

Books.

"A Call to Christians," by the Right Rev. Dr. Garbett, Bishop of Winchester, published by Hodder and Stoughton, price 1/3. Our copy from The Book Depot, 135 Castlereagh Street, Sydney.

This well-printed volume of 112 pages comprises the presidential address given at the Church Congress, Bournemouth, England, in October last. It is well worth careful study and is at once a splendid conspectus of the present world outlook from a Christian standpoint. In a clear and understandable way, the Bishop deals with the present-day menace to Christianity from the intellectual side, the new paganism, and that of the totalitarian State. He shows in convincing terms that loss of belief in God will be followed by the degradation of personality and then, loss of freedom. The call of the hour, he states, is the need of greater fellowship between Christians, a better Christian education, a firmer and more convincing Christian witness, and the bringing of a better social order. The Bishop ends upon a note of hope and burning word on the fact that Christianity should mean a whole-hearted loyalty to a living Lord and Saviour. We commend this booklet to our readers.

"Pleading with Men," by Adam W. Burnett, D.D., Hodder and Stoughton, 5/-. Our copy from The Book Depot, Castlereagh Street, Sydney.

This volume comprises the Warrack Lectures on Preaching delivered at St. Andrew's and Edinburgh Universities, Scotland in 1935. The chapters are full of help and inspiration. Two of them deal with the sermon, its preparation and delivery. Others of the lectures centre around the Church as the Christian Fellowship, the significance and benefits of worship, prayer, and the preacher. The volume should be placed in the hands of all younger clergy, for it affords wise guidance, illumination and a deep sense of urgency on the ministers' part. Dr. Burnett writes after a wide and varied experience. Challenging, uplifting and ennobling are the pages, for all readers, especially for the clergy and their helpers.

"The Man of God," by Canon Peter Green, Hodder and Stoughton, 3/6, our copy from The Book Depot, Castlereagh Street, Sydney.

Rectors and their assistants should ponder this volume of lectures on Pastoral Theology delivered last year at Durham University. It is full of sound advice, earnest teaching and evangelistic zeal. Canon Green writes after long parochial experience. There are six chapters in the book, dealing with "The Man of God, the Man of God and the inner life, the Man of God and His people, the Man of God as the parish priest, the Man of God as evangelist, the Man of God as business man." The minister of God is to remember that he is a pastor, a servant of Him who chose to call Himself the "Good Shepherd." He is to be among his people, understanding them, knowing about them, loving them—their leader—not their servant. The aim of all true ministers will be the increase in the number of converted individuals. The chapter on the work of an evangelist is particularly powerful. With one or two expressions we are unable to agree, but apart from these, the volume is to be wholeheartedly commended. It should be placed in the hands of all our younger clergy and postulants for the ministry.

"By Patience and the Word," by Samuel King Hutton, M.D., Hodder and Stoughton, 5/-. Our copy from Angus and Robertson, Castlereagh Street, Sydney. We took upon this as a great and inspiring volume. It is the story of the Moravian Missions—and what a heart warming, noble portrayal, it is. The book calls to mind a succession of single-hearted men and women, whose aim it was to pass on the Good News of the Love of God to people in far-off places, and, who, with simple courage and faith and patience, gave their lives to their calling. It calls to mind pictures of patient men—some in tropical fever stricken lands, others in the barren icy wastes of Greenland and Labrador, hard at work translating the Word of God into strange tongues. There are 52 short chapters, written in clear, crisp sentences—which live with stories of work attempted and accomplished. Whether it is a recital of the life of Zinzendorf, or the labour of Leonard Dober, or Tobias Leopold and their call to be missionaries, the work amongst the Hottentots, the call of Africa, work amongst lepers, or the years of tribulation and unwearying rejoicing service—there is no page without its uplift, its cheer and its promptings to service. This is a really good book. We commend it to our readers. It should have a wide circulation and should find a place in all Sunday School libraries.

Kibondo--A Challenge.

(By N. Langford Smith.)

OVER 600 miles from the coast, at the extreme west of Tanganyika Territory, right in the heart of Africa, is Kibondo, the new C.M.S. base station in the country of Uha. Roughly midway between the two Great Lakes—Victoria and Tanganyika—Kibondo is some 150 miles from the nearest railway. The country of Uha with a population of some 200,000 people, is considerably larger than the area on the South Coast between Sydney and Bateman's Bay. And the evangelisation of this country is the latest venture of faith of the Far West Mission of the Diocese of Central Tanganyika.

Australia's Pledged Responsibility.

Six years ago now this district was visited by Bishop Chambers, shortly after his consecration, and from that time he has intended to bring the Light of the Gospel and the Ministry of the Church to this area formerly entirely given over to heathenism and witchcraft. Each successive year the call to go has seemed more insistent—O! that the Church at home might realise what it means to be burdened with a call from God and to be unable to answer!—until now the challenge can no longer be ignored.

Opening It Up.

When the Bishop of Central Tanganyika made his long foot 'safari' through Uha in 1929, the people were scattered in isolated homes in the thick forest. The Germans had been the first to open up the country, though there are still memories of the bitter days of slavery—but these have largely been lost in the greater ravages of the war. Poor Uha, she suffered much, and the wound is too deep to be quickly healed. British administration brought comparative peace, but the people remained sullen and fearful. Now in the last few years has come a menace more deadly even than slavery or war—sleeping sickness. The tsetse fly, which spreads the disease, has worked up from the south and is spreading rapidly in the thick forests, bringing death to the cattle and death-in-life to the hapless natives, who have no knowledge how to fight it.

The Government, however, wide awake to the danger, has made a determined effort to save the tribe and to stop the disease from spreading. Last year practically the whole of the population was moved from scattered bush homes into "concentration areas" of closer settlement, where the forest is cleared and the fly kept back, while treatment for those infected with the disease is supplied by centrally situated dispensaries in charge of trained Africans.

Missionary At Work.

All this time the whole of Uha, with the exception of a small portion near Kizoma, remained unevangelised and without any witness of the Church. In 1932 the Rev. L. J. Bakewell, of Melbourne, the superintendent of the Far West Mission, visited Kibondo and chose sites for mission stations and schools. These were later withdrawn as there was no way of occupying them. And while we waited, unable to go, the Roman Catholic Bishop of Kizoma—appreciative alike of the challenge and the opportunity—sent last year twelve white priests to open up stations at important centres in the newly formed concentration areas throughout the whole of Uha.

The issue now became not whether we were to lead in taking the Gospel to this big district, but whether we were prepared to leave 200,000 Uha with no knowledge of Christ except by way of Rome. To those of us who have worked in the nominally Roman Catholic district of Brikoba, there was only one answer. Never had the challenge been so insistent, nor the call of God so strong. And our Bishop in the face of depleted finances and an already inadequate staff, with a courage and faith born of his great vision of Africa won for Christ, resolved to accept the challenge.

A trained native teacher was sent to Kibondo in September of last year. Many difficulties confronted him at first. The open hostility and scorn of the Mohammedans in the town was combined with a total misunderstanding of the aims of the mission and of Christianity itself. The teacher's letters, pleading for support, culminated in an account of the Roman Catholic Bishop's visit to Kibondo, when he took away with him to Kizoma some four or five of the cleverest lads in our school.

In January of this year the Bishop and Diocesan Council decided unanimously, that Uha must be occupied immediately, and I was located to Kibondo to be joined later by Captain Leikie of the Church Army.

Need of Education.

A tremendous task confronts us now in the developing of this big district. Realising the importance of education now that the unique opportunity for it has come in the new concentration areas, the Government is assisting us with a small temporary grant to establish five bush schools. We have already made plans for the building of at least fifteen schools. Two European stations have been selected, 80 miles apart, as centres from which the schools will be supervised by means of almost continual safaris.

A "European house" is being built at Kibondo at a cost of £2/5/, and the average bush school costs about £2 to build with some £3 needed for equipment. The teachers receive a wage of about £5 a year, and we try to locate two teachers to each school. How much can be done with even the small gifts of those whose hearts God has touched with the call of Tanganyika!

Already we have an earnest of the harvest awaiting to be gathered in. Our school at Kibondo, six months old, now has a roll of well over 100 boys, many of them keenly learning of Christ. Some are so keen they walk over 10 miles daily from their homes, leaving before dawn and passing a White Father's school on the way! A few days ago the chief of a district near the Belgian border, came and pleaded with me to send them a teacher. There are several Roman Catholic schools in the district, and I was chary of possible misunderstandings, but his appeal was so genuine I could not refuse. And it is the same on all sides.

A Challenge to the Church.

But how can one man—or two—work an area about 160 miles long and half as broad? Even with a car it would be difficult, but there is no car for Uha, though Government roads have now made most places accessible. And what of the women and girls? A site has been chosen for a maternity and child welfare hospital—a work sadly needed here—will it ever be occupied? Constantly one meets children, boys and girls of only 12 or 13, already married and bound by heathen customs, old before they're young. A girls' school would save so much of this, and love and purity in the salvation and power of Christ would replace the fear and degradation that mar these young lives.

One doubts if the Church in Australia has ever realised either the privilege or the honour of her responsibility to the young diocese of Central Tanganyika. And yet one is convinced that could Australia realise the greatness of the challenge of that distant field, misunderstandings would lose themselves in a new and powerful vision. I make no excuse in pleading for the support of this work. None is needed when one sees things as they are.

"Caution" and "retrenchment" seem very much before us now—but these are the antonyms of faith. Must we wait for economic conditions to improve before we obey our Lord's last command—yet unfulfilled? Then is our Christianity but a mockery of those eternal verities upon which faith stands. God grant us anew the vision without which we perish! God grant us to count the cost of refusing to feed these starving souls in Africa—and to discover as did Paul—"woe is me if I preach not the Gospel!" And may Uha prove, to the glory of His name, that faith will triumph for it rests on the unchanging faithfulness of God.

C.M.S., Kibondo, via Kizoma, T.T.

Hymns for Sundays and Holy Days.

(Hymns for Holy Communion are not included.)

Numbers in brackets signify easier tunes.

Hymn Companion.

Jan. 26, 3rd after Epiphany, Anniversary Day, M. 599, 62, 582, 550.
E. 54, 55, 47 (Russian Anthem), 599.
Feb. 2, 4th after Epiphany, M. 17, 304, 129 (49), 233.
E. 400 (255), 287 (309), 121, 21.
Feb. 9, Septuagesima, M. 133, 135, 132 (130) [3].
E. 383, 134 (19), 553, 35.
Feb. 16, Sexagesima, M. 8, 136, 327, 592.
E. 299, 579, 137 (115), 19.

A. and M.

Jan. 26, 3rd S. after Epiph., Anniversary Day, M. 707, 709 (99), 292, 166.
E. 516, 379, 742, 707.
Feb. 2, 4th S. after Epiph., M. 81, 531, 178, 292.
E. 290, 22, 362, 24.
Feb. 9, Septuagesima, M. 168, 297, 290, 360.
E. 220, 545, 302, 24.
Feb. 16, Sexagesima, M. 7, 172, 221, 292.
E. 193, 431, 304, 23.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 118

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

FEBRUARY 6, 1936.

[Issued Bi-monthly.] 8/- per year, post free 3d. per copy

Contents.

Bishop Broughton Centenary.

Diocese of London.

Leader.—The Late King George V.

Quiet Moments.—The Temptation.

Rev. T. C. Hammond.

"THE AUSTRALIAN CHURCH RECORD"

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

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

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

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

Editorial

He Being Dead Yet Speaketh!

WE do not remember such an upsurge of national feeling as has been occasioned by the death of our late beloved King George V. On all sides there have been spontaneous and eloquent exhibitions not only of loyalty to King George's person and throne, but actions and utterances of appreciation, of thankfulness, and of recognition of all His Majesty has been in himself to his people. Never have we heard such testimonies of a people's evaluation of a King. It has been unanimously felt that in King George we had truly a good man, always helpful and kindly, always thoughtful and full of concern for his people's welfare, always so courteous, so respectful—in a word, a Christian gentleman! At once the world in general and our British nation in particular have lost a leader and an example they could ill spare. However, we are sure that his life and labours will not soon be forgotten—he being dead yet speaketh!

The Queen's Message.

IT was just like our noble Queen Mary to convey to the Empire the message that she did on Thursday last. With wonderful regal bearing, and repression of her great sorrow, she bore herself during the eventful days of His Majesty's illness and death—and the subsequent funeral obsequies. Through it all she captured the admiration and won the sympathy of all who saw her! And now we have her message:—

"I must send to you, the people of this nation and the Empire, a message

of my deepest gratitude for all the sympathy with which, at this time of sorrow, you have surrounded me.

"It is indeed a gratitude so deep that I cannot find words to express it, but the simplest words are the best. I can only say with all my heart that I thank you. In my own sorrow I have been upheld, not only by the strength of your sympathy, but also by the knowledge that you have shared my grief—for I have been deeply moved by the signs, so full and touching, that the passing of my dear husband has brought a real sense of personal sorrow to all his subjects.

"In the midst of my grief I rejoice to think that after his reign of 25 years he lived to know that he had received the reward in overflowing measure of the loyalty and love of his people. Although he will be no longer by my side (and no words can tell how I shall miss him), I trust with God's help that I may still be able to continue some part, at least, of the service which for 42 years of happy married life we tried together to give to this great land and to the Empire.

"During the coming years, with all the changes they must bring, you will, I know, let me have a place in your thoughts and prayers. I commend to you my dear son as he enters upon his reign, in the confident hope that you will give him the same devotion and loyalty that you gave so abundantly to his father.

"God bless you, dear people, for all the wonderful love and sympathy with which you have sustained me."

MARY.

The Message of Septuagesima.

THE annual recurrence of Septuagesima reminds us that we are again within measurable distance of Lent, Good Friday, and Easter. The well-ordered sequence of our Church's year has led us to the contemplation of the supreme wonder of the Incarnation, to the early development of that mysterious Divine-human Life, and to the epiphanies of His grace and glory. Now we are bidden to pause in the progressive study and to let Divine revelation carry our minds back to the beginnings and on to the far-stretching future. He Who became flesh and dwelt among us was God from all eternity. The Word was God, in the beginning. Without Him was not anything made that was made.

Most wisely, therefore, has our Church ordained that at this stage of her annual review of revealed Truth, her children should be reminded of creative wisdom and power, and should bow in reverence before the

Triune God engaged in transforming chaos into order in the creation of the heavens and the earth. He Whose life on earth was marked by ability to control and regulate the forces of Nature, and Who proved that He had dominion over demons, disease and death, was the Agent by Whom the Divine will in creation was exercised.

The devout study of the first and second chapters of Genesis, in dependence on the Spirit Who brooded over the face of the deep, fills the believer with a sense of the infinite beneficence of the Creator's work. And the devout student of the Bible knows that the grand keynote of creation which finds its first expression in those preliminary chapters, recurs again and again through all the subsequent harmony of the sacred pages. We fervently hope that the clergy, in their preaching during these pre-Lenten days, will make the most of their teaching opportunity as from the sacred oracles appointed for each Sunday. They will long since have had their Lenten preaching and teaching wisely and thoroughly planned. These are great opportunities.

Harvest Thanksgiving.

THERE is no question that Australia's wealth comes primarily from the soil. We are cradled and nurtured on the bounties of pasture and fields. Harvest thanksgiving therefore, should be a marked feature of our church life. Our churches at this time, when Harvest Thanksgiving Services are the order of the day, should be crowded with happy, thankful hearts. On such occasions people should be reminded "that all things come of Thee." This is true in a variety of ways. All things come of Him in regard to creation, as also in regard to His providence. We are, of course, not to sit still with folded arms and in a fatalistic way expect events to happen. Proper means are to be used for proper ends. Man is to play his part as in the sight of God. Yet it is a comfort always to realise that God is at work on behalf of His people and that they have no need to be anxious about anything, seeing that He surely and certainly works all things together for their good. Things come of Him in regard to temporal blessings. He gives to all life and breath, and all things. Our life, our health, our vigour, our food, our raiment—all come of Him! It seems to us that Harvest time is a splendid opportunity to bring before people the goodness of God in so many and numberless ways—and what a debt man owes to His providential goodness. On the part of all true Australians there

should be glowing, responsive hearts for all God is and does for man. This note should be sounded. But there is another and deeper note. All things in regard to redemption come from God. All men are sinners. They need a Redeemer, and they need a Regenerator and a Keeper. All the blessings of Redemption come of Him. The Redeemer is His "Unspeakeable Gift." The Regenerator is His gracious gift, by Whose power dead sinners are made to live and are brought into the enjoyment of all the blessings of Redemption. Repentance toward God and faith toward our Lord Jesus Christ are alike His gifts. Perseverance is His gift. Where is boasting then? It is excluded. We have nothing that we did not receive. "Of Him and through Him and to Him are all things to Whom be glory for ever." Let us witness truly and fully at this time.

Youth's Opportunity.

WITHIN a few days all school work will be in full swing again. Tens of thousands of scholars will be under instruction. It is a many-sided curriculum which is placed within pupils' reach in these days—from kindergarten and primary right through super-primary, domestic science, technical courses, economics, art, science and classics—right on, up to the University. Whether it will produce the desired citizens remains to be seen. After all, book or practical learning is not everything. The development and training of worthy character is the main thing. It is a Christian land and youth set up and nurtured in Christian virtues should be the great desideratum. To send forth into life, educated or partly educated animals, would be a calamity of the worst degree. In this regard, if our school life would produce the best results, there must be banished from the scholar's mind the idea that "coming to school is merely a preparation to get a living." Far too many look upon schooling in a purely material way—"preparing for bread and butter." It is a sad misconception, and should be driven out of the child's mind. Children go to school to learn how to live—in the fullest and truest sense of that great term! The atmosphere of the school has much to give, as also the character, learning, and ideals of the teacher. True religion of necessity plays an enormous part. Here is opportunity for the Christian minister. He will gladly make the most of his periods at the schools. His religious instruction lessons should be amongst his most sacred and highly valued tasks of the week. He will couple with this his Sunday School work. Then there is the home, together with the family life. These are so often unhelpful—when low or false ideas and ways prevail. Here again comes a field for the clergy in their visitation. However, in a day such as this, with all the facilities provided—given the right teachers and the right co-operation of all who should be interested and helpful, we have every hope for marked advancement in the due and adequate training of the young. It is a great opportunity!

Canon A. J. Rawlinson, of Durham, Archdeacon of Auckland since 1929, has been appointed Bishop of Derby. He is an able scholar and writer. The new Bishop is a Lancashire man, aged 51. He was Bampton Lecturer in 1926. In the long list of his publications the Bampton series, "The New Testament Doctrine of the Christ," stands out as of special importance. He was a contributor to "Foundations" in 1912, so that he has behind him over 20 years of work as a theological teacher.

Quiet Moments.

The Temptation.

(By Canon T. Langley.)

(Broadcast from 3DB, 10/3/35.)

THOSE of you who have been to your Communion this Sunday—the first of Lent—will know why I am speaking of the Temptation of our Lord. We have heard the story read from St. Matthew, as the Gospel for the Day. It is, in fact, the explanation both of the length and the purpose of the Lenten season. Set your children to work out the number of days between Ash Wednesday and Easter. They will love doing it. And when they get the number, point out why the six Sundays are not included in the days of fasting, and therefore may be deducted from the total, which they will find is exactly forty days. But more important it is that they and we should appreciate the value of this season, and resolve to keep Lent in the light of that mysterious and yet illuminating experience that our Lord had in this wilderness. It immediately followed that clear consciousness of call, and that exaltation of spirit which came with the actual beginning of His public ministry at His baptism, when He received Divine Witness—that He was God's Son and the Messiah. No human being witnessed those three temptations or listened in to the subtle whisperings of the Evil One. Obviously our Lord related His experience afterwards to His disciples to help them both to understand His own mission and the kind of conflict it involved, and to help them, and through them His Church, to face the subtle persuasions of the Tempter, that we be not ignorant of his devices.

We are prone to take a very superficial view of temptation—that it consists in being influenced or induced to do certain things which are clearly forbidden of God. Very often it is only palpable evils we associate with temptation, and if we can avoid giving way and committing a sin we think we have escaped or overcome our spiritual enemy. We fail to see that the appeal of the Tempter is very often to the good that is in us. The corruption of the best being Satan's masterpiece of strategy.

Some of our greatest dangers are in the realm of the spirit, and concern our religion and our inward life, rather than things hateful and evil in man's outward, active life. Could there have been anything more sacred and beautiful than our Lord's faith—His clear and growing consciousness that He was the Son of the Father, that He was beginning a Divine campaign which was to overthrow the powers of evil and open the Kingdom of Heaven to all the children of men. Conscious of Divine Power, fired with the supreme purpose, under the influence of the Spirit, He went away alone into the wilderness to pray, to meet special temptations, and to prepare Himself for the launching of His great enterprise.

Then, after a long period of abstinence, when His bodily powers were weak and one need, that of food, was clamouring for satisfaction, came the Tempter with the suggestion that was at once a doubt of God, and aimed at the degradation of the unique power of One who was so recently attested to be the Son of God. "Command that these round stones become loaves of

bread." To refuse seemed almost a confession of insufficiency; to respond would demonstrate His divine nature. It was an appeal to the highest and best in the Christ. But the answer showed how the mind of Christ refused to let the light within be refracted one inch from the object of supreme value—not the life of the body, but the life of the soul must come first. Bread can wait. Man shall in reality live, not by bread only (everything being sacrificed for that) but by every word of God, waiting upon God's will and abiding His time.

The religious demand of this victory over the tempter is that we put first things first. How prone we are to pay lip-service to the ideal, but in practice to give way in a crisis with the excuse "A man must live!" Not necessarily! Some men have found it better to die. Like brave old Regulus, at the hands of the Carthaginians, or greatest of all, Jesus Christ at the hands of a church and a world which put wealth and power before life and truth.

We can be very materialistic without realising the degradation of our souls. The call of Lent is to prove that the spiritual comes first, by denying our bodily cravings in some measure, and showing that life is not only possible, but is greater without our usual rounds of pleasure and self-indulgence.

But let us not think we have done with temptation when we have by fasting escaped the idolatry of material things. Are we, like our Lord, resolved to be spiritual at any cost, and to seek first and only His Kingdom? Then let us beware of being so spiritual and other-worldly that we attempt to ignore the reality of the material world in which God has placed us, and in which we have to work out our salvation, with fear and trembling. "Throw aside worldly prudence, then," says the Devil. "Treat the material world as though it does not exist." The modern jargon is to talk of the obsessions of "mortal mind," and to build a mental conception of a spiritual world in which there is no material sickness, no pain, no sin. All is God, and all is good. Therefore you can cast yourself down on the hard rocks of circumstance and place, and the world will be converted to believe in you and your teaching, because God will never let the man of faith down. Does not the Bible say, "He will give His angels charge concerning thee, and in their hands they shall bear thee up"? Here is a temptation to faith to which multitudes are yielding, to the discredit of religion as a Gospel for the whole of life, and to the final destruction of faith and even the loss of life itself.

Or should our faith hold us firm to what Bishop Brent called "the wholeness of holiness," and we reject a religion of phantasy and illusion, the Devil is not at the end of his strategy. He will say to you, "You are a sane, common-sense Christian, not afraid of reality. Of course you can't live altogether without bread, and you must not presume on the love and goodness of God. But you have to establish a spiritual kingdom in a world of material reality and power. Then make terms with the world around. Take to yourself its wealth, learn to control its powers, play up to men of influence, and give the people what they want. But do it all with a spiritual purpose in view. Make friends with the mammon of unrighteousness, and the world will receive you and tolerate your religion, and perhaps in the end become really Christian." "All these things

'Phone: M 3632.

HARRIS & BOYD

TAILORS,
ROBE AND GOWN MAKERS AND
CLERICAL OUTFITTERS.
313 PITT ST., SYDNEY
(Near Y.M.C.A.)



Sac Suits to Measure from £5/5/0.
Made in our own Workrooms on the Premises.

"The Australian Church Record" can be obtained in Sydney at the following Book-stalls:—

Town Hall Station
Central Station (Main and City Stalls)
Chalmers Street
Wynyard Station
St. James Station
Museum Station
C.M.S., 109 Bathurst Street

HAPPY DAYS with a Player Piano from



PALING'S PLAYER PIANOS are the most reliable you can buy because of their sound construction, round, rich, resonant tone and the ease by which every shade of musical expression is obtained. They are suitable for every climate—sold fully guaranteed. Call and inspect, or write for particulars.

WE SELL ON EASY TERMS

Paling's
338 GEORGE ST.,
SYDNEY 201

will I give you, if you will fall down and worship me."

This is the terrible danger of the world to-day as it confronts the Church. We no longer desire to be separate and other-worldly; we desire to come to close grips with a world whose deepest needs only religion can supply. But by compromise, by paying the Devil's price, we hope to win. We may have gained the world, only to find we have lost in our souls. There is only one safeguard. It is the faith that will never barter its supreme treasure, nor bow the knee to Baal. "Thou shalt worship the Lord thy God, and Him only shalt thou serve!"

Bishop Broughton Centenary Celebrations.

Diocese of Sydney—Preliminary Programme.
May 24—June 7, 1936.

FIRST WEEK.

Sunday, May 24.—Preparatory Sunday.—Sermons on the Centenary to be preached in Parish Churches.

Monday, May 25.—Free from the more formal Official Engagements.

Tuesday, May 26.—Church Congress, 10.30 a.m. to 12.30 p.m. Address in Cathedral, 1.10 p.m. to 1.50 p.m. Missionary Exhibition in Town Hall, 2 p.m. to 6 p.m. and 8 p.m. to 10 p.m. (with special Lantern Address, 8 p.m. to 9 p.m.). Church History Museum, 2 p.m. to 6 p.m. and 8 p.m. to 10 p.m. Evensong and Address on "Australian Church History" (Cathedral), 4.15 p.m. to 5.30 p.m.

Wednesday, May 27.—As on Tuesday, May 26.

Thursday, May 28.—Church Congress, 10.30 a.m. to 12.30 p.m. Address in Cathedral, 1.10 p.m. to 1.50 p.m. Missionary Exhibition in Town Hall, 2 p.m. to 6 p.m. Church History Museum, 2 p.m. to 6 p.m. Evensong and Address on "Australian Church History" (Cathedral), 4.15 p.m. to 5.30 p.m. Official Opening Service in the Cathedral, 7.45 p.m.

Friday, May 29.—Church Congress, 10.30 a.m. to 12.30 p.m. Address in Cathedral, 1.10 p.m. to 1.50 p.m. Reception in the Town Hall, 7.45 p.m. (Music by Centenary Choir—Refreshments.)

Saturday, May 30.—Open-Air Demonstration of Sunday School Children (Royal Agricultural Society's Show Ground).

SECOND WEEK.

Sunday, May 31.—Commemoration Sunday.—Demonstration of Youth (Town Hall), 3 p.m. Address in Cathedral, 1.10 p.m. to 1.50 p.m.

Monday, June 1.—Address in Cathedral, 1.10 to 1.50 p.m. Church Congress, 4 p.m. to 5.30 p.m. Pageant of Church History (Town Hall), 8 p.m. (Music by Massed Choirs.)

Tuesday, June 2.—Thanksgiving Service at St. Philip's Church, Sydney, 10.30 a.m. Address in Cathedral, 1.10 to 1.50 p.m. Church Congress, 4 p.m. to 5.30 p.m. Pageant of Church History (Town Hall), 8 p.m. Meeting in Chapter House: Addresses by Australian Bishops, 8 p.m.

Wednesday, June 3.—Address in Cathedral, 1.10 to 1.50 p.m. Church Congress, 4 p.m. to 5.30 p.m. Pageant of Church History (Town Hall), 8 p.m. Meeting in Chapter House: Addresses by Australian Bishops, 8 p.m.

Thursday, June 4.—Address in Cathedral, 1.10 p.m. to 1.50 p.m. Church Congress, 4 p.m. to 5.30 p.m. Great Missionary Meeting (Town Hall), 7.45 p.m.

Friday, June 5.—Holy Communion at the Cathedral, 8 a.m. Commemorative Service in St. James' Church, 10.30 a.m. Official Luncheon, 12.45 p.m. Church Congress, 4 p.m. to 5.30 p.m. Choral Service in Cathedral, 7.45 p.m.

Saturday, June 6.—Garden Party at the King's School in the Afternoon. (The King's School was founded by Bishop Broughton.)

Sunday, June 7.—Thanksgiving Sunday (Thanksgiving Services in the Parishes).

To this Programme will be added the Festival of the Home Mission Society on a date to be fixed.

General Notes.

The Congress.—The subjects to be dealt with at the Congress will be as follows:—

1. The Christian Conception of God in the Light of Modern Thought.
2. Recent Biblical Criticism and the Credibility of the Gospels.
3. The Industrial Order and Demands of Religion.
4. The Faith and Modern Cults.
5. The Missionary Approach to Primitive Peoples.
6. Self-governing Churches.
7. The Church in the South-West Pacific: Its Position and Opportunities.
8. Australia and the Far East.
9. Religious Education.
10. Christian Reunion.
11. The Church and Youth.
12. The Pastorate of the Australian Church.

Papers will be read by chosen leaders and there will be opportunity for discussion. It is proposed to hold the Congress in the Chapter House.

The Missionary Exhibition.—The Missionary Exhibition is being arranged by the Australian Board of Missions and the Church Missionary Society. It will be held in the Town Hall.

The Pageant.—The Pageant of Church History is designed to illustrate and show the connection between the history of the Church in England and in Australia. There will be about 300 performers.

The Centenary Choir.—The Choir consists of about 60 parish choirs and includes over a thousand voices. Amongst other musical works the Choir will render Mendelssohn's "Hymn of Praise" in the Town Hall.

Excursions.—Amongst the items not placed on the Preliminary Programme are the Excursions, which will be arranged to historic localities in the Diocese.

Overseas Visitors and Speakers.—These include the Primate of All Ireland, the Metropolitan of India, the Bishop in Jerusalem and the Archbishop of New Zealand. There will be special representatives from the Mission Field, including Bishop Banerjee, of the Punjab. The names of others will be announced later.

Season Tickets.—A limited number of special vouchers, price 10/- each, will be issued. These are now ready and will be available to April 30. By purchasing these, patrons of the Centenary will effect a considerable economy. Tickets for individual functions will be available from May 1.

Full Programme.—Nearer the time of the celebrations a complete and final programme showing subjects, speakers, and giving other information, will be issued.

Concession Tickets on the Railway.—Arrangements have been made whereby special concession tickets will be issued by the Railway Department.

Enquiries.—Enquiries should be addressed to the Hon. Organising Secretary, Bishop Broughton Centenary Committee, Church House, George Street, Sydney.

Ad Clerum.

THE opening article in the October number of "The Churchman," the well-known quarterly published in London, is on "The Meaning and Importance of the Position of the Celebrant in the Office of Administration of Holy Communion." The Right Rev. E. A. Knox, D.D., formerly Bishop of Manchester, is the writer of the article, and is in that clear, lucid style for which he is noted. After a brief reference to the fact that the Eastward position was adopted at the principal Communion Service in connection with the Cromer Convention last July, and to the suggestion then made that the North Side should no longer be regarded as an Evangelical essential. Bishop Knox examines the historical evidence upon which the Lincoln Judgment was based and sets out at length his conclusion that the North End is the true and only liturgical use in the Church of England. He urges Evangelical clergy to maintain the North End, as by doing so they are maintaining the scriptural teaching of the Church. It hardly needs stating that many older Evangelicals regard the Eastward position as symbolising a false doctrine of the Eucharistic sacrifice.

Wayside Jottings.

(By a Wayfarer.)

The King—God Bless Him.

THE Empire is mourning for a great and a good man; for one who, in the exalted office to which, in God's providence, he had been called, discharged its duties with wisdom, diligence and unselfishness, in the fear of God and for the welfare of his fellow men.

It has been said that the King of England reigns but does not rule; and to a very great extent that is true. But just how far it is true nobody knows. The ruler of the Empire is the Prime Minister for the time being; but the King may be spoken of as the Prime Minister's conscience; a great moral force, belonging to no party, a trained, watchful and experienced mind, always exercised for the highest good, not only of the Empire, but of the world.

The Wayfarer remembers how, more than half a century ago, when the relations between Great Britain and the United States were considerably strained, Queen Victoria was so dissatisfied with the peremptory tone of a despatch prepared by the Prime Minister of the day to be sent to the United States Government, that she refused to sign it until she had taken it to the Prince Consort; the result being that it was modified, offensive expressions softened down, and an international crisis probably averted. And we have reason to believe that such examples of good influence silently exerted by our Kings are by no means few.

Our late King, too, like all his recent predecessors, has earned the gratitude of the world by the example that he set of a blameless life. Like them, too, he was a God-fearing man. He knew and acknowledged himself to be a humble servant of the King of Kings. We read that he was a regular student of his Bible, and the Royal Family has always set a good example in being never absent on Sunday from Divine Worship. It is narrated of Queen Victoria that on one occasion when she was staying at Balmoral, their Scottish home, the Prime Minister asked her on a Sunday morning to read and sign some State papers.

"But, my lord," said the Queen, "this is Sunday morning."

"I know it, your Majesty," said the Minister, "but these papers are important."

"Very well," said the Queen, "then we will see to them after Church," and to Church accordingly they all went; and the minister preached on Sabbath observance.

"How did you like the sermon?" asked the Queen, on their return. "It was very good," said the Prime Minister. "Well, I don't mind telling you," said the Queen, "that I sent him the text. Now, my lord, if you like, we will look at those papers." "Oh, I think, your Majesty," said the Prime Minister, "that they can wait until tomorrow."

The watchword of our late King, as of all the Royal Family, was always that great English word, Duty. The Duke of Wellington once captured some letters of a French Marshal, in which the chief note was Glory;—the glory to be derived from a successful

campaign. "Fool," said the Duke; "doesn't he know that the path of Duty is the only way to Glory?" And so our great poet-laureate, Tennyson, took up the word and wove it into his magnificent poem on the great Duke's funeral; and it might well be applied to every member of our Royal House.

"Not once or twice in our rough island story,
The path of duty was the way to glory;
He that walks it, only thirsting
For the right, and learns to deaden
Love of self, before his journey closes,
He shall find the stubborn thistles bursting
Into glossy purples, which out-credden
All voluptuous garden roses.

"Not once or twice in our fair island story,
The path of duty was the way to glory.
He that ever following her commands,
On with toil of heart and knees and hands,
Through the long gorge to the far light
Has won
His path upward, and prevailed,
Shall find the toppling crags of Duty,
scaled,
Are close upon the shining tablelands
In which, our God Himself is moon and sun."

Loyalty, as part of the creed of the Christian,—to fear God, to honour the King, to recognise that the powers that be are ordained by God,—has been woven into the British character through our experience of a long succession of rulers,—some better, and some worse,—but on the whole better, we think, than the rulers of any other of the great nations.

The United States is the world's great typical Republic; Britain the world's typical monarchy, and because we come of the same stock and cherish the same ideals, the two governments run on the same general lines; the chief difference being that the President of the United States is elected every four years, while our Kingship is hereditary. Both systems work well but ours, in our own opinion, at least, is the better, chiefly because our Chief Ruler is from his earliest days trained for his high office; because our King knows no party; and because the orderly hereditary succession involves, therefore, no sudden change in national politics. In actual practice, too, the British system has worked well, because, with very few exceptions (such as Charles II and James II) our hereditary rulers have, in God's good providence, been high-minded, high-principled, God-fearing men, who regarded their high office as a trust from Almighty God.

King George V has gone, and we loyally welcome his successor. May God grant to King Edward VIII many happy years in which to serve God in serving God's people; and may God give us grace to serve Him in loyally serving our King.

Difficult days are in store. The forces of ungodliness are increasing their pressure upon us; the fear of God and the worship of God are declining among us; a civilised heathenism, a heathen morality, is very widely taking the place of religion among us, and preparing the way for the final apostasy, and so for the final judgments of God.

"As long as I do right," said a courteous gentleman to the Wayfarer lately. "I don't see that it makes any difference whether I read the Bible and go to Church or not." And that belief is widely prevalent. That the love of Christ, the confession of Christ, the service of Christ, are the very essentials of the Christian religion; that religion, in short, is not good moral behaviour, but a conscious, personal union with a personal Lord and Saviour,

is, we fear, becoming less and less understood; and possibly because it is so little taught from the modern pulpit.

May God grant to us to be like our British ancestors, of whom it was said that they feared God and had no other fear. And so may He, in His love and mercy,—

"Preserve our King and nation;
His chosen instruments henceforth, for
Earth's regeneration."

God save the King!

Letters to the Editor.

AN APPEAL TO EVANGELICALS FOR SERVICE IN EVANGELISING.

W. Sidney Sweet, M.D., Randwick, writes:—

The Archbishop, as all know, advocated Beach Services during the Summer months, chiefly to help and bring in non-Churchgoers, and they commenced last year with some success. It is a purely Evangelical enterprise, and whatever the final result may be, it is certainly much needed. Many thousands go to the beaches on Sundays who never attend Church at all, and many lukewarm Churchgoers go also, excusing themselves from attending their Church by saying it is too hot to sit in a stuffy Church atmosphere.

It is of great importance for the reputation of the Church of England in this diocese, that this enterprise be carried out effectually and with spirit, if not with enthusiasm. The singing which attracts musical outsiders needs special attention, and in open-air services a large number of male and female voices to give volume and harmony is essential.

We beg those churches (which have been notified in the rural deaneries concerned) to stir up their energies, which tend to flag at this time of the year, and attend and assist to the best of their ability in no half-hearted way, so as to ensure a signal success for the Archbishop's Beach Services.

Last Sunday (January 26th), at Coogee, from the ten churches listed, written to, and reminded by telephone, there were no male voices at all. Two men turned up, incidentally, from other churches. There were no boys. Women, who are generally more reliable, came in moderate numbers, chiefly from three churches. It was very disappointing to those who took part in the service to see such a poor attendance.

Now, if two men only, or a man and a boy, came from each choir, there would have been at least twenty male voices. And for such an attendance it is possible to arrange so that they need only have gone to one service during the whole Summer—a service lasting barely an hour. Also, it should be remembered that by not attending they not only let down their own local church, but the whole Church of England in a large and conspicuous diocese. As we are often told, the enthusiasm of a parish church depends on the lead given it by the Rector. Let us then hope that the Rectors will respond while there is yet time, and not dubiously ask, it is worth while? Evangelism should neither be half-hearted nor apologetic. "Quod facimus valde faciamus."

Randwick, 27/1/36.

"THE GREAT DANGERS WE ARE IN BY OUR UNHAPPY DIVISIONS."

"Kloof,"

52 Arthur Street,
Croydon.

25/1/36.

The Editor,

Dear Sir,—It is very sad to read in your columns from time to time the hard fights that you and your contributors have to put up against encroachments on the simple form of Evangelical worship in the House of God. More so lately, because persons claiming to be "Evangelicals" are doing anything but assisting the cause.

My church memories go back to the days of Bishop Barker, and I cannot recall anything like the "unhappy divisions" which now exist in our Church in New South Wales. We enjoyed very simple, yet hearty and prayerful services, and the questions of 'turning to the East' during the repeating of the Apostles' Creed, or whether the Min-

(Continued on page 10.)



The Rev. E. G. Veal, the senior clergyman in the Diocese of Melbourne, at the age of 81 years, in the recent examinations of the Australian College of Theology gained his Th.Schol. (Scholar in Theology). Mr. Veal, who is on the retired list, has kept up his Greek study and reading through the years.

It transpires that the Bishop of Salisbury, Dr. St. Clair Donaldson, was found dead in bed at his residence. The Bishop, who was 72, had died peacefully in his sleep. Dr. Donaldson was a son of Sir Stuart A. Donaldson, the first Premier of New South Wales. He worked in the East End of London for some years, and was head of the mission founded by Eton College among the workers of Hackney Wick. After nine years he became Rector of Hornsey. In 1904 he was consecrated Bishop of Brisbane, and was later Archbishop and Metropolitan of Queensland. He returned to England in 1921 on his translation to the See of Salisbury. The Bishop was universally beloved in his diocese, and maintained the friendliest relations with Free Church Ministers of the city and county. He left a considerable estate, inherited from his forebears, of which he bequeathed £5,000 to the Diocese of Brisbane.

Most Anglican choirs know Tallis. Special services in commemoration of the three hundred and fiftieth anniversary of the death of Thomas Tallis, "Father of English Church Music," who was Organist at Greenwich Palace and Composer at His Majesty's Chapel Royal, were held recently at Greenwich Parish Church (St. Alfege), where the composer was buried. At all the services the music was sung to compositions of Tallis. Speaking of Tallis, Dr. Fellowes, one of the greatest living authorities on the music of the period, said that his setting for the Magnificat was full of tender beauty. In the course of a broadcast talk on "Melodies of Christendom," on Sunday evening, Sir Walford Davies spoke of Tallis's Te Deum, and the B.B.C. Singers sang part of it.

On January 24, the Archbishop of Melbourne gave licenses to the Rev. Oliver Brady, as Diocesan Missioner and Chaplain to the Archbishop, to the Rev. F. A. Ray, as Director of the Home Mission Fund, and to Deaconess Dorothy Champion, as Deaconess in charge of St. Hilda's house. "These three workers for God, in their several departments, will need our prayers and warm support," writes the Archbishop.

The Rev. T. J. Redhead, Vicar of Chiltern, Diocese of Wangaratta, died at Wangaratta on January 8, after a short illness. Mr. Redhead was ordained in Melbourne, and was Curate at St. George's, Malvern, from 1902-08, during which time he worked in what is now the parish of Holy Advent. From there he went to Lara, where he served for four years, after which he went to New South Wales, from whence he returned to Victoria and worked in the Wangaratta diocese. During the war he served with distinction as chaplain in the 3rd Tunnelling Company. Always a keen sportsman, he took a keen interest in lacrosse and yachting. He leaves a widow and two sons. The remains were interred in the Chiltern Cemetery the following day, the Bishop of Wangaratta officiating.

St. Pancras' Church, London, of which Bishop Horace Crotty has been appointed Vicar, is a large building with accommodation for 2,000, and was built a hundred years ago at a cost of £75,000. It is the centre of the great St. Pancras House Improvement scheme, the Church having built blocks of clean, hygienic flats to replace various rows of slums. Another interesting fact is that the University of London, with its ever increasing buildings, is alongside of St. Pancras' Church, and the parish is more and more becoming the home of professors and professional men of all kinds.

The Diocese of Oregon, Protestant Episcopal Church, U.S.A., has elected to succeed the late Bishop, Dr. Summer, the Very Rev. Benjamin Dagwell, for the past eleven years Dean of Denver, in Colorado. He has the reputation of being an excellent administrator, and of being of "comprehensive Churchmanship." He has accepted the election. He

is forty-five years of age. The Rev. Theodore Ludlow, D.D., has been appointed Suffragan-Bishop of Newark, the large New Jersey diocese, which is a sort of "Southwark" to the city of New York. Formerly a missionary in China, he was later for a while Dean of Topeka, whence he was appointed director of adult education under the National Council. He is a Conservative Modernist, fifty-two years old. The new Bishop of Vermont, elected on November 13 last, after Dr. Sutton of New York, had refused the post, is the Rev. Vedder Van Dyck, Rector of St. Paul's Church, Burlington, Vermont. He is forty-six years old, a graduate of Columbia University, and the General Theological Seminary in New York. He is "comprehensive and non-partisan" in Church matters. So the Church in America gets its leaders.

The death is announced of Mrs. Ashley Carus Wilson, at the age of 79 years. Mrs. Carus Wilson was the author of one of the best missionary biographies of recent times, the life of her sister, Irene Petrie. Readers of the book will remember how the younger daughter of Colonel Martin Petrie, of the War Office, a girl admired for her beauty and intellectual gifts, became fired with enthusiasm for the work of C.M.S. missions in India. One of the photographs in the book shows her in Court dress, after her presentation at Buckingham Palace. The family were associated with St. Mary Abbot's Church, Kensington, under the ministry of Mr. Carr Glyn, afterwards Bishop of Peterborough. Irene died, almost on the threshold of her labours, in the old Buddhist city of Lhasa. Mrs. Carus Wilson, author of "Climax to Holy Writ," a volume much studied 20 years ago, has been well-known for 30 years as a contributor to the Anglican Press.

Mr. Arthur John Burnell, who died at his residence, Eastwood, N.S.W., on Monday, January 20, was in his 87th year, and was in the surveyors' branch of the Lands Department. He was a life governor of the New South Wales auxiliary of the British and Foreign Bible Society, and the City Mission. He was a churchwarden of St. Philip's Church, Eastwood, for over 30 years, and was also treasurer for many years. He was much interested in the work of the Bush Church Aid Society.

The Rev. Andrew Colvin and Mrs. Colvin, of St. Philip's, Eastwood, have returned from an extended visit to Great Britain and Europe.

Misses G. Hampel and M. Paull, who have been home on furlough in N.S.W. from the C.M.S. Tanganyika Mission, returned to their work by the "Baradine," which left Sydney on 14th January. During her furlough, Sister Hampel took a "Tresillian" nursing course for infants and mothers, which will be of great help in connection with the child welfare work in Tanganyika.

Mr. F. W. Gilligan, M.A. (Oxon), the new headmaster of Wanganui College, accompanied by his wife and three children, arrived at Wellington by the Rangitane on December 17th. Mr. Gilligan will take up his new duties early in February. He has a fine record in teaching and sport. He is a brother of the famous cricketers, Messrs. A. E. R. and A. H. H. Gilligan, and is also a cricketer of some note, having captained the University First XI, at Oxford in 1920.

In December, the late King George V appointed Mr. Edgar John Forsdyke, Keeper of the Department of Greek and Roman Antiquities at the British Museum, to be Director and Principal Librarian of the Museum in the room of Sir George Francis Hill, who will retire at midsummer next. Sir George Francis Hill, who is 67, has been Director and Principal Librarian since 1930. He entered the service of the Museum as an assistant in 1893. Mr. Edgar John Forsdyke has done important work in Grecian research

and has been closely associated with excavations in Crete.

The Rev. Thomas Terry, Rector of Prospect and Seven Hills, has been appointed Rector of All Saints', Sutton Forest, N.S.W., in the place of the Rev. C. M. Thomas, who recently resigned.

The Rev. G. W. Briggs, Vicar of Gormandale, Diocese of Gippsland, has been appointed Rector of Rochester, Diocese of Bendigo.

Miss M. J. Steel, who is an M.A. of Edinburgh University, and holds the Archbishop of Canterbury's Diploma in Theology, has been appointed by the Archbishop of Sydney to the charge of But-Har-Gra, a new diocesan centre in Sydney for the training of women workers. It is hoped that girls from secondary schools or the University will join the classes at But-Har-Gra for training as parish workers. The Archbishop of Sydney writes:—"Miss Steel was for some time on the staff of the Church of England Training College at Warrington, and afterwards was lecturer for five years in the Education Department of University College, Southampton. We are most fortunate in having secured such a competent and gifted teacher for this new training centre."

On December 22, the Bishop of Newcastle ordained to the Diaconate James Donoghue and Wilfred James Kirby Richards, both of St. John's College, Morpeth. The ordination was held in St. Peter's, East Maitland, which is admirably adapted for such a ceremony, and in which Mr. Donoghue is to serve as Assistant-Curate. Mr. Richards goes to Singleton to fill the vacancy caused by the prebendary of the Rev. M. W. Williams to the Rectory of Bullahdelah.

The announcement that the Rev. T. C. Hammond, of Dublin, has accepted the Principalship of the Moore Theological College in the Australian Diocese of Sydney, means the infliction of very severe loss on the Society for Irish Church Missions to the Roman Catholics, which Mr. Hammond has served with splendid devotion and ability during the last sixteen years, first as Dublin Superintendent, and later as General Superintendent. He graduated at Trinity College, Dublin, as B.A. (Senior Moderator), in 1903, having taken the Downes Prize and the Wray Prize. He took the Divinity Testimonial in 1905, having been previously ordained to the curacy of St. Kevin, Dublin, of which church he became rector in 1910. Mr. Hammond has occupied an honourable place in the councils of the Church of Ireland, and he has been much sought after as an able exponent of Reformation principles on English soil, and in the conference of the Fellowship of Evangelical Churchmen. His appointment to the headship of Moore College will be a great gain to the cause of true Churchmanship in Australia, while it means real deprivation to the Church at home.—(The English Churchman.)

Sneering at Religion.

"I have before drawn attention to the sneers at religion that appear almost every week in the "Sunday Referee" which is, on the whole, well edited, well informed and well written. Last Sunday a writer in the "Referee" declared that religion is a buttress of class-dominated State power. This is, of course, ridiculous nonsense; but the fact of some importance is that such nonsense should be printed in the only important English newspaper that is owned by Jews. The "Referee" belongs to the Ostres who control the Gaumont British Company, and it is odd that they should pursue so dangerous a policy in these days of increasing anti-Semitism."—Laicus Ignotus in "The Church Times."



STERLING HOME PAINT

THE ECONOMICAL PAINT
DURABILITY — GUARANTEED

The Churchman's Reminder.

"He that cannot do all he would, let him do what he can."—L. da Vinci.
 "If thou hast little, do thy diligence gladly to give of that little."—St. Paul.

FEBRUARY.

- 9th—**Septuagesima Sunday.** The day's lesson takes us to the beginning of Creation. God made man liable to sin, to invest him with independence. We attain that best when we repent.
- 10th—The great Bishop Hooper burned, 1555. What debt is ours for the noble army of martyrs.
- 11th—Bible burning at St. Paul's Cross, London, 1526. Whether burning or neglecting or explaining away are worse methods of destruction is a question.
- 12th—Accession of William III., 1689. His Queen, Mary, was a Stuart, but a Protestant one, strange to say. Hence William came when James II. had vacated the throne by flight.
- 13th—The Bill of Rights signed by William III., 1689. Illegal Ritualism condemned by Convocation, 1867.
- 14th—St. Valentine's Day. Was ever a saint so badly used on his day as this one? However, the silly habit of valentines has died out, it seems.
- 16th—**Sexagesima Sunday**, or 60 days, as the name means, which are yet before Easter, the great Festival. Thus we are again reminded of the need of preparation.
- Papal Bull against the Hussites, 1427. Melancthon, a learned reformer, born 1497.
- 18th—Luther died, 1546. English Protestantism owes something, but not its origin, nor chief characteristic, to this great reformer.



The late King George V.

Archbishop's Address.

(Being the address delivered by the Most Rev. the Archbishop of Sydney (Dr. Mowll) at the Official Memorial Service to the late King George V. in St. Andrew's Cathedral, Sydney, Tuesday, 28th January, 1936.)

THE Archbishop took as his text the words of Almighty God to Joshua, as leader of the people of Israel: "I will not fail thee, nor forsake thee" (Joshua, 1st chapter, verse 5). He pointed out that representatives of almost every nation in the world were assembled in London that day for the funeral of King George. Six crowned heads would walk in the funeral procession; the President of France; the Prince Regent of Yugoslavia; the Crown Princes of Italy, Sweden, Greece, and Egypt, as well as representatives of the United States of America, China, and Japan, and of Germany, Russia, Turkey, Spain, and Hungary. Not only in the little island which they called "Home" and in the British dominions beyond the seas, was King George V. mourned. The whole world shared in their grief. Men of all nations, colours, and creeds, were pausing that day in heartfelt sympathy. The body of King George V. lay that morning in the historic Westminster Hall, built by William Rufus. The 800 year old rafters of that edifice had witnessed many stirring scenes. It was only last May that the Prime Ministers of the British Dominions met their King under the same old rafters. During the past four days these rafters had seen hundreds of thousands of the King's devoted subjects filing past his coffin, which

would that day be carried to Royal Windsor, where so many of the English Kings were buried. There were kings in England before there was a British Empire, but no King was more respected or beloved by his people than King George, the first King of the House of Windsor.

Their service that day was only one of many which were taking place in all parts of the world. They particularly realised at such a time as the present the inadequacy of their Cathedral Church for seating the representative citizens of so large a community. Important organisations had been able to send only one representative owing to lack of space. Many citizens had been unable to gain admission. Hundreds who desired to be present had been unable to find room. Churches in all parts of the city were also filled at that hour with those who had gathered for a like purpose. These congregations showed how the death of King George V. had affected all classes and interests. Many present at that service had been honoured by the King. They were glad that thirteen who had won the Victoria Cross were with them that day.

"Our King is dead, and because loyalty to the Throne is ingrained in our British character, we desire to give expression to our sense of loss," continued Dr. Mowll. "No British Sovereign has been so well-known by his subjects. We remember that he twice visited us here in Sydney. He worshipped in this Cathedral. Those who had the opportunity of personal conversation with him were impressed with his intimate knowledge of his Empire. He spared no pains to keep in the closest touch with all parts of his dominions. He sent his sons to demonstrate his care and to keep strong the personal link with the Throne. The question he asked at the end of his life, 'How is the Empire?' was the natural expression of his state of mind. The British Crown has become in these latter years a yet stronger tie, uniting the Empire even more closely together. Each Christmas we have grown accustomed to hearing his voice speaking to us from his own fireside and sending in simple, sincere language, his greetings to all parts of the Empire and reminding us that we are all members of his family. No Monarch has been more truly mourned by his people. His death has been the main topic of news and conversation in recent days. We have 'listened in' to moving tributes by the Prime Minister of Great Britain and the Archbishop of Canterbury with a lump in our throats and moisture in our eyes. We have felt that our Australian Prime Minister and Mrs. Lyons have exactly voiced our feelings.

"The King was more than our Sovereign lord. He belonged to each of us personally. He had not only our loyalty, but our love. The more we knew of him the more we admired him. The Empire has passed through difficult days since he became our King. One national difficulty has succeeded another. Great Britain has been tested. The Empire has been tested. The old Europe has passed away. But each crisis has revealed in its true light the manner of man who was set to reign over us. We have seen his utter devotion to duty, the wisdom of his course, his transparent sincerity, his thoughtfulness for others. He could sense the mind of his people, and had the happy knack of bringing men of different points of view together. No one could ever forget that he was the King, but his love of the simple things of life, of his own home, and of

his family his kindness and cheerfulness brought him so near to us. He was a true Englishman in his love of the sea and in his enjoyment of country life. He expected the best from others because he gave of his best. We have been roused by his oratory, we have been amazed at his industry. We have been won by his confidence in us, and his gratitude to us. It has been easy to be ruled by such a King, for he was the kind of man we should all like to be.

Life Dedicated to People.

"We cannot grieve to-day at his passing from us. A life of complete dedication to the service of his people was crowned by a golden sunset. He was spared to us for six critical years since his illness when his people showed how much he meant to them. Only last May he celebrated his Silver Jubilee as King, amid unparalleled demonstrations of loyalty from all parts of the Empire. Never have such scenes been witnessed as on that perfect jubilee day in London. During the weeks that followed, tribute was heaped upon tribute, and the King and Queen were visibly touched. His last weeks were spent in the countryside he loved so well with his children and grandchildren around him. The Prime Minister (Mr. Baldwin), has told us how the golden glow seemed already there. He was, if possible, even more kindly and gentle and calm. He was spared another long illness. He suffered no pain. The King's life moved peacefully to its close. We are indeed thankful.

"His religion evidently played a very real part in his life. We have observed his speech and noticed the regularity of his church attendance. He had a wellspring of strength, courage, endurance, and inward peace from which to draw. Therefore each strain brought added strength. The British monarchy has become great, not through external trappings, but in moral power. This depends on the character and the quality of the man who sits on the throne. King George has greatly added to that prestige.

"The King and Queen did everything together. The King has told us in moving terms, his doctors and advisers have emphasised, how much the King and the nation owe to the Queen. We know what a remarkable woman she is. We grieve for her to-day, but thank God that she is still spared to us. The nation will have further opportunities of showing its gratitude to the Queen Mother.

"Both the King and Queen have spared no pains to prepare their son for his reign. King Edward has already won his people's hearts. Dark days for the world marked his accession, but the passing of King George reveals afresh a solid, united Empire. His God is our God. The promise to Joshua, 'I will never leave thee nor forsake thee,' which King George proved to be true, will be true for us and for his successor. The strain will bring the strength, for God has said, 'I will be with thee; I will never leave thee, nor forsake thee.'"

Tell Us, How of Old.

Tell us, how of old our stout crusading fathers fought and died for God, and not for gold; Let their love, their faith, their boyish daring, Distance-mellowed, lead the days of old.

Ye who built the churches where we worship, Ye who framed the laws by which we move: Fathers, long belied and long forsaken, Oh! forgive the children of your love!

—Charles Kingsley.

Memorable Scenes.

Mourning for King George V.

MEMORABLE scenes were witnessed in the Australian capitals and provincial towns on the announcement of the death of his Majesty, King George V., and during the week's mourning which followed. The climax came on Tuesday, January 28, and even though the work-a-day world went on, thousands thronged the cathedrals and churches. Eloquent testimony was borne, both by word and example, to the King's influence as King and man, counsellor and friend. Never do we remember such expressive tokens of mourning and appreciation as last week witnessed. It seemed as if a deeply-loved and valued member of a family had been called home—so personal and intense was the feeling exhibited on all sides—so much so, that our late beloved King has spoken by his death as much as by his life.

In Sydney, through the lead of the Archbishop, St. Andrew's Cathedral filled a very notable place in the National mourning. As soon as the news came of the King's illness, largely-attended intercession services were arranged, while on the day of the announcement of his Majesty's passing, memorial gatherings took place, the Cathedral being thronged and thronged with devout mourners. The official Memorial Service on Tuesday, January 28, was a poignant yet memorable occasion. Thousands had hoped for admission, but were unable to get in, for the Cathedral was crowded to capacity by leaders from every walk of life. To meet this situation, five services were held in the Cathedral on the day of the King's funeral at Windsor, the last service being at 11.15 p.m., to synchronise with the burial in England. The day proved a never-to-be-forgotten one. On Sunday, January 26, which was the 148th anniversary of the Foundation of Australia, the services were largely memorial. Crowded attendances marked the day, while all the references to the late King dealt with his leadership, his lovable and manly qualities, his religious life, and all that he was and meant in a score of ways to his people. Gracious references were made to Mary, the Queen Mother, and to the new King, Edward VIII. Not soon will Sydney forget these subdued, yet moving days and scenes. A tremendous debt is owed to the Archbishop for his unremitting labours and arrangements, his address at the general Memorial Service in the Domain, and his sermon in the Cathedral at the official service on the Tuesday.

Rev. T. C. Hammond.

Eloquent Testimonies.

WRITING to a friend in Sydney, the scholarly and cultured Dr. Weeks, sometime Headmaster of Trinity Grammar School, Summer Hill, Sydney, and now Rector of Fenny Compton, Leamington Spa, England, with reference to the appointment of the Rev. T. C. Hammond as Principal of Moore Theological College, Sydney, states: "You have a good man coming to Moore College." Dr. Weeks expands this conviction at length in a letter to the "English Churchman and St. James's Chronicle," published in London, as follows.

Australia's Gain.

To the Editor of "The English Churchman."

Dear Sir,
 The announcement of the appointment of the Rev. T. C. Hammond to the Principalship of Moore College will give the greatest satisfaction to Evangelical Churchmen in Australia. Mr. Hammond visited Australia some few years since for the purpose of lecturing upon Protestant and Evangelical principles, and was everywhere greatly appreciated. With an Archbishop like Dr. Mowll, a Suffragan like Dr. Pilcher, and now a Theological Head like Mr. Hammond, there is every prospect of the Evangelical traditions of the diocese being honourably maintained.

But why has the Church at home so egregiously failed to recognise Mr. Hammond's worth? History repeats itself. I was in Toronto some years ago on mission work, when Dr. Griffith Thomas was at Wycliffe College there. A prominent Churchman, a layman, said to me: "We're mighty glad to have Dr. Thomas, but what we cannot understand is how you English folk could be such fools as to let him come to us." Australians will say the same of Mr. Hammond.

G. E. Allison Weeks.

Fenny Compton Rectory.

The same journal, in its editorial comment, dated December 12th, states:—

The Archbishop of Sydney (Dr. Mowll), is to be congratulated on the prospect of having as the new Principal of his diocesan Theological College, so true and able a Churchman as the Rev. T. C. Hammond, of Dublin, whose acceptance of the post was announced last week. But what is Australia's gain is England's and Ireland's very great loss, a loss comparable to that involved by the departure of the late Rev. Dr. Griffith Thomas to take up professorial work in Canada. Mr. Hammond's academic and ecclesiastical record is referred to in our "Personalia" notes, and need not be further dwelt upon in this column. But his personal influence as the leader of the I.C.M. deserves most grateful mention. His happy and humorous style, as well as the extent of his theological learning, has made him a valued and welcome speaker on Protestant platforms. We wish him every blessing and success in his new and very responsible post, and we hope that in some way he may contrive to keep in touch with those in the homeland who have rejoiced in his leadership.

A Prayer for the New Year.

"O Thou Source of all desiring
 Set my heart for Thee aspiring.
 Grace of God, unbounded, free,
 Show Thy graciousness in me.
 Peace of God, serene and strong,
 Guard my mind the whole day long.
 Love of God, for ever giving,
 Cleanse me from all selfish living.
 Truth of God, shine in me clear,
 Make my every thought sincere.
 Will of God, benign and glorious,
 Be in me each day victorious.
 Joy of God, amid life's sadness,
 Flood my being with Thy gladness.
 Strength of God, whose power is meekness,
 Daily overcome my weakness.
 Life of God, in me increasing,
 Rise to fuller life unceasing.
 So, Thou Sum of all desiring,
 Satisfy my heart's aspiring.
 —E.R.M. in "Groups."

Doings of the Month in Melbourne.

(By "Macabaeus.")

DEATH OF THE KING.

The first matter of mention must necessarily be the death of our late King, for this sad event overshadowed all else. From the time of the receipt of the news early on the Tuesday morning, until after the funeral on January 28th, the life and personal qualities of the late King formed the subject of every conversation.

The qualities for which King George was noted were of such a nature that he could not fail to fill his people with respect during life, and deep regret at his death. Archbishop Head, in a broadcast address on the evening of the day of the King's death, spoke of the reality of the faith of the King. The Archbishop was, while in England, one of the Chaplains to the King, and his remarks, based on personal knowledge and contact, were of added interest.

On Sunday, January 26th, all churches conducted memorial services, and appropriate sermons were preached.

One of the most important services conducted in Melbourne was that arranged on Sunday afternoon by the Returned Soldiers' League, and held on the Melbourne Cricket Ground. Every part of the ground was crowded, and all Protestant Churches were united in the conduct of the service. The Governor and Lady Huntingfield were present, and Sir H. Chauvel and Archbishop Head were among those who took part.

On Tuesday, the day of the funeral, several services were held at St. Paul's Cathedral, and a State Memorial Service was held in front of Parliament House at the east end of Bourke Street, at 11.45. Large crowds were present at all services.

Precentor of St. Paul's Cathedral.

Melbourne will suffer a loss in the departure for England of the Rev. Richard Sherwood, Precentor of St. Paul's Cathedral. Mr. Sherwood has occupied this position since 1922. He is a moderate Churchman of Evangelical outlook, and it is safe to say that no one could come into contact with him without being charmed by his kindly and considerate personality. It was always a pleasure to have any dealings with him, and we hope that his successor will follow the example he has set. We wish Mr. Sherwood every success in his ministry in England.

Two other Melbourne men, the Rev. W. T. Prentice, of Kooyong, and the Rev. O. Muspratt, of Panton Hills, are also leaving for England on twelve months' leave.

Rev. Dr. Griffith.

This diocese should gain by the appointment of Dr. Griffith to St. Paul's Cathedral. Dr. Griffith, who comes from Bendigo, is an Evangelical who knows where he stands, and is not afraid to say so, a quality rare among the rather timid "non-party" men of Melbourne. Dr. Griffith is also keenly interested in missions, and has assisted in the conduct of C.M.S. summer schools. Being energetic and a vigorous speaker, he should be an acquisition to the life of the Church.

St. Saviour's, Collingwood.

Nothing definite has yet come of the enquiries into the death of the late Rev. H. L. Cecil. If Press reports be true, St. Peter's Church, which parish adjoins Collingwood, is making an effort to have St. Saviour's, Collingwood, gathered under its wing. St. Peter's, with St. Mary's, Fitzroy, which is in the same parish, is the Anglo-Catholic headquarters in Melbourne, and it is said that they are anxious to group several of the inner industrial parishes and work them from their brotherhood of St. Lawrence at St. Mary's. It is also said that some diocesan officials favour this plan. We have not yet heard what steps, if any, Evangelicals are taking to combat this move to Catholicise these near City parishes, most of which are old-established Evangelical churches.

C.E.B.S. Camp.

This institution is working at full pressure during the holiday season. Almost two hundred boys were in camp during the month of January. On New Year's Day, Macabaeus paid a visit to the camp at Frankston, and was greatly impressed by the splendid appointments. It was a pleasure to meet the happy boys from such places as Ballarat, Newcastle and Sydney, as well as from Melbourne parishes. It was obvious that the boys were in good hands and well looked

(Continued on page 12.)



NEW SOUTH WALES.

Diocese of Sydney.

WENTWORTH FALLS.

C.M.S. Sale of Work.

On an ideal Summer day, and in ideal surroundings, in the beautiful church grounds of Holy Trinity, Wentworth Falls, the Annual Sale of Work for the Church Missionary Society was held on Wednesday, January 22nd. The sale was opened by Mrs. Stephenson, wife of Rev. P. W. Stephenson, B.D., of Trinity Grammar School, Summer Hill.

After prayer by Rev. R. B. Robinson, the Rector (Rev. J. T. Phair), apologised for the absence of Rev. L. Gabbott, R.D., Mrs. and Misses Starling, and Mr. M. B. Hordern, who sent a cheque for £10. The Rector expressed his and the Committee's thanks for such a generous and exemplary contribution. He stated that it was a great joy to him to be associated with such an effort on behalf of the missionary work of the Church. Previously, his experiences with such functions had been in the interests of local efforts, but this was for the wider work of the Church in the extension of God's Kingdom far beyond Australia. The sad death of the late King George V. had cast somewhat of a gloom over the proceedings, and may possibly have deterred some from attending, but he felt that King George, could he speak to them, would say: "Go on with the business of your King and mine." After all, the business of Church, State, and Empire had to be carried on. He introduced Mrs. P. W. Stephenson to the people assembled.

Mrs. Stephenson expressed her own personal love for C.M.S. From her own personal knowledge of this great Society, and the magnificent work which it was doing in the mission field, she realised the need for such an effort as was being made. She told of some of her personal experiences in India as illustrating that need, and mentioned one occasion when our new King Edward VIII., then Prince of Wales, was attracted, while passing through India, by the sight of some children of a C.M.S. mission, and stopped his motor, got out, and conversed with, and shook hands with the children and their teachers. A happy augury then, for the future Monarch, now our King. She wished for the organisers a very successful sale, and had much pleasure in declaring it open. The Rector, on behalf of the Committee, thanked Mrs. Stephenson for coming so far and opening the sale. The gross takings amounted to £43/2/3.

Amongst those present were the Right Reverend Bishop of Bathurst, Canon and Mrs. S. E. Langford Smith, Rev. and Mrs. D. J. Knox, Rev. and Mrs. R. B. Robinson, Rev. and Mrs. K. Pain, Rev. and Mrs. N. G. Nisbet, Mr. and Mrs. Dibley, Dr. and Mrs. A. Webb, Mrs. T. Holt, Mrs. E. Carr Hordern, Mrs. L. Gabbott, and Mrs. Childs. The stallholders were: Work Stall (1), Mrs. H. Young, Miss Fairbairn and Mrs. Greenfield. Work Stall (2), Miss L. Brown and Miss Watkins. Cake Stall, Mrs. Wilson, Miss E. Fowler and Miss Gilfillan. Refreshments, Mrs. Preston and members of the Mothers' Union. Cool Drinks, Misses W. Watkins and Haddock. Produce, Misses Cook and Turtle.

Miss Fairbairn was an untiring and capable Secretary.

ST. LUKE'S, LIVERPOOL.

St. Luke's Church of England, Liverpool, has been equipped with a special electric

Sydney Church of England Grammar School for Girls

Forbes Street, Darlinghurst

Under a Council appointed by Synod.

Founded July, 1886.

The School stands in its own grounds on the heights of Darlinghurst.

Religious Instruction throughout the School. Chaplain, The Rev. C. A. Lucas

BRANCH SCHOOLS AT MOSS VALE AND NORTH SYDNEY.

For further information apply to the Principal, Miss D. I. Wilkinson, M.A.

GREAT BRITAIN.

England has many times led the world in the march of progress, says the "Newcastle Diocesan Chronicle." Recent events seemed to promise that her leaders were about to put England and the British Empire in a position of leadership on the greatest of all world issues. But that promise has been rudely shattered by a colossal blunder, and the Prime Minister has been compelled to make a most abject apology, while Sir Samuel Hoare has vacated the Foreign Secretaryship. It would be cruel not to feel some sympathy with these harassed statesmen. But such happenings as this make us feel that we never know where we are with our leaders. It is no wonder that suspicion is aroused as to whether their leadership is sincere and benevolent, or whether it is inspired by some selfish or vested interest behind the scenes. The one bright spot in it all is the soundness of British public opinion. This encourages us to hope that it is not too late for England to rehabilitate her reputation in the eyes of the world by a renewed exhibition of wise, generous and unselfish leadership at Geneva.

THE CATHEDRAL.

Toc H. Manchester, England, has given to Toc H. New South Wales, a beautiful silver Chalice and Paten. It was left to the Area Secretary, Mr. Ronald Wraith, to decide where they could be most appropriately used. His choice fell upon the Warriors' Chapel of Newcastle Cathedral. On December 16th, Mr. Wraith presented them to the Dean, who dedicated them next day in the Warriors' Chapel, where they will now be in constant use. This gift is most opportune, as, on account of certain advice which has been received, the gold Chalice and Paten have been lodged for safe-keeping in the Bank. The gold Book of Remembrance is also kept there now.

Diocese of Goulburn.

AUSTRALIA AND PACIFIC.

"It would be absurd for either Great Britain or the United States to provoke a war with Japan," said the Bishop of Goulburn (Dr. Burgmann), during an address on "Australia's Place in the Pacific" to the members of the recent summer school conducted by the Australian Board of Missions at The King's School, Parramatta.

Bishop Burgmann said that there was no immediate threat of any power invading Australia, but he was quite confident that if Australia allowed matters to go on as they were, it would not be many more decades before the country was invaded. "Australia has every reason to take this matter seriously," he said. "Building up armaments is not the way out. That has always led to war. It is always well to remember that our best allies are that great number in Japan who do not want war. We should hold out the hand of friendship and find ways of understanding each other."

Bishop Burgmann said that Australia had a special responsibility in making efforts to understand the Oriental mind and to become a mediator between Europe and the East. "The Pacific," he said, "is now an area in which the most progressive peoples in the world have to work out their destinies. Japan has won the leadership in the East, and is not likely to be seriously challenged. Britain or America might challenge her strength, but Japan has such a short line of coast to defend that it would probably be unwise to attack her."

"The white man is no longer in the lead. He has lost power and credit in Oriental eyes. They think they can call the white man's bluff. They called it over the Manchurian business and got away with it. Unless Australians take their destiny more seriously and unless they rise to their duties, they will be pushed aside. Mutual relationships in trade can banish the spectre of war, though Australia cannot afford to lower its standard of living. Proper trade relations would make both nations prosperous, but Australia has neither a mind nor a conscience when it comes to trade relationship."

MISSIONARY APPORTIONMENTS.

For 1935 the Diocese was assessed at £1000 for the Australian Board of Missions, and £230 for the Church Missionary Society. Our own provisional parochial apportionments total £1535. If all our parishes regarded their missionary apportionment as seriously as those which do achieve their objective, there would be a surplus. Seven parishes achieved their assessments in full.

It is proposed shortly to revive interest in the methods of missionary work and study in the parishes of the diocese by circulating each parish with the following:—

A list of suggestions for next year's work, sample copies of leaflets (which are obtain-

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

Writing to his diocese, the Archbishop states:—

The war in Abyssinia is a very serious international problem. So far as our evidence goes, Italy is not only the aggressor in an unjust attack upon a friendly nation, but Mussolini seems to be adopting a deliberate policy of frightfulness in the conduct of the campaign. This war, if it continues, will bring two great dangers to Christianity throughout the world. First, there may be a growing breach between the Roman Catholic Church on the one side, in so far as it is bound up with the fortunes of the Church in Italy, and the rest of Christian public opinion on the other, in so far as it is bound up with the League of Nations. The British Empire has ranged itself definitely on the side of the League of Nations and in that Empire the Church of England believes that justice requires the support of Abyssinia against unjust attack. Secondly, there is the danger of the Clash of Colours. Christian Missions throughout Africa will be regarded as connected with the attacking Italians, because Italy is a white Christian nation. This invasion may throw back the work of our missionaries for a generation where native races connect the Christian missionary with the Italian soldier. May God bring good out of evil, and, in spite of this war, send peace and goodwill among Europeans and Africans in the great Continent, which so badly needs the Gospel of Jesus Christ.

The evil of Gambling seems to be reviving in a very serious form on some of our beaches this summer. At St. Kilda, Mordialloc, and elsewhere, betting seems to be thrust before our young people in a dangerous form by invitations to games of chance. Let us do all that we can to influence public opinion against these forms of gambling. We want to back up our City Councilors and the Police in their efforts to stamp out this danger. It is not right that seaside districts should raise money by the encouragement of betting, which so easily degrades the character of those who are asked to join in games from which they are told that the locality will derive some benefit.

We are faced with problems as the year begins, but Christianity is a glorious adventure, and we are on the winning side, because "if God be for us, who can be against us?"

CLERICAL CHANGES.

The Rev. J. D. McKie, who is to take up his duties as Chaplain to Trinity College, arrived in Melbourne on the "Largs Bay" on Friday, January 24th.

The Rev. Stanley Cragg, of Drysdale, has been appointed to the charge of Pantom Hills and was inducted by the Archbishop on Tuesday, February 4th.

The Rev. O. Muspratt has been granted twelve months' leave of absence in which to visit England. He has resigned his cure of Pantom Hills.

The Rev. W. T. Prentice, All Saints', Koo-yong, where he has been stationed for twenty years, has obtained twelve months' leave of absence. He will sail for England on March 17, and intends undertaking temporary work whilst there. During his absence the Rev. F. W. Wray will take charge of All Saints'.

The Rev. R. Sherwood, the Precentor of St. Paul's Cathedral, which position he has occupied for the past nine years, has resigned in order to take up parochial work in England. Accompanied by Mrs. Sherwood and their two sons, he will sail by the M.V. "Tudor" about March 5.

The Rev. J. J. Tempamy, who has been in charge of St. Barnabas, Montagu, for the past four years, has retired from active ministry. He is to be succeeded in that charge by the Rev. B. F. Gilbert, assistant curate at Surrey Hills.

Diocese of Ballarat.

C.E.M.S. CONFERENCE.

The annual conference of the C.E.M.S. again took place at Wartook in the heart of the Grampians, on January 25, 26, 27. The Bishop of Wangaratta was the visitor. The following motions were listed for consideration:—

From the Coleraine Branch.—That for the better working of the C.E.M.S., the diocese be divided into zones, each zone to have a Central Council possessing powers of governing the work of the Society in its own particular area.

From the Coleraine Branch.—That the Church of England Men's Society of the Diocese of Ballarat met in conference at Wartook desires to express its appreciation and thanks to the Bishop of Wangaratta for the brave stand he has taken in the matter of Religious Instruction in State Schools; it affirms and supports the claims made by him for Church of England children to be instructed in religion by members of the Church of England, and loyally engages to use every effort to have the claim granted.

From the Horsham Branch.—That this conference is of opinion that there is a definite need for the manhood of the Church of England to face more honestly the demand of utter loyalty to the Church. It asks the members of this conference to go back to their parishes and place the claims of the Church for their interest and loyalty as standing above all other claims.

From St. Peter's, Ballarat.—That this conference, realising the importance and the value of the witness of the laity in the extension of God's Kingdom, strongly urges branches to study and encourage the methods of the Oxford Group, and to strive to develop groups within the parishes as a means of inspiring churchmen with that zeal for evangelism which of recent years has not been markedly evident.

From St. Peter's, Ballarat.—That this conference urges branches to make special provision for the needs of young men, in view of the advancing age and requirements of many C.E.B.S. members.

Diocese of Gippsland.

THE BISHOP'S LETTER.

The Bishop writes:—

The times are exceedingly anxious. The most perplexing feature is the way in which certain nations are playing with that devilish and cruel thing called "War," which has never yet ended a dispute satisfactorily. In spite of the horrors of 1914 to 1918 they seem to be prepared to run any risk. Three things are, I think, clear. The most "dangerous" and unbalanced nations appear to be those that are governed by dictators. Secondly, the firm attitude adopted by Great Britain has a tremendously steadying international influence, and must fill us all with thankfulness and hope; moreover, the appointment of Mr. Anthony Eden to the Foreign Office will probably add to the prestige and power of our Motherland. Thirdly, in a century when both experience and knowledge are more at our disposal than ever before, the patent inability of the best and most highly-trained human diplomacy, experience and knowledge to find any sure

road to international peace is convincing large and increasing numbers of people that the only hope for world peace depends upon our turning to the Christian way and upon our giving it a fair trial. I suggest that here you have three foundation thoughts upon which to build your New Year prayers.

The Synod of 1936.

Will you please note at once and keep free the dates I have fixed (D.V.) after consultation for our next Synod. Synod Sunday will be May 3rd; the Synod Service on the evening of May 4th; Synod will open at 10 a.m. on May 5th; the Diocesan Festival will be on May 7th. I am happy to say that His Excellency the Governor has graciously consented to preside and to speak at the Festival. We are also to have addresses from two leaders in different parts of the Church's life, whose names will be announced later.

ST. PAUL'S CATHEDRAL, MELBOURNE.

Day of the King's Death.

Remarkable demonstrations of grief marked the announcement of his Majesty, King George Fifth's death in Melbourne. Though no notice had been given, Evenson in St. Paul's Cathedral on Tuesday, January 21, brought a crowded congregation, including his Excellency the Governor of the State (Lord Huntingfield), who was making his first appearance as representative of the new King; Lady Huntingfield, the Hon. Sara

MISS E. N. TRESS :: TYPIST.

Ready to receive work at the Church Record Office, Diocesan Church House, George Street, Sydney.

REASONABLE CHARGES.

"MUNNELL" MONA VALE, N.S.W. Comfortable Boarding House, near surf and swimming pool, 40 minutes from Manly. Bus stops at door. Terms, 30/- per week, 6/6 per day. MISS TERRY.

REV. H. F. L. PALMER is available from end of February for Curacy, Locum Tenens or Sunday work: LW3744.

WANTED—Catechist or Curate, for Christ Church, Kilmartin by Geringong. Stipend equivalent to £150 p.a. Light, congenial work. Apply Rev. J. W. A. Watkinson, Rector, Kilmartin.

ON SALE—Complete Set (12 volumes) of "Schaff-Herzog Encyclopedia of Religious Knowledge." Price £3/5/0. Seven volumes of the works of Jeremy Taylor, by Reginald Hiber, A.M. Price 3d. each. (From the late Bishop Kirkby's Library.)

BROOKS, ROBINSON

PTY. LIMITED

STAINED GLASS STUDIOS

Memorial
Stained
Glass
Windows
Opus Sectile
Mosaic
Memorial
Tablets
and
Mural
Decorations

Designs & Prices
submitted



ELIZABETH ST., MELBOURNE

NOW ON SALE

LIBRARY

OF THE LATE

Ven. ARCHDEACON DAVIES, M.A.

AT THE BOOK DEPOT

135 CASTLEREAGH STREET, SYDNEY.

Open Fridays till 9 p.m.

Phone MA 5630

Vanneck, and the personal staff; the German Consul (Dr. Martin Koltzsch), the chancellor of the diocese (Sir Edward Mitchell, K.C.), the Bishop of Grafton (Dr. Ashton), the Syrian Archimandrite (the Rev. A. M. M. M.), and many ministers of all denominations. A great number of the women present were in heavy mourning.

The psalm was that from the burial service, "Lord, Thou hast been our refuge, from one generation to another," in which occurs the verse, "The days of our age are three score years and ten" (the King was aged 70 years).

The clergy entered in silence, and the first music of the service was the rolling tone of the organ in the first hymn, "Let saints on earth in concert sing, with those whose work is done." Archdeacon Herring read the first lesson from the Wisdom of Solomon, "The souls of the righteous are in the hand of God . . . and they are at peace." There was no choir, and the murmur of responses by the congregation gave way to the clear voice of Bishop Booth in the second lesson, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

The Home Mission Society

(Diocese of Sydney)

The Home Mission Society is the spearhead of the Church in active endeavour for Christ in the community. —Archbishop Wright.

The Home Mission Society has its own DISTINCTIVE position in the Diocese.

It is—

THE CHURCH IN ACTION

It assists parishes, it extends work. An urgent appeal now comes for a full-time Chaplain at the Children's Court. The Home Mission Society is accepting the challenge. You are asked to help by prayer and gift.

Send your contributions to—

Rev. R. B. ROBINSON,
General Secretary,
Diocesan Church House,
George Street, Sydney.

JOHN ASHWIN & CO.

ARTISTS IN STAINED GLASS
31 DIXON STREET . . . SYDNEY
Telephone MA 3467

Since 1872

We have been engaged in the artistic and permanent execution of Stained Glass Windows for 60 years, and owe our success largely to the use of

BRITISH ANTIQUE GLASS

Revised

Confirmation Service

Price 1/- per doz.

(Postage extra)

Obtainable from

Wm. Andrews Printing Co. Ltd.
433 Kent Street, Sydney
MA 5059

NEW ZEALAND.

ORDINATION AT THE PRO-CATHEDRAL.

The Bishop of Wellington held his last Ordination at St. Paul's Pro-Cathedral on St. Thomas's Day, December 21st. The Rev. J. E. Jones, Assistant-Curate at St. Matthew's, Masterton, and the Rev. L. F. Owen, Assistant-Curate at St. Paul's Pro-Cathedral, were ordained priests, and Mr. B. J. Williams, Missioner at the Wellington Branch of the Missions to Seamen, was ordained Deacon. The candidates were presented by the Ven. Archdeacon Hansell, and Canon Percival James, and other clergy, assisted at the ordination of the priests. The sermon was preached by the Rev. D. J. Davies, Vicar of All Saints', Kilbirnie.

Disposal of Ashes After Cremation.

An unusual request came to the Standing Committee of the Diocese of Christchurch, New Zealand, recently, from the Tasmanian Diocesan Registrar—for particulars of any regulations adopted by the Diocese from the Church standpoint governing (1) cremation, (2) disposal of the ashes of the dead, (3) fees for depositing of ashes in church buildings or cemeteries. The Standing Committee then awoke to the fact that we have no such regulations, and one clerical member interjected that by coincidence he had a similar question to ask concerning a suggestion that the ashes of a churchman cremated overseas might be housed in a new church proposed to be built. There is no crematorium in Christchurch, the only ones in N.Z. being, we understand, in Wellington and Dunedin, where housing for the urns containing the ashes is provided at a fairly substantial annual charge. It was suggested that if necessary the Barbadoes St. cemetery chapel might be used for such a purpose if required. In some English churches space is provided in the crypts. There was no information available as to any ecclesiastical regulations adopted in Wellington or Dunedin, and it was decided to refer the inquiry to the Diocesan Registrars there and to get one of the Standing Committee sub-committees to inquire into the question as it affected this Diocese.

As cremation is becoming more frequently the method of the disposal of the dead, it is undoubtedly necessary to ascertain the Church practice in other localities where crematoriums exist. The Revisers of the Prayer Book in England have made provision for a modification of the Burial Service when used at a crematorium, which, being accepted by the Church of England, though not legalised by Parliament under the Establishment law, indicates that the Church of England finds no ecclesiastical impediment to the practice of cremation. The words of commitment are altered to read instead of "commit his body to the ground" to "commit his body to be consumed by fire" and in this case "it shall suffice to say one or two more of the prayers at the burial of the ashes." Further, when the service is used "at the burial of the ashes after cremation," the words of commitment are to be "commit his ashes to the ground," or "commit his ashes to their resting place." This suggests that the Revisers envisaged burial as the normal method of disposing of the ashes, but left it at discretion by providing a form for their being placed in a crypt or chapel instead of being buried.

At present cremation is a very expensive process, and for that reason is not likely to become general. The ceremony preceding cremation is really less unpleasant emotionally than our present earth-burial in the presence of the friends. The friends gather in a solemn chapel, where the service is read, and at the committal the casket is rolled silently through a curtain down a chute to the invisible furnace below. Presently the relatives receive the ashes in a receptacle, which is then disposed of as they determine.

Books.

"Except Ye Turn," by Ronald Sinclair, Vicar of Ashford, Kent, Hodder and Stoughton, 1/3. Our copy from The Book Depot.

This is a heart-searching book of 127 pages, hot from a man's heart, and written during a period of enforced idleness on account of serious sickness. The first part of the volume is in the form of letters from the padre to Captain Bill, R.A., and the latter's replies. The second half is primarily for those "who are conscious of a sense of inadequacy in facing life and all the demands that life makes on them. These are vivid and helpful replies. Mr. Sinclair truly endeavours to get to the root of the disorders of our time, and he certainly helps. He is a clear thinker, idealistic, faithful and helpful. Evidently he has come under the Oxford Group—and is out for reality, hopefulness and true Christian understanding, peace and witness. The little book is well worth prayerful study and thought.

"This Holy Fellowship," by Canon Peter Green, Longman's, Green and Co., 3/6. Our copy from the publishers.

Though we cannot agree with all that Canon Peter Green states in this volume, nevertheless most of it is particularly helpful. It is a book of gracious instruction in regard to the Holy Communion—lessons of help and guidance, the Canon has gathered during a ministry of more than forty years. The chapters are six and deal with the Marriage Feast of the King's Son; the Service; the Father's Table; the Church's Prayer Meeting; and so forth. Read with discrimination. A study of the book is calculated to help and uplift.

Letters to The Editor.

(Continued from page 4.)

ister should ignore the rubric and leave the northern side of the Holy Table, and use wafers instead of "pure wheat bread, as is usual to be eaten," never disturbed us; we never thought that any attempt would be made to divert us from the Book of Common Prayer as printed for our use. After this experience in several parishes in the Diocese of Sydney, it was my lot to live in three different parishes in the Diocese of Bathurst, and have the same happy times with them. My next change was to Goulburn, and I found that the churches at North and West Goulburn carried out the services as I had always been used to at other places. This was up to about the year 1897, when I had the good fortune to throw in my lot at St. Clement's, Marrickville for ten years, then return to the Goulburn Diocese. But what a change! I found Anglo-Catholicism rampant and many of the good old churchpeople very sad at heart over the changes thrust upon them, and seeking comfort in the Presbyterian or Methodist Churches. Now I find a strong bid being made for the same conditions to extend in the Sydney Diocese. Why? Is the prayer for unity a forgotten prayer? Or do we get more satisfaction in breeding dissension among churchpeople by digging up useless and doubtful customs, wiped out at the time of the Reformation and re-introducing, even thrusting them, upon people yearning for the Truth?

Last month the question appeared in your paper, "How far may a man go in the direction of Romanism or Modernism without forfeiting his right to be called an Evangelical?" Kindly allow me the privilege of trying to answer this by parable.

A certain rich man in Ireland in the days of yore, advertised for a competent coachman. Three men applied for the position, all being taken into his office together. The

first, on being asked how close he could drive to the edge of a precipice, without running the coach over it, replied: "Six inches." The second applicant replied, "Three inches," upon which the third man made a rush for the door, but being called back and questioned, replied: "Sure, Sir, it's no use to me; I'd drive as far away from the dangerous place as I possibly could." Number three got the appointment. He showed a desire to be on the safe side.

Many of us in Church life have a preference for the clergyman who has the "Safety First" instinct also. Some things I see going on make me ask how far do churchmen expect to get away from Christ without forfeiting their rights to be called Christians?

Pardon me, Sir, for trespassing on your space, but before closing I should like to quote an instance of where Anglo-Catholicism has lowered the spiritual life of a one-time prosperous Evangelical congregation in the Armidale Diocese. Twenty years ago or more, this parish supported a Vicar and Curate, held a prayer meeting every week, morning and evening services every Sunday, also had a live branch of the C.E.M.S., and with the aid of lay readers, services were conducted at six different branch country churches, averaging about once a fortnight. To-day, under the A.C. regime, the Curate has long since vanished, so also the branch of the C.E.M.S., and the weekly prayer meeting; in place of the latter a weekly dance is held to raise funds for church purposes, only one regular service is held each Sunday at the parish church, and although the present Vicar makes a brave effort to keep them up, the services at the branch churches have much diminished; he has no laymen to help in this direction, but scores of them can be found to organise and run dances at the various centres. "Forward be our watchword!" does not seem to work for this parish. Those of us who expected our Church to be a source of comfort to us in old age are becoming sad at heart with these "Unhappy Divisions," and cry out, "My soul is sore vexed; but Thou, O Lord, how long?"

Sincerely yours,

CHAS. M. BOUGHTON.

THE WINE AT CANA.

190 Victoria Road,
Drummoyle.

14/1/36.

Sir,—The kindly references of "Wayfarer" to my letter on the above subject call for reply, not in an effort to "set him right," but that we might seek a common ground of belief on this much-debated question. Your contributor in several paragraphs makes it apparent that he has still a lingering belief that the beverage supplied by our Lord at Cana was alcoholic.

Whilst the Jews as a whole were abstemious people, we must not overlook the fact that the narrative states that all the wine provided for the feast had been used. With our knowledge of the value placed upon hospitality by the Eastern people, and the ceremonious nature of a feast, even a humble wedding feast would adequately be catered for; so that after they had drunk what was provided, our Lord would really be called upon to provide more than "only enough, probably, for the evening's entertainment." Can we conceive that He Who taught us to

pray, "Lead us not into temptation," would make that which might lead any there present into that condition? Is not the Wayfarer in error in stating: "The wine commonly mentioned in the Bible must, however, have been one of the alcoholic varieties, since the Bible contains warnings and reproofs as to its excess?" Grapes provided a much greater proportion of the everyday food and drink of the people of Palestine than is realised by the peoples of the West. Converted into raisins, water was added to provide a beverage both for sacred and secular use. Grape-juice was boiled, poured into new skins, which were placed into prepared areas in the earth—a custom still in use by some Arab tribes. Travellers have testified as to the excellent flavour of grape-juice, thus treated after two years of burial.

The "Jewish World" of February 23rd, 1883, quoted Dr. Adler, Delegate Chief Rabbi of Great Britain, as stating that "Jews from time immemorial have alike used fermented and unfermented wines on every occasion, including the Passover."

The Bible really contains warnings not only against excess, but against the ordinary use of wine, as: "Look not upon the wine when it is red"; "Wine is a mocker," and many other warnings. The use of the word "Oinos" in Luke 7: 33 does not prove that the beverage quoted was intoxicating, as it was a generic term for all things associated with the grape. Even grape-juice would have been a luxury to ascetic John. His enemies, who had scorned John's asceticism, found fault with our Lord's normal manner of living, and He instances this as a proof of their hard-hearted contrariness. They called Him gluttonous—with as much reason for so doing as for terming Him a wine-bibber. These terms of reproach proved nothing more than their hatred of our Lord. His association with publicans and sinners was not an acceptance and approval of their tastes, but was for the purpose of winning them from such habits. Paul, the great apostle, several times urged the stronger brother to abstain from things hurtful to the weaker brother, and set that example. Can we imagine our Lord being of lesser stature?

Yours, etc.,

FRANCIS WILSON.

The Diocese of London.

AN OUTSPOKEN ARTICLE.

("The Record," published in London, in its issue of Friday, November 15th last, contained an outspoken leader on The Diocese of London. We make no apologies for reprinting hereunder large extracts from the article, for the simple reasons (1) that it reveals that which will happen to Evangelicals and to any diocese of our Church where Anglo-Catholicism is in the saddle, (2) that it brings into bold relief the policy of the Bishop of London, who by the way, had much to do with the founding of and in the present day, assisting and fathering, the work of the Bush Brotherhoods in Australia.)

WHAT is wrong with the diocese of London? Not a few churchfolk are asking this question; and some few more are essaying



When Hearts are heavy with the grief of parting—then our quiet tender ministrations prove an abiding comfort

WOOD COFFILL LTD.

Funeral Directors

HEAD OFFICE

810 GEORGE STREET, SYDNEY

Telephone MA6011 (4 lines)

All Lines Available, Day and Night. Repairs in all suburbs

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA

Established 1910 and Officially Registered

Public Officer of the Trust and Honorary Treasurer
Mr. F. G. HOOKE, c/o E.S. & A. Bank, Melbourne,
31 Queen Street, Melbourne.

Members:
REV. C. H. BARNES, Camberwell.
REV. A. BRAIN, Elsternwick, Melbourne.
REV. W. T. C. STOKES, M.A., St. John's, Heidelberg,
Melbourne.
Mr. JOHN GRIFFITHS, c/o Messrs. Griffiths Bros.,
Melbourne.
Mr. F. G. HOOKE, 31 Queen Street, Melbourne.
Mr. H. J. HANNAH, c/o E.S. & A. Bank, Melbourne.
Mr. W. M. BUNTINE, M.A., Honorary Secretary,
Caulfield Grammar School, Melbourne.

Property left by Will, or Gifts towards Christian Work, may be placed in the hands of the Trust for administration.

THE PEOPLES OF ASIA

Will play an increasingly important part in the World's life.

Therefore, help the

C. M. S.

to maintain an adequate place in the evangelisation of Asia.

Wisely's Chambers, George and Bathurst Streets, Sydney.

Cathedral Buildings, Swanston Street, Melbourne, C.I.

60a Gawler Place, Adelaide.

29 Murray Street, Hobart.

92 St. John Street, Launceston.

Buy the Best
and
Collect the Coupons



The Super-sorted Tea

The Bush Church Aid Society for Australia and Tasmania

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

A Mail-Bag Sunday School, sending weekly lessons to 3,000 children.
A Hostel for Children at Wilcannia, N.S.W., in which there are now 17 Children.

A Hostel at Mungindi, N.S.W., in which there are at present 12 Children.
Two Hospitals in the Far West of South Australia, at Penong and Ceduna.

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

Mission Stations at Wilcannia, N.S.W., the N.W. Mallee, Victoria, Cann River, Victoria, Kirtton Point, S.A., Penong and Ceduna, S.A., and the Denmark Settlement in Western Australia.

Organising Missioner,
Bush Church Aid Society,
Church House,
George St., Sydney.
Tel. M3164.

Victorian Secretary,
Cathedral Buildings,
Flinders Lane,
Melbourne. Tel. F5675.

FREDK. W. TOD & SONS

CHURCH FURNITURE SPECIALISTS.

Important Advice to Churches.

Many firms have entered this field recently in eagerness for work, without the necessary experience of its traditional character and design.

We have been established over 20 years here and 20 years' prior experience in England.

Play Safe.

Consult only Experts.

Office Address: 170 Cottenham Avenue, South Kensington.

Factory: Rear of 309 Anzac Parade, South Kensington.

Designs and Estimates. Phone: Day and Night, FX2346

to answer it. The urgency of the question and the futility of some of the answers propounded are intensified by the amazing and lamentable performances at the autumn session of the London Diocesan Conference on October 28. That Conference was asked to "authorize" the expenditure of some £85,000 (carefully qualified by a "not exceeding") to apportion among the parishes of the diocese a quota, called "of ambition," of £75,000, and a lesser quota, called "of obligation," of £55,000. The official spokesman admitted that the moneys produced by the quota had not for years past exceeded £48,000; and that of recent years only £42,000 had been reached. Yet the expenditure for 1934 had almost touched £70,000. One of the diocesan officers said that the depletion of capital reserves to supply deficiencies in income had passed danger point—a delicious euphemism. A paper circulated refers to the expenditure of over £20,000 of capital "on sites alone," so it is not unreasonable to infer that that sum does not exhaust "the depletion of capital reserves." At least it is clear that there is something, it may be much, unsaid. The tone of the speeches was that the failure of "the diocese" to supply the needed funds is a matter of mere "cussedness." But church laymen do not usually act on such motives. The leading suffragan is all for "the quota"; but another voice announces that "the quota" has killed "the office list." The Diocesan himself limply admits that "the diocese" (blessed entity) has lost its big subscribers. All agree that something must be done: harrowing tales are pitched of churchless districts waiting helplessly for shepherding; it is agreed that there is plenty of money somewhere: one speaker criticizes methods of money-getting, another methods of money-spending. But no one gets down below the question of the purse; and the suffragan who is vocal ventures to say that if "we," presumably the Conference, fail to fill the diocesan purse, "we" fail our Lord. The ordinary members of the Conference sit in ominous silence, accentuated by the insignificance and irresponsibility of "the platform." And the Forty-five Churches Fund seems to have ceased to inspire enthusiasm. When it was first launched, with very definite promises and assurances of fair play, there was a great start; but the wheels turn heavily. Why? What is wrong with the diocese of London?

The diocese of London is a monstrous and unnatural growth. . . . The population now reached a figure of four and a half million souls. No other diocese has such a huge horde within its confines; and the thought of its size is lost in the vision of the density of its habitation. . . . No bishop can grapple with such a charge. And so episcopacy has ceased to function in the diocese of London. There is no pretence of episcopal government or administration or discipline. The government is in a junta of seven persons, of whom four happen to be consecrated bishops; the administration is "in commission," no one knows exactly who is administering; discipline is frankly non-existent. It is as "in the days when the judges ruled." The whole theory and conception of episcopacy is lost. The institution of "suffragan bishops" (who are not suffragans in the older use of the adjective) was originally a clever substitute for the medieval 'bishops in partibus' who did the rough work for the episcopal magnates who had other duties than pastoral to fulfil; and it has been stretched in these days to meet modern needs. But nowhere else is there such an amazing system as has been evolved in London: leadership and responsibility are camouflaged by an appearance of consultation.

The Church is not in possession in London south of the Thames. There is much, very much, devoted and faithful work being done, but it is being done in units. . . .

The administration of the diocese of London is intensely partisan. How can it be otherwise? The Bishop is an advanced Anglo-Catholic. His great personal charm may cloak, but it cannot disguise, his relentless policy of peaceful penetration. All his three suffragans are of his own views, and ready executors of his own policy; and two out of the three archdeacons are also strong Anglo-Catholics, the third, perhaps, the most popular member of the junta, being of Evangelical sympathies. The vast majority of the holders of prebendal stalls in the Cathedral reflect the Bishop's own tastes—there are perhaps four who would own the Evangelical name, and perchance the same number of "broad churchmen" (a class rapidly dying out). Of the twenty-seven rural deans, all the bishop's nominees, there may be three, even four, who incline to the Evangelical side. Of the episcopal patronage generally it is hard to speak, but the whole temper and tone of the diocese has been insidiously altered by it since Bishop Creighton's death, and almost all the key positions and well-paid posts controllable either directly or indirectly by the bishop, are in the hands of men of his own school: soon there will be no Evangelical incumbents except in the depressed central areas.

But it is in the new districts now springing up in rural Middlesex that the malign influence of the present regime is most clearly seen. Of twenty-four new districts already constituted under the Forty-five Churches scheme, even the diocesan authorities do not venture to claim more than five as staffed by "Evangelicals," and they are very liberal in their estimate of the term. Even if that doubtful claim were accurate, does it represent common fairness to the Evangelical school in the Church, or the laity who owe their inspiration to Evangelical principles? There are pathetic stories of the sorrows of those who have sought in vain for churches accessible to their new homes where they can worship without offence to their consciences. There is a manifest policy ruling out Evangelical influence in rural Middlesex, evidence by the choice of missionaries, and treatment of Evangelical applicants and spokesmen. Is there any wonder that laymen look askance and diocesan funds suffer?

"The Record" concludes, after making recommendations for the division of the Diocese without delay, as follows:—

"But something more is needed than mere division of the diocese. The Anglo-Catholic regime of the last thirty years has been tried in the balances and found wanting. It must not be perpetuated. If the great millions of London and Middlesex are to be saved for the Church, a new spirit, a new administration, and a new policy are needed. And London is a speculum of the whole Church of England to-day. The Church is sick in heart and sick in head. It suffers from two distempers, False Doctrine and Mediocrity. Both are due to spiritual starvation. There is a famine of the word of God."

Doings of the Month in Melbourne.

(Continued from page 7.)

after. The conditions were ideal for Church lads to have a safe and enjoyable holiday.

Holiday for Country People.

The Rev. R. G. Nicholls is again responsible for bringing 60 mothers and 240 children from the Mallee to the seaside. The C.E.B.S. camp at Frankston is being made available during January and February, and the cost, which is about £900, has, we think, been fully raised.

Sir Charles Connibiere.

Anglicans have been pleased to see the honour done to this prominent member of St. John's, Toorak. Sir Charles Connibiere has for some years been a consistent and generous supporter of Church and charitable funds, and his Knighthood is well deserved.

The Rev. Lionel and Mrs. Bakewell.

The marriage of Miss C. Storrs to the Rev. Lionel Bakewell, which took place at St. Matthew's Church, Prahran, on January 29, will be of interest to friends of the C.M.S. Mrs. Bakewell is the daughter of the Rev. W. T. C. Storrs, so well-known as one of our real Evangelicals, and Mr. Bakewell, a missionary in Tanganyika, is home on furlough. Mr. Bakewell and his bride expect to return to the mission field in May.

Diocesan Appointments.

The Rev. F. A. Ray has taken over the office of Organising Secretary of the Home Mission Fund, in succession to Bishop Booth. Mr. Ray has had considerable experience as assistant to the Organising Secretary at various times, and is therefore well acquainted with the duties of the position. The Rev. Oliver Brady has been appointed a diocesan missionary. Mr. Brady, who has Anglo-Catholic tendencies, is most earnest and sincere, and has won respect in every parish with which he has been connected. He possesses many of the qualities of a successful missionary. His ministry will, we think, be made most of by his High Church brethren.

Mr. Ray, Mr. Brady, with Deaconess Dorothy Champion, who is directress of St. Hilda's Missionary Training Home, were licensed by Archbishop Head at a service in St. Paul's Cathedral.

The A.E.G.M.

The discussion concerning the Anglican Evangelical Group Movement, which has taken place in the "Record," has been of interest to Melbourne readers, for there is no evidence to show that the A.E.G.M. in Melbourne is of much use to the Evangelical cause. Some of those who assisted to form a branch here a few years ago, were also members of the inaugural committee of the Anglican Church League. Several of these gentlemen, one of whom is now Secretary of the A.E.G.M., have since ceased to take any interest in the Anglican Church League, which stands for definite Evangelicalism. The Anglican Church League offered the A.E.G.M. the use of the League organisation and platform, should the A.E.G.M. wish to carry out any public educational programme but that offer has not been accepted. There has been no connection between the A.E.G.M. and the League.

Missionary Summer Schools.

The A.B.M. Summer School was held this year at Olinda, a favourite place in the hills, 2,000 feet above the city, in the Dandenong Ranges. The Evangelical Vicars of Olinda have always given the A.B.M. good support, and the school has been able to make full use of the Church of St. Matthew. Archdeacon Morgan Payler took the Bible Study and Canon Needham the Missionary Studies. The C.M.S. Summer School was held at the C.E.B.S. camp at Frankston. A large number attended. The Bishop of Bendigo made as he usually does, a splendid chairman. He conducted the Bible Readings on the "Gospel of St. John." Morning addresses were given on "Forces which challenge Christianity in the Mission Field." These were taken by various speakers. Several missionaries on furlough also spoke to the gathering. The closing devotions were taken by Archdeacon Herring.

Love is deeper than the sea; and as the sea ever renews the face of the shore, so love continually restores the heart.

—E. Gibson.

To live in hearts we leave behind is not to die.—T. Campbell.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 119 [Registered at the G.P.O., Sydney, for Transmission by post as a Newspaper]

FEBRUARY 20, 1936.

[Issued Bi-monthly.] 8/- per year, post free 3d. per copy

Contents.

Archdeacon Hobbs.
Evangelism in England.
Leader.—Is the Church Holding Its Own?
Ministry of Women.
Reaching the Outsider?

"THE AUSTRALIAN CHURCH RECORD"

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

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

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

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

Editorial

Bishop Burgmann's Experiments.

ELSEWHERE in our columns we publish the whole of Bishop Burgmann's tergiversations with regard to the Church's worship, and his suggested experiments of reform. They are certainly interesting, and calculated to tickle the minds of some. But there is nothing new in them. Those conversant with the thousand and one suggestions made twenty years ago, of having the Homeland ready "when the boys come home after the Great War," or with "The Archbishop's Report on the Worship of Church," published in 1918, together with the Grey Book, the Green Book, the White Book and others issued at the time of the proposed revised Prayer Book, know all about the supposed defects in our modes of worship. The latest comments are those made at the recent annual conference of Modern Churchmen in England, under the title "Public Worship in the Church of England: Its Ideals and Problems." Possibly it is a healthy sign, this constant looking into our services and our modes of worship—with suggestions for this, that and the other. Not that we agree with them by any means, but if they make for wide-awakeness on the part of clergy and laity, for reality and fervour, point and aim in rendering the services as we have them, it will be all to the good. In our opinion, not enough teaching is given by the clergy on the rationale of our Prayer Book services. Sermons are, in many cases, too long, unformed talky-talky, and uninspiring. After all, what better concept of Morning and Evening Prayer could there be for edification and helpfulness than that contained in the general Exhortation, wherein

the objects of coming to Church are defined as:—

- (1) To render thanks for the great benefits given us by God.
- (2) To set forth His praise.
- (3) To hear His Word.
- (4) To confess our sins.
- (5) To ask those things which are requisite as well for the body as the soul.

We all know what the methods were in England before the Reformation; and so the first plank in the Reformation Settlement was: "We gather together to make our Common Prayer to our Heavenly Father"; while the very first rubric in the new service of the Church of England in 1544, declared that "It shall be every Christian man's part reverently to use the same." After three hundred and ninety-two years that principle still stands. It is the glory and distinction of our Church. There is, if only we will, a beauty and an appeal in our ordinary services. They may at times appear long. But we believe, if taken properly, fervently, with reality, and no fussiness, and a sermon clear and to the point, they will, and do, make wide appeal.

Church Union.

IT is a queer thing that many avowed Anglo-Catholics are continually advocating reunion, as they term it, and expatiating upon it, but when a real "getting together" is set on foot on simple New Testament lines, they prove bitter opponents. The reunion they want is submission to some so-called "Catholic" ideal, based on "Catholic Faith and Order." We have an example of this in the virulent opposition from the Anglo-Catholic party to the scheme for the union of the Churches in South India. Ever since plans were set on foot several years ago, to bring to an end existing divisions in South India, and form a united Church for the furtherance of missionary work among the vast non-Christian population, Anglo-Catholic leaders have used every means in their power to frustrate such plans. However, the desire of the Christian peoples there for Church union is so strong that in spite of hindrances galore, they have pressed on with their purpose; so much so that the scheme (in so far as the Church of England is concerned), is to come before the Diocesan Council in India at an early date. But these extreme churchmen bent upon their unrelenting opposition have caused to be issued a leaflet, the sole aim of which is to prejudice these Diocesan Councils. Every trumpety point that could be urged in objection

to the scheme has been raked up, and all with one purpose, to sprag the wheels of Church union in South India. The reason is that these opponents are obsessed with a false conception of Christian faith and order. It is ever assumed by them that the Church of England is committed to a particular theory of the episcopacy, and anybody joining the Church must accept that theory before there can be any union.

A Doughty Advocate.

FORTUNATELY this Church union scheme has a doughty champion in the Right Rev. Dr. Azariah, Bishop of Dornakal. He is a son of South India, and long before his consecration he was one of India's secretaries for the Student Christian Movement through the Universities. He knows what the Indian Christians need, and what will be gained by such unity. He has not been slow in answering this latest attack of the Anglo-Catholic opposition—and has met it in a very effective way. He is confident that the circulation from England of such a leaflet will be denounced by all fair-minded people, because such action is degrading to the character of the sacred assemblies of the Church. The Bishop goes on to point out the support that has been given to the scheme by the Lambeth Conference and says that their lead is to be followed rather than that of any individual with no responsibility for his statements—and we add, even though that individual be head of one of the most Anglo-Catholic institutions in England. In a closing word the Bishop touchingly says: "We appeal to all men of goodwill not to lend themselves to acts and words which will drive the Anglican Christians of India to doubt all ecclesiastical authority—and especially the guidance of successive Lambeth Conferences, and of our own Indian episcopacy, and to lead us into worse evils than those from which they wish to save us."

It needs to be said very strongly that Anglo-Catholic theories of the episcopate are imperilling the Church of England.

Australia's 1935 Gain.

NO true Britisher can be pleased by Australia's population gain by overseas arrivals during 1935. Certainly it is the first increase by immigration since 1929—but of what nationalities?

The statistics just issued by the Commonwealth Statistician show that last year Australia made an annual permanent gain in population from overseas migration for the first time