

Arnott's Famous Biscuits

Mothers, Be Prepared!

Address by the Archbishop of Auckland.

(In St. Mary's Cathedral, Parnell, on November 23rd, 1932, at the Annual Festival of the Mothers' Union.)

Ephesians XI, 13: "Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day and having done all, to stand."

IT is a challenge, and a challenge which should be taken up by every Christian man and woman in our land. It is useless to shut our eyes to the fact that things are not all right with the world, and that there are hidden and secret forces which are seeking to undermine the very foundation of religion and morality. From time to time these forces, like subterranean fires, burst out and destroy whatever lies within the sphere of their influence. We are not merely called upon to wrestle against flesh and blood—the outward and visible manifestations of these forces of evil—but against invisible powers which, like leaven, are working beneath the surface and seeking to subvert men and women from their allegiance to God and to His Christ.

They are disintegrating forces, preparing for a more open attack upon religion and morality.

Even to-day these destructive forces are revealing themselves in the pernicious literature which is broadcast throughout the world—in many of the modern novels and magazines—in some of the productions of the stage and picture house, and are seeking to pervert public opinion and to create in the world an atmosphere helpful to their propagation.

The sanctities of home and family life—the sanctity of the marriage bond—the sanctity of purity and self-control are derided, and license is even advocated as the normal and reasonable life for human beings, and interpreted as the equivalent of freedom and liberty.

It is only Christian principle which stands in the way of a more open declaration of principles entirely subversive of what is true and pure and beautiful in the relation between the sexes—principles which wilfully confuse the fundamental difference between right and wrong.

The challenge must be taken up—the challenge which a godless world-spirit is hurling at what we Christians hold most dear. "Put on the whole armour of God."

"Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

I am fully aware of the fact that the Mothers' Union has been one of the great forces for righteousness in our city and country for many years past, and to-day is a stronger force than ever.

Who knows better than a mother what the blight of divorce means to a home and to the children? Who knows better than a mother the influence of a godless home upon the happiness and ideals of the children? Who knows better than a mother the danger to the rising generation of the laxity of morals and revolt from moral restraint? Who knows better than a mother the meaning and sophistry of so-called companionate marriages, and the conscience-deadening effect of the use of contraceptives by the young? Who knows better than a mother the difference between a godly, prayerful home, and a godless, prayerless, dwelling house?

The Mothers' Union has always stood for the things that really matter, and for the things which ennoble life and character, and it behoves the Mothers' Union to face courageously the dangers of the present—dangers which are fed and intensified by the economic condition of the country and the world. The members of the Union must renew their armour, stand four square to their principles, resist in every way whatever tends to destroy the Divine sanction for moral life and conduct in the world, and even be prepared to enter into the political arena and fight for their faith against the forces which are seeking to undermine and destroy it.

3. Remember that it was the steadfastness and faithfulness of Christian men and women in the days of the persecutions by the Roman Emperors which eventually brought about the conversion of the Roman Empire. Paganism did its utmost to stamp out Christianity, but the successive waves of persecution served only to intensify the determination of the Christians to be true to the faith which had brought them and their forefathers out of darkness into light, out of the power of Satan unto God!

They stood their ground, they witnessed, they fought and they conquered. They withstood in the evil day, and having done all, they stood.

We need to catch something of their unconquerable spirit; we need to face the pagan spirit which is striving for world dominion to-day. We need to renew our devotion to the living God and to His Christ—the world's only hope—we need to keep the flag flying and refuse to surrender one iota of our faith and our principles.

Just as I believe that the Christian life of a good mother can never be lost or thrown to the void, however much it may seem to be ignored or even despised at times, so I believe that the faithfulness of the Mothers' Union to the principles and standards of Christ can never be lost, however much it may be ignored at times, but will assuredly be writ large in the hearts of those who will witness the dawn of a better day and nobler world than ours is to-day.

4. The Mothers' Union has stood solidly behind all our efforts to bring about the public acknowledgment of Almighty God and the teaching of His Word in the Primary Schools of this Dominion. We realise that we are up against anti-God and anti-Christ forces in this contest. We realise that we have been let down by those we trusted, and whose word we relied upon.

Surely those who are resisting our efforts to teach the children the fundamental truths of Christianity as part of the regular syllabus of instruction in our State Schools are incurring a terrible responsibility, inasmuch as they are biasing the plastic minds of the children against God and religion, and depriving them of the best and most powerful weapon against the anti-moral and anti-god spirit in the world. It is useless and futile and savours of hypocrisy to deplore the growth of anti-social elements in our midst and then seek to deprive the children of the best possible antidote to them.

We cannot lower our standard, we must fight on and possess our souls in patience, until the day of victory comes. As believers in God and His Christ, as patriots and lovers of our country, as women who are conscious that the solution of all our problems is Jesus Christ our Lord, we dare not slacken our efforts in the great fight which we have undertaken.

No doubt our enemies hope to wear us down and compel us to give up the fight. Perhaps they don't know the spirit of the Mothers' Union. We shall go on fighting for the right and for what we believe to be the will of God and the teaching of Jesus Christ, for if we once ceased to be a fighting force and became just an amiable social society with no very definite principles, we should lose our savour and be fit only to be trodden under foot of men.

5. I welcome the members of the Union to this service to-day because I regard this annual gathering of Mothers' Union members in our Cathedral Church as a yearly renewal of their devotion to the principles of the Union. It is a wonderful inspiration to think of the thousands and tens of thousands and even hundreds of thousands of mothers who belong to the great fellowship of prayer, and I hope that you will remember in your prayers your fellow members in every part of the world, not forgetting your Maori and Melanesian sisters.

Remember, too, the tremendous importance of honouring the Bible in the home, even if it is temporarily barred from the Primary Schools. Nothing in the world can equal or be accepted as a substitute for the religion of the home and the Christian example of parents, and I hope that as many members as possible will make use of the Mothers' Union "Bible Readings."

Australian College of Theology.

Class Lists for 1932.

Licentiate in Theology (Th.L.) (Supplementary.)

Pass:

Harper, Jack Reah, Ridley College, Melbourne.

Associate in Theology (Th.A.)

First Class:

Name	Diocese.
McLennan, Constance	Melbourne
Francis, Vera Eleanor	Adelaide
Airey, Mary Ward	Sydney
Fox, Eve	Sydney

Second Class:

Haskard, Thomas Gregory	Willochra
Parker, Hilda Agnes	Melbourne
Beaumont, Hilda	Brisbane
Silverstone, Olga Caroline	Sydney
Thynne, Lucy Mabel	Brisbane
Dunstone, Jessie Pretoria	Adelaide
Kenney, Mary Hazel	Adelaide
Gardner, Florence Beatrice	Sydney
Sister Maud	Gippsland
Samwell, Mary Adeline	Adelaide
Dixon, Nellie Margaret	Sydney
Mather, Evelyn Nellie	Sydney
Brocklebank, Lilla	Melbourne

Pass (in order of merit):

Jones, Grace	Sydney
Cockington, Frank Joseph	Adelaide
Patterson, Dorothy Ada	Melbourne
Harwood, Grace Adelaide	Adelaide
Yolland, Clara Helen	Tasmania
Marden, Marie Eleanor	Melbourne
Jenkins, Alan McQuire	Perth
Leach, Dorothy Newland	Perth
Webster, Alice	Adelaide
Rogers, Dorothy Phyllis	Melbourne
Bargrove, Grace Edith	Christ Church (N.Z.)

Penglase, Charles Maxwell	Melbourne
Bottriff, Casma Hilda	Adelaide
(Two failed)	

Passed First Half of Examination (Part II):
(In order of merit.)

Watkins, Daisy Eileen	Adelaide
Kirkby, Ernest Raymond	Sydney
Purchas, Stella Margaret	Melbourne
Mort, Richard Selwyn	Newcastle
Baxter, Jane	Brisbane
The Novice Kathleen, S.S.A.	Brisbane
Austin, Kenneth Ashurst	Melbourne
Smith, Annie Adrienne	Newcastle
Bengafield, Lancelot Frederick	Tasmania
Devenish, Albert Sidney	Melbourne
Eddy, Elsie Gertrude	St. Arnaud
Tomkins, Dorothy E.	Sydney
Steinbeck, Mary Leith	Brisbane
King, Nancy Phyllis	Sydney
White, Nancy Helen	Melbourne
Clemens, Florence Irene	Sydney
Jerrins, Harry Allingham	Tasmania
Fidal, Lucy Edith Selwyn	Melbourne
Ross, James Frederick	Melbourne
Ross, Mabel	Melbourne
McMahon, Alfred William	Melbourne
Pickington, Charles D. H.	Gippsland
Wilkins, Amy	Sydney
Davies, Kathleen	Sydney
Haslam, Mona	Sydney
Bailey, Norman	Sydney
Herring, Gweneth Mary	Melbourne

Help Over:

Brownrigg, Grace C.	Sydney
Burton, Elsie	Perth
Davies, Rosaleen	Sydney
Hanley, Valeria Lillian	Tasmania
Kerby, Henry	Melbourne
Walker, Eric Edward Rutter	Sydney
Watson, Frances Eileen	Tasmania
(Twenty-nine failed)	

On behalf of the Council of Delegates,
JOHN FORSTER,
Registrar.

Boooloombah, Armidale, N.S.W.
20th December, 1932.

A Paper for Church of England People

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Quiet Moments.—God and Man.

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Editorial

State Schools and Religion.

THE Roman Catholic Archbishop of Sydney (Dr. Kelly) has again made (what is now) his periodical outburst, wherein he sets forth reasons why members of his faith cannot and dare not send their children to the State Schools. This time his statement is more reasoned and conciliatory. We, however, look upon his remarks as a smoke screen for and on behalf of State aid to Roman Catholic Schools. All the purple patches in his remarks are so much propaganda. On all sides Rome is rearing great educational establishments; primarily, of course, to educate and train her children in the tenets of the Roman faith. It would never do for that Church to have her children trained in the more liberal outlook and larger conceptions of the State Schools. She would lose. But there are other and further motives. In her own schools she is able to concentrate on special subjects and so turn out successful candidates for the Public Service competitive examinations. Their pupils are so sorted out and so concentrated on required subjects that her candidates are invariably successful. Then she is a kingdom within a kingdom. Her young life must needs be segregated and thus taught and trained in Roman Catholic ways and outlook, so that these may be retained inviolate through the succeeding years. Of course she wants all the advantages

and benefits the State may be able to give, but, in what her members render as their due, their Church as a kingdom must be first, middle and last; and the State in its wider relationships, a very poor second. To us the growth of Roman Catholic teaching establishments bodes no lasting good for the common weal of our State as an entity. Two nations are growing up in the land. There is still another consideration. Rome is looking ahead. She visualizes the day when her schools, and especially the primary ones, will have grown so large and widespread, as to house tens of thousands of scholars, thus relieving the State of an enormous burden of expenditure in education. It will have become so impressive to the politician and to the unthinking that the appeal for State aid can no longer be resisted. In the meantime Archbishop Kelly's words are fuel to the fire of Roman Catholic devotion.

lowed relationships. Once their ideas gained a hold on the popular mind, the home as we understand it, would go. A very wholesome tonic on this subject just now is a careful reading of the Master of Selwyn's new book, "The New Morality."

Liquor in Palestine.

THE liquor magnates of the world will go to all lengths in the endeavour to swell their dividends, even though multitudes of lives are blasted and children made destitute. Witness the impudent advertisements in the Press of Australia on the "health-giving benefits" of beer and other alcoholic beverages. The story of our great public hospitals and their infinitesimal use of alcohol is at once a clear refutation of much advertised health value of brewers' and distillers' concoctions. The amazing effrontery with which these advertisements are flaunted in the daily press is not to our credit. It is a revelation of our moral turpitude and the ease with which the average mind may be gulled. Unfortunately, no country is free from liquor's ramifications. It is now laying its devastating hold on Palestine. At a conference of the Native Races and Liquor Traffic Committee in London, the other day, most disturbing statements were made with regard to the increase in the sale of intoxicating drink in Palestine under the British Mandate. There is no reason to doubt the indictment, which is calculated to make Englishmen blush with shame. Indeed, the story constitutes a very serious blot on England's fair name. At the very time of the year when the thoughts of men and women the world over were being turned to the Holy Land in connection with the birth of our blessed Redeemer in Bethlehem, it was unspeakably shameful to learn that liquor in Palestine had increased twelve fold since the war, that the number of liquor licences in Jerusalem had increased since the war from 25 to nearly 400, and that there are now nearly 1,000 licensed houses in Palestine. That Christians should have to be told that Palestine was more sober under Mohammedan rule than under Christian administration, and that this was due to the decline of Moslem rule, is a matter for the deepest shame. This state of things must not be allowed to continue. Are we to flood Palestine with strong drink as we once forced opium on China? May God forbid! It is gratifying to note that our moral reformers are at work to rid Palestine of this blot and we trust that success will reward their efforts. But it only goes to show how unsleeping and active we should be in seeking to dethrone liquor from its place in the world.

A Banned Book.

WE are thankful beyond measure that the authorities have taken steps to prevent Aldous Huxley's "Brave new World" from entering the Commonwealth, though it is six months too late. Its circulation has had a good fairway. Doubtless, there will be the usual outcry from certain people and papers, but these may safely be ignored. It is a far cry from Aldous Huxley to his famous grandfather, T. H. Huxley, but we wonder whether the grandson's disturbing notions and animalistic ideas are just the logical and legitimate outcome of the naturalistic conceptions of his forebear's days. Family life is not doomed. It is God's noblest institution and it has been fraught with inestimable benefits to the race. Family tradition, too, is a noble and historic institution, and will only be endangered by the queer assumptions and animalistic grovelling of authors of the so-called "New Morality." Bertrand Russell, Aldous Huxley, and their conferees may advocate the doctrine of "free love," companionate marriages and the non-moral outlook of behaviouristic psychology, but such teaching and unbridled license bodes no good for humanity. We have inherited a high and noble morality of sex. It has been established on the principle that man comes from God, is accountable to God, and will one day be called upon to give an account of himself. Not only that, it has proved its worth and potency in the long record of Christian peoples. Books such as that which has been banned only bring about the demoralisation and de-valuation of sex. That means the family—for they deny the dignity of the family and its happy and hal-

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Quiet Moments.

God and Man.

THE three Sundays beginning with Septuagesima mark the transition from the joy of Christmas and Epiphany to the self-examination of Lent. The Collects, Epistles, and Gospels are all designed for this. But the first lessons for Morning Prayer take a wider sweep, and embrace in turn the whole subject of Creation, the Fall, and the Covenant, with its inherent promise of Redemption.

Septuagesima's lesson is that of Creation; and it begins with the first chapter of Genesis. Books, like men, must be judged by their presentation of vital truths. Shallow critics judge otherwise. They carp at Genesis for its scientific or historical detail; the more ignorant even think that a silly question like "Who was Cain's wife?" decides the whole matter. Sometimes we are foolish enough to accept their criterion, and to argue with them on their own terms. But it is a profoundly false criterion. It is the jewel, not the setting, which is precious. Genesis is true or untrue as it deals truly or untruly with the great vital questions of God and man. And its amazing truth, in the light of later knowledge, marks it as worthy to begin the inspired Word of God.

I. Cod. "In the beginning God."

(a) The Unity of God. We have grown so used to the idea, that it seems almost a commonplace to say that God is One.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."

It is to us the only possible conception of God, except that He is not "far-off." There must be one law working throughout all creation—nothing else is thinkable; and for one law there must be one God.

But if this is a commonplace to-day, it was by no means so to the educated heathen world, centuries later than Genesis: nor is it even to the heathen to-day. While Israel worshipped one God, the cultured Greek worshipped a multitude; and the modern Hindu does the same. It was this failure to grasp the unity of God which arrested scientific knowledge in the ancient heathen world: for the unity of God and the unity of Nature are inseparable. We only grasp the amazing importance of this first sentence in our Bible when we remember that it is the foundation of all modern scientific truth.

(b) The Majesty of God. God was "in the beginning"; and this God is holy. Again a commonplace in our eyes. We cannot imagine a God Who is not from everlasting to everlasting. Nor can we conceive of a God Who is not holy—the very name God may possibly be derived from the word "good." But it was not a commonplace in the eyes of the heathen. The heathen gods were not of necessity from everlasting: they could come into being like men. Nor were any of them holy. They could cheat and be cheated, they could bear false witness, they could commit adultery. They had all the passions of men, in a grander degree. Whereas the Bible tells us that God made man in God's image, the heathen made God in man's image; and the result was not to exalt man, but to degrade God. How different this heathen conception from the majestic picture of the Almighty and All-holy!

II. Man. "So God created man in His own image."

(a) See how this exalts man. "God created"—therefore man is a created being, and not from everlasting; but also "in His own image"—therefore man is by nature a child of God. See how this transformed the ancient world. Heathenism had little hope for man's future, and even Israel took long centuries to realise the hope inherent in its own faith. Yet it follows inevitably from man's divine origin. Being a child of God, he hopes for immortality, even as his Father is immortal. Again, heathenism, as such, had little to do with holiness. Heathen religion condoned (or rather ignored) sin; or sometimes even organised it. But if man is a child of God, he is born for holiness, even as his Father in Heaven is holy. See how it transforms the modern world. Some would tell us even to-day that we are only animals, though a very superior kind of animal. If so, our prospect is indeed hopeless. What use our aspirations, if we are only following after a vain shadow? Why strive after holiness, if it is based on a fallacy, and leads to nothing in the end? There would be but one logical conclusion, "Let us eat and drink: for to-morrow we die." But there is something in man which instinctively revolts against such a degradation. It is the image of God implanted within us.

(b) What does it mean—"in His own image"? Let us not make our own difficulties. It cannot mean that we are physically like God. God is "without body, parts, or passions"; "God is Spirit." It is incredible that the Hebrew, who forbade any image of God, should have pictured God in human form. It is not our body, but our rational and spiritual nature, which is like God. Nobody claims that the human body, as we know it, is divine; but our mind, our spiritual nature, what are they if they are not God-like? Man's mind projects itself through space and time, and measures in its own balances the mighty works of God. How could we do it, if the human mind were not fashioned after the Mind of God? For only like understands like. Man's conscience sums up God's righteousness, and enters into the deep mysteries of His moral attributes. How could this be, if conscience were not akin to God? No wonder that man feels that this material world is not the limit of his being. It is because God has made man in His own image.

In the beginning God; man in God's image.

These two great truths are the necessary prelude to the great Christian revelation, that in the fulness of time God Himself "was made man." God made man! The Eternal became a human creature! No wonder men rejected such a doctrine when they pictured an impassable gulf between God and humanity. But no such gulf exists. The one impassable gulf between God and man lay not in man's nature, but in man's sin; and Christ in His redeeming love has bridged it over. The foundation of the Christian revelation was already laid when "God made man in His own image."

MARK RUTHERFORD'S CENTENARY.

"For over fifty years he spent the hours between 5.30 and 8 each morning reading the Bible (and certain plays of Shakespeare), and often spoke of 'the living influence that Book has had over me.'—Bookman.

The First Christian Service

Sunday, February 3, 1788.

IN both houses of the Provincial Synod of New South Wales, held in Sydney on August 2nd, 1904, the following resolution was passed unanimously:—

"(a) That, with the view to remembering the first Divine service in Australia, which was held in 1788, 'on the Sunday after the landing . . . under a great tree,' at Sydney Cove, and for the purpose of emphasizing the priority and the history of our Church here, it is very desirable that in every parish yearly, on the Sunday after Anniversary Day, which would be the anniversary of the planting of our Church on this continent, there should be some suitable notice or commemoration of so important and interesting an event. (b) That the Bishops be respectfully asked to communicate the foregoing resolution to the clergyman in charge of each parish in their respective dioceses, and to take any other steps they may deem advisable to promote the object stated."

Searching through certain papers in the Mitchell Library, Sydney, some months later, a brief statement was found to the effect that the first Divine Service in connection with the arrival and landing of the First Fleet, on the shores of Port Jackson, under the command of Captain Philip, was held on Sunday, February 3, 1788. Evidently the landing had taken several days.

The Fleet had arrived in Sydney Cove towards sundown on Saturday, January 26, 1788. The landing must have needed much forethought and organisation. The historic Cove, which is now Circular Quay, was just wild bush, in which were big gum trees and possibly thick undergrowth to the water's edge. There were, of course, no buildings of any kind. Blacks may have been in the offing. There were women to be considered, convicts had to be landed so that clearing and the building of rough shelters could be undertaken. Consequently, the landing from the ships took a number of days.

Captain Tench writes: "On the first Sunday after our landing Divine Service was performed under a great tree by the Rev. Mr. Johnson, Chaplain to the Settlement, in the presence of the troops and convicts, whose behaviour on the occasion was equally regular and attentive." The preacher's text was Psalm 116: 12, "What shall I render unto the Lord for all His benefits toward me."

Dean Cowper, of St. Andrew's Cathedral, Sydney, remarking long afterwards, said: "That may be regarded as the day on which the planting of Christianity was begun in Australia; the day on which the Christian faith was proclaimed and Christian worship was celebrated. It was the setting, as it were, of a small stock, which was to grow and expand into a great tree, throwing out its branches, and yielding its fruit on every side."

Hence the one hundred and forty-fifth anniversary of the first Divine Service in Australia on Sunday, February 5th, 1933, is a notable one. The story of that First Fleet, and of the remarkable growth of our Church in Australia and Tasmania, with its bishops, clergy, churches, great schools, colleges, homes, hospitals and organisations should be told in Church and Sunday School that day. The recital of its home and foreign mission work and of the challenges which face the Church at this hour, should be recounted. It is a full and remarkable story, calculated to enhearten and inspire.

We do not place much value on the annual demonstration carried out in Sydney on the Sunday afternoon at the

corner of Bligh and Hunter Streets when nobody is about, but there is a unique value and opportunity given to every rector and vicar and Sunday School teacher in Church and School that day to tell a story full of wonder and pathos; of gallant service and devotion, of rich giving and missionary enthusiasm. We hope the clergy and those responsible will use their opportunity to the full.

St. Philip's, Church Hill.

IT is and always has been called "Old St. Philip's," even though it is the second church of that name on the site. The title bespeaks not only age, but also affection. "Church Hill" as an appellation goes back to the earliest days of our Australian history. This little hill, rising quickly as it did from the shores of Sydney Cove, might well be called "The Hill of the Lord" (Ps. 24). Within a stone's throw from it, we may conclude, the first Christian service ever held in Australia was celebrated; and ever since 1798, when the foundation stone of the first St. Philip's was laid, there has been some abiding witness for God on the spot. So the old Church stands; the embodiment of a great tradition and the expression of a great ideal. Some of our early fathers rightly believed that a people who began their life together (adverse and discouraging though the circumstances were) under the shadow of the Church, would find correction, guidance, and blessing. And St. Philip's has had great formative influence on the development of our nation.

No man embarking on the ministry in this parish can be unmoved as he steps into the vestry of the church. On the walls hang the portraits of the six men who successively have been rectors. Archdeacon William Cowper preached his first sermon on August 20th, 1809, and continued as rector until he died on July 6th, 1858. What earnestness and refinement were in his face! These were characteristics of his ministry. Alongside his picture is that of his successor, his distinguished son, William Macquarie Cowper, who also was Dean of Sydney. Many who remain to this day remember the "old Dean" whose life and service were a benediction to the whole Church of the diocese. He should also be remembered as Australia's first son to enter the ministry. He was born in Sydney in 1810 and died in 1902. Then comes Canon Thomas O'Reilly, who followed in the rectorship in 1869. He has been described by one who knew him as "a Boanerges neither fearing the frown or courting the favour of any man." We mark the strong features of his countenance and see the secret of his strong influence there. Next we behold the benign and courtly Archdeacon Langley, afterwards Bishop of Bendigo. For 25 years he continued in a flourishing ministry at St. Philip's. He was followed by Canon Bellingham, ardent in Missionary enterprise and faithful to the Gospel which he so winsomely and winningly preached. Then we have the late Bishop Coadjutor, so recently taken from us, "a good man" (to use that great Scripture title); his works do follow him. These are the witnesses who compass one about and whose ministry will always be an example and inspiration to those who follow.

It has to be confessed that St. Philip's is not the parish it used to be. Bridge demolitions reduced its population and drove many others away. Rows of warehouses, with some "residential" make up its topography; there is not much material left for a pastoral ministry in the area. Yet if some call it a "down-town" church, we like to regard it as an "up-grade" church. The congregations are increasing, and whilst it will take many more to fill the church, the zeal and loyalty of the members are, by the grace of God, bound to accomplish much. We pray and we believe, and already we see the gracious answers of our God. St. Philip's must be made the great Evangelical centre of Sydney. This beautiful and dignified church must be the home of all that is best in our Reformed Communion. Incidentally, attention may be called to the structure itself as one of the masterpieces of that genius, the late E. T. Blacket, who has left his sign-manual upon the architectural landscape of Sydney. The people of our Church should study and compare the "Blacket" churches in this diocese—and then thank God for them.

Outside folk can best describe and judge the ministerial work of the parish during the last few months. The place is alive with interest and abounds with problems. The rectory, in such close juxtaposition to the church, is a sort of Mecca to which turn all the "down and outs," and let it be add-

ed (for they are legion), all the "up and outs" of the State. And if the stories of some are to be received quite a number of these "tourists" come from Queensland and Victoria. St. Philip's seems to enjoy an Australia-wide popularity.

No easy task is it to classify these callers, that is, to separate the genuine from the fraudulent. Roughly speaking, and here we must try and be charitable, half of them are nothing more than inventive liars with exceptional originality and gifted imagination. Most plausible stories, decorated with convincing details, are told, and it requires a special measure of grace and "gumption" to detect the flaws therein. Other callers, the "dull dogs" of the profession, repeat the worn-out story of their need of "tuppence" for a letter to a brother. More adventurous souls ask for a shilling for a telegram to secure a distant job; while other earnest optimists would beg the price of a rail fare to Hornsby or even to Newcastle. These are work-shy loafers who with satisfaction hail the depression as a season affording them full liberty to indulge in the art of beggery.

Of another class are the hawkers and canvassers, sometimes well-dressed, who, under one pretext or another, wheedle their way into the rectory sitting room or study, and then brazenly open a bag and offer to sell to the victim a tin of American disinfectant or a packet of German sewing needles or a box of Japanese mosquito bane. There is no limit to the variety of goods carried round by these door-step salesmen. Unfortunately, the goods are too often of an unusable character.

Yet genuineness and honesty are to be found in many,—and accompanied by dire need. Attention and help must be given. Nor let it be thought that there is no gratitude on the part of the recipients. Instances could be multiplied here, but space is not available. Here is one. It is a wet, dark night, and there is a ring at the door-bell. A shivering, rain-drenched man stands there begging the price of a bed. He offers to come the next day and do any work that is needed. There is no time for argument or investigation. The price of the bed in a common lodging house is given and the cynical and sceptical, if present, would dismiss the proceedings with a mocking laugh. Yet at 8 o'clock the next morning up turns the "dossier," and without waiting for objections, commences to give the garden the best digging it had enjoyed for months. When asked if he had had breakfast, he quietly disclosed that he had risen early and had adjourned to a city restaurant where he had been given the plate-side leaving from the previous night's entertainment. No more need be added except that will the readers of this journal try and imagine where the homeless "dossers" spend many and many a wet night. We here know, as do the clergy of other parishes. The information would be enlightening,—but most unpleasant.

Residence in the city reveals the ravages of the Liqueur Traffic. Day after day comes the sorry procession of those derelicts who have lost jobs, homes, clothes, money, and last of all and worst of all, their self-respect. That is the tragedy of the "Traffic." It robs a man of his possessions and then sets to work to destroy his personality. One man holds a Captain's "ticket"; now, he would not be taken on as a galley steward. Cause: Booze. Another man is a professional golfer; he has played with Walter Hagen. He cannot get a job now even as a caddy. Cause: Booze. A third was a soldier who came unscathed through the retreat from Mons. German bullets could not touch him. But a worse bullet has got him; Booze; and he is done. So they come, each man with the smell and the disorder and the bleary eyes of drink upon him. Their need is terrible; they want food, a hot bath and decent covering, but the "pubs" have nothing of that kind of thing to give away. And if anyone wonders how the unemployed can obtain drink, the explanation is ready: "Plenty of men will 'shout' us a beer, but not one of those men will give us the price of a bed or a meal." So the world helps the "down and out" to skid all the way to Hell without stopping. But some of them turn to the Church. Their motives are questionable to say the least; but the challenge that they present is inescapable. And the better will it be when we Christian folk wake up to the fact that the greatest curse on our life, accentuating distress and intensifying our economic problem, is BOOZE.

May we finish by saying that one of the greatest needs for men whom we meet down at old St. Philip's is BOOTS. There is a real connection between soles and souls. And as we attend to the latter we like to help in respect of the former. Anything up to size 10, boots or shoes, for men, will be gratefully accepted at St. Philip's Church or Rectory.

S. J. KIRKBY,
Bishop Coadjutor and Rector.

Christian Unity in England.

Appeal for Fuller Co-operation.

AT a recent meeting of the Joint Conference of representatives of the Church of England and of the Federal Council of the Evangelical Free Churches held at Lambeth Palace, London, it was agreed that the following letter should be issued.

This letter is sent out by the Joint Conference of representatives of the Church of England and of the Federal Council of Evangelical Free Churches appointed in accordance with a resolution of the Lambeth Conference of 1930 with a view to the promotion of Christian unity in England.

In view of the greatness and difficulty of our task, we desire to secure the sympathy, understanding and prayers of Christian people. The injury that has been done to the Body of Christ by our divisions cannot be repaired until it becomes the concern of all His members. We therefore, at this early stage of our labours, issue this appeal for fuller co-operation. We recognise that much co-operation is already established, but there is room for a very great development in this direction.

We are at work upon the problem of actual reunion, and our main effort is directed to the task of solving that problem. Our labour has led us to have faith that God is guiding us in this endeavour and that therefore, the difficulties, though very great, can yet be overcome if there is sufficient earnestness in the cause of union among Christian people. But we have also become convinced that, while progress has been made in the direction of that complete union for which we pray, further progress will be greatly hindered unless common action is taken on the basis of the unity that already exists.

There is a large measure of agreement among Christian people about the Message of the Gospel, about the content of the Christian faith, and about the principles of Christian morality. The world remains ignorant of the extent of this agreement, and it pays the less heed to the Christian claim because it supposes adherents of the Gospel to be far more deeply divided about it than they really are. There is opportunity, and there is need for common witness to the central truths of Christianity, and we suggest to the Christian people of England that, in their several localities, they should unite in the delivery of such witness in Christ's name.

Further, we have to recognise that a large proportion of our fellow-citizens is almost completely detached from every form of organised religion. We invite clergy and ministers in towns and villages or any other convenient area to take counsel together, under a common consciousness of responsibility for the spiritual care of the people in the face of a civilisation increasingly secular. We do not ask for this closer association only as a demonstration of Christian unity for its own sake, though that is valuable. The needs of our time and loyalty to our Lord impel us to a warmer friendship and a more concerted policy in the carrying out of those tasks for which the Christian Church exists, and which can never be fully performed while we work in isolation. As the Churches make plans and initiate enterprises for the discharge of that common responsibility, they will rise to a new apprehension of the unity in Christ which is already theirs, and the way will open

towards the realisation of still further unity.

Above all, let there be genuine friendship between Anglicans and Free Churchmen such as may worthily express the fellowship that springs from close association among those who not only serve one cause, but also are one in Christ Jesus.

We do not suppose that by such means alone the problems of reunion can be solved; in our conferences together we are facing its difficulties, and believe that we are making progress in overcoming them. But we are sure that, if our labour is to bear fruit, there is need of a new comradeship among the members of the Churches which we represent; and we call on all whom our words may reach to make that comradeship a living power both in personal relationship and in Christian service.

Signed on behalf of the Conference:

COSMO CANTUAR,
W. LEWIS ROBERTSON,
Moderator of the Federal
Council of the Evangelical
Free Churches.

Letters to the Editor.

THE DEPRESSION LIFTER.

Sales of Bibles.
100 Per Cent Increase Last Year.

Mr. Fred Weir, of the Bible House, Sydney, writes:—

The sale of Bibles by the New South Wales Auxiliary of the British and Foreign Bible Society increased by more than 100 per cent. during 1932. In all 29,486 Bibles were sold, representing a record. Of the total, only 66 were copies of the Revised Version.

In addition, the Auxiliary sold 9,450 Testaments, A.V., and 34 Revised Testaments, 38,260 Portions, 4,114 Foreign, in 76 translations, and 79 copies in Braille—making a total circulation of 81,423.

Possibly the most interesting feature of the increase, is that the economic depression and its ramifications have turned the thoughts of people to the Old Testament—more people are reading the Old Testament to-day than ever before, and are finding a great message of courage and inspiration in the Book of Joshua, the Psalms of David, the faith and patience of Job, the strength and tenderness of Isaiah, and other portions radiating the joy of trustfulness when night is darkest.

Another ray of light is that the number of men Bible-readers has increased. Many men grew accustomed to the Book in the trenches, which were kept well supplied with Scriptures, and are turning naturally in their adversity to the same source of solace—the Book to lift the depression.

Last year a representative of the Auxiliary Mr. H. E. Martens, a youthful veteran of 72 years, visited 685 ships in the Sydney Harbour distributing Scriptures in many languages, to the cosmopolitan "Sons of the Sea."

Scriptures were sold in the following foreign languages at the Bible House last year:—Japanese, 1002; Cantonese, 363; Bengali, 200; German, 284; French, 229; Portuguese, 224; Welsh, 194; Dutch, 191; Italian, 189; Hebrew, 183; Norwegian, 166; Greek (Ancient), 145; Gujarati, 130; Danish, 127; Swedish, 122; Javanese, 120; Hindi, 102; Greek (Modern), 100; Urdu, 29; Russian, 23; Marathi, 21; Esperanto, 21; Arabic, 18; Batak, 15; Telugu, 13; Spanish, 12; Samoan, 8; Yiddish, 8; Latin (Beza), 8; Bohemian, 7; Japanese (Roman), 6; Sinhalese, 6; Estonian, 5; Flemish, 5; Siamese, 5.

HE CLOTHES THE LILIES.

He clothes the lilies of the field—
He sees the sparrow's fall;
Assured am I our Father hears
His children when they call;
And known to Him are all their needs—
His sight is never dim;
And nothing good does He withhold
From those who trust in Him.
—Willa Hoey.



The Rev. T. H. Barratt, rector of Manila, N.S.W., has been appointed as rector of Glen Innes, in succession to Canon Coates, who has been appointed rector of Barraba.

Dr. W. W. Wilson, son of Canon Wilson, of the Diocese of Tasmania, has just completed his six years' course in Medicine and Surgery at Melbourne University, and has been appointed to the staff of the Alfred Hospital, Melbourne.

The Rev. Thomas Terry, Rector of Port Kembla, N.S.W., has been appointed organising missionary of the Bush Church Aid Society. Mr. Terry was ordained in Sydney Diocese and served overseas as an A.I.F. Chaplain.

The marriage of the Rt. Rev. Charles Ayles, Bishop of Zululand, and Elisabeth, elder daughter of Judge Eustace Hills, J.C., of Tolson Hall, Kendall, Westmoreland, England, took place at Capetown Cathedral on November 19. The Archbishop of Capetown, South Africa, performed the ceremony.

Tasmanian churchmen are very pleased that the Rev. Ormonde W. Birch has been appointed Archdeacon of Calcutta, India. Some years ago Archdeacon Birch was assistant Curate of Holy Trinity, Launceston. He married Miss Amy Shoobridge, daughter of the late Canon Shoobridge, and subsequently went to India.

The Rev. F. Browning, who, for several years has been attached to the Melanesian Mission, passed through Sydney during the third week of January, on his way to London. He is travelling by the steamer Hobsons Bay, and expects to return in about six months.

The Rev. Samuel North was farewelled by Gunning (N.S.W.) parishioners at a social evening and presented with a wallet of notes. Mrs. North received a tea service. Mr. North, who has been in charge of St. Edmund's parish, Gunning, for 10 years, has been transferred to Harden-Murrumburrah. His place at Gunning will be taken by Canon Burgess, of Harden-Murrumburrah.

Mrs. H. W. Boustead, Central President of the Mothers' Union, Summer House, London, has resigned her office on the ground of health and home reasons, after 5½ years of devoted and efficient service. Under her leadership the M.U. in England made great headway. Following the lines of her predecessors, she taught members that marriage is a holy, life-long bond, and that there are some questions on which a Christian cannot compromise.

The new Bishop of Hong Kong (the Rt. Rev. Ronald Hall) refused to wear gaiters and an apron. At a farewell gathering in his parish at Newcastle-on-Tyne, he mentioned that "a bishop in gaiters looks like Pickwick at a funeral. As to the apron, it would be far better if bishops wore a towel with which to wash the feet of others." Bishop Hall was a Student Christian Movement leader and his book, published several years ago, on China and the Foreign Treaties, revealed a man in deep sympathy with Chinese aspirations.

Miss Amy Northcote, M.A., who is a graduate of the Melbourne University, left by the R.M.S. Narkunda on Tuesday, January 17, for Agra, United Provinces of India, where she is engaged in educational and evangelistic work for the Church Missionary Society. She has been on furlough in Victoria. The Rev. T. M. Lawrence and his wife, who are also C.M.S. missionaries, will leave for their station at Uganda, Central Africa, after furlough, on Saturday, February 4, in the S.S. Themistocles.

Mr. M. W. Ashton, son of the Bishop of Grafton, N.S.W., fell ill just at the moment when he was timed to sit for his final Law Examinations at the Melbourne University. However, on Monday, January 16, a special meeting of the University Council was held to confer on him the degree of Bachelor of Laws, his examination in three subjects taking place while he was lying ill in a private hospital. His name was omitted

from the Press lists in error, and if he had had to wait until the next conferring of degrees, he would have lost seniority in his profession. Happily his father, who was in Melbourne on holiday, was present at the ceremony.

The Archbishop of York has occasioned much public interest in the delivery of his Gifford lectures at Glasgow University. Not since Earl Balfour was Gifford Lecturer at Glasgow have so large attendances been seen at such a course. The class-room set apart for use proved far too small, and even the Fore Hall, to which an adjournment was made, was barely sufficient to accommodate all those seeking admission. On several occasions it was almost uncomfortably crowded. The lectures were delivered at five o'clock in the afternoon from Monday till Friday, and on the days when he attended the Church Union conferences in Edinburgh, the Archbishop returned just in time to go straight to the University.

The death of Mr. Rowland M. Shelley removes an old settler of the Tumut district of N.S.W. He was born on July 15, 1847, at The Old Cottage, on the banks of the Goolbarra River, Tumut Plains. Soon afterwards his parents moved to a new home on higher ground known for many years as The Plains, but now known as Camelot. Mr. Shelley was educated at Dr. Woolf's school, Parramatta, St. Mark's Collegiate School, Macquarie Fields, and the King's School, Parramatta. He entered the services of the Australian Joint Stock Bank, and held positions at Wagga Wagga and Deniliquin. He then went on the land, and later became the owner of The Plains, where he lived until 1907. He was one of the first adherents of Tumut, and was Mayor for two years. He was also warden of All Saints' Church, Tumut, for 25 years, and Church treasurer for 20 years.

Mrs. Chambers, wife of the Bishop of Central Tanganyika, was in England for several months prior to Christmas, and had a fascinating story to tell of quite different circumstances. She spoke of the handful of white people in Tanganyika surrounded by great multitudes of natives and of the great need to help the settlers to maintain a high spiritual level and to give effective witness in the midst of the coloured people. She expressed the gratitude of the Bishop for the help that had been given, particularly in Southern England, towards the building of the church at Tabora and for the gift of church needlework for use in the cathedral at Dodoma. Nobody could doubt as they listened to Mrs. Chambers, how wholly her heart was in the work in Tanganyika and how much the assistance given by the Motherland to the European chaplains must mean in the whole missionary enterprise.

With much interest we note that Bishop Steward, formerly of Melanesia, and the Rev. Dr. Ivens, of the same Mission, and subsequently on the staff of the Melbourne Diocese, were the special speakers at the recent annual meeting of the Melanesian Mission in Liverpool, England. Bishop Steward vividly described the fine pioneer work of the natives who formed a brotherhood to convert those of their fellows who would have none of the white missionaries. He expressed the view that the main part of the work of evangelization must be done by the natives. It was a great day when the first white Bishop went to the Melanesian Mission; it would be a greater day when the last left. The Rev. Dr. Ivens, missionary and anthropologist, recalled that the observance of the missionary devotions of St. Andrew's-tide was due to the late Bishop Wilkinson, who started them in memory of the Melanesian martyr, Bishop Patteson.

The Rev. W. Wynn Jones, M.A., C.M.S. missionary in Tanganyika, East Africa, returned to Sydney last month on furlough. Preaching at St. Chad's, Cremorne, he stated that Africa was changing with amazing rapidity. In Tanganyika natives were still living in primitive conditions, yet overhead twice a week dived the huge aeroplanes of Imperial Airways on their way to and from the Cape. The natives were brought up against railways, films, the Press, and new conditions of labour. The challenge to Christian missions was greater than ever before, because white people had taken them many evil things; and unless the Christian Church was true to its foundations, on a spiritual way, the last state of the African would be worse than the first. The tribal life of the people was changing. The individual was beginning to take the place of the tribe. The old system of barter had been displaced by money, and the African was getting the worst of it. At one time the African had a high estimation of the foreigner, but he had been disillusioned.

Mr. Ransome T. Wyatt, Registrar of the Diocese of Goulburn, is the most facile and up-to-date of Australian diocesan officials in sending us details of the doings of his diocese. His copy is always urbane and newsy. In the following paragraph, copied from the "Goulburn Penny Post," we get him in a turbulent mood, as he refers to news as cabled from overseas and inserted in the Australian Press. He declares:—"We are regaled with village ritual squabbles related for the main part with a Protestant bias, with the sordid details of a disciplinary case which should never have been heard in public, and with Bishop Barnes's child-like surprise and delight at his discovery of his possible Simian ancestry and his speculations as to whether man is a fallen angel or a risen reptile. In short, all that is trivial and unessential is meticulously cabled out. The impression one derives is that the Church of England is an obscure Congregational sect, governed by Erastians, staged by lunatics, holding an uncalculated creed of sensational modernism." Really, he is too pettified!

The Rev. Noel Robertshaw, M.A., M.C., has been appointed Vicar of St. Mark's, Wellington. He is a New Zealander, his father, the Rev. E. Robertshaw, was for many years Vicar of Dannevirke. He took his degree from Auckland University College, and as a student at St. John's College, Auckland, he did very good theological work, being awarded Exhibitions by the Board of Theological Studies on two occasions. He took up work after his ordination in 1911 in his father's Diocese, Waiaapu, and was attached to the staff of St. Matthew's, Hastings. Seeking experience, he went to England, and was one of the Assistant-Clergy of St. Paul's, Middlesbrough, a parish of 25,000 people. When War broke out, he joined up and served as a Chaplain of the British Expeditionary Force, and won the coveted distinction of being awarded the Military Cross. After the Armistice, he returned to New Zealand, and in 1924 was appointed Vicar of Thames, in the Diocese of Auckland. A few years later he decided to go back to England, and at present he is Vicar of Newington (Kent), a living which is in the patronage of the Archbishop of Canterbury. He left England by the Tainui at the end of January, and will take up his new work in March.

Miss Elsie F. Morris has resigned from the position of headmistress of the Church of England Girls' Grammar School, Geelong, after having occupied the position since the school was established twenty-seven years ago. A great tribute to her worth and capacity was paid by the chairman of the school council (Mr. E. A. Austin, M.P.) at the recent annual prize-giving and speech day. He recalled the time when Miss Morris assumed the position of headmistress, at the beginning of a work which had proved not only of lasting benefit to the school, but he hoped, also to every girl who had passed through the school. Members of the council, the girls, parents and others interested in the school had said thoughts in the realisation that Miss Morris would shortly cease the work she had so devotedly and successfully carried on for twenty-seven years. "She has always placed before her pupils a very high ideal, and it is the strength of that ideal which has not only formed and moulded the characters of this generation, but the influence she will leave behind in this school will go a long way to form and mould the characters of generations yet unborn. We not only appreciate, but are also thankful to her for what she has done, and it is much. Her work has been of inestimable value, and her successor, whoever she may be, will be strengthened by all that Miss Morris has put into the school."

English exchanges have full "In Memoriam" notices of Bishop H. H. Montgomery, Prelate of the Order of St. Michael and St. George, and formerly Bishop of Tasmania. He died in his 86th year, at Moville, Donegal, Ireland. Prior to his retirement some years ago, he did a notable work as secre-

tary of the S.P.C. Son of Sir Robert Montgomery, Lieutenant-Governor of the Punjab, Henry Hutchinson-Montgomery was born in 1847. He left India in 1856, the year before the outbreak of the Indian Mutiny; and in his memoirs, written after visiting the Punjab again in 1913, he recalls the day when his father commended his nine-year-old son to God before the beginning of the journey of over a thousand miles to Marselles. He recalls also the intrepid and dangerous work of his father, when the Mutiny had begun, in disarming certain Indian troops, thus saving the Punjab and making possible the relief of Delhi. Henry Montgomery was educated at Harrow, being the contemporary and great friend, both then and throughout all his life of the late Archbishop Davidson. At Trinity College, Cambridge, he was bracketed with A. J. Balfour in the Second Class of Moral Science Tripos. He was ordained deacon in 1871, and priest in 1872, for work as assistant priest at Hurstpierpoint, Sussex. From there he went to Christ Church, Southwark, under Dr. F. W. Farrar. He became Vicar of St. Mark's, Kennington, and while there married a daughter of Dean Farrar. He was consecrated Bishop of Tasmania in 1887, but after fourteen years' very successful work in his episcopate he was earnestly desired by his friends, and especially by Dr. Temple, Archbishop of Canterbury, to return home to assume the responsible post of Secretary to the S.P.C. It was represented to him that a secretary was needed who had direct experience of the mission-field—experience which, up to that time, no secretary had known. There he did his greatest work.

Hymns for Sundays and Holy Days.

Respectfully offered to save the time of busy Ministers. Communion Hymns are not included. The figures in parentheses signify easier tunes.

Hymnal Companion.

Feb. 4—5th S. aft. Epiph. Morning: 117, 123, 113, 129(49); Evening: 248, 109, 561, 422.

Feb. 11—Septuagesima. Morning: 133, 135, 132(130), 131; Evening: 383, 134(19), 553, 37.

Feb. 18—Sexagesima. Morning: 8, 136, 327, 582; Evening: 299, 579, 137(115) 35.

A. & M.

Feb. 4—5th S. aft. Epiph. Morning: 217, 357, 235, 439; Evening: 19, 307, 683, 437.

Feb. 11—Septuagesima. Morning: 168, 297, 290, 300; Evening: 220, 545, 302, 24.

Feb. 18—Sexagesima. Morning: 7, 172, 221, 292; Evening: 193, 431, 304, 23.

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The value of the Church Record coming to your home far outweighs any economy you effect by discontinuing it at this time. Its usefulness to our Cause depends on the steady subscriber. If your subscription is due or overdue, renew it to-day. Thanks.

SEVAG
Brushing Lacquer
HOME BRIGHTER—WORK LIGHTER
Makes You Feel the COMFORT of Your Home.



Churchman's Reminder

"Nothing can be beautiful which is not true."—Ruskin.

But—

"And no marvel, for Satan himself is transformed into an angel of light."—St. Paul.

FEBRUARY.

2nd—The Presentation of Christ in the Temple, commonly (that is before Reform) called The Purification of St. Mary the Virgin.

4th—Martyr Rogers burned, 1555.

5th—Carlyle died, 1881. Fifth Sunday after the Epiphany. It is comforting, when facing the limitations of the Church, to be reminded that Christ is the Protector of His Church. If we depend upon Him our work must be blessed.

9th—Bishop Hooper burned in Gloucester, 1555.

11th—Bibles burned at St. Paul's Cross, 1526. Bible burning goes on in our own day in Rome.

12th—Septuagesima. This word means 70, and refers to the rough count of days before Easter, towards which we now begin to look. The better we prepare for Lent, the more ready we shall be when the great Feast comes.

12th—Accession of William III, of Orange, 1689. Protestantism then became the legal religion of England, as it still is, thank God.

13th—Illegal ritualism condemned by Upper House of Convocation, 1867. This would not be repeated to-day by Convocation, owing to Anglo-Catholic influences.

14th—St. Valentine's Day. It's one-time ridiculous card-sending now obsolete.

15th—Relief of Kimberley, 1900.

16th—Papal Bull against the Hussites, 1427. They were somewhat founded on Wickliffe's work. Melancthon, a great Protestant scholar, born, 1497.

Next issue of this paper.



The Challenge of the Hour.

(By a Would-be Social Reformer.)

THE story of what is being done in Great Britain for the masses of unemployed is full of inspiration. A leader in all this is H.R. Highness, the Prince of Wales. Parishes, municipalities, communities are all out to do their utmost corporately for the well being of less favoured folk. Hitherto there has been much individual action by Christian men and other humanitarian workers, but it came to be seen that the task called for something more far-reaching and fundamental than an effort here and there by this one and that one. Corporate action organised on a large scale was what was wanted, even to the reconstruction of industrial concerns and of getting youth back to school and on to the land. Schemes are on foot for creating a new industrial order in which the conditions of the past generation would be less and less likely to occur. No one will question such schemes, nor can they fairly be decried as the "thin end of the wedge" of that unhappy bogey of all progressive schemes of social reform—"Communism." They are attempts which any individual Christian employer who has the means can make in his own plant, without regard to what his neighbour is doing or what the rest of the country will think about it. All that is demanded is the willingness on the part of the employer to turn his main in-

crest from large profits for himself (and his shareholders) to the equal well-being and happiness of the men in his employ, a conversion that seems to have, in fact, a queer way of increasing contentment and prosperity all round. There is, indeed, nothing in such suggestions that any really Christian employer ought to hesitate five minutes about—if the condition of his business makes their adoption possible. He is, indeed, committed to such an attitude towards his fellow-men by the very profession of his faith.

There is a widespread feeling abroad that we are on the edge of great social and economic changes. Not only so, it is felt that these changes must certainly come, and that if they are not undertaken by Christian men, inspired and directed by Christian principles, then they will be taken in hand by sheer necessity by those whom the present system has crushed and failed to provide for. Threats and warnings are not usually the best arguments in the urging of a case, but it would be folly not to give some heed to the note on which the religious appeal ends. There surely cannot be a solitary person in the world whose eyes are open who does not realize that we are today involved in a great and far-reaching movement of change, and that "the perilous experiments" that are taking place in certain countries are affecting the thought and behaviour of people everywhere. Let us make no mistake about it, there are others besides politicians and capitalists who have got their eyes on the various plans and schemes in the world for the creation of an economic unity and an equitable social order. This is no time for us to put our trust in any political Canutes or Mrs. Partingtons; the tide of unrest and dissatisfaction has risen too high for either or both of them; and nothing short of a really serious and honest endeavour to work out "a more equitable industrial life" can save us from the disaster that has overtaken other peoples. In this land of Australia we don't want whole towns and suburbs to be submerged in an industrial collapse whereby whole populations may go out of work and on government sustenance.

What can the Church do in this matter of unemployment? How can she begin to tackle the problem? We have heard too many discussions amongst students of economics to be foolish enough to suppose that at diocesan and general synods a scheme might be propounded in which the whole problem is nicely solved and all that is left is for the faithful immediately to carry it out and all will "live happily ever after." But in spite of the differences between economists, we are satisfied that there is at least a contribution that the Church can begin to make at once, and if made with determination and in exemplary practice would go far to bring about the new order of life that our time demands.

The late Bishop Gore, in his extremely able and interesting Halley Stewart lectures, delivered in London not long before he passed away, set forward four propositions that not only lie at the basis of true reform, but must cause honest Christians to ponder deeply! They are these:—

(1) That the present condition of our society, our industry and our international relations, though it presents encouraging features, yet, on the whole, must inspire in our minds a deep sense of dissatisfaction and alarm, and a demand for so thorough a reformation as to amount to a revolution, though one which the teaching of

experience, no less than the teaching of Christ, leads us to believe can only be safely introduced by gradual and peaceful means.

(2) That the evils which we deplore in our present society are not the inevitable results of any unalterable laws of nature, or any kind of inexorable necessity, but are the fruits of human blindness, wilfulness, avarice and selfishness on the widest scale and in the long course of history; and that therefore their alteration demands something more than legislative and external changes, necessary as these may be: it demands a fundamental change of the spirit in which we think about and live our common life, and conduct our industry, and maintain our international relations. The cry must be "Repent ye—change your minds," if "the kingdom of heaven" is to come as a welcome gift of God and not as a scathing and destructive judgment.

(3) That we should not look for such change of spirit to arise from any simultaneous conversion of men in masses. If we accept the teaching of past experience, we should expect the general alteration to arise from the influence in society of groups of men, inspired probably by prophetic leaders, who have attained to a true vision both of the source of our evils and of the nature of the true remedies; and who have the courage of faith, which can bind them together to act and to suffer in the cause of human emancipation, till their vision and their faith come to prevail more or less completely in the general mind and will.

(4) That Jesus Christ is really the Saviour and Redeemer of Mankind, in its social as well as its individual life and in the present world as well as in that which is to come; and that there lies upon those who believe in Him a responsibility which He taught, by all available means to bring His teaching to bear upon the whole life of any society of which they form a part, especially when it professes the Christian name.

He then goes on to consider certain "practical measures"—"what we ought to be up and doing to-day if we are to fulfil our Christian vocation." Here they are:

(1) We need a strong combined effort to make men understand afresh that Christianity is a life based upon a doctrine and that life a fellowship. "The way" was not and cannot be just an individual discipline. It is a brotherhood. The New Covenant, like the Old, is with the community first, and with the individual only as a member of the community. There is the most pressing necessity for a fresh effort to make this fundamental fact understood.

(2) Our task to-day is therefore partly one of proclamation or preaching—what I may call re-tuning the pulpits of our English Christendom. For this purpose I think our greatest intellectual or literary need is a comprehensive work on Christian Ethics. It must lay its basis in a just historical estimate of what the ethical teaching of Jesus really meant and of its development in the New Testament and in the history of the Church: it must justify itself philosophically, scientifically, psychologically; finally it must give an elaborated account of human life, as it should be according to the standard of Christ, in all its various modes, directions and activities, individual and corporate . . .

(3) We should seek to reorganize Christian forces, which means the Christian Order in Politics, Economics and Citizenship—not forgetting the

Is Reunion in South India Assured?

(By the Rev. W. Wilson Cash, General Secretary, C.M.S., London.)

Proposal for Postponement.

AS the Oxford Movement Centenary approaches Churchmen of every school of thought are being exhorted to join in fellowship together in a great thanks giving to God for what this Movement has accomplished. In order to draw Evangelicals into the celebrations the Oxford Movement is to be linked on to the Evangelical revival. There can be no doubt that our divisions and the suspicions they create are responsible for much evil. We live in dangerous times. Secularism grows apace and men are seeking for something in religion tangible and real. The Oxford Centenary is, therefore, among other things, a gesture of fellowship and unity. It is an effort to show to the nation a united ecclesiastical front.

Many of us are most anxious to do all in our power to work in happy accord with our brethren of other schools of thought. But one is compelled to ask how far this demonstration of unity is sincere. I approach the question from the angle of missionary service, and I find that while my Anglo-Catholic brethren are seeking to win our co-operation in their centenary celebrations, some leaders of their party are doing all in their power to wreck the South India Reunion Scheme.

A proposal is now being put forward that the whole scheme should be postponed for five years and pressure is being brought to bear upon Bishops in India to vote against reunion. If such a thing were done and reunion shelved in this way for five years it would be a disaster to the whole cause of unity.

(6) Again, our association would be obviously in one sense political. It would represent such an interpretation of the mind of Christ as demands deep changes in the present industrial and social structure of society . . . Such changes can only be brought about by political action, by the establishment of new institutions and the reforming of old ones, by laws abrogated and laws enacted; and for such changes in our laws and in our institutions we shall vigorously press, and be found supporting the parliamentary party which is prepared to effect them . . . Our object must be to make our laws and institutions such as shall express and help the spirit of brotherhood, and make it worth while for every man to make the best of himself and do his best work—that is the spirit of democracy at its best.

Here is a beginning for the Church to make, and if only we would courageously make it we should at least have done something to "answer the challenge of this hour."

A Harvest Song.

Shepherd of our souls and bodies,
Therè we own at Harvest Time;
Faithful to Thy work unerring
All the days in every clime.
In the earth's fair fruits around us
We behold Thy goodness still,
And acknowledge new-wrought wonders—
Tokens of Thy loving will.

For the Hand which feeds the body
Daily with sufficient food
Is the tender Hand of Jesus
Who has bought us with His blood;
Now in glory pouring blessings,
Healthful dews of heavenly grace,
Keeping hearts refreshed and strengthened
From His high and holy place.

Toiling then in youth and manhood
Patiently midst hopes and fears,
Looking for the joy of reaping
All that we have sown in tears.
So will every Christian worker
In the vineyard of his Lord
Die to self and live for others:
Toil which brings its own reward.

J. I. Thomas.

Stanford Rivers.

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What Has Already Happened.

Let us review what has already taken place. In 1919 a Conference was held composed of thirty-one Indians with two Westerners, at which resolutions were passed setting on foot the negotiations for the reunion of the Churches in South India. As a result of that Conference the Anglican and the South India United Churches appointed representatives to meet together. Ever since they have held joint conferences. In 1925 the Wesleyans sent a delegation to watch the proceedings and in 1926 that Church was officially represented at the gatherings. The seventh meeting of this joint body was held in 1928, and the following year an agreed report was presented to the Churches represented.

In all this it should be noted that while Bishops and missionaries took a leading part in negotiations, yet both the initiative and the urge to reunion lay with our Indian brethren. They saw, as no one in England can see, the urgency of the situation. They exercised restraint and patience, and after years of labour they found a basis of agreement which, in the opinion of the Bishops of the Church of India, Burma and Ceylon, did not conflict with Catholic tradition or Anglican faith and order. It has the support of such Church leaders as the Metropolitan of India, Bishop Palmer, and others. In 1930 the matter came before the Conference of Bishops assembled at Lambeth when a series of resolutions were passed which inter alia said: "We express to our brethren in India our strong desire that as soon as the negotiations are successfully completed the venture should be made and the

union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the Churches of our Communion to stand by our brethren in India while they make this experiment with generous goodwill" (Lambeth Conference, 1930, page 51).

The Lambeth Conference expressed itself as "fully assured that nothing will be done to break the fellowship of the Churches of the Anglican Communion," and gave its general approval to the suggestions.

A Great Step Forward.

Those who had the cause of reunion at heart felt that a great step forward had been taken towards the uniting of Christendom. No one doubted but that with such powerful support and unanimity of agreement the scheme would go through without further serious difficulty. It came, therefore, as a shock to many in March last to find that a group of Anglo-Catholics had put out a letter to the Press which contained a veiled threat of the withdrawal of support from the Church of India if some of the proposals of the joint committee were adopted.

The large majority of Church people in this country probably saw no danger to the scheme as a whole in this letter, and little notice was taken of it. But the Bishop of Gloucester, Bishop Palmer and others realised the seriousness of the situation and published an excellent reply in the form of an open letter to the Metropolitan of India, in which they convincingly answered the objections raised, and in reference to the threat of withdrawal and help from India said: "We venture to think that such a statement implies a misconception of Catholic Order which lies perilously near schismatic action."

Holding up the Scheme.

Since then news from various sources in India all goes to show that a deliberate attempt is being made to hold up the scheme. I am convinced that the pressure to prevent the reunion in South India from being inaugurated is coming only from an extremely small section of our Church and that the great mass of Church people in England, both clerical and lay, are solidly behind this policy of reunion; but they are not vocal, and silence at this stage may be interpreted as meaning that the Church in England would welcome a postponement of the scheme.

There is no doubt that the leaders of our Church passed in all sincerity the resolutions at Lambeth in 1930. Will they not now reaffirm what they then declared? The Church in India needs an assurance from this country that it has the backing and support of our own Church and that its proposals have still the same strong approval as was given to them in 1930.

Could there be any finer way of celebrating the work of the Oxford Movement than this? To be able to achieve unity in one area at least, to heal the divisions in a land where the Church is making such amazing strides, to cement the fellowship between Anglo-Catholic and Evangelical upon the practical basis of common action in India—these surely are achievements within our grasp if we can act together. Our Indian brethren are looking to us to help them through these final stages towards their great ideal. Are we after all going to fail them? I would appeal to all in the Church, of all schools of thought, to rally round the Church of India until reunion is accomplished.



NEW SOUTH WALES.

Diocese of Newcastle.

THE BISHOP'S LETTER.

His New Year Message.

For the New Year I want to give you a motto and to suggest a resolution.

The motto is this: "In quietness and confidence shall be your strength (Isaiah xxx. 15). It strikes a very modern note, because we are continually being told by all kinds of people that confidence is our greatest need. The Commonwealth Statistician was lately able to quote some encouraging figures with regard to a small but definite decrease in unemployment, especially in this State. And he noted with satisfaction that this, coupled with other observed facts, pointed to a return of public confidence. It is a truism to say that confidence is the basis of all commerce. The "credit" of which we hear so much nowadays is only another name for the confidence of the lender to repay his debt. And the success and stability of any social or economic system depends ultimately upon the extent to which it enjoys the public confidence.

But I ask you to take my suggested motto and apply it in one particular connection which, as I see the matter, embraces all the rest. Confidence is not an easy quality to acquire. Caution and timidity seem to come more naturally to many, and there are not a few congenital pessimists. Moreover, we meet with many disillusionments. We are continually being told that if this or that social or economic panacea were adopted all the ills of humanity would automatically disappear. But in our hearts we know that that is not true. The ills of human society spring from the fact that men are selfish, unjust and cruel, and no reconstruction of our social or economic life will put that right.

Ultimately the possibility of confidence in general depends upon the extent of our confidence in God, upon whether or not we believe that behind all the changes and chances of this mortal life is the person and plan of an Almighty and Loving Father, Whose purpose of love for the world human folly and wickedness can hinder but cannot finally frustrate. The man who in the central depths of his soul has consolidated himself in that confidence can look out upon a world of change and confusion with a great impartiality and a great calm. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Confidence in God will give us confidence in our country. I am convinced that we have in Australia the finest natural resources and the finest human material of any country in the world. It is impossible to believe that He Who created such wealth has anything other than a purpose of love for Australia. It cannot be His will that men should go hungry in the midst of plenty, or that those who are able and willing to earn their living should be denied the right to do so. And if these terrible ills are manifest to-day it is be-

cause we have somehow got out of step with Him, and have chosen our own way rather than His.

And finally confidence in God will give us confidence in ourselves. Belief in God should make us very humble because it involves the belief in our own absolute dependence upon Him. But it should also make us very brave. After all He must have created us and dowered us with abilities of varying extent and kind because He had confidence in us, because He believed that there was something which each of us individually could do to co-operate with Him in the task of redeeming the world. And therefore, so long as we are acting within the limits of that commission, we can be entirely fearless. There is nothing and nobody of whom we need be afraid.

PROPAGANDA.

Distribution of Leaflets.

A body of clergy are at work in the Diocese of Newcastle and are appealing to the clergy of the Commonwealth generally for co-operation in the following matter:—

(1) The production and distribution of tracts, leaflets, booklets, etc., to counteract the pernicious literature so widely broadcast by, amongst others, certain American sects.

(2) The production and distribution of tracts, leaflets, booklets, etc., with positive Church teaching.

The committee would like to receive suggestions as to:—

(a) The intellectual level to aim at (many think that most Anglican literature is too "high brow").

(b) The form which is likely to be most useful, e.g., the story, the dialogue, straight out doctrinal statements.

(c) The existence of any real demand for such literature.

(d) The names of those—priests and others—who have a flair for the kind of writing needed.

The committee has no intention of seeking a profit, neither has it any objection to being added to or superseded. Reply to "Porjek," C/o. The Editor, "N.D.C.," Parry Street, Newcastle.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP REVIEWS 1932.

Writing to his diocese last month, the Archbishop stated:—

We have now begun together the year 1933. As we look back upon 1932 there is much for which to thank God. During Lent there was an increased desire throughout the Diocese for the dedication of our lives to the service of God. We had the visit of the Church Army Crusaders, and they gave us a new ideal of evangelism by laymen for laymen. Then came our own Diocesan Mission, which brought great blessing to

about 60 different parishes, and not least to us at the Cathedral. In August and September there was a very large number of candidates for confirmation, which was partly the result of the Mission. In October the General Synod and Constitutional Convention were held in Sydney in order to give the Church the Constitution needed for the times in which we live. The document which was drawn up at that gathering was of very great importance for the future of the Church in Australia. In November we held our own Diocesan Synod which considered this Constitution, but adjourned its final decision about it until next May. In December came the usual series of Speech Nights at our various Church Schools. These gatherings are full of promise for the Church men and Church women of the future if only we have faith and courage to draw them into the service of the Master.

In 1932 we have been passing through a period of financial difficulty, the outward sign of which is unemployment and high taxation, but we have faced up to these problems as an Empire, as a Commonwealth, as a State and as a City, and the tide seems to be turning. It looks as if God were waiting to give us more prosperity in 1933 if only we are worthy to receive it. That means that the Christian ideal of life must grow and expand. Without that, men do not really trust one another. With it, employers trust their workmen, and workmen work happily with their employers. With it, men become content and self-sacrificing and full of hope. It is for us as members of the Church of England to live the Christian life together so that through us the influence of Jesus Christ may have power in the coming year.

In our own Church there have been changes in the past year. Mr. Macdermott has taken the place of Mr. McLennan as Registrar. The Rev. J. J. Booth has succeeded Archbishop Herring as Secretary of the Home Mission Fund, and he has also been appointed Archdeacon of Sandringham in succession to Dean Aickin. The Cathedral has received an increase of endowment which may in due course make possible the revival of the office of Dean. The Mission of St. James and St. John has been wonderfully successful in maintaining its income in a very difficult year, and looks forward with great hope to the achievement of even greater things for God in the coming year.

A.B.M.

New Premises.

On January 16, 1933, the Victorian Office, A.B.M., was transferred from McKean House to the third floor, 210 Flinders Lane. The position overlooks St. Paul's Cathedral, and a more central or convenient position could not have been secured. The building is only a few yards up Flinders Lane from Swanson Street, and overlooks the Swanson Street entrance to the Cathedral Buildings. The doorway is directly behind the Moorhouse Tower.

As the whole of the third floor has been taken, space will be available not only for the necessary offices, but also for the recreation of the chapel and for a hall for meetings which will also be used as a book room and rest room. It is expected that a hostess will be in charge each day, and that afternoon tea will be available at a small charge.

A place for prayer, a place for happy fellowship, a centre of inspiration and of joyous service for the extension of the Kingdom of God—this is our wish with the opening year for the new provincial headquarters of the Board of Missions.

C. OF E. GIRLS' GRAMMAR SCHOOL, GEELONG.

Mr. A. E. Austin, M.L.A., chairman of the School Council, presided at the annual speech day of the Church of England Girls' Grammar School, Geelong, in December. He spoke of the school's fine record and of the magnificent work of the principal, Miss Morris, during her 27 years as head mistress.

Speaking subsequently, Miss Morris thanked the council for giving her the opportunity and privilege of distributing the prizes. She said she recently received a letter from an old girl in England, who stated she recognised the responsibility of finding a good school for her little girl. The writer spoke appreciatively of her school days, and said she felt she must send her child to a public school. "I think the big thing that stands after me," Miss Morris declared. "We, the individuals, whether we be members of the council, members of the staff, or pupils, pass on, but the school lives. Each individual leaves his or her mark on the school, for good or ill."

SOUTH AUSTRALIA.

Diocese of Willochra.

THE BISHOP'S LETTER.

Visit to Sydney.

The Bishop, in writing to his diocese, refers to his visit to Sydney for the Convention and General Synod as follows:—

"I was the guest of Mr. Roxburgh, of Burwood, seven miles from Sydney, and spent a happy time with him and his family during those very brief portions of the day when I was not present at a meeting.

The proceedings during the five days on which the Bishops met at Bishops Court were of a private nature, and consequently I make no further reference to them.

The result of what took place at the convention has already appeared in the newspapers, and there is no need for me to say more except to add that the draft constitution will be considered at our synod either at an ordinary or a special session.

In my opinion and in that of many others who attended the convention and general synod the building in which our meetings were held was most unsuitable for the occasion. The chapter house of Sydney cathedral is a building pleasing to the eye, but it was uncomfortably crowded, and in turns became either draughty or stuffy. The worst feature of all, due to its situation adjacent to the junction of two busy streets, was the awful noise caused by the traffic outside, and which at times made it impossible for the speakers to be heard. Unless it is possible to reduce the noise by means of sound-proof windows of some other device then I hope on the next occasion a more suitable building will be found for those important meetings. It would be almost impossible to find a noisier spot anywhere in Australia, and it is a matter for regret that it has been selected for meetings of conventions and synods.

During the three and a half weeks I was at Sydney I renewed acquaintances with many old friends, and appreciated the many acts of kindness which I received.

What of 1933?

We are being told on every side that an era of prosperity lies ahead, that we have turned the corner, and that world-wide international peace is assured. This is all very misleading, for not within living memory has the general condition of things been so insecure as it is at the present time. We can and should be always optimistic that good will ultimately triumph over evil, but let us not rely upon a false optimistic outlook upon mundane affairs. If we trust in God we need not fear whatever crisis comes, and the bigger the upheaval the more need there will be of courage and trust in the things unseen.

Advertisements.

Along many of our main roads and all the roads entering a township the country-

work for five weeks. But I am perfectly sound in every way, and shall be as well as ever after a short respite. I shall be at home in Ballarat for a large part of this time, but shall be very grateful if I might be regarded as "on leave of absence." In case of any emergency that demands attention, will you please communicate with Mr. Radcliff at the Diocesan Registry?

Diocese of Wangaratta.

THE BISHOP'S LETTER.

St. Paul's, Myrtleford.

The Bishop writes:—

Another very important event has been the dedication of the new St. Paul's Church at Myrtleford. It is quite the best of our small churches, and worthily carries out the long-cherished purpose of the people. They reap the benefit of their forethought in obtaining furniture good enough for the permanent building. Their pulpit and pews look well in their new home, and the altar and its furnishings have been greatly improved, with Euro's help, and are quite in keeping. Other noticeable features apart from the architecture itself, are the baptistry in a western apse (which does not look "stuck on"), the adequate vestry accommodation for clergy and choir, and the concealed lighting, which will be sufficient without being obtrusive. Mr. Williams, who came specially for the dedication, is a churchman, and understands how to make provision for a church that is serviceable in use as well as good to look upon. Myrtleford rectory will be habitable in a week or two, and the rector will be in his element in making a comfortable home and putting its surroundings in order. A very large number of the clergy attended the dedication; Canon Wray as rural dean read the lesson, Mr. North acted as chaplain, Mr. Purbrick in wig and gown looked the excellent registrar that he is, and the rector supervised everything effectively. Afterwards the good ladies of St. Paul's gave us welcome refreshment in the grounds.

ORDINATION AT THE CATHEDRAL.

Much interest was shown in the Ordination of Priests and Deacons held on the fourth Sunday in Advent in Holy Trinity Cathedral, Wangaratta, at 11 a.m., when the Rev. Horace Frederick Pickett Tassell, Th.L., Curate of Milawa, and the Rev. Angus Flor Palmer, Th.L., Curate of Longwood, were advanced to the sacred Order of Priesthood, and Mr. Ambrose Ronald May and Mr. Stanley George Titter, both of St. Columb's Hall, were ordained Deacons. The ordinands had been in retreat at St. Columb's Hall with the Rev. C. H. Murray, M.A. There was a large congregation, which included many parishioners from the district of St. Columb's Hall. The sermon, which comes at the beginning of the service, was preached by the Bishop of Wangaratta, who took as his text I. Corinthians xv. 21 and 22. His remarks were mainly addressed to the candidates for ordination, and outlined their duties as ministers of the Gospel. He urged them, above all, to be leaders and teachers, not rulers; to guide their people, and not to dominate over them. He reminded them that men are not made to a fixed design, but have evolved through the ages. The true definition of evolution is that of Charles Kingsley, "God makes things make themselves," and so their work was to guide and lead their fellow men, not to drive them. The candidates were presented to the Bishop by the Rev. R. North, Th.Schol., Warden of St. Columb's Hall, who, with the Rev. C. H. Murray, Canon Wray, and Rev. F. W. Slade, took part in the Service, and in the laying on of hands. In the evening the Rev. C. H. Murray, M.A., preached to a good congregation from I Peter ii. 4.

ST. COLUMB'S HALL.

Examination Results.

At the October examination for Th.L. the Rev. H. Tassell completed the examination. Messrs. S. G. Titter, F. Kellow, A. May, and H. R. Robertson completed the first part. The Rev. W. E. Boulden and Rev. D. Blake completed their Th.Schol. with 2nd Class Honours.

The College will commence in 1933 with thirteen students—nine Diocesan, one Missionary, and three from the Diocese of Ballarat.

There is no action so slight nor so mean but it may be done to great purpose, and ennobled therefore; nor is any purpose so great but that slight action may help it, and may be so done as to help it much, most especially, that chief of all purposes—the pleasing of God.—J. Ruskin.

Miss Morris referred to the beginnings of the school, and to the association with them of the late Archbishop Clarke. Mr. Sidney Austin and Dr. Newman, Mrs. S. R. Turner, and Mr. G. Arnold, and spoke of others who are still living and taking an interest in the school, mentioning Mrs. H. P. Douglass, Mr. W. F. Volum, Mr. W. C. Kernot, and Mr. Lindon.

Miss Morris said that constructive criticism, not destructive, was wanted in any community. There were some people who adversely criticised anything suggested, but who did not help to make the situation better. It was easy to grumble and to get other grumblers gathered around. She advised the girls who were returning to the school next year to nip in the bud any inclination to grumble, for that spirit went to spoil community life. They should criticise constructively if they wanted to criticise. Every girl in the school counted for something, no matter how small she was. There were some girls in the school who had not been on to the platform for prizes. They had worked at a subject, knowing they probably would not achieve what they desired, yet put their best into their work. For them she had a great admiration. Such a spirit helped to make one of the best kinds of citizenship. To the girls who were leaving she would say that the first consideration of every person who had been trained in the "church" schools should be given to his or her church. The churches were needing them in some capacity, and that was where the first offering should be made.

"Why cannot we play a game of skill for the sake of the game?" Miss Morris asked. "Some people say you cannot play your best that way. In the world to-day there is too much playing for the stake. If only we could encourage the game for the game's sake we would be helping the young folk more."

"The curse of the world to the young people at present is intoxicating drink. This habit has grown up in recent years. I would like to appeal to the adults not to offer intoxicating liquors to the young, and I would ask the young people to have the courage to say 'No' to an invitation to partake. Before the young people swim with the crowd they should wait and observe what drink is doing to the people about them. They should have the courage of their opinion and stand by it, have the courage to refuse that cock-tail, because all it does is to give them something false and outside themselves. They should be proud that it is their privilege to be women—for a nation only rises as high as its womenhood—and should make their standard of life such that every boy or man who will be their friends will be the richer for that friendship."

Diocese of Ballarat.

THE BISHOP'S LETTER.

The Bishop writes:—

Mr. H. A. Nevett.

The passing away of the Chancellor of our Diocese at the venerable age of 83 has occasioned the severance of a much valued link with the past history of Ballarat. In the next issue of the "Church Chronicle" will be found an appreciation of the life and work of Mr. Nevett, as time will not allow of its preparation for this current issue. Meanwhile, I would like to say a few words of a more personal nature. A Diocesan Chancellor, as the chief Layman of a Diocese, occupies a position of great dignity and importance. But he is also the personal adviser of the Bishop, and it is in this connection that I desire to speak. Our late Chancellor on several occasions said to me: "Every man must have his hobby; mine is work for the Church." I think that these words exactly express his attitude and his constant practice. He was always ready to give up his time to help both my predecessors and myself, and even in these latter years his judgment on all matters was clear and luminous. For twenty-five years he has served his Church and his Diocese, and leaves behind him an example of devotion that may well be an inspiration to us younger men. Since the foundation of our Diocese we have had only two Chancellors, Sir Henry Cuthbert, and Mr. H. A. Nevett, and both, therefore, by their personal qualities, enhanced the dignity of their high office.

Personal.

I have been very much touched just recently by the number of enquiries after my own health, and think it well that I should say a word or two on this subject. The doctors tell me that I am badly over-tired, with a resultant very low blood-pressure, and must have a good rest at the earliest possible moment. So I have agreed that immediately after Christmas Day I will knock

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side is being disfigured by hideous advertisements. I wish that public opinion could be aroused to such an extent that these unnecessary blots on the landscape would be removed.

THE FAR WEST MISSION.
(Rev. S. G. Stewart.)

Ceduna.

Much activity has been displayed during the past quarter, most of which has circled around three special objects.

First there was our Patronal Festival Services in connection with St. Michael and All Angels Church, Ceduna. As the Church was undergoing renovations, which were not completed by the 29th September, St. Michael's and All Angels' Day, we were unable to hold services on that day. But on the following Sunday, 2nd October, we had full use of the freshly painted and much improved building. All the services were very well attended. At 8 a.m. the Holy Communion was celebrated and at 11 a.m. service, we had no morning service at Ceduna, apart from the Lord's Supper. In the afternoon I took Children's Service at three. Then at 4.30 p.m. we had a Men's Meeting, the Rev. C. C. Crowley, Evensong proved to be most interesting. Our little Church was packed. The Rev. C. C. Crowley delivered a most interesting and helpful sermon. Mr. W. G. Lewis, of Carrawa, acted as organist and his playing is always of the highest standard. Never can I remember the "Te Deum" being sung with more reverence than it was done by our people at the close of Evening Prayer as a Thanksgiving hymn to God for all His mercies and spiritual blessings during the twenty-three years of faithful witness at St. Michael's and All Angels' Church. We are grateful to our visiting preacher and organist for their help on this occasion.

Next there came the Bishop's visit. He had first entered the Mission at Cook, on 16th November, and conducted several services at the western end of the district in the company of the Rev. A. H. Edwards. From the 19th to the 23rd November the Bishop conducted three Confirmation services, celebrated the Lord's Supper four times at various centres and also took Evensong twice. One very inspiring service was conducted on Laura Bay Beach on Sunday afternoon, when the Bishop administered the Rite of Confirmation to three adult males, one lady, and five girls. It is now nearly three years since these beach services were commenced and not once has the weather prevented us from worshipping God in His own open-air cathedral. Many times it seemed as if it were going to rain, as was the case on the 20th November, but it has always been fine for the service. One English lady present said that this service was the most inspiring Confirmation she had attended since leaving the home land many years ago. Some of our people were a little afraid that the service might lose some of its solemnity on account of being held out of doors, but it was not so. "None of the beautiful dignity or reverence was lost. The Bishop's visit to the district was greatly appreciated by all who attended the services and his messages were all of an optimistic and very helpful nature.

WEST AUSTRALIA.

Diocese of Bunbury.

"IN THE WAKE OF THE SOUTHERN CROSS."

The Bishop's Book.

The Bishop of Bunbury (Dr. Wilson) in his volume published last year on his life and work as Bishop of Melanesia from 1894 to 1911, entitled "In the Wake of the Southern Cross," tells of faith and fear amongst the islanders. He states:—

"The most vivid impressions left on my mind by my years in Melanesia is of a battle royal going on between two fiercely opposing powers or kingdoms. One seems to be almost entirely evil, and it has a strangling hold upon a child-race as capable of happiness, and as lovable, as any in the world. Fear of the unseen more than of the seen robbed life of almost all its joy. Upon this stage came the advance-guard of another kingdom, which brought them faith in God, and this faith was inducing them to forgive instead of taking revenge; at last mercy and peace looked in on a world stained with immemorial blood-shed. . . . As I look back I know that I saw the strangling hold being released and a vision of the incoming of life, in Christ."

TASMANIA.

THE BISHOP'S LETTER.

Writing to his diocese in the January "Church News," the Bishop states:—

"The times are difficult, but not so difficult as we make them to be by our want of faith. This New Year revive your faith and take fresh hope. The God who has been our help in ages past is our hope for years to come. And that hope is justified in the belief that is ours, that notwithstanding the difficulties and perplexities of the times, being the dim unknown there is God beating His purpose out, and in the fulfilment of which it should be our aim and privilege to take our part as fellow workers with Him.

Whatever the New Year may bring, enter upon it with faith and courage. Welcome the many opportunities it will bring for mutual goodwill, honest endeavour, willing sacrifice and service for your Church and country, and thus help to make it, as I wish and pray for you all—A Happy and Prosperous New Year

PERSONAL.

The Rev. H. Hordern, Mrs. Hordern and daughter have been on a visit to Hobart, and were warmly welcomed by their old friends. Mr. Hordern preached most acceptable missionary sermons at St. George's and St. Stephen's, and visited the C.M.S. headquarters in Murray Street.

Miss Vera Dobson, the second daughter of Mrs. Ernest Dobson, and sister of Miss May Dobson, of the C.M.S. Hospital, Mvuni, goes out to Tanganyika as the first "Mary Nicholas Missionary." She will leave Hobart by the Jervis Bay on February 18, and will be farewelled at the Summer School on February 11. Mrs. Henric Nicholas, who was for many years a parishioner of St. George's, and always a liberal supporter of the C.M.S., left the sum of £2,000, subject to a life interest which has now expired, "for the sending forth of fresh missionaries to the foreign field." It is good to know that St. George's has the honour to send out the first one who thus commemorates the saintly life of a devoted follower of our Lord Jesus Christ.

KINGSTON CONVENTION.

The 8th Annual Convention organised by the Open-Air Mission was held for nine days during the Christmas holidays at Kingston, with an excellent attendance, people coming to it from all parts of Tasmania and being accommodated in cottages and tents. Among the speakers were the Revs. W. Kelly, Dr. E. S. Nicoll and Mr. J. Graham, of Melbourne, the Rev. C. C. Short, of Hobart, Mr. A. Mace, Sydney, the Rev. L. Hurse, Launceston, and Mr. D. Saunders, Glenorchy. Mr. L. L. Dobson is the President, and is uniting in the work so evidently blessed by God.

C.E.M.S.

Work for Unemployed.

At a special meeting of the C.E.M.S., held in Hobart, Mr. Burrows, the Secretary, stated that it was on the business paper to consider proposals for the extension of their activities to assist suitable people to establish themselves on small holdings, and that he had in mind trying to devise a scheme to assist men who showed that they were worthy of better things. The work they had done up to the moment had been to give them what employment they could. Their experience had shown that there were a number of men who had seasonal work for some months and for the rest of the year were more or less idle. He thought that if they could devise some scheme to settle them on small holdings, they could improve the blocks and gradually establish themselves. He gave particulars of one or two sites that he had inspected as possibilities for making a start.

The Bishop stressed the urgent necessity of some constructive work being done. Even if prosperity returned, men like Ramsay MacDonald had told them that not all the unemployed would be re-engaged in industry. They simply had to make some contribution to the solution of this social problem. The scheme outlined by Mr. Burrows would necessitate land, timber, stock and poultry. He expressed the opinion that they could not entertain any idea of a Closer Settlement Scheme.

After others had spoken, Mr. Howell moved the following resolution: "That a sub-committee be appointed to consider the advisability of establishing suitable people on small holdings." Mr. Lane seconded the resolution, and after discussion Mr. Howell's resolution was agreed to and the sub-committee was appointed, consisting of Messrs Peacock, Stephens, Burrows, Howell and Baker.

NEW ZEALAND.

Diocese of Auckland.

THE ARCHBISHOP'S LETTER.

The Archbishop (Dr. Averill), writing to his diocese, states:—

Truly life is made up of light and shade, of joys and sorrows. The death of the Rev. E. G. Ault by drowning has been a severe blow to the Hauraki Plains Parish and to the diocese generally. Mr. Ault has been a devoted Parish Priest since he came out from England, and was deservedly popular on the Plains. Quite recently he had the joy of seeing his labours and the labours of his predecessors brought to fruition by the building and dedication of the beautiful little Church at Ngatea. In spite of all the advice given to him Mr. Ault certainly overtaxed his strength by his strenuous labours, and to some extent undermined his health. The attendance at his funeral, which was conducted by the Rev. W. W. Averill, was an indication of high regard in which he was held by all sections of the community. We are grateful for his wonderful zeal and devotion and offer our sincere sympathy to his relatives and many friends.

The death of Mr. E. E. Grimwade by drowning is another tragedy which has caused widespread regrets. For many years he has been closely connected with St. Peter's Church, Takapuna, and has indeed been a pillar of the Church. We offer our deep sympathy to his widow and family and our thankfulness to Almighty God for his example and service.

Diocese of Nelson.

THE BISHOP'S LETTER.

Dedication of Cathedral.

The Bishop writes:—

On the morning of the 3rd December, the day of the Dedication of the Cathedral, I received many telegrams and cable messages, but there was one cable from some dear friends in England, to whom the Diocese and the Cathedral are deeply indebted for substantial help for many years, which read as follows:—"May the Glory of the Lord fill the House." It was prophetic of all that we experienced, and a prayer that was wonderfully answered. Our hearts are full of joy and thanksgiving for the Glory of the Lord. Will the experiences of December, 1932, ever fade from our memories? Of course the Dedication was a great historic event; but it was far more than this; it was a great spiritual experience. There must have been very few who were not impressed with the thought that God's Glory was the unifying and uplifting fact in the whole of our services.

We are very grateful to Their Excellencies, the Governor-General and Lady Bledisloe, for their presence and sympathetic co-operation in all our celebrations. We are also very thankful to His Grace the Archbishop of New Zealand, to Archbishop Julius, to the Bishop of Christchurch, to the Bishop of Aotearoa, and to the Revs. A. T. B. Page and F. C. Long, for the spiritual messages which they delivered to us. We can thank God for the wonderfully comprehensive, but searching and powerful utterances of those who came to help us. On Sunday, 11th December, the Rev. J. G. S. Bartlett, late Organising Secretary of the Cathedral Erection Board, the Rev. H. J. Raymer, sub-Dean, and the Very Rev. the Dean, brought the octave to a close. Their messages too, were full of help and inspiration. I should be very ungrateful if I did not express my appreciation of the great assistance rendered to the Dean and myself by the Rev. H. J. Raymer, who was such an excellent chief of staff in carrying out the multitudinous details of our organisation; to Mr. J. Williams, Diocesan Secretary and Registrar, for invaluable help; and to Mr. H. S. Cloughton, the Cathedral Organist and to the Choir and the Nelson Harmonic Society for their splendid services. As the organ is at yet far from finished, Mr. Cloughton did wonderfully well under diffi-

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cult circumstances. There are many others to whom our thanks are due, such as the organisers of the Young People's Service, the Mothers' Union Service, the Civic Service, the Choir Festival, and the Missionary Intercession and Thanksgiving.

DIOCESAN FINANCE.

(An extract from the Bishop's Charge to the Synod.)

The present state of our parochial finances is giving occasion for great uneasiness. There are no parishes or districts in the Diocese which are not affected seriously by the prevailing depression. At the end of 1931 I issued a special note of warning that the trend of our financial affairs in the country districts would bring disaster unless speedily checked. But the decrease in the income of Churchwardens and Vestries has not been the only source of our troubles. Up to the year 1932 we were under the impression that a contractual obligation, once formed, was binding on both parties thereto, and could not be broken by either without the consent of the other, or without a penalty in case of the violation of the contract. But the facts, presented to us during this year in the compulsory reduction of interest on investments, show that our impression as to the moral and legal obligations of contracting parties was unfounded. When the Nelson Diocesan Trust Board invested the capital of the Diocesan and Parochial Funds, it did so in good faith that the trustees' securities, as provided in the Trustee Act, were the safest of all investments. But it appears that this is not so. In common with many, I deplore the abandonment of those moral standards which have been the pride of the British race. Owing to the fact that religious, charitable and educational trusts, for the first time in our history, and quite unexpectedly, have been subjected to heavy taxation, our plans for meeting the difficulties in the parishes and districts have been overthrown. An entirely new situation characterised by grave uncertainty, has arisen. The Standing Committee has done its best to meet the situation for the present; but the new Committee which will be elected at this session will have no light task in meeting the problems now before us in the Diocese. A possible solution may be an increased income in the Home Mission Fund during the next twelve months. In preparation for the annual collections in October, an appeal was issued for the sum of £200 before the end of our financial year in March. So far as I can judge, there is a prospect that this amount will be forthcoming. I shall be glad so far as I am able to take part in any Home Mission Festivals or other gatherings in aid of the Fund, which may be arranged during the coming year. But the whole situation calls for much more than this. The only final solution is the spiritual. What is needed is confession and penitence on behalf of our nation and ourselves, and prayer to the Almighty that we may return to righteousness and do justice and mercy, and walk humbly before Him."

Diocese of Christchurch.

THE BISHOP'S LETTER.

The Bishop, writes to his diocese in January:—

Since I last wrote I have been up to Auckland for the consecration of the new Bishop of Melanesia. I was down with the Archbishop to meet the Aorangi on Monday, 28th November, and we easily picked out the new Bishop and Mr. Tempest among the passengers. Closer acquaintance made us feel that we had been sent the right man for a very difficult piece of work. The strength of character which advanced him to the command of a battalion in France, coupled with a sense of humour and a fine record of parochial work, ought to fit him well for the Islands, and it is a great misfortune that this troublesome but temporary illness has upset the plans for his visit to Christchurch. The day before the consecration we drove round with the Archbishop for a sight of the historic spots—Kohimarama and St. John's College. The day was glori-

ous, and always as one looks out over the harbour, there is a memory of Selwyn's little vessel sailing in and out on its heroic errands. The day of the consecration was another day of glorious sunshine. The Cathedral was full; some 80 to 90 clergy filled the choir. There seemed a special fitness in a Bishop of Melanesia, the first in that Cathedral since 1894, being consecrated amid all the memories of Selwyn and Patten. There was a very happy gathering afterwards at an informal lunch in the old Library of Selwyn's Bishops' court.

WELLINGTON.

On St. Andrew's Day the Bishop held an Ordination Service at St. Paul's Pro-Cathedral. The candidates were the Rev. Gordon McKenzie, B.A., Assistant-Curate at the Pro-Cathedral, who was advanced to the priesthood, and Mr. F. O. Ball, who was admitted to the Holy Office of a Deacon. Mr. McKenzie has had a strenuous and full year of work in St. Paul's Parish, and has already made himself felt as a preacher and as an organiser among the boys and young men of his parish. We congratulate him, and at the same time we offer him and his mother our very sincere sympathy in their loss. His father was not able to see his son ordained in bodily presence. Somewhere, we doubt not, in the world where love lives on, he knew of the fulfilment of his son's ambition. Mr. Ball was licensed on his ordination to an Assistant-Curacy at All Saints' Church, Palmerston North. Mr. Ball has been a student at St. John's College and he comes to us with a reputation for solid and earnest work.

You want to be true, and you are trying to be. Learn these two things, never to be discouraged because good things get on slowly here, and never fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.—George Macdonald.

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High Adventure.

An impression of the Church Missionary Society Summer School, held at Old Oxford House, Brighton, South Australia, from December 27th, 1932, to January 3rd, 1933.

From quiet homes and first beginnings, Out to the undiscovered ends, There's nothing worth the wear of winning, But laughter, and the love of friends.

THIS is the spirit of one of our modern poets. Apply it deeply enough and it is also the spirit of a Christian life. "Out to the undiscovered ends"—hear the shout of high adventure there! This is the shout that all must hear, in quiet homes, at first beginnings, before they would fare forth like radiant messengers of some wise olden time, to search the hidden corners of the earth for beauty, and fill the world with laughter that is like the laughter of flowers.

Do you find high adventure in your life? Do you look for it at all? Where do you look for it—at a cocktail party? You won't find it there, because all the adventures of that sort have had many times before, and the only adventures worth having are those that nobody else ever has had before.

It came to me that my life was singularly free from adventure; that, although I was quite young, it was most flat, stale, and unprofitable. Then somebody asked me if I would come to the C.M.S. Summer School. It didn't sound like a challenge to adventure. I think we were washing-up together, when this lady asked me. But I accepted—not without misgiving—and went.

The first thing we girls did was to make up our beds, seventeen of them, in a spacious, upstairs sleep-out at

Old Oxford House, Brighton. Then a lot of us went down for a swim.

I don't know why I felt so wildly happy that night on the beach. It must have been a foretaste of the good things to come. The very camels we saw had a pleasant smile on their faces, and everyone kept wanting to dance. Presently we went home to tea, and after—well, things began to happen—that is the best way I can describe it. There was a welcome meeting, that really was a welcome, and if one was feeling a little self-conscious, or "unmixed" perhaps, it just fell off.

And then our Chairman took command. One had liked him at sight, seeing him at tea time, but I do not think any of us had been prepared for the charge of spiritual dynamite he implanted in our souls, slowly, deliberately, and realising that a certain time must pass before the fuse would ignite the charge. I for one was conscious that some very high explosive was subtly beginning to work.

I cannot write lightly of him—of Dr. Griffith, our Chairman. Though one side of his nature—the boyish, the whimsical, the mirthful, peeped so often out at us through "smiling Irish eyes" (the Doctor will forgive me), there was another side of his nature ever accessible to each and all—that of the spiritual helper and comforter, the father and friend. As the Rev. W. H. Irwin said in a final address, "I think what we all feel about the Doctor is something too deep to be put into words."

After the evening talks, it was the custom to spend what was known as a "quiet time," in individually thinking things out, or in having a chat with a friend or friends about any subject which had come uppermost in mind during the day, and it was just then so many of us really found out the Doctor.

Next morning, after bathe and breakfast, we joined the Family Prayer, led each day by a different member of the League of Youth. It was lovely to do as we did one morning, and find ourselves all thanking God together for the beauty of the world. Very soon came another summons to adventure—through the inspired Bible Readings of the Rev. H. Wallace Bird. He drew out five main lines on the chart he gave us for the voyage of life; a thrilling chart it was, like those which the old cartographers made, saying "Here be lions!" and drew pictures more fearsome than many lions. Thus lured went men out grandly to seek danger. The five headings were Prayer, Progress, Witness, Discipleship, and Fellowship.

After morning tea came the Discussion Groups, to many, I think, these were among the great delights. A group consisted of seven or eight people, to whom, having read a set study book on missionary enterprise, two different problems were submitted each day, the first one of very general interest, and the second one applying the conclusion of the first to the work in some definite mission field. Thus, in the China section the question, "What do you understand by the word 'vocation'?" was followed by "Show that advance against odds in China constitutes a call to adventurous spirits." A reporter was appointed in each group to tabulate the main points of the discussion, and in an hour's time all the groups met in the Lecture Room, to share and to sift down their conclusions, and here we were fortunate in having the Rev. W. H. Irwin as chairman to help us establish our findings.

The afternoons were for recreation, and a tennis tournament was soon in full swing, won finally, to our great delight, by the Doctor, with the help of two partners—and doesn't it show how he wore them down!!

The sea was a joy, and many went for walks in happy fellowship along the sands. Each evening there was a special missionary address on Egypt, India, Japan, and China, in that order. A delightful surprise came to us one night in the person of the Rev. W. Wynn Jones, who was passing through on furlough from Tanganyika, and we were able to hear first hand about the marvel of winning Africa for Christ.

So go to a C.M.S. Summer School, if you would glory in high adventure; an adventure that from a tiny start in quiet homes and first beginnings will bear you onward and upward, with the majestic sweep of the rising tide, to that mighty shore whence comes the light that never was on land or sea, and children laughing, and the Master's face.—P.S.



The Fashion of His Countenance, by David Smith, D.D. From the publishers, Messrs. Hodder & Stoughton.

This is a beautifully printed and bound brochure dealing with our Lord's Human aspect. The pictures are by Frank J. Stanley. Those who have followed through the years David Smith's column in "The British Weekly," will know what to expect in this lovely document. The treatment is reverent, chaste, and altogether uplifting and inspiring. The author shows how no one really knows the manner of our Lord's person, nothing of His outward appearance, whether tall, fair or strong. The Gospel records tell us of what He did and said, that He grew in stature and was in favour with God and man, but they do not dwell upon the externals of His physique. No human memorial of Christ has been preserved, though the prophet does foretell that His visage was more marred than that of any man. All this is a prelude to Dr. Smith's insistence that Christ must find His place in the heart. His presence is a spiritual presence in the soul of the believer. That the strength of Christ in His people's lives, His comfort in the hours of their stress, will only come from fellowship with Him in the inner citadels of the soul. Altogether a sane and profitable study. We warmly recommend it.

The Wicket Gate, or Plain Bread, by Studdert Kennedy. Published by Hodder & Stoughton. Price 1/3. Our copy from Angus & Robertson.

Studdert Kennedy is always readable. His passion for righteousness, his unwavering devotion to our Lord, the reality of his faith in his Saviour, make his books throb with vitality. Here is one that has reached its tenth edition. That surely, is a commendation. The volume is really an interpretation of the various clauses in the Lord's Prayer, but interpreted in relation to the rank and file of life, in all their sin, their need, their laughter, and their tears. Over against sin he sets the Saviour, over against the Kingdoms of Darkness he sets the Kingdom of God, over against the power of Satan he sets the indwelling power of Eternal Spirit, over against the trumpet thinking and ideas of men he sets the eternal truth of God revealed in His Word. In many places we cannot altogether follow the writer, nevertheless, here is a book that uplifts and inspires. It is a tonic to the mind as well as the heart. It is a splendid fifteen pence worth. Spend a £ and send copies to your friends.

ANOTHER CENTENARY.

Since centenaries are the fashion, why should there not be a special commemoration of the emancipation of the slave in 1833? It was mainly the work of Evangelicals, led by Wilberforce, who died on July 29 of that year, the date on which the second reading of the Emancipation Bill passed the House of Commons. By it, Britain gave £20,000,000 to free the West Indian slaves, and the status of slavery was abolished in the Empire.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Editorial

Reunion in India.

THE most determined opponents of the South India Scheme of Reunion are the monastic orders of the Church in India. We have always looked upon these so-called "religious" as sinister bodies within our Church. They are an alien growth, wedded to their theory of apostolical succession, and the sacerdotal idea of the ministry. They will use every means to nullify, if possible, any scheme of reunion that is not based on their hardened and preconceived notions. They even threaten all sorts of dire possibilities if the South India scheme as proposed, is carried into effect. In keeping with this attitude, the Federation of Catholic priests, through their Federal Council in England, have passed unanimously the following resolution:—

"That, recent events in South India having shown that a satisfactory issue to the negotiations cannot now be expected, the Federal Council is of opinion that the time has come for a repudiation of the whole proposed scheme of Reunion." Dr. Darwell Stone, the President of the Federation, and the Rev. E. D. Merritt, its chairman, are active and prominent members of the Anglo-Catholic group in the Church Assembly in London, and exert no small influence on episcopal and other leaders. Another suggestion now is that the scheme should not come into operation for five years. Doubtless this proposed postponement is a device to frustrate the scheme. As Mr. Wilson Cash pointed out in our last issue, if such a thing were done and reunion shelved in this way, it would be a disaster to the whole cause of unity.

"A Review of 1932."

OUR contemporary, "The Church Standard," makes a statement in its issue of January 6, under "A Review of 1932," which we cannot allow to go unchallenged. Never for a moment can it be implied or inferred, either explicitly or tacitly, that the doctrine and practice of the Old Catholics is that of the Anglican Church. It has the temerity to affirm:—

"Early in the year inter-communion was established between the English and Old Catholic Churches—the first time since the Reformation that the English Church has entered into communion with another Church. The union consummated was one of Faith and Order, not uniformity in opinion and non-essential details. The Declaration of Utrecht, accepted by Convocation

as consonant with Anglican doctrine, is notable for its firm adherence to the ideal of a non-centralised Catholicism, and for its emphasis on the Real Presence of Christ in the Sacrament of the Altar. It now possesses for Anglicans the same value and authority as the 39 Articles. It is an invaluable guide to the true Sacramental teaching of the Articles, where ambiguity occurs through undue preoccupation with current abuses."

In the first place, it needs to be remembered that any decisions of English Convocations have no binding effect upon the Anglican Church outside the two provinces of Canterbury and York. Secondly, at the sessions of Convocation held in February of last year, intercommunion with the Old Catholics was accepted under certain conditions. The chief of these is that intercommunion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith."

This is all very different to what our contemporary suggests or implies. Each holds the essentials, and not the extravagances. There is no doubt that the Old Catholics hold fast to traditions that have been rejected by the Churches of the Reformation, and have an ethos that is not at all similar to that of the Church of England before the Oxford Movement ideals proclaimed themselves to be the teaching of the Church. Anglo Catholics are seeking to fasten upon our Church beliefs and practices, that are not found in our formularies, and hence it is, they are ready to grasp at any movement or decision which may further or bolster up their unscriptural and mechanical sacramental theories.

Glorification of the Mass.

THERE is no doubt that the centenary of the Oxford Movement is being seized upon by its protagonists as an occasion for the glorification of the Mass. We mean those who are the heart and soul of Anglo-Catholicism. The Mass and all its concomitants are based upon the figment of a sacerdotal ministry with its priestly hierarchy. History shows all too clearly what this mechanical and unscriptural form of the ministry has meant through the centuries in devitalised Churches, barrenness, formality, a people bankrupt of spiritual life and hungry for the Bread of Life. We notice that Dr. Headlam, Bishop of Gloucester, has expressed his strong disapproval of the holding in London of a great open air Pontifical High Mass as the climax to the celebration of the Oxford Movement Centenary as a "vul-

gar ostentation," while the London "Guardian" thinks that the way in which the proposal is put forward—"the constant use of a nomenclature calculated to arouse prejudice, for example—lend themselves to the feeling that the proposal is inspired less by the spirit of devotion than by the very different one of advertisement, and the accentuation of differences."

However, it is all of a piece. Walter Walsh, in his much decried volume, "The Romeward Revolution in the Church of England," told the truth which has now been exemplified in the recent Anglo-Catholic Manifesto, that the Roman Catholicism is the goal—and, of course, the Pope thrown in!

Rome and Education.

A PROPOS to the recent statements by Dr. Kelly, Roman Catholic Archbishop of Sydney, on State Schools and education, interesting information is to hand with regard to Spain. That country, until the revolution of two years ago, was the great stronghold of the papal church, and the King of Spain "the most Catholic monarch of Europe." But never were a people so illiterate, and a country so backward. The "education" was entirely in the hands of that Church. Now we learn that the Republican Government is setting a fine example in its zeal for education. It has felt all along that the high proportion of illiterate persons in their land was a reproach. Elementary schools are now being opened by thousands. The Madrid correspondent of the "Times" quotes a statement of Don Fernando de los Rios, Minister of Education, to the effect that 7,000 new schools were established last year, and 2,580 this year. Municipal bodies are required to provide a site and 25 per cent. of the cost for all new buildings. Some of the richer cities, notably Bilbao, have contributed up to 60 per cent. Special courses have been opened for teachers, and there is no lack of recruits for the profession. At the last call, 15,000 candidates offered themselves, and 5,000 were selected. Don Fernando added, with justifiable pride, that, at a moment when Great Britain, the United States and France, are cutting down the salaries or numbers of teachers, Spain is increasing their number, and paying them on a higher scale. Village libraries, of which there are now 1,143, have among them 146,000 books. He further states that there was a deep social spirit inspiring the education reform of the Republic that might be summed up in words of the Nazarene, and in a verse of the International, "Arise, ye poor."

Sufficient commentary on the Church of Rome when she has all the power!