

The Oxford Group Movement

(By J. A. I. Perry.)

THE Oxford Group Movement is, in my opinion, one of the finest things that has ever emanated from England. It is in no sense a movement in opposition to any of the Churches. It has been in existence for about eleven years, and was started by certain undergraduates at Oxford. To-day, mid-day meetings are held at Oxford, at which at least 100 undergraduates attend. The movement has received much impetus from the publication of a book called "For Sinners Only," the author of which is a well-known journalist, namely, A. J. Russell. The secret of the movement is really the efficacy of prayer. It is marvellous how the movement has reformed evil forces, and thousands of people are inspired by its Christian principles and testify to the good they have received. Some people confuse this Movement with the Oxford Movement. One has no relation to the other. The Oxford University may or may not be responsible for different movements, but that fact does not imply that they should all be bracketed as one. After reading "For Sinners Only" I wrote a letter to Mr. Russell as to certain things which I thought might apply to the legal profession in connection with a certain phase of it, namely, the defending of accused persons. He replied, "inter alia," "That would mean the loss of many clients, but you would, I believe, be doing God's Will."

Since God's Will is the best thing for you and your client, the right results would follow. Prosperity does not usually bring God into a home or an office; poverty often does.

God's law guaranteeing supplies if we seek first His Kingdom is so absolute, and works that we can continue on our top level of spirituality, irrespective of apparent loss or gain."

The question I submitted to him in effect, was as to the defence of an accused person, and asking a certain question. I have never asked the question since I began to practise. During a series of years at the request of the late Clerk of the Peace, Mr. W. R. Beaver, from time to time I defended poor prisoners on a nominal fee. I did not want to take it up, telling him, in effect, that it might interfere with my other work. He said it would do me good. I certainly learned a lot about human nature, but never once did I put the particular question. Mr. Russell's reply was that I should. He has raised a very serious ethical question. Under my system I did not know. Under his system I would. If once I learned it, then I could not honestly accept the retainer for the purpose of fighting. The ethics of the law demand that one should act "per fas," and not "per nefas."

Since "For Sinners Only" appeared, Mr. Russell has written another book called "One Thing I Know," which deepens one's conviction of the power of prayer. I have not the slightest doubt of its efficacy. The Book is interesting to me from another point of view, namely because of the fact that Bishop Donaldson, of Salisbury, formerly Archbishop of Brisbane, took the chair at Dorchester at one of the Group Meetings. Bishop Donaldson, in the course of that meeting, said: "how they had prayed and prayed again for a revival; and yet no noticeable re-

vival had visited their churches. Instead, they had observed a spirit of defeatism creeping over organised religion.

In some places they saw their congregations dropping away, some to the godless life of the average worldling, and some even into the snare of Communism.

Into this situation had suddenly come the phenomenon of the Groups, a revival of religion coming from a direction totally unexpected. These Life-Changers, associated with no church in particular, were unquestionably being used in many places to change other lives, especially the lives of those whose absence from the churches the clergy were often deploring. "The Clergy of his Diocese must not shrug their shoulders and oppose and discredit without investigation. Above all, they must be careful not to repeat the mistake made with Wesley. Even allowing that a new religious phenomenon like this had its dangerous elements, they must become sympathetically awake to the central fact that **It Was Changing Lives!**"

I am not going to admit that the Church is in the position that Bishop Donaldson states. I am aware that the Church as a Church does not set the example it should, and in the Church I include all laymen. I am afraid that we too often accentuate differences instead of endeavouring to heal them, but above all laymen should at all times be regarded not only as men of their word, but also that they should conduct their business relationships with stainless honour. We too often set a bad example in that respect, and thus it is that one continually hears that a particular act done by someone is not only a reproach to the man himself, but to the Church of which he very often forms an integral part. The serious study of the Books "For Sinners Only," and "One Thing I Know" will take all these things absolutely away.

Life is full of dangerous and treacherous channels, and the Oxford Group Movement, if thoroughly followed out, will enable us to thread those channels with an even keel. Summed up, the Group Movement embodies what is contained in the Epistle of St. James. The effectual fervent prayer of a righteous man availeth much.

A joint meeting of the Chapter and Standing Committee held on 13th December, the Rev. John William Bloyce, Vicar of Westport, N.Z., was elected a Canon of the Nelson Cathedral. The Rev. J. W. Bloyce was ordained in 1916, and placed in charge of the Marsden Mission Van. He conducted missions throughout the West Coast for some years, making Ahaura his centre. He was Vicar of Reefton from 1922 to 1928, and became Vicar of Westport in succession to Canon Coursey.

General Synod Music Commission.

THE Commission appointed by General Synod in October, 1932, has been steadily at work since its appointment. At the first meeting held in Melbourne in December, 1932, steps were taken to bring the whole matter of Church Music before every diocese in the Commonwealth, and since then, local executives have been chosen and are now at work, rural deaneries have concentrated on answers to a questionnaire sent out to every Bishop, so that from Samarai to Hobart, from Bunbury to Bairnsdale, information regarding the present condition of Church Music and suggestions for its improvement are being first considered and then summarised and sent to the Commission.

The Commission has drawn special attention to the Report of the English Archbishops' Committee's Report on Music in Worship and a definite recommendation has been made that this report be made available to the clergy by placing it in all Diocesan Libraries. Dr. A. E. Floyd is drawing up a digest of the report, and this will shortly be disseminated throughout Australia.

The Archbishops and Bishops of the Commonwealth were asked early in the year for financial assistance to enable the Commission to function in any effective way, and the response of the Dioceses is an indication that the Bishops are conscious of the need of reform in Church Music and are looking to the Commission to lead the way.

Much yet remains to be done, but even at this early stage the Commission becomes more and more convinced of the parlous condition of our music in worship, and the widespread and urgent need for just that guidance and assistance which the Commission should, if not immediately, at any rate before very long, be able to give to the whole Church in the Commonwealth.

H. P. Finnis,
Hon. Sec., General Synod Music Com.

Questionnaire for Rural Deaneries, 1933, Referred to Above.

1. In how many churches of this deanery are there choirs with sufficient number of voices (S.A.T.B.), to sing in parts, and have a weekly practice?
2. In what ways do you consider that your organist, or your choir, or your congregation, could be guided and helped towards better singing in public worship?
3. What hymn book is used in your churches? If A. and M., please state what edition.
4. Do you sing the psalms? Do you sing the Canticles? What Psalter do you use? Are you satisfied with the hymn book and psalter you are using? What music do you use at the Holy Communion? Are you satisfied with this? Do the choirs or congregations or the children of your churches ever learn any new hymns?
5. Do you consider that the music used really assists the devotional and spiritual character of Divine worship?
6. What are your greatest difficulties in the matter of the musical parts of your services?

NOTE.—Further information and suggestions will be welcomed by the Commission.

Adopted by the Commission,
June 1st, 1933.

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Editorial

Prince George to Visit Australia.

THE King, in response to an invitation from the Governor-General of the Commonwealth of Australia, on behalf of His Majesty's Government in the Commonwealth, has been pleased to approve Prince George visiting Australia on the occasion of the centenary celebrations of the State of Victoria. It is hoped that it may be possible to make arrangements whereby his Royal Highness will make the outward journey in a cruiser of the Royal Navy, and return in a cruiser of the Royal Australian Navy.

We rejoice at this gracious announcement, not only because of the favour the visit will confer upon Australia, but also because it will afford the citizens of this great land another opportunity of showing their "loyalty" as Bishop Kirkby says, "to the Throne, and their appreciation of the personal qualities of the Royal Family. Australians had the happiest of recollections of the visit of the Prince of Wales in 1920, and that of the Duke and Duchess of York in 1927."

Melbourne and the State of Victoria are heartily to be congratulated on having secured, to grace their centenary celebrations, so striking a sign of the King's interest and favour. But not for one moment must we lose sight of the wider aspect. To all the citizens of this intensely British community, beset by peculiar problems, both within and from without, Prince George will present himself as an ambassador from

that Motherland from whose bosom has sprung ninety-eight per cent. of our population. He comes as the representative of His Majesty the King, who stands before the world as the embodiment of that system of constitutional government which events are daily proving has no equal in the wide world. As we honour the Prince we honour the King and all he represents. We pray God that His blessing will rest upon the whole visit and its entourage.

The True Lenten Fast.

ON Wednesday, February 14, the season of Lent begins. The fact brings forcibly to the mind the difference between the Scriptural view of fasting and that which prevails in ceremonial minds. It is one of those many contrasts which demonstrate the erroneous and perilous nature of sacerdotal teaching. Vast numbers of people will restrict themselves in the use of a few luxuries or ordinary commodities for the duration of Lent under the pretence of a meritorious and disciplinary mortification of the flesh. The Collect for Ash Wednesday, as well as the Epistle and the Gospel, make mention of the "heart." The prayer of the Collect is "create and make in us new and contrite hearts"; the portion appointed for the Epistle bids us rend the heart and not the garments; the Gospel warns us against outward observance, and tells us where our heart's treasure should be. The best Lenten discipline is a true, penitent, heart-searching self-examination in the prayerful determination to recognise the Divine right of control over body, soul and spirit, in all things and at all times.

Church Trust Funds.

CERTAIN propagandists, peeved at the outcome of the Christ Church St. Lawrence Equity Suit, are taking opportunity in the Sydney Press of creating a scare. They are boldly suggesting that no one had better leave money in trust to the Diocese of Sydney, because forsooth, it might be used for some other purpose. However, members of the Church of England are not so easily bluffed as all this. They know that at the head of Sydney Diocese, from the Archbishop downwards, there is a body of men of the highest integrity and honour, whose conception of office and committee is that of a sacred trust. The long and honourable history of the Diocese reveals this in singular clearness. Of course, it is the old story. Christ Church St. Lawrence has had an exceedingly lucrative run for many years. The parish has dwindled to nothing. The school does

not exist. As Mr. Minton Taylor clearly shows, the grant made in the early days of this State was for diocesan school purposes, and not for a parochial school. Of one thing we are sure; any grants made were not for the purpose of inculcating Anglo-Catholicism, and planting schools here and there by a particular parish in an endeavour to propagate a Church teaching altogether foreign to that of our Book of Common Prayer, and the Thirty-Nine Articles. It is about time the issue came to a head. The whole thing is so transparent that the Church public will see through it all. Apart from this, in our opinion, the correspondence in question is "a hitting below the belt" and altogether unworthy.

Sydney's Spiritual Move.

THE Diocese of Sydney, not altogether, but very largely, is on the eve of a spiritual mission. Many parishes are arranging for missions this Lent, and during the subsequent weeks, the missionaries, in the majority of instances, being the clergy of the diocese. We pray that great blessing may follow the effort. We hope that general congregations will be moved and strengthened and that many, very many, who have not been regular in their Church attendance, will be won to converted and surrendered living for Christ and His Church. The Call of the hour is for downrightness, for converted Christ-witnessing lives. It is impossible for unregenerate human nature to be given up to Christian living; it is really useless to clamour for reforms in society unless the conversion of the soul to God takes place through the operation of the Holy Spirit. Only as individual souls are won to Christ, will a great spiritual revival come in our land and in our Church. Such aspects of life, as Sunday observance, Christian living, liberality in Christ's cause, devotion to the Church's Missionary work, will then and only then, assume their rightful place in people's lives. We live in a day of great opportunity. People are hungering for something better than the flesh-pots of Egypt. Their materialistic and hedonistic basis of life has been found wanting, and we believe that they are open to the truth as never before. But the only Gospel to meet this soul-hunger is that of Christ's finished work on Calvary, the Gospel of Assurance in our Lord Jesus Christ. The emotions must be touched, the intellect reached, and the conscience brought under conviction. Please God, we shall see a great awakening to spiritual things in the Diocese of Sydney because of this impending effort. But the way must be adequately prepared by God.

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our Representative will Call.**Quiet Moments.****The Message of Sexagesima**

THE lessons of Sexagesima record the marvellous story of the entry of sin into God's fair world, and of the havoc which it wrought therein. Both records have been criticised and condemned by fallible men and women. But they stand in the forefront of Divine Revelation, written for our learning. They are abundantly corroborated by the facts of everyday life and the testimony of human experience—in spite of the statements of certain Modernists that "sin is just a stage in the evolution of humanity." The Bible tells us that sin is lawlessness—rebellion against God. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The Fall of Man and the universal depravity of mankind are clearly asserted in Old and New Testament alike. "All have sinned and are falling short of the glory of God." The ninth Article of our Church declares that Original Sin "is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation." This doctrine of the Church of England is, in the same Article, set over against the false teaching of the Pelagians, whose fundamental principle has been rightly described as "the assumption of human ability to do all that righteousness requires, and thus to provide not only its own salvation, but even its own moral and spiritual perfection."

The sentences provided by our Church for recital at the commencement of Morning and Evening Prayer, bear witness to the fact of sin. The Exhortation which immediately follows acknowledges the purpose of these sentences, warns us against the tendency to dissemble and cloke our manifold sins and wickedness, and urges us to confess them with an humble, lowly, penitent and obedient heart. The General Confession bids us present ourselves before an Almighty and most

merciful Father as those who have erred and who have strayed from His ways like lost sheep, who have followed too much the devices and desires of their own hearts by their sins of commission and of omission, and in whom there is no health.

The Apostle Paul, writing his epistle to the Romans, presents most fully the doctrine of the Fall and the fact of God's wrath revealed from heaven against all ungodliness and unrighteousness of men, proves that man is without excuse, that there is no difference between Jew and Gentile, and that it is impossible for anyone to justify himself by the deeds of the law. And against this dark background he exhibits the infinite mercy of God and proclaims the great doctrine of Justification by faith, apart from the deeds of the law. He knew that the Seed of the woman had indeed bruised the serpent's head and had, in His Divine and human natures, achieved an atonement which fully met the sinner's need and enabled God to be just and the justifier of him who believes in Jesus.

The Apostle shows how sin had left men "without strength," "sinners" and "enemies" of God. The three expressions, occurring in close juxtaposition in his fifth chapter, suggest the variety of the effects of sin. It is an anaesthetic rendering man powerless and "without strength" to do God's will; it is an intoxicant, inflaming the passions and inducing acts of sin whereby we justify the appellation of "sinners"; it is a madness whereby we become enemies in our mind to Him Who so loved us as to give His well-beloved Son to suffer and die for our redemption.

Over against the dread fact of sin and all its manifestations there stands the grace of God. Sin has reigned, with prolonged and terrible dominion, but it is the purpose of God that it should be dethroned and that grace should reign. That this great purpose may be accomplished in individual hearts, the Spirit of God still moves upon the face of the waters; the awakened, repentant and believing sinner is justified by a judicial act of God; and that which no man could accomplish or secure by his own merit or by the aid of any intervening system, God effects in His sovereign mercy and love, because of what Christ has done to make it possible.

Those who have any acquaintance with the decrees of the Roman Council of Trent or with Newman's work on Justification, know how subtle has been the attempt to adulterate the Scriptural Doctrine of Justification so that the power of the priest and the sacraments may be exalted. In view of the recent glorification of the Oxford Movement, it is imperatively necessary to demonstrate the false teaching of Roman Catholicism and of Anglo-Catholicism on this great subject. Justification by faith was the battle-cry of the Reformation. It must be our battle cry to-day.

Mrs. Ashcroft, widow of the late Rev. B. D. Ashcroft, vicar of Marton, Diocese of Wellington, N.Z., with characteristic enterprise, has taken over the work that was so dear to her husband, the headmastery of the St. Stephen's Parochial School at Marton. She is a graduate of the University of New Zealand, and before her marriage she was on the staff of the Wellington Girls' College. When St. Matthew's School, Masterton, was opened, fortunately for that School, she went there and helped to lay the foundation of its subsequent success. We wish her every possible joy in her new work and congratulate Marton in her appointment.

The Christ Church St. Lawrence Suit.**Church Trust Funds.**

FOLLOWING on the recent Christ Church St. Lawrence Equity Suit, and the Judge's decision, which was in favour of the Church Property Trust of the Diocese of Sydney, some correspondence has appeared in the "Sydney Morning Herald." Mr. C. H. G. Simpson states that as a result of the judgment, "No Church of England diocesan trust is safe from the possibility that the Synod of the diocese concerned may vary the trust to the complete exclusion of the object declared by the donor, and to the benefit of some Church object far outside the donor's wishes. If it is realised that such is the state of the law, the Church must inevitably suffer, as possible donors are unlikely to create uncertain trusts, and the sooner the Church Trust Property Act is amended the better."

Another writer goes on to say: "There seems little doubt that most testators and donors of funds for specific church purposes would prefer these to be administered in accordance with the even-handed and long-established principles of the Equity Court rather than in accordance with the indiscriminate opinions and theories of a temporary, and possibly, prejudiced majority of the Synod of a diocese. Unless and until the Church of England Property Trust Act is amended in the manner suggested by your correspondent either lawyers will have to find a method of creating trusts which, while benefiting church purposes, will not bring the trust property itself under the provisions of the Act in question—and, therefore, under the control of the Synod of a diocese; or else many gifts for church purposes will cease to be made."

Mr. Minton Taylor's Reply.

To all this Mr. Minton Taylor, the eminent Churchman and lawyer, replies, in the same daily journal:—

"May I be permitted to reply to Mr. C. H. G. Simpson's letter appearing in your issue of the 15th instant, which would lead your readers to suppose (1) that the Church Trust Property Act 1917, was merely intended to enable Synod to exercise the Cy-pres Doctrine in the same limited way that it is exercised by the Equity Court, and that the judgment in the Christ Church suit had revealed for the first time that the powers of Synod were much wider than those of the Court, and thus the judgment would have an unexpected and far-reaching effect on the state of the law relating to diocesan trusts; (2) that these wider powers are so dangerous that they ought to be taken away by amending legislation. It is with regret that I am bound to dissent from Mr. Simpson's contentions, and for the following reasons:—The provisions of the Act of 1917 in substance are taken from the "Sydney Bishopric and Church Property Act, 1887," which only applied to the diocese of Sydney, and the "Church of England Property Act of 1889," which applied to all the dioceses in the province, and, therefore, have been in operation for nearly half a century. Moreover, the powers conferred by those Acts have been exercised by ordinances of the Synods on innumerable occasions, and the validity or propriety of such ordinances has never been questioned."

"Even in the recent Christ Church suit, it was not contended by the plaintiffs that the Synod itself had no power to pass ordinances to vary trusts, or that such powers were no wider than those exercisable by the Court. What the plaintiffs did challenge was the power of the Standing Committee to pass the ordinance in question and the procedure it followed in doing so. In other words, the plaintiffs fought the suit largely on technical grounds, and admitted that even if their contentions were correct, and the ordinance of the Standing Committee were declared invalid, Synod itself could validly pass an ordinance in precisely similar terms."

"But I want to go further, and show that the Act of 1887 was promoted by Synod itself which expressed the desire that it should have not merely the limited powers of the Court in its exercise of the Cy-pres Doctrine, but far wider powers. Speaking generally, the Court cannot vary a trust unless the object thereof has failed, however inexpedient or wasteful it may be to continue the trust. Synod recognised the disadvantage of this limitation, and the desirability that the Church should be able to control its own property, and use it to the best advantage, and reference to the Preamble of the Act proves conclusively that the Legislature in-

tended to confer on Synod powers much wider than those exercisable by the Court—and to prove what was the intention of Synod, I beg to quote the resolution it passed in 1885, which reads as follows:—

"That it is desirable that the trustees of churches and other property devoted by consecration or express trust respectively to the use of the Church of England shall be enabled, with the concurrence and by direction of the Synod, such concurrence and direction to be by rule or ordinance passed by a majority of the Synod voting by orders, to dispose of or otherwise deal with the said Churches and property freed from such consecration and express trust respectively, in any case where by reason of circumstances which have occurred since the consecration of the church and the creation of the trust respectively, the use of the church and the carrying out of the trust, as the case may be, has in the opinion of the Synod testified by the rule or ordinance become impossible or inexpedient. And that the Standing Committee prepare and submit to Parliament such bill as may be necessary in order to give effect to this resolution."

"This resolution was moved by the Chancellor of the Diocese, Mr. Alexander Gordon, Q.C., and was apparently carried without division. The language of the resolution shows that Synod deliberately asked for the wider powers referred to, and there is no doubt that the matter was fully debated, and that those who, during the course of the debate, would have guided Synod in the matter, clearly understood the effect and implications of the legislation thus promoted."

"Mr. Alexander Gordon, Q.C., was a noted churchman, a first-rate ecclesiastical lawyer, and a leader of the Equity Bar, and thus was closely acquainted with the administration of charities and the limitations imposed on the Court in its exercise of the Cy-pres Doctrine. Furthermore, sitting in Synod at that time were a number of prominent barristers and solicitors, and also a number of sagacious clergymen and laymen, many of whom had had wide experience of charitable and church trusts, and who must have clearly understood the intentionally far-reaching effect of the resolution."

"Referring to these gentlemen by the titles by which they are now better known, I should mention that they included such prominent men as the following: Two Supreme Court Judges, namely, the Hon. Sir J. George Long Innes and Mr. Justice Gregory Walker; Bishops Pain and J. D. Langley, Dean Cowper, Archdeacons Boyce and Gunther, Stuart, Canon Sharp, and Messrs. Joseph Abbott, Rollo Cape, Robert Chadwick, T. J. Jacques, H. E. Kater, John Kent, E. H. Rogers, and S. A. Stephen. I feel satisfied that the Synods of the province have no desire to give up the power which the wise and far-seeing churchmen of nearly 50 years ago sought for and obtained, and the exercise of which has been so frequent and beneficial. Surely it is much better that the Church, acting through Synod, should be able to regulate and vary the use of its own properties, according to the needs of the day, and not be forced by hampering limitations to continue a use which has become not necessarily impossible, but yet highly inexpedient."

"A large portion of the property held by the Church was derived from Crown grants, whilst other portions have been derived from general contributions, mostly in small sums, and only a comparatively small portion has come from private donors. I believe the majority of the private donors would have faith in the collective wisdom of the Church as expressed by Synod, and desire that Synod should modify or alter an express trust if real expediency indicated the wisdom of so doing. However, should there be some timid donor who has other views, he can quite easily make his benefaction in such a way as to defeat the provisions of the Act to which Mr. Simpson takes exception. As this matter has been publicly ventilated as a consequence of the Christ Church suit, it would be opportune to mention that the Synod did not in any way deprive the parish of the benefit of any property which was granted for or held in trust for such parish."

"The parish did attempt to prove that certain lands were granted in trust for the parish, but failed to do so, it being established beyond all doubt that the lands in question were extra-parochial, and were granted for, and held in trust for the diocese. If this statement should be challenged, I shall be prepared to prove it, but for the moment will rest content with saying that it is fully borne out by the judgment. This letter will also serve as an answer to Mr. James Simpson's letter, published in the "Herald" on the 17th instant, who is in error in stating that the Act of 1917 was badly drawn, and

defeated the purposes for which it was passed, and I feel sure he would not have committed himself to such an opinion had he been aware of the facts I have ventured to make known in this letter."

Letters to the Editor.**SACERDOTAL ABSOLUTION AND CONFESSION.**

C.R.B. writes:—

When reading the article under the above heading in your issue of 4th inst., I was much interested, but rather surprised that the writer did not show upon whom "the power" was conferred on the evening of the first Easter Day, as recorded in John XX., v. 22, 23. Verse 24 tells us that Thomas was not there. Are we to infer that he did not partake? I trow not. Luke XXIV. 33 tells us that on that same evening the two disciples returned from Emmaus and found the eleven and them that were gathered with them. The commission was therefore conferred upon the "disciples" (not the Apostles as such), as recorded in John XX. 19, and confirmed in Luke XXIV. 33. That is, the Church was given power to bind and loose, make or repeal, remit or retain, as our Lord had already taught (see Matt. xviii. 17) and as the Church practised later (see 1 Cor. v. 12, 13); but there is not any authority given here for Sacerdotal Absolution and Confession as "claimed and taught by Anglo-Catholics." The very fact that they claim that the "power was conferred" on the Apostles shows how weak their case is; as it has no warrant of Holy Scripture; the word used by St. John, being "disciples."

AUSTRALIA'S FOUNDATION.**The First Christian Service.**

Mr. A. Hope, Hon. Secretary, C.E.M.S., writes:—

The article on Australia's Foundation in your last issue was a timely reminder of the part that religion has played in the life of the people since the first Christian service was held in Sydney Cove on the 3rd February, 1788. In the date, as you state, is a notable one. In our comparatively young country there are very few historical dates and of these, that which commemorates the planting of the Christian faith in this continent should take a foremost place.

The story of that day and all its great implications should be told in every parish church; but it is wise to focus public attention on these commemorations by a central service or a demonstration in the city such as that which, from year to year, has been held either at the site of the first church in Hunter Street, or at Grosvenor Street. It is true, as you suggest, that not many are about on Sunday afternoons, but people will come to these demonstrations if the church will take the trouble to make them worth while. One has only to look a few hundred yards to the Domain for evidence of that. Last year, owing to the noise of the tramway traffic, a service was held in St. Philip's Church, instead of in the open air, and over 800 were present, including representatives of the Army and Navy Veterans' League, the Royal Historical Society, Boy Scouts and other public bodies. Recognising the place which the whole church has in such an anniversary, representatives of other bodies have read the lessons, or taken some part in the service which, at the request of the Archbishop, has been organised by the Church of England Men's Society, from year to year. On Sunday next, February 11th, the service will again be held at St. Philip's, when the Rev. S. M. Johnstone, M.A., F.R.H.S., will be the preacher, and the lessons will be read by the leaders of the Methodist and Presbyterian Churches. After the service there will be a procession to the site of the first Church at the junction of Bligh and Hunter Streets, led by the Salvation Army band, when an address will be delivered by the Right Reverend S. J. Kirkby, Bishop, Administrator.

May I add that the influence of these services and demonstrations extends throughout the land by the publicity given to them through the Press.

"Defeatism" and the Oxford Movement

(By a Wayfarer)

will appear in next issue.

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English Church Notes.

New Church House.

A new Church House is to be built in London. Negotiations have been carried on with the Town Planning Committee of the London County Council, of which Lord Haddo is Chairman, the Church House falling within a town-planning area which includes Westminster Abbey and its immediate surroundings.

In the new House members will find far greater comforts than in the old. This will no doubt have the effect of ensuring a rapid increase in membership. At present there are 800 members who, for a life payment of ten guineas or an annual payment of one guinea, obtain a number of advantages such as are usually provided by London clubs.

The ideal which inspired Archbishop Benson in pressing on with the formation of the Church House has, in the course of years, become rather obscured. It should be reconstructed to-day. The Church House of the future is not to be merely a block of offices, but a living organism pulsating with life. Those who oversee the plans for the new buildings should ensure that they are capable of becoming a spiritual, intellectual, social and business centre of the Anglican Communion. They will only become this in so far as Churchmen are induced to resort to them because they find that they are becoming such a centre. If foresight is now exercised the centre will be created and the membership will grow. If the membership grows the centre will look after itself. For that reason it is greatly to be hoped that when an appeal for new members is made, as it must be made presently, there may be a great response."

DEAN INCE AND THE SUCCESSFUL MAN.

"Sometimes a Miserable Object."

In the course of a sermon preached in Southwark Cathedral on Sunday evening, Dean Inge said few things were more tragic than the deterioration of character in men which often set in at about 50. They must be careful to keep at bay the fatty degeneration of conscience. "The successful man," declared the Dean, "is sometimes a miserable object—a man who has lost the power for caring about anything except things which help him or that hold him back. A man for whom all the finer and higher values of life do not exist.

"Sometimes he becomes arrogant, and thinks he may allow himself to run risks, moral or financial. Now and then we hear of some humiliating exposure which surprises even his friends."

ST. PETER'S HALL, OXFORD.

The fifth report of St. Peter's Hall, the new Evangelical College in Oxford, is a record of marvellous and continued progress. It was the conception of the beloved Bishop Chavasse shortly before his death in 1928. Five years ago last November it was opened as a mere hostel with fifteen students. A year later it was granted admission as a recognised part of the University as a Private Hall, with forty students in residence. Last year its numbers had reached seventy, and now it is able to accommodate ninety undergraduates. Its staff consists of a Master, three tutors, a chaplain and five lecturers.

Already £60,000 has been spent on its establishment and extension, and more is to be raised. As is well known, the purpose of the Hall is to provide collegiate training on Evangelical Church lines for undergraduates of limited means, and particularly those who intend to take Holy Orders; in fact, it corresponds in some ways with its "opposite number," the High Church foundation of Keble College. The students of St. Peter's Hall have already begun to reflect honour on their college in the schools and in sport. Such a record redounds to the credit of the energy and enterprise of the Master, the Rev. C. M. Chavasse, and of the Rev. P. E. Warrington, the financial genius behind so much forward Evangelical work in England.

ARCHBISHOP'S WEDDING HOMILY

"Pray and Worship Together."

The Archbishop of York, in the course of a short address at the recent marriage of his niece, reminded the young couple that: "This is the most important day in your lives. This is the beginning of all that is most precious to you, and in connection with it I want you to remember three points.

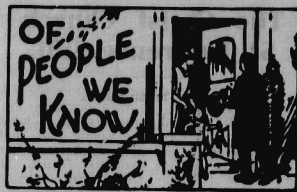
"Firstly, I want you to remember that love can never be selfish. Therefore we reveal our love to one another, not by shutting out the world and its needs, but by joining together to supply those needs. Seek to foster your love by uniting together in such acts of service and love as you can render.

"Secondly, remember that love is clear-sighted. There are times when one is tired and strained, in which it is rather difficult to see in each other what you see now, but be always ready to recall all you saw in each other at your times of greatest happiness.

"Thirdly, remember that love is God's gift, and is strongest and truest when it is rooted in the love and fear of God. Take care that you pray and worship together, so that the love you hold for each other now is strengthened, remaining strong while life lasts, and beyond."

Death of Lord Halifax.

THE death is announced of Lord Halifax, the oldest peer in the realm, at his residence, near Doncaster, England. He was in his 95th year. Viscount Halifax was born in London on June 7, 1839, and in 1869, married Lady Agnes Elizabeth Courtenay, eldest daughter of the Earl of Devon. He was a Master of Arts of Oxford University, and served as Groom of the Bedchamber to the late King Edward VII. (then Prince of Wales), from 1863 to 1877. Lord Halifax was a pronounced Anglo-Catholic, and came prominently before the public eye, not only for his share in Anglo-Catholic Church Congresses, and the recent Oxford Movement Centenary, but for his visit to Pope Leo and his share in the Malines conversations with Cardinal Mercier for the recognition of Anglican Orders by Rome, and for a statement of the terms of reunion. For many years he was President of the English Church Union but lately resigned, then withdrew his resignation, on consideration of the Anglo-Catholic forces in England coming together. He was a man of high character and lofty principles, a devout and regular worshipper, but was obsessed with his ideas of Catholicism. Lord Irwin, formerly Viceroy of India, and now Minister for Education in Great Britain is his son.



The Rt. Rev. Dr. Nutter Thomas, Bishop of Adelaide, accompanied by Mrs. Thomas and their second daughter, leave on a trip to England on February 1st. They will return at the end of the year.

It was with much sorrow we learned that Miss Effie Jackson, who has represented the N.S.W. Branch of C.M.S. in Tanganyika since 1909, had a paralytic stroke, and is seriously ill at her station.

Mr. Les. Richards, B.A., formerly on the staff of Trinity Grammar School, Summer Hill, and a keen Scout Master, has been appointed Boys' work director at the Sydney Y.M.C.A.

Rev. J. W. Johnson, of Yeyppoon, and the Rev. Spencer Booth, of North Rockhampton, both in the Diocese of Rockhampton, have accepted parishes in the Diocese of Brisbane, and will shortly undertake their new work.

Several Bush Church Aid Society workers left for their respective stations this January. On Thursday, January 25, there was a farewell communion in St. Andrew's Cathedral, Sydney, followed by a social farewell in the C.M.S. rooms.

The Bishop of Willochra, the Right Rev. Dr. Richard Thomas, has returned to his diocese after a brief visit to England. He visited Wales, the land of his birth and took many preachments on behalf of his diocese.

Under preferences and appointments in English Church papers, we see this interesting announcement: Hughesdon, Rev. Chas., lately R. of St. Andrew's, Wahroonga, N.S.W., Australia; to be Rector of Halsham, Holderness, Hull. Patron, Commander J. P. Shipton, R.N.

The Rev. A. G. Moore, lately vicar of Lismore, N.S.W., and Canon of Grafton Cathedral, has been appointed to the charge of the parish of St. Barnabas', Hendon, Sunderland, England. He has quite recovered from the illness which he had just before he left Australia.

We are glad to report that the Very Rev. A. E. Talbot, Dean of Sydney, has quite recovered from his recent indisposition. He had been undergoing treatment at St. Luke's Hospital. The Dean has recently had a strenuous time prior to and following on his Moorhouse Lectures in Melbourne.

The Rev. George A. Saunders, curate of St. John's, Darlinghurst, has accepted nomination to the parish of St. Paul, Burwood. Mr. Saunders began his ministry in the Diocese of Armidale, where he labored until coming to Sydney. He is a brother-in-law of his neighbour, the Rev. R. G. Nisbet, rector of St. Anne's, Strathfield.

The Rev. A. E. Weston, rector of Parkes, has been appointed rector of St. Barnabas', South Bathurst, Archdeacon of Bathurst, and Registrar of the Diocese, in the place of the Ven. Archdeacon King Howell, who recently died. Mr. Weston served in the Great War as a combatant, and was decorated, receiving a commission.

The Rev. Rupert North, Th.Schol., has been appointed rector of Tallangatta, in the Diocese of Wangaratta, in the place of the Rev. W. R. Tyler, who has been appointed curate at St. Mark's, Fitzroy. Mr. North has been Warden of St. Columba's Hall, Wangaratta for five years.

The Rev. S. W. G. R. Frost, sometime in Rockhampton Diocese, Hon. Canon of St. Paul's Cathedral, Rockhampton, Queensland, and formerly vicar of St. Andrew's, Coolsdon, has been appointed vicar of Malden, W. Cheshington, Surrey, England, by the Patrons, Merton College, Oxford, on the nomination of the Bishop of Southwark.

We greatly regret that the Rev. George W. T. Laverack, rector of Prospect and Seven Hills, died in a private hospital at Manly last week. Mr. Laverack was ordained by the Bishop of Riverina, and was

appointed rector of Arian Park. He had been at Prospect since 1929. He was born in London. He is survived by Mrs. Laverack, two sons, and a daughter.

The Rev. George Pennicott, vicar of Christ Church, St. Kilda, since 1912, and who was for many years in the Diocese of Bendigo, has announced to his vestry his intention of retiring from active ministerial work, during the current year. On Christmas Day the number of communicants at Christ Church, 540, constituted a record for the parish.

The Rev. J. C. Dunham, who has been chaplain for four years in the northern part of the Diocese of Central Tanganyika, has been appointed to a similar post in Northern Nigeria. The Bishop remarks: "We shall miss his genial presence, his readiness to serve, and his unfailing friendship to all classes and all creeds. Our best wishes go with him. The Rev. H. S. Kidner will carry on his work."

We regret to learn that the Right Rev. Dr. Heywood, Bishop of Mombasa, has had to go to England from Kenya, British East Africa, on account of the serious state of Mrs. Heywood's health. Churchpeople in Australia have pleasant recollections of Bishop and Mrs. Heywood's visit here several years ago in connection with the formation of the Diocese of Central Tanganyika.

The Rev. J. Hardingham has concluded his work as Rector of St. Paul's Church, Port Pirie, to the regret of a number of parishioners, and has undertaken work in the Diocese of Adelaide. He has been in charge of the parish for nearly seven years, and has made many friends in that long period. Many people to whom he has ministered when sick or in bereavement have grateful memories of his kind offices.

The Rev. Alan L. Whitehorn, M.A., formerly Vice-Principal of Moore College, Sydney, and Curate in charge of St. Alban's, Darlinghurst, has been appointed Vicar of St. Luke's, Battersea, Diocese of Southwark, South London. Recently Mr. Whitehorn was Organising Secretary for the S.P.C.K. in the Southern District of England, and prior to that curate of St. Mark's, Camberwell.

Mr. Stuart C. Knox, for many years secretary of the Missions to Seamen, London, is now in our waters visiting Missions to Seamen in Australian and New Zealand ports. He is accompanied by Mrs. Knox and hopes to reach England in June of this year by way of Canada. The Committee of the Missions to Seamen in London, before he left on his trip, placed on record the great debt that the work owed to Mr. Stuart.

Canon Docker, who is on holiday in England, has cabled to the Bishop of Adelaide that he will not be returning to Adelaide, and resigns all offices as from January 31st. He has been appointed Vicar of Forest Gate in the Diocese of Chelmsford. The Bishop of Adelaide remarks: "I shall greatly miss his versatile genius and his organising ability. He has served this diocese faithfully in varied capacities and his place will be hard to fill.

The Rev. C. F. Lose, the oldest clergyman in the whole Anglican communion, and the oldest living student of Moore College, has celebrated his 105th birthday at St. Helen's, Tasmania. He received many messages of congratulation, including one from the King and Queen, as follows: "The King and Queen send you hearty congratulations and good wishes on your 105th birthday." The Governor of Tasmania (Sir Ernest Clark) also sent a congratulatory message.

Owing to the retirement of two veteran clergymen, the Rev. A. R. Campbell, of Drysdale, and the Rev. Frederick E. Lewin, of Portarlington, it has been decided to amalgamate the two parishes as from January 31, when both resignations become effective. The Rev. Stanley Cragg, of Flinders, is to take charge of the combined parish, and will be inducted at St. James', Drysdale, on Sunday afternoon, February 4, by the Archdeacon of Geelong.

The Rev. Mr. Bennett, of the Gippsland Diocese, who is locum tenens at Cullenswood, Tasmania, for the Rev. H. E. Warren, who is now in Arnhem Land, as leader of the C.M.S. party to the Caledon Bay blacks, has been appointed rector of St. George's, Hobart. Mr. Bennett was born in England. He laboured at Yallourn and as assistant at

the Seamen's Mission, Melbourne. He returned to England for further service and experience, returning in due course to the Diocese of Gippsland.

The Rev. Guy Henry Darke has arrived at Torres Straits from England, to take the place of the Rev. W. H. MacFarlane, who is now doing A.B.M. work in Victoria. Mr. Darke was trained for the mission field at Dorchester Training College, England. After two years of very arduous and exacting work in the Diocese of Accra, in Equatorial West Africa, he had to return to ordinary parish work in London for a time for health reasons, but is now quite fit, and comes to his new work in the Torres Strait Mission full of health, energy and enthusiasm.

The trustees for the Wellington Diocesan School for Girls, Nga Tawa, Marton, N.Z., have received confirmation that the Selection Committee appointed by them in England to find a successor to Miss McColl has unanimously chosen Miss Mitchell, B.A. (London). Miss Mitchell is at present senior French Mistress at Dudley Girls' High School, and was formerly house and second mistress at the Roedean School, Johannesburg. She sailed from England at the end of December and should reach New Zealand in time for the beginning of next term.

The Rev. James Noble, the first and only Aborigine to be ordained to the sacred ministry, and who for some years has laboured at the Forest River Mission, in Western Australia, has, with his family, been transferred to Palm Island, off the Queensland coast, where he will assist the Rev. E. R. Gribble. Being a Government station, it is not possible for the chaplains to reside permanently on the island—they can only make periodical visits—so through the kindness of friends of Mr. Gribble, the Rev. J. Noble will reside nearby on Esk Island.

Adelaide churchmen are proud of Dr. William Anstey Wynne, who has just been admitted to the degree of Doctor of Laws, at the early age of 25. He received his education entirely at Church Schools, prior to his entering the University. In 1916 he began at St. Oswald's (Parkside) Day School, and left there to go to Pulteney Grammar School. After five years at Pulteney Street he was awarded the Church School Scholarship, which gave him three years at St. Peter's College. The degree of Doctor of Laws is the highest degree awarded by the Adelaide University.

Mr. Ralph Freeman, the eminent British engineer, who designed the Sydney Harbour Bridge, and spent several years in Sydney during its construction, has been investigating, for the past two and a half years, in conjunction with Sir Alexander Gibb, the neighbourhood of the foundations of St. Paul's Cathedral, London. Following on this investigation, after elaborate tests have been made, they recommend that a sacred area should be defined within a reasonable radius of the Cathedral, and that statutory control over building operations within this area should be vested in the Cathedral authorities.

The Rev. G. Tymms, who has been acting-vicar at the Church of the Epiphany, Northcote, during the absence in England of the Rev. T. Cole, has been appointed to the charge of Ringwood. Before leaving Northcote, a farewell gathering took place, and on behalf of the parishioners of the Church of the Epiphany, Mr. Tymms was presented with a beautiful private communion set, and Mrs. Tymms with a large and very handsome cut crystal vase, and Misses Betty and Joan Tymms with crystal necklaces. Mr. Tymms received presentations also from the C.E.M.S. and from the parishioners of St. Aidan's.

Miss Brooke Anderson, who lately toured the Bush Church Aid Society centres in Australia and while here in the capitals addressed Mothers' Union gatherings, is back in London. Speaking of her out-back Australian experiences, she spoke of her fourteen weeks packed tight with incidents of a wonderful work, and of far more wonderful workers. She did learn what they were doing day by day as they ministered to their scattered flocks. Miss Anderson described the vast plains of Australia, barren and bleak, stretching sometimes for over three hundred miles, and the almost awe-inspiring virgin forests. It was, she said, a real privilege to accompany the workers as they travelled from place to place. For one of their Communion services they gathered on the seashore, and there with the waves lapping their feet, it seemed almost as if they had returned to apostolic times. Could any higher call come to them than that they should bind those great new virile nations to the faith of the Mother Church?

The Right Rev. St. Clair Donaldson, D.D., Bishop of Salisbury, and formerly Archbishop of Brisbane, announced to the Salisbury Diocesan Conference, on October 11, that he had decided to place in the hands of the Archbishop of Canterbury his resignation of the chairmanship of the Missionary Council of the Church in England. He explained that this decision was not connected with his health, which is now thoroughly restored, but after 13 years he thought the time had come for him to give way to a younger man. The Bishop of St. Alban's voiced the universal feeling of the Missionary Council when he spoke of their deep thankfulness for the great work accomplished by the Bishop of Salisbury as first Chairman of the Council through his untiring energy, unfailing patience, absolute devotion and complete disregard of self. Dr. J. H. Oldham, Secretary of the International Missionary Council, spoke of the immense service to the cause of Missions, far beyond the bounds of the Anglican Church, which the Bishop of Salisbury had rendered as a member of the International Missionary Council. The Right Rev. Dr. MacMillan, Bishop of Dover, has been appointed chairman in place of Bishop Donaldson.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

February 4, Sexagesima.—Morning: 8, 136, 327, 582; Evening: 299, 579, 137(115), 19.

February 11, Quinquagesima.—Morning: 389, 275(7), 135, 130; Evening: 398(427), 558, 401, 20.

Feb. 14, Ash Wednesday.—Morning: 167, 351, 145, 106; Evening: 141, 160, 165, 159.

Feb. 18, 1st S. in Lent.—Morning: 142, 147, 151, 42; Evening: 149, 154, 529, 31.

Feb. 25, 2nd S. in Lent.—Morning: 143, 178(109), 163(96), 574; Evening: 145, 173, 159, 175.

Hymns, A. & M.

February 4, Sexagesima.—Morning: 7, 172, 221, 292; Evening: 193, 167(431), 304, 23.

February 11, Quinquagesima.—Morning: 240, 246(63), 297, 252; Evening: 545, 550, 428, 27.

Feb. 14, Ash Wednesday.—Morning: 766, 163, 645, 183; Evening: 94, 93, 252, 255.

Feb. 18, 1st S. in Lent.—Morning: 92, 620, 184, 480; Evening: 238, 283, 248, 28.

Feb. 25, 2nd S. in Lent.—Morning: 638, 191, 248, 225; Evening: 221, 269, 255, 198.



STERLING HOME PAINT

THE ECONOMICAL PAINT
DURABILITY — GUARANTEED

The Churchman's Reminder.

"Four things come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity."

"While we have time let us do good unto all men, specially unto them that are of the household of faith."—St. Paul.

FEBRUARY.

- 2nd—The Presentation of Christ in the Temple. This is the title which was meant to replace the older one of the Purification of St. Mary the Virgin.
- 3rd—John O'Gaunt died, 1399. He was a supporter of Wycliffe.
- 4th—**Sexagesima Sunday.** Our preparation for Lent in prayer continues, for we are reminded that Easter is only about 60 days off.
- 4th—Martyr Rogers burned, 1555. One of the many whom Queen Mary, in her desire to restore Romanism, put to death. Death cannot stay Protestantism.
- 5th—Carlyle died, 1881.
- 9th—Bishop Hooper burned, 1555. Another of the Marian martyrs. He was burned at Gloucester, near the Cathedral, where a memorial stands.
- 11th—**Quinquagesima Sunday, or Love Sunday.** It is good to be reminded of this first of virtues lest in zeal for religion we forget it.
- 11th—Bibles burnt at St. Paul's Cross, London, 1526. Bibles were burnt at Rome a few years ago.
- 12th—Accession of William of Orange, 1689.
- 13th—Illegal ritualism condemned by Upper House of Convocation, 1897. What a pity the official Church has so weakened on this matter.
- 14th—**Ash Wednesday,** the first day of Lent. The day of Ashes gets its name from an ancient custom of heaping ashes on the heads of penitents when they appeared before the congregation in contrition for their sins. How many of our sins have brought contempt on the Holy Name of Jesus?
- 14th—St. Valentine's Day. This saint's day became the date of a silly practice, now almost extinct, of sending absurd cards to one's friends.
- 15th—Next issue of this paper.



The Call of this Lent.

THE Season of Lent, which will be upon us in a day or two, is intended as a great opportunity for the Church to set forth with renewed vigour and zeal the call and the message of her Lord and Saviour. It is intended that her sons and daughters should so respond to the call of the Season that they will, as a result, in an honest and good heart, bring forth fruit with patience. That the message and challenge of Lent are sorely needed at the present day, is clear to all thoughtful people. A day or two ago in the daily press we read of vast numbers of highly-placed people who find Sunday dull, and who resort to all sorts of means to "liven" up the day for them. Such a state of things is at once a revelation of spiritual deadness. It is an example of crass materialistic living. It lays upon the Church the burden of telling these people that changed and regenerated lives are open for them, and that once they have become new creatures in Christ Jesus their Sundays will be happy days of worth-whileness.

But at the other end of the social scale the call to the Church is just as challenging and formidable. We have

noticed in industrial areas Sunday by Sunday, hundreds of people watching dog-racing. Sunday and religion mean nothing to them. On all sides there are hosts given up on the Lord's Day to cricket and vigoro and tennis—mere worldly pleasure and its mundane ways. Here again there is only one remedy—a conviction of soul need, leading to changed outlook and changed lives.

All this suggests to us that the call and message of Lent are sorely needed. But more than that. They need to be presented, not in the traditional and dull way, always too noticeable, but in profound, deep and heartsearching ways. It is not sufficient to set forth the usual claims of the love of God, to preach the same sort of sermons, to make the customary appeals. Rather, there is needed to be shown, in this year's Lenten message of the Church, some real consciousness of the sufferings and privations which so many of our people are being called upon to endure; some real recognition of the enormity and the urgency of the problems which beset us; and something of that human sympathy and understanding, and that practical and vital teaching, which were two of the greatest characteristics of the earthly life of our Blessed Lord.

There are two great facts which all clergy and laity alike would do well to dwell upon and take to heart with a view to remedying this Lent. They are material facts, but the enormity of their implications must be present to the minds of all who think on them, no less so because they are rather obvious. In the first place, there is the terrible paradox of poverty in the midst of wealth. There is, in the world to-day, by the providence of God, a bounteous supply of all that is necessary for human life, and in that same world there are millions of people, some starving, some semi-starving, some barely subsisting. In the second place—money, which was designed for the convenience of mankind, has acquired a dominating power over mankind. We grant that things economically are a little better, but there are thousands still on the dole, there are huge numbers of young manhood looking for work, there are soaring prices in woollens and consequently inordinately high prices for clothes and woollen goods—and winter with us ere long! Nature has been lavish in the provision for human needs, but the distribution of them is all awry. Nowadays there is such a circuitous course for life's commodities to follow before they reach the consumers from the producers—and in between a host of middlemen all wanting a "big cut."

Now we who subscribe to the Christian way of faith and life cannot ignore these facts; nor is it sufficient merely to recognise them with a bare expression of sorrow, and so go on our way; we have got to face them, and we have got to realise—however unpleasant it is—that they have been brought about by the corporate sins of the Christian people. And we have got to try to put them right, recognising that they have an urgency which cannot be denied.

These facts raise problems which will not be solved by party politics or party programmes, nor even by so-called National Government. They may provide palliatives, they may give us some measure of remedial enactments, an extra supply of good things at Christmas, but the solution can only be found in the Mind of Christ. That solution will entail a realisation and a

putting into practice of many implications of our Faith which as yet we very imperfectly realise, and we fear that very many of us have yet to arrive at the position where we really honestly desire a solution. It means a yielding up of our precious self-complacency; a surrendering of many pious platitudes which we have used as a cloak for the real thing; and an entirely new attitude towards life and towards our fellow-men.

"I am among you as one that serveth." That surely was the guiding principle of our Lord's life on earth, and it is surely the basis of the message which the Church has for her people at this time. On this basis, it is her duty to condemn a system of society which leaves many a hungry, many suffering, many weeping, many poverty-stricken, and it is her duty to point the way to a newer and a better order, founded upon the great principle of Christian service. Should not that be the outlook of our great industrial magnates and employers? A human being is of more value than a machine; he is more to the true wealth of the nation than mere dividends in £ s. d. To scrap men and women as they reach manhood and womanhood, and throw them on the unemployed heap, because, forsooth, higher wages must be paid and naturally, less dividends secured, is a desperate policy, and needs reviewing in the light of Christ's teaching. There is something radically wrong with Society, and with business, if such procedure is all that employers can do. It spells disaster in the long run. It breeds ill-will and revulsion. But worse than that, it takes away manhood, and if that prevails widely, it constitutes a deep seated, cancerous growth in the body politic, which ultimately leads to death.

There is no question but that Christ means that certain external principles of right and wrong, of fair dealing, equity, justice and brotherhood are to find play in the world. If only all professing Christian men and women will each take these principles with them to the foot of the Cross during this Lent, and try to see into that Mind which should be in each one of us, and which the Holy Spirit will reveal and give to us if, casting aside all prejudice and partiality, they will pray earnestly and with full meaning that the Divine Name may be hallowed, the Divine Kingdom may come, and the Divine Will done, on earth as in heaven, they shall, in the glory of Easteride, see the way wherein lies the duty of this grave hour in which we live. It is the way which many are seeking, while many would shut their eyes to it. It is the way that can only be revealed in and through the Christian Church, when she is truly alive to her message and work and witness.

We write this in no carping or partisan spirit, but merely because we feel called so to do. We wish to cast no reflection on anyone, but ask all Churchmen to give to the world a more real and vital lead, to show more of the spirit and the life of the beloved Master. We believe that the very best of our lay people to-day are looking for a lead. If they cannot find it in the Church, where it ought most of all to be, what hope is there for the world?

Parish of Albury.

After all, the Rev. R. D. Peatt returned to Albury on Saturday last from Sydney, and preached at all services. For so the reason the Rev. H. K. Gordon did not take up the work, as was expected.

From China to Australia.

Bishop and Mrs. Mowll in London.

THE Hoare Memorial Hall, Church House, Westminster, was crowded with friends on Thursday afternoon last to welcome Bishop and Mrs. Mowll, and to wish them God speed in the new work to which they are going in Sydney, Australia. The meeting was organised by the Diocesan Association for Western China, and Prebendary H. W. Hinde was in the chair. He said how much they thanked God for the years of Dr. Mowll's episcopacy in Western China. In order to convey to Bishop and Mrs. Mowll a sense of the gratitude that was in their hearts, they asked them to accept gifts as some little token of the affection which they felt for them.

The chief address of the evening was, of course, given by Bishop Mowll. He said that the gatherings which had been arranged on various occasions in connection with the Diocesan Association for Western China had always been for him a kind of big family gathering, and it was a very great help and cheer that so many had been able to come and give them the pleasure of their company. Since they started out in March, 1931, life had been very full. He had the pleasure of travelling across the Pacific and visiting the Canadian supporters of the Association; he also accepted the invitation of the New Zealand Church and had the opportunity of speaking to the friends there about China, and he was able to visit Australia and tell the friends what it had meant to the work to have so many missionaries from that Continent. From Australia he went back to China. Later, he started on a tour of the stations both in the east and west of the diocese. Since last they met, the Bishop said, two rival armies in China, fighting for the possession of a city, actually found in his (the Bishop's) house and garden the central point for their battle; the house was wrecked, but thanks to the generous help given by the missionary societies, that property had now been handed over to Bishop Holden in a splendid state of repair, and they personally had received a most generous grant to replace the losses that they had themselves sustained. At one time they were in a state of siege for months; the serious part of the situation was not only that they were cut off, but that the army in the city was one in which there was a strong "Red" element, and it looked at times as though there might be massacres. A great deal of prayer was offered, and in an unexpected way deliverance came.

A Call from God.

Speaking of the present position in China, Bishop Mowll said that the future seemed so hopeless to the better-class Chinese. They saw the "Reds" coming in and proving themselves to be worse than the military oppressors. It was that feeling of hopelessness that they had got, somehow, to combat. The Japanese were seeking for a closer relationship with China, and if that took place it might result in conditions being very much improved. As to his own future, the Bishop said the dioceses of Western China and that of Sydney were not to be compared. He had been working steadily to one end, and that was that the Chinese Church might stand upon its own feet, led by its own Bishop. When the call came to him from Sydney, he was bound to consider it very carefully. "I am an Evangelical, and I do not think

there will ever be the temptation to me to be anything else but an Evangelical, and I considered this call as an Evangelical." One of the reasons why he had come to England was, as far as possible to plead they would give to Bishop and Mrs. Holden in their work in Western China the same help in prayer that they had given to him. They had gone through experiences at the hands of the bandits; they had been wounded, and their house had been wrecked. But what had been the result? Those things had resulted in a widespread wave of prayer and sympathy which had bound the members of the Church together. The people in Western China were facing the "Red" menace; Bishop Holden was facing his new task, and he (Bishop Mowll), was facing his new life in Sydney, with its 1½ millions of people, with its large number of churches and clergy, the mother diocese of that part of the world, and all the magnificent opportunities that such a work afforded. "I beg your prayers that I may be helped" said the Bishop, in closing.

The High Commissioner of Australia, the Rt. Hon. S. M. Bruce, was present, and in a few well-chosen words extended a welcome to "our new Archbishop." He had been doing a great work in China, he said, but there was also a great and valuable work to be done in Australia.

Mrs. Mowll also spoke, and she, too, emphasised their need of prayer. She told of what China had meant to her, of the sadness of farewell at parting from Chinese Christians, and she asked constant prayer for Bishop and Mrs. Holden, as they took up the work that they had laid down.—"The English Churchman."

Anglo-Catholic Re-Union.

LAST week we published Lord Halifax's letter of resignation from the chairmanship of the English Church Union. There were great flutterings in the camp in consequence of his Lordship's resignation, and strenuous efforts were put forth to heal the breach. "Anglo-Catholicism must at all costs present an united front!" The outcome of it all is that a new body, comprising elements of the Anglo-Catholic Congress Committee and the E.C.U., has been formed under a joint council, nominated by Lord Halifax and Bishop Chandler, formerly of South Africa. Hence Lord Halifax has withdrawn his resignation of the presidency of the E.C.U. The new council has been constituted as follows:—The chairman will be Lord Justice Slessor. The English Church Union will be represented by the Rev. Dr. Darwell Stone (vice-president), Mr. Athelstan Riley (vice-president), Mr. Welby Everard (chairman of the Education Committee), the Rev. E. D. Merritt (chairman of the London Diocesan Committee), and the Rev. E. P. Gough (chairman of the Gloucester Diocesan Committee). The Anglo-Catholic Congress will be represented by the Rev. C. R. Deakin (chairman of the Executive Committee), the Rev. G. D. Rosenthal (secretary of the Midland area), the Rev. Maurice Child (general secretary), Mr. J. G. Lockhart (chairman of the Housing Committee), and Mr. J. K. R. Davies (bursar). The Rev. C. E. Russell will act as secretary of the Joint Council, which is "charged with plenipotentiary powers to bring into being and form the constitution for a united society."

Exeter Cathedral.

Eight Hundredth Anniversary of its Consecration.

DURING November last, Exeter celebrated the eight hundredth anniversary of the consecration of its famous Cathedral. There were many inspiring services and gatherings. An Administration of Holy Communion in which the Archbishop of Canterbury took part, proved a fitting climax.

Before the service the Archbishop was welcomed by the Bishop of Exeter. "As we receive your Grace," said the Bishop, "in this ancient and historic building, on the eight hundredth anniversary of its consecration, we cannot but feel two things; first, the wonderful power that has preserved the Church through all those controversies, the way in which she has struggled upwards through many difficulties and lastly and chiefly, the great responsibility that lies on all of us who inherit her great traditions to maintain her in that purity of faith in which your predecessors laboured, in that perfection of discipline which is such a necessity for an organised body."

The Archbishop's Words.

In his reply the Archbishop said: "With a very full heart I join to-day with you, my Lord Bishop, the Dean and Chapter, and clergy and people, in this solemn thanksgiving for the preservation of this glorious Cathedral during all the changes and chances of eight hundred years. It is surely a most striking testimony to the continuity of Christ's Holy Church in this land that for these eight centuries an unbroken offering of worship of God has risen within these walls, and that here to-day Dean and Chapter, Bishop and Archbishop, are present in unbroken descent from those who held these offices in the far off time when this church was consecrated."

"It is a testimony also to that power of recovery and revival within His Church which is continually the sign of the presence of God's Holy Spirit within it. Never, I believe, not even in the days when they were conceived and built, have our ancient Cathedrals held a place of greater value to the whole community than now. In the midst of the pressure of material things, their beauty bears witness to the things of the spirit. To the most restless of all generations, they offer a sanctuary of rest and peace, and in the increasing haste and noise of modern life their spacious silence speaks of the eternal."

"This great Cathedral has ever been the pride of a county which has given so many of its sons to the making of England and of the British Empire. I am assured that more and more that pride is taking the warmer hues of reverence and of love, and that more and more the people of this diocese are learning to look upon this glorious building as their Mother Church."

In an article headed "Changing Prairies" the Times Winnipeg correspondent discussed on Saturday the position of the Canadian farmer who is adapting himself to the new condition of low prices. "There is a general realisation," he says, "that the happy old days of high prices and winter holidays on the Pacific Coast or California are gone for good. The West is breeding a race of farmers who are much more self-sustaining than ever before." Yet there remains much distress. The Government of Saskatchewan has adopted plans of relief for the coming year which include "besides widespread urban assistance, maintenance and support for 30,000 farmers and their families."



NEW SOUTH WALES.

Diocese of Sydney.

MISSIONS TO SEAMEN.

General Secretary in Sydney.

The general secretary of the Missions to Seamen (Mr. Stuart Knox), who is retiring in April after 40 years' service, and who is visiting Australia, reached Sydney by the Zealandia from Hobart. He is accompanied by Mrs. Knox, and will address the annual meeting of the Rawson Institute (the Sydney Branch of the missions).

The Missions to Seamen, of which the headquarters are in London, have more than 120 institutes for seafarers in various parts of the world. Mr. Knox is regarded as a "walking directory" of shipowners, shore managers, captains of vessels, and things connected with ships and sailormen, and is credited with being able to remember the initials and previous commands of thousands of skippers. He is retiring owing to ill-health. He will become honorary treasurer and a member of the committee.

During the month Mr. Knox will visit the Seamen's Institutes in Newcastle and Brisbane. On his return to Sydney he will address the Ladies' Harbour Lights Guild, the women's auxiliary of the Rawson Institute.

At the meeting of the Rawson Institute Mr. E. A. Eva presided. Speakers were the Bishop Administrator of Sydney (Bishop Kirkby) and Mr. D. J. Mackay Sim.

THE BREECHES BIBLE.

Presentation to The King's School.

In view of the fact that a copy of the Breeches Bible has been received in Melbourne, it is of interest to note that a Breeches Bible, together with the Eikon-Basilike of Charles I., and the Common-place Book by the celebrated Locke, has been recently presented to The King's School, Parramatta, by the Misses Mowle, of Spencer Lodge, Woolahra.

The Breeches Bible, which is in a good state of preservation, is bound up with the Book of Common Prayer, and was brought to Australia in 1840 by the Misses Mowle's maternal grandfather, the Rev. William West Simpson, who for some years was head master of the school. The books are housed in the school library.

THE COMBINED CHURCHES' DEBATING SOCIETIES' FEDERATION.

At the 3rd Executive Council Meeting of the C.C.D.S.F., the main item on the Agenda was the proposed address by Hon. W. M. Hughes, to take place in the Y.M.C.A. Hall late in February. Three subjects of vital interest have been submitted to the speaker for his approval and choice. The address will be preceded by a short musical programme.

The Secretary, Mr. A. J. Dalziel, gave a most heartening report of the Federation's progress. The Harry Thorpe Cup (under 21 division) and Sir Arthur Cocks cup (open), have been received, and their respective debating competitions will commence as soon as all arrangements have been finalised.

Exhibition debates have been staged at St. John's, Ashfield, and Hurlstone Park Baptist Churches. A high standard of debating was attained on both occasions.

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BRANCH SCHOOLS AT BOWRAL AND NORTH SYDNEY

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

Churches and denominational organisations which are undecided as to whether they should affiliate or not, would be materially assisted if they requested the C.C.D.S.F. to stage an exhibition debate at their home centre.

The affiliation fee is 2/6 per half-year, and all church organisations are well catered for. In debating, there will be ladies', men's, and junior sections.

The Dean of Sydney has consented to deliver his Moorhouse Lectures on "The Foundations of Christianity" later in the year, in connection with the Federation.

R. S. R. Meyer, 3 David St., Marrickville, Publicity Officer.

ST. JOHN'S, NEWCASTLE, C.E.B.S. VISITS SYDNEY.

A contingent of eight members of St. John's, Newcastle, branch of the Church of England Boys' Society, under Leader Mr. J. H. Brown, were the guests of St. Clement's Branch, Marrickville, from Friday, 12th, to Monday, 15th January.

They arrived on Friday night and spent Saturday playing cricket and swimming at the Manly Pool. On Saturday night they were happily entertained at a Welcome Social.

Sixteen communicant members attended Holy Communion at 8 a.m. and were well to the fore at the morning service. Mr. J. H. Brown addressed 300 children at 3 p.m. In the evening there was a special C.E.B.S. service. Secretary Frank Palmer, of Newcastle, and Secretary Rex Meyer, of Marrickville, read the Lessons. Mr. Brown reading the prayers.

The whole day, indeed the visit, was one of good fellowship and inspiration. It also strengthened the links in the chain of fellowship already existing between branches of the C.E.B.S. in this State.

C.M.S. SUMMER SCHOOL.

The meetings of the C.M.S. Summer School at Austimner were well attended, and a very fine spirit was manifest. The Chairman was Rev. Canon Hilliard, M.A., Bishop Designate of Nelson, New Zealand, and the Bible Readings were given by Rev. Eustace V. Wade, M.A., B.D., of Ridley College, Melbourne. The missionary speakers included Dr. J. E. Bateman (Egypt), Deaconess Lora Claydon (India), Miss E. Varley (China), Miss F. A. Nevill (North Australia) and Miss A. M. Gelding and Mr. L. Swindlehurst (Tanganyika).

PARISH OF NARRABEEN.

New Rectory.

The Foundation Stone of the new Rectory was laid on Saturday afternoon, 16th December, by the Right Reverend S. J. Kirkby, Bishop Administrator in the presence of a number of the clergy, friends and parishioners. The Rectory, in welcoming the Bishop, thanked him for his presence with them on the occasion of a forward move in the Parish, and presented him, as a memento of the occasion, with a silver hot-water jug, suitably inscribed. The Rectory also welcomed the following clergy:—The Ven. Archdeacon Langford Smith, the Revs. F. W. Reeve (Rural Dean), N. M. Lloyd, C. W. Dillon, S. G. Stewart, C. E. A. Reynolds, and A. L. Cannon, and his opening statement said that "This occasion marks a real red-letter day in the history of the Parish, for it marked the laying of the foundation-stone of the first permanent church building at Narrabeen. This site was purchased just five years ago. The debt on the land remains at £550. In spite of that, the Churchwardens and Parish Council backed up by the Parishioners, have now embarked on a bigger venture in the building of this Rectory at the cost of £1150. We are indebted to one of the Churchwardens (Mr. H. D. Allen), for initiating the scheme, whereby the building has been made possible. We are further indebted to Mrs. Sheppard (wife of another Churchwarden, C. H. Sheppard), to G. Filshie, our Choirmaster, together with H. D. Allen, for becoming guarantors for the money. Towards the project it must be frankly said that we have no money, except the assurance from the Home Mission Society of a Grant. It may seem that we are set with a big task (some may say impossible), but we face it with a big heart, and a big, prayerful faith in our God. The offertory placed on the stone amounted to £32/9/6, to which has been added a donation of £10 from the lender of the £50 loan to the Parish Funds. Total, £42/9/6.

Diocese of Newcastle.

BISHOP AND CHURCH ARMY.

The Right Rev. Dr. De Witt Batty, Bishop of the Diocese, has returned from his visit to England. He was tendered a luncheon by the Diocesan Council on Thursday, January 18.

Interviewed by the Press, the Bishop stated that a branch of the Church Army would be established in Australia with headquarters at Newcastle. As a result of negotiations, Captain J. S. Cowland, who visited Australia recently, will come to Australia in June or July to establish the Australian Church Army.

Captain Cowland, said Bishop Batty, would undertake the work of raising £5,000, but half of this amount was already in hand, and when the balance was in sight, a training hostel would be erected. Captain Cowland already had a waiting list of 30 young Australians anxious to be trained as Church Army officers.

While in England Bishop Batty conferred on church matters with the Archbishops of Canterbury and York, and the Bishop of Salisbury (the Right Rev. Dr. Donaldson). Dr. Donaldson was formerly the Archbishop of Brisbane, and still takes a keen interest in Australian affairs.

Bishop Batty said that the movement to secure a new constitution for the Church of England in Australia was being closely followed by church leaders in England.

Diocese of Goulburn.

DIOCESAN SYNOD.

The Synod of the Diocese meets this month. The main business is the election of a Bishop. Many Churchmen in the Diocese are hoping that a man of moderate churchmanship will be appointed, of Evangelical sympathies, with ripe pastoral experience and brotherly and friendly with all. The Synod will be representative of the diocese in more ways than one. Its personnel includes six solicitors, three members of Parliament (Federal and State), forty graziers, eighteen farmers, three dairy farmers, five orchardists, four builders, six storekeepers, four bank managers, two doctors, two overseers, two railway employees, and six public servants. The following occupations are represented in the person of one delegate each:—Architect, schoolmaster, postal inspector, tailor, chemist, shire clerk, clerk of petty sessions, town clerk, journalist, insurance agent, exporter, estate agent, stock and station agent, district traffic manager, hospital secretary, iron moulder, surveyor baker, nurseryman, monumental mason, dentist, sergeant of police, produce merchant, bank officer, storeman. One member describes himself as retired, and there are a number whose occupations are not stated.

THE ADMINISTRATOR'S STATEMENT.

The Rev. Hubert Keith Gordon, of Gostwyck, Uralla, in the Diocese of Armidale, is to take temporary charge of the parish of Albion, pending the appointment of a permanent rector. This is the outcome of a meeting of the Presentation Board of the Diocese, which was held in Goulburn last Friday, 12th January. There was a full attendance of members, but Archdeacon Pike who presided as Administrator, did not vote, although as Archdeacon of Goulburn he was entitled to.

The Rev. R. D. Peatt was sent to Albion by Archdeacon Pike, upon the death of the Rev. Norman Gardner. The appointment was to be of brief duration, and it was explained to Mr. Peatt beforehand that he

would be ineligible to be appointed as rector. This rule was made by Dr. Radford, and it was strictly within his discretion. Mr. Peatt accepted this temporary work under such conditions, after they had been explained to him in a conversation with the Administrator. They were also embodied in the letter appointing him to the temporary charge.

The matter of a permanent appointment has been held up by the three representatives of the Albion parish on the Board, who have consistently ignored the conditions above described. In the meantime Mr. Peatt has been offered appointment to practically every parish that has fallen vacant in the three years, which offers he has steadily rejected, and when the present Administrator came into office last October he repeated offers to nominate Mr. Peatt to good parishes. These offers were twice refused, and Mr. Peatt stated that he had consulted a solicitor.

The Administrator took steps then to clear up the legal position by placing all the relevant documents in the hands of an eminent King's Counsel, one of the most famous constitutional lawyers in Australia, and a man with a world-wide fame. Counsel's opinion made it clear that Mr. Peatt's position was untenable.

Advice was then taken from a number of Bishops of different schools of thought in the Church, and they all agreed that steps should be taken to solve the problem before a new Bishop was appointed, and that Mr. Peatt should be removed from Albion.

Then the Chapter of the Diocese was consulted, quite independently, and this body unanimously affirmed that steps should be taken without delay, and that Mr. Peatt should not be allowed to remain in charge of the parish of Albion.

The Administrator now had sufficient material upon which to base a line of action. He did not follow automatically any of the advice he had received. He had until December 31st, been Commissary to the Bishop of Goulburn, and had felt himself all along to be bound to Dr. Radford's policy. But instantly the New Year opened he decided to vary it to the extent of nominating Mr. Peatt to the Board, along with the Rev. H. K. Gordon. Meantime he had prepared for all contingencies, the board accepted the nomination of Mr. Peatt, then Mr. Peatt would be licensed as rector without delay; on the contrary, if Mr. Peatt were to be rejected, there must be some alternative. That explains the nomination of Mr. Gordon. The board, by a majority, rejected Mr. Peatt, and by a majority accepted Mr. Gordon. But under the Ordinance, two members from the parish must support a nomination, and the three Albion members were adamant against anybody but Mr. Peatt. However, the grievance of the Albion members of the board that their choice had never been nominated was removed.

What follows is, of course, that Mr. Peatt is to evacuate the authority given him temporarily three years ago, and Mr. Gordon will go to Albion as locum tenens to the Administrator. This is strictly according to the Constitutions of the Church. Mr. Gordon is a Master of Arts of Oxford, where he graduated with Theological Honours; he is also a Fellow of the Royal Geographical Society. He was a chaplain at the front, and was awarded the M.C., being twice mentioned in dispatches. He is experienced as a parish priest, and possesses an attractive personality. The late Bishop of Armidale wrote of his work in glowing terms, and describes him as a preacher of far more than average ability. The present Bishop of Armidale described him to the Administrator as the most Evangelical priest in that diocese. There has never been the faintest desire on the part of either Dr. Radford or the Administrator or the Presentation Board to thrust a High Churchman upon Albion, and from the beginning three years ago the Administrator has made that clear.

It may be added that in preparation for the recent meeting of the Presentation Board the Administrator had invited several of the clergy of the diocese, the best-known priests therein, to allow him to nominate them. All rejected the suggestion.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

1. As we look out upon the world we see other countries making experiments in religion. Russia has officially turned her back upon God, and is trying to build up a national life without religion and without the sanctity of the home. There has come a

wonderful enthusiasm apparently for a new sense of freedom from the old tyranny of the Tsars. But can national life really last without God and religion, and home life and love? Germany is finding a new patriotism which seems to base its self-respect on a revival of militarism. Can the new Nazi State subordinate the Church to its will? That is the real problem for Germany, and we wonder how far religion really can be controlled by a Dictator. Meanwhile, we of the British race in our Empire have inherited a Christian history and a Christian civilisation. We cannot throw aside the God of our fathers, nor do we desire to do so. We want to see His hand upon us for good in the Motherland, and out here, and to see to it that we are true to our Christian past, because it gives us the secret of our greatness.

2. Within our Empire we are faced in the coming year with the same test by which other nations have been tried. All nations are tempted to recover from the disasters of the Great War by economic expedients which are not quite honest. Our Empire has, on the whole, tried to be honest in its efforts to recover from the world depression. We in Australia, as part of the Empire, must be strictly honest too. We must not allow our individual standard of comfort to be maintained if for the sake of a few we are keeping many out of work. We are poorer than we were in 1914, and we are not honest with ourselves if we pretend that we are not. We must be prepared to work harder, and, if necessary, take less for our work, if those who buy what we make cannot afford to pay as much as we should like. We want to remember the economic teaching of the Sermon on the Mount: "Blessed are the poor in spirit," "Blessed are the meek," "Blessed are they which do hunger and thirst after righteousness," "Blessed are the peacemakers."

3. In our City of Melbourne we look forward to the Centenary. The temptation will be to think only of the wealth of the city, the thousands of visitors, the beauty of our streets and buildings, and the increasing trade. Our fathers, the pioneers, went deeper than this, for they were God-fearing men, and based their hopes for the City on faith in God and the character of the citizens, which rests on a foundation of Christianity. We want to remember God in all our celebrations, especially when we dedicate the War Shrine on November 11. We want as a Church to hallow the lives of the citizens in all their business dealings and in their homes, and in the worship which will keep our Sundays as holy days. Let us pray that God will use the Centenary to hallow the life of our City: "Except the Lord keep the city the watchman waketh but in vain."

QUEENSLAND.

Diocese of Rockhampton.

THE DIOCESAN FINANCIAL POSITION

The Bishop writes:—

You will be glad to know that at the moment the Diocese is in a better position financially than it was at the same time last year. Whether it will maintain this position at the end of the financial year (December 31st), depends very largely on the cheques sent in from the parishes for assessment between now and then. Five parishes have paid their assessment in full each quarter, and others are hoping to finish strongly. Our present better position is to a large extent due to some of our Rockhampton parishioners. Three during the first nine months gave no less than £525 between them, and during the past week we received in cash or promises over £200. It is indeed encouraging to find a number of our people making an honest effort to pay off the Diocesan debts as well as giving liberal contributions towards the upkeep of their parish. It is rather a dull thing paying off a big and old debt in which we are not very closely interested, but it is one of those dull things that have to be done, if we are to hold up our heads and look our creditors in the face. Our creditors really should be in a fairly good mood with us just now, as we have, during the year, paid off over £1000 of outstanding accounts. Of course, we have not yet been able to pay anything off the capital debt, but that may come next year."

Diocese of Carpentaria.

THE BISHOP'S LETTER.

"I was glad," writes the Bishop, "to be at home to welcome and give my blessing to the party who have left for Caledon Bay, in Arnhem Land. I was especially pleased to welcome back to this diocese the leader of

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this expedition, Reverend H. E. Warren, for it was through his evangelistic efforts in the past that peaceful conditions prevail on Groote Eylandt to-day between the black and white. Let us pray that he and his party will be as successful on this new venture. After having spent only a few weeks at work on Groote Eylandt, the Reverend E. Wynne Evans met his death under most tragic circumstances, whilst travelling in a distant part of the island. I am informed that his death was due to a gun accident. Our deepest sympathy goes out to his widow, who has suffered so great a loss after only a few months of married life. Mr. Evans had a good working knowledge of the language spoken by the natives on this island; he obtained this when he worked at this mission before his ordination some years ago. During the quarter I have had to pay two brief visits to Brisbane in order to attend the committee in whose hands lies the responsibility for the election of the Archbishop of Brisbane. Our work is not yet completed, and it may be necessary for me to go again to Brisbane in January. Owing to my absence some diocesan fixtures have had to be postponed and no definite dates for confirmations, etc., can be made until this very important matter is finalised. We welcome to the diocese the Reverend Guy Darke; he has taken up the work formerly performed by Rev. W. H. MacFarlane in the Torres Strait Islands. Mr. Darke has had experience in the Diocese of Accra, in West Africa, which should enable him to give a valuable contribution to the religious life of the people of Torres Strait. We have now been able to commence definite work at Alice Springs, and I welcome the Reverend Percy McD. Smith, who has come from the diocese of Brisbane and is now residing at Alice Springs. Since my first visit here in 1927, we have had an arrangement with the Bishop of Willochra for priests from his diocese to visit this area; we are grateful for his help, which is now no longer needed, as we have been able to place a resident priest at Alice Springs. Intermittent and very short visits, whilst being helpful to our churchpeople, were not altogether satisfactory, the spiritual needs of these people required more regular services. This is a venture of faith. Mr. Smith is promised £150 as stipend for the first year; of this £100 is given by the Australian Board of Missions, and £50 is taken from Carpenterian Association moneys, as there is no Church or rectory it is essential that the district collect funds to build these, but whilst that is taking place the salary of the parish priest must be paid from sources outside the district. Mr. and Mrs. Clymo have come to work at the Edward River. They have had some years of experience of aboriginal work on the staff of the Oenpelli mission. Mr. Clymo will be in charge of the work at Edward River.

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP'S LETTER.

Writing to his diocese the Bishop states:—Very soon you will be welcoming the Rev. Guy Pentreath to the Diocese as Headmaster of St. Peter's College. In the course of seeking a Headmaster in England it was delightful to find how high a reputation our school has in the Old Country. It is an appointment of real and great importance, both to the Church and to the State of South Australia; and so I bespeak your very warm welcome for the new Head.

I am sorry that I shall not be here to greet him myself, but, as many of you know, I hope, with my wife and my second daughter, to visit the Old Country next year, and we expect to sail by the Mongolia on February 1st. During my absence, Dean Jose will be Administrator of the Diocese, and I am happy in leaving the Diocese in such capable hands. I shall visit the South-East in January, but for the other country districts I believe there should be no loss in holding confirmation candidates over till the following year. For the city and suburbs the Bishop of Riverina has very kindly promised to come for the fortnight from August 12th to 26th, and to hold confirmations; and I hope to be back for confirmations in December. The Bishop of Gippsland will also be over for a week, and the Bishop of Willochra is willing to give any help in country or city that may be desired.

Another immediate concern is the employment of our unemployed youth—boys and girls. Our Governor has done good service to the State and to Australia in calling attention to the misfortune of their unemployment, which can become a menace. Humbly but earnestly, I would express my sympathy with all that he has said, and said so well. And I would urge that, instead of adhering

to a bad tradition of "muddling through," we evolve a plan—a five-years' plan, if you like; but at any rate, some plan.

It is true that we have had many schemes, Government and denominational! But something altogether bigger is needed. It must be big enough to command the respect of thinking men. It must be a Christian plan, for a religious basis is the only one that is broad enough to serve for the great majority of people. It must have the support of the State or the country behind it, for it could never be carried through on a merely voluntary basis.

Our best hope is to set up a thinking staff, a group of people representing the great factors in human life—religion, science, organisation—and let them first adjust these big problems, examine the possibilities, and prepare our plan, conceiving it on big lines, that can inspire our young people, while satisfying the older ones. Let the Church be ready and eager to do her part. Archbishop Temple said the other day: "Christianity does not consist in abstaining from doing things which no decent men would do, but in doing things nobody would dream of doing but for the touch of the Spirit of Christ."

Diocese of Willochra.

VISIT OF THE GREEK ARCHBISHOP TO PORT PIRIE.

His Grace, the Most Reverend Timotheos Evangelinidis, Archbishop of the Greek Church in Australasia and Oceania, paid a visit to Port Pirie in October. He was accompanied by Archimandrite Germanos Heliou, Head of the Greek Church in South Australia. The Archbishop's visit was primarily for the benefit of the Greek community, but he graciously accepted an invitation to "pontificate" at a service in St. Paul's Church. The Archbishop was received at the entrance to the church by the Ven. Archdeacon Dunn, and the Churchwardens, and preceded by Cross-bearer with processional lights, was escorted to his throne in the Sanctuary. In an address of welcome the Archdeacon said the Anglican Church in Port Pirie much appreciated this gesture of goodwill from the Head of the ancient Greek Church, and welcomed the presence of the Archbishop at the service. He regarded as of great value the friendly spirit of the Orthodox Greek Church towards the Church of England. He desired to express the sympathy of the Anglican Church with the venerable Greek Church, and he prayed that the friendly relationships of the two churches might grow to closer union, that both churches might co-operate more and more in their work for the service of God. The Archbishop expressed his pleasure at the opportunity of being present at the service, and said he hoped to be able to attend further services on his next visit to Port Pirie for the two churches had much in common with each other. Everywhere he went, he was pleased with the spirit of friendliness shown by the Anglican Church. At the conclusion of the service the Archbishop offered prayers, and pronounced the Benediction in Greek. A large number of the Greek population of Port Pirie was present at the service. On the following day Archdeacon Dunn accompanied the Archbishop on a visit to the public schools, and later in the afternoon visited the Greek Church, where he received a welcome, and was presented with a bouquet of flowers from the children. The Archbishop stayed a few days in Port Pirie, and then left for other parts of his vast diocese.

TASMANIA.

RELIGIOUS EDUCATION.

All-Australian Summer School.

Hobart was the venue for the second All-Australian Summer School, sponsored by the Church of England in Australia, which commenced at Hobart recently. The school is conducted under the auspices of the General Board of Religious Education of the Church of England in Australia, the Board being appointed by General Synod. It co-ordinates all religious educational work of the Church of England in private and public day schools, also Sunday Schools. The Bishop of Tasmania (the Right Rev. Dr. R. S. Hay), is president of the school, but by virtue of his being chairman of the General Board of Religious Education, the Right Rev. M. C. James (Bishop of St. Arnaud), has been asked to act as chairman. Two hundred delegates, including 120 from the mainland, attended the school, all States being represented. West Australia for the first time. The first school was conducted at Canberra in 1930, and Hobart has been chosen as the location for the second.

The Mayor of Hobart extended a Civic reception to the members of the School. There was also a harbour trip, a Government House Garden Party, a Conversation at Hutchins' School, a garden party at Bishopscourt, and various trips to notable sights. There was the usual daily programme.

The Syllabus.

Following is the syllabus:—

Sectional studies, six mornings, at 11.20 a.m. (the Hutchins School)—Saturday, January 13; Monday, January 15; Tuesday, January 16; Wednesday, January 17; Thursday, January 18; Friday, January 19.

Primary.—Leader, Miss D. Foster (Director of Primary Work, Sydney). (1) Expression experiments; (2) song suggestions for the session; (3) the primary hour; (demonstration); (4) stories and story play (demonstration); (5) the beginners' hour (demonstration); (6) teacher training problems.

Junior.—Leader, Miss E. Warren Thomas (Diocesan Organiser, Adelaide). Miss C. E. Millson (Diocesan organiser, Melbourne). Theme: "Joys and problems of the Junior Grade." (1) Making adjustments to life (T.); (2) helping in the adjustments (M.); (3) the approach to God—through the lesson (T.); (4) the approach to God—in worship (M.); (5) the need of expression (T.); (demonstration); (6) the child and the Church (M.).

Intermediate.—Leaders: Rev. M. E. de B. Griffith (Director of Religious Education, and Warden of St. John's College, Brisbane) and Rev. F. A. Walton (Director of Education, Diocese of Sydney, editor of "The Trowel"). (1) Our objectives; (2) characteristics of the child; (3) syllabus of lessons; (4) methods to use; (5) organisation and outside interests; (6) principles of good teaching.

Senior.—Leaders: Rev. F. J. McCabe (Rector of Burnie). Mr. F. R. Adams (Headmaster, Launceston Church Grammar School). (1) Characteristics of the adolescent (A.); (2) organisation of senior work (M.); (3) teaching to meet his needs (A.); (4) demonstration lesson (M.); (5) seniors and Church membership (A.); (6) week-day activities (M.).

Subjects of Lectures.

The subjects for evening lectures and discussions are as under:—

To-day.—Ideals in Education and Means of Attaining Them, by G. V. Brooks (Director of Education, Tasmania). The Vocation of a Teacher, by Miss C. E. Millson (Diocesan organiser, Melbourne).

Monday.—The Need, Opportunities and Means of Youth Work, by the Rev. M. E. de B. Griffith (Brisbane). Youth and the Church of England Fellowship, by the Rev. E. Franklin Cooper (Commissioner of Welfare of Youth, Gippsland).

Tuesday.—The Teacher at Work, by the Rev. F. A. Walton (Sydney). The Training of the Teacher, by W. L. Grace (Vice-Principal, Teachers' College, Hobart).

Wednesday.—Modern Methods of Religious Education, by the Rev. M. E. de B. Griffith. Approach to Religion Through the School, by F. R. Adams (headmaster, Launceston Church Grammar School).

Thursday.—Open forum, discussions and problems, including fellowship of prayer and progress.

Friday.—Character Building, by Miss Amy Rowntree (inspector of infant schools, Education Department, Tasmania). Children's Worship, by Miss E. Warren Thomas (Diocesan organiser, Adelaide).

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Writing from Maridi, Southern Sudan, Canon E. C. Gore, a C.M.S. Missionary from N.S.W., states:—A permanent church to accommodate over one thousand people was recently consecrated by the Bishop of the Upper Nile. In this case some of the furnishings came from friends in England, but the pulpit and lectern were made by the boys of the Nugent School at Loka. The following day the Bishop confirmed fifty-four candidates, eleven of whom were women, and the next morning over ninety men and women received the Holy Communion in their new church. Missionary work at Maridi was only begun in 1922, and now a vigorous Christian community is growing up in the Zande tribe.

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The Parish of Albury.

An Amazing Situation.

EVIDENTLY in the Goulburn Diocese, the Patronage Board for appointments to Parishes is over-weighted with officialdom, so much so that the parish representatives on the Board are simply out-voted. Thus the parish, which pays the minister's stipend, and is required to accept his ministrations, have no say in the appointment. In this case, as against cases which have happened elsewhere in N.S.W., the local representatives wanted a certain minister entirely in sympathy with the traditions and ideals of the parish.

But the amazing feature about the situation in Albury is this: The Rev. R. D. Peatt, M.A., B.D., who has been in charge of the parish "temporarily" for three and a half years, is not eligible for permanent appointment because he had come in from outside the diocese, but in his place there has been appointed the Rev. H. K. Gordon, M.A., M.C., also from outside the diocese. Mr. Gordon has lately been living at Gostwyck, near Uralla. Last year he lived in Sydney for some time. That was after he gave up his work as Vicar of Glen Innes. We are writing from memory, but we fancy however, that long before the War, Mr. Gordon was ordained in Goulburn.

It is evident, beyond a shadow of doubt, that Mr. Peatt has done splendid work during the three and a half years that he has been in Albury. The attendances at Church have very largely increased, the organisations of the parish have come into a flourishing condition, while the finances have been straightened out and put on a much stronger basis. Mr. Peatt has proved his worth, and the consensus of the parish is that he should have permanent appointment to Albury. With such a record, for the life of us we cannot understand why he has been turned aside and someone else placed in charge. It looks palpably like a question of churchmanship. Albury stands for true Evangelicalism.

A Mere Pawn.

It is no wonder that the Rev. R. D. Peatt considers himself "a mere pawn in the game." In the course of a statement made in Albury on January 19, he traversed the history of his appointment to Albury, stating:

"Reluctantly, I am compelled to answer the statement of the Administrator. This account (which appears in another column of this issue) is definitely misleading, and not in accordance with the facts in relation to my own position in the matter.

"In March, 1931, the then Bishop of Goulburn, after asking me if I would remain in the Diocese, stated that if I did not remain at Albury he would give me something with equal possibilities. This promise was later confirmed, in a modified form, in two letters of the Bishop to me. For three years I have been waiting, and am still waiting the fulfilment of this promise, even in its modified form. I have not been able to obtain any reasons why it should be repudiated. In September, 1931, when Albury petitioned for my nomination to the parish, the Bishop wrote stating that he would not nominate me to the Board of Presentation, and that I was to make it clear, presumably to the Albury representatives, that I could not accept nomination. I wrote, in reply, that, should I do as he suggested, to me, the action would be ethically unsound, as I would be interfering with a matter which was the rightful prerogative of the Nomination Board, and also guilty of dissimulation to Albury, as I should have to hide the fact that he had written to me.

"Statement Not Correct."

"And now the Administrator states that I was offered almost every parish which fell vacant. This is not correct, as well as the statement that I twice refused offers of nomination made by him. I have had definite offers of nomination to three minor parishes only, and these I refused in the light of the Bishop's promise to me, and for definite other reasons stated in my letters. I have inalienable right, which must be ceded to every priest in the church, to accept or reject any offers made to me.

"When the Bishop left for England, the Administrator wrote asking me if I would accept nomination to a parish—no parish was mentioned. My reply was that I preferred to allow the matter to stand over till the election of the new Bishop. Immediately I was faced with opposition, and my licence threatened, which, if it had been taken away, would have left me unchartered in the church.

"I was compelled to consult a solicitor to defend my right in relation to the hold-

ing of a general licence, which is irrevocable except on cause shown, and is safeguarded in common law.

"Upon this the Administrator terminated my work at Albury on and after January 22, not upon any ordinance of the diocese, but by reference to the ancient common law of the church. No reasons were given, although I pressed for definite reasons. The fact that he has the legal right to do so is no reason why he should take such action. I pointed out that only upon the following grounds could such action be ethically justified:—

"(1) The non-fulfilment of my work to the standard required of a priest of the church.

"(2) The objection of Albury to my ministry.

"(3) Heresy or some grave moral delinquency.

"(4) A permanent appointment to Albury.

"An Amazing Position."

"To my amazement, and the amazement of all, the Administrator last week submitted my name, together with that of Mr. Gordon, to the Board of Presentation, as a fit and proper person to be appointed permanently to Albury. This is astounding in the face of the fact that he had written to me only a few days before, stating that he would not give me any work under my present licence, and if I saw fit to resign it, he would help me to get some temporary work.

Retention Wanted.

At the annual vestry meeting on January 17, parishioners heard expressions of opinion from several officers of long standing, all favouring the retention of Rev. R. D. Peatt, as permanent rector, and then unanimously carried a motion urging a continuance of efforts to ensure his appointment.

Dr. Cleaver Woods, in referring to the visit to Goulburn he, Messrs. J. E. Arnold and M. Dunlop, as members of the patronage board, made, said that they were beaten by one vote. The present position was unchanged in the last three and a half years, and he was sorry to say the acting-rector was leaving, though he hoped it was not for always. The board still held the "whip handle," as it could reject any permanent appointee, and it had achieved one victory, in that Mr. Peatt's name had been submitted for consideration. As regards the future, nothing was known; the board had been dealt a severe blow, but it would have something to say yet.

Mr. Arnold said that after Rev. Peatt had been in Albury for 12 months a number of people suggested he be appointed permanently.

Mr. Dunlop spoke strongly on the position. He said that Mr. Peatt was sent to Albury by the present Administrator, Archdeacon Pike. He then read an extract of a letter from the Administrator, under date 12/9/30, stating:—

"I have discussed with Rev. R. D. Peatt a proposal that he should act as rector in the interim; the wardens left the matter in my hands. He is a M.A., and a B.D., and is of very good standing. I have received a very good account of him and his work from the Administrator of Bathurst diocese, and I have confidence in sending him."

Mr. Dunlop said he felt the matter very much. It was at first stated that a man from outside the diocese should not be allowed one of the picked positions, and in this Albury had more or less concurred, but church officers here were amazed to find that the Bishop had proposed for the permanent position a man from another see, and who was quite unknown.

Mr. Dunlop then went on to discuss the values of the present acting-rector. Every-

thing he had touched he had improved, and if he were to leave, it would be one of the greatest disasters St. Matthew's had ever suffered.

"Now comes the ridiculous part," he proceeded. "The next man for Albury comes from outside the diocese. We are told he is an excellent man, but one thing they have not told us is his age. The church is the biggest business in the town, and we want to retain the priest who is making a success of it."

Mr. A. D. Vivian moved that the meeting place on record of the approval of the attempts made to fill the vacancy, and that it be a recommendation to incoming officers that they continue the efforts to have Mr. Peatt permanently appointed.

Mr. G. A. Gray seconded, and the motion was carried unanimously.

The Katoomba Conference.

It is now more than thirty years since these meetings were begun. The original movers were the late Canon Jones, of Moore College, and the late Mr. Ernest Young. The first gatherings were held in the dining room of Mr. Young's house at Katoomba. Later, a tent was hired through the liberality of Mr. Young, and set up in the grounds this year. The collections at the meetings not only covered the cost of hiring the tent (a very much larger marquee than the original one), but added considerably to the funds of missionary societies. The Rev. R. B. Robinson, of St. Paul's, Chatswood, acted as chairman throughout, and guided the meetings with tact and sympathy. Many of the addresses were of a high order, both intellectually and spiritually. We especially appreciated the helpful teaching of the Rev. C. N. Lack, of the China Inland Mission. The programmes issued beforehand gave the names of the council governing the Convention, and also the names of the selected speakers. We notice on both the exceedingly small proportion of men having separate and local charge. It seems a sad indictment of the ministry in Protestant Christianity if that is a true reflex of the Church. And there is another side to this—the danger of such gatherings as these becoming not conventions, but conventicles. God has wonderfully blessed the Katoomba Convention in the past. We pray that He will preserve this gathering as an instrument of great usefulness, and also of increasing unity in the Church in all the days to come.

We notice by the "Keswick Week," that at the last Keswick Convention Mr. Graham Scroggie quoted an early Keswick speaker as defining the difference between a Convention and a Conference. "A conference," he said, "has a subject, but a convention an object."

The Katoomba Convention has for its object the deepening of the spiritual life of those who attend, and God has graciously used it in the past. Many, too, have been won for Christ at Katoomba from year to year, and we are deeply grateful to know that this year has been no exception.—(Contributed.)

All friends of the Church Missionary Society the world over rejoiced when the Rev. Preb. Wilson Cash was given a Prebendal Stall in St. Paul's Cathedral, London. Recently Prebendary Cash has been in Canada and now we rejoice that Toronto University has just conferred on him the honorary degree of Doctor of Divinity. This distinction is no doubt in recognition of his great services to the cause of Missions in general, and his recent visit to Toronto afforded a suitable occasion for conferring it.

A Paper for Church of England People

THE AUSTRALIAN Church Record

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Editorial

Chair of Divinity.

ONCE again there has been revived the idea of getting the N.S.W. Parliament to make a small amendment to the Sydney University Act, whereby that School of Learning may grant degrees in Divinity—and once again the Church of Rome shows strong and unrelenting opposition. Of course she poses as the sole fount of truth, and that nothing in Divinity is to be believed unless it has the Pope's imprimatur. It is the old, miserable doctrine of ultramontaniam. The encouraging feature, however, is that the Senate of the University, after careful consideration of the case, presented to them by authoritative teachers of theology in Sydney, reaffirmed their decision previously given, to the effect that they "approved of an alteration in the Act of Incorporation to enable the University to grant degrees in Divinity." The startling feature about the negotiations is that they were supposed to be confidential, that of them, the public was not in the slightest aware. Yet in a certain church weekly paper the whole thing came out, and was therein thoroughly denounced. How does the Church of Rome and her emissaries get hold of inside news? Has she a "secret service" chain through our Government departments and public institutions, whereby any and every move are reported to the Roman Church authorities for action? We live in extraor-

dinary times, when things stranger than fiction happen. It is an amazing position to think that the heads of less than a quarter of the population can hold up the remaining three-quarters in any much desired action. All that is desired in this case is that the Senate to set up a faculty or board of supervision, whose duties would include (1) the conduct of examinations for degrees in divinity; (2) the registration of all persons engaged in the instruction of candidates for such degrees, so as to maintain a proper academic standard among such teachers, no regard being paid to their denominational connections; expenses of the teaching to be borne, as now, by the colleges taking advantage of the scheme; expenses of conducting the examinations either to be met in the same way by the colleges, or out of the fees charged to the candidates.

"Sydney Day by Day."

IT would be interesting to know who the correspondent is who writes the "Sydney Day by Day" column in the Hobart "Mercury." Evidently he is not an Evangelical, that is if we can go by the context of his "Mainland Notes"! This is what he (it may be she), wrote in a recent issue:—

"Although outwardly the administration of Anglican Church matters is proceeding smoothly, there persists from old disputes an undercurrent of bitterness. There are three revolts against high authority. One is the Chatswood dispute, which has reached a stage which may be described as being one of passive resistance against the rector. Albury has had a dispute for three years, which has just been inflamed by a new appointment against the wishes of officers of the church. And there is the bitter after-effect of the endowment dispute with a city church which not long ago came into the civil courts. New South Wales has an archbishop and six bishops. There is a hiatus in the Archbishopric until Dr. Mowll arrives, and the Bishopric of Goulburn is vacant. The Bishop of Newcastle returned to-day from a long trip to Europe, so that for some months the State has been an archbishop and two bishops short of its complement."

The whole thing is misleading. The column is termed "Sydney Day by Day," but the correspondent runs the gamut of the whole of New South Wales. Written up in this drag-net way, we are afraid that many of the Tasmanian readers of the Mercury will not realise that Sydney has no control over the other dioceses in New South Wales, that Albury is not her

concern, and that Newcastle is far beyond her confines. We assure our Tasmanian readers that the quotation above is very wide of the mark. Doubtless it is journalistic stunting—to tickle the ears of hectic readers. These are days when great care is needed in reading church news in the daily press. Take it we should say "with a grain of salt."

Bringing Back the "Mass."

WE had occasion recently to offer public protest on account of the use of the word "Mass" in certain of our parish church notices, for the reason that the term is totally un-Anglican and places our Church in an altogether wrong light. This is to say nothing of the authoritative statement in Article XXXI., wherein the subject of the sacrifices of Masses is termed "blasphemous fables and dangerous deceits." We notice, however, that our contemporary, the "Church Standard," seeks to condone the use of the term in our Church, and in doing so, pleads such usage in the most plausible verbiage. Bishop Stubbs and Bishop Creighton were without question the most learned historical scholars. On pp. 325-327 of "The Visitation Charges," Bishop Stubbs states:—"I would beg the clergy to abstain from using the word Mass for the service of celebrating the Holy Sacrament. The word Mass signifies that form of celebration which is proper to the Roman and un-Reformed Church of the West. . . . The wanton misuse of the name in applying it to the Order of Holy Communion, is very strongly to be condemned. The Reformers in the first Prayer Book retained the word, but when they realised the state of the case they gave it up. Even if the word Mass were identical with the order of the Administration of the Lord's Supper, the use of the name would be offensive—but, as certainly it is not, it is false and suggestive of more falsehood and more insincerity."

In his charge to the clergy of the Diocese of London in 1900, reprinted in "The Church and the Nation" (page 387), Bishop Creighton, drawing attention to the growing use of the word "Mass," said: "Of course, it may be said that there is nothing in a name, but when a word is associated with a long-standing controversy, it is a great mistake to attempt to revive it. Words gain a significance which cannot be removed. The revival of a word invariably creates suspicion that what it has long been held to signify is being revived also. Few things have done more mischief than the needless use of this word."

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