

tian message gave a new hope, a new idealism, and a new dynamic. May we pledge ourselves afresh. May God help us to make a British and a Christian expression of all our new knowledge. Before we went forth again we might well all come afresh to the foot of the Cross of Jesus and look again into His face and think of what He means to us and what He has done for us, and what the Cross meant to Him and to the Father. What a lot it means to us and the world if they will have Him. What wilt thou have me to do, Lord? The address opened with hilarious laughter, as so many apt and funny stories were told, but these did not detract from the serious and inspiring words which followed.

His Grace the Archbishop of Sydney thanked all who had worked so hard to make the evening the success it had been. There was a great need of prayer that all might be inspired and blessed in the task. Otherwise we should fail in the object for which we exist.

The Archbishop of New Zealand, just before pronouncing the Benediction, said that he would not at that hour accept the opportunity to speak at any length, but would express the greetings of the whole Church of the Provinces of New Zealand. It was a joy to be representing them on the occasion of the Broughton Centenary celebrations. He was happy to be there at the wonderful gathering and offered sincere congratulations to the Archbishop and his workers.

It was on this note that another memorable Sydney Diocesan Festival terminated!

An Australian Church.

(By the Bishop of Armidale.)

The Broughton Centenary has brought vividly before the minds of churchmen and churchwomen the amazing work that has been accomplished in this land, in and by the Church of England in the cause of religion, within a hundred years. The greater part of this work has been done by Englishmen—every Australian will be glad indeed to acknowledge this, and to be thankful for what the Mother Church of England and her adventurous sons have done in and for this new land and its religious life.

The new century must see an Australian Church, a church filled with the genius of the new environment, and capable of giving the right spirit to a new nation. The effort to find a basis of united life and to express in a Constitution the foundation beliefs, order and organisation of such a Church has not yet met with success. In fact there are those who so far despair of any success that they are planning on other lines and for partial expressions, putting off into the dim distance the hope of an Australian Church.

Here, surely, is an unconscious disloyalty to Australia. We are in the Church of England, and we are tied to her formularies without having any share in their revision. Why should we not have freedom to move for ourselves?

What is the root cause of our failure to unite under a Constitution?

On the surface it appears to be irreconcilable differences in Churchmanship; in reality I believe the root cause is something other than this, viz., conservatism in the English mind and fear in the Australian mind.

Because of the latter, as an Australian, I want to suggest that our English born brethren of to-day, to whose predecessors the infant Church has owed nearly everything in past generations can help us far more than at present, perhaps, they are doing, to attain our adolescence, even our full-grown life and character.

A child must not only be separated from its mother, but also encouraged to be separated from her apron strings finally, so that it may become a real self. Its heredity it cannot, and in this case would not, dispense with. The influence of her fellowship and her experience is an intensely precious fact never to be lightly released, but the child must live in a different environment from its mother and in a different age. It will hold the same truths, but express them in different fashion; it will need organise its life differently, as it has different problems to meet. All of which is applicable to our Church, and we still depend so much on English churchmen in our youthful Church, that on them much of the burden of realising this freedom is sure to lie.

For a Church is not an end in itself, but a means to the Kingdom of God. In every land as history reveals, the Church Catholic has varied widely in outlook, worship, expression and organisation—holding funda-

mentals, but expressing them with a large measure of freedom. Environment has influenced every portion of the Church, native culture has acted on and been acted on by the Church. The Church must be indigenous and not in the slightest sense alien, if she is to influence the community finally for God and good. It is, for example, a matter of concern to those outside her membership, that the Roman Church in this land is in the nature of a closed cell within the body of the State, cut off in a measure from the rest, and exercising very little constructive influence on the moral life of the community. She is unchanging and alien. Our Church in Australia should be far different from this.

The "faith once delivered to the saints" is an eternal fact, but the way of application of it to our life in this land cannot be taken over fully orbed from the Church at "Home." Our problems are not England's problems, our Australian personal character differs from that of the Englishman. He has had 1000 years to develop a calm certitude; we have been experimenting for a century, and are still asking questions. He is sure and well poised; Australians largely to-day are uncertain, or sometimes over-assertive. The English mind must needs hesitate to force its conclusions and its specific traditions on an Australian Church, unless it be willing to stultify its usefulness, hinder its experiments, and inure its contribution to truth. For just as Bishop Westcott expects India to make a real contribution to the understanding of the Fourth Gospel, so may the Australian Church be expected to make a contribution to the fuller life of the Church Catholic if it be not cribbed, caged and confined "by the mind and experience and traditions of its mother." Our religion in Australia will be a growth that expresses the present and meets the future as well as embodies the past.

We have no wish to be disloyal to the truth of other days, but we do long for a necessary freedom from unnecessary and indeed, out of date trammels, and we look to Englishmen who were adventurous enough to come to this new land, not to seek to perpetuate here the English outlook in new conditions, but to help us find our own outlook and approach to life.

What do I mean?

The Church of England in the last 150 years has been inspired by two great religious movements, the Evangelical and the Oxford Movements. Unhappily the Church did not absorb the truth and emphasise these movements brought, sufficient to allow them to die, having done their work. They persist as parties in the body of the Church at home in England, and there is an unhappy tendency to stereotype Australian Church life in the same grooves, and even infect it with an imported bitterness. Each party is still making its contribution, but each is prone to think its truths will die unless expressed inevitably in the old words or the old ritual.

The tragedy is that a movement which persists after it has declared its message may easily come to worship its message and be almost idolatrous, holding to the form of expression rather than to the life expressed.

Thus it happens that an undue conservatism in the minds of Englishmen will hinder to-day the forward movement towards an Australian Church, for we are trusting Englishmen; in fact we Australians trust them possibly more than we trust each other.

Now is it not true that controversies of a century ago are being made a definite hindrance to the Church in this land? On the one hand a section of Evangelicals in their eagerness to preserve a pure Gospel, demand an expression of faith in outworn terms; clinging with despairing grip to the form of the 39 Articles, though some at least are expressed in terms totally inapplicable to our life to-day.

Furthermore, in a spirit of fear that expresses no trust in Australian churchmen of to-day or the future, they (and Australian born are among the fearful), strive to hinder revision of forms of worship, and to make this Church, and will render her incapable of giving the leadership that is essential if she is to count in the affairs of the nation. There are many of us who love the doctrines Evangelicalism stands for, who cannot wed ourselves to an outworn terminology, nor fight for non-essentials in ritual and ceremonial. These are things in which the Australian Church should not be bound by the past, but should have freedom to develop and to modify according to need.

On the other hand, Anglo-Catholics, in their desire to safeguard orders and the ministry, are demanding in the Appellate Tribunal the expression of a mediaeval conception of the ministry which is not even held by all English churchmen, and which

a democratic Australia cannot possibly incorporate into her Church Constitution.

Even in England herself "in the last 30 years, as a result of a long process, there has been a re-entry of the layman into the administration and government of the Church" (Christianity and the Modern State, p. 207). But we are asked in Australia to be less adventurous than the Church in the Motherland.

The claim is made that definition in matters of doctrine is a matter for the Bishops and the Bishops alone, and on this ground the Appellate Tribunal should consist of Bishops with others as assessors, and that the Bishops' decision on matters of doctrine must, for the particular appeal, be the basis of the Tribunal's judgment. The Report of the Ecclesiastical Courts Commission—a Commission most sympathetic with the Church and her dissatisfaction with the present final Court in England, is quite clear that "different views may be taken as to the validity and scope of this principle" that the "right of declaring, interpreting and showing the teaching and use of the Church belongs to the Authorities of the Church."

For centuries in England the Court of Appeal has been a lay Court, and the Commission, in recommending a new Court of Appeal, still recommends a Court of Lay Judges, feeling it impossible to agree to the suggestion that the final appeal court should be a "Spiritual Court." At the same time it does recommend what a section of the Church is asking, that the "opinion of the majority of an assembly of the Archbishops and Bishops with regard to any question submitted to them by the Tribunal" (and such submission is obligatory in matters of doctrine, discipline and use) "shall be binding on the Court."

This is, of course, already assured in our proposed Appellate Tribunal, as every decision in matters of faith, ritual, ceremonial and discipline must have the concurrence of at least four members, "including two Bishops," so that no decision can go against the findings of the bench of bishops unless the bishops on the Tribunal are disloyal to their brethren.

The present form of the Tribunal safeguards, therefore, the right claimed for the bishops, but also safeguards the central position of the Church, that the ministry is a function in the Church, and not the Church a child (shall I say) of the ministry.

The Appellate Tribunal will, of necessity, have ever the formidable task of assessing the value of evidence, of admitting, sifting and rejecting, and the judgment of the last convention that lay judges should have a real place on this tribunal is in accord with the ideal of a democratic Church serving a democratic people. As to "bishops being tried by their peers," the House of Lords quite recently has tried for the last time a charge against a peer. In future they will go before the courts of the land like other men. So should the trial of bishops be in the Church, at least in the case of appeal.

At the risk of being tedious, but to safeguard even the slightest possibility of being misunderstood, I would reiterate that as an Australian I value intensely the self-sacrifice, the ability and the love by which Englishmen planted the Church here, and by which, up until to-day they have led and served it, and I realise how much still we are going to owe to Englishmen for at least another generation.

But I maintain that in Australia we are developing a somewhat different character in a different environment, and our Church must have her character accordingly.

It may be thought there is in us something of the arrogance of youth; at least this Article is not meant in that spirit. I know we do not show some characteristics that Englishmen reveal, our very different tradition makes that sure; but it is a thousand pities if our necessary differences of character should hinder co-operation. At least it is true that we Australians do know our own land and its task, with an ever-increasing clearness, and while we welcome and we need the English co-operation, yet we humbly ask Englishmen to remember that they are not here as missionaries overseas, but as members of a Church in a self-governing land. The Englishman's influence is still paramount; let it not be used to entrench party differences. We see their task as a task of becoming Australians, and ask them to assist us fashion, not a Church of England in Australia, but a Church which, keeping the fundamentals of doctrine, order and worship, may have to the utmost limits that freedom to experiment and develop that is characteristic of our Australian national life, and be, and become, more and more the Church of Australia. Given this approach, party spirit will not survive long in our assemblies, and our hope of a Constitution will the more speedily be realised. Without it, our hopes of influencing Australia for the Kingdom of God recede and fade.

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Editorial

The New Governor.

WITH deep respect we extend a most cordial welcome to the new Governor of New South Wales, Admiral Sir Murray Anderson, who, with Lady Anderson, arrives in Sydney at an early date. Indeed, he was due to-day but for his unfortunate illness ere he reached Fremantle. His Excellency is the chosen appointee of His Majesty the late King George V, and comes with a splendid record of service, not only in the Royal Navy, but in that of the Empire. His recent gubernatorial work in Newfoundland has won not only the approbation of the citizens of that, the oldest of British overseas realms, but also that of Britain's ruler himself, and his ministers of State. It is no sinecure acting as Governor of the oldest and most populous State in the Australian Commonwealth. In no extravagant sense do we state that Sydney is the Metropolis of Australia; she is strategically situated with regard to the Pacific Basin, and wields vast influence. It is in this city that His Excellency will live. He comes amongst us at an important stage in our civic and State history. We have just celebrated the Centenary of the installation of the first Bishop of Australia, whose headquarters were in Sydney; and in two years' time we shall celebrate the 150th anniversary of the foundation of this Australian nation by the arrival of Captain Philip and the First Fleet. We have practically emerged from the sombre days of the great depression, and all seems to point to steady advancement in the State's financial, commercial and industrial development. Let us hope, too, for a similar deepening and

strengthening of our moral and spiritual life. We bid His Excellency God speed in his life and work amongst us. We trust that his sojourn and that of his good lady in this favoured part of the Empire will prove an intensely happy one, making for all that is noblest and best in the life of the people.

Sanctions and the League.

SANCTIONS are to be lifted with regard to Italy. The whole policy of the League of Nations has been an extraordinary business, in the matter of the Italian-Abyssinian horror. Clearly the League has come off very badly. It only reveals the utter futility of man-made schemes in themselves to regulate the nations. League or no League, the beast in man has to be reckoned with—and somehow this is forgotten. The next step will be that of patting Italy on the back. But no true lovers of justice, fair play, honour and humanity, will ever forget Italy's treatment of the Abyssinians. Her name will be besmirched for ever. As for the Papacy, it stands openly and utterly condemned for its silence. But then, the Pope and his politico-religio entourage ever play a deep Machiavelian game. Rome in the long run really serves no good purpose.

The Centenary Pageant.

WE fully expected our contemporary to use the presentation of certain scenes in the Broughton Centenary Historical Pageant as a lever for Anglo-Catholic usage and propaganda in the Church in Sydney. It was, of course, necessary in the portrayal of great episodes and leading events in the Church's history stretching over a period of at least 1500 years—if the Pageant was to have any historical value whatever—to present the events in their true setting. Otherwise the Pageant would not have been true to life. It would have been shorn of true perspective. But this does not mean that we are to import such glittering clothing and posturing, and so forth, into the worship of the Church. It would be alien to its simplicity and subversive of our Lord's own words, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The whole thing is repugnant to the Gospel of God's free grace and the simplicity of Apostolic worship. We pass over the paper's cheap references to the vesture of certain participants in the Pageant, and trust that the day of the histrionic and the theatrical will never be the norm of the worship of the Church of England. It is only as men's lives are changed inwardly by the work of the

Holy Spirit, convicted in soul and radically turned to Him, that they will render the true spiritual sacrifices of praise and thanksgiving in God's House, worshipping Him in seemly ways. In spite of what the "Church Standard" says, sacrificial vestments for her ministers have been totally abandoned by our Church. The decisions of the Privy Council are clear on this; and "with the vestments also altars were abolished, and all symbols of the Eucharistic Sacrifice of the Mass." We are convinced that the vast majority of the members of the Church of England do not want to go back to the "beggarly rudiments" of the Aaronic priesthood and the like!

Religious Globe-Trotters.

WE are afraid that we do not place much value on the sayings of some of the religious globe-trotters who reach our shores from time to time and give expression to what appears to us as very mundane and oft-times glib and superficial remarks. The latest arrival is Mrs. Arthur Booth-Clibborn, the eldest daughter of General Booth, founder of the Salvation Army. She appears to be connected now with the Mildmay Conference Hall, London, under whose auspices Dr. Graham Scroggie, the well-known Baptist, also labours from time to time. According to statements, she was founder of the Salvation Army in France and Switzerland, and doubtless worked in this connection in Great Britain. But to be connected with the Army does not necessarily make her an authority on the life and teaching of the Christian Churches, and certainly not of the Church of England. Hence her comments on youth's outlook and the Church's failure are definitely discounted. Interviewed in Sydney by the S.M. Herald, she is given to remark that "The youth of to-day, although it is serious-minded, and is seeking for enlightenment, is worse than the youth of 50 years ago because of the lack of definite teaching in the churches. Youth requires something alive and warm, and will not listen to what is dull. I do not preach a series of 'must not's.' I do not mind what people do before they are 'changed'—they can smoke, drink, paint their faces, or go to theatres, but once they are converted they will lose the desire to do so."

If this is really what she said, it hasn't any great value; in fact, does a disservice to the Church which carries on when these religious itinerators are gone—and are fitting from place to place in new fields. The queer thing is that these free-lance people somehow always get a dig in at the Church.

They are accountable to nobody. They belong to no ordered Church life. They are a law to themselves. We are afraid that much of this "free lancism" is an evil in modern Christianity.

Oxford Evangelical Conference.

THE annual Oxford Evangelical Conference, under the chairmanship of the Rev. C. M. Chavasse, Master of St. Peter's Hall, has once again proved a fruitful occasion. Discussion centred round Church and State. Perusal of the papers and findings show that signal service has been rendered to the cause of God and truth. For instance, we note the following Findings:—

The Conference greatly regrets the re-opening of controversy within the Church by the publication of the Report. It deprecates the dissipation of the energies of members of our English Church on controversies that must necessarily be barren, at a time when the more urgent questions of Evangelisation and intercommunion and ultimate Home Reunion (with which this Conference has always been closely associated) call for unprejudiced consideration.

The Conference is of opinion that it is impossible for Evangelicals to compromise on a fundamental principle of the English Reformation, namely, the restoration of the Sacrament (for a Sacrifice) and of open Communion (for the Mass). The Conference is convinced that, at the present time, it would be impossible at a round table conference to secure agreement on such questions as permissible Reservation and deviations from the Order of Holy Communion, and implores the Archbishops not to revive controversy by calling such a conference.

The Conference declares again its belief that the Order of Holy Communion contained in the Book of Common Prayer is agreeable to the Word of God; and it holds that the existing Prayer of Consecration is the most scriptural that has yet been evolved in the Christian Church.

In view of the implications of the official report on the Church and State, issued by the Archbishops in England, and the propaganda of Anglo-Catholics for the Romanising of our Church, these findings are very refreshing. We pass them on to our readers.

Firm and True.

Just where you stand in the conflict,
There is your place;
E'en though you think you are useless,
Hide not your face;
God placed you there for a purpose,
Whatever it be;
Think He has chosen you first,
Work loyally.

Gird on your armour. Be faithful
At toil or rest,
Whatever it be, never doubting
God's way is best;
Out in the fight, or on picket,
Stand firm and true;
This is the work which the Master
Gives you to do.

The Prime Minister of Ireland made a very apt reply to a complaint made in the Ulster Parliament, by Mr. Cahill Healy, of unfair treatment to the Roman Catholics. He said: "Is it not part of the policy of the hon. member's party to refrain from expressing gratitude for anything they receive?" The Roman Catholics of Northern Ireland are like Oliver Twist—they always ask for more.



Co-operation of Clergy and Laity.

(An Address delivered in St. Andrew's Cathedral, Sydney, on the evening of Tuesday, 19th May, 1936, in connection with the annual festival of the Home Mission Society of the Diocese of Sydney, by the Most Reverend C. F. D'Arcy, D.D., Archbishop of Armagh and Primate of All Ireland.)

THE Archbishop began by expressing his pleasure at seeing such a fine gathering, because behind such a gathering there must be faith and devotion. He went on to say:—"The Home Mission Society unites clergy and laity for the work of the Church in special ways, so that his subject might well be on the occasion of the Society's annual service, 'Co-operation of Clergy and laity in the work of the Church.'"

The Church does not consist only of clergy. The laity are just as important, and more numerous. Six years ago in Rome he visited what was then a new discovery, "The House of Hermes." At the entrance to the Catacomb of San Sebastian there is a huge pile of rubbish, the remains of old houses. On this pile was built the church of San Sebastian. Workmen were repairing the floor of this church when one fell through into a space underground. There was found an old house in almost perfect condition. It was a home of the first century, and over the door was the inscription, "the House of Marcus Clodius Hermes." The rooms were large, but the most interesting of all was a room evidently used as a very primitive Christian Church. On the walls are two rather crude drawings evidently depicting a celebration of the Holy Communion. There is the President, or, as we might say, clergyman, and a circle of people round a table; in the centre of the table is a large cup and loaves of bread. This picture gives us a vivid account of a celebration in the first century. In addition, shards have been found there bearing the names of Paul and Peter.

So I think it is certain that St. Paul worshipped in this house in Rome, and gathered a congregation there. People receive the sacrament there, probably from the hands of St. Paul. And we may with probability identify this Hermes with the Hermes mentioned in Romans xvi. Marcus Clodius Hermes was evidently a Roman gentleman of wealth and position, as is proved by this large, well-built house. The spectacle of this Roman gentleman receiving a humble gathering of poor people and listening to the words of the Apostles goes to the heart.

Hermes was a layman, and was imperilling his reputation, and perhaps endangering his life by doing this.

This is an illustration of the co-operation of clergy and laity. It is true that laity cannot get on without clergy. No matter how primitive the organisation, there is always someone needed to take charge of religious teaching and sacraments. But lay folk are just as important as the clergy.

He thanked God for this assembly, which was a sign that the Church had some real vigorous faith. He thought the experience of the Church of Ireland might be of value. He belonged to the Church in Ireland, which traces its descent from St. Patrick. The Church of Ireland used to be an established Church. In 1870 it was disestablished. This was a tremendous change. It was very wealthy before, but disestablishment preserved only one thing—the incomes of all clergy in occupation of parishes or other benefices at the time of the disestablishment. It was calculated that on these clergy passing, the resources of the Church would pass away altogether. But the clergy who had the best security—that of the British Government—for payment of their incomes for life, surrendered it. The whole was capitalised and entrusted to the Representative Church Body to hold, and the clergy depended on the security of these Trustees who had just been appointed, and whose reputation was unknown. Only two clergy dissented. This was a great act of faith. When he hears slander of the Church of Ireland, he thinks of these men.

The Church Representative Body contained very able men, and invested this sum so that when the process was completed, the Church had a balance of £1,000,000 to keep through all times.

During the process of building this up, a sustentation fund was formed, which was contributed to by all lay folk and provided another large fund to maintain the Church. The investments were so good that there was no loss at all. The process lasted half a century. To it we owe our financial security to-day.

In each parish now there is a parochial assessment, contributed to by the people, and help is given from a central fund. They had been blessed thus by God, and in the character and quality and wisdom of the laymen who gave their services to their Church.

In Australia the same spirit will prevail and the Church in Australia can face the future fearlessly and with faith because in the providence of God, she will have the co-operation of clergy and laity.

The purpose of our work is for God, in Whom we believe and trust, and for Christ, Whom we accept as our Saviour and our Guide. We are to extend the knowledge of His truth and carry far and wide His Gospel. Never get so absorbed in finance and administration as to forget this purpose. Some day we must stand at the judgment seat of God and give account of our actions. May every one of us have worked for this great purpose.

MUST BE MIGHTY RELIEVED.

Among the stories told by Mrs. Corfield in her book, "Some Memories of a Scots-woman," is the following: "My grandfather would tell many stories of these days of long ago. One was of his father, who as a young man had been asked to preach a special sermon over which he had taken great trouble. He came down from the pulpit feeling satisfied. Imagine his discomfiture to be greeted by one of the elders: 'Hech, sir, you must be mighty relieved by getting such a quantity of slumery off your stomach!'"

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The Group Movement.

(Continued from page 7.)

They ask, "Can any good thing come out of America?" as men asked of Nazareth in the first days. The answer now, as then, is "Come and see." And when we do come and see, we find men holding strong temptations gripped by a strength which is not their own; we find happiness where before was misery; we find the reconciliation of long standing antagonisms, and the restitution for old wrongs; we find the re-birth of love in hearts where it had seemed to be dead; we find men and women living victoriously who before were conscious only of defeat. In a word, we find living proofs of the apostolic assertion, "If any man is in Christ Jesus he is a new creature. Old things are passed away, behold all things are becoming new."

Some Dangers.

"I am as conscious as any man can be of the dangers to which such a movement is exposed. There is danger in its teaching about individual guidance; there may be very grave dangers in the practice known as 'sharing'; and there may be a real danger of those whose lives have been changed through the Movement forgetting that Christ did not cast His Gospel loose upon the world to be picked up by an individual here and there, but founded a Society to be the school of character and the seedplot of the Christian virtues. 'Loyalty to the beloved community' is at least as much an integral part of the religion of the New Testament as is acceptance of the offer of forgiveness and a new start through the power which Christ gives, and we can find no trace in the New Testament of any membership of Christ which is not also membership of His Body which is the Church. But my consciousness of these dangers does not outweigh my profound thankfulness for the fact that in these latter days God has given us so many and such varied proofs that the Gospel of Christ is still the power of God unto salvation to all them that believe."

"I have spoken thus not merely because I believe the topic is most relevant to the consideration of great world-wide problems, but because Newcastle is shortly to have a visit from perhaps the most distinguished man of all those who have identified themselves with the Group Movement. Dr. Westcott, Bishop of Calcutta and Metropolitan of India, who is visiting Sydney in connection with the Broughton Centenary celebrations, is very kindly coming to us for June 17 and 18. The Bishop will most certainly want to meet those who are already interested in the Group Movement, and it may also be possible to give others the chance to hear about the Movement from one who is peculiarly well qualified to expound its methods and aims. But, of course, we shall be using him mainly for missionary purposes, and are planning a great Missionary Rally for the evening of the day he arrives.

"May I take this opportunity of expressing my great satisfaction at the signs of recovery in connection with our Diocesan contribution to the cause of Missions, and my great hope that the recovery will proceed until we have reached and passed, as we once did, the quota demanded of us by the Australian Board of Missions. You know my view that interest in Missions and contributions to their support are the surest index of the spiritual life of a Diocese or a Parish, and can be tak-

en as indicating more accurately than almost anything else the extent of the hold which the Gospel has upon our lives. Personally I am convinced that the amount of our Diocesan contributions could be doubled without any adverse effect upon other parish funds. It is largely a question of organisation. In one important matter the Cathedral, as is only right, has given us a splendid lead. The ladies there organised the Women's Lenten Offering to such effect that this year the result was practically ten times as great as it was the year before. I commend this excellent example to other parishes, and if it is generally followed, the results will surprise us."

Parramatta Rural Deanery

Sunday School Teachers' Association.

"Answered Prayer in Arnhem Land" was the subject of an address given to a large number of teachers from 24 schools of the Rural Deanery who met for the 95th Quarterly Conference at St. Mary's, Guildford, on the 11th May.

The Rector, the Rev. A. J. Dyer, was the speaker, who, with Mrs. Dyer, spent 19 years in missionary work among the aborigines of the Northern Territory of Australia.

The Rural Dean, Archdeacon H. S. Begbie, presided at the meeting, a large number of clergy being present.

The lantern address given by the Rector provided clear evidence of the Gospel's penetration into the lives of erstwhile savages living in primitive and deplorable conditions, who were literally lifted up and transformed into clothed and intelligent beings serving the Lord.

In the course of his work, Mr. Dyer went through the Roper River Mission to Caledon Bay Mission and while there assisted the late Rev. H. E. Warren to explore Groote Eylandt, and from thence followed on to the Oenpelli Mission on the East Alligator River, accompanying the Peace Expedition to the Caledons in 1933.

Through arduous toil and God's grace, waste lands brought forth cultivated crops, saw mills and stockyards provided the wherewithal to live, the sick and lepers were healed and cared for, children baptised into Christ, churches housed worshippers who sought solace from the wild, learning and believing through messages of love and peace. Others, once raw savages, are now teachers of the Gospel, Girl Guides and wireless were modern innovations, linking up with Christian ideals and civilisation.

At the close the Rural Dean conveyed the thanks of the meeting to Mr. and Mrs. Dyer and the teachers for the welcome and inspiration received during a very happy and profitable evening.

A Prayer for Difficult Days

O God, our Refuge and Strength, Whose Providence is over all Thy works, look in Thy mercy upon us and upon all men in this time of distress and uncertainty. Restore, we pray Thee, confidence, industry, prosperity. Grant wisdom and guidance to the leaders of the nations that all causes of strife and disagreement may be removed and that peaceful councils may prevail. Direct those who are to meet in conference for the limitation of armaments that they may seek such a settlement as will make for order and concord throughout the world, and hasten the time when all shall be one in brotherly fellowship in Thee, through Jesus Christ our Lord. Amen.

During the hearing of a shop-lifting case in Melbourne recently, a solicitor said his client, who had stolen a frock for one of her small children, was most particular about the upbringing of her children. She sent them to Sunday School.

The Police Magistrate: Many children are sent to Sunday School because it serves as a crèche while the parents go out and enjoy themselves.

The Solicitor: But surely it is a point in a mother's favour that she teaches her children to do the right thing.

The Magistrate: Of course, but not if she leaves the teaching to the Sunday Schools. The trouble with too many parents of today is that they send their children to church instead of taking them.

Wayside Jottings

(By a Wayfarer.)

MR. C. F. ANDREWS' BOOK, "WHAT I OWE TO CHRIST."

THE Wayfarer has just finished reading this most interesting book and it has occurred to him that a brief sketch of its contents may interest the readers of the A.C.R.

To begin with, the title is misleading. As Christians we know that in us dwells no good thing; and that all that we are, and all that we have of good, we owe to the Grace and Love of God to us for Christ's sake, and to the gracious indwelling of the Holy Spirit. Every good thing we owe to Christ, as Mr. Andrews knows well; but that is not the subject of his book. The book is the autobiography, exceedingly well told, of a good Christian man, whom God led on from light to light, and into ever wider fields of service and suffering.

Mr. C. F. Andrews had the inestimable privilege of being the son of saintly parents, and of being descended from a long line of Christian ancestors, mostly of Puritan stock, sturdy East Anglians, stubborn folk, as our Stuart kings found to their cost; men who, for many generations, had valued and maintained, above everything else, their religious independence. Many of them had left home and kindred and all that men hold dear, and had set forth from their little hamlets in Essex and Huntingdon that they might preserve intact their spiritual faith and worship in a New England across the Atlantic.

Following the family tradition, both Mr. Andrews' father and grandfather had entered the ministry, and both came eventually under the spell of Edward Irving's teaching; and as might be expected from men whose convictions, once formed, were unshakable, they brought up their family in the Irvingite tenets, the chief of which was a firm belief in the near coming of Christ. It was one of the happiest of homes, and it was while under his parents' roof, and a consequence, no doubt, of the earnestness of Christian character that he had learned, as well as inherited, from them, C. F. Andrews, after a time of intense spiritual struggle, reached the point of definite conversion and the self-dedication to Christ which ever after characterised him.

From King Edward VI. School at Birmingham he won a scholarship at Pembroke College, Cambridge, and here, through the friendship of his tutor, Charles Hermann Prior, and still more through the influence of his greatest friend, Basil Westcott, he was led toward the English Church, and was confirmed, even becoming, finally, an advanced High Churchman; and was, some years after, ordained for slum work in London.

(It is interesting to note that Basil Westcott was son of the great Bishop Westcott, of Durham, and brother of Dr. Foss Westcott, now Metropolitan of India, who is at present visiting Australia.)

It was now that Basil Westcott died in India of cholera, caught in nursing a sick soldier, and it was laid upon Andrews' heart that he must go out and take his friend's place in St. Stephen's College, Delhi, which accordingly he did, at the age of 33 years; and was received with open arms into the friendship and into the home of Susil

Rudra, a man of intense devotion to Christ, an earnest Indian patriot, and vice-principal of the College where Andrews now took up Basil Westcott's position and work. And it was here, chiefly, under Susil Rudra's influence, that his narrow Ritualism gradually fell off from him, and gave way to a wider, more Catholic faith and outlook. A test case soon came when the Rev. Dr. Chatterji, an aged Indian saint, a Presbyterian, was to administer Holy Communion at a meeting of English and Indian Christians. Andrews felt the impossibility of standing aloof, and he and Susil went together. In his book he says: "It was a very simple act, but it broke through an ecclesiastical tradition which was separating me from those I loved in Christ Jesus, and which would have made the deepest Christian fellowship impossible."

Again, after several attacks of malarial fever, he was nursed back to health by C. B. Young, a Baptist missionary. When Andrews was well again, C. B. Young fell ill, and Andrews took for him a service in Young's Mission Church, which would otherwise have had to be dropped. For this the Bishop of Lahore, in a sharp letter, threatened to cancel his license; but he told the Bishop that in such matters he must obey God rather than man; and therein he took another big step towards Catholic Christianity; and the freedom wherewith Christ has set His people free.

But in India there were worse evils to be fought than Ritualism; and one of the worst was racial discrimination and the colour-bar, which is not only working for disaster in the political sphere to-day, but which had obtained such a stranglehold on the Christian Church itself that in some places it was not allowed to bury Indian Christians in the same ground with their white brethren.

In his indignant protest and struggle against this evil, which is as harmful in India to-day as the bitterness between Christian Jew and Christian Gentile threatened to become in New Testament times,—Andrews had the warmest co-operation of a young American missionary named Stokes, and of Sadhu Sundar Singh, known to many in Sydney through his visit some years ago.

In his effort to break down this great evil, Stokes took a step that we may wish could be taken by many Europeans. Against the strong opposition of the Bishop, but warmly supported by Susil Rudra and by Andrews, he married a Rajputni lady and settled down for missionary work among the hill-men as one of themselves.

But the evil of the colour bar was, and is, far worse in Africa than in India, and Andrews was invited to visit that country. In Natal he found a racial situation within the Church almost exactly parallel to that against which St. Paul had so vehemently contended. Race churches were actually springing up; and when Andrews preached in a certain church, he found afterwards that his Indian friend, Mahatma Gandhi, had been refused admission by the churchwardens.

The remainder of the book is chiefly taken up with Mr. Andrews' struggle on behalf of the native races, for whose sake he visited Africa seven times.

Such is the book, and the Wayfarer will be glad if he can lead some to read it. But there are two blemishes (or what seem so to the Wayfarer), that must in honesty be noted. One is that in his exceeding charity towards

other religions, Mr. Andrews seems to think that faith in Christ and acceptance of Christ are not necessary to those who live good heathen lives.

Thus, with Munshi Zaka Ullah, a saintly old Musalman, he lived on terms of closest friendship, "without any thought of proselytising or conversion." And similarly with Gandhi and with Tagore, the poet, and with others, relying, probably, on St. Peter's words to Cornelius, "I perceive that God is no respecter of persons, but in every nation, he that feareth God and worketh righteousness is accepted with Him." And so in another place (page 83), we read of Susil Rudra's indignant exclamation, "Did Christ require the centurion at Capernaum to become a Jew or a Christian before He praised his faith as exceeding any that He had found, even in Israel!"

All that is true, and we should be the last to try to limit God's mercy and Christ's salvation to baptised Christians. But in the case of Cornelius we remember that St. Peter did not tell him that his faith and prayers and alms-giving were sufficient, but required him to be baptised. And faith in Christ's wonder-working power, and in Christ's goodwill are nowhere set out as all that Christ required for discipleship.

It seems to the Wayfarer that a truer friendship would have led to much prayer and loving effort on Mr. Andrews' part to bring his friends to Christ in true conversion.

Elsewhere Mr. Andrews seems to have strange views about Christ Himself. On page 106 he says, "Jesus, the young Carpenter, saw with supreme vision, the trend of the new forces that had suddenly appeared (i.e., the excitement that followed the preaching of John the Baptist), and plunged into the midst of them with all the reckless daring of youth." And again, on page 107, "the zeal of the young disciples cannot be kept within bounds . . . Jesus hails all these aspirations with the boundless confidence of youth. He . . . and His disciples, as they go forth with the fearless step of youth, have emancipated themselves . . . from a dead past." All of which is about equal to saying that if our Lord had been older, He would have acted more cautiously and differently; wherein we shall all, I hope, take leave to differ from Mr. Andrews.

Our readers will be glad to learn from a paragraph in this issue that Mr. C. F. Andrews will shortly be visiting Australia; and hopes to reach Sydney on July 10.—Ed. A.C.R.

Death of Rev. T. Terry.

With very deep regret we record the death of the Rev. T. Terry, Rector of Sutton Forest, N.S.W. Mr. Terry was ordained in Sydney and exercised all his ministry in the Mother Diocese, except during the period when he served as chaplain with the A.I.F. After several important curacies he was Rector of Nowra and the Shoalhaven, and then the historic parish of Holy Trinity, Sydney. For a while he held the chaplaincy to the Missions to Seamen, and later on succeeded Bishop Kirkby as Organising Missioner of the Bush Church Aid Society. Ill-health prevented him from carrying on this arduous work and he became in succession Rector of Prospect, Seven Hills and Sutton Forest. He was a warm, eager personality, always friendly and manly—and a musician to the finger tips. His passing is a great loss to the Diocese of Sydney. A large body of clergy and of the general public attended St. Paul's, Chatswood, for the funeral service, the Archbishop of Sydney officiating, the address being given by Archdeacon Charlton. Mr. Terry leaves a widow and two children to whom much sympathy is extended.



Sydney churchmen are deeply concerned at the serious illness of the Very Rev. A. E. Talbot, Dean of St. Andrew's Cathedral. He is in St. Luke's Hospital, and no one save Mrs. Talbot and the Archbishop is allowed to see him. We express the earnest hope for a speedy recovery and much prayerful sympathy for him and Mrs. Talbot. The Dean has been a notable figure in the life of the Church in Sydney.

The death is announced of Bishop John Randolph, lately Dean of Salisbury and formerly Suffragan Bishop of Guildford. He went to Eton in 1880, where the brother of his future Bishop (Salisbury) the Rev. S. A. Donaldson, was his tutor. He went up to Trinity College, Cambridge, and took a Third Class in the Classical Tripos.

The Rev. George Campbell Ommanney, Vicar of St. Matthew's, Sheffield, for fifty-four years, died on Tuesday, aged 85. He had been in failing health for some time past, but insisted on "carrying on." He was an extreme Anglo-Catholic.

A two-panel stained glass window has been placed in the chancel on the east side of St. Paul's Cathedral, Melbourne, in memory of the late Mr. Clements Langford. It is the first Australian-made stained glass window to be placed in the Cathedral. Each panel is about 12 feet in height by 2 feet wide, depicting St. Mark and St. Silas, friends of St. Paul.

The Rev. Leonard Hamish Russell Croker, Vicar of Blackburn, died as a result of pneumonia supervening on an attack of influenza, at St. George's Hospital, East Kew, on Tuesday, May 26th, at the age of 55 years. The deceased studied for the ministry at St. John's College, East St. Kilda, under Bishop Stephen, being made deacon in 1910 and priest in the following year. During his diaconate and for a year following his ordination to the priesthood he served under Canon Hughes at St. Peter's, Melbourne. From thence he became Vicar of Appendale until 1916, when chaplaincy work at the military hospitals was undertaken. From 1919-24 he was Vicar of Whittlesea, from 1924-32 he occupied a similar post at Mordialloc, transferring to Blackburn at the end of that period.

The Rev. T. H. Distin Morgan, Rector of St. Jude's, Bowral, N.S.W., has undergone a serious operation in St. Luke's Hospital. In the meantime, the Rev. T. Hughes is locum tenens in the parish. We are glad to learn that Mr. Distin Morgan is progressing favourably.

There was a large gathering—upwards of 600—at St. Barnabas' Church, Broadway, Sydney, on Saturday afternoon, 13th June, to join with Archdeacon Martin in celebrating the 50th anniversary of his ordination. There was a service of thanksgiving in the church, at which the Archbishop of Sydney gave a short address. Adjournment was then made to the parish hall, where Archdeacon Martin was felicitated on the occasion, and brief speeches were made by Canon R. B. S. Hammond, Mr. Minton Taylor and the Rev. L. Gabbott. Archdeacon Martin was ordained in Manchester by Bishop Moorhouse, and served in the parish of Dean. He came to Australia 46 years ago and served in the parish of St. Barnabas, Sydney, St. Saviour's Cathedral, Goulburn, Bega, Yass, Marrickville and St. Peter's, Neutral Bay. There were representatives of all these parishes present at the gathering.

Mrs. Blaxland, widow of the late Reginald T. Blaxland, died in Sydney last week at the age of 84 years. She was in earlier days an active worker in the Church in the Hunter River district, and took a keen interest in Sunday School work.

The Rev. C. F. Andrews, M.A., arrives in Sydney on July 10. He has been in New Zealand for the past month. C. F. Andrews, as he is familiarly known, is in this part of the world on a visit to the Indian community in Fiji, who have sent for him in their need, and he has come from the other end of the world, attentive as ever, to any cry of the "poorest and lowliest." While in Aus-

tralia the World Student Federation invited him to the Colleges of New Zealand with his message and his personality. He has been giving a full week, ending in each case with a Sunday, to New Zealand's four University centres. He has been conducting "Missions," primarily to students in each centre. A review, by "Wayfarer," of Mr. C. F. Andrews' book, "What I Owe to Christ," appears in this issue.

The Right Rev. Bishop Hilliard leaves Sydney this week for his Diocese of Nelson, N.Z. He has been in great demand for preachments in his old diocese. Sydney churchmen have been delighted in seeing him look so well. He has preached with all his wonted fire and brilliance.

Bishop Isaac Richards, formerly Bishop of Dunedin, N.Z., passed away towards the end of May, at the age of 77 years. His work in Otago and Southland covered a period of nearly forty years, and for fourteen years he was Bishop of the Diocese. He was a devoted Churchman, and a true father in God, and was greatly beloved by all his clergy. The late Bishop Richards was born in Lincolnshire, England, in 1859, and was educated at Exeter College, Oxford, where he graduated as M.A. He was ordained deacon in 1882 and priest in the following year, serving his first assistant-curacy at St. Paul's Church, Truro. In 1886 he came out to New Zealand, and served as assistant-curate at St. Mark's, Remuera, in Auckland. He afterwards served as Warden of Selwyn College, Dunedin, Vicar of Tuapeka, and Vicar of St. John's, Invercargill. His next appointments were as Canon of St. Paul's Cathedral, Dunedin, and Archdeacon successively of Queens-town and Invercargill. He was consecrated Bishop of Dunedin in the year 1920. Deep sorrow came into the Bishop's life during the Great War, for two of his sons sacrificed their lives within a few days of each other, while a third son was wounded. The Bishop is survived by his widow, a daughter, and two sons, Mr. R. J. Richards, at present headmaster of Christ's College, Christchurch, and the Rev. I. L. Richards, who was educated at Selwyn College, Dunedin, and ordained in 1921.

Bishop Baddeley and Mrs. Baddeley, of Melanesia, arrived in Auckland on June 8th and spoke there that evening. On the 9th the Bishop was at Hamilton, on the 10th at Wanganui, and on the 11th at Wellington. On the 12th they left by the Monowai for Sydney, and they will proceed to their work in the Islands about the 25th of this month.

The Venerable H. St. B. Holland, who is coming from England to be Bishop of Wellington, N.Z., will arrive in time for consecration there on July 26th.

There is given to very few couples the privilege of celebrating the 70th anniversary of their marriage. That, happily, was the good fortune of Mr. and Mrs. James C. Fraser, of Waitara, N.S.W., the other day. They are the parents of the Rev. A. J. A. Fraser, Rector of St. Oswald's, Haberfield, Sydney. Mr. Fraser is 92 years of age and his wife is 87. They are both in full possession of their faculties, and take a keen interest in world affairs. Both Mr. Fraser and his wife are Australian born. He is the grandson of Captain James Fraser, of the 73rd Regiment, who came out with Governor Macquarie, and Mrs. Fraser, before her marriage, was Miss Mary de Belles, daughter of Mr. Henry de Belles, of Sydney. Up to a year ago, Mrs. Fraser led a very active life, both in her garden and home. Mr. Fraser was born at Clarendon, near Windsor, and can tell many interesting tales of the early days of the Hawkesbury River and of the early goldfields in this State. We offer them our warmest felicitations.

Sir Harry Budge, lay Canon of St. Andrew's Cathedral, has retired from the office of Official Secretary to the Governor of New South Wales. In a most interesting review

of his long career in this important office, published in "The Sydney Morning Herald," he recalls, for example, Lord Chelmsford's excellent relations with the first New South Wales Labour Government, and speaks of the forces at work contributing to Sir Gerald Strickland's dramatic departure from the State; and of an Executive Council meeting at which Sir Walter Davidson appeared, obviously ill, in his dressing gown, two days before his death. He also recalls, among other events, the troublous days of Sir Philip Game's regime, and examples of Sir Philip's unobtrusive benevolence.

The death of Mr. R. Ogden, of Dulwich Hill, N.S.W., removes a devoted member of Holy Trinity Church in that suburb. He was chorister and churchwarden of Holy Trinity and served with the utmost devotion.

Professor A. E. Housman, poet and classical scholar, died at Cambridge recently, aged 77. As the creator of "A Shropshire Lad" he was known and admired wherever English poetry is read. He was also one of the greatest Latinists of his age. In his inaugural address at University College, London, he said, "Let us insist that the pursuit of knowledge, like the pursuit of righteousness, is part of man's duty to himself; and remember the Scripture where it is written: 'He that refuseth instruction despiseth his own soul.'" In 1911, Professor Housman was elected to the Chair of Latin at Cambridge and a Fellowship at Trinity.

German Evangelical leaders are preparing for the great concourse of young people who will assemble this summer in their country for the Olympic Games. A committee has been formed under the presidency of Dr. Schubert, and a programme will be arranged. On August 1 a special service will be held in Berlin Cathedral, where Dr. Zollner, the present head of the Reich Commission for ecclesiastical affairs, will preach the sermon. A great tent, capable of holding 2,500, is to be erected near the sports field. Morning worship and evening gatherings will take place in it regularly.

The Archbishop of Armagh and Primate of All Ireland (the Most Reverend C. F. D'Arcy, D.D.), preached at St. Michael's Church, Wollongong, of which parish Rev. E. Walker is Rector, on the evening of 8th June last. During the course of the service his Grace dedicated a Mural Tablet in memory of the late Bishop D'Arcy-Irvine, to whom he referred as the first Coadjutor Bishop of Sydney, sometime Rector of the parish, also his kinsman. In a memorable sermon the Primate of All Ireland preached from the text Isaiah 6, verse 8: "Whom shall I send, and who will go for us? Then said I, Here am I; send me," and spoke of the way in which William Grant Broughton had answered that call. He also referred to the work of Bishop D'Arcy-Irvine, and said it was right that we should remember such men. God had a purpose in life for each one of us, to answer the call of the text. We must never forsake God, and He would never forsake us. The Archbishop of Sydney was present at the service and read the first lesson. The church was thronged, and the service was broadcast throughout the Rural Deanery of Wollongong.

The Rev. F. G. Standen, Curate at St. Augustine's, Neutral Bay, has been appointed Rector of Kurrabung, Diocese of Sydney.

The Archdeacon of Hastings, Diocese of Chichester, and Mrs. Alston, left Sydney for England last week via Canada.

The Archbishop of Armagh (Most Rev. Dr. D'Arcy), and Canon Blackwood Price, are now in New Zealand and will journey to Ireland by way of the Panama Canal. The Metropolitan of India (Most Rev. Dr. Foss Westcott), is returning direct to India from Sydney.



STERLING HOME PAINT

THE ECONOMICAL PAINT
DURABILITY — GUARANTEED



The Broughton Centenary.

Helpful Comments.

BY happy suggestion, leaders of the Church in Australia and from overseas have expressed themselves in laudatory terms in the Sydney press concerning the recent Bishop Broughton Centenary celebrations. We venture to pass on their comments to our readers far and nearer—having at the same time the desire to preserve their statements in our Church press.

The Archbishop of Armagh.

The Archbishop of Armagh and Primate of All Ireland (the Most Rev. Dr. D'Arcy) said he was sure that the celebrations would have the effect of fastening in the minds of the people of Australia how much their whole community owed to Bishop Broughton, who, the lapse of time and the growth of Australia had proved, had possessed the mind of a statesman and the vision of a prophet. The Church in Australia had done well in recalling the life and labours of such a man.

"My heart was deeply stirred by the magnificent gatherings, time after time," said Dr. D'Arcy, "in the Cathedral of Sydney and in the other churches where I was able to help and to worship. The hearty services, the splendid renderings of praise and thanksgiving, the outpourings of the heart of multitudes, the sense of reverence and devotion, the realisation of the Divine Presence and blessing—all constituted a quite unexampled experience. I thank God for giving me a share in such a witness to the power and reality of the Gospel of Christ. Under the splendid leadership of the Archbishop of Sydney, and with the devoted co-operation of his band of workers, both clerical and lay, the arrangements of all kinds showed a thoughtful regard for the multitudes who shared in all the services and meetings.

"Perhaps as a visitor from the other side of the world, I may be allowed to express gratitude for the kind consideration which welcomed those who came to share in the celebrations, and to join their thanksgivings with those of the clergy and people of Australia. It seems to be a very manifest characteristic of Australia to extend a boundless hospitality to those who visit this land of sunshine and goodwill. Having visited most of the larger cities of Australia, and enjoyed this hospitality in full measure, I rejoice to have this opportunity of expressing feelings which have been deeply stirred."

The Archbishop of Melbourne.

The Archbishop of Melbourne and Metropolitan of Victoria (the Most Rev. Dr. Head), said that the celebrations had not only brought together the members of the Church of England in a new sense of fellowship, but also to have made many outside the Church of England realise the strength and the vitality of Anglicanism. The great pageant in the Sydney Town Hall, he felt sure had made hundreds of people,

especially young people, understand with a new vividness the history of their Church, as they had never previously grasped its meaning.

He added that he was very conscious of the spirit of reverence which animated two of the notable assemblages which he attended—the service in St. James' Church to commemorate the installation of Bishop Broughton, and the service of thanksgiving in St. Andrew's Cathedral.

The Archbishop added that he would return to Melbourne with a deep sense of the reality of the life of the Church of England in Sydney, and with a consciousness that the Christian lead thus given to Australia must never be forgotten.

To the Archbishop of Sydney, he added, the Diocese of Sydney and the Church throughout Australia owed a great debt of gratitude for the wonderful lead that had been given throughout those memorable days. "May we in Melbourne and elsewhere follow the lead thus given," he concluded.

The Bishop Coadjutor of Sydney.

The Bishop Coadjutor of Sydney (the Right Rev. Dr. Pilcher), said how deeply he was impressed by the Bishop Broughton Centenary celebrations. They can justifiably be regarded as a milestone in the life of the Church of England in the Commonwealth.

"It was the biggest thing of the kind I have seen anywhere," he stated yesterday. "One thing that impressed me was the bigness of their conception, and the planning of them on such elaborate and diverse lines as to illustrate practically every aspect of Anglican church life. They must unquestionably leave an enduring impression. The Church of England in Australia rose magnificently to an occasion constituting an epoch in its life.

"One was deeply impressed also by the magnificent response and enthusiasm of the church people. Vast congregations at services and audiences at many notable assemblages reflected vividly the interest that was taken in the celebrations, and a recognition of their historic significance on the part of the people of the Church. The Archbishop of Sydney, Archdeacon Johnstone, and those who co-operated with them are to be warmly congratulated on the organisation of the celebrations.

"One looks back with pride on an occasion which was not only practically Empire-wide in its church representation, but which attracted, among many other church leaders from overseas, the Bishop of Tokyo, the Right Rev. Y. P. Matsui, D.D., whose thoughtful addresses were a notable contribution to the proceedings.

"Striking features of the celebrations were the magnificently staged pageant in the Sydney Town Hall; the great missionary exhibition; the church history museum; the enthusiastic pilgrimages; the sessions of the Church Congress; the commemorative and other services, and demonstrations and meetings.

"The celebrations reflected the sense of pride that is felt in membership of the historic Church of the Motherland. The hope, expressed by Synod, that the event may prove an inspiration to the Church in its work will, I am sure, be fulfilled."

The most manifest sign of wisdom is continual cheerfulness; such a state and condition, like things in the regions above the moon, is always clear and serene.—(Montaigne).

The Proposed Church Constitution.

THE meeting of the Continuation Committee, which was held in Sydney on June 8th, together with an article by the Bishop of Armidale, which we published in our issue of June 11th, has given rise to fresh interest in this question.

Reference was made in one of the Sydney dailies on June 15th, to remarks said to have been made by Bishop Moyes at Tamworth concerning a National Australian Church, "An Australian Constitution is the only means of securing a national Church. We thought we had it in 1932, but difficulties were raised which spoil our chance."

These words led the paper mentioned to refer to three clergymen of the Sydney Diocese for their opinion. One of them, in a manner which has been of late quite characteristic of a certain small group of disgruntled men, used the occasion of the Bishop's speech to cast aspersions upon the Sydney Diocese, and to what he called "the domination of party spirit."

We are quite satisfied that Bishop Moyes would at once disassociate himself from any such implication. Knowing the facts, he is too gentlemanly and too honest to distort them. It is a simple fact of history that the Sydney Diocese, when dealing with the 1932 Draft Constitution two years ago, unanimously adopted it without any amendment. All party feeling was put entirely on one side, and without a single dissentient, Synod passed the motion of acceptance amidst applause. The original motion was to go into committee, and consider the Draft Constitution in detail, but it was pointed out that the draft represented a compromise arrived at in the Convention, and its acceptance was urged with a view to the unity of the Church. Sydney, at least, did its duty. It is also a fact that the draft was accepted by Melbourne, Perth, Armidale, Ballarat and Gippsland, without any amendment. Several other important dioceses accepted, but with suggestions for minor improvements. Other dioceses, particularly those in Queensland, together with Bunbury and Riverina, insisted upon vital changes being made before they would accept. Thus the work of the Convention and all that preceded it was frustrated by the action of certain extreme dioceses representing a minority of the churchpeople of Australia.

It is said that an attempt is being made by the Continuation Committee to placate these extremists by offering a 'via media' between the Draft Constitution and their own extreme demands. If this be so, we wish to offer our emphatic protest.

The Convention of 1932 represented the whole Church, and not any section of it. The decisions of the Convention upon vital points cannot be set aside by any committee entrusted with the task of carrying to completion the work of the Convention. The draft of 1932 is itself the official 'via media.' Deliberate attempts have been made to alter the most vital parts of the Constitution, and thus cast the whole question once again into the melting pot. Those Bishops and others who have been attempting this must take full responsibility for their actions. It is quite possible that they have succeeded in wrecking the Constitution. The hope that the extremists will be placated is a vain one. Archdeacon Norman, in

his propaganda pamphlet, made it perfectly plain that unless the Bishops are given the power to determine the doctrine of the Church, those who hold the "Catholic" position will be compelled to repudiate the decisions of the Appellate Tribunal.

Is it any wonder that many laymen in Victoria as well as New South Wales are crying out against what they regard as a waste of time and energy in attempting to reconcile the irreconcilable?

Archbishop of Brisbane's Views.

IN his inaugural address to the Synod of his diocese last week, the Archbishop of Brisbane said:—"Considerable progress was made by the Continuation Committee of General Synod, which recently met to discuss the Proposed Constitution for the whole Church in Australia. The Committee is now prepared to suggest that provincial organisation shall be so far recognised as to allow the formation of Provincial Tribunals, where it is so desired, as a step between the Diocesan and the Final Courts. This, I think, is a very great gain. It fills in a gap in the Constitution, which hitherto had given small place to the Provinces, and it puts us in the way of developing our provincial unity."

"With regard to the still more difficult question of the Appellate Tribunal, an agreement was reached. You will remember that on this subject Brisbane proposed that if the Tribunal referred a doctrinal question to the bench of bishops with their theological assessors for an opinion, that opinion when given should be binding on the Tribunal. The Committee now proposes that if the Tribunal sees reason to doubt the validity of the bishops' opinion when given, it shall be allowed to refer that matter again to the bishops, and that if no agreement can be reached, the case under trial shall be allowed to lapse and no action be taken."

"This seems the best compromise that in the circumstances can be effected. The Committee feels so confident that the proposals mentioned will meet with general acceptance that it has decided to dispense with the calling of another Convention, and to send the amendments straight to the dioceses for approval. If eighteen accept, then the whole revised scheme will be brought before General Synod, which is due to meet in October, 1937. It is unfortunate that the drafting of the new amendments will not be completed in time to be placed before the present session of our own Diocesan Synod; but I hope that it may be possible for you, if you are in general agreement with the suggestions, to give the Diocesan Council power to endorse the final draft in your name. That is what you did once before in somewhat similar circumstances, and I hope you will give in this respect a lead to other dioceses."

An Australian Church.

THE Bishop of Armidale's article in the last issue of the "Church Record" is very interesting, and we are grateful to him for bringing out the need of the Church in Australia to know its own mind and give a full expression to it.

The question of a new Constitution for the Church is full of difficulty. The various Dioceses are so far apart from each other and all have viewpoints and

standards of their own that the task of welding them together by a new Constitution which will express the mind of the whole Church is at present nothing more than a dream. How to make it a practical ideal should be the aim of all true Churchmen.

The Church of England is a comprehensive Church. Its standards of faith are set down in the Book of Common Prayer and the 39 Articles. Does the Bishop want us to scrap the Articles and set up our own standards of faith? What is wrong with them, beyond a few archaic expressions which can easily be understood in their modern sense. I am glad he is so definite about the Roman Church. It is a good thing to read that one of our Bishops is such a good Protestant in this respect. He is in line with the late Bishop Broughton.

The Bishop has said quite a lot about the need of "Australians developing a different character, due to a different environment than the English." Will he be more definite in this and tell us what there is in Australians regarding their faith and outlook that our brethren in England do not possess? "Australians do know their own land and their task!" Do they? Is it not true that most of the men in our Bush Brotherhoods are Englishmen?

Regarding "party differences." Will any Constitution give us uniformity? While churchmen have minds of their own they will interpret their faith in the way they feel is nearest to their ideals. There is a great need to follow that which is primitive and Catholic rather than that which is mediaeval and Roman in our Church.

None can doubt that there is a great difference of opinion in the Church on matters of ritual and ceremonial. These things very often express differences of doctrine, hence the "impasse." The Bishops of our Church in Australia are largely to blame for this, by not enforcing the law of the Church to which we belong.

The trouble over the Tribunal is due to the fear that the norm of doctrine will be gradually altered by declarations which might be made. Freedom to develop and experiment is surely allowed now to the full limit. What we want to see is a return to the law and order of the Church of England, expressed in the Prayer Book and Articles.

Cannot the Bishop give us a clear-cut statement, stating therein in what way his Australian Church would differ from the present Church of England in Australia?

—W.F.P.

Church of England,

Message to Archbishop of Canterbury.

The following message was sent to the Archbishop of Canterbury during the Bishop Broughton Celebrations in Sydney:—"We, the archbishops and bishops of the Church of England in Australia, assembled in conference at the time of the celebration of the hundredth anniversary of the installation of the first Bishop of Australia, desire to convey to his Grace the Archbishop of Canterbury our respectful greetings; to assure him of the devotion and loyalty of the Church of England in Australia to the Mother Church in England, and to place on record their profound sense of the great value of his Grace's inspiring leadership in all those matters of national and international importance in which moral and spiritual issues are involved."

The Group Movement.

THE League of Nations is an attempt—as that cynical Frenchman, M. Clemenceau, clearly recognised at the time of its formation—to Christianise international relationships." So stated the Bishop of Newcastle at the recent Synod of the Diocese of Newcastle. "Ultimately there is only one way of doing that, and that is by Christianising the individual statesmen who are concerned in them, and the voters who put them into power. Speaking in the House of Lords a few weeks ago, Lord Salisbury said, 'In the words used by a great Movement in this country today, what were wanted were God-guided personalities to make God-guided nationalities to make a new world.'"

The Movement to which he referred is that known as the Group Movement, and we have been hearing a good deal about it of late here in Australia. It has for its objective the conversion—though it does not use that word—of the individual. I am not afraid of the word conversion, because after all our Lord said, 'Except ye be converted . . . ye cannot enter into the Kingdom of Heaven.' And not the least of the services which the Group Movement has done is to recall us to a sense of the necessity for conversion as the normal preliminary to a really Christian life. Conversion may take any of several forms, but it must always mean three things—first, the acknowledgment of God as our King and of His will as paramount in our lives. Second, the acknowledgment that Jesus Christ is the manifestation in terms of human life of the character and will of God. And thirdly, the resolve to carry out the implications of these acknowledgments in all the relationships of life. It is these acknowledgments and this resolve which the Group Movement is out to secure, and it is meeting with successes which are undoubtedly remarkable. It is open, as every Movement is open, to criticism. I could criticise it here and now were I so disposed. But my impulse to criticise is being increasingly checked by one outstanding consideration. That is the very striking resemblance which its results present to those that were achieved in the first great days of the apostolic Church. It is a Group movement; so originally was the Christian Church. It believes in the personal guidance of the Holy Spirit; so, undoubtedly, did the first Christians. It teaches the necessity for the changed life; so most certainly did Christ and His apostles. Its advocates are accused of obsession; so was St. Paul. It manifests its workings in the changed lives of individuals—often the most unexpected individuals—here and there; so did the Gospel in the days of its first proclamation. The New Testament tells us the sort of thing that happened then. A highly educated and very influential man named Saul in Jerusalem, the head warden of the gaol at Philippi, a doctor named Luke at Antioch, and an escaped slave named Onesimus at Rome, suddenly astonished all who knew them by a completely changed attitude to life, by developing a conviction that the Person Whose friendship is most worth cultivating is Jesus Christ. And that is precisely what is happening to-day—here in Newcastle amongst other places—under the influence of the Movement of which I speak. There are those who suspect the Group Movement because the country in which it took its origin is notorious for the multiplicity and eccentricity of its religious sects.

(Continued on page 3.)



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL REBUILDING SCHEME.

To Cost £500,000.
Competition for Designs.

Church authorities in Sydney have decided to spend £500,000 in extending St. Andrew's Cathedral and in building a new Chapter House, Diocesan Church House, Choir School, Deanery, and other offices on the site bounded by George, Bathurst and Kent Streets, Sydney.

A competition for plans and specifications for the scheme has been advertised, both in Australia and England. Premiums of £500, £300 and £200 are offered for the first three premiated designs. Competitors must be British subjects and members of the Royal Australian Institute of Architects, the Royal Institute of British Architects, or of allied and associated societies.

The assessors will be the Archbishop of Sydney, Sir Giles Gilbert Scott (designer of the Liverpool Cathedral), and Mr. Bertrand J. Waterhouse, of Sydney.

Some time ago an agreement was reached between the present State Government and the Church authorities in regard to compensation for the land taken from the Church grounds for the underground railway. Additional land was made available by the Government to the Church authorities. This includes the site of the Baptist Church and the land at the rear of George Street occupied by the "Worker" office and the Electricity Department buildings. The Lang Government, it will be remembered, offered the Mint site in Macquarie Street, and payment of £500,000. This scheme, however, was not ratified by the incoming Government.

THE A.B.M.

The Australian Board of Missions met in Sydney during the week following the Bishop Broughton celebrations. The Primate (Archbishop Le Fanu, of Perth, W.A.), presided. Also present were the Archbishops of Sydney and Melbourne, the Bishops of Armidale, Newcastle, Tasmania, Gippsland and Riverina, and Professor Elkin, of Sydney University, besides Diocesan and C.M.S. representatives.

Archdeacon F. T. Morgan-Paler (Victoria) and Mr. H. Venn Brown, recently elected members, were welcomed.

During the first afternoon the board was addressed by Dr. Braun, of the Lutheran Mission in the Mandated Territory of New Guinea, who said the work was meeting with encouraging results. Native missionaries were penetrating further inland, and were being well received by the natives, who had not hitherto been reached.

A resolution was agreed to, placing on record appreciation of the outstanding work of Dr. Henry Newton, Bishop of New Guinea, who recently resigned, and was being succeeded by the Rev. C. W. Alderson.

The board received a brief report from a special select committee dealing with a new constitution for the A.B.M., with a view to the co-ordination of the various missionary activities. It is expected that a draft of the suggested constitution will be ready for presentation to the General Synod, which meets in Sydney next year.

The financial aspect of A.B.M. work came up for considerable discussion. Home organization, the A.B.M. Hostel, acceptance of missionaries, the work in the various A.B.M. fields, came under review.

MISSION WORK IN INDIA.

The Rev. F. C. Philip, principal of St. George's College, Hyderabad, is now in Sydney. Preaching in St. Andrew's Cathedral at midday, he referred to the spiritual awakening that was taking place in India.

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W. S. Leslie, M.A., Headmaster.

Diocese of Newcastle.

DEDICATION OF CANTERBURY CROSS.

Christ Church Cathedral, Newcastle, was filled on a recent evening by clergy and

laity for the Synod service of the Diocese of Newcastle. The service was conducted by the Dean of Newcastle (Very Rev. W. H. Johnson).

There was a brilliant scene when the Bishop of Newcastle (Right Rev. Francis de Witt Batty), dedicated the bronze cross given by Canterbury Cathedral (England) to Newcastle Cathedral. At the end of the Synod sermon by the Archdeacon of Newcastle (Ven. H. A. Wood), the organ was played while the Bishop, the Dean, canons, and lay members of the Chapter were conducted to the pillar on which the Canterbury Cross had been fixed. The congregation stood and faced the Bishop as he dedicated the cross.

Following is the English version of the Latin inscription beneath the cross: "This cross is a copy of one made, perhaps, in Kent in the eighth century. It is set in stone taken from the walls of Christ Church, Canterbury. As the emblem of salvation, and the earnest of friendship, it was given to this Cathedral by the 'Friends of Canterbury Cathedral,' A.D. 1935."

The Bishop said: "In the Faith of Jesus Christ we dedicate this memorial of our ancestors in that faith to the glory of God, and the inspiration and edification of His people."

At the beginning of the Synod service two processions entered the Cathedral. One came by the transept door and consisted of the clergy of the diocese, who were conducted by crossing the main aisle, to seats reserved for them. The second procession consisted of the canons, the Archdeacon of Newcastle, the Dean of Newcastle, and the Bishop of the Diocese (Right Rev. Francis de Witt Batty).

Diocese of Goulburn.

MRS. WILLIAM CHALMERS.

Mrs. Chalmers, widow of the late Bishop Chalmers, died at her home in Goulburn after a long illness on the 5th June. The first portion of the Burial Office was said in St. Saviour's Cathedral at 5 o'clock, and the interment of the ashes took place near the Cathedral at 11 a.m. on Monday the 8th June.

Henrietta Rich Francis was the daughter of Mr. G. N. Francis, Tarnagulla. She was born on the 11th February, 1849. She was married to the Rev. William Chalmers on the 23rd February, 1866, in St. Saviour's Church, Tarnagulla, by the Rev. G. O. Vance, of Kyneton. Bishop Chalmers was then in his first parochial charge of Inglewood and Tarnagulla. Mrs. Chalmers was with him in his subsequent ministerial career as Vicar of Kyneton from 1870-1878, St. Paul's, Geelong, 1878-1889, and St. Andrew's, Brighton, 1889 to 1892.

She came to Goulburn in 1892 and has lived here ever since. She devoted herself continuously to work in the parish and diocese until increasing years rendered this impossible. She was the founder, and for many years, the President of the Cathedral Women's Guild.

CHRIST CHURCH, COOMA.

Move for Restoration.

Following representations by Cooma and District Chamber of Commerce, a conference between delegates of the Chamber and the Council of St. Paul's Church of England, Cooma, decided to appoint a committee to make a public appeal for assistance to restore Christ Church on Myalla Road, just outside Cooma.

Christ Church was Cooma's first church, and was reputed to have been designed by Bishop Broughton. Certainly Bishop Broughton laid the foundation-stone on February 17, 1845. Its distance from the growing township caused it to give place to the present St. Paul's Church, the sanctuary of which was completed in 1872.

Christ Church has been neglected for many years, but the walls are still well preserved, though the shingle roof has almost disappeared. Service was held within it during the "Back to Cooma Week" celebrations in February, 1926. The suggestion is to restore the stonework, and tower, but not the roof.

Diocese of Grafton.

GRAFTON CATHEDRAL.

Plans for Extension.

The Cathedral Church of Grafton is to be extended. The extension committee have decided to instruct the architects to proceed at once with plans and specifications of extensions with a view to completing the Cathedral early in 1937.

This was made possible by the promise of £5000 by the late Rev. F. Lendon Bell, which was renewed after his death by his sons. Since then, an appeal had been made throughout the diocese for contributions, and enough was received in cash and promises to warrant the preliminary step.

VICTORIA.

Diocese of Melbourne.

CHURCH MISSIONARY SOCIETY.

At the recent meeting of the Federal Council of the Society it was decided, in order to bring the financial years of the Society and all its branches into line, that the present financial year should close on 30th June next, and a new year for the Society and the branches commence on 1st July. This means that the present financial period for the Victorian branch will be one of six months only. It is therefore desired that all contributions, box money, etc., for the period should reach the office by the end of June.

Church treasurers, contributors, box secretaries and others are kindly requested to note this intimation and do all they can to assist us in this matter.

Diocese of Gippsland.

THE BISHOP'S LETTER.

The Bishop writes:—

At the Synod Service on May 5th I had the great pleasure of unveiling the Canterbury Cross mounted on a stone which once formed a part of the fabric of Canterbury Cathedral, and which is a notable gift to our Cathedral from the Mother Church of the Anglican Communion. The stone is let into the southern wall of the Cathedral, about two-thirds up the nave. In a letter to me from Canterbury, the gift is described as follows: "The piece of Cathedral stone for your Cathedral is, of course, a gift from the Dean and Chapter; while the mason's work and the bronze replica of the Canterbury Cross with the inscription beneath is a gift from the Friends of Canterbury Cathedral—a token of friendship and goodwill from 4,200 'Friends' who are helping in the upkeep of the fabric of the Cathedral."

Perhaps I should explain that the Cross is a replica of an Eighth Century Canterbury Cross discovered some years ago beneath one of the city streets in Canterbury. It was dedicated by the Archbishop of Canterbury at a great Empire service, the first Empire broadcast from Canterbury Cathedral, on 15th June, 1935. At the same time similar gifts were dedicated for all the Cathedrals in the British Empire.

The words of unveiling which I used were as follows:—"In the Name of the Father and of the Son and of the Holy Ghost. Amen. To the Glory of God and in proud and thankful recollection of the ancient Church of which God in His goodness hath made us members, and of God's blessing granted to us and our fathers through the long centuries of our history, I unveil this 'wall stone' and Canterbury Cross, and receive it to be henceforth the precious possession of this Cathedral Church of St. Paul at Sale."

The Diocesan Festival was, I think, one of the best of our long series of diocesan family gatherings. Nearly every parish was represented and car-loaders of enthusiastic Church people came from far and near—several, indeed, journeyed over 100 miles. The good fellowship was of a high order and most enjoyable. It was a keen disappointment that at the last moment both his Excellency and Deaconess Champion were unable to come on account of illness. But we were most grateful to both Canon Needham and Miss West, who at short notice spoke to us in their place, and for the altogether splendid messages they gave.

Diocese of Wangaratta.

THE BISHOP'S LETTER.

Before coming to Sydney for the Bishop Broughton Centenary, the Bishop was in Melbourne. He writes:—

While in Melbourne I went to a cinema, and it gives me something I should like to speak of. The main picture was a version of an old farce about which the less said the better. With it, "not for general exhibition," was the story of a bad man, a seducer of women, who was found dead in his flat. A young woman is accused of murdering him, and things look black. But everybody is innocent, there are no immoral scenes or words. The man shot himself accidentally. The accused woman and another girl were there for right purposes and where is the thrill? The woman is afraid to tell a perfectly manly and decent husband that she was once engaged to the dead man. The other girl will not confide in her father. They go off instead and lie sobbing in beds. A hundred years ago they used (in novels), to faint, a much more natural and pardonable thing. But no surviving novel of those days ever drew two such absolutely idiotic girls, such

weak-silliness, such childish helplessness. I do not often go to pictures, but I have noticed this feature before, and it is deadly. In real life girls have at least got common sense enough and courage enough to deal with ordinary crises as they occur. The cinema picture was a stupid insult to any intelligent man, and a gratuitous libel on modern womanhood, and it does not stand alone. If you find pictures interesting, make them a bit more so by retaining your critical faculties. I wish you were more fond of good books, for certainly you ought to read Ruskin's "Sesame and Lilies," especially the second part, if you want to get the first principles by which to have a sound opinion about cinema dramas. You would learn what to look for in the heroine. You would find authority, silliness, are more harmful than even the picture of an immoral situation. "The chance and scattered evil that may here and there haunt, or hide itself in, a powerful book, never does any harm to a noble girl; but the emptiness of an author oppresses her and his amiable folly degrades her." She will be disgusted with what is disgusting, but she may be ennobled by shallow and false prettiness.

This is not to be taken as a general condemnation of pictures. I have not sufficient knowledge of them for that, but I do know a few examples in which we are asked to admire what is in truth contemptible.

QUEENSLAND.

Diocese of Carpentaria.

EXTRACT FROM BISHOP'S LETTER.

In looking through my confirmation list for last year I find that out of 375 persons confirmed only 7 were of European descent. In comparing this with the lists of Bishop Gilbert White for 1902, he confirmed in that year 90 persons, 73 of whom were of European descent, and only 17 of other origin. That year, 1902, is no exceptional year during Bp. White's episcopate here, and 1935 has not been an exceptional year for me. The comparison shows in what way our population is developing in this one-seventh of Australia. While people are, no doubt, leaving because they find it impossible to live here under present conditions, and a colored population that can live at a lower standard than whites is thriving and increasing.

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP'S LETTER.

The Bishop writes:—

All lovers of our Cathedral will rally, I hope, to the Diamond Jubilee Celebrations, which will be held during the week beginning June 28th. On June 29th, St. Peter's Day, 1876, the first service was held in the yet unfinished Cathedral. It must have been a great day for Bishop Short, and we cannot but admire the faith and courage of those early builders. Sixty years have seen the completion of the main fabric, with towers, spires, and Lady chapel, a magnificent organ, and much beautiful furnishing. But we still need vestries, the organ case, oak seats, and other internal furnishings. I have also reason to think that a columbarium for caskets containing the ashes of those who have been cremated would be widely appreciated. The Bishop of Goulburn will be the preacher at the opening service on Sunday evening, June 28th, and on June 30th Dr. Foss Westcott, Bishop of Calcutta and Metropolitan of India, will preach the sermon. At this service the Canterbury stone sent to us by the Dean and Chapter, and the Friends of Canterbury Cathedral, will be unveiled, and special music will be sung by the Cathedral choir. I am inviting to this service on June 30th our clergy, lay readers and servers, together with representatives of their congregations; and it will serve, I hope, in this centenary year, through the Canterbury stone, to link us up with the Mother Church of Canterbury, and through the Metropolitan of India, to link us up with the church in the mission field. Truly we have much to thank God for in our diocese during the last 100 years, and in our Cathedral during the past 60 years. I hope it will be a great and representative gathering.

The Ideal Choir.

I have now appointed the Precentor of the Cathedral (the Rev. H. P. Finnis, M.A., Mus. Bac.) to be also Cathedral Organist and Choirmaster. In making this appointment I have been actuated by the desire to put first the spiritual side of choir work. The first duty of a good choir is not to lead the sing-

ing, but to lead the worship. A choir of first-rate ability may be valueless, because it simply sings professionally, and has no thought of worship. When man and boy come first of worship God, and then offer Him their gift of song and add to this offering beauty of voice and perfection of training—then you will have the perfect choir. It is because we know that our Precentor is inspired by the highest ideals, as well as being most fully qualified for the task, that I look forward with confidence to the work of our choir under his direction, and to its help in the worshipful rendering of our services. Consequent upon this appointment, I have appointed the Precentor in the singing of the service, and Mr. K. Polkinghorne to be his assistant at the organ.

TASMANIA.

In giving evidence before the Adelaide Royal Commission on gambling and hospital support, collecting data at Hobart, the Rev. H. G. Hackworthy, of the Baptist Tabernacle, stated:—

"By far the most important aspect of the question concerned itself with all forms of gambling. That was the deflection of such a large volume of money into non-productive channels."

"The social consequences provided a most difficult realm. To produce evidence was almost an impossibility, and he could not, therefore, give more than impressions gathered by many clergymen that the gambling habit influenced the actual conditions in some life where the money could be ill-afforded, and yet found its way into such channels. A group of 10 families had interested him, for he could see no direct reason why they should be so impoverished. He found that in two cases Tattersall's were a first charge on wages; in two other cases he found gambling a major cause; in two more he had grave suspicions, and in three cases he did not find the cause."

MISS E. N. TRESS :: TYPIST.

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Order of Progression.

"This I do know through my wide contacts with young people," witness continued. "The order of progression is raffles, lotteries, and then general gambling. The average young person to-day is frankly amused at any condemnation of gambling. We have inured them to the idea, and it has become eminently respectable, and when a Government throws its mantle over the business then it is often argued that what is legal cannot be wrong. This is one of the most serious social consequences. We have a generation arising in Australia which sees no wrong in the whole business."

The chairman: You have told us the attitude of children to gambling. Do you find that they actually gamble?

Witness: From 16 years upwards, yes. I should say about 90 per cent., and that is no exaggeration.

NEW ZEALAND.

Diocese of Nelson.

THE BISHOP VISITS SYDNEY.

Writing in his diocesan magazine, "The Witness," the Bishop refers to his visit to his old diocese of Sydney for the Bishop Broughton celebrations. He says:—

I am in my native city again for a time. After being delayed at Wellington for a day and a half we had a calm trip across the Tasman, and were greeted by mild Autumn weather on our arrival in Sydney. A week ago I spoke at a luncheon to an audience of some six or seven hundred enthusiastic church-people who had come together to celebrate the South Coast Festival. The next evening I was one of the speakers at the Sydney Diocesan Festival, where four thousand people crowded the great Town Hall, and an atmosphere of inspiration prevailed. On the Thursday evening the same hall was almost filled again for the annual meeting of the Church Missionary Society, where we listened to stirring addresses from the Archbishop of Sydney, Bishop Matsui, of Tokyo, and Bishop Banerjee, the Assistant-Bishop of Lahore. The singing of the vast audience was an inspiration, and it was an impressive sight to see the fifty ushers marching up the aisle with the collection. On Saturday afternoon I spoke at the Founders' Day celebration of the school whose Headmaster I was before I came to Nelson, and in the evening I met the members of the Old Boys' Union. I have preached four sermons; one in the church of the parish where I began my ministry as a curate, and which is at present celebrating its jubilee, and another in the old church, nearly a hundred years old now, where I was Rector for more than ten years. At present we are in the midst of the Broughton Centenary celebrations, about which I shall be able to tell you more when I return. It is a great privilege to meet personalities like the Archbishop of Armagh, who is one of the greatest scholars of the world, the Bishop of Jerusalem, the Metropolitan of India, the Indian Bishop-Assistant of Lahore—a delightful speaker—and the Japanese Bishop of Tokyo, as well as many others—old friends and new—who are bringing their contributions of thought and fellowship and spiritual experience to this very happy and uplifting time. I hope to bring back much of its inspiration to my work in my beloved diocese of Nelson.



THE NEXT STEP—WHAT?

Dear Sir,

Now that the Broughton Celebrations are over and we are feeling rather proud of our achievements, many are asking what we are going to do with the wealth of material in our Church which has been utilised in the Congress and Pageant?

The Archbishop of Sydney should be justly proud of the large numbers of youth who so splendidly came forward and did their part. What policy have the Church leaders in Sydney to capture this spirit of unselfish service and to guide it into further channels of usefulness.

There is no doubt that a large percentage of our church people want direction; to be told what is expected of them and then give them a work to do. What is the next step the diocesan leaders are going to suggest to Rectors and parishes? Many clergy are going to back up any forward movement which will weld all our youth into a living brotherhood in the Diocese. A Continuation Committee of the organisers and helpers is essential. The Diocesan Choir should be held together at all costs.

I hope there will be a full statement of the actual result, both financial and practical, issued in due course.

CLERICUS.

A NATIONAL CHURCH.

The Editor,

The Australian Church Record.

May I first of all express appreciation of the splendid article written by the Bishop of Armidale, and published in the Australian Church Record of June 11th. It fairly states the case from the Australian standpoint. But as an Australian priest, born and educated in Australia, I cannot help feeling that the freedom for which the Bishop pleads would be nullified if the decision of the Bishops in matters of doctrine, discipline and use are to be absolutely binding on the Church.

If we are to understand one another we must speak plainly. Many of us are by conviction, for want of a better term, Evangelicals. Now if the Bishops decided that vestments shall be used in the Australian Church, I can conceive of many, including myself, refusing to obey, simply because I have a conviction that they do not form part of the legal vestments of the Church in which I was nurtured. It is quite possible that others may have a conviction in an entirely opposite direction. Now if the new Constitution were to provide that a majority of the Bench of Bishops could compel the use of vestments, is it any wonder that many feel themselves conscientiously compelled to re-

sist such an unjust enactment? It would not only limit personal freedom of action, but it would also be contrary to what many of us consider is the true doctrine of the Church of England. And as a majority of the Bishops in Australia are apparently in favour of the use of Eucharistic vestments, I cannot see where there could be any effective appeal made against such a decision. The appeal would have to come before the very Body which had caused the enactment to be made.

It may be argued that it is not likely that the Bishops would be so foolish as to split the Church in such a manner. The "Wee Free" controversy in Scotland does not support such an optimistic viewpoint. Human nature is strangely consistent at times, and the attitude of some of the Bishops towards Sydney is not quite reassuring. This is, of course, only one of several grave matters of controversy which must be faced.

What many would like to see is a comprehensive Church in Australia, in which all schools of thought may live in peace. Not a comprehensiveness which is attained by the submergence or elimination of a large section of what is now the Church of England in Australia.

I am not writing in any controversial spirit, but simply wish to state what seems to me to be necessary in order to clear the ground for real progress.

I am, yours etc.,

West Ryde. J. H. WILLCOXSON.

A NATIONAL CHURCH.

To the Editor,

The Australian Church Record.

Sir,

I have been reading in the daily press remarks made by the Bishop of Armidale, and comments thereon concerning a National Church. I believe that it will be a help to many others beside myself to know what you and your readers think on this subject.

Personally, I fail to see how a "National" Church is possible in Australia, but perhaps those who think otherwise will explain what is meant. Some years ago many of us regarded the Church of England for the whole of Australia, united under one Constitution, as a most desirable thing. In recent years, however, much has happened that rather cuts the other way.

It will be remembered that the State of Western Australia, after a most decisive vote of the people, made desperate efforts to free itself from the Commonwealth on the grounds that their geographical situation and peculiar circumstances made it much more desirable to have only State Government.

Then, too, the whole trend of modern movement seems to be towards independence rather than the opposite. The scattered nature of the British Empire is at the present moment being felt as a very real weakness, and it is evident that if a crisis were to arrive, it might be impossible for the Motherland to defend some of the outposts.

There is great diversity of doctrine between Brisbane and, say, Melbourne or Sydney. This has been shown recently by the refusal of some of the Queensland dioceses to have anything to do with the proposed new Church Constitution unless it is altered in a way to suit themselves. It is apparently this that seems to be making the unity which we were led to believe was on the verge of being attained in 1932 less and less possible as the

years go by. Why should we waste time and energy in pursuing any longer a mere will-o'-the-wisp?

Yours faithfully,
PUZZLED LAYMAN.

16/6/36.

CHURCH AND STATE REPORT.

Dear Sir,

That article in your issue of May 21st, headed "Church and State Report," "The Authority of Parliament," clearly, reveals what those who stand for the Faith as handed down to us by our forefathers, are facing.

I am certain, however, that the publicity which you ensure to us will enable strong counter action being taken by those amongst the adherents of the Church of England who are determined that Romish innovations shall not obtain a permanent footing in our Faith—knowing, as they full well do, from past awful records, what the ultimate outcome would inevitably be, the very least being a deprivation of our freedom to form for ourselves.

Yours faithfully,

HENRY CAULFEILD.

Acting President,
Church of England Defence Assn.
(Queensland)

RIDLEY COLLEGE.

The Editor,
"A.C. Record."

Sir,

When I made the statement that "Evangelicals were not greatly interested in Ridley," I did not expect that it would be confirmed by the Secretary of Ridley College Council. Mr. Young admits that "It is unfortunately true that Ridley does not receive the support it deserves." Most Evangelicals will agree with an ex-student of Ridley, who told this writer that "Ridley received more support than it deserved." If Mr. Young's statement be true, Evangelicals must consider that they have adequate reasons for withholding their support. Whether the Melbourne column is useful or otherwise may well be left to the Editor to determine.

Yours, etc., "MACCABAEUS."

Melbourne.

A Review.

WILLIAM GRANT BROUGHTON, BISHOP OF AUSTRALIA.

(By Archdeacon F. T. Whittington, LL.B., with several special chapters by the Rev. P. A. Micklem, D.D., published by Angus and Robertson, Sydney. Price 7/6. Our copy from the publishers.)

The publication of this much-needed volume in readiness for the Bishop Broughton Centenary celebrations was most opportune. It is well printed, with excellent format, has a good index and contains some twenty-four most interesting illustrations. All churchmen who desire to know something of Broughton and his great work, his pioneering labours, his far-sighted leadership, as well as that of those associated with him, should possess this book. It is very readable, most informative, and closes with a very suggestive "Retrospect," by Dr. Micklem, who says:—

"If, however, he continued to fight for a privileged Church against the inevitable trend of times, it was so not because he valued the legal establishment for its own sake, but because he so entirely believed in the historic character of the Church of England as the purest and most genuine expression of primitive and apostolic Christianity, and in her unique mission as the moral and spiritual mother of the nations, and felt that this should be reflected in her legal status. This indeed was not only a belief, but the ruling passion of his life. It was this intense belief, the fruit of prolonged experience, which underlay his long, if losing, battle for the retention by the Church of England of the control of education in the colony. It was this belief, too, which prompted his strenuous resistance to what he regarded as an unlawful and uncanonical intrusion of a Roman Catholic hierarchy into an already occupied province of the English Church. It was this belief which served him to undertake the distant and sometimes perilous journeys by land and sea in the discharge of his pastoral office, travels which occupied so much of his time and exhausted so much of his energy, and it was this belief finally, which inspired the effort, beginning with the conference in 1850 and only ending with his death, to secure in co-operation with his fellow colonial bishops, both Australian and other, those powers of self-government, legislative, administrative and judicial, which he knew the Church inherently to possess. If he suffered defeat in

some of the causes for which he strove, if in some respects the irresistible tide of events was against him, none the less splendid, indeed none the less victorious, was the battle for the Church which he fought. Like the great men, who, as his fellow bishops, fought at his side in the later years of his episcopate, he was cast in heroic mould; a leading figure among the leaders who laid those firm and lasting foundations of the Church in this continent on which succeeding generations have been content and thankful to build."

There is a queer reference in the author's preface as to how he came to write the Life of Broughton. To us it seems an extraordinary statement. The Archdeacon states: "While visiting England many years ago, the writer was a guest at St. Augustine's College, Canterbury. One of the Fellows, after referring to the recently published English edition of the first Bishop of Adelaide's life, asked why no adequate biography of Bishop Broughton had been written, while lives of his contemporaries—Perry, Tyrrell, and Short—had all appeared, particularly as the Bishop was, indirectly, the cause of the founding of St. Augustine's. Although entirely agreeing with this protest, the biographer of Bishop Short felt unable to act upon the suggestion that he should step in to the breach. The task, he urged, should be undertaken by a resident of New South Wales, the centre of the labours of the Bishop of Australia, who must have left behind him much valuable information. But a promise was given to bring the subject before some of the leading clergy in Sydney. This was done, without effect, excepting a promise to give assistance in a work which everybody agreed ought to be undertaken."

We have a fairly wide knowledge of affairs in Sydney, but had not heard of the subject coming before the clergy of this Diocese. Possibly it was brought before some little coterie, or those "in the know," but certainly was not made broadcast.

The chapters in the volume deal with the beginning of Australian Church History, Broughton's acceptance of the Archdeaconry of N.S.W., his work as Archdeacon, the founding of the Bishopric, his work as Bishop, his journeyings, matters of general education, training of clergy, subdivision of the See of Australia, the Roman Controversy, the 1850 conference of Bishops, and later missionary enterprise, foundations of constitutional government, etc.

The volume, it will be seen, has splendid range; it covers all the details of Broughton's great life and work. It is at once an inspiring portrait, the record of a self-sacrificing, far-sighted, devoted servant of God. It is a book that should be on the shelves of all clergy and thoughtful laity.

Peace in the Pacific.

Bishops' Resolution.

The archbishops and bishops attending the recent Bishop Broughton Centenary celebrations in Sydney adopted the following resolution:—

"In order to encourage helpful and friendly relations with our neighbours in the Pacific we suggest that provision be made within our universities by the Federal Government for the establishment of Chairs of International Relations, and for the more extensive study of the language, history, and culture of the Eastern peoples."

The Church and Unworthy Stunts.

Wrong in Principle

In the course of a letter to his parishioners, the Rev. G. C. Briggs, Vicar of St. Stephen, Prenton, Birkenhead, writes:—"Placards outside certain places of worship show that frantic efforts are sometimes made to attract congregations to empty churches by all sorts of unworthy stunts."

There are, unfortunately, a few clergy of the Church of England who also cherish the delusion that it does not matter what methods they use so long as they can collect a congregation. The whole thing is wrong in principle and generally a failure in practice.

"The Church can never compete with the cinema as a place of entertainment, nor with the public-house as a refuge from the rain. Churches are built for a definite purpose. If that purpose is carried out faithfully and sincerely, the mission of the Church will, sooner or later, be fulfilled. And that purpose is the worship of Almighty God; not our own enjoyment nor our own amusement, nor even, primarily, our edification."



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The Bishop Broughton Centenary.

Closing Gatherings—Thanksgiving.

THOUGH the Bishop Broughton Centenary celebrations had been proceeding for nearly a fortnight, the final gatherings were just as thronged as the earlier ones! In fact, crowds had to be turned away. Indeed, they were never-to-be-forgotten days. The Thanksgiving Service in St. Andrew's Cathedral on Friday, 5th June, practically terminated the celebrations. It was a notable gathering, full of rich inspiration, uplifting music crowned with a message of heartfelt joy.

The twenty-three archbishops and bishops who participated included the Primate of Australia and Tasmania (Archbishop Le Fanu, of Perth, W.A.), the Primate of All Ireland (Archbishop D'Arcy), the Archbishop of Sydney, the Archbishop of Brisbane, the Archbishop of Melbourne, the Metropolitan of India, the Bishop in Jerusalem, the Bishops of Nelson, Goulburn, Lahore, Newcastle, Armidale, Tokyo, Wangaratta, St. Arnaud, Willochra, Adelaide, Bunbury, and the Bishop Coadjutor of Sydney, with their chaplains. There was a large number of clergymen from this and the other States.

The Lieutenant-Governor (Sir Philip Street), attended and the Commonwealth Government was represented by the Minister for Defence (Mr. Parkhill).

The processional hymn was "Age after Age, the Pilgrim Church Hath Trod," the other hymn being "For all the Saints." The anthem was Handel's "And the Glory of the Lord," whilst the Te Deum was finely sung by the choir under the conductorship of Mr. Beckett, the Cathedral organist.

The Primate of All Ireland (the Archbishop of Armagh), preached from the text "And finally, brethren, rejoice in the Lord." He said that as they looked back on the meetings of the centenary celebrations they must feel grateful to God for the work that had been accomplished by Bishop Broughton, who had answered the Divine call. As they were reaching the end of these celebrations, he felt moved to repeat the words of St. Paul to the Philippians, "Rejoice in the Lord always, and again I say rejoice!" Bishop Broughton had done great things for this land. The organised life of the Church had increased to an almost unbelievable extent during 100 years. Surely for all these blessings Christian people ought to rejoice. St. Paul's gladness was for the things to be done as well as for what had been accomplished, and they should be a reminder to the Church people that there was yet work before them. While it was an inspiration it should also be a prophecy that would work out in a glorious Christian progress. So it should be in the life of the individual. The celebrations were an inspiration which, he added, would extend far beyond the limits of this country. Finally he expressed the wish that the Church in Australia would progress with new energy, and that it would have new and greater attainments to record in the years to come.

A happy thought in connection with this service was the relaying from Canterbury Cathedral, England, of an address on Bishop Broughton by the Archbishop of Canterbury, it having been arranged that a service should take place in the Mother Cathedral of the Anglican Communion to synchronise with that in St. Andrew's Cathedral, Sydney. During the service the Archbishop of Sydney offered biddings and thanksgivings for the occasion, while the churchwardens from the various parishes of the Diocese came forward to present their parochial thankofferings.

The Official Luncheon.

Following the special service in St. James' Church, King Street, Sydney, to commemorate the installation of Bishop Broughton as first Bishop of Australia, there was an official luncheon in Farmer's Blaxland Galleries. The Archbishop of Sydney presided, and seated with him at the main table were the visiting archbishops and bishops of the Church in Australia, also Mr. Archdale Parkhill (Minister for Defence), and Mr. A. E. Butenshaw (Minister for Lands), representing the Federal and State Governments.

Archbishop Mowll, giving the loyal toast, said it was proposed to send the following message to his Majesty the King:—"Churchmen assembled in Sydney for the centenary of the foundation of the Australian episcopate humbly offer to your Majesty their assurance of loyalty and devotion, and pray for a long, peaceful and prosperous reign, under the guidance and blessing of Almighty God."

Sir Kelson King, proposing the toast of "The Visitors," said these included some of the Empire's most distinguished Churchmen.

who had come to join in paying tribute to the memory of a great man, who did so much for the Church in Australia. They were deeply grateful to all whose co-operation had resulted in the celebrations being such an outstanding success. These had been carried out in calm dignity, so appropriate to an important event in the history of the Church. They appreciated the messages of goodwill brought to them from overseas, and asked them to take back an expression of love and gratitude from Australia. The value to the Church in Australia of the visit was difficult to estimate. The addresses delivered not only had their special application for the occasion, but would prove a happy recollection of the sojourn among them of great men with lofty ideals.

Mr. S. G. Boydell, the only surviving grandson of Bishop Broughton, supported the toast.

The Primate of Australia (Dr. Le Fanu), responding, said he did not think any of them could go away without having been greatly helped by the celebrations they were privileged to take part in. The great history of the Church in Australia was a challenge to them, and a reminder of the tremendous responsibility upon them with regard to the future.

The Archdeacon of Hastings, the Venerable H. F. Alston, said he was proud to represent the Church of the Motherland and to bring to them a message of goodwill. His desire was that these celebrations might be the beginning of greater things in the Church in Australia, a deepening of its spiritual life, and a drawing together of all portions of the Christian Church.

The Bishop of Calcutta (Dr. Foss Westcott), said his mind was filled with pride in the growth of the Church in Australia, admiration for the enthusiasm of the gatherings, and hopefulness as regards their future. The enthusiasm he had witnessed should spread throughout the Church in Australia, kindling a flame which would burn more brightly in the future. He hoped to carry some of it back to India. Some 250 sat down to the luncheon.

Old St. Philip's.

A Special Thanksgiving.

It was altogether appropriate that historic St. Philip's Church, Hill should be the venue of a special service of thanksgiving. The Archbishop of Sydney gave voice to this in his address, as follows:—

"Brethren, we are assembled in a building closely associated in history with the birth of our Commonwealth. We are linked in thought to-day with Richard Johnson, by whose earnest efforts the first church in Australia came into being. We are the spiritual heirs of Samuel Marsden, who secured for the people of Sydney the ministrations of religion in the first Church of St. Philip."

"We recall with thankfulness that when Marsden's church proved inadequate, the foundation-stone of the present noble building was laid in 1856 by Archdeacon Cowper, in the presence of Bishop Broughton. We think of the small beginnings and of our spiritual expansion. In 1824 St. James' Church shared with St. Philip's the pastoral oversight of the people of Sydney. William Grant Broughton arrived as Archdeacon in 1829, and returned from England as Bishop in 1836."

"Sydney has since become the third city in our Empire. Its harbour offers shelter to merchant vessels from all the continents. Its churches call the people to thoughts of God and truth; of righteousness and salvation. Let us acknowledge with thanksgiving the succession of faithful pastors who have ministered in this place; Richard Johnson, pioneer in the work of God, Samuel Marsden, zealous of the evangelisation of the native people; William Cowper, promoter of higher education; and their successors up to the time of Bishop D'Arcy-Irvine and our late dearly loved Bishop Kirkby."

The Primate (Archbishop Le Fanu, of Perth, W.A.), was the special preacher. He referred to the occasion and said that they all looked back with pride and thankfulness to the achievements of 100 years. Bishop Broughton had great problems to solve in the early days, not the least of which was the education of the people. There was altogether about this service a warmth of spirituality, particularly uplifting. Besides, it seemed singularly fitting that at so early a date in his ministry in Sydney, the Rector, the Rev. T. C. Hammond, should take part in this service.

Two Final Gatherings.

The gatherings which actually brought the celebrations to a close were the Garden Party at Parramatta on Saturday, June 6, at The

King's School, which Bishop Broughton founded.

Over a thousand persons attended and were received by the Archbishop of Sydney, Mrs. Mowll and the Headmaster, Rev. C. T. Parkinson, M.A. All the visiting Archbishops and Bishops were present, as well as a large number of the clergy and laity of the Diocese.

The King's School was founded by Bishop Broughton (then Archdeacon Broughton) in 1831. As the first Australian Bishop he consecrated the school in 1836. His intention was "to introduce into Australian life the best features of the English great public schools, their systems, ideals and traditions, with suitable modifications for the needs of the new land."

Message from Canterbury.

In his address in the School chapel, Archbishop Mowll, whose remarks were amplified to many who could not be accommodated inside the building, said that Bishop Broughton had realised the urgent need for a Church School in the colony.

His Grace said that he had received a cable from The King's School, Canterbury, England, sending greetings and reminding him that he had been a pupil of it. Dr. Mowll declared that he was proud to have been a pupil of the school so closely connected with The King's School, Sydney, and he was confident that the latter would continue to play an important part in the history of Australia. He added that he had just received a copy of the coat-of-arms of Bishop Broughton from Mr. Boydell, the Bishop's only remaining grandson, and this would be added to the School's possessions.

Messages to Men.

A magnificent congregation of men assembled in the Cathedral on Sunday, 7th June. The officers and members of the C.E.M.S. had worked well for this, and their efforts were well rewarded. During the service special prayers were offered for world peace, for the Empire, for the unemployed, for the work of God's Kingdom overseas, while thanksgivings were made for the life and work of Bishop Broughton. The specially selected hymns were sung with great fervour. There was a series of addresses by overseas speakers.

The first address was given by the Bishop of Tokyo (Dr. Matsui), who spoke of the progress of Christianity in Japan, with its population of ninety millions. The Church in Japan was in the babyhood stage of its growth, he said, and must depend, for many years to come, on the support of churches in the West. Especially was that so in regard to evangelising in country districts, where vast areas had never received the impact of the Christian message. The Bishop told of the devotion and self-sacrifices of the Japanese Christians.

The Bishop of Jerusalem (Dr. Graham Brown), following, said the Bishop Broughton Centenary celebration was drawing to a close, and it was fitting that they should look back. Could they say, having seen the missionary exhibition and the pageant: "I am not ashamed of the Gospel, for it is the power of God unto salvation for everyone that believeth." The celebration had been a time of memory; but there was also a time in which to forget some things that had gone. The Church, said the speaker, must lead the people, and the best way to celebrate the centenary would be by building up a system by which to continue the membership of the ministry, by the fullest training of the future clergy by offering themselves and following "the path of splendid pain that led to God." There was the same need in regard to deaconesses. God's faithfulness could be traced through the pageant they had witnessed.

The closing address was delivered by the Bishop of Nelson, the Right Rev. W. G. Hilliard, formerly the well-known head of Trinity Grammar School, Summer Hill. It was a typical address, eloquent, challenging and to the point. He said that the historical pageant of the previous week was a splendid part of the celebrations, and would help them to go forth inspired with the thought of what Christianity really was. To many, the word "Christian" simply meant a man who disappeared; but Christianity was positive and aggressive, of a virile character. The Christian religion was not only a promise of life for the present; it was a promise of eternal life. Christianity was a life of fellowship for those who knew Jesus as Saviour and Lord, and who earnestly sought to extend that fellowship until it embraced all mankind.

Altogether, the service was particularly inspiring. It not only gave men visions of our world-wide Church; it envisaged the opening doors of service in this day of privilege and lifted men to newer conceptions of responsibility. Many felt that this service to the men of the Church was a fitting climax.

A Paper for Church of England People

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Editorial

The Late Dean Talbot.

THE Christian forces in Sydney, and especially the Church of England, are vastly the poorer for the passing of the Very Reverend Albert Edward Talbot, for twenty-four years Dean of St. Andrew's Cathedral, Sydney. After a brilliant course at Cambridge University, with first-class honours in Greek, Hebrew and theology, he became in due time Rector of Stowell Memorial Church in Salford, Manchester, from whence he was chosen to be Dean of Sydney. He made his mark at once in Sydney as a fearless preacher, champion of the wage-earners, and friend of "down and outs." The outbreak of the Great War in 1914 saw him going forth as a chaplain to the Australian Imperial Forces, serving with heroic devotion on Gallipoli, near at hand while the famous Landing was in progress. His subsequent ministry in Sydney is well-known. He will be missed in Synod and on Committees. His keen analytical mind was ever a great help in discussion and debate. He saw through weak cases. He had an almost uncanny knack of sifting the grain from the husks. His store of learning was ever at disposal, and with it there was a ripeness and clarity of judgment all to be desired. Those of his brethren in the ministry who had him for church anniversaries, or who were inducted by him to the charge of parishes will never forget the eagerness, the aplomb, the spirit of rich sharing which he put into the task at hand. Above all there was his own peculiar charm of disposition. He was a sensitive soul. In a certain measure served, not always placing his tremendous gifts of brain power and acquired knowledge into the foreground, he had for those who opened their hearts to him, a wealth of warmest friendship, of brotherly thought and consideration. He was a genial soul, and will be greatly missed, and that in a score of ways; but most of all by his many

friends and by his comrades in service—the choirmen and others at the Cathedral, for to know him and to work with him was to love him. We offer our respectful sympathy to Mrs. Talbot and to the Archbishop of the Diocese.

Why This Inquiry?

A BODY in Sydney called the New South Wales Council of Religious Education, seems bent on inquiry. We don't know that it has any authority in the matter, and we are not aware that the responsible people in the Church of England have appointed any accredited representatives to its Council. However, forms of inquiry have been sent round by it to Ministers' Fraternals asking the number of schools in the respective Fraternal areas, their designation, and the number of schools where regular religious instruction is given. It also desires the number of classes taken weekly by the Church of England and by various denominations, including the Salvation Army, the number of pupils reached, and the estimated number not reached, the number of instructors whose teaching is denominational, and the number whose teaching is not denominational; what syllabus of lessons, if any; what co-operation, if any, between the denominations in the giving of religious instruction, together with a request for suggestions as to the making of the religious instruction more effective. Then comes this question: "The system of ministers giving religious instruction, irrespective of the denomination of the pupils concerned, has many advantages. After consideration, how do you view the change-over to such a scheme?"

This paper is only concerned with the Church of England, and therefore makes bold to suggest that in so far as this Church and her children are concerned, her leaders are the only people authorised to make enquiries; no one else! In fact, it is not the concern of anyone else. It is a God-given responsibility for the Church alone to shepherd her lambs and feed her sheep. As to the final question, which suggests ministers of religion taking any and everybody's children in globo, that is an impossibility—and from several standpoints which don't need labouring! Australia is fast becoming like Yankeeeland, with its multitudinous communities and sects and associations for this, that, and everything else! They get nowhere—frequently are a nuisance. We suggest that ministers of religion get on with their job and do not become the playthings of city committees, frequently composed of retired parsons and others who sit

Italy and Palestine.

IN the Italian newspaper, "Corriere Della Sera," at recent date, there appeared a telegram purporting to come from Jerusalem. It stated: "The people who enjoy at present the special sympathy of the Palestine Arabs are the Germans and the Italians. The first enjoy special prestige because they have dared to challenge the myth of the Jewish domination throughout the world. The Italians, on the other hand, are regarded with admiration because they are the only nation in the world which has dared to stand up to the myth of the invincible British Empire."

All of which emphasises what we were at pains to show a couple of weeks ago, namely, that Italian propagandists are at work in Palestine fomenting discord and trouble for Great Britain. Rome is covertly doing damage to British interests in the Near East. This needs to be said and made widely known. As the Rome correspondent of the "Morning Post," London, reports: "Detestation of the English is now drilled into every Italian child as part of his regular education."

A Poignant Appeal.

IN our main columns we publish a touching appeal from Indian Christians for Church Union in that land. The document speaks for itself. We notice the Bishop of Dornakal's name in the list of appellants. He has ever been an unerring and untiring advocate of Christian unity in South India. It is well-known that the Anglo-Catholics, led by Pusey House, Oxford, and such monkish communities as the Society of St. John the Evangelist, are bitterly opposed to the South Indian scheme, and are doing all they possibly can to defeat it. They dub themselves apostles of unity, but the only unity they want is with the unreformed Churches.

Fortunately, in Dr. Azariah, Bishop of Dornakal, Christian Union in India has a doughty protagonist. Much prayer needs to go up to the Throne of Grace for the blessing of God to rest upon the efforts of the Bishop and those associated with him. Indian Christians know their need.