

## Wayside Jottings.

(By a Wayfarer.)

### Unemployment: and a Suggestion Towards Abolishing It.

"I BELIEVE that we are indebted to Bishop Burgmann," said a young lady, "for calling the attention of the Church to the necessity for dealing promptly with the problem of unemployment. He pointed out that children are being born on the Dole, and growing to manhood on the Dole; and he said that in Newcastle alone there are over 3000 young men who have never worked at all, and apparently have very little chance of working. But as far as I know, he didn't make any concrete suggestion. He told a meeting of ministers that it wasn't their job to solve the problem, but it was their job to rouse public opinion; and so to bring pressure to bear on the politicians, who could solve the problem if they were compelled to."

"The problem has become such a big one," said one of the business men, "because our politicians have never had the courage to tackle it. And now I am afraid it will need more energy and foresight than can be found among the whole lot of them; but I don't think the problem is insoluble."

"If you have any idea," said they, "tell it to us."

"Well, first of all," said he, "I would stop the Lottery. We can do nothing without God's blessing, and I fail to see how we can expect God's blessing on a Government that systematises the sin of gambling."

"That alone wouldn't carry us far," said one.

"Then, next," he said, "stop the Dole. It was a ghastly mistake, the outcome of the crudest official incompetence, to introduce it at all. It simply pauperises the unemployed. No money should ever be given except for work done."

"But work can't be found," said the young lady, "that is the whole trouble!"

"I don't think I will nominate you as Minister for Industry," said he. "You might prove to be as incompetent as any other State Minister. No work—in Australia!—no work!—no roads to make, no scrub to clear, no prickly-pear to destroy, no dams to raise to save our riverside townships from being periodically flooded; no hard tracks to make over our black-soil plains; impassable after every rainfall; no blue metal to be taken to every railway station in the State, and thence to be distributed over every bad country road—not even, I suppose, any fish to catch and to distribute; the edible to provide cheap and good food for the people, and the inedible to make manure?"

"You'd have to remove a few score of taxes and senseless restrictions before poor people can hope for cheap fish," said another man.

"Let our State Government see, then, that they are quickly removed," said he; "cheaper food would go a long way to solve our problems."

"True, but that's not our principal question," said another. "Tell us how to find work for the unemployed. We'll talk about the fisheries next time."

"I would tackle the problem, then," said he, "on strictly military lines. I would recall to the colours a number of competent retired military officers,

and I would commission them to raise, from the ranks of the unemployed, regiments of Diggers, like our men who, under Prof. David, did such splendid work in France. I would provide them with uniforms and with weapons (chiefly spades, axes and mattocks), and would organise them under regular officers, with sergeants, corporals, paymasters, etc., and I would house them, if possible, in barracks; if not possible, then in tents. They would be under strict military discipline, have regular drills and marches, and be sent, like other soldiers, to any place where they might be needed. When they marched to the Railway Station, or elsewhere, they would be headed by their own band, and would, of course, travel free on their country's service; and I would try to make them proud of themselves and of the regiment."

"All that's very good," said one, "but where are you going to find work for your regiment? That is the big question."

"To provide work for them," said he, "would be the job of the Commanding Officer; but I don't think he would find it hard. He might send 500 men to the Upper Darling, and another 500 to any place where there is a navigable stream, or at least permanent water. Their orders would be to construct a siding on the nearest point of the Railway; thence to make a road to the chosen site, and there clear some square miles of country; lay out a township, set up two or three sawmills, mark out and fence some farms and build a model village with Church and School (no pub, nor cinema, by the way). Then the houses and farmlets should be allotted to the soldiers by seniority; and they would send for their families, and their military pay would be continued until the farmlets were self-supporting. Until their families came up, every man would have leave for a few days each month, to visit his family, travel free."

"Why," said one, "you would be solving three problems at once; providing work for the unemployed, and helping to settle our great empty spaces, and also relieving the congestion of the cities."

"Yes," said he, "and in a month or two you wouldn't know our present demoralised unemployed; they would be such fine, upright, soldierly men. Such a big task of settlement could never be even attempted by private individuals, but it wouldn't be difficult if tackled by five hundred soldiers working under competent command."

"But the cost!" said one, "the cost!"

"At the present time," said he, "all these potential soldiers are on that unstatesmanlike device, the Dole. They and their families are getting their food, clothing and shelter from the State, and becoming demoralised into the bargain. Would it cost much more to put them into uniforms and employ them to develop the country, and to make homes for themselves? I think it would cost less. The Army Commissariat does things more systematically, and with less waste and fraud than is involved in the Dole; and the advantage would be incalculable. And after the Darling there is the Lachlan and the Murrumbidgee, and many other streams where people would gladly settle if the first difficulties of clearing were undertaken for them. It wouldn't be long before you would have fleets of boats going up and down to the new settlements."

"The idea is good," said one of the older men, "and should, I think, be

tried; for though I believe that these world-wide troubles are the beginnings of God's judgments on an Apostate Christendom, and though nothing, perhaps, can avert them except a general turning back to God (of which, at present, we see no sign), yet asking His blessing and His guidance, we should seek whatever alleviation He permits."

"Send in your ideas," said several, "to the Editor of the A.C.R. He is a very influential man, and who knows whether, through him, your plan may not be considered in the right quarter."

## Letter to the Editor.

### C.M.S. AND THE TRACTARIANS.

"One of Them," a country correspondent, writes:—

I was much interested in the letter appearing in your issue of May 10th under the above heading, signed by "subscriber," referring to the moral courage of the C.M.S. Committee in the year 1829. It is a subject needing careful consideration in the present day, when so much indifference is manifest regarding the teaching of false doctrine.

One has grown up with the idea firmly fixed, of C.M.S. as a staunch upholder of Evangelical truth, and sending it forth to the heathen as the word of Life, and one clings to this idea—the "love that will not let go."

But are we quite justified? "Subscriber" evidently does not think so. Would it not be wise to discuss the Constitution occasionally in Committee, and thereby discover those who are really standing foursquare with "those Protestant and Evangelical principles upon which C.M.S. was founded"? and in appointing new members, would it not be advisable to have a printed form of questions for them to sign, binding them to conform to the Constitutional rules of the Society?

I believe this would go far towards reinstating confidence in C.M.S., and perhaps we should hear less about debts and shortage of funds—a condition which, I believe, is not altogether due to "Depression."

Oh! let us be up and doing, for the time may be short!

## Bush Church Aid Society.

### Women's Auxiliary Meets.

Mrs. Mowll, patroness of the Women's Auxiliary of the Bush Church Aid Society, presided at the annual meeting in the Chapter House on May 16, and was presented with a basket of autumn-tinted flowers. She said that she felt that the work of the Society began where the railway ended. She directed attention to the pile of groceries and baby garments which members had brought for distribution among women who were living far away from the shops. She also expressed her appreciation of the deaconesses who went out into the far country districts in the society's van, to help the people and to minister to the sick.

The principal speaker was the Rev. A. H. Edwards, who recently returned from Nullarbor Plains, in South Australia, where the Bush Church Aid Society covers an immense field of work, helping the people who live in isolated outlying districts. The Society supports a hospital at Penong, where two nursing sisters are stationed, but he said there is a great need for a sister to be established further north; two sisters would be preferable, for the life there is so lonely for one woman by herself. These sisters could visit the families of the district, who now, when illness occurs, have to go to Kalgoorlie or Port Augusta. The life there is very trying, the temperature frequently ranging from 120 to 130 degrees. The homes usually consist of only two rooms, and afford little shelter. The lives are not very interesting, and the visit of the minister is greatly appreciated, and he is sure that the women, particularly, would look forward to a periodical visit from the sisters.

Mr. Edwards said: "I must thank the Women's Auxiliary for the parcel they sent out to the Nullarbor last Christmas. It was rather unfortunate, though, that the toys for the children included boats, for there is no water there, and the children could not sail them in the sand."

"Also," he continued whimsically, "for the same reason, I don't know whether it is wise to send out so much soap."

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## Editorial

### Need of Witnessing Christians.

NO more severe indictment of the mass of the Christian people in our land could have been made than that by Bishop Crotty in his Synod Charge several days ago. We draw our readers' close attention to the Bishop's statements as they appear in another column. If words mean anything, and have any biting and gripping force to-day, then these words ought to go home to many consciences with fruitful results. There is no doubt that we live in an age when the Church, as we see it, is lumbered with a mass of backboneless and nerveless members. Hence her witness is weak and unconvincing! Take out the comparatively small proportion of downright, burning, living witnesses for Christ and His Church; where are we? And yet what should we expect. The fearful tendency in recent years in Australia to cut the ground from under the observance of the Lord's Day by many of the highly placed in Church and State, the preaching of a bowlderised Gospel, the playing down to a pleasure-loving public and the general failure to preach the authoritative Word of God and to water down His Divine discipline must of necessity bring about the condition which now prevails and so many bemoan. Worldliness of a blatant character has entered the very life of the Church, unifying methods of Church work and money-raising are largely the rule. The sacred rites of Baptism, Confirmation and Marriage

are glossed over—anything will do—with the result that a flaccid condition stands revealed and the Church is in a large measure bereft of valiant, convincing, spiritual witness. There is only one way out, and that is back to first principles and to importunate prayer that God's Holy Word may come with convicting power on the whole life of the Church.

### Another Journalistic Venture.

SO we are going to have another Church of England newspaper in Australia! It is even going to carry the name of The Church Times! Its promoters are not only very ambitious, but evidently they are looking through exceedingly rosy tinted glasses, for this proposed weekly is "For three millions of readers" in Australia. Nothing is said about Tasmania. Surely they must be including Anglican babies and a host of other doubtful readers, to say nothing of an army of pleasure-loving youth. After all, the population of Australia, including everybody, is only slightly over six millions! It is nothing if you are not ambitious in these days! However, we are wondering for what purpose this proposed Church paper is being published. Certain advertising matter states: "There are over three million adherents of the Church of England in Australia, and they have no adequate newspaper. For this reason, and in response to a widespread demand, the Church Times is to be published." Really no reason is given. There is nothing in any preliminary matter which we have seen, as to what are the principles of the paper, as to its convictions, or what is its purpose, and what is it out to accomplish. Is it going to stand for the principles of our Book of Common Prayer and for the Thirty-Nine Articles as rightly and historically interpreted? Is it a financial venture, or just a labour of love, and yet at the same time, with some concerted plan in view? We notice that there is an advisory Council composed of Sir T. R. Bavin, Sir Frederick O'Connor, formerly of Ireland and India, and Mr. F. A. Bland, and others to be appointed by the Council. But who are the moving spirits behind the venture, and who comprise the Council? We have not the slightest knowledge. In other words, who are planning the venture? We would like to know who are behind the scenes, and something of their cogitations. It is a free world and a wide one, open to any and every sort of venture, but knowing the Church of England, as it is to-day, we are naturally interested, and are anxious to know who it is that this proposed paper represents, and what are their plans and purposes in reality.

### Mission of Goodwill to East.

MR. LATHAM and his mission of goodwill to the East have returned to Australia confidently expecting that good results will follow their visit to Java, China and Japan. That considerable and expanding trade from Australian shores takes place with Eastern Asia has been evident for some time! It needs to be fostered. The rapid Westernising of the teeming millions of the East must naturally present a valuable market for Australian products. Their proximity is all to our advantage. One vital touch has been that with Japan, and a happy augury in this respect has been the way in which the delegation has been heralded by the vernacular press of that island Empire. They look upon the visit as an omen of better relations between the two countries. Not that these relations are in dire need of improvement, but there exist certain elements of dissatisfaction which negotiation may be able to eliminate, or at least ameliorate. One is that the balance of trade with Australia is unfavourable to Japan; and the other is the restriction on Japanese immigration to Australia.

"Everything I have seen and heard," said Mr. Latham, "leads me to believe that the mission has accomplished useful and valuable work. As a result of public speeches, Press reports, and other publicity, the peoples of Japan and Australia know each other better than ever before, and feelings of friendship have been strengthened. I am satisfied that the Japanese are anxious to be friendly towards Australians. After all, that is the most fundamental consideration."

Any gesture on our part that makes for goodwill and amity should be welcomed and encouraged. The Pacific world is a big one, with plenty of room for all peoples to achieve their destiny naturally and amicably. The expansion of Christianity in Japan, and the permeation of its life and ideals is exceedingly welcome, and should bring us together in one common purpose and work for the building up of worthy, honourable nationhood around the Pacific Basin.

### "Questions Answered."

THE Diocese of Melbourne is officially on the air every Sunday, through 3DB, and the Rev. T. M. Robinson has evidently been deputed to make his voice heard in this respect. He answers questions. Are these questions sent in to him by "interested" persons with a view to "certain" answers, or has he got a committee, and do they formulate the questions and answers with him? We notice that

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a selection of his answers over the air are given publicity in the Church of England Messenger, the official organ of the Diocese of Melbourne. Hence Mr. Robinson has at his disposal a wide field for propaganda, that is, if his printed answers are any guide. We are of opinion that the answers are propaganda. They are astutely done. What is more interesting still (and yet we are not surprised), is that care is taken to give wide publicity to the answers to the questions such as: "Are the Thirty-Nine Articles binding on all Anglicans?" "Would you give a short instruction on the Vestments and their meaning?" "Could you explain to me just what Transubstantiation means?" "What is the significance of Altar Lights and how is it that some churches have them and some do not?" Well it is a splendid field—and wide—and the answers, as we have already said, are cleverly put! We remind Mr. Robinson that there is a vast body of Churchmen in Australia who do not accept his tacit assumption as to any altar in the Church of England. That word finds no place in the Book of Common Prayer in the way of his connotation. And surely he knows that so-called altar lights are of pure pagan origin, and before the Reformation had come to be regarded as symbolising Transubstantiation and the sacrifice of the Mass. He knows, too, that lights before the Sacrament were unknown in the Church of England for 300 years till the revival of Romish doctrine in our Church by the Oxford Movement brought back this appropriate symbol of a localised deity. It is not a question of "unnecessary and foolish bickering," as he says in his answer, but one of fidelity to the simple, untarnished truth of the Gospel. Where are the Evangelicals in Melbourne? We wonder who appointed him. Has he the authority of Synod? If this is so, we are astounded.

## Quiet Moments.

### Burdens.

And What to do With Them.

Psalm 55.

MANY of the Psalms, like many of our own hymns, are the outcome of a particular experience. This is noticeably so in the case of the fifty-fifth. The writer of this psalm had been given a very bitter cup to drink. In this cup were mixed two bitter ingredients. Friends had deserted him. And these former friends had turned into enemies. They were raking up everything they could think of in his past life, whether of mistake or of sin with which to reproach him. Their words cut him like "drawn swords." The defection of one friend in particular had hurt him. They had often taken "sweet counsel together, and walked in the house of God with the throng." But now how changed things were. No wonder the writer's heart is burdened. No wonder he longs to get away from it all. "Oh, that I had the wings of a dove, that I might fly away and be at rest." We have all had that experience. We would like to "wander far off" in the wilderness instead of facing up to duty. But this, though natural, is a futile wish with us, as with the writer of this psalm.

Now in the midst of this darkness came a wonderful flash of light. A

voice spoke from heaven above the voices of his enemies, and above the moanings and groanings of his own heart. "Cast thy burden upon the Lord, and He shall sustain thee. He shall never suffer the righteous to be moved."

We live in days of heavy burdens. May we not take this verse as God's message to ourselves? We certainly may, and we ought to do so. Our Lord invites us to bring our burdens to Him. We are not to bear them ourselves.

This verse contains an invitation and a promise. Let us examine the promise first. The promise is: "He shall sustain thee." This does not mean that our burdens are removed. It means that we are given strength to bear them. It means that the burden will not be burdensome. Neither will the bitter experience embitter our spirits. What would be a heavy burden to a little child is as nothing at all to a grown man. If we bring our burdens to the Lord He will give the grace and strength to bear them without being either burdened or embittered. The psalmist may not have regained his friends, but he had found a new sweetness in the friendship of the Lord. In his loneliness he had found a Companion. And the reproaches about his past life and career may not have ceased, but he had found One Who could answer for him. Satan may accuse. Indeed, he may have the right to accuse. If he does accuse, what can we answer? Left to ourselves, conscience can only answer "Guilty." But thank God, we are not left to ourselves. We have one to answer for us—One Who Himself "bore our sins in His own Body on the tree." If Christ bore our sins for us, we need not bear them ourselves. "He hath blotted out the bond written in ordinances that was against us which was contrary to us; and He hath taken it out of the way, nailing it to the Cross."

And this promise, "He shall sustain thee," is true in every experience of life. He will give strength for every burden.

If we bring our sorrow to Him, He sustains. The Holy Spirit will give to us a new and sweeter revelation of His love. Behind the hand that chastens is a heart that loves. And in that heart the believer learns to rest.

Need is another burden that we may bring to Him. The Holy Spirit will enable us to trust His providence. Many a man to-day looks at his children as they are gathered in the evening, and he wonders what the future holds. He himself has not been able to lay

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## Church's Challenge.

TO A WORLD OF MATERIALISM.

Bishop Moyes Delivers Striking Address.  
AT TWENTY-SECOND ARMIDALE SYNOD.

"WE stand to-day challenging in the name of God and God's children a materialist society that can only think in terms of the same facts that made and slew by their limitations the civilisations of earlier days, and slew our own in these latter days. Expanding markets, machine efficiency, new lands, were the basis of 19th century commerce, and the story is a tragic story of the exploitation of human life," said Bishop Moyes in his charge to the twenty-second Synod of the Diocese of Armidale, which was begun on June 4.

He said: "For us there are no expanding markets, for us machine efficiency has reached a stage where it can dispense with vast reaches of human labour, for us there are few, if any, new lands to conquer. For us there is no willing slave class, with us women have risen to a comradeship with men, and provide in the present order a doubtfully wise-competition with men. Poverty and distress no longer appear as accident, but seem-rooted in our system. Our hope of a surviving civilisation, and indeed of a living church, depends not on instinctive adjustments to a mechanical environment, but on expression in life and action of ideas, and the formation of an order that shall incarnate the idea of the value of human life. No unity is possible under present conditions, men do not merely develop differently, but develop in antagonism in a common life like ours to-day."

### The Past and the Present.

It is difficult, too, for any of us to accommodate ourselves to the fact that we face conditions utterly unlike those of our forebears. Our education, so Professor Whitehead tells us, has been based on political and economic doctrines fashioned on the assumption that the stable conditions of our fathers' day are ours, and will be our children's. The assumption is untrue, and we must think and must adventure with the other ideas if we would live.

"It is not that our material world is mad and uncontrolled. Madness is a malady of the mind of man, and as for our material world, we know it as no generation before us has known it. We are daily increasing our control over nature and her forces, we have mighty powers, and an intricate machinery. Our problem lies in ourselves; we have no faith to direct our command over nature, and not sufficient brotherhood to use our victory either wisely or well.

Continuing, Bishop Moyes deprecates the beliefs that world reconstruction could be based on science or materialism. The former had no faith as a basis, and the latter had treated man as a machine, and his labour as a commodity. Communism was a revolt against Capitalism, but it was bred by it, and carried the fatal heritage of the materialistic spirit. The call to the church was to refashion a human society, brotherly, healthy and holy.

### World Needs a Soul.

"Our world needs a soul," he continued; "it needs a re-created order where no 'dole' is required. It needs a brotherhood that can banish suspicions, and the whole is possible where priests and people forget to play for security and the mere support of their organisation; and in love and with fire, present a living Christ and seek to express Him in the common life. To our shame, he said, that the world tolerates the church to-day, listens with mingled patience and impatience to us, and remains for the most part untouched. Far better if she persecuted us for turning the world upside down than that she should accept us as a bulwark of property and of class. It is a tragedy that so many people do not possess their property, but are possessed by it, and therefore lose their human sympathies.

### Men of Money.

"It is vital that we should never allow ourselves to settle down to accept unemployment as a necessary fact. It is not given right values we can fashion life to eliminate it. If once we refuse to look on men as cogs in the machine, and as existing for production's sake, we shall find a way to alter what is wrong. The outlook is everything, and it is essential we should feel the goal—the horror that millions are out of work, both young and old, a horror not merely at poverty, but at the disintegration of health and of character. There was a time when it was believed the rank

and file existed for the sake of kings and nobles; the industrial revolution has formed a tradition that they exist for the sake of production, to receive a subsistence wage to keep them fit for work and a pension when they get beyond it. I have stated this boldly, because it is important we should realise what is an unconscious attitude of some of us towards the rest. It is significant that a daily paper can publish a column headed, 'The Life of Sydney,' consisting mainly of the social activities of the fairly well-to-do. The best is not too good for the ordinary people. This must be our ideal.

Private wealth gained by private exploitation of production and distribution is becoming a menace in a world where unemployment is rife. A man's money we are realising it more and more, is not just his own; earned or inherited he has it from society, and society needs an ethic that will express this in a more equitable distribution than at present, and also an ethic that will inspire men to work from the professed motive of service and for the joy of service, whether it be the service of healing the sick, or the selling of goods, or of growing wool. This moral decision must be taken by a majority if we cannot convert all, and effective economic action will follow. The lines of that action, it is not mine to lay down, but it seems obvious that money which is an instrument in the social machine must be treated as a servant of the community, and its possession as a trusteeship (in part at least) for others, instead of being, as it is to-day, a means of exploitation and of power over others.

### Men and Machines.

But with machinery crowding men out of employment by what methods can this be done? What tests are there of the worth which a man gives to the community by his life and work, what means of judging what reasonably he should take out? I believe that Christianity has a definite message in this matter. We are emphasising the value of personality, the inherent worth of man. Work is the heritage of man, his very character finds itself in the doing of it, his personality expresses it.

## Hymns for Sundays and Holy Days.

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

### Hymnal Companion.

June 24, 4th S. aft. Trinity.—Morning: 107, 131, 289, 291; Evening: 320, 24, 579, 38.

July 1, 5th S. aft. Trinity.—Morning: 1, 564, 398(427), 319; Evening: 95, 165, 295(149), 35.

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

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

### Hymns, A. & M.

June 24, 4th S. aft. Trinity.—Morning: 1, 300, 633(238), 276; Evening: 225, 236, 168, 477.

July 1, 5th S. aft. Trinity.—Morning: 160, 240, 545, 260; Evening: 288, 252, 373, 699.

July 8, 6th S. aft. Trinity.—Morning: 160, 242, 531, 277; Evening: 439, 254, 370, 24.

July 15, 7th S. aft. Trinity.—Morning: 3, 210, 201(63), 205; Evening: 223, 683, 257, 207.

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## Wayside Jottings.

### Troubles and the Way Out.

"OUR Minister had announced that he would preach on 'Troubles and the way out,'" said a young man, "so we all went to hear him, and took our notebooks. It turned out that there was no need for the notebooks, but on the whole we were not disappointed."

"Tell us about it," said one.

"Well," said the first, "he took his text from Deuteronomy xxx. 15: 'See, I have set before thee life and good and death and evil, in that I command thee to love the Lord thy God, to keep His commandments and to walk in His ways, that the Lord thy God may bless thee in thy land.'"

"He simply preached, then," said the other, "on national righteousness, as the remedy for national troubles."

"That was really his subject," said the first. "He spoke on national sins. He showed how the Lottery was lowering the national sense of right and wrong. How else could it be, he asked, when the Government gives a constant demonstration that vice is allowable if it brings in money, and he showed from the newspapers how a consequential wave of crime and immorality seems to be sweeping at the present time over this land. He paid a compliment to Bishop Burgmann and the other good men who are so constantly insisting that something must be done to relieve the distress; and he said that he is daily waiting for one of them to offer a suggestion as to what can be done."

"We are all waiting for that," said another. "So far the Church Record seems to be the only newspaper that has even made a suggestion."

"Then he went on," said the first, "to review the various schemes that have been tried for making all men prosperous. He began with Peru, where, before the arrival of the Spaniards, a paternal government regulated all labour and distributed food to the whole population; and he ended with Soviet Russia, where a similar attempt is being made to-day, though with much less success. Then he glanced at various untried theories, from More's Utopia to Fourier and St. Simon; ending up with Bellamy's 'Looking Backward,' which he thought was the only one that might possibly be put into practice."

"What was Bellamy's idea?" asked some.

"Something like this," he said. "Money is to be abolished, and every one from highest to lowest, is to receive every month an equal value of coupons, available for spending during that month only. With them you can buy food, clothing, furniture, land, or anything else, or you can exchange them for the services of workpeople. But if they are not spent during the month they become valueless; so that no one can hoard up or accumulate wealth. Then everyone is to enrol for some branch of public service, butcher, baker, artisan, physician, teacher, sailor, coal-miner, cook, house-maid, etc., etc., under the local committee of employment, who have to see that everybody does some work, and that not too many are enrolled for the same occupation; and who have to satisfy themselves that everyone shows due diligence in his calling."

"I'm afraid you'd strike a snag there," laughed one young man. "What would be called 'due diligence' in some of the less pleasant callings? The doctor, for instance. He would get the same pay as a cobbler. How many hours of sleep would he be expected to give up before he was reckoned to have shown 'due diligence'? I think under that scheme we should all want to be cobblers or tinkers, and work from 10 to 4."

"Our minister recognised those and many other difficulties," said he, "so much that he concluded that none of those plans would work; and that there is no practicable escape from our present system of work and wages; but that much can be done, and ought to be done to soften and ameliorate present hardships and inequalities. The weakest, he said, must always go to the wall, but he needn't always be kicked when he gets there. All hardships, he said, could be softened by the application of Christian principles."

"Did he go into particulars?" asked one.

"Yes; he said that in the early Christian Church there was no destitution. As an immediate result of our Lord's teaching upon almsgiving, special funds were very early allotted to the relief of the poor. Widows and their children were formed into a special order, and maintained at the cost of the Church; and sick people and prisoners were carefully looked after. And our minister contended that that organisation ought to be revived in the Christian Church to-day."

"It's the duty of the State," said one, "to see to such things, to provide hospitals, and supply the needs of the poor."

"No," said the other. "Poor-laws and officialdom have been tried and found very far wanting. They lack the touch of love and sympathy that only Christian men and women can show."

"It would mean more Church-begging," said one; "people say now that all the churches do is to cadge for money."

"People say wrong," said he. "Our minister showed very clearly that the churches are far too lax in asking for money. They ought to ask for far more,—not to pay ministers, but for Missions to the Heathen and for the poor at home. He said that the old Franciscan ideal of Poverty, Chastity (not the unmarried state but Holiness) and Obedience, was the most Christ-like that had ever been held both for clergy and people; though unhappily it had proved, for lack of a full Gospel, too high for human nature; and it ought to be held up again and diligently taught by all Christian ministers. I hope, he said, to see the day when the deacons of all the churches will sit in their respective vestries every Monday morning, to receive from all their church-members the Lord's tithe for the poor. I imagine (he said) Mr. Dives, of the big city firm of Croesus and Co., coming in and saying, 'My income last week, Mr. Deacon, was £100, but since you have always taught us that men with good incomes ought not to limit themselves to the tenth, I have brought you £40; and the poor cobbler coming in and saying, 'I earned £5 last week so I have brought you 5/-.' Then the deacons and their helpers would confer as to the distribution."

"And it would be given lovingly and sympathetically," said one of the ladies. "Not a bare official dole, but as from brothers and sisters in Christ. I only hope and pray that I may soon see it, and do what I can to help the scheme forward."

## Constitution of the Church in Australia.

### Suggested Amendments.

#### Bathurst Synod.

The Dean of Bathurst, at the recent Synod of the Diocese of Bathurst, moved that preliminary assent be given to the Constitution, but recommended certain amendments to be made.

Some serious difference of opinion exists with regard to the Court of Appeal to consider any charge against a bishop or priest. It was agreed that where the matter in question was one merely of law, the court as constituted predominantly of legal men was satisfactory. There were questions, however, of Faith, Doctrine, Ritual and Ceremonial which ought to be heard by bishops, aided by assessors who are theologians as well as legal.

Synod desired that Bishops Coadjutor be given a place in the House of Bishops in General Synod, that the Church might benefit by their counsels. At the same time it was not asked that they have power to vote. Bishop Wyld seconded the motion.

#### Proposed Amendments.

The amendments proposed by the Dean are as follows:—

This Synod, having received from General Synod the draft constitution of the Church of England in Australia, as adopted and commended by a General Convention held in Sydney in October, 1932, affirms:—

(1) The Diocese of Bathurst, desirous of fellowship in the Holy Ghost with its sister dioceses of the Church of England in Australia and Tasmania, in the visible unity of a national or regional church, will accept and receive any constitution for the said church which receives the assent of the requisite majority of dioceses proposed to be included within the same.

(2) In the spirit of the above it gives preliminary assent to the constitution as now submitted to it.

(3) It places on record, however, its conviction that amendments giving effect to the following should be made to the constitution, as submitted from the convention, that is to say:—

(1) The admission of Bishops Coadjutor to a deliberative but not a voting membership of the House of Bishops.

(2) The provision that the House of Bishops, sitting with theological and legal assessors shall constitute the Appellate Tribunal of interpretation and appeal, on matters of faith, doctrine, ritual and ceremonial, not including discipline.

(3) The provision that in the election of diocesan representatives to General Synod, clerical representatives shall be elected by clergy and lay representatives by laity.

And this Synod further directs that a copy of this resolution be forwarded forthwith to the continuation committee of General Synod.

## Anglican Church League, Sydney

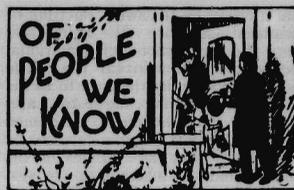
The Quarterly Meeting will be held in the Chapter House (Lower Hall), next St. Andrew's Cathedral, on

**Tuesday, 3rd July, at 8 p.m.**

The Rev. W. T. Price, B.A., will speak on—  
"The Ministry of Reconciliation—Confession and the Confessional."

The Rev. Canon W. G. Hilliard, M.A., Bishop-Elect of Nelson, will preside.

All Evangelicals—men and women—are cordially invited to attend.



The Rev. Arnold William Harris, Th.Schol., Rector of Adelong, has been appointed Rector of Berridale in the Diocese of Goulburn.

An exchange of parishes has been arranged between the Rev. C. W. Nicholls, Murrumbidgee, and the Rev. H. H. Hobart, of Waratah, Newcastle diocese.

The Rev. L. L. Wenzel, Vicar of St. Stephen's, Richmond, has been appointed by the Archbishop of Melbourne as rural dean of Melbourne East, in succession to the Rev. Canon Crotty, D.D.

Dr. A. E. Floyd, organist and choirmaster of St. Paul's Cathedral, Melbourne, who has been on a visit to England and the Continent, left London on the "Orsova" on May 26. He will reach Melbourne on July 2.

The Rev. L. Gabbot, B.A., rector of St. John's, Rockdale, has been appointed rector of St. Hilda's, Katoomba. From time to time Mr. Gabbot is a much valued contributor to this paper. We wish him and Mrs. Gabbot every blessing in their new sphere.

The Rev. Canon Drake, who resigned as rector of St. Paul's, West Maitland, as from the end of last month, has commenced work in the Newcastle diocese in connection with the religious education of the young. His headquarters will be in the Diocesan Offices, Newcastle.

The death has recently occurred at Hobart at the advanced age of 92, of Mrs. Henry Dobson, widow of the late Hon. Henry Dobson, and mother of Mr. L. L. Dobson, and the late Mrs. Minton Taylor. Mrs. Dobson was for many years an active worker in various women's societies connected with religion and philanthropy.

The Right Rev. Bishop Taylor-Smith, D.D., K.C.B., formerly Chaplain-General of the British Forces, in a wireless message ere he sailed for Great Britain, expresses his warm thanks for the reception accorded to him during his recent visit to Australia. He adds: "May peace and prosperity—the fruits of love and loyalty—continue to be the secret of the dominions' welfare."

One of the most interesting decisions at the recent Synod of the Diocese of Armidale was the adoption of ordinances to bring about the sale of the present residence of the bishop, and the erection of a suitable building at a cost of approximately £4000. The brick structure will be of two storeys, and will be located on the old site, opposite the New England Girls' School.

Mr. F. G. Tuddenham, an accepted candidate for service overseas under the Victorian branch of the C.M.S., has passed his final examinations as a doctor at Melbourne University. Dr. Tuddenham is at present on engagement to the Homeopathic Hospital, St. Kilda Road, Melbourne. It is hoped that funds will soon be available so that he can proceed to a location in a C.M.S. field.

The Federal Secretary of C.M.S. in Australia has just received word from Dr. W. Wilson Cash, General Secretary of the Society in London, to the effect that Mr. H. J. Wise has been appointed a Life Governor of the Parent Committee of the Church Missionary Society for Africa and the East. Mr. Wise has rendered very fine service for many years in the office of Hon. Treasurer of the Tasmanian Branch of C.M.S., and his resignation was regretfully received at the last meeting of the Federal Council.

Work has been commenced in preparing and erecting a memorial tablet at St. Andrew's Cathedral in memory of the late Archbishop Wright. The tablet will be about 7ft. in height and 3ft 6in in width, and is to be placed near the archbishop's vestry, at the back of the choir stalls. The letters are to be of polished bronze, raised

up on a dull mat finish background, and the whole of the lettering and background will be cast in one piece. The work will take about one month to complete.

At the Synod of the Diocese of Brisbane last week the Administrator, Bishop Dixon, said in his charge:—"I am sure that I am expressing the feeling of Synod when I offer to Canon Garland warm congratulations on his inclusion amongst those who were distinguished as the recipients of the King's Birthday honours. It was a delightful recognition of the work which the Canon has done in the cause of immigration, and therefore on your behalf I express our pleasure and the hope that he may long be spared to enjoy his honour."

The Bishop of Newcastle writes:—"The appointment of Rev. Carlos Stretch to succeed Canon Drake at St. Paul's, West Maitland, has been received with general approval. Mr. Stretch bears a name which is remembered and will always be remembered with affectionate respect and gratitude by all who were privileged to know his distinguished father. And it is most appropriate that a son of one of our best known and best loved Bishops should be promoted to the charge of one of the oldest and most important parishes in the diocese."

The death of Mrs. Manning, at the age of 84 years, widow of the late Rev. Dr. J. N. Manning, for so long rector of St. Michael's, Sydney, renounces a devoted worker among the ranks of those interested in the Church Homes for Children. During her husband's long ministry she was a true helpmeet, keen for the G.F.S., and Mothers' Union. She took an active part in the District Nursing Association. Mrs. Manning was a strong personality, with no ordinary gifts of leadership. She leaves behind an abiding memory; scores of those who are now mothers in the community thank God for her life and influence.

At a recent local conference of C.M.S. missionaries in Japan the whole policy for women's work was thrashed out. It was resolved that, in future, women workers shall not, unless under exceptional circumstances, be attached to churches. They are to be regarded as pioneers. With this policy in view Miss Boydell, of the Australian C.M.S., will leave Nogaata, Shi, where she has been working, in order to start work in a new district. A group of trained Japanese women will go with her and their aim will be to stay for two or three years till the new church they have founded is ready to be handed over to a pastor, and then go on to a new pioneer district.

The Rev. H. S. Kidner, a C.M.S. missionary in Tanganyika, has returned to Sydney on furlough from mission and educational work in East Africa. Referring to his experiences on a jungle road, when a lioness ran in front of his car for nearly a mile, he states:—"I was making my way along the road, which was surrounded by thick scrub on either side, when a lioness jumped out of the bush about ten yards ahead of me. I had no gun. The lioness ran ahead of my car for nearly a mile, and I frequently had to apply the brakes to stop hitting her. I did not do this with any humanitarian motive; I was afraid that if I hit her and did not kill her she would turn on me. Much to my delight she suddenly dashed into the scrub."

Captain Cowland, who has been appointed Field Secretary in the Australian Church Army, left London accompanied by Mrs. Cowland and their daughter, on May 11, and will arrive in Sydney to-day. They proceed to Newcastle at once, where they will make their home, and where the first Training College of the Australian Church Army is to be established. The Bishop of Newcastle has offered to provide a house to

serve as a training college, and as soon as sufficient funds are available, the college will be established and opened for the training of young Australians, men and women, for Lay Evangelistic work within the fold of the Church of England. Already there is a waiting list of candidates who are waiting to be trained to work in the ranks of the Australian Church Army.

Speaking at the funeral service at St. James' Church, Sydney, of the late Hon. W. A. Holman, K.C., M.P., for ten years Premier of New South Wales, the Very Rev. A. E. Talbot, Dean of Sydney, said:—"Mr. Holman, as Premier, guided the affairs of this State during the dark and difficult years of the war. He gave himself unstintingly to all the patriotic movements of that time, and the returned soldiers found in him a staunch supporter. Mr. Holman was a man of great sympathy, with a genius for friendship, and was innately loyal to his colleagues. This city and State are much the poorer for his death, or we can ill afford the loss of such a man. Those who knew Mr. and Mrs. Holman in their home life knew how her life was bound up with his. To her our deepest sympathy goes out at this time of sorrow and bereavement."

Referring to the return of the Rev. H. S. Warren from his peace expedition to the Caledon Bay blacks, to his parish of Cullenswood, Tasmania, the Bishop of Tasmania writes:—"Since his arrival in Tasmania he has addressed crowded meetings at Launceston, Wynyard and Burnie, and preached in several centres in the North-West and South. It was a very happy experience for me to take part in the welcome given to him by his parishioners at St. Mary's. One sensed the love which they had for their Rector, and the pride which they felt in him, and their devout thankfulness to God for his safe return. I am writing this on the eve of the public meeting at which we are to welcome him in the Town Hall, Hobart, and of the civic reception which the Lord Mayor has arranged for him. We anticipate a big meeting to hear the wonderful story which Mr. Warren has to tell. Before resuming his work in the Cullenswood parish, he is undertaking a month's campaign for the C.M.S. in Victoria."

Much pleasure has been given by the appointment of the Rev. P. W. Stephenson, M.A., B.D., as headmaster of Trinity Grammar School at Summer Hill and Strathfield, near Sydney. Mr. Stephenson is a Victorian and an honours graduate in arts of the Melbourne University, and a graduate in divinity of the University of London, is keenly interested in educational work, and has had extensive teaching and administrative experience in Australia and abroad. Mr. Stephenson is on a visit to England, and at the Council's request, will take the opportunity of visiting some of the well-known English schools and examining the latest developments in educational thought and practice. Mr. Stephenson was formerly a C.M.S. educational missionary, being principal of Edwardes College, Peshawar, North India. He subsequently was appointed to the staff of St. John's College, Winnipeg, Canada, becoming Canon of St. John's Cathedral in that city. In 1928 he was appointed Federal Secretary of the C.M.S. in Australia and Tasmania, in which post he has rendered splendid service. Of a genial and friendly spirit, with a keen intellect, he should render conspicuous service in his new post.

What can I give Him,  
Poor as I am?  
If I were a shepherd,  
I would bring a lamb;  
If I were a wise man,  
I would do my part;  
Yet what can I give Him—  
I give my heart.



# STERLING HOME PAINT

THE ECONOMICAL PAINT

**DURABILITY — GUARANTEED**



"Who can best suffer, best can do; best reign,  
Who first well hath obeyed."—Milton.

"Yet learned he obedience in the things  
which he suffered."—St. Paul.

#### JUNE.

22nd—Coronation of George V., 1911. God save the King!

23rd—Prince of Wales born, 1894.

24th—4th Sunday after Trinity. St. John Baptist Day. The Baptist was the forerunner of the Messiah, and unites the Old and New dispensations.

25th—Floods at Gundagai, 1852.

26th—Christ's Hospital founded in London by Edward VI., 1552.

28th—Peace Treaty, 1919. How wonderfully has God shielded our Empire, while so much of the world has had no peace.

29th—St. Peter's Day. Perhaps he was at Rome. But was he ever bishop there? Did he give any authority whatever to the Roman Church? There is no trace on any such basis for Roman predominance except on forged documents.

#### JULY.

1st—5th Sunday after Trinity.—On this day we think of peace without and of peace within. When a man's heart is at peace with God He maketh even his enemies to be at peace with him. Also, we must pray for "peace in our time, O Lord."

2nd—Cranmer born, 1489. What we owe to this cultured and pious man for our Prayer Book and for true religious foundation in England, cannot be estimated.

4th—Independence Day of U.S.A., 1776. When will the States elect an hereditary ruler? Some thinkers say, shortly.

5th—Next issue of this paper.



### The Confessional.

WE are living in strange times. Stranger still are the varied panaceas offered as cure-alls—especially where the ills of the soul are concerned. Strangest of all, man, in the pride of his heart, wants to be his own saviour, and for one reason or another, tacitly ignores God's Holy Word—that Word which alone speaks of pardon and peace. Unfortunately there is a peculiar harking back to the past—to the corrupt following of mediaeval days and ways.

For example, auricular confession comes cropping up as a sort of hardy annual. It is nurtured in some places as though it were of real value. The Great War, with its dark and tragic aftermath, has strewn the world with spiritual wrecks, so we are told, and these can only be adjusted to life's true relationships by the "ministry of priestly reconciliation"—a high-sounding phrase for confession to a priest.

Protagonists of the Oxford Movement never lose an opportunity for bringing the subject of the confessional forward. In fact, it was brought before the recent Convocation of Canterbury in an acute form, and though no decision was reached, the proposal that definite steps should be taken to establish in each diocese a body of

specially selected clergy for confessional purposes, indicates a movement of untoward significance. In England at least, there appears to be a measure of agreement among the Bishops, as indicated by the Bishop of Ripon's extraordinary statement in his Diocesan Gazette, wherein, regarding the use of the confessional in the Church of England, he suggested "safeguards" against "possible misuse of what the Church of England offers as an optional means of grace," to quote his words. The Bishop, who is a "Liberal Evangelical," candidly states that he does not suggest "the extension of the practice" to fresh parishes. Yet why not, if the thing is Scriptural and wholesome? The Bishop knows that at the time of the Reformation, private or auricular confession to a priest with a view to obtaining his absolution, was abolished from our Church. It was abolished in toto, as a system for the pardoning of sins; and in lieu thereof, there was substituted public confession in the congregation. Further, in the Book of Common Prayer our congregations are instructed, after an earnest exhortation to repentance, and (where possible) restitution, that "if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice to the quieting of his conscience." A vastly different thing to the degenerate system of auricular confession and consequent priestly bondage.

It is well-known that in the sixteenth century the majority of people were ill-educated. Many could not even read. Bibles were extremely expensive and facilities for study were not available. Knowledge of the teaching of Holy Scripture was woefully lacking, so that many, in their ignorance, hesitated in a full and whole-hearted acceptance of the doctrine of the grace and love of Christ, our Saviour. Pulpit expositions frequently arouse, but do not entirely meet intellectual difficulties. Therefore personal recourse to a Minister of God's Word, who could help by the Ministry of God's Holy Word, would be frequently desirable. A more educated people, with cheap Bibles available, with a more faithful teaching to the children in the schools and a more faithful preaching of the simple doctrines of God's abounding free grace in Christ, would seldom need this personal help! The clamour for a Confessional system arises to-day, not from the populace, but solely from a certain section of the clergy. We are not surprised at this. The tendency of modern thought is to undermine the authority of the Bible. A lack of real Bible teaching is evidenced in the general drift. Modernist and Sacerdotalist are really working hand and glove together. The one proclaims the unreliability of the Bible; the other provides a substitute in what he is pleased to designate as "Catholic teaching," with the result that the untaught Christian does not know where he is, and does not know what to do. The heart of man becomes hungry, restless and unsatisfied. Here comes the opportunity of the priest. He assumes an air of authority; he grasps at the specious arguments of humanistic psychology and its analysis of human consciousness, and then he brings forth his cure for the soul's distress per means of the confessional, with its priestly absolution. The whole thing

is a travesty on the sweet doctrine of Scriptural assurance. It's revival will mean the destruction of individual liberty and true spiritual life. The Bishop of Ripon, in what are to us his futile propositions, suggests safeguards by the endeavour to select men of discretion and experience to be Confessors. But the troubles of the Confessional are inherent in the system, and no fencing it round can remove the evils. The Bishop goes on to suggest that normally no "unbeneficed priest" should be authorised to hear confessions "till he has completed three years" in priest's orders, and further, has pursued "an appropriate course of study under a supervisor." With other Bishops, he suggests a panel of "experienced priests," who will, in delicate cases, have to be consulted before absolution is given, and that in really extreme cases, the Bishop himself may have to be consulted. All of which shows the absurdity of the system. Under the Bishop's scheme the poor penitent must be kept waiting for what is apparently a judicial sentence. Surely the Scriptural authority for all the terms of pardon which a minister can utter is absolutely and only declaratory and not judicial at all. But better still, a proper knowledge of God's Word clearly shows that at the Throne of Grace pardon is instantaneous and that on the Throne sits the One Mediator, to Whom no penitent can cry in vain.

We thankfully record that the Bishop of Ripon concludes his statement "It is to be noted that the Church of England gives no authority to her clergy to make formal confession and absolution a condition of being presented for confirmation or admitted to Holy Communion, and nothing in this statement is to be taken as authorising any teaching about confession or absolution which goes beyond or conflicts with that given or implied in the Book of Common Prayer." However, in spite of this qualification, in our opinion, the Bishop undoubtedly gives a fillip to the sacerdotalising policy inaugurated and carried forward by the Oxford Movement, and he fails to emphasise what Bishop Samuel Wilberforce said to Dr. Pusey: "Of all the curses of Popery, the Confessional is the crowning curse."

Elsewhere in our columns we publish the "Findings" of the recent Oxford Evangelical Conference. We are glad that in one of its findings the Conference laid it down that "at the Reformation the mediaeval conception of the relationship to God depending upon auricular confession and priestly absolution is rejected. The acceptance of the central truth of Justification by Faith brings the soul into immediate contact with God, and gives immediate entrance into the full assurance of forgiveness." We are glad, also, that the Conference, in another of its findings, "urges the clergy to put in the forefront of their Ministry the preaching of the forgiveness of sins through faith in the atoning sacrifice of Christ, and not to be content until their people are living lives of direct confession to God, direct reliance on Christ, and direct communion with the Holy Spirit." This is indeed a worthy aim, and if it is kept continually and prayerfully in view, it is not likely that personal and individual dealing in the ministry of reconciliation will degenerate into the system of auricular confession and priestly bondage. The danger of such degeneration, however, must be kept in view and guarded against, and we trust that the Evangelical clergy will see the necessity of avoiding even the appearance of a return to a system which

is rightly described as "fraught with grave danger alike to priest and penitent." Personal dealing is an essential element in a Gospel ministry, and training for it is best provided by a deeper and closer study of the Word of God and the endowment of the purity and power of the Holy Spirit; not by the human remedies inculcated in textbooks of moral philosophy or by the assumption of the prerogatives of a priestly caste.

### Marriage and Divorce.

Home; Life's Most Perfect Heritage.

Court of Reconciliation Proposed.

IN the course of his pastoral charge to the Synod of the Diocese of Armidale, delivered in St. Peter's Cathedral on June 4, Bishop Moyes made some striking observations on the subject of marriage and divorce, and suggested the establishment of a Court of Reconciliation for the purpose of renewing broken fellowships.

Bishop Moyes said:—

"The modern man who would make divorce more easy is not to be looked on as a champion of loose conduct. He honestly believes that a loveless marriage has ceased to exist as a marriage, and that it is wrong to insist on the permanence of the outward form of a union whose inner meaning has ceased to be. We are right, however, to oppose the world attitude for these reasons—(1) that extension of reasons for divorce has everywhere resulted in further extension, not providing stable home life, but tending to make its wreckage the more common; and (2) that there is no evident principle behind the pleas for extension, but only a tendency to make laws to fit hard cases, a tendency that has increased in the individualist attitude to life of post-war days. True adventure does not lie in paths like these.

"But the world has a heavy indictment against us in the church in that we seem to be content to put up fences round about marriage, to allow anyone to enter, without due preparation, to take it for granted that every marriage is of God (though it seems blasphemy even to invite such a phrase), and to be satisfied to say: 'You may enter, but you can never go out again.'

"Orthodox Christianity has regarded the consent of marriage exclusively as a vow. We shall need to consider in church life whether this is the true spiritual meaning of consent, and whether marriage is as much a contract as a state. Meanwhile, it is most important that we clergy try more effectively to help people prepare for marriage, and also give true guidance on the principles that will make a sure foundation for a lasting and happy married life. Married life is an achievement of years, and we cannot be content to tell people they must fashion it well and lastingly, but should do more to show them how.

"I believe, further, that as a church we should ask for a matrimonial court, whose task might be the restoration of home life, and not the completing of its destruction. In this we should surely command wide sympathy and support. The whole community has its part to play in the making of marriage a more ideal thing, and in lessening the deep suffering and bitter loss that come through broken homes.

"It is unbearable that all the community should do is to look on while

breaches widen and misunderstandings grow, and in the end merely to register through a court its belief that the marriage has been violated, and a divorce should be granted. There is a growing consensus of opinion that there is room for a Court of Reconciliation in which possibly doctors and clergy of capacity might be associated with a justice, and seek to find a way of understanding, of dissolving of misunderstandings, of righting wrongs, and renewing broken fellowships. Such hearings could be in private, and only if they failed should any suit be possible in the Court of Divorce. Home life is our most precious heritage. All we can do to give it meaning, to hallow it, to strengthen it, and to gladden its fellowship must be the task of church and people."

used in such exceptional circumstances as are described in the rubric.

7. The Conference earnestly recommends the clergy to afford greater facilities for perplexed and troubled souls to open their grief and discuss their spiritual problems with them. It urges that this personal and pastoral ministry should be made more prominent.

8. The Conference welcomes the light which psychology is throwing on the knowledge of mental processes, and recognises the assistance it may afford in the ministry of reconciliation. At the same time it is convinced that purely psychological treatment cannot adequately meet the deepest needs of the soul.

### Bishop's Indictment.

Call to the Laity.

Two Forms of Paganism.

### Findings of the Oxford Conference of Evangelical Churchmen.

THE following findings were agreed upon at the final session of the Conference of Evangelical Churchmen, held at Oxford in April last. They are to be taken, as in previous years, as expressing the general sense of the Conference, and not as representing in detail the views of individual members.

1. There exists to-day side by side with much indifference a widespread desire for spiritual help and guidance. Youth is less reticent than formerly, and moral and spiritual problems are freely discussed. In view of this the Conference calls attention to the need of making full use of the adequate provision of the ministries of the Church for meeting these problems.

2. The Conference urges the clergy to put in the forefront of their ministry the preaching of the forgiveness of sins through faith in the atoning sacrifice of Christ, and not to be content until their people are living lives of direct confession to God, direct reliance on Christ, and direct communion with the Holy Spirit.

3. The Conference, recognising that sin destroys the fellowship between God and man, realises that the purpose of the ministry of reconciliation is the restoration of this broken fellowship. Through the death of Christ divine forgiveness is available for all who seek it, and its assurance is the proof of the Holy Spirit's work in the heart of the penitent believer.

4. The Conference would point out the ambiguity in the common use of the term "Confession," and desires to make clear the distinction between "Sacramental Confession" or the "Sacrifice of Penance," and Spiritual consultation for the relief of burdened souls.

5. At the Reformation the mediaeval conception of the relationship to God depending upon Auricular Confession and Priestly Absolution was rejected. The acceptance of the central truth of Justification by Faith brought the soul into immediate contact with God and gave immediate entrance into the full assurance of forgiveness.

6. History has demonstrated that the system of habitual Auricular Confession is fraught with grave danger alike to priest and penitent, but the Conference holds that the special confession of sins followed by absolution suggested in the office of the Visitation of the Sick may be profitably

STRIKING reference to the problems and responsibilities facing the Christian Church in the modern world was made by Bishop Crotty in his charge to the Synod of the Diocese of Bathurst on June 6.

"Materialism, for the first time in modern history," said Dr. Crotty, "has become really missionary, and two forms of paganism are seeking, with infinite capacity and determination, to dominate the modern world. It is in these two great zones of economic and political paganism, and indeed in that third zone of moral paganism, which lies behind them both, that the Church will have to fight, and to Christianise patriotism may prove an even harder task than to Christianise the economics of our industry."

"I wonder whether the laity of the Church realise the tremendous need for the Christian witness of the Church to-day, both in its written and its spoken word, to be aggressive and militant in the face of the challenges and oppositions that are piling up on every side against the ideals of Christian liberalism and democracy in the modern world.

### An Indifferent Laity.

"When I realise the supineness and indifference of the great mass of our Christian laity to-day in the face of the blazing enthusiasms of anti-Christian movements, I am appalled at the prospect that awaits us if we go on refusing to be interested and roused in our own Christian and democratic cause. Many people to-day are afraid of losing Christianity. And yet they have not a scrap of enthusiasm for the thing they are afraid to lose. The propaganda of anti-Christian forces—not least their printed propaganda—is aggressive and unceasing. And yet we lag behind, content to keep in every parish, a little nucleus of priest and people, condemned to a timorous and defensive strategy, embarking on no progressive programmes, raising no aggressive voice, forgetful of those pagan waters which, inch by inch, are rising around our Christian doors.

"Let me remind you that no one to-day can with certainty predict whether Christianity is going to conquer and assimilate the new world that is taking shape around us, or whether it will itself be conquered by it. It is for us to say, and to do. It is our duty to promulgate and implement those Christian demands and views

(Continued on page 11.)



## NEW SOUTH WALES.

## Diocese of Sydney.

## MISSION TO LEPERS.

Miss R. Brindley, who was formerly for some years engaged in missionary work in India, and from whose pen we have received 'Susila' (Angus and Robertson), has recently accepted the appointment of Deputy and Office Secretary for the Mission to Lepers in New South Wales.

The work of the Mission to Lepers is interdenominational and international.

Miss Brindley will be glad of opportunities to deliver her lantern lecture "Beauty for Ashes," or to address any gathering on the subject of the Mission's work on behalf of the lepers of the world.

The New South Wales office of the Mission to Lepers is now situated in the E. S. & A. Bank Building, 70-72 King Street, (Corner George Street), Sydney, and all correspondence should be forwarded to this address.

A weekly prayer meeting on behalf of the work will be held at the Mission's office on Friday evenings, from 6.30 to 7.30 p.m., when friends are cordially invited to attend and join in this ministry of intercession.

## THE YOUNG EVANGELICAL CHURCHMEN'S LEAGUE.

## Mission at Bondi.

During the last week in May a mission for young people was conducted by the Young Evangelical Churchmen's League at St. Matthew's Church, Bondi, when the Rector kindly arranged for several of the League's lecturers to give addresses on subjects of vital interest to Churchmen. The sermon at the Evening Service of the Sunday was preached by Mr. Loane, Mission Secretary of the League, who took for his text, "I have kept the faith," 2 Tim. 4: 7, from which he made an appeal for deeper interest in the faith which our Reformers asserted from the New Testament. On the succeeding Monday and Wednesday addresses were delivered on "The Prayer Book and the Thirty-Nine Articles," "The Reformers, who they were and Why They were Burnt," "The Evangelical Revival," and "The Oxford Movement." These subjects the lecturers emphasised as containing material which gave us something to think about, and to which our interest and appreciation of the true faith and practice of our Reformed and Protestant Church. Their appeal was to actual Reformation facts based on the inspired Word of God. The history of our Church, both before and after its reformation, is found to contain much which, properly understood, will guide her people into a knowledge of the peace and comfort of Scriptural beliefs and practices; and on the other hand, abundant evidence of the dangers and perils of forsaking the doctrines of God to follow the vain imaginations of man.

The Young Evangelical Churchmen's League, or for short, the "Y.E.C.L.," has recently been formed by a group of young men and women who feel it a moral duty and privilege to investigate and proclaim the Protestant, Evangelical Doctrines of the Church of England. We seem to have taken the foundation truths of our Church for granted, but now we must see with our own eyes where, in God's Word, they are set. When we have discovered that, then we must keep them firm by building ourselves in, so that we may be worthy sons and daughters of the great heritage which has come down to us. If the title deeds are drenched with the blood of martyrs, then we will take courage to live for what they died for. If the seal of Scripture is upon them, then we are bound by a loyalty from

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which no earthly ties can loose us. But if Christ, our Saviour, is there, and if He is pre-eminent, and if the Cross and the Crown are there, then of us there is demanded our whole heart and life-long service.

Membership of the League is open to young churchmen and all are invited to attend our missions, which we hope to hold from time to time in different parishes, to be followed where possible by study circles. The next public meeting will be held on July 10th in the C.M.S. Rooms, Bathurst Street

## MELANESIAN MISSION.

The claims of the Melanesian Mission for support were emphasised at a gathering held in the Chapter House, St. Andrew's Cathedral, last week. Archbishop Mowll presided.

Dr. Mowll introduced Dr. McGranaham and Mrs. McGranaham, formerly of Southern Cross, Western Australia, who will undertake mission work in the islands. Dr. McGranaham, he said, had given up a lucrative practice and taken a position, the pay for which equalled £25 a year. Others who were also going to the field were Miss Thompson and Miss Muir.

Explaining how the mission was financed, Dr. Mowll said that England had agreed to contribute three-sevenths of the requisite amount, or £9,000 a year, New Zealand £6,000, and Australia £6,000. Last year Australia had only been able to send £2,340. One difficulty the Church in Australia had had to face was that the headquarters were in New Zealand. That was being changed; in a few months the mission head office would be in Sydney.

Bishop Baddeley, of Melanesia, appealed for more women workers. Wonderful work had been accomplished by those women who had already gone out. It was frequently said by persons who did not understand all that was being done for the natives, that it was better to leave them alone. To such he said, "Come and see for yourselves, and then judge."

Bishop Batty, of Newcastle, said they should do all in their power to help the Bishop of Melanesia.

## PROSPECT AND SEVEN HILLS.

Anniversary services in connection with the 93rd anniversary of St. Bartholomew's Church, Prospect, were held last Sunday. The officiating clergyman at 11 a.m. being the Rev. W. S. McLeod. At 3 p.m. the old, historic church was packed beyond its seating capacity, there being more than 400 people present; the address, which was on the "Christian's Call to Service," was given by the Revd. C. T. Kenderdine. The Blacktown Church Choir was present, and rendered the anthem, "He shall feed His Flock." The parish of Prospect and Seven Hills at present consists of ten centres, and has been worked by a rector and two catechists, as well as a band of honorary lay readers. There is every probability that in the near future this parish will be divided. Prospect is the mother church, and was consecrated by Bishop Broughton in the year 1841. It was not convict built, but by public subscription, headed by Lieutenant Lawson with £100. This old church with its quaint pews and doors on them and God's acre, with its hallowed dead buried round the Church, is well worth a visit. It is quite accessible, and is only 16 miles from Sydney, off the Great Western Road, about five miles beyond Parramatta.

## Diocese of Newcastle.

## THE BISHOP'S LETTER.

Since I last wrote to you I have had the pleasure of visiting Goulburn to take part in the service for the enthronement of

its new Bishop. The service was a notable one. The beautiful Cathedral at Goulburn lends itself to a dignified ceremonial, and it was, of course, crowded for this great occasion. The Bishops of Riverina and Armidale were also present, so that the new Bishop was well supported by his episcopal colleagues on this memorable day in his life. He leaves us finally to take up his residence at Goulburn on the last day of this present month, and he will carry with him every sort of good wish for the future.

We are to have a very distinguished visitor this year in the person of Dr. Sydney Nicholson, the founder and Principal of the English School of Church Music. With the full approval of the Archbishop of Canterbury, Dr. Nicholson is visiting Australia in order to place his special knowledge at the disposal of the Church in the Commonwealth. The date of his visit to Newcastle is provisionally fixed for September 8 to 13, and you will hear a good deal more about it between now and then.

It is not too early to ask Newcastle Churchmen and Churchwomen to keep the night of August 22 free to attend the Tea and Meeting which will be held on that night. I am delighted to be able to tell you that the Archbishop of Sydney has promised to attend the meeting, and to be the principal speaker. It is more than kind of his Grace to pay us a second visit this year, and I hope that his kindness will be rewarded by a record attendance.

## Diocese of Goulburn.

## THE BISHOP'S LETTER.

It is impossible for me to say how grateful I am to all my friends, both old and new, for the great kindness that has been shown to me during the past few months. I have tried to write a line of thanks to all those who sent me greetings and congratulations by letter or wire on the news of the election. I hope I have not missed anyone who wrote or wired before the time of the Service of Consecration. I have not yet been able to cope with the messages that came to me around the first of May. I hope that all my friends and well-wishers will accept my grateful thanks for the strong encouragement they have given me in the face of a new and overwhelming responsibility.

It was a most gracious act on the part of the Archbishop of Sydney to come to Newcastle for the Service of Consecration. The Bishop of Newcastle and the Dean of Newcastle, in their usual kindly way, made the Cathedral available for the service, and went to endless pains to see that everything was done to ensure the dignity and smooth running of the great ceremony. The testimony of those who were present to the impressiveness and solemnity of the service is proof that Newcastle Cathedral maintained on this occasion its best traditions. The Bishop of Bathurst, from his old pulpit, preached a sermon fitting and worthy of the occasion, and which, I hope, will be printed in the "Morphett Review." All the Bishops of the Province, together with Bishop Taylor-Smith and Bishop Kirkby, made the journey to Newcastle to take part in the service. My gratitude goes out to them for this token of their good-will and fatherly care. As the youngest member of the episcopate in Australia, I can assure them that such a welcome into their company means more than one can express.

It was a great joy to see the large representations from other dioceses. Past-students of St. John's College are now widely scattered throughout the Commonwealth, and elsewhere, and these came from near and far. And not only did John's men come, but many others. The old Church of England, on a bright and beautiful morning, decided to show something of her strength, her history, and her abiding national appeal.

The Archbishop won the hearts of us all, and the undying gratitude of my aged parents. It would have been difficult, if not impossible, for them to have attended the service if it had been in any other place than Newcastle.

To live through the service in Newcastle Cathedral, through the fervour of the St. John's College Re-union, and then through the service of Enthronement and the final acts of the Week of Jubilee in Goulburn leaves me with a mass of impressions which will take considerable time to assimilate and sort out. The Bishops of Armidale and Riverina stood by me to the end and answered my questions with patience. The Bishop of Armidale preached for us on Sunday morning in his direct and forceful way, and the Archbishop of Sydney brought an unforgettable week to a close by preaching to us and giving us his blessing at Even-song.

But we have yet to make our home in Goulburn, and do the work which lies before us. We cannot always live on the crest of sparkling waves, tipped by the joys of a caressing sun. There must be winters and westerly winds. It is a great inspiration to have been sent into the new work on such a wave of affection and friendship. We shall need it all in the days to come, and we humbly hope to try to deserve it. But I have often worried my good friends in the past without losing them, and I shall probably do the same again. I ask from you all the frankness and the loyalty that I need for the work, and which I hope to give. The work is not ours. It is the work of Jesus Christ, Lord and Master of us all. In his service may we be found faithful, whatever the cost. I feel that there are grave and dangerous times ahead for Church and State. The world needs the full Christian witness as, perhaps, it never needed it before. Each one of us must learn to live the solution of the world's problem and begin just where we are. To do this the Spirit and Mind of Christ must be very real to us.

Again I thank you and look forward to my work with and among you.

## CHURCH MUSIC.

Dr. S. H. Nicholson, Founder and Director of the School of English Church Music, is to visit Australia this year and St. Saviour's Cathedral, Goulburn, is included in his itinerary. He will visit Goulburn somewhere about October 3rd and 4th, and it is hoped that all priests, organists, choir-masters and choristers who can possibly make the journey to Goulburn for the occasion will do so. The work that Dr. Nicholson has done through the School of English Church Music is a remarkable achievement. There are now over 800 choirs affiliated with the S.E.C.M., and of these 13 are in Australia.

## Diocese of Grafton.

## ST. MARGARET'S, BELLINGEN.

St. Margaret's Church of England is being erected at Bellingen at a cost of about £2,000. The new building, which has a commanding site at the top of the main street of the town, is designed to seat a congregation of more than 100 people in the nave. In addition, it will have ample choir and sanctuary space as well as vestries and an organ chamber.

The Church is being built of concrete, which will be left in its natural state on the exterior, but which will be plastered internally. The roof will be of mottled terracotta tiles, which are calculated to furnish the colour desired as a contrast to the walls. The building will be lighted with amber leadlights in steel frames, which will also provide good ventilation. The architectural interest of the interior will depend largely on the timber work of the roof, which will be visible. The chancel and sanctuary floor will be tiled in harmonious colours.

## VICTORIA.

## Diocese of Melbourne.

## C.M.S. ANNUAL MARKET FAIR.

## "A Street in China."

On Thursday, June 21, and Friday, June 22, the Annual Market Fair organised by the Women's Missionary Council of C.M.S. will be held in the Melbourne Town Hall. Pedlars will cry their wares and there will be shops of all kinds, as well as a Chinese Tea House, and a loan collection of Chinese goods. Refreshments can be obtained between 12 o'clock and 9.30 each day.

Mrs. F. W. Head will officially open the Market on June 21, at 3 o'clock, and Mrs. R. G. Menzies at the same hour on the 22nd. Admission is by button, 6d., or at door.

## Diocese of Wangaratta.

## THE BISHOP'S LETTER.

During this month I am fulfilling various engagements which I made before I knew how sickness was going to play havoc with my visitation of the diocese. I spent the Cathedral jubilee. It was well worth going to. The Eucharist in the morning was an inspiring service, and there was another full church in the evening. I also witnessed, on Saturday, the children's pageant, the performers of which showed great ability, and even greater enthusiasm, and I was present at a rehearsal for the more ambitious pageant (the same that

Wagga showed last November), which was staged by the adults. During my stay I was the guest of the Hon. H. Manfred and his wife. He is a solicitor in Goulburn, who has been elected to the new Upper House of the New South Wales Parliament, and he is also a member of the diocesan council.

Another engagement was to preach at the 80th anniversary of St. Paul's Church, Geelong, the church where I held my first curacy forty years ago. I met quite a number of those whom I knew as children or young people, and some of their children, too. But so do I in our own diocese. Mr. Galbraith, at Rushworth, Dr. Grutzner at Shepparton, and till recently, Mrs. Martin, at Tallangatta, are examples. The present rector of St. Paul's, Rev. Bright Parker, got his Christian name from his birthplace, where his father was rector. Diocesan boundaries are quite artificial. We are all one family of God, one Body of Christ, and the well-being of every part is the interest of the whole body.

## QUEENSLAND.

## Diocese of Brisbane.

## BISHOP DIXON'S LETTER.

The chief event of the month of June will, of course, be the meeting of Synod. May I remind you that all who are members of the Church should offer up their prayers that its deliberations may be guided aright, and should take a deep personal interest in all its meetings. At Synod, full reports are presented of all that has been done during the year, all problems which have presented themselves are discussed fully and freely, and measures are taken for the further increase of the Church's influence and efficiency. Representatives who have been duly elected, together with the Clergy, meet at that time for deliberation—it is, in fact, the whole Diocese which is then in session, and it is, therefore, invested with considerable importance.

I do hope that many Churchpeople who are not members of Synod will be present at the opening service on the Tuesday night and at the Eucharist on the Tuesday morning. By their attendance they can show their interest and their desire to assist by their intercession. I am sure that a genuine display of enthusiasm expressed in this way would give a life, a power and a force to Synod which would be an enormous benefit and a great inspiration to its members. There are matters of vital interest to the Diocese which will be brought forward for consideration, and which do require urgent attention before the arrival of the Archbishop.

With reference to his arrival on August 31st, I should like you to know that he will be Enthroned in the Cathedral on Wednesday, September 5th, at 10.30 a.m.

All the Bishops of the Province and the Archbishop of Perth and the Bishops of Newcastle, Tasmania, and Grafton, and Bishop Halford, who have been intimately connected with the history and life of the Diocese, will be invited. It will, of course, be my privilege, as Bishop Administrator of the Diocese, actually to enthrone him.

After the Service he will be entertained by the Clergy at luncheon, and in the evening there will be a great welcome given to him in the City Hall. I hope that all will keep the date free, for we do want his welcome here to be one of rousing enthusiasm.

## SOUTH AUSTRALIA.

## Diocese of Adelaide.

## CHURCH OF ENGLAND RELIEF FUND.

## The Administrator writes:—

An obligation lies on us to do what we can in these difficult times to assist those less fortunate than ourselves. The committee thank those who have answered their appeal to the extent of £232/16/6, but before the distribution commences would like to know that they have sufficient cash in hand to see them through the winter. They have also undertaken to help the Hostel for unemployed men who are destitute and homeless.

In the distribution there is no overlapping, no overhead expenses, and all applications come in through the clergy who undertake the distribution. Contributions should be sent to Mr. G. W. Illingworth, Chapman Building, Bank Street, Adelaide. Discarded clothing, boots and bedding in good condition should be sent to the same address, marked "Church of England Relief Fund."

## WEST AUSTRALIA.

## Diocese of Perth.

## FAIRBRIDGE FARM.

Miss Ross-Hume, who is honorary local secretary to the Child Emigration Society in Berwickshire, Scotland, was in Australia ten years ago to study conditions of boys and girls brought to Australia for farm work and domestic service. To do this thoroughly she actually took positions on stations and farms, either as governess or general help, which included duties such as laundry work, cooking and housework. In this way she encountered various types of conditions, and on the whole she found them very good.

This trip to Australia also has a purpose. Miss Ross-Hume brought out with her a party of seventeen boys and twenty girls, ranging in age from six to thirteen years, to the Fairbridge Farm School, at Pingara, Western Australia. These children are orphans or destitute children, who have been selected very carefully for their suitability to undergo the training the school offers of academic lessons, followed by courses in farm and domestic work suited to Australian conditions.

This is the only school of its type established in Australia, but Miss Ross-Hume is hopeful of establishing a similar school in one or more of the eastern States. The Fairbridge School, Miss Ross-Hume says, is supported in the main by English money. When the children are trained, work is found for them without any difficulty. Last year over 1000 applications for boys and girls were received, of which only one-fifth could be filled. When they are placed in employment the children receive half their wages themselves, and half is paid by the employer into the farm school bank until

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the child attains its majority, and by that time it frequently has £50 to its credit.

"I think," said Miss Ross-Hume, "that this is the best system of populating Australia. Chosen as they are for suitability and adaptability, the young people have not got that constant hankering for home that most people coming out here have."

**Victorian Provincial Synod  
Meets.****Archbishop's Charge.**

The Provincial Synod of Victoria met on June 5, and subsequent days, the Archbishop of Melbourne, as Metropolitan, presiding. The other Bishops of the Province were also present, and a full representation of clergy and laity.

The Archbishop, in his charge, said: "It is a great privilege for me to address my second Provincial Synod. The Province is an integral part of the organisation of the Church of England throughout the world, and in our own case the consciousness of our unity as a Church in Victoria is very definite, and corresponds to our political consciousness as members of a great State. It is good once every three years to have an opportunity of realising that unity by meeting together and discussing our common problems and planning for our common work in the years ahead."

He went on to refer to the deaths of Archbishop Wright, of Sydney, and Archbishop Sharp, of Brisbane, and to the All Australian Anglican Assembly to be held in connection with the Melbourne Centenary celebrations in November next.

Referring to Rome's share in those celebrations, his Grace said:—

"The Roman Catholics intend to hold a Eucharistic Congress in December, and they propose to hold a Eucharistic Procession through the streets of Melbourne. This proposal has exercised the minds of thousands of Christian citizens of Melbourne for the last six months. I am grateful to those in authority in that Church to learn that the Adoration of the Host and the Pontifical blessing is to take place at Mount St. Evin's Hospital, and not in front of Parliament House. If they could see their way to hold their procession without carrying the Sacred Host through the streets, they would earn the heartfelt gratitude of many Christian men and women who are not really intolerant, but only troubled disciples of our common Lord."

The Archbishop then went on: "A very practical way of strengthening the corporate life of the Province would be the foundation of a Provincial newspaper. Since we last met, a Committee has been considering how this can best be done, and its conclusions will be before you for discussion to-day. The alternatives are a monthly paper at 3d. or a weekly paper at 2d. I believe that it would be worth a great deal to us to have such a paper, as it would be a periodical reminder of our common work and our common interests. This would give an opportunity for useful articles on important matters by leading writers, and would give us all a fresh sense of the bigness of the task which God has put into our hands, and increase our knowledge of the way in which we are fulfilling it."

The training of candidates for Holy Orders was touched upon, and reference was made to Trinity and Ridley Colleges, and to St. Columba's, Wanganatta. Missionary doings and some general references brought the address to a close.

**Men for Ministry.**

The Bishop of Gippsland moved:— "That this synod calls on the clergy, parents and teachers of the Church to make every possible effort to foster a sense of vocation for holy orders in the sons of the Churchpeople, alike in the home, the parish, at school, and at college, and appoints Dr. Crick, Mr. Pidd and Mr. Shann as a sub-committee to offer suggestions to the authorities in the several dioceses."

The motion was agreed to unanimously.

**History Book Criticised.**

Exhibiting a battered schoolbook, and quoting from it by page and paragraph, the Rev. R. P. Blennerhasset protested against the false teachings in the State schools in regard to the origin of the Anglican Church. "Queen Elizabeth put herself at the head of the moderate Protestants, and the body is now known as the Church of England," he read. (Laughter.) Mr. Blennerhasset said that the statement hit at a fundamental thing in the Church, and should be publicly denied. "We ask

no favours, but we don't want misrepresentation," he added.

The Bishop of St. Arnaud (Dr. James), and the Bishop of Gippsland (Dr. Cranswick), pointed out that a historical fallacy had been indicated to the Education Department some years ago, and the late Archbishop Harrington Lees had on invitation framed a statement, and that statement was now incorporated in the official history books.

A courteous, but strong protest was urged by Bishop Crick (Ballarat). A resolution was passed:—

"That this synod, representing the Anglican Church in Victoria, enters a strong protest against the origins of our Church as taught in the history books of the State schools; and that the Bishops of the province be asked to interview the educational authorities with a view to remedying the same."

A committee was appointed to consider the matter with reference to all State school history books, and report to the Bishops. The book produced by Mr. Blennerhasset was "Stories in British History," part II, by William Gillies.

**People We Know.**

The death has occurred in Sydney of George Frederick Hopkins, organist and choirmaster of St. John's Church of England, Parramatta, at the age of 62. Mr. Hopkins was born at Rochester, Kent, England, and educated at Rochester Cathedral Choir School and Rochester Mathematical School. At the age of 16 he was appointed organist at a church near Rochester, and later was appointed to St. Mary Magdalene Church, Gillingham, where he remained for 14 years. His father was organist at Rochester Cathedral, and held that position for 50 years. In 1912 Mr. Hopkins came to Australia with his wife and family, and was organist at St. John's, Launceston, for 16 years. Five years ago he came to Sydney and secured his appointment at St. John's, Parramatta. His mother was a noted singer. His grandmother, Frau Dressler, sheltered Wagner at her home at Riga when the famous composer was exiled from Germany for political reasons, and she was an operatic singer in Germany. The funeral took place from St. John's, Parramatta, after a service conducted by Archdeacon S. M. Johnstone, assisted by the Revs. Kennedy and Burgess, and at which the Cathedral organist (Mr. Beckett), presided at the organ.

The death of the Rev. David Davies, M.A., for many years a chaplain and master at the Sydney Church of England Grammar School, removes a well-known figure from educational circles in Sydney. Born in South Wales nearly 70 years ago, he was educated at Llandoverly College and Jesus College, Oxford. He took his M.A. degree at Oxford in 1884, and was ordained deacon in 1887 by the Bishop of Ely, and priest in 1888 by the Bishop of Sydney. For about seven years he was engaged in teaching in England, and in 1888 he was appointed mathematical master and chaplain at The King's School, Parramatta. In the following year he was appointed to a similar position at the Sydney Church of England Grammar School, joining it at its foundation in May, 1889. He remained on the staff of the school until 1924, when he retired. He took a keen interest in football, having captained his school, and later played for South Wales. In the early years of the school he took charge of football and athletics, and was the first president of the Great Public Schools Athletic Association. From its inception in 1894 until his death, he was honorary treasurer of the Old Boys' Union, and attended every function for 40 years. He married in 1895 Miss Blanche Mabel Clarke, daughter of the late Mr. W. M. S. Clarke, of North Sydney, and granddaughter of the Rev. W. B. Clarke, first rector of St. Thomas', North Sydney, and headmaster of The King's School, in 1839-40. He is survived by Mrs. Davies, a son, and two daughters.

**Anzac Music Competition.**

The N.S.W. Anzac Festival Committee is offering a prize of £10 for a music setting for the poem, "The Rising Sun," written by Mr. W. S. Williams, of Victoria. The competition closes on June 20. Particulars and entry forms, and copies of the poem (3d.), can be obtained from the office of the Committee, Scot Chambers, Hosking Place, off 86 Pitt Street, Sydney.

**Bishop's Indictment.**

(Continued from page 7.)

which alone can compass our salvation, I submit to you that they will have to be proclaimed and pushed, if we are to hold on to-day at all, if we are going to survive, if we are going to save democracy or civilisation from those forces which are bent to-day on their disintegration.

"We cannot fulfil the Church's task to-day by a purely domestic and parochial machinery," said the Bishop. "The Christian base is still in the parishes, but the spear-point of Christian attack, in these times, will have to be elsewhere. We must supplement the parochial system by corporate enthusiasms, by vigorous Christian voices issuing from strong central Christian fortresses, and proclaiming the wider messages, warnings and state-manships of the Christian Church. That is not the least kind of witness that a strong Christian press is meant to give. As parishes merely, you have no hope of surviving in these dangerous days unless we can save the Christian situation on its main wide fronts.

The real trouble with the Church to-day is not her doctrines. It is the lack of men and women who have experienced those living truths, which those doctrines are expressing. The real trouble with Christianity is not any lack of intellectual respectability. It is its failure to achieve any measure of real moral power in the affairs of the modern world. The real conflict towards which the Church moves to-day is not going to be decided finally in the arena of intellectual statement. It will not be settled in the realm of speculation or religious controversy, but in the realm of action.

**Time for Action.**

"And the time for action has to-day arrived. This is the setting and atmosphere in which we are doing our Church work to-day. It calls not for a Church belligerent and victorious. We can fight as we like about our dogmas, but the issue is going to be fixed elsewhere.

"The real fight is going to be against those spiritual and intangible and malignant forces which have entrenched themselves, while we have been stagnant, in modern life.

"Materialism, for the first time in modern history, has become really missionary, and two forms of paganism are seeking, with infinite capacity and determination, to dominate the modern world. It is in these two great zones of economic and political paganism, and indeed in that third zone of moral paganism, which lies behind them both, that the Church will have to fight, and to Christianise patriotism may prove an even harder task than to Christianise the economics of our industry.

"Our task is hard, because we have to educate the conscience of the Church," his Lordship continued. "The Church has always known the light, long before she has believed in it and followed it. And we meet to-day in Synod, not only to pass accounts or stabilise our own domestic funds and policies, though that indeed

is our immediate and more obvious business. We meet as well, as Christian warriors on the eve of battle. We shall do these other things more passionately and better, if we meet as such. For we shall realise, as few of us do realise, exactly all that is hanging on our faithfulness, and we shall be moved perhaps, to be the cup-bearers, in these days, of refreshment and of strength to others, according to our resources and their needs.

"For whatever else in modern life you miss, we are sure of this. The legions of the Beast to-day are gathering, and we may yet live to see them overrun the earth. And what still seems to many to be a moment when the seas are calming, and there is a silence in the trees may be one of two things conceivably. It may be the hush before the tornado. Or it may be that other stillness just before the dawn wind stirs. In either case, we must be ready. May our gatherings this week assist us all to catch the meaning of the battle, and be found with Christ at the breaking of the day."

**Letter to the Editor.****C.M.S. AND THE TRACTARIANS.**

"Subscriber" writes:—

I was indeed glad to see a letter from "One of Them" on the above subject, containing two very helpful suggestions for preserving the Evangelical standard of the Society. While candidates for the Mission Field are required, before acceptance, to answer an examination paper on doctrine held by them, the members of both Branch and Federal Committees who accept those candidates have made no declaration whatever that they uphold "those Protestant and Evangelical principles upon which C.M.S. was founded."

Whether the paid and honorary officers make any declaration of faith I do not know, but when one sees them taking the Eastward position at the Holy Communion, and habitually using "Altar Lights" and other Anglo-Catholic hindrances, subscribers wonder why they are not in another society to which they doctrinally belong. I think, with "One of Them," that money and interest formerly going to the C.M.S. has been diverted, because subscribers have found that within the Society there is a drifting away from the old and true Evangelical position.

**C.M.S. Gleaner.****Report Number.**

The Report number of the C.M.S. Gleaner, just issued, is exceedingly interesting and inspiring. There is provided an excellent survey of the C.M.S. fields outside Australia, together with a survey of the aborigine work in North Australia. The Report goes on to deal with direct Evangelism, and that, through medical and educational work. Home affairs are briefly touched upon, the whole story being summed up in a challenging "Conclusion."

**THE GOLDEN MEAN.**

Our noblest doing is a field of corn,  
Our dirtiest banking is a slum newborn;  
Even the varying heavens must feel it strange  
That moral thinking has such range.

Lord, if Thou doom us, gently strike a mean  
Between our noblest and our most unclean,  
And for our exile, till our minds are sweet,  
Build us a town amid the wheat.

Geoffrey Johnson.

**Bishop of Polynesia in Sydney.**

The Right Rev. Dr. Kempthorne (Bishop of Polynesia), has been in Sydney prior to a visit to an outpost of his huge diocese, the Island of Nauru. Bishop Kempthorne has been recently in New Zealand, attending General Synod. Bishop Kempthorne states that during the last 11 years he had done much travelling by schooner, launch, and other means, but there were still many parts of his diocese that he had not visited. His diocese embraced the Fiji, Samoa, Gilbert, Ellice, Tonga, Cook, and Tahiti groups. Everywhere heartening progress was being made in missionary activities. Last Friday the Bishop was entertained in Sydney at a luncheon at which the Archbishop of Sydney presided.

After visiting Nauru, Bishop Kempthorne will go to Ocean Island, where he will join H.M.S. Diomedes, of the New Zealand squadron, and visit many outlying parts of his diocese. He will return to Fiji in July.

We are persuaded that all Christian people must seek a more heroic practice of the Gospel. It cannot be that our complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of His Cross and Resurrection in the midst of the wrong and want and sin of our modern world.—International Missionary Council, Jerusalem, 1928.

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## Charles Haddon Spurgeon.

Centenary of Birth.

(M.L.L.)

June 19th, 1834, marks the centenary of the birth of one of the greatest preachers of the Gospel who ever appeared in England—Charles Haddon Spurgeon. His name easily transcends all the bounds of Denominationalism—there must be hundreds who revere his memory, but who have no idea to what Denomination he belonged, simply because he is a national figure. His comparatively brief career is astonishing; he died at the age of 57 in 1892. The amount of work he accomplished is amazing. He did, single-handed, as much as two ordinary men could manage in the course of one life. He had very little schooling in his boyhood, but his whole life was spent in a diligent search to know more of the Lord and of all the wonders of creation. By the time he was 15 years old, he had passed through the most powerful spiritual experiences. His soul had felt the darkness of unforgiven sin; he had learned what it was to wrestle with God; and at last he was brought into the marvellous light of Christ, as his own personal Saviour. Within a year he had become the Pastor of the Waterbeach Baptist Church, and already he was so deeply acquainted with the secrets of the soul and the deep things of God that he could probe the conscience with wonderful skill. Three years later, in 1837, after various obstacles had been removed, he was called to one of the six leading Baptist churches in London itself, the new Park Street chapel. Soon the building had to be enlarged, for already his influence had begun to tell. Then followed the erection of the Tabernacle. Spurgeon's London ministry was in full swing, and it never subsided even for a moment to the day of his death.

Spurgeon's activities were countless. He was not the man to have one moment of idle time on his hands. Thus his influence was soon felt in a practical way far beyond the bounds of the Tabernacle. There was, first of all, the foundation of the Pastor's College, where dozens of young men received lectures from him, and were trained by him for Christian work. There was his Orphanage at Stockwell, a great venture of faith that was abundantly owned of God. And there was his incessant literary work. Few men of his day wrote so much as so high a standard. He was never an itinerant, like John Wesley. He was often invited to visit America, but the trip was never made. He was content to remain in London, and there, thousands from all parts of the world assembled to hear him. The last year of his life was marked by many signs of the approaching end. A long delirious illness brought him to his death-bed. His passage into eternity was peacefully, calmly and sweetly. His soul simply returned into the hands of the Father of all spirits at 11.5 p.m., and before 12 p.m. his beloved wife was leading a little group in prayer for themselves, and thanksgiving for the one who now beheld his Redeemer face to face, and with unveiled eyes gazed on His matchless glory. He had begun early. He laboured long, and he departed full of days and full of grace.

There are four grand characteristics about this mighty man of God. First of all, there was his extraordinary power as a writer. In 1855 he began to publish a sermon, week by week, and this was never abated to the day of his death. These 14 sermons were bought and read by thousands, and their wonderfully full and clear presentation of the Gospel exercised tremendous influence. For 27 years he was responsible for editing "The Sword and the Trowel," in itself a work that would tax the resources of any able man. But his outstanding work is without doubt "The Treasury of David," his magnificent commentary on the Psalms. It embraces the most copious selection of extracts, verse for verse in every psalm, from every previous writer worth mentioning. But Spurgeon's own comments themselves are the choicest portion of all. They are so rich in suggestion, so fragrant in meaning, and so homely in personal application. If Spurgeon had done nothing else, the Treasury of David would preserve his name. It is a truly monumental work, performed by a man whose heart was wholly yielded to the Lord.

Then there was his extraordinary influence with men. Derisive gibes were often enough hurled at him, but they have long since sunk into oblivion, while his influence still abides. He was so friendly, so genial, so approachable, that he was a natural friend to every sincere seeker. His wonderful fund of humour linked with his intense sincerity, made him a natural pivot around which everything revolved. Men came from

the ends of the earth to hear Spurgeon, so wide was his influence. Hundreds gathered round him to support his schemes, to carry out his projects. From every side and every walk in life, he marshalled them under his guidance and sent them forth upon the King's business.

And there was his extraordinary power as a preacher. Indeed, it is as a preacher that he is best known. Few men have lifted up their voices in England with such power to sway the thousands who ran to hear them as did Spurgeon. It was not only his voice, clear, musical, bell-like, penetrating though it was, nor was it simply his gestures; appropriate, natural, artless, striking though they were, nor was it just his style, so homely and yet so beautiful, so plain and yet so magnificent. It was a combination of all three consecrated entirely to the Master's use and subordinated to his one burning passion—the exaltation of his eternal Lord and Redeemer. Perhaps it would be hard to choose between Whitefield and Spurgeon. It is harder to judge the former than the latter. Spurgeon's preaching was so much closer to our own day, even within the memory of some still living who sat at his feet. And not only that, but Spurgeon's sermons were carefully printed and published under his own eye, whereas few men have suffered in this respect more than Whitefield, who never published anything of his own, and often deplored the garbled account that was printed as to what he had preached. Moreover, Whitefield was an itinerating Evangelist. Spurgeon was a settled pastor. Both men died at the age of 57. Both have been given the title of the prince of preachers. Which was the greater? The writer favours Whitefield, but it matters little. They were men raised up by the hand of God in their respective centuries, whose one desire was to exalt the Lord Jesus as the sinner's Saviour, and whose voice, like the piercing blast of a heavenly trumpet, shook England to the very heart.

Lastly, there was his extraordinary personal grace. Here was the deep secret of all his other successes. His religion was intensely personal and intensely practical. In doctrine, he was an unflinching Calvinist, and he steadfastly adhered to that time-honoured exposition of the Doctrine of Grace. He believed firmly in the personal and glorious return of the Saviour though, says Fulleton, he gave less place to it in his preaching in later years, and never at any time committed himself to any theory of the order of events. But, above all, it was the Lord Jesus Christ, the eternal Son of God, who bore our sins in His Body on the tree, and who burst the fetters of death and rose from the grave; it was Emmanuel, received into his soul, embraced with the arms of faith and enthroned in his heart as both Prince and Saviour—it was in Him that the secret of Spurgeon's strength lay. He lived for the glory of God, and his life was laid out for the Master's use. He communed with Him in the secret places of his soul, he hid himself in Christ as the dove in the cleft of the rock, he beheld the glory of God in His wonderful face, and his heart burned with one holy, all-absorbing desire—to see His Name on high. He walked with God, and therefore God blessed his walk with men.

## A Great Awakening.

French Canadians Become Anglicans.

The current issue of "The Greater Britain Messenger," the organ of the Colonial and Continental Church Society, London, gives the following very interesting information regarding the Rev. V. Rahard, Rector of the parish of the Church of the Redeemer, Montreal, whom the Roman Church is now prosecuting in the Canadian Courts with the sole purpose of preventing his great work:—

"Extraordinary blessing would appear to have been given to one small piece of work in which the Society is interested and about which not very much is commonly heard.

"As long ago as 1847 a certain Major Christie interested himself in establishing a French Mission at Sabrevois, about twenty-nine miles from Montreal, its purpose being to carry on spiritual work among the French Canadians. Six years later the Society agreed to take over the Mission, at the same time changing its name to the 'Church of England Mission for French Canadians.'

"In connection with the Mission there was at one time an ordained man at Sabrevois acting as pastor and teacher, a mistress for the girls, a French missionary for Quebec, a French missionary in Montreal, a schoolmaster at Sabrevois and various colporteurs. It owed much of its suc-

cess to the unlimited enthusiasm of William Bennett Bond, afterwards Bishop of Montreal and Primate of Canada. Unfortunately, in 1911, owing to the land being required for railroad purposes, the property was sold and with the proceeds a new church was erected in the midst of the French-speaking population of Montreal, L'Église du Rédempteur. This church was intended to provide an open door for those who, entirely on their own initiative, desired, from time to time, after leaving the Church of Rome, to seek the privileges of the Anglican Communion. . . . There for many years the Rev. H. Benoit laboured quietly and steadily both with his pen and with his voice.

"After his death the appointment was given to a remarkable man, the Rev. V. Rahard, a former Roman Catholic priest, who from deep conviction had sought work in the Church of England. The success attending his ministry has been extraordinary. His eloquence speedily filled the church to overflowing, and within nine months of his induction 117 candidates were confirmed in the church, where only a fraction of those who wished to attend could find seats. Nine months later a still more extraordinary service was held, when 420 candidates were confirmed by the Bishop of Montreal, assisted by Archbishop Stringer and Bishop Lucas. So impossible was it to hold such a service in the little church that the cathedral was kindly placed at the disposal of Mr. Rahard. A few months later a hundred more candidates were confirmed, of whom at least 98 per cent. were former Roman Catholics.

"It is necessary to understand that the great majority of people so confirmed had detached themselves from the privileges and responsibilities of the Roman Catholic Church before coming into touch with the work at L'Église du Rédempteur. They were already lost to the Roman Catholic Church, but L'Église du Rédempteur apparently offered them what they had been seeking.

"The significance of the success attending the work at the church is not lost either to the Church of England in Montreal or to others outside our communion. Many are wondering what is to be the future of what is apparently an extraordinary movement. Few churches in these days can boast an increase of 400 per cent. in less than two years.

Rome Persecutes and Prosecutes.

Now for the bomb-shell, which has just burst on the city! The Roman Church has used its influence to have the Rev. V. Rahard arrested and shamefully ill-treated on the charge of blasphemy. The blasphemy was the exposure of the Mass, and the sinfulness of Priests celebrating Mass for money.

In other words, the Roman Catholic City Officials and police incited by the leaders of the Church of Rome, conspired to humiliate and silence this fearless Prophet to the French Canadian Roman Catholics.

When the case was called in Court, no Crown Prosecutor appeared to prosecute, so the trial was adjourned to February 1st. February 1st came, and the Crown Prosecutor did appear, but to ask for another adjournment, as public feeling was becoming dangerous. The Counsel for the Rev. V. Rahard quoted Article 31 of the Book of Common Prayer of the Church of England—the Church of His Majesty, the King wherein it is stated "the sacrifices of masses, in which it is commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

The members of Mr. Rahard's congregation have been shamefully persecuted. Many fathers have lost their employment because they have become Anglican. Summonses were issued against parents who had withdrawn their children from the Roman Catholic Schools and sent them to the City Schools. In one case a 15-year-old High School girl was imprisoned for eight days on the strength of the above summonses and subjected to a medical examination as if she were an unfortunate woman—all to humiliate and frighten other French Canadians from joining the Anglican Church.

All over the Province of Quebec there are feelings of resentment, and many Roman Catholics have expressed their abhorrence of such methods. Not only that, but incidents are occurring nearly every day, showing that the members of that church are thinking for themselves and are recognizing that, though the Church may claim infallibility, yet many of its appointed leaders are far from that happy state, and the people are rebelling against a yoke that is becoming more and more unbearable.

## A Paper for Church of England People

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## Editorial

Clergy and Economics.

EVERYTHING is to be gained by clergy studying dispassionately and without any axe to grind, the intricate and thorny subject of economics and its implications in life's relationships. Hence it is a good move that under the well-informed and enthusiastic lead of the Rev. H. N. Baker of St. Thomas' Church, North Sydney, classes for the clergy for the study of economics under experts have been inaugurated. Apart from anything else, it is a good mental discipline. In the next place, in view of the present industrial, commercial and financial chaos in the world, it is essential that the clergy should have some technical and well-balanced instruction on the subject. No one, let alone the clergy, faced as many of them are in their parishes with scores of young men and women, and hundreds of adult unemployed, can sit idly by and not study and examine the causes of unemployment and its incidence. Such study must of necessity be a contribution to the public good. It will not in the least detract from their main work—the ministry of the Word and Sacraments, but it will enable them to face with some adequate knowledge and illumination the sorry impasse in which the world finds itself to-day. We need to-day the Church of the shepherd heart and any wise move that helps towards such sympathetic outreach is to be welcomed. We pray that much good will come out of Sydney's clergy tutorial classes for the study of the present-day economic position, with all its background and implications.

An Impertinence!

A VALUED correspondent has been good enough to send us a copy of the March issue of the Defender, an Anglo-Catholic quarterly, published in Melbourne as the official magazine of the Australian Church Union, the counterpart in Australia, be it remembered, of that sacerdotal and Roman-

ising body in England—the English Church Union! One thing this Australian organ is true to its bed-mate. Well, in this issue the editor makes some remarks on Sydney Diocese and the Primacy. He states:—

"It has been said that the Primate of Australia ought to rank next in importance to the Primate of All England. There is no see outside England that should be able to compare in importance with Sydney. If Sydney were a normal diocese there would never be any thought of removing the Primacy elsewhere. There is so much to recommend it. It is the mother diocese of the continent. Its city is the largest and oldest. Geographically it is nearer the centre of gravity of the population than any other metropolitical see."

Then follow some egregious and flagrantly unbecoming remarks on the late Archbishop of Sydney (Dr. Wright), and his strong, and to our mind, very welcome action with regard to the use of vestments in Sydney and then the Editor ends by stating:—

"To restore the prestige of Sydney is indeed a herculean task; but it needs to be done for the good of the Church in this continent, and indeed for the whole Anglican Communion. Let us not then forget to pray for him who has now been called to one of the most difficult and responsible tasks in the world."

We are proud of Sydney Churchmanship and look upon these comments as an impertinence. Sydney would be a delightful and glorious place if only Anglo-Catholics were allowed to do as they like. But the mother See in Australia is overwhelmingly Evangelical and Protestant. She is proud of her staunch and watchful laymen. They are found in every parish, true to Sydney's traditions. Remarks such as we quote from The Defender only tend to stiffen them in their Evangelical Churchmanship.

The Gospel in Spain.

CONSTRUCTIVE Protestantism is alive and advancing in Spain. The land of Torquemador and the Inquisition, where Protestantism and liberty of worship were crushed with sheer terrorism, is now free for the open and unfettered proclamation of the Gospel. The other day Madrid, the capital city of Spain, was the venue of the Third National Evangelical Congress. Eight hundred delegates gathered from the various provinces of Spain, and represented all the denominations. The whole nation took unusual interest in the proceedings. The Congress had a good press, the pro-

ceedings were fully reported, with photographic views, in the secular press, one newspaper pointing out with great satisfaction, "the liturgical simplicity of these Protestants, which contrasts with the manufactured splendour of our sumptuous religion, so full of sensual symbolism." The first day of the Congress began with a devotional meeting, after which there was "one hour with the Bible," when the work of the Colporteurs in Spain was reviewed. Thence afterwards various speakers dealt with the conduct of the Evangelical Christian "in the family, in his profession, and in his public life." Then there were various sectional meetings on particular and pertinent subjects, while in the evenings notable speakers were heard on Evangelicalism, how it is suited for and the part it must play in Spain. The publicist, Don Eduardo Haro, although not a Protestant, contributed a description of the events to a Madrid daily, which closed with these words: "The presence of so many Evangelical Christians assembled at present in Madrid is proof of the advance we have made by our modern conception of freedom, for which the Spaniards are indebted to the Republic."

Thus the "most Catholic" country in the world is responding with enthusiasm to the Gospel of Jesus Christ. Yet again, it is not all plain sailing, for much confusion and uncertainty mark the relations between the Spanish Government and the Roman Church.

Dictators Confer.

IT is not without much significance that Mussolini and Hitler have been conferring! Their conversations have taken place on Italian soil, a fact which has doubtless emboldened the Italian Press to state that the discussions between the two will have worldwide repercussions.

The Villa Pisani, where they conferred, once belonged to a princely family. Napoleon stayed there after driving the Austrians from Italy. The mansion is surrounded by a high wall, and it was guarded by scores of policemen and detectives while the Dictators were in conference.

"Herr Hitler and I have not met to remake the map of Europe or to add to the uncertainties weighing upon the anguished world," said Signor Mussolini, in an address to a crowd of 60,000 in St. Mark's Square, Venice.

"We have met to try to dispel the clouds that are darkening the European horizon," he declared, "and to avoid the terrible alternative. We have met to try to find political unity, with-