-minded public be

aroused sufficiently strong to make it unprofitable to show pictures which are harmful to the young, and at least of no value to adults, then we shall have healthier films for a more exacting market. The old maxim about the respect due to childhood may be temporarily out of fashion, but any people which loses sight of it altogether has also lost respect for itself.

The Pope as "King."

WE have no patience with the Pope and his puppet kingdom. It always seems to us so utterly incongruous that a follower of the lowly Nazarene, the Lord Jesus Christ, Who had not where to lay His head, should expect and receive gun salutes and what not! Yet an imperial order in council directs that according to the King's Regulations and Admiralty Instructions, royal salutes are henceforth to be given to the Pope or his diplomatic agents. Even Nuncios and inter-Nuncios as diplomatic agents of the Pope are entitled to gun salutes; and Legates, when possessing diplomatic status, are entitled, so the Order states, to salutes according to their diplomatic rank. The issuing of the Order has been enveloped in secrecy. The public in Great Britain and beyond the seas would have known nothing about it, but for questions asked in the House of Commons. Until then neither Parliament nor the law officers knew anything about it. Apart from this, the whole thing is a betrayal of the Constitution. In the Bill of Rights it is stated: "It hath been found by experience that it is inconsistent with the safety and welfare of this Protestant Kingdom to be governed by a popish prince" and accordingly, "that all and every person and persons that is, are or shall be reconciled to or shall hold communion with the See or the Church of Rome shall be for ever incapable to inherit, possess or enjoy the crown and government of this realm." And now we have all this saluting business because, forsooth, by the Lateran Treaty signed in 1929, the Pope regained his temporal power as king of the Vatican City and is thus entitled to a salute. O tempora O mores.

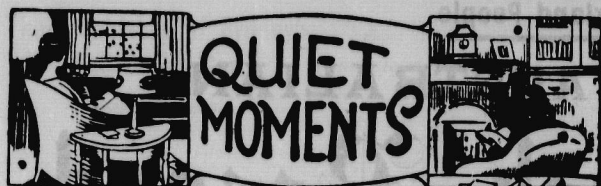
Where Dictators Flourish.

IT is a notable fact that dictators flourish where the Roman Catholic Church rules. "Roman Catholic populations habituated to sacerdotal authority from infancy," says a writer in the London "Spectator," "are never fit for democratic government as are the free and non-Roman Catholic peoples." By consequence Roman

Catholic Italy, Spain, Poland, Austria, can hand the reins of government over to dictators; South Germany gives way to Hitlerism (which would seem to have engulfed North Germany, too, for the moment, only the end is not yet)." Russia, where the all-powerful autocratic Orthodox Church once ruled, is the same. There are countries, however, where dictatorships are out of the question; their peoples have been reared in freedom and self-reliance; democracies long disciplined in self-government. They are the non-Roman Catholic countries—Denmark, Sweden, Norway, Holland and Protestant Germany (after the eclipse), Great Britain and France (largely in revolt from Rome). All of which points a moral and bids Protestants and patriots to bestir themselves to watch out and safeguard all that Evangelical Christians hold dear.

Intercommunion.

CANON GUY ROGERS, Rector of Birmingham, writing in the Church of England Newspaper, issues a deliberate challenge to the non-committal attitude of churchleaders on account of their slow and non-adventurous attitude with regard to intercommunion with our Presbyterian and other Protestant brethren. He states, and all the world knows, that the reason of such tardy and hesitant approach is the frowning attitude of Anglo-Catholics, with their mechanical and sacerdotal conception of Episcopacy. It is the bane of a rigid institutionalism. Yet a representative Committee of our Church in England including the two Archbishops acknowledged in a well-known document Free Church ministries to be "real ministries of Christ's Word and Sacraments in the Universal Church." Appropos to this, the Very Rev. W. Moore Ede, D.D., the well-known Dean of Worcester, writes in the same journal under the title "Like the Nazis and the Aryan clause":—"the position which the Church of England as a whole is taking up seems to me thoroughly unchristian as it is contrary to the spirit and teaching of our Lord Jesus Christ. Much has lately been said in condemnation of the Aryan clause which the Nazis want to enforce on the Christian Church in Germany, and use as a means whereby they may exclude those they do not like from the Christian Church. To say that none of those who profess and call themselves Christians may join in the highest act of Christian worship unless they possess the pure blood of membership in an episcopal Church displays a similar spirit." With which we heartily concur!



"Meet for the Master's Use."

THE Apostle Paul in one place says, "In the Church I had rather speak five words with my understanding than by my voice I might teach others also than ten thousand words in an unknown tongue." The above five words we would commend to all as a daily motto. They are found in the second chapter of St. Paul's second Epistle to Timothy. Timothy was a Minister of the Church. We might call him a Bishop without being far astray. The Apostle Paul, who is a much older man, is counselling him regarding many matters that affect the Church and his relationship to it.

One of the problems of those days was the mixed character of the Church. There were some whose lives were not consistent, and others whose teaching was not true. Two of these latter are here named—Hymenaeus and Philetus. There were teachers of false doctrine in the early Church, as there are to-day. We must beware of these men. "Their word will eat (or spread) as doth a gangrene." A gangrene, if allowed to spread, destroys the tissue, infects the blood, and ultimately takes the life. There were also evil livers, men who wished to retain the name Christian, and yet live un-Christian lives. They, too, were to be dreaded, for a "little leaven infects the whole lump." Sin tolerated infects the whole body of believers.

Now our Lord has warned us that the Church will ever retain a certain amount of mixture. The parable of the tares is conclusive on this point. Not that false teachers are to be allowed to continue their teaching. We deeply deplore the recent decision of the Presbyterian Church. Neither are men of wicked lives to be retained in positions of trust and responsibility. But the Church is to be slow to excommunicate and its members are to be slow to separate themselves because of these imperfect Christians.

But in spite of all this, Timothy is assured that the Church, and its work and witness, has a firm foundation in the purposes and promises of God. "Howbeit the firm foundation of God standeth having this seal: 'The Lord knoweth them that are His,' and 'Let everyone that nameth the Name of the Lord depart from unrighteousness.'" Every believer is a living stone built into the temple of God. On the outside of the wall there is written, "The Lord knoweth them that are His," and on the inside the words, "Let every man that nameth the Name of the Lord depart from unrighteousness."

And although we must ever expect to find a mixture in the Church and its membership, the Christian believer is not to tolerate any mixture in his own life. This was not a new truth. "Be ye holy, for I am holy," is God's often-repeated message to the Old Testament Church. Their daily work and even the garments that they wore at their work were to remind them of this "Thou shalt not sow thy field

with two kinds of seed, neither shall there come upon thee garments of two kinds of stuff mingled together." So it is to be with us spiritually. The believer's life should not be a mixture of good and evil, right and wrong. We should by faith claim grace to gain the victory over every known sin. That is our privilege in Christ. "Sin shall not have dominion over you for ye are not under law but under grace." Law cannot give strength, but grace can. "Be ye separate" means not separate from the Church, but separate from sin.

Now notice the standard that is set up in the motto above—"Meet for the Master's use." This is both a standard and an incentive. No one would like to offer a visitor water in a dirty glass, tea in a dirty cup, or meat on a dirty plate. Once, while travelling by sea, and soon after joining the ship, the writer was given a teaspoon in his cup that already had a good deal of jam on it. That made a bad impression on the mind. But what a trivial thing that is compared to a believer going through the day in his Master's service with an unclean heart and an unsanctified life. This is what supremely matters. Are we such that the Lord can use?

The believer whose heart is sincere and who kneels in the morning, Bible in hand, will surely find direction and equipment for the day. He is at the source of both light and strength.

Workers in a busy harvest field, soldiers on the march in the burning sun, do not ask to be given drink from costly vessels. The two questions they ask are, "Is the vessel clean?" "Is the water pure?" So with us the primary questions are not "Are you learned?" "Are you clever?" but "Is it the pure gospel of God's holy Word that you take with you to friend or class or congregation?" and "Is your heart and life right in God's sight?"

And we should also note that the word Master here is in the original Greek the word "despotēs." We take our word "despot" from that word. Our Lord is often addressed as Master in the Gospels, but the word used there is always "didaskalos"—teacher. We are scholars and He is our Teacher. But we must ever remember that we are also servants, and He is our Master. He is the heavenly despot. May our daily ambition be to be "good and faithful" servants. "Sanctified—meet for the Master's use."

ney spoke beautiful and appreciative words, and gave much comfort to the sorrowing dear ones. The Premier of the State, the Hon. B. S. Stevens, was present, and spoke at the graveside, telling of his friendship and testifying to Mr. Leplastrier's character and worth. Mr. Leplastrier was one of that type of splendid men Moore College turned out in the years preceding the Great War. He loved his Lord and His Gospel, to the furtherance of Whose cause and proclamation of Whose Gospel he gave himself by Divine Grace, in no unostentatious way. His work and testimony do follow him.

Henry Charles Leplastrier.

THE death of the Rev. H. C. Leplastrier, Rector of St. Thomas' Church, Enfield, removes a stalwart from the ranks of Sydney's Evangelical clergy. Indeed, it will be difficult to fill his place. His wide knowledge of the laity of the Diocese, his unwavering loyalty to strong Evangelical convictions, and his faithful outspokenness are qualities that can ill be spared from Sydney's Church life. He had been ailing for some time but had kept bravely on, few dreaming that his earthly course was nearing its end. He had reached the age of 46 years. Trained at Moore College, he was ordained in 1911 to the curacy of St. John's, Darlinghurst, where he did a splendid piece of work at the old mission church in Barcom Avenue. The Rev. Canon E. C. Beck was his rector. From 1912-15 Mr. Leplastrier laboured as Assistant Chaplain of the Sydney Missions to Seamen, succeeding to the full chaplaincy in 1920, a post he held for two years. His sturdy, manly outlook, his easy contacts with men, his friendly spirit, and above all, his love of souls won him an abiding place in hosts of sea-farers' lives. He did a really great work amongst interstate and overseas seamen. Then followed four years in



the large industrial parish of St. Thomas', Rozelle, which we fancy took heavy toll of his strength. In 1926 he was appointed Rector of the old suburban parish of Enfield and there he maintained a zealous spiritual ministry, keen for the work of C.M.S., and B.C.A., and ever a valiant fighter for the maintenance of evangelical religion. For years he was the much-valued secretary of the Anglican Church League. Herein his work will not soon be forgotten. He was a great correspondent, and was in close touch by letter with hosts of laymen. His committee work in the Diocese was exceedingly effective, his contributions in debate, whether on the Standing Committee, the Home Mission Committee or the C.M.S. Committee, being always practical and outspoken. To those who knew him well he was of a deeply sensitive and kindly nature, but when great issues of truth and conviction and policy were at stake, he always proved a doughty fighter. His passing is deeply regretted and much sympathy has gone out to Mrs. Leplastrier and their three daughters, as also to his parents. The interment took place in the beautiful churchyard which surrounds St. Thomas' Church. Many clergymen were present, while the vast congregation overflowed into the grounds. The Archbishop of Syd-

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National Church League.

The Danger of Lethargy.

THE Rev. Dr. T. H. Gilbert, chairman of the Council, presided at the annual meeting of the National Church League held in the Great Hall of the Church House, Westminster, on Tuesday afternoon, May 8th. In his address from the chair, Dr. Gilbert called attention to the twofold purpose of the League. Its work was composed of two parts—one was teaching, and the other was organisation. There was the greatest possible need for teaching about the Reformation and about its influence upon their Church. Derogatory references in regard to the Reformation were to-day very marked. An attempt was made to picture pre-Reformation years as an ideal time socially, that "Merrie England" was the England before the Reformation. Evangelical people needed to be on their guard against statements of that sort. Dr. Gilbert said he did not need to remind them that the modern world was built upon the Reformation. That their Church, both in its Prayer Book and Articles, was dominated by the Reformation. And it was to the Reformation that they owed their civil and political liberties. When their clergy faithfully preached those great truths, then they would find new vitality in their Church. There would be no need then for episcopal direction about Confession and Confessors, men would know that they had Christ to whom to confess.

Dealing briefly with the other side of the League's work, that of organisation, Dr. Gilbert said that there was entrenched in their Church a party that was alien in outlook, and that party was able to bring united pressure to bear when it was necessary. He did hope that the organisation of the League would be strengthened and extended during the coming year. It was to the League that the "Authorities" looked for the expression of Evangelical opinion, and therefore he asked for increasing support for the League during the coming year, that they might meet the demands which were bound to be placed upon them.

Living on their Capital.

The President, Sir Thomas Inskip, M.P., presided at the evening meeting and in the course of his remarks, referred to one or two things in regard to the work which lay before the Church of England at the present time. Its task was, indeed, a very great one. What could they say or do to give the Church its right place in the life of the nation, and to make its influence increasingly felt? Were they not as a nation in more than one sense (religiously) living on their capital?

Sir Thomas said he would like to see the Church of England—and the laity in particular—awakened to the responsibility of the Nonconformist Churches seemed to him to be, in some way, more conscious than was their own Church; the responsibility of providing, not out of charity, but out of devotion, for the services of the Church which they valued. If the Church of England were alive to her responsibility towards those masses of her population, it could not be doubted but that there would be an immediate provision of Christian instruction for those thousands and tens of thousands of their people. The Church of England was not likely to fail in making an appeal to them. The Church of England service and faith was not only truly primitive and pure, but, said Sir Thomas, "I believe it appeals to the English people; and that we only have to offer to them its services and teaching, as laid down in the Book of Common Prayer, to find that the people respond to it." The sweetening, heartening, uplifting, inspiring character of their Church services was too often overlooked at the present time. They valued their Prayer Book for its perfect balance and fidelity to Scripture. They could not live on their great inheritance without making fresh sacrifices and giving fresh proofs of devotion to their Church.

The Character of the Nation.

Were they living on their capital so far as the character of the nation was concerned? Sir Thomas said he did not know whether as a nation they showed quite the same solid, steady characteristics which once distinguished the British race from every other race in the world. They had built up their great national traditions upon the traditions of Christian faith and practice associated with the reading of the Bible. When the historian said that the British People were the people of the Book, he was describing something which was true of the past, but not of the present. They had to-day to settle great problems, not merely problems associated with forms of

government, but problems relating to the social habits of the people. How far were they as a nation influenced by the power of the vote, and how little by the power of the Word? "I am afraid that the national character to-day," said Sir Thomas, "is not receiving the perpetual reinforcements which it can alone derive from a contemplation of those great themes which were familiar to our grandparents and preceding generations." If their National Church were united, if it was agreed upon preserving the beauty of its worship, as laid down in the Book of Common Prayer, if they were not diverted from their tasks by dissensions, they would be in a better position to direct the life of the nation into worthier channels. Meeting on the platform of the League he knew of no organisation more fitted (if only they could secure the support which they were entitled to receive from the Church of England) and more likely to enlist and to encourage and to inspire, and to instruct public opinion. For that reason he did ask for their increased support, by bringing fresh supporters into the ranks of the League.

Present Situation in England.

The Bishop of Norwich followed, and dealt with what he called the danger, which confronted them at the present time, the danger in connection with the Commission which the Church Assembly erected some years ago to look into the relations of Church and State. There were two things that made them anxious about it. First of all, its membership. On that Commission sat four men, including the Chairman, who actually voted for the New Prayer Book. No one on that Commission voted against it. When it was proposed to erect that Commission, Lord Brentford, whose name was always mentioned at their meetings with respect and reverence and affection, joined him (the Bishop) in moving an amendment that to the membership should be added some who represented those who had voted against the New Prayer Book. In spite of Lord Brentford's eloquence, that amendment was not accepted.

The Bishop said, further, he was rather anxious about the occasion of that Commission. There were certain things in the Relations between Church and State which might be modified. But the occasion which was taken for the erecting of that Commission was the rejection of the New Prayer Book by the House of Commons. The kind of argument used at the time ran somewhat as follows: "The Church Assembly accepted the New Prayer Book. Parliament rejected the New Prayer Book. Therefore the powers of the Church Assembly must be strengthened as against Parliament." The Bishop knew all that had been said about the interference of Parliament, that it was bad taste on the part of Parliament to exercise the powers which had been put in its hands by the legislation of ten years before. The Bishop said he was in the House of Lords when the debates on the Enabling Bill were being carried out, but he had never seen that it was wrong that Parliament should discharge the duty which the Church legislation had imposed upon it.

Three Propositions.

He believed that most people would agree with the three propositions he was going to put before them. He believed that worship influenced conduct, that as we worship, so shall we become; that it was through their worship of God that their conscience became enlightened, and that, as Emerson said long ago, "a man's faith is the picture book of his creed." If that was true, then there could be no doubt but that the welfare of the people depended upon their Faith, and Parliament was bound to safeguard the welfare of the people.

The next thing he would suggest was that they ought to live so as to make progress, and no progress was worth anything that was not progress towards God, and they were bound to ask whether any of the new features in the Proposed Prayer Book were in the line of progress, or whether they looked back to ways and thoughts that had been discarded long ago as being inappropriate for the progress of English worship. Their Prayer Book did give a standard of English devotion for all. It was very doubtful whether the Church Assembly was the subject of the Prayer Book represented Christian England better than Parliament did.

It was clear, continued the Bishop, that any changes that would be recommended by the Commission would be in favour of a greater independence for the Church Assembly. It might ask for the practical severance of the bond which united Church and State. It might conceivably report in favour of Disestablishment. He thought the recommendations might take some such line as this: "Let the Church Assembly pass

measures, and then let those measures lie on the table in Parliament; and if nobody gets up in Parliament to protest, then let those measures become law."

The Bishop closed by suggesting "a little plan" of his own that he believed would meet the present distress. He had no doubt whatever that if a certain few important points had been withdrawn from the New Prayer Book, it would have been accepted with open hands by the House of Commons. He would like the Church Assembly to say, "We made a mistake," or "Parliament thought we had made a mistake; let us, bit by bit, introduce those points upon which we can get agreement, and let us revise the Prayer Book in that way. When we have done this, then let us deal with the smaller number of people who will be left outside."

It was their privilege to make their National Church live. They wanted to see their National Church as effective and living as possible. They wanted to try and make it do its work better in Christianising the nation, and in making the parochial system more effective for the Christianising of the nation. It was not merely an institution which demanded nothing of its members; it was a fellowship bound together by worship and a sense of duty to God as centred in its Sacraments, and in its own faith and love to its divine Head, and its eagerness to claim the nation and the Empire for the sovereignty of Christ.

Wayside Jottings.

(By a Wayfarer.)

Religion in Scotland.

DISQUIETING news reaches us from Scotland. In the *S. M. Herald* for July 5 we read that the Church of Scotland is alarmed at the grave decline of religious attachment in Scotland. A Committee appointed to conduct a statistical enquiry into the religious situation has published its report, and they state that the General Assembly should "consider most earnestly what steps can be taken to remedy a situation so fraught with danger to Scotland."

They report (1) that the population of Scotland is every year becoming less Scottish in blood, in tradition and in religious attachment.

(2) That the balance of population as between its urban and rural elements is unhealthy and needs to be corrected.

(3) That there are over 1,100,000 adults in Scotland who have no religious affiliation.

(4) That there are about 150,000 children of school age who are not connected with Church or Sunday School.

(5) That the continued increase in the Roman Catholic community from $\frac{1}{4}$ per cent. eighty years ago to $1\frac{3}{4}$ per cent. to-day, attributable to Scottish emigration and Irish immigration,

and to the high R.C. birth-rate, is a matter for concern.

We love the great Presbyterian Church of Scotland. It has a roll of Saints, Heroes and Martyrs parallel to our own. The Episcopal form of Church Government, in which, from the beginning, both Churches were nurtured, it exchanged in 1560 A.D. for the Presbyterian form, which it has held ever since, and our respect for the Scottish Church is by no means lessened, but greatly increased by the stubborn resistance, even to torture and burning, and other forms of martyrdom, offered by so many of its noblest members to the constant attempts made by such unworthy kings as James VI. (James I of England), and the two kings Charles to force Episcopacy upon it. So that the report of the abovementioned Committee touches us very nearly.

The first and second and fifth articles we may pass over without much remark. They are simply the result of regrettable modern conditions. Nor need we say much about the fourth; for it is simply a corollary of the third. Sunday Schools would not be needed if parents discharged their religious duties to their children. We could be well content to see every Sunday School closed if their closing would compel parents to undertake their God-given duty of teaching to their own children the Bible and the elements of the Christian Faith.

The very serious and most regrettable article is the third, that out of a population of over 3,000,000, over 1,100,000 have no religious or church affiliation, and we can only guess as to what may be the cause.

Scotland is a beautiful country, but the climate is more severe than that of either England or Australia. It is to this fact that the earnest and somewhat stern character of Scottish people is mainly due; and we may perhaps guess, therefore, that out-door attractions operate less throughout Scotland than with us to tempt people away from Divine Worship. Moreover, the Scottish mind is habitually of a philosophic cast, and the people are generally deeply earnest in their religious convictions. As a nation, the Scotch used to be credited with knowing their Bibles better than any other people in the world.

There must then be some widespread and deeply acting cause that can have led more than a third of the population to let go their connection with the 'Kirk'; and we can only wonder whether the same two causes are operating in Scotland as among ourselves in Australia, viz., the spread of modernism and a general tendency to preach a soft and spineless Gospel.

That modernism does so act, we know. Beginning with doubts of the reliability of Bible statements, it goes on to a general religious haziness, until finally it gives us, instead of Christianity, a moral philosophy, wholly valueless as far as our salvation is concerned.

The recent Angus enquiries have shown us how terribly this moral philosophy, involving a denial of the Virgin Birth of Christ, of His Atonement, Resurrection and Ascension, in short, of all the essentials of Christianity, has found its way into the Presbyterian Church in this country; and if the same state of things exists in Scotland, no other explanation of the Report is needed.

If preachers will give the people what they are craving to hear, the people will not desert the Churches.

Men and women don't want Philosophy; they don't want Poetry; still less do they want the gentle platitudes which we so often hear about the love of Jesus;—platitudes which send them to their homes without any increased sense of sinfulness and without disturbing their peaceful self-complacency; and which, after all, don't meet their needs.

We believe that nothing can hold people to any Church but the faithful preaching of Christ crucified, and that, with all its implications,—the great three R's,—Ruin, Redemption, Regeneration; or Sin, Salvation, and Sanctification. Pointless preaching on merely interesting subjects—all makes for careless Churchmanship. As a faithful minister once said to the writer, "They need first that the knife should be driven in, pain caused, fears aroused, a sense of guilt and danger forced home to the conscience, before the healing balm of the Gospel can be rightly applied. The Law must precede the Gospel. The Law must be our schoolmaster to bring us to Christ, or the comforting power of the Gospel will never be valued or sought for."

What men and women are everywhere craving for is not only Jesus, the gentle and loving Teacher, but Jesus the Saviour from sin and from the eternal death which is its consequence. The deepest fear in every heart is connected with sin. They whom St. Paul describes as "through fear of death, all their lifetime subject to bondage," are the whole human race. In every thinking man and woman "the sting of death is sin," and it is only the men and women who know themselves to be redeemed and pardoned who can say, "Thanks be to God Who giveth us the victory through our Lord Jesus Christ."

Where the ministers of the Gospel preach this faithfully and constantly, the history of the Church shows that there is never a falling off from Church attendance.

Far and wide, though all unknown,
Pants for Thee each mortal breast;
Human tears for Thee are flowing,
Human hearts on Thee would rest.
Thirsting as for dews of even,
As the new-mown grass for rain,
They seek, the God of Heaven,
Thee, the Man for sinners slain.

—Bishop Cox.

(Hymnal Companion 125.)

The Conscience of an Englishman.

The Free Press, Detroit, Mich., said editorially in a recent issue:—

In an English movie house the other night nearly a thousand people sat waiting for the feature picture. The projection machine broke down, and the management announced that the patrons would be refunded their money at the box office. But as there were different price seats the problem arose as to various claims for remuneration. The manager merely put his customers on their honour. And when the last payment was made the receipts and the money paid out corresponded to a penny. It is a marked characteristic of the sturdy middle-class Englishman that he only wants what is his. A whole volume could be written on that little incident to show how a highly civilised people can have ingrained into them a sense of personal responsibility. Call it honesty or honor or what you will, behind it is a social conscience which explains why London police do not have to carry guns, and rarely even carry billies, and why Old Bailey, the one criminal court in all London, only needs to hold sessions three days a week. The good Englishman knows no higher duty than the responsibility of individual citizenship.



"Owing to ill-health, the doctor has forbidden Mr. A. Valentine Soul, of St. Kilda, Melbourne, to accept any engagements during the next two months."

The Rev. W. J. B. Davies, minister in charge of Innisfail, North Queensland, has been appointed Rector of St. Kieran's, Campbelltown, Argyll, Scotland.

A leading Grafton churchman writes us: "The Archbishop's visit made a profound impression on all here, and will do lasting good. His sincerity, naturalness, and goodness appealed to all."

The Ven. Archdeacon Martin, Rector of St. Peter's, Neutral Bay, Sydney, is a patient in Braeside Hospital, Stanmore. He was to have undergone an operation on Monday last.

The death of Mrs. Louisa Cooper removes an ardent and devoted worker from the parish of St. Basil's, Artarmon, Sydney. Mrs. Cooper had been a prominent member of the women's guild for many years.

The Rev. H. E. Taylor, rector of St. Hilda's, Katoomba, since 1927, was inducted to the parish of Holy Trinity, Dulwich Hill, by the Ven. Archdeacon Martin, on Thursday, 21st June. A largely-attended welcome was tendered to Mr. and Mrs. Taylor in the Parish Hall after the service.

The Rev. V. H. Sherwin will return from England in August, accompanied by the Rev. K. P. Fitzgerald, who will proceed with him as his colleague to the Mandated Territory of New Guinea. If steamers permit they will journey via the Solomon Islands, visiting Siota, the head station of the Melanesian Mission, en route.

Mr. Elgar McLeod, who for the past six months has been gaining experience at Siota, the head station of the Melanesian Mission, has now joined up with the staff in the Mandated Territory of New Guinea. He sailed direct to Rabaul from the Solomon Islands last month, and is stationed at Arawe with Mr. W. G. Wiedemann.

Miss M. Vaughan Jenkins, of Sydney, has left on a comprehensive tour of Bush Church Aid Society centres, and especially of the camps along the Transcontinental Line, for the purpose of ascertaining the needs of women and children in the more remote areas, and the possibility of establishing Nursing Centres amongst them.

The Most Rev. Dr. Averil, Archbishop of Auckland and Primate of N.Z., has fixed Sunday, October 28—Saints Simon and Jude Day—for the consecration in Nelson Cathedral of Canon Hilliard as Bishop of Nelson, N.Z. The Archbishop of Sydney will preach the sermon on the occasion. Canon and Mrs. Hilliard will leave Sydney on October 12.

The death of Miss Emily Hall, of Bomaderry, Shoalhaven District of N.S.W., removes an ardent worker for the Church. She raised annually much money for the work of the Church. Ever hospitable, she entertained deputationists of the C.M.S., B.C.A., and Bible Society, and did much to foster the work of these Societies. She was in her 85th year.

The Rev. L. T. Lambert, formerly curate of St. Paul's, Wahroonga, N.S.W., is now installed as minister-in-charge of the West Darling Mission, and is settled at Wilcannia, N.S.W. Mr. Lambert's brother, Mr. E. Lambert, is a C.M.S. missionary working in West China, and was under Archbishop Mowll when he had charge of that Diocese.

The Rev. M. C. Brown, who has had charge of Wallend for the past six years, has accepted the appointment to the parish of Merriwa, in succession to Rev. J. Carlos Stretch, who has been appointed Rector of St. Paul's, West Maitland. Mr. Stretch

fills the vacancy at West Maitland created by the resignation from parochial work of Canon F. V. Drake.

At St. Andrew's, Seven Hills, on Sunday, July 1st, a fine stained glass window, "The Light of the World," was dedicated by Rev. F. Hugh Horden, a former rector of the parish. The window was given by Mr. C. Horwood, in memory of his wife, who died in her 80th year and had been a resident in the parish most of her life. A large and representative congregation took part in the service.

The Rev. Hugh A. Morton began his work as organising Secretary of the A.B.M. for N.S.W. on July 1st. He is spending the first month in the office and in addressing meetings and schools in the Sydney Diocese. He was present at the meeting of the N.S.W. Committee on July 11th and planned to meet members of the board this week. In August and the beginning of September, Mr. Morton will do deputation work in the Diocese of Bathurst.

On June 14th the Bishop of Wangaratta ordained as deacons Mr. Frederick John Dau and Mr. Lionel Edward Frederick Sarroff. Mr. Dau has been a student at St. Columba's, and is a nephew of the rector of Shepparton. Mr. Sarroff came to St. Columba's this year. He obtained his Th.L. from St. John's, Morpeth, and has since studied at King's College, London. He was also a member of the Brotherhood which the Rev. G. H. Tucker established at Newcastle.

A stained-glass window, as a memorial to the late Bishop Gilbert White, was unveiled in St. Alban's Church, Epping, by the Archbishop of Sydney on Sunday, July 8. Bishop White was Bishop of Carpentaria from 1900 to 1913, and Bishop of Willochra from 1915 to 1925, and lived in retirement at Epping for some years, greatly beloved by everybody. In unveiling the window, the Archbishop said that Bishop White was honoured as the missionary bishop, and was a truly great churchman.

The Bishop of London, Right Rev. A. F. Winnington Ingram, D.D., has completed 50 years of ministry in the Church of England. He has ordained two thousand, one hundred and seventy-one men. In order to commemorate the Bishop's Jubilee Year, a presentation was made to him from the clergy whom he has ordained, and who share, therefore, the memory of Ember Days at Fulham Place. This presentation took place in the Great Hall at King's College, in the Strand, London, on Tuesday of last week, July 10.

The death occurred at Launceston, Tasmania, on July 6th, of the Rev. George Rowe, aged 58, of St. Paul's, Launceston. Mr. Rowe was born at Bendigo and took his B.A. Degree from the Melbourne University. He came to a curacy at New Town, Tasmania, in 1908 and after being in charge of several country parishes, became Rector of St. Paul's in 1921. He had only been ill a few hours when death occurred. The Bishop of Tasmania, Archdeacon Atkinson, conducted the funeral service, which was very largely attended.

News has been received in Sydney from England of the engagement of Miss Margaret Saumarez Smith, only daughter of the Rev. H. and Mrs. Saumarez Smith, of Walsingham Rectory, Dover, and who was some time Rector of St. Chad's, Cremorne, Sydney, to Francis Bottrall, of Raffles College, Singapore, where the wedding will take place in November. Miss Saumarez Smith is a grand-daughter of the late Dr. Saumarez Smith, Archbishop of Sydney, and has had an interesting career, having won a travelling scholarship in English, which enabled her to spend some time at an American university.

Died at Eltham, Victoria, on the 6th July, the Reverend Walter Hovendon Boake, who, since his retirement in 1929, has been serving in the Diocese of Goulburn. He was ordained deacon in 1905, and priest in 1908 in the Diocese of Bunbury, and held the following appointments: Curate of Harvey, rector of Roebourne (both in Western Australia), Minister of Wallan, Victoria, rector of Longwood, curate of Warrnambool, priest-in-charge of Birch, rector of Carisbrook, Bungaree and Broome. Although he retired from active work in 1929, he filled a very useful place indeed in part time assistance, in which his services were valued and appreciated by a large number of friends.

His Majesty the King has been pleased to approve the appointment of the Rev. Henry Townsend Voden, M.A., the Secretary for India of the Church Missionary Society, to the Suffragan Bishopric of Hull and the Archdeaconry of the East Riding, Yorkshire, vacant by the appointment of the Right Rev. Bernard O. F. Heywood, D.D., to the Bishopric of Ely. Mr. Voden served as a C.M.S. missionary in India, and afterwards became Secretary in C.M.S. House, Salisbury Square, of the Missionary Service League. He is a distinctly friendly person, and thoroughly efficient in providing and organising missionary education in the Home Base.

The death at Muswellbrook, N.S.W., of Mrs. Jane Wilson, in her 93rd year, removes a devoted churchwoman from the Diocese of Newcastle. She was the youngest daughter of the late Mr. and Mrs. James White, of Edinglassie, Muswellbrook. Her husband was the late Rev. William Skinner Wilson, who was rector at Cassilis. Her marriage was the last ceremony in the old St. Alban's Church, Muswellbrook, erected about 100 years ago, and of which only one tower now remains. In 1848 Mrs. Wilson welcomed Bishop Tyrrell, of Newcastle, to Muswellbrook, and since then had welcomed each succeeding Bishop of Newcastle. She had been associated with the Sunday School for more than 60 years, being the first superintendent, an office which she held for more than 40 years.

Major John Reddish, for many years superintendent of physical culture and drill in the Department of Education, died at Campsie, N.S.W., last week. Born in Salford, Manchester, Major Reddish became an active member of the Manchester Y.M.C.A. Arriving in Sydney in 1891, he was attached to the Y.M.C.A. staff. He joined the service of the Education Department in 1901 as chief staff clerk and drill instructor in the cadet branch. Eleven years later he was appointed superintendent of drill and physical training, retiring from that position in 1928. At the time of the visit of King George (then Duke of York) to Australia in 1901, Major Reddish directed the school-children's massed displays. He was also the holder of several championship medals for gymnastics. The funeral took place following a short service at St. John's Church, Campsie, at which Canon Langford Smith officiated.

The Rev. E. R. Gribble is mission chaplain to the aborigines on Palm and Fantome Islands, off the coast of Queensland, where the population is 200, and he ministers to half of them. The Bishop of Nth. Queensland writes appreciatively of his work and states:—"Nowhere else that I know of has our Church got so large a number of Aboriginal Australian Communicants. The people have expressed very sincerely and touchingly, their gratitude for all that is done for them. It has stirred the imagination of North Queensland, and will, I believe, affect us further in that way. There is enough money in hand (£140) to begin on the new timber church of St. George (60ft. x 40ft.). A good deal of the money has been raised by the people themselves by the sale of curios. The old palm-leaf church, with grass thatch, will become a social hall."

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JULY.

18th—Papal Infallibility proclaimed, 1870, amid a thunder storm.

20th—Defeat of the Spanish Armada, 1588. The end of Spain and the beginning of British sea power. Thus we note the Protestant character of our Empire.

21st—Robert Burns died, 1796.

22nd—8th Sunday after Trinity. We think of Divine Providence. How little it is thought of when people are immersed in gambling. But it is "never failing," which gamblers' luck is not.

23rd—First English Newspaper, 1588. The power of the Press is best seen when it is brave against social evils, and strong in advocacy of religion.

24th—Gibraltar captured, 1704. Thus Britain possesses the gate of her enemy.

25th—St. James, Apostle and Martyr. This is the day of remembrance of the Church in New Guinea, that God may bless it and its task.

29th—9th Sunday after Trinity. How seldom it is realised how very much our lives depend upon God. Even our thoughts, as the Collect tells us, "Every thought of holiness is His alone."

30th—Relief of Derry, 1689. If only we hold out, God rescues us in His time.

AUGUST.

1st—Lammas Day. The name means Loaf-Mass, and the day was anciently a kind of harvest thanksgiving day.

2nd—Next issue of this paper.



What Does the Church of England Stand For?

A CAREFUL reading of the journals and literature of the Anglo-Catholics reveals an outlook of mind and conception which needs, on the part of Evangelicals, not only vigilant watchfulness, but a complete nailing-down! It is being sedulously maintained and bruited abroad by well prepared propaganda, that the Anglo-Catholic conception of the Church and her ministry, Anglo-Catholic doctrine and practice, are the true conception and practice of Anglican Communion; or if they are not, then they should be; and the inference is suggested that the Evangelical and Protestant conception and practice are a sort of alien growth, and should have no place or part in the Anglican Church.

In other words, by a well concerted teaching and advocacy, in season and out of season, and with unwearied persistence, Anglo-Catholics hope that the day is not far distant when the Anglican Church, from top to bottom, will be a living example in the world, of full Catholic teaching and practice, as they call it—and the "Protestant heresy" will have gone. We have just been perusing again Archdeacon Wigram's volume, "Foreign Protestantism within the Church of England,"

published by the Catholic Literature Association of London, wherein he maintains that at the Reformation an "alien theology" obtained a footing within the Church of England. "The sole aim of his book," he states, "is to trace to their Continental sources certain heresies which have exercised a potent and most dangerous influence in the Church of England for the past three hundred years . . . 'The history of the alien thread of Protestant heresy, which became definitely interwoven with the life of the Church of England in the reign of Edward VI., must be told in reference to past and present facts and consequences.' Of course, from an unbiased understanding of the teaching and formularies of our Church Archdeacon Wigram's book is replete with distortions of fact, fallacious inferences, and unproved assumptions. But to pamphleteers of that kind and to men who are saturated with Anglo-Catholic doctrine and practice, that does not matter. A perusal of the speeches made by Anglo-Catholic leaders at their Congress in London in 1929, and then only a slight understanding of the goings-on and the literature published and the addresses given by them at the staging of the Oxford Movement Centenary celebrations last year, go to show the surging drift that has set in in our beloved Church. We have now Bishops claiming Jus Liturgicum, we have diocesan journals used for teaching Anglo-Catholic notions under the guise of "Answers to Questions," and we have a stage set throughout the whole Anglican communion whereby an un-English party is seeking by all sorts of ways and methods, the finding of opportunities to fasten on the Church as its correct and only expression "the Catholic outlook, teaching and practice." We have before us resolutions of the English Church Union, only too well known, claiming the right to reserve the sacramental elements for administration to the well and strong. We note around us a strong determination to mediaevalise the services and worship of our Church. The standards of doctrine that these emissaries would put before our minds are those of the Church of Rome, or, to quote the popular euphemism, "of the Western Church, of which the Church of England is two provinces." We are thus getting to-day, not the "little more," but "the much more" which passes the deep line of cleavage which has historically separated the Church of England from the Church of Rome. We cannot close our eyes to the strong forces at work in our Church tending to the tacit acceptance by the Church of England of the whole Catholic position of the Church of Rome—without the Pope, though some even want him. To close our eyes to this dangerous trend would be the folly of men who, with eyes to see, deliberately walk with blinkers which narrow their vision. The latest to come forward with a Catholicising orientation of our Church is the Bishop of Bradford (Dr. Blunt). On more than one occasion lately he has come forth as the apologist and spokesman of the Romanisers in our Church, but his most important pronouncement on their belief is his primary visitation charge delivered in his diocese in May last, and now available as a 46 page pamphlet. The chosen title is "C. of E.; what does it stand for?" He brushes aside the Articles and divorces the Prayer Book from them in respect of doctrine and practice, and with the aid of Dr. F. L. Cross, of Pusey House, Oxford, he quotes unverified snippets of the teaching of Anglican Divines in the past to bolster up the usual Anglo-Catholic position and teaching.

There is no need for us to run the gamut over these. They are well-known. All fair-minded lovers and followers of the Church of England as we have always known and understood her (until Keble, Pusey, Newman and their successors came on the scene), believe that our Church stands for (1) The Sufficiency of Holy Scripture for salvation with the consequent freedom of the people of God from bondage to "priests," who, in the august name of "the Church," teach for doctrine the commandments of men, adding to the Word of God, contradicting it, and expounding it so as to contradict itself (Articles VI., XX., XXI.) (2) Perfect Atonement in the One Oblation of Christ "Finished upon the Cross" (Article XXXI., Prayer of Consecration), with consequent freedom from condemnation, and complete reconciliation with God in Christ, without any "priests" offering oftentimes the same sacrifices" (Heb. x. 11, 14, 18) as though the atonement for sins were not already an accomplished fact. (3) One Only Mediator and Advocate, through Whom there is free access, and in whom there is full acceptance before God, with consequent freedom from need of a hierarchy of heavenly mediators, or of earthly priestly interposition with a false "sacramental absolution." (4) The worship of the Triune God alone in spirit and in truth, and consequent freedom from the bondage of worshiping of visible images, of rags and bones, of stocks and stones; and also from the heathen claim that a priestly caste has the power by recital of a formula to cause at will the Object of Worship to take up residence "under the form of" consecrated matter. (5) Religion to be above all things a personal matter of direct dealing with God, all His means of grace known, used and valued, but all grace the direct work of His Spirit in the spirit of man, with consequent freedom from the idea that the "priest" mediates grace. Religion therefore is not exclusively or even mainly the exercises which sustain it, but is radically the daily momentary communion of the soul directly with God in Christ by the Holy Ghost.

For that ideal the Church of England stands, and may it please the Lord, shall ever stand "till He come."

Remember the Sabbath.

We are told in the Old Testament: "Remember to keep holy the Sabbath Day." Jesus said, "The Sabbath was made for man, and not man for the Sabbath, therefore the Son of Man is Lord also of the Sabbath."

God made it for Adam in Paradise, and renewed it to Israel on Mount Sinai. It was made for all mankind. It was made for man's benefit and happiness. It was for the good of his body, the good of his mind, and the good of his soul. There is nothing to warrant the rash assertion of some that our Lord has done away with the Fourth Commandment. Our Lord declared He came "not to destroy the law, but to fulfil." We need to be jealous over our own conduct in the matter of Sabbath observance. There is little danger of the day being kept too strictly in the present age. It is being profaned and forgotten entirely. We may rest assured that national prosperity and personal growth in grace are intimately bound up in the maintenance of a holy Sabbath. Man has great difficulty in observing it rightly in a bathing suit, or with a tennis racket. God always means what He says, and no one can give his own interpretations to the glory of God except in the light of Scripture. Men who do otherwise will be entirely responsible to God for their false teaching, and for the effect upon those who blindly follow it, because it fulfils their wishes and in it they seek a salve for their conscience. Our Lord said, "Beware of false prophets." I fear for those men who give the modern interpretations to the detriment of the souls of men. Again I say, "Search the Scriptures."

Church Missionary Society.

Remarks Upon the Annual Report for New South Wales.

(Contributed.)

THE C.M.S. Annual Report is before us; and it is one with respect to which we may "thank God and take courage."

In a year of great depression there is an increase in the New South Wales subscriptions of no less than £742. In Sydney no fewer than 17 parishes have each contributed more than £100. They are the following:—Willoughby, £346; Summer Hill, £313; Croydon, £307; St. John's, Parramatta, £231; Wentworth Falls, £189; St. Luke's, Mosman, £178; St. Clement's, Marrickville, £175; Enfield, £170; Dulwich Hill, £169; St. Clement's, Mosman, £161; St. Paul's, Chatswood, £146; Gladesville, £145; Vaucluse, £134; Drummoyne, £115; St. Andrew's, Wahroonga, £104; Hurstville, £100; St. Andrew's, Strathfield, £100. Beside that, no fewer than 54 parishes in this diocese and 4 dioceses, namely, Armidale, Newcastle, Brisbane and North Queensland, beside Sydney, have increased their contributions; the total advance being over £1,000.

The Gleaner.

Yet, in the Gleaner for July, among much that is interesting and encouraging, we find some sad news. In Tanganyika, no fewer than 45 schools are about to be closed for want of funds to pay native teachers. The number would be 46 but for an offer made by two Christians (the report does not say whether in England or in Australia or in Africa) to support a teacher for a year at one of the Bush Schools.

In order to help the funds of the Church Missionary Society, the Rev. P. W. Stephenson has generously resigned his position as paid Federal Secretary, and has accepted the position of Head Master of Trinity Grammar School; and will carry on the essential duties of office of Federal Secretary as an honorary worker.

Miss Varley, too, speaking lately on the work in China, told us how, for lack of funds, the staff of missionaries in that country has had to be curtailed most appallingly. Schools and Hospitals have had to be closed, medical work given up.

Surely these sad items of intelligence will make a strong appeal to every missionary-hearted Christian (and what true Christian is not missionary-hearted) to ask himself and herself whether we are really doing all we ought to carry forward the Lord's work. Are there no luxuries, no unnecessary expenses, that we might forego, in order that all this terrible retrenchment may not be necessary? A doctor, lately returned from another part of Africa, told us in last Saturday's "Herald," the same sad tale of abandoned missionary stations, and of native churches left to their fate, and relapsing into heathenism. And yet, in England and Australia, multitudes of Christian people dress well and eat well and go to picture-shows, and spent money freely on every kind of pleasure; as if the call of Christ and of His work never reached their ears. Nor does it, for they never give it a chance to reach them. May God give us grace to hear it and answer it before it be too late.

"O Christ, for men, of Man the Son,
Yea, Thine the cry from Macedon,
Oh by the kingdom and the power
And glory of Thine Advent hour,
Wake heart and will to hear their cry,
Help we the dying, lest we die."

A New Zealand Letter.

(From a Correspondent.)

FIRST of all, may I, on behalf of your N.Z. subscribers and readers, express appreciation of the "Record" of these days. There is not only a fine spiritual challenge throughout, but strong meat withal. You do not mind "calling a spade a spade," either, although you show a just appreciation of other people's points of view.

We seem to be able to visualise, through your paper, the moving of the Spirit of God in the wider life of the Church in Australia. We have read with interest and prayerful thankfulness of the coming and settling in of Archbishop Mowll; of the deep appreciation of Bishop Kirkby's leadership; of the consecration and fine, fearless, utterances of the new Bishop of Goulburn; of the work of the C.M.S., especially in the expedition to Arnhem Land, and other items of more diocesan and domestic interest.

We could wish that an increasing number of laymen would give more and more support to the "Church Record," even to the extent of large sums of money in gifts and bequests so that it might become a still greater force in the Church life of Australia and N.Z. The Church of to-day needs not less, but more, of the sturdy, spiritual leadership of our Evangelical heritage. We would like to see the "Church Record" not only increase in size, but also become a weekly paper instead of fortnightly. Over here in N.Z. there is no provincial church paper. Each diocese has its own feeble production. The Christchurch "Church News" is the nearest approach to a really live, useful diocesan paper. The editor is evidently a man who knows his job. Most of the other diocesan papers are just so-so.

The General Synod of the Church of the Province of N.Z., which assembles every three years, met in Napier in April last. It was quite a happy, useful session, and though the average age of its members would be nearer 60 than 40, and though lawyers monopolised the assembly, much useful work was done. The next General Synod will meet in Hamilton, the See town of the diocese of Waikato, probably in 1937. It is possible that the present Primate—Archbishop Averill, of Auckland—will not be the presiding Bishop then. The new Bishop of Dunedin (the Right Rev. W. A. R. Fitchett, M.A.), was consecrated on St. Barnabas' Day. Owing to the financial stringency in the diocese, he will remain as Vicar of St. John's, Roslyn, also, meanwhile. The resignation of Bishop Sadler as Bishop of Nelson, took effect on June 30th.

The Diocese of Nelson is eagerly looking forward to the arrival and consecration of its Bishop-designate (the Rev. Canon W. G. Hilliard, M.A.), on Sunday, October 28th—St. Simon and St. Jude's Day. Canon Hilliard is assured of a warm welcome and of loyal, earnest support. The diocese is looking forward to a renewal of its youth

in spiritual things and in new ventures and fresh visions under his spiritual leadership. The helping of the outback clergy in lonely, isolated districts; the building up and extending of the Home Mission Fund; the proper and adequate training of qualified men for the Evangelical ministry; the helping on of the C.M.S. in N.Z. are some of the thoughts uppermost in our minds. The Bishop-designate will find a particularly fine body of laity, able and willing to help him in his work.

The affairs of the C.M.S. in N.Z. are causing anxiety to its friends and supporters, many of whom are convinced that it will continue to decline in support and influence until once again there is a clerical organising secretary moving up and down the country, keeping in touch with all its friends and supporters, and making new ones—of whom there have not been very many of recent years. The removal of the headquarters from Nelson to Wellington, however, is a step in the right direction, and other forward movements and reforms will follow.

A MESSAGE FROM N.Z.

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Appointment of Bishops in New Zealand.

The recent General Synod of the Church in New Zealand gave careful consideration to the method of appointment of Bishops in New Zealand, and has taken steps to bring it more into line with the custom prevailing generally in the Anglican Communion.

Hitherto the Province has had no say in the nomination of a Bishop and each separate Diocese has had the sole responsibility for such appointment. It is quite right and in accordance with the Constitution of the Church that the nomination of a Bishop should proceed from the Diocesan Synod, but as a Bishop is consecrated as a Bishop of the Catholic Church and not merely of an individual diocese, it behoves the Province to have a say in the nomination of a Bishop. The Synod has therefore made provision for the Province to be represented by an Electoral Board (appointed by General Synod) at the time of the election of a Bishop. Such Board would confer with the representatives of the Diocesan Synod and have power, if necessary, to veto any name suggested. According to present custom, the name of the man nominated as Bishop of a Diocese is submitted to the General Synod or to the several Diocesan Synods for sanction, and if sanctioned by the General Synod or a majority of the Standing Committees, is duly consecrated. To sanction a nomination after it is made by the Diocesan Synod is a very different thing from taking an actual part in the nomination, and it would be inadvisable indeed for the General Synod or the Standing Committee to veto a nomination after it has been made. The General Synod has now given to the Province its rightful position in respect of the actual nomination. The Province will have a further voice in the appointment of a Bishop inasmuch as the Bench of Bishops must sanction and confirm the appointment. A further alteration has been made in the Canon. A Diocese will have the right to appoint a smaller body of clergy and laity than the Diocesan Synod to be an electoral body for the purpose of representing the Diocese in all matters pertaining to the nomination of a Bishop. It has obvious advantages. The new scheme cannot come fully into operation until after the next General Synod, inasmuch as it involves the alteration of clause 23 of the Constitution.



NEW SOUTH WALES.

Diocese of Sydney.

ST. PETER'S, COOK'S RIVER.

Ninety-sixth Anniversary.

St. Peter's Church, Cook's River, the foundation-stone of which was laid by Governor Gipps in 1838, celebrated its 96th anniversary on Saturday, July 7. An obelisk in the church grounds, commemorating the naming of the parish as "Cook's River," after Captain James Cook, the explorer, was unveiled by Captain C. J. Pope, R.A.N., representing Rear-Admiral W. T. Randle Ford.

A scroll signed by the Governor (Sir Philip Game), the Archbishop of Sydney (Dr. Mowll), and members of the parish, was sealed in a bottle and placed in the obelisk. A portrait of Captain Cook and other articles of historic value were unveiled in the church vestibule by Mrs. P. W. Gledhill.

Among those who planted trees in the churchyard were Captain Pope, Sir Kelson King, Mr. Aubrey Halloran, Mr. T. E. Rofe, Mr. John Bibb, Dr. Abbott (Historical Society), Mr. A. G. Martin (Ex-naval Men's Association), the Rev. C. J. Chambers, Mrs. Martin, and Mrs. Gledhill. Sea cadets of the Snapper Island troop, and St. Peter's Boy Scouts formed a guard of honour. Descendants of those who were associated with the church in its early days were in attendance.

Mr. Halloran said that history both ancient and modern had shown the necessity of religion for the maintenance of a nation. He emphasised the need for a historical museum for original records of Australia's history.

Mr. P. W. Gledhill said that St. Peter's was the third oldest Anglican Church near Sydney. The church was consecrated in 1839. The old registers were still in existence, and their pages gave an accurate account of the early life of the parish, dating back to February, 1837.

The cemetery, adjoining the church, contains the graves of many of Sydney's earliest settlers. Special services were held on Sunday, July 8, the Archbishop of Sydney being the preacher in the evening.

ANGELICAN CHURCH LEAGUE.

Confession and Absolution.

The quarterly meeting of the Sydney Anglican Church League was held in the lower hall of the Chapter House, Sydney, on Tuesday, July 3. Canon Hilliard, M.A., presided, and there was a representative body of clergy present and many lay people. The lecturer was the Rev. W. T. Price, B.A., rector of St. Alban's, Five Dock, who took as his subject, "The ministry of reconciliation—confession and absolution." The lecturer at once plunged into his subject, and showed in clear terms the teaching of the Gospel with regard to the sinner's reconciliation with God. This was plain and simple, based on the fact of God's redeeming love and the outgoing of pardoning grace and made effective by God's own word and assurance. Whosoever will may come direct to the Throne of Grace and the Divine certainty is there. "He is faithful and true to forgive us our sin and to cleanse us from all unrighteousness." The speaker then went on to deal with confession and absolution as set forth in the Book of Common Prayer and our Church's formularies. He traced the matter historically, showed the changes the Reformers brought about, and emphasised the return to Gospel simplicity. Close attention was given to Anglo-Catholic argu-

ments with regard to the exhortation in the Communion office and to the reference in the Visitation of the Sick. He showed that Anglo-Catholics, with their sacerdotalism, import into these sections of our Prayer Book teaching which has no authority of Holy Writ, and which savours of medievalism. Mr. Price, in summing up, showed the dangers of Auricular Confession and warned churchmen of sacerdotalism and the bartering of their God-given freedom to the priest. There was no little discussion afterwards, the chairman giving an excellent lead. It was an exceedingly interesting and profitable meeting.

MELANESIAN MISSION.

During his recent visit to Sydney, the Bishop of Melanesia advised the Board's Executive (the Organisation Committee), of his plans for the opening of a Melanesian Mission office at Sydney. The object is to facilitate the multitudinous and often complicated financial and other transactions connected with the internal administration of the Diocese of Melanesia.

It will be remembered that when the old "Southern Cross" made her two trips per year from Auckland, she carried with her the mails, and the staff, and for many of them the old vessel was the only connection with the outside world. But that is now changed; the new "Southern Cross" remains in the islands, forming a connecting link between the various mission stations, and the mission now depends upon the regular steamer services to Sydney for all transport to and from the diocese. Whilst the Finance Board, which controlled the finances of the mission, continued to function in New Zealand, all mission orders had to be sent to Auckland, even though the actual purchases were made in Sydney, and the delay and inconvenience often caused have made it obvious for some time that other arrangements would have to be made. The General Synod of the New Zealand Church last April repealed the resolution by which the Finance Board was set up, thus leaving the Bishop free to make the necessary changes. The former secretary to the Finance Board, Major H. S. Robinson, will shortly act for the Bishop in Sydney, and will be responsible for the payment of staff salaries, the purchase of mission stores, and the enormous amount of detail work formerly done in Auckland. It will be seen that the Bishop's representative in Sydney will not be a mission secretary, as generally understood—that is, engaged in home base and propaganda activities—but although it is hoped that he may find time to assist in such work to some extent, he will be in reality an officer of the Diocese of Melanesia placed in Sydney for convenience. All arrangements for the collection of funds and the selection of staff for the diocese remain as before.

Diocese of Newcastle.

THE BISHOP'S LETTER.

The Bishop writes:—
This month will witness the inauguration of permanent Church Army work in Australia, and we may take it as a compliment that Newcastle has been chosen as the centre of that work. Two years ago the authorities of the Church Army at home sent out a delegation to demonstrate the Army's aims and methods, and to discover whether they could find a place within the organisation of the Church of England in Australia. The result of this visit was a unanimous invitation from the Bishops of Australia for the establishment of a permanent Australian Church Army. And now Captain J. S. Cowland, who led the origin-

al delegation, has come back to lead in the task of this establishment. His first work will be to complete the Founders' Fund, of £5000, of which about half is already in hand or promised. Directly this is done, other officers will be sent out from England, and a Hostel will be opened for the training of Australian recruits. From what I have heard about inquiries already made, I am most hopeful that we shall find nothing amiss either in the quantity or in the quality of the candidates offering themselves for service.

The principal aim of the Church Army is to bring the message of the Gospel, and the practical help which the Gospel inspires, to those who are unreached by the ordinary agencies of the Church. Its business is with the one sinner who is capable of repentance rather than with the ninety and nine which need no repentance. It is seeking to follow the Master Who came "to seek and to save that which is lost"; and it is trying to carry out His command to "go into the highways and hedges and constrain them to come in" that His house may be full. And it seeks to give practical expression to the Gospel by all kinds of social work, for the sheltering of the homeless, the befriending of the friendless, and the helping of the helpless.

Diocese of Goulburn.

THE BISHOP'S LETTER.

Problem of Poverty.

The Bishop writes:—

Sir Arthur Salter tells us, in his book, "Recovery," p. 4, that in 1929 "the world, as a whole, was well above all earlier standards and seemed to be advancing at an unprecedented pace to levels of prosperity never before thought possible."

That was in 1929, ten years after the war that is so often blamed for all our woes. The war, no doubt, disorganised the world and left it moily weary, but the war can no longer be blamed for our present lack of material goods. In fact, there is no real lack of the goods men need most. The lack is in the power to purchase them. Sir Arthur Salter points out that "no belligerent can utilise the production of the future; the shot fired to-day must be made yesterday, and not to-morrow." The future is mortgaged by debt, but surely no creditor claims the moral right to keep the world poor. The clue to our present distress, says Salter, is "one not of destruction, or of failure in production, or in resources, but of dislocation." "By 1925 the world's production and consumption per head, that is, the average standard of living, were higher than in 1913."

How, then, are we to overcome the "dislocation" that has thrown us into worldwide depression and wide-spread poverty. The goods are there, or can be produced. How can we get purchasing power into the hands of the folk who so urgently need the goods and services that others are anxious to supply? I am sufficiently old-fashioned to believe that reward for work or service is the only just way of distributing purchasing power. In Australia there is unlimited useful work to be done. We have a raw continent to turn into a home-land for many millions of our fellows. To do this we need the service of every citizen in the Commonwealth, and there should be room and need for many more. In the face of this task, we have thousands of idle hands and considerable accumulations of idle capital. If the capitalist no longer has the wit or imagination to devise profitable ways of using his capital, and thus providing employment, is it rational or possible for the State to stand by and allow both capital and men to rot in idleness? In the face of such dire need, there should surely be some way in which the State could bring together this capital, or its monetary equivalent, and the unemployed, and put both to work for the good of Australia. If the capitalist can do it, well and good. The country has waited a considerable time for private enterprise to meet the need. It cannot wait much longer. Governments must soon act or expect reactions.

In these urgent problems the Church must keep in close touch with all the people, and ever be the watch-dog of the poor. Jesus had compassion on the multitude. His Church serves the world and honours her Master just in so far as she loves as He loved, and serves as He served.

NEED OF NEW ECONOMIC POLICY.

The Bishop of Goulburn (Dr. Burgmann) replying to civic addresses of welcome in the Narooma Memorial Hall, said that discussion and difference of opinion were desirable if Australia, in common with other

British communities, was to maintain its high distinction of being among the few nations who were immune from bloody revolution.

The conditions on the Newcastle coalfields and other industrial centres, he said, were well-known to him, and he would not rest until something had been done to extend the right of good food and clothing to every Australian. Surely an economic policy could be devised to meet the conditions. Politicians alone could not solve the problems, it being the duty of every thinking Australian to do all in his power in the interests of his fellow-Australians.

ST. MATTHEW'S, ALBURY.

Induction of Rev. C. M. Statham.

The Rev. C. M. S. Statham was instituted and inducted to the parish of Albury on Monday, July 2, by the Vicar-General, the Ven. Archdeacon Pyke.

The induction was a solemn portion of the ceremony. Having locked the church door, the new incumbent tolled the bell, thus signifying to parishioners his taking custody of the Church. Then he admitted the laity, who prior to the commencement of the Induction had withdrawn from the building. To the accompaniment of a hymn the clergy and churchwardens conducted the Administrator to the font, the lectern, the prayer desk, the pulpit, and the Holy Table at each of which he read an appropriate passage of the Scripture, and gave a solemn charge, the priest answering, "I will do so, the Lord being my Helper."

Turning to the congregation, the Administrator, uttered the words of St. Paul: "We beseech you, brethren, to know them which labour among you and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake; and be at peace among yourselves."

Continuing, the Archdeacon said, "I charge and exhort you, brethren and church officers of this parish, to pray continually for this your minister set over you in the Lord, and to help him forward in all the duties of his holy calling. Bear ye one another's burdens, and so fulfil the law of Christ. Placing the minister in his stall, he said: "The institution and induction having been completed, now place the hands in the stall of the priest of this parish, and may the blessing of God, the Father, the Son and the Holy Ghost, rest upon thee and be with thee in all this, thy duty and charge."

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop writes:—

On June 29 (St. Peter's Day) I attended an early celebration of Holy Communion in the Chapel of the Central Institute of the Missions to Seamen. About 40 members of the Ladies' Harbour Lights Guild were present. There was a special fitness in this service, as my old friend and colleague at Greenwich in 1922-1923, the Rev. J. R. Weller, who was first Chaplain and then Superintendent of the Missions to Seamen here from 1923-1929, was consecrated on that day in Southwark Cathedral as Bishop of the Falkland Islands. He did a work here which will never be forgotten, and his past experience will be very valuable in the new and important office to which he has been called. He will carry with him the goodwill of all his old friends here.

On July 2 Dr. Floyd returned from England on the "Orsova" at 7.30 a.m., after an absence of five months. We welcome him back again, as we have sadly missed him while he has been away, though his place at the Cathedral has been ably taken by Mr. Alex. McConachie. Dr. Floyd is just his old self again. He has met many of the distinguished Cathedral organists and other leading musicians in the Old Country, and has come back with fresh inspiration for his work during the Centenary, because of all that he has seen and heard on the other side. We are very glad to have him back again among us to take up once more the leadership of our church music in this diocese after his well earned rest.

On July 4, Canon Sutton was installed in the Cathedral as sub-Dean. This will mean that we shall be able to have the presence of our Senior Canon as the leader and inspirer of all that goes on in the Mother Church. The Rev. R. Sherwood, our Precentor, has borne a double burden ever since Dean Aicken resigned more than two years ago. The combination of the sub-Dean and the Precentor, especially when the Cathedral will be the scene of so many

of our services during the Centenary Assembly in November, will be an immense help towards the realisation of all that a Cathedral should be in a large diocese like ours.

ST. MATTHEW'S, PRAHRAN.

A large congregation numbering over twelve hundred assembled at St. Matthew's Church, Prahran, on Sunday afternoon, 1st July, when the Church was reopened after renovation. The walls have been redecorated and the lighting rearranged most effectively. New carpets have been secured for the aisles and the Sanctuary enlarged. The new organ with many interesting features and enclosed in a handsome Queensland Maple case, was dedicated by the Archbishop. A small transept has been converted into a Baptistry, and this, as well as new Prayer Desks, was also dedicated. The whole service was well planned and the outstanding feature was its simplicity, and at the same time it reached a standard of real beauty. Many old parishioners attended, and several clergy, amongst whom was the Rev. W. T. C. Storrs, who was Vicar for thirty years, and received a very warm welcome.

The old organ recess will ultimately be enlarged and used as a Chapel. A generous donation has been received to start the fund for this purpose from a parishioner, and it is hoped that this Chapel will be ready for the eightieth Church Festival in September.

GRAND PAGEANT IN MELBOURNE.

The Vision of the Holy City, the Heavenly Jerusalem; Humanity's search for God through Beauty and Sacrifice; the Revelation granted to the Hebrew race; the Incarnation and the Ascension; the journeyings of the Early Christians, together with the Church's struggle against persecution and ignorance; and the final gathering of the Church from all nations into the City of God, will be illustrated in the grand pageant to be presented by A.B.M. in the Melbourne Town Hall, July 27 to 31. The organisation is now well advanced, and large numbers throughout the parishes are preparing for the many and varied scenes. The special choir, under the baton of Mr. A. W. Martin, and the verse-speaking group under the direction of the producer are now at work. Well over one thousand performers will be engaged, and the whole production promises to be one of striking movement and colour. The Pageant, written by Rosamund Essex, has been twice produced in London by Mr. Henry Miller.

DR. FLOYD RETURNS.

"England is once again what it was during the Elizabethan age, a glorious nest of singing birds," said Dr. A. E. Floyd, organist and choirmaster of St. Paul's Cathedral, Melbourne, who returned from London by the Orient liner Orsova. "Choral singing of great excellence is to be heard in every direction, but this would certainly never have been possible but for the fact that there is a remarkable advance in music, both in public and elementary schools."

Dr. Floyd conferred with the musical authorities at St. Paul's Cathedral, Westminster Abbey, and Temple Church in London, and the cathedrals of Southwark, Winchester, Salisbury, Gloucester, Hereford, and Liverpool. As a result of these investigations he has brought back with him many new musical compositions for the centenary celebrations.

Diocese of Wangaratta.

THE BISHOP'S LETTER.

C.E.M.S.

The Bishop writes:—

The last week in May I spent in Adelaide, addressing meetings of men every evening on behalf of C.E.M.S. I found a very strong diocesan council of the society, and some good branches. Although my meetings were announced as from a group of parishes, the place where each was held supplied the bulk of the attendance. There seems to be a parochialism which the C.E.M.S. must try to break down. Separate parishes only exist for convenience of working, and must not be allowed to erect barriers against a wider sympathy and co-operation. Besides the evening meetings, I addressed about half the clergy of the city and neighbourhood one morning and tried to point out that the Church possesses a reserve of man power which needs to be organised and used. It is quite clear that the need is urgent, for the world is changing so rapidly that the opportunity which we now have may soon be lost. Although I had little time in Adelaide for

anything except the mission on which I went, the clergy and others made my stay very pleasant. I generally had a meal in the rectory in whatever parish I was to speak, and pleasant intercourse with the various families there. Five or six of the clergy had been my pupils either at St. John's or Trinity College.

PROVINCIAL SYNOD.

I returned to Melbourne in time for Provincial Synod, which ought to be an important gathering, but actually is not. It has the power to enact legislation which would come into force when accepted by

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the synods of the dioceses. For instance, it might attack the subject of united clergy training, or of a patronage system, allowing the clergy to pass freely from one diocese to another. It might arrange for united action in matters of public concern to the whole community. It is at present a third-rate church congress, and this year the resemblance was more marked by the publication of a time-table allotting so many hours to each subject. As the time-table was ignored, it did no harm. But the Synod must make itself useful or abolish itself.

QUEENSLAND.**Diocese of Brisbane.****CHURCH OF ENGLAND DEFENCE
ASSOCIATION OF QUEENSLAND.**

A General Meeting of above members was held on the evening of June 28th in "The Teachers' Building," Brisbane.

Mr. C. C. Warren presided. The Campaign Director, Mr. Arthur Exley, who was to have addressed members on "Evangelical Movements in Great Britain as fostered by the National Church League," was unable, through illness, to attend.

A motion of sympathy was carried, to be forwarded to Mr. Exley.

The Secretary, Mr. Henry Caulfeild, placed some most interesting matter, as taken from "The Australian Church Record" of June 21st, before the meeting:—"Finding of the Oxford Conference of Evangelical Churchmen," and the statement by the Bishop of Ripon that "The Church of England gives no authority to her clergy to make formal confession and absolution a condition of being presented for confirmation or admitted to Holy Communion."

The members further decided to ask the Revs. D. J. Knox and R. B. Robinson, of Sydney, if they could see their way to repeat their visit of June, 1933, which had been so appreciated.

Some new members attended; others were admitted.

PREPARING FOR NEW ARCHBISHOP.

The report of the Brisbane Diocesan Council, presented to the recent session of Synod, referred to the appointment of Rev. Canon J. C. Wand, M.A., of Oriel College, Oxford, to the Archbishopric. The council also expressed its indebtedness to Bishop Dixon for the able manner in which he had carried out the work of commissary and Administrator since the time the late Archbishop had become ill. In the subsequent discussions it was explained that the Board had ascertained from the new Archbishop that the expense of his move to Brisbane—fares, freight for his books, purchase of furniture in Brisbane, etc.—would amount to about £650. The Board had cabled that it was willing to find £300 in Australian money towards that sum. The Treasurer said that he had already collected £262 from a few friends, one having given £150 and another £50.

The Treasurer also caused somewhat of a sensation when he described the bad condition of Bishoppourne land, and the amount of money needed to place it in repair. There were 22 rooms in the building, each in a more or less dilapidated state. An expert's report recommended renovations that would probably cost £1,000, but they had only £190 to spend upon it.

Mr. Herring also mentioned the proposed sale of part of the Bishoppourne land, for which the sanction of Synod would be asked. From such a sale, which would not in any way spoil the home property that would be left, £6,000 might be obtained, and that would increase the new Archbishop's salary by £400 or £500 a year. They would also save a large sum in rates.

On a motion by Mr. A. T. Thompson, Synod approved of the sale of such portions of Bishoppourne land as the Property and Finance Board should determine. The rates, he pointed out, amounted to £455 per annum; £350 could be saved by selling part. There had originally been 12½ acres, 4 had been sold, and a little over 8 now remained. Plans had been prepared which would leave about an acre for the Archbishop's residence, the dignity, beauty and solitude of which would be preserved.

Replying to a question, Bishop Dixon said that when the offer of the Archbishopric was sent to England, a clause was inserted stating that a certain portion of the land would be reserved for Bishoppourne, and that the rest was at the disposal of Synod.

[On the Tuesday following this discussion, the Brisbane City Council declined the offer of the Diocesan Council to sell to it 3 acres of the Bishoppourne estate for park purposes, the Parks Committee stating that there were already several parks in the immediate vicinity.]

HISTORICAL RECORDS.

Another interesting discussion arose in Synod with regard to the collection of historical records of the Diocese. Sir Littleton Groom spoke of the difficulty of obtaining information from the parishes. He appealed to the Parish Clergy to send to the Committee any historical documents in their possession, diaries, letters, and histories, that had been specially compiled for Church jubilees. The Federal Government authorities also were collecting such data from all over the Commonwealth, because they considered them of great importance to future historians. He thought all theological students should be taught something of the beginning of the Church in Australia.

The question of the suitability of the Church House as a place in which to store such records was raised, Canon Garland declaring that they should be in some fire-proof repository. The Archdeacon said a bookcase was contemplated, in which all records would be carefully kept under lock and key.

There were several amusing interludes in this discussion. Mr. M. St. G. Caulfeild, with gusto, declared that he held the minutes relating to the building of the original Church in Bundaberg. Thereupon Mr. Herring, amidst laughter, called Mr. Caulfeild to book for retaining possession of documents which belonged to the Church. Mr. Caulfeild evidently expected this protest, for he had his explanation ready, and agreed to send the minutes to what Canon Garland called the Diocesan "receptacle," and the Bishop, "the museum."

There was also considerable amusement when the Bishop said that in his possession was an old book, written up by Bishop Tuffnell and other Bishops; in the book was a roll of the Clergy of the Diocese, and opposite each name were the Bishop's comments, expressing their personal opinions of the man!

Another historic document of interest is in the keeping of the Rev. Samuel Atherton. This is the diary of Archdeacon Glennie, the pioneer of the Downs.

This has apparently been the subject already of fruitful negotiations between Mr. Atherton and the Committee, to judge by Archdeacon Glover's wistful reference to it.

The obdurate Rector of Drayton, however, announced to an amused Synod that he hoped to publish a limited number of copies of the diary, and the Committee would be given one of these.

TASMANIA.**Centenary of St. Peter's Church, Hamilton.**

The centenary of the laying of the foundation stone of this church, by Governor Sir George Arthur on June 29th, 1834, was recently celebrated by a service at which Bishop Hay preached and dedicated a memorial window. Trees were planted in the church grounds, and a sports meeting and a social evening formed part of the celebrations.

Governor Arthur, who was noted for his building of churches, made a grant of £360 towards the erection of the building, which was not completed till 1837, and consecrated in 1838 by Bishop Broughton, when on his pastoral visitation from Sydney, Tasmania being in his diocese. The longest incumbency during the 100 years is that of the Rev. Geo. Wright, who was appointed in 1844 and retired owing to failing sight in 1875.

The Rev. W. F. Henslowe is the present rector; some descendants of the original building committee were present at the celebrations.

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The German Evangelical Church.**Bishop of Chichester's Statement.**

The Bishop of Chichester, Rev. Dr. Bell, as President, has issued the following statement regarding the present position of the German Evangelical Church to the representatives of the Churches on the Universal Christian Council for Life and Work:—"I have been urged from many quarters to issue some statement to my fellow members of the Universal Christian Council for Life and Work upon the present position in the German Evangelical Church, especially as it affects other Churches represented on the Universal Christian Council for Life and Work."

"The situation is, beyond doubt, full of anxiety. To estimate it aright we have to remember the fact that a revolution has taken place in the German State, and that as a necessary result the German Evangelical Church was bound to be faced with new tasks and many new problems requiring time for their full solution. It is none the less true that the present position is being watched by members of the Christian Churches abroad not only with great interest, but with a deepening concern. The chief cause of anxiety is the assumption by the Reichsbishop in the name of the principle of leadership, of autocratic powers unqualified by constitutional or traditional restraints which are without precedent in the history of the Church. The exercise of these autocratic powers by the Church government appears incompatible with the Christian principle of seeking in brotherly fellowship to receive the guidance of the Holy Spirit. It has had disastrous results on the internal unity of the Church; and the disciplinary measures which have been taken by the Church government against ministers of the Gospel on account of their loyalty to the fundamental principles of Christian truth have made a painful impression on Christian opinion abroad, already disturbed by the introduction of racial distinctions in the universal fellowship of the Christian Church. No wonder that voices should be raised in Germany itself, making a solemn pronouncement before the whole Christian world on the dangers to which the spiritual life of the Evangelical Church is exposed."

"There are, indeed, other problems which the German Evangelical Church is facing, which are the common concern of the whole of Christendom. These are such fundamental questions as those respecting the nature of the Church, its witness, its freedom, and its relation to the secular power. At the end of August, the Universal Council will be meeting in Denmark. The agenda of the council will inevitably include a consideration of the religious issues raised by the present situation in the German Evangelical Church. It will also have to consider the wider questions which affect the life of all the Churches in Christendom. A committee met last month in Paris to prepare for its work, and its report will shortly be published, entitled: 'The Church, the State, and the World Order.' I hope that this meeting will assist the Churches in their friendship with each other, and also in their task of reaching a common mind on the implications of their faith in relation to the dominant tendencies in modern thought and society, and in particular to the growing demands of the modern State."

"The times are critical. Something beyond conferences and consultations is required. We need as never before to turn our thoughts and spirits to God. More earnest efforts must be made in our theological study. Above all, more humble and fervent prayer must be offered to our Father in Heaven. May He, Who alone can lighten our darkness, give us grace. May He, Who knows our weakness and our blindness, through a new outpouring of His Spirit, enable the whole Church to bear witness to its Lord with courage and faith."

Bishop Knox's Book on the Oxford Movement.**"The Tractarian Movement (1833-1845)."**

(By the Right Rev. E. A. Knox, D.D.)

We have received from Messrs. Putnam's, London, a copy of their cheap edition of Bishop Knox's great book issued last year on "The Oxford Movement." The price of this new edition is 5/- . In referring to the volume, we cannot do better than print a review of it by the pen of that learned Evangelical, Dr. A. J. Macdonald, Vicar of St. Dunstan's-in-the-West, London, and published in a recent issue of the Record, London. Dr. Macdonald writes:—

"In his new work, 'Evangelicalism and the Oxford Movement,' Dr. Brilioth says: 'The most important contribution to the history of the Oxford Movement from an Evangelical author is probably the recent book by Bishop Knox, a work that really adds to our knowledge, in so far as it makes use of fresh material. That a second edition of Dr. Knox's striking book on the Oxford Movement would be required was patent to any reader who secured a copy when it first appeared in March last year. Possibly the price of the first edition made it impossible for many to buy the book. Now Messrs. Putnam have reprinted the work with some corrections, and have issued it at a price which should be beyond one's purse. Every student in our theological colleges, every member of the Church Assembly, and as many Church Councilors as possible should buy the new edition. They will find it to be a most enjoyable, readable book.'

In this edition Dr. Knox has added a new appendix, containing valuable confirmatory evidence of the influence of French emigre clergy in the earliest stage of the Oxford Movement. It should have been obvious that the flight of French clergy to this country after 1789 would not have been without its effect upon religious thought in England. No writer before Dr. Knox had traced the relation of the emigres to the Oxford Movement. Hence the value of the new appendix which supplements the third chapter of the first edition. Librarians should secure copies of the new edition on account of this appendix alone."

The book opens with a lucid survey of the English Church from Elizabeth's reign. It then begins its own story with an account of life and thought at Oxford in 1832; traces the relations between Oxford and France, controverts the notion that the Tractarian Movement developed from the Evangelical Revival, and gives an account of the influence (upon Oxford) of the political Liberalism of the years around 1830. Liberalism became an "encircling gloom" to Newman and his friends, and in 1833 Keble sounded the "S.O.S." in the Assize Sermon. The "Tracts" appeared as a counter-blast to reforming tendencies, the Rubicon was crossed when the Hampden Controversy took place, and secession to Rome became certain. But Newman struggled to establish a via media in 1837. The dispute with the Christian Observer on the 39 Articles and Homilies defeated him, and in 1839 he "saw a ghost" when studying the Monophysite controversy. In 1841 Tract 90 appeared, and its treatment by the authorities in Oxford, whom Dr. Knox defends, led to Newman's secession in 1845. At this point Dr. Knox closes his account of what is the most dramatic phase of the Oxford Movement, but he traces the effect of the Movement in Scotland, Ireland, Switzerland, France, and Prussia in a valuable chapter, which supplies information not elsewhere available. The book closes with a description of the after-effects of the movement on the Church of England. This bare recital of its contents does scant justice to the wide research, the high powers of analysis and synthesis, and the matured style of its author. It is a book to read and keep on the shelves, where great literature is preserved."

Dean Inge Says:

Preaching in St. Paul's Cathedral, the Dean (Dr. W. R. Inge), taking as his text Romans vi., 8: "If we be dead with Christ we believe that we shall also live with Him," said: "Old divines used to speak of 'the whole process of Christ.' He wished we made rather more of this idea. First of the absolute necessity of the death unto sin, an idea which was quite foreign to the most modern psychology, with its idle chatter about the mischievousness of 'repression.' St. Paul used much stronger words than 'repression' about our 'old man.' Next of the symbolic burial of that which we had renounced. Next of the risen life—the joy and glory of it, and the knowledge that we were sharing it with Christ—and then our spiritual ascension in the happiest moments of our prayers, though this must be as God willed. So we might look at the historical Death and Resurrection as a sacrament of what God means life in the world to be. Those historical events were the climax of the Divine life lived under human conditions. Perhaps we might say that what God might be said to have done once for all, man, creature of time, could only imitate by constant repetition. The Holy Communion signified this. Our 'daily dying' and rising again with Christ should be another example."

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Achievement.

IT must have been four years ago since I looked up from weeding one summer afternoon, thinking to shoo the cat off some seedlings, but the soft noise was made by no cat, only by a very old, withered, frail little woman who was offering me soap out of a small hand basket. "What a beautiful day it was, and might she rest a little while on the grass?" "A little refreshment?" I suggested. "Thank you Madam," and she subsided as softly as a stray bird while I went kitchenwards. "Where do you live?" and when she gave me the name of a distant suburb I believed her, though a long series of wasted telephone enquiries about other soap sellers from remote streets has hardened me.

"You will shut the gate?" "Certainly Madam," and not only did she shut mine, but walked across the street to close my neighbour's. I wondered if she would ever reach home. The next year she found me in a new house but she knew me, and after polite exchanges and a little addition to her winter outfit, she told me how she had once been in Sydney, in service with station people who had a house in Darlinghurst; the lady had brought her son down to be under the doctor. I think it must have been here she acquired the old-fashioned "Madam." The new gate was taller than she, so I put her through and wondered if she would ever see the Spring. But Spring was well over when I opened a friend's door to her quite three miles on the other side of the town, and I saw my old cardigan on someone else.

Yesterday I was feeling sick and sorry for myself, and household tasks had been interrupted by people coming to both doors, trying to sell me things I didn't want, and couldn't afford to buy. There is only one remedy for that kind of feeling; go out into the garden and sow something, believing in the miracle that comes with each new Spring and has never failed yet, "seed time and harvest, while the earth remaineth." I had just patted down the larkspurs in sure and certain hope of a furtive blue loveliness, when the gate opened, and there stood my old woman, still alive and even looking a shade less frail. With scarcely time for greetings, she said, "Do you see my boots?"

"Yes, rather!" for they were no old pair of dear grand-ma's, rescued from the attic, but a new shiny kid pair of elastic-sided boots.

"Where did you get them?"

"I bought them myself from Mr. Easy Welkin's," and her's was the voice of triumph.

"Tell me all about it."

"I've been away, as our richer friends might say. I've just had a trip home."

"Where to?"

"I've been hop-picking at Mr. Richard Selfridge's."

"You, hop-picking!"

"Yes, I have not been for a long time, but I saved up a little and bought myself food to take. And what do you think all the young people said when I went on to the ground? They said, 'Such an old woman! She ought not to be here hop-picking. She'll be carried off the field dead.' And some, how she made me see herself the centre of a surrounding chorus of a Greek tragedy, wailing out her coming doom.

"But I wasn't carried off dead. I walked off and money in my pocket, and I bought these," and again we admired the boots. "And there was more left," and the old voice grew shrill with excitement. "I went to the Corner and bought a pair of blankets, a pair! and four yards of flannel for a petticoat, but I have not had time to make that yet."

"But you get the pension," I said.

"O surely, but it's only 17/6 now and when 8/- goes for rent there's not much left. We do miss that half-crown!"

"The Government's taken two of my half-crowns," I said, for I was still very sore. "Yes, I know," she replied, "everyone's feeling it. But I took out my money this morning and looked at it, and I said, 'You'll have to make more for me to-day if we're going to last out till next Thursday,' so that's why I'm out again with the soap. You do like my boots, don't you!"

"I wonder if she will see the winter —?" Yes, when the larkspurs are a blaze of blue glory the gate will open softly and she will come in again with "What a lovely day, Madam!" (From a Tasmanian lady.)

Letter to the Editor.

BAND OF HOPE UNION OF N.S.W.

Health and Temperance Exams.

Mr. W. H. M. Mitchell, Hon. Director, writes:—

May I, through your valuable columns, make an appeal to parents in general and ministers in particular for their co-operation in the annual Health and Temperance Examination in the Public Schools, to be held this year on August 17th?

The examinations are voluntary, and are conducted under the supervision of the Department of Education, through the N.S.W. Band of Hope Union and Y.P. Temperance Educational Council.

The Y.P. Department of your denomination is strongly represented on this Council, and it is their desire very largely to increase the number of entrants. Pass Certificates are issued to all successful candidates and book prizes to those gaining 80 per cent., while valuable medals and scholarships are presented to the best in the State.

It is for the scholars, however, through their parents or their scripture classes or their P. and C. Organisations, to make request to the teachers for participation in the Examinations.

Any scholars in a primary or super-primary school from the fifth class up, may enter.

If the ministers, through their scripture hour classes, can introduce the matter, and if parents will encourage their children to participate, it will give the scheme a big impetus.

The June "Education Gazette," supplied to all schools, gives the details of the scheme, or they may be had from me at the Band of Hope Union office, 140 Elizabeth Street, City.

This is a unique opportunity for giving our children thorough knowledge on hygiene and the dangers of intoxicants, for which there is admittedly an urgent need in these times.

The facilities for these examinations are generously made available without any cost to us by the Education authorities; for our children's sake we should hasten to avail ourselves of such a privilege.

Hymns for Sundays and Holy Days.

Communion Hymns are not included. (Numbers within brackets indicate easier tunes.)

Hymnal Companion.

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

July 29, 9th S. aft. Trinity.—Morning: 8, 273, 573(427), 373; Evening: 172, 133, 282(31), 19.

August 5, 10th S. aft. Trinity.—Morning: 10, 582, 400, 149; Evening: 178(109), 365(173), 579, 395.

Hymns, A. & M.

July 22, 8th S. aft. Trinity.—Morning: 4, 240, 172, 200; Evening: 204(191), 304, 233, 266.

July 29, 9th S. aft. Trinity.—Morning: 7(79), 183, 224, 274; Evening: 629, 168, 174(370), 23.

August 5, 10th S. aft. Trinity.—Morning: 233, 292, 221, 238; Evening: 634, 198, 235, 31.

Carlisle Diocese, England.

800 Years.

In honour of the octo-centenary of the diocese, the Carlisle diocesan journal, which has the proud record of uninterrupted publication for the past hundred and thirty-five years, has issued a special Church supplement containing messages and articles by the Bishop, the Dean, and other prominent figures in diocesan life. In a foreword, the Bishop draws attention to the final service of thanksgiving to be held in the Cathedral on December 6. Representatives from every parish in the diocese have been invited to be present and to make an offering to the Bishop's Octo-Centenary Fund.

Writing on the Cathedral, the Dean mentions "an ambitious dream" for the restoration of the old Norman nave, which was ruined and removed by General Leslie's Scottish army in the middle of the seventeenth century. He and the Chapter are anxious to undertake the work, not only for the honour of God's House, but also because they have constantly to refuse the use of the Cathedral for services, involving congregations of eight to twelve hundred people on account of lack of room to seat them. The Bishop has blessed the venture, and the Dean is in touch with a first-class architect.

The "A.C.R." can now be obtained in Sydney at the following Bookstalls:—

- (1) N.S.W. Bookstalls—Town Hall Station, Central Station, Wynyard Station.
- (2) Swains, 123 Pitt Street.
- (3) C.M.S., 109 Bathurst Street (as previously.)

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

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

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Editorial

Centenary of Bishop Broughton.

IT will be one hundred years on February 14, 1936, since William Grant Broughton was consecrated first Bishop of Australia in Lambeth Palace Chapel, London, by the Most Reverend Dr. Howley, then Archbishop of Canterbury, the assisting Bishops being Bloomfield, of London, Monk, of Gloucester, and Sumner, of Winchester. Happily, Sydney Diocesan authorities are taking time by the forelock and plans are well ahead for a suitable and worthy celebration in 1936 of the Centenary. It is good to remind churchmen "that the planting of Christianity in Australia was one of the fruits of that Evangelical Revival which God vouchsafed to the Church of England in the Eighteenth Century," as the late Dean Cowper so clearly states in his autobiography and Reminiscences. In other words, the Church in Sydney is the fruit of that movement of the Holy Spirit of God, of that free and living Gospel which

also set on foot the Church Missionary Society, the Bible Society, and kindred bodies—the movement that gave us such valiant Evangelical leaders as the two Venns, William Grimshaw, John Berridge, Romaine Toplady, and Charles Simeon. In such tradition Sydney Churchmanship has begun—and continued! Strong, spiritual Protestantism, sturdy in its evangelical outlook, piety and witness, has been the very raison d'être of Sydney's existence. Please God it will ever be so! We earnestly hope that the celebrations will be conceived and carried out in a great way. Naturally the note of thanksgiving will be dominant. Doubtless, too, there will be great gatherings, together with the presence of the Church representatives from elsewhere. The progress of the century will be told. We presume that there will be a pageant of history, that opportunity will be taken in forum and in other ways to tell out what the Church of England stands for, her relation to truth and learning, her unique witness in the world. We trust, too, that the celebrations will give a vision splendid of what the Church might be under God! The event should afford much stimulus and inspiration to the Church in Australia and beyond.

"The World-Wide Church."

THE Missionary Council of the Church in England has issued its second "Unified Statement" of the work and needs of the Church overseas, under the title of "The World-Wide Church." The volume is full of interesting information, which demands the close attention of all churchmen. One fact revealed for the first time, is that while no increase in the total missionary giving of the Church can yet be recorded, the serious downward trend of the past six years has been arrested. In its summary of the financial position, the statement observes: "During the past six years the contribution of the Church of England to its work overseas has been steadily shrinking. Within the three years 1928-1930 the average of receipts from parishes and individuals in England amounted to £1,079,984. In 1931 receipts from

these sources were only £977,152. In 1932 they had fallen to £905,185, a decline of over £70,000. . . . Whereas in 1932 receipts from parishes and individuals had dropped by £70,000 in 1933, they remained almost exactly at the level of 1932, while the receipts of the Societies from all sources rose by £22,267, from £1,448,792, in 1932, to £1,471,059 in 1933. A feeling of relief is evident in the Annual Reports of many Societies."

Under the heading: "What the Church is Asked to do," the following is set forth: (1) Retrenchment.—The downward drift as a whole has been arrested. But the response has been uneven. Whole regions overseas must face retrenchment still. In 1933-34 the Church of England gave £903,050. (2) Restoration.—The Church Assembly called for a ten per cent. increase to make restoration possible, £90,305. From the Church as a whole there has been no increase. We must make Restoration sure this year, and give £993,364. (3) Advance.—Everywhere the call is to go forward. Cannot the Church yet give the signal to advance?"

To which we reply: Only as the love of Christ and passion for souls for His sake grips the rank and file of the Church. An unspiritual, worldly Church can never be truly missionary-hearted, nor can a Church eaten up with mere ceremonialism, and mechanical worship. It is blood-bought sinners who become filled with a passion for Christ.

"Catholic Action."

THERE has been issued recently in Great Britain a joint pastoral letter of all the Roman Catholic bishops in England and Wales, on what they term "Catholic Action." The move is in keeping with similar action, both in Europe and North and South America. It puts forward a plan for the more effective co-operation of Catholic organisations, in order (by "watching the Press" and in other ways) "to mould public opinion." There is one special feature of it which may cause anxiety.

A "National Board of Catholic Action, consisting of the Catholic bishops