

We are told that the "Outlook" regrets the controversial note. It will regret it more and more when it discovers the futility of it. The reasonable spirit would be much better, and if any clergymen are passed over by nominators, let them examine themselves on the matter of Christian experience and faith, and mental and physical vigour.

The next question is the matter of Anglicans who join other churches. There is overwhelming evidence that it is not from the spiritually-minded Evangelical parish that people wander off. A man with a vital message soon builds up a congregation and wins his people eventually. Actually, in many Anglo and near Anglo-Catholic parishes, the exodus of starved people to other Churches is well-known.

On the question of "labels," we have

the effusion in the "Outlook" about dislike of labels, yet Evangelicals are rather spitefully robbed of their truly beautiful name and called Low Churchmen. How one would love to know exactly what the "Outlook" men mean when they keep on referring to themselves as "in step with the best enlightened opinion," and "growing intellectually." One does know that much headiness and lack of understanding of the Word of God is called "enlightened opinion" by some. Poor little "Midnight" always did like to be called a white man.

If the "Outlook" promoters desire unity, they will find that all Evangelicals are sincerely desirous of having unity with all who love our Lord in sincerity and truth, and who love above all things to win the souls of men to all the power and joy that there is in Jesus Christ.

The War in Abyssinia.

A Statement by the Archbishop of Canterbury.

We Give our Whole-hearted Support to the Action Which the League is Now Taking.

A PRIVATE and informal conference on the present international situation, representing various Christian Communions in Great Britain, was held at Lambeth Palace on October 11th. I was asked as Chairman, writes the Archbishop, to issue a statement embodying the views which those who were present desire to put before their fellow countrymen.

(1) We believe that the principle of collective responsibility for the peace of the world, on the basis of an accepted rule of law among the nations, involved in the Covenant of the League of Nations, is a practical application of the principles of Christianity. We regard the State Members of the League who have signed that Covenant as bound in honour to uphold it. We therefore give our whole-hearted support to the action which the League is now taking in accordance with the Covenant, in the endeavour to restrain what it has solemnly declared to be an act of aggression on the part of Italy, and to bring to an end the war which has broken out between that country and Abyssinia.

(2) It must not be forgotten that the League of Nations exists not only to restrain acts of aggression, but also to do its utmost to remove, or at least to mitigate, causes of international dispute and discontent which endanger peace. Among these causes are admittedly both the need felt by certain nations, including Italy, of industrial expansion, and the economic strain from which all nations are suffering. We therefore urge that as soon as may be possible the League should arrange international enquiries and conferences on the more equitable distribution of the material sources contained in the undeveloped parts of the world, and on the removal of the barriers by which national economic selfishness restricts the free flow of trade between the nations.

(3) It must also be remembered that one of the obligations undertaken by all members of the League of Nations is contained in Article VIII—namely, "The members of the League recognise that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national security, and the enforcement by common action of international obligations"; and we feel

bound to insist that the effort of the League to fulfil this obligation must be resumed at the earliest possible time. We believe that if the action of the League in this present dispute results in strengthening confidence in collective security, an international conference on general disarmament may have better prospects of success. We regard it as beyond doubt that the continuance of competition in armaments will not only inflict an intolerable burden upon the peoples of the world, but will increase the spirit of fear which is fatal to that sense of settled security on which both peace and the future of civilisation depend.

(4) Finally, we are convinced that in the last resort the only power which can secure and maintain the peace of the world is a spiritual power—a power which will lift men above national ambitions and excitements and establish that rule of righteousness, mutual consideration and justice, which is the only basis of peace—in short, loyalty to the Kingdom of God. To that loyalty all who profess and call themselves Christians are pledged. The supreme need, as always, so especially at this present time, when the foundations of peace seem to be shaken, is that individual Christians everywhere should resolve to do their utmost to make their Christian Faith an effective power in national and international life. We therefore earnestly support the proposal that at this critical moment in the world's history the authorities of all sections of the Church of Christ should be invited to send forth a deliberate and solemn call to all their members in thought and word and act, as citizens of their countries to seek first the Kingdom of God and His Righteousness.

COSMO CANTUAR.

22nd October, 1935.

The following is a list of those who were present at the Conference:—

England.—The Church of England: The Bishops of Bradford, Chester, Chichester, Coventry and Croydon; the Deans of Chichester, Rochester, St. Paul's and Westminster; Canon F. R. Barry, Canon Thompson Elliott, Rev. H. W. Fox, Rev. E. N. Porter Goff, and Canon Tressington Tatlow. The Evangelical Free Churches: The Rev. M. E. Aubrey, Rev. Dr. S. M. Berry,

Rev. Dr. Charles Brown; Rev. Dr. A. E. Garvie, Rev. Dr. George Jackson, Rev. Dr. J. Scott Lidgett, Rev. Dr. James Reid, Rev. Dr. J. H. Rushbrooke, Rev. Dr. Carnegie Simpson, and the Rev. Dr. H. B. Workman. The Salvation Army: Commissioner Henry Mapp and Adjutant William Ware.

Scotland.—The Church of Scotland: The Very Rev. Dr. A. N. Bogle, Rev. Dr. A. Chisholm, Rev. Dr. J. Hutchison Cockburn and Colonel Norman MacLeod. Other Churches in Scotland: Lieutenant-Colonel W. Rounsfall Brown, Rev. Alexander Clark, Rev. H. G. Fiddick, Rev. John MacLeod, Rev. Dr. John Safeley and the Rev. Dr. James Scott.

The Church in East Africa.

Archdeacon Owen contributes to "The Manchester Guardian" the following account of Anglican developments in East Africa:—

The fifth session (the fourth was in 1931) of the Mombasa Diocesan Synod, in Kenya Colony, has just concluded its sittings. It was composed of all the clergy, European and African, with lay delegates, European and African, in equal numbers (32 each), and was presided over by the bishop of the diocese.

The main issue before the synod was embodied in a resolution from the Chair that "The Mombasa Diocesan Synod recognises that closer co-operation and consultation with the neighbouring dioceses should tend to a wider and more effective witness in East Africa, and so is prepared to join in forming a province of the Church in East Africa."

African members who formed a majority in the synod were frankly apprehensive lest the formation of an ecclesiastical province in East Africa should encourage and stimulate the movement for closer political union and self-government in Kenya. To meet these fears, the resolution was amended in the following terms and carried by an overwhelming majority, almost unanimously:—

The Mombasa Diocesan Synod recognises that closer co-operation and consultation with neighbouring dioceses and the organisation of these dioceses in an ecclesiastical province is the normal and ultimate step in this direction. We therefore authorise the Standing Committee of the Synod to approach neighbouring dioceses with a view to the formation of some sort of interdiocesan consultative body of bishops, clergy, and laity in the hope that, under the guidance of God's Spirit, it may lead the Church to a solution of the moral issues involved in the development of our religious, social, economic and political life. Although many of us would welcome a wide consultative body, yet in order to secure the greatest amount of unanimity possible, we agree that it should commence with the four dioceses of Uganda, Mombasa, Central Tanganyika, and Upper Nile, without prejudice to any action to which this body may be led by God in future.

After a resolution on the reunion of certain churches in Kenya, recommending steps already taken to the sympathetic consideration of the consultative body, three questions in which, in the mover's opinion, moral issues were involved, were referred to the standing committee for examination and action. The three matters were:—

(1) The African poll-tax age. This is sixteen years for Africans, while it is eighteen years for all non-Africans. It is a sore point with Africans.

(2) Compulsory registration of all native marriages in order to protect girls from being forced into unwanted polygamous or other "marriages." It was pointed out to African delegates that there is no legal marriage without the consent of both parties.

(3) The education of African girls.

The Synod throughout was characterised by a spirit of harmony and give and take, for which the bishop (whose retirement has been announced), expressed great thankfulness.

The following illuminated notice appears in the windows of a tradesman:—"Business is like a wheelbarrow; it will stand still unless it is pushed."

This has splendid significance with regard to the business of the Kingdom of our Lord Jesus Christ. "The King's business requires haste."

A Paper for Church of England People

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Contents.

Doings of the Month in Melbourne.

Inter-Varsity Fellowship.

Leader.—The New Paganism.

Rev. T. C. Hammond Welcomed.

The Problem of the Ministry.

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Editorial

Anzac Day.

SATURDAY next will be the occasion of the twenty-first anniversary of Anzac Day. We trust that there will be a worthy celebration. A new generation is growing up, to whom the Great War and the Gallipoli exploits are but shadowy history—a story of the dim past. All the more reason for a true and concise portrayal of the events of that tragic time, and their significance for Australia today. The Dardanelles campaign of which the Landing was the beginning, proved a military failure, but as an event or series of events of unparalleled bravery and devotion to duty, it will never be surpassed. Twenty-one years ago the Australian and New Zealand Army Corps, in the darkness of the early morning of the 25th of April, under the fire of the enemy, landed on the beach of the cove which now bears their name. They charged the almost impregnable heights of Gaba Tepe, and won them from a strongly entrenched army twice their strength. They held the Gallipoli Peninsula for months under extraordinary dangers, difficulties and hardships; suffering from thirst, the blinding heat of the sun, the freezing cold of the blizzard, lack of supplies, the ravages of sickness, and the attacks of the enemy. Yet "no army in the world has faced suffering more cheerily." And it may truly be said, not in a spirit of boasting, but with honourable pride and affection, that no army has shown a finer record of heroism and endurance.

The day will have its poignant memories, even at this distance, but it will have its proud and thankful moments.

The world is better for every brave man's life, partly for what he does when he lives, and partly for the memory he leaves behind him, very much for the one, and often even more for the other. So the story of Anzac Day will be told again, not in any mere glorification of war, but as a pointer to the fact that true success in any path in life is not formed in the attainment of material well-being, but in the deliberate choice and pursuit of noble things, the great motive of which is the love that prompts men irresistibly to sacrificial serving and giving. In fact, Anzac time is full of fruitful teaching, and we trust that the best use will be made of the opportunity.

State Aid to Schools.

THE Roman Catholic Archbishop of Sydney is nothing if not persistent. Once again he brings forward the matter of State aid to Roman Catholic Schools. Doubtless he and his confreres act upon the notion that if they worry and ask long enough they will get what they want. We hope not in this regard! Ours is a free country; but if Roman Catholics choose to build schools to house their children, whom they will not allow to attend the State-provided schools, they must put up with it. A splendid system of State education is at their disposal, but if they will not have it, and prefer to seclude their children from wider contacts in their own hot-house schools, then they must pay for it. Roman Catholic leaders write and speak about their social grievances, violation of liberty, of conscience, and civic rights, penalisation, and so forth, with which we do not one bit agree. If they think they suffer such things they are purely of their own creation; nobody else's! Indeed, this far land of Australia has grave indignation with Rome in this regard. Years ago, when the Commonwealth was inaugurated, Australia was planned to be one people, one flag, one destiny. But the setting up of Roman Catholic schools, with their separatist principles, means that two nations are growing up in this fair land owing two allegiances with two flags, and with ultimately conflicting ideals. Roman Catholics' head is an Italian, the Pope in Rome, and their flag is the papal flag, and their loyalties and ideals centre in a huge religio-political institution built up on the ruins of Caesarism and framed upon Latin systems and organisation, with a great central head resident in the Vatican.

We remind Rome that she is indicted on several counts, not least her separatist school system, without which her ultramontane position would soon crumble. And she wants the overwhelming proportion of Protestants to pay for it!

Rev. T. C. Hammond.

OUR overseas files reached us just as we were going to the press with glowing accounts of the great farewell tendered to the Rev. T. C. Hammond ere he left for Sydney to fill the post of Principal of Moore Theological College. We hope in our next issue to give some accounts of the gatherings. Leading speakers at Church House, Westminster, bore eloquent testimony to Mr. Hammond's remarkable work in connection with the Irish Church Missions. Many expressions of regret at his leaving for Australia were spoken, together with eulogies upon his brilliant mental powers, his gifts of leadership, his spirituality, and his winning disposition. The English Churchman, referring to the speeches and presentations, remarks: "That the encomiums were thoroughly well-deserved, all who know Mr. Hammond can testify. It augurs well for his work in Australia that he goes to his new post at an age at which ripe experience and sound learning are combined with the full physical and mental vigour of mature manhood. His departure is a severe loss to the Irish Church Missions, and to the Irish Church itself, as well as to the cause of Evangelical witness in England. Mr. Hammond visited Australia a few years ago on a lecturing tour, and it was in no way a surprise when we heard that he had been invited to take up the Principalship of the Moore Theological College in the Archdiocese of Sydney."

All this, coupled with the warm and enthusiastic gatherings upon his arrival in Sydney, point to bright and fruitful days in store for his important office in Sydney. We pray that Mr. Hammond will be loyally and prayerfully supported in his onerous labours.

The Ten Days.

THERE was a day in the Diocese of Sydney when much was made of the ten days between the Ascension and Whitsuntide, as a period of waiting upon God for an outpouring of the Spirit upon the life of the Church. Numbers of Rectors still observe the days in this way, and not without indications of God's desire to be gracious. We are hoping that the period will be more widely observed. Not only does it afford a splendid opportunity of getting praying people together, but, in a favourable atmosphere it gives the priceless privilege of constructive teaching on the person and work of the Holy Spirit. We know that in past days the teaching of the season has led to richer consecration on the part of numberless lives; it has meant a fuller empowering from on High, Sunday School teachers have

received a richer enabling, and lives have been led to the mission field. We write at this early date in the way of reminder. There is still opportunity to make suitable and adequate arrangements for these ten days of prayerful waiting. The period begins this year on Thursday, 21st May, and concludes with Sunday, 31st May.

Broughton Centenary Celebrations.

The Museum of Church History.

The Secretary of the Bishop Broughton Centenary Celebrations has sent the following communication to the Rectors of the older churches in the Diocese of Sydney. He asks us to insert in the Church Record the hope that many private individuals whose names are unknown to him, and who are in possession of interesting historical material in connection with the Church, might be disposed to lend it to the authorities for purposes of the Museum of Church History, which will be one feature of the Broughton Centenary celebrations.

Reverend and Dear Sir,

You will notice in the Programme which we have arranged for the celebrations that it is proposed to include a Museum of Australian Church History.

Several parishes in the Diocese and many private individuals have material which we are anxious to receive on loan for exhibition purposes in this department of our Festival.

To obtain a general idea of the kind of material we require, I would ask you to read this list—

- (1) Sketches, paintings, and photographs of old churches.
- (2) Old church registers (up to 1850).
- (3) Historic documents bearing signatures such as those of Bishop Broughton, Richard Johnson, Samuel Marsden, etc., early Governors of the State, etc.
- (4) Inscribed Presentation Plate, such as towels, etc.
- (5) Medals, seals and impressions of seals.
- (6) Souvenir booklets and souvenirs of all kinds associated with the Church in Australia.

Doubtless other kinds of material might be added to the list, but these items will suffice to give a general idea of the kind of material we are seeking.

All material will be adequately insured, the greatest care will be exercised in handling it, and arrangements will be made for its prompt return when the Centenary celebrations are over. Receipts will be issued for all material obtained on loan.

A preliminary questionnaire is enclosed. On receipt of this, duly filled in, a blank list will be forwarded to you, in which your material can be filled in, in greater detail. I shall be glad to have a reply to this letter before April 30th, as it will take some time and effort to complete our arrangements before the museum is opened.

Yours faithfully,

S. M. JOHNSTONE,

Hon. Org. Secy.

9th April, 1936.

A Hymn for Mother's Day.

Oh God, we thank Thee for our Mother's love,
Surrounding us from early infant days;
From Thee it came, by Thee it was inspired,
Love guarding, guiding us in all our ways.

To Thee our Mother came in earnest prayer
That Thou wouldst keep her children safe from ill,
That they might grow up, fearless for the right,
And ever ready to obey Thy will.

She dwelt beneath the shadow of Thy wings,
Her faith undimmed, however dark the way,
Teaching, by her example and her love,
To follow in Thy footsteps day by day.

For some of us those happy years are past;
No longer is our Mother by our side;
But grant, O Lord, her prayers may fruitful be,
As Thou wast with her, so be Thou our Guide.

—Ruth Schleicher.

Tune 312 Hymnal Companion (Ellers).

Doings of the Month in Melbourne.

(By "Maccabaeus.")

Oxford Group Movement.

Early in March Bishop Cranwick, of Gippsland, spoke in glowing terms of the Oxford Group Movement, when he gave a Sunday afternoon address at Wesley Church. The Bishop, who is a Group member, spoke of his experiences since he had been in contact with the Movement. He appeared to be greatly impressed with its possibilities. Many churchmen in Melbourne have described the Oxford Group Movement as another exclusive sect, which is chosen by many because of quiet witness in the world and devoted service within the Church does not give them sufficient advertisement. It seems quite true that all the Group Movement seeks can be found within the Church, without creating another "sect."

Murder of the Late Rev. H. L. Cecil.

A man, who is alleged to have made a full confession, was charged with the murder and after a full trial was found guilty and sentenced to death. He has given notice of an appeal against the sentence. The appeal has not yet been heard.

Case of Mr. Hayes.

An appeal against the sentence which took away his licence to officiate in this Diocese, was made by Mr. Hayes, but the Registrar of the Diocese pointed out that there is no ecclesiastical machinery which can now be set in motion; so that the appeal is practically futile. Mr. Hayes applied to the Archbishop for permission to take part in an Easter Service at Mernda, but His Grace referred the request to his legal advisers, who stated that they did not see how the request could possibly be granted.

Lenten Observance.

With the exception of Midday addresses at the Cathedral, there is not much outward evidence of Lenten activity in the Church in Melbourne. These addresses are being given by the Archbishop and Bishop Booth, the subject being "The Service of God." Good Sunday congregations are reported from the various parishes. A number of parishes have changed from afternoon to morning Sunday School, and one noticeable result is the enormous increase in the attendance of young people at the 11 a.m. services.

Ordinations.

Eight candidates for the ministry were ordained in St. Paul's Cathedral on Sunday, March 8th. They were: the Revs. H. W. Andrew, A. H. Kirk, E. V. Constable, R. C. Findlay, J. E. Romanis, and A. Stanway (to be priests), and Messrs. K. W. Prentice and A. C. Donnelly (to be deacons). Mr. Constable is a son of the Rev. A. H. Constable, of All Saints, Northcote, and Mr. Prentice is the son of the Rev. W. T. Prentice, minister of the Kooragang Anglican Church. Most of these young men are well-known in C.E.M.S. Youth Movements, and should be a welcome addition to the ministry.

Precentor of St. Paul's Cathedral.

The Rev. H. O. Hole, the new Precentor of the Cathedral, is not well-known in Melbourne, but he is said to be a moderate churchman. The Archbishop says that he has a "very beautiful voice," which is evidently an essential qualification. In other matters, if Mr. Hole attains to the standard set by Mr. Sherwood, he will be very welcome to Melbourne.

Ridley College.

The commencement celebrations of Ridley College were held during the month. While the Principal spoke of "a debit balance for the year of £108, and the small number of students offering," the Archbishop spoke of the "wonderful work of the College during the past 25 years, 120 clergy; men having been sent out during that time." The Principal said that "a board with two representatives of the University Council, should be formed with the idea of encouraging University students, other than theological students, to share in the life of the College." Evangelicals are not greatly interested in Ridley now, for it does not appear to be doing the work its founders planned for it.

C.M.S. Annual Meeting.

There was a good attendance at the Annual Meeting of the C.M.S. held in the Chapter House on March 31st. The C.M.S. executive is constantly repeating the mistake of overloading its public meetings, programmes being arranged that would be

enough for two meetings. Although this meeting began at 7.30, it did not conclude until much later than usual. The Archbishop was in the chair. After the business, an excellent address by Mr. Buntine on "Eventful Days" had to be curtailed. This was followed by a splendid lantern address on her work in India by Sister Setford. It was a mistake on the chairman's part to allow the General Secretary to read, word for word, a lengthy report, which was printed and in the hands of each member of the audience. Apart from these points, which it is hoped will be taken into consideration in future, it is pleasing to see how splendidly friends of C.M.S. support the meetings of the Society.

Changes in the Diocese.

The Anglican parishes of Drysdale (St. James's Church), Portarlington (St. John's), and Leopold (St. Mark's), have been formed into one parochial district, and the Rev. Mervyn W. Britten, at present organising secretary of the Church of England Boys' Society, has been appointed by Archbishop Head to the charge of the new district. About three years ago the parishes of Drysdale and Portarlington were united, with the Rev. Stanley Cragg as the Vicar. The late Rev. Thomas Quinton was for nearly 30 years the minister at Leopold. Mr. Britten is a promising young Evangelical, and a capable preacher, besides being known for his work among the young people. It should not be long before he finds a more important post in the diocese.

The Rev. A. M. S. Wilson, who has been Vicar of St. Paul's Anglican Church, Caulfield, for the past 12 years, has resigned as from March 17. He will become chaplain of the military and convalescent hospitals at Caulfield and the After-Care Home, Victoria Parade. Mr. Wilson is a high churchman. His new work calls for a wide, sympathetic outlook, which few high churchmen appear to possess. Mr. Wilson was a military chaplain at Duntroon College during the war, and evidently feels called to this work. He will have the best wishes of the Diocese.

The Rev. C. W. Meredith, who is of the same churchmanship, takes Mr. Wilson's place at St. Paul's, Malvern. Mr. Meredith has an attractive personality, and should suit his new parish very well.

The Rev. R. H. Potter, of St. James, East St. Kilda, takes the place of Mr. Meredith at Murrumbidgee. Mr. Potter is a very high churchman of the uncompromising type, and the people at Murrumbidgee should receive plenty of "Catholic" teaching in the future, though, judging by the number of people in Murrumbidgee who attend neighbouring parishes rather than go to their own church, one would have thought a change to pure Church of England doctrine would have been welcomed.

The Rev. W. A. Shaw goes from East Brunswick to Mr. Potter's Church at East St. Kilda. Mr. Shaw is also a high churchman, well liked generally, and a good preacher.

The Rev. R. Darbyshire Roberts, a permanent Deacon stationed at Moorabbin, is retiring on account of ill health. Mr. Roberts, who is a splendid Evangelical, has done good work for a small stipend, and has suffered from ill-health for some time. He was always a good supporter of all the Evangelical causes.

The death has occurred of the Rev. E. I. Gason, a son of the late Canon Gason, who was a well-known Evangelical some years ago. The late Mr. Gason died at his parish of Mornington. He was a good supporter of the C.M.S., but did not take much active part in other diocesan movements. His daughter, Sister H. P. Gason, was a B.C.A. worker at Canby River, Gippsland. She will give up her work there to remain with her mother. Sister Gason's work for the B.C.A. is highly praised.

A Deaconess from St. Hilda's Training Home will work St. Saviour's, Collingwood, under the control of Bishop Booth. This is a decided improvement on the suggestion that the parish should be placed under the charge of St. Mary's Mission.

Condition of Industrial Parishes.

Many of the parishes in the industrial areas north of the city are having a difficult time. Practically all of these parishes are old Evangelical centres, which were an important part of the life of the Diocese until ten to twenty years ago, before the growth of the eastern residential suburbs. Synod has talked about the matter for years, but like a Church Synod, has never done anything. Meanwhile, the dangerous drift continues, and the clergy, good hard-working men, all of them, are fighting what seems a hopeless battle. The leaders of the Diocese appear to have no conception whatever of the position, and so no remedy for it. The only advice the Archbishop can give his men

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is to carry on and have patience. It is true a committee is sitting now, but nothing much is hoped from it. What is needed is to turn all the parishes of Carlton North, Carlton, Fitzroy, North Fitzroy, Richmond, North Melbourne and Collingwood into one mission area, under the control of a representative committee. One clergyman, who is a splendid parish worker, and a good preacher, received in stipend from January 1st to March 31st, the sum of £27, £11 of which was for stipend owing from 1935. In other words, his stipend has for some time been about £20 in arrears. His parish, the members of which are not all poor people, has shown an entire disregard of their financial responsibility. In this instance we know that the Vicar has many calls for assistance, and these are generally met from his own slender resources. What is needed is a pool of men and money for the whole Diocese. If Synod were to appoint a committee of laymen who have no axe to grind, they would speedily get to the root of the matter and suggest a drastic and effective remedy.

that God remits sin by directly forgiving them. The minister remits sin by pointing the sinner to God, and then assuring him of God's forgiveness on God's terms. The distinction comes out in the Absolution formula in the use of the words "forgive" and "absolve." Another interpretation on the words, "I absolve thee from all thy sins," is that they refer to the remission of ecclesiastical penalties. The faithful minister of God's Word could say to the troubled soul, Do not number your sins to me. Number them to God. But if you cannot find relief, then I will try to help you. I will try to make you hear God's voice in His own Word, and let His message absolve you and give you release. But I will not tell you to come to me month by month, and lean upon me as the one who can give you release.

"Catholic."

The Bishop of Gloucester, Dr. Headlam, contributes to his diocesan Magazine a note on the word "Catholic," which might well be circulated with advantage to all and sundry. Dr. Headlam points out that the word is incorrectly used when it is confined to the Roman Church, or to all Episcopal Churches, or to a particular section in the Church of England. It is also incorrect to apply it, as is often done, to a number of customs which are adopted only partially in the Church. The word "Catholic" means "universal," and the things which are Catholic are such things as the Bible, the Nicene Creed and the Christian ministry (though not any particular form of it), and the Sacrament of Baptism and the Sacrament of Holy Communion.

Rev. C. F. Andrews.

The Rev. C. F. Andrews will shortly be visiting Australia on behalf of the World's Student Christian Federation. Mr. Andrews is travelling from England via Panama, and will reach New Zealand about April 22nd. He will spend May in Fiji, where he will be chiefly occupied with the interests of the Indian community, and will return to New Zealand for the greater part of June. He will then proceed to Australia, where he will spend July and August. Both in Australia and New Zealand Mr. Andrews proposes to give the greater part of his time to work among University students under the auspices of the Student Christian Movement. For several months past Mr. Andrews has been in residence at Pembroke College, Cambridge, doing what the leaders of the S.C.M. in Great Britain have described as "a very fine pastoral job among undergraduates." In writing of the work he hopes to do in Australia, Mr. Andrews has said: "I owe my whole life work in India in a great measure to the Student Christian Movement and the Student Volunteer Missionary Union, both of which kept alive in me the devotion to Christ's Kingdom. I should like to tell in the Australian Universities the story of my conversion to Christ, and my joy in His service."

This will be Mr. Andrews' second visit to Australia. He was here for a short time early in 1920, when he did much to arouse public concern for the conditions of indentured Indian labour in Fiji. During that visit he attended the annual conference of the Student Christian Movement at Mittagong. At the conclusion of his present visit he will go on to India for a few months, returning to England for the Quadrennial Missionary Conference of the Student Christian Movement of Great Britain in January, 1937.

Sydney Diocesan Festival.

The Archbishop of Sydney presided over about 100 representatives of parishes who met at the Chapter House the other afternoon to make arrangements for the annual festival of the Home Mission Society.

This will be the 80th anniversary of the foundation of the society by Bishop Barker, and is included in the programme of the Bishop Broughton Centenary.

Fixed for Tuesday, May 19, in the Sydney Town Hall, it will be attended by many of the bishops who are coming to Australia at that time. The Primate of Ireland (Dr. D'Arcy), will be the preacher at the Cathedral service, and Bishop Bennett and Bishop Hilliard, of New Zealand, will speak at the public meeting following the tea meeting.

Wayside Jottings.

(By a Wayfarer.)

THE DECLINE TOWARD PAGANISM.

IT was the Wayfarer's privilege one day, some dozen or more years ago, to be talking with a much respected Roman priest, when something was said of the religious condition of people in general; and the priest, speaking, perhaps, as much of his own people as of Protestants, summed it up by saying sadly, "Baptised pagans, aren't they, Mr. Wayfarer?"

And the Wayfarer is afraid, and he thinks that most of the earnest-minded religious people of the Churches will agree with him, that the "baptised pagan" character of the population has, during these dozen or more years, not lessened, but has become very much intensified.

We can hardly open our daily newspapers without being shocked by their records of vice and lawlessness. Murders, wilful and premeditated, are of almost weekly occurrence. Taxi-drivers are afraid to carry strange customers beyond the city limits, for fear of being struck, or even shot, from behind and robbed of their earnings. Garage-keepers and tradesmen of all descriptions never know when they may be bailed up and robbed. Bank officials must keep their weapons handy. And the time seems not to be far distant when everyone will have to carry arms, each one for his own protection. And the question might fairly be asked, how far the setting aside of God's decree of death for murderers is not largely responsible for this state of things.

But crimes of violence are not the worst features of our modern civilisation. The general decline of morality is more ominous, because the sin is more deadly; and here it seems to us that much of the blame lies with the purveyors of picture show material, and much with the operation of our Divorce Laws.

With regard to the latter, we have not yet, thank God, come down to the level reached in the United States where, in one well-known case, a woman was divorced in turn from four husbands, and then married a fifth. But Society is moving, even here, in that direction. Here is a quotation (from memory), from a recent picture advertisement: "Was she wrong to enter into the life of . . . when his own wife and children failed to appreciate him?" And the Wayfarer remembers an illustration, posted up outside a picture theatre, showing a pretty little woman, richly dressed, reclining in a luxurious carriage, while a roughly-dressed man stands looking at her; and the inscription beneath was: "Jim sees his former wife."

The Wayfarer would not imply that most, or even many, pictures teach the lawfulness of adultery; but some pictures teach it, and must it not sink into the hearts and minds of thousands of young people to whom the antidote of Bible teaching is unknown, and must it not confirm them in the official teaching of our New South Wales law, that divorce and re-marriage are quite normal and lawful, and quite permissible to Christian people; while the terrible, uncompromising word "Adultery," spoken by our Lord, is too seldom heard by way of warning, from Christian pulpits.

Readers of the A.C.R. know well that little, if any, blame in this matter lies with our Anglican clergy. They

do not knowingly re-marry divorced persons. But since the law permits such persons to call themselves bachelors and spinners, our clergy are sometimes tricked into performing such marriages. The Wayfarer knows of one case where a couple, refused marriage by one Anglican clergyman, simply went to another and suppressed the facts, and were duly married by him; and the marriage was announced in the S.M.H. as performed by the Rev. Canon —. It would be well if another question were added by stringent Episcopal requirement, to the State "Information Paper," "Have you been married before, and if so, is your former partner still alive?" The Wayfarer knows, unhappily, of another clergyman who openly declared his willingness to re-marry divorced persons; declaring that in such matters he did not regard himself as anything but a State official, licensed and therefore required to do whatever the State declared lawful. But he did not belong to our Church. Perhaps the Council of the Churches might take cognisance of the existence of such a state of things, and deal with it.

Yet these divorce laws, which have done so much towards undermining the morality of the State, were (it is well to remember), the work of good, kind-hearted Christian men, whose only mistake was that they thought they could improve upon God's Law, and on the teaching of the Lord Jesus Christ; and the result has been that marriage has largely lost its solemnity and its sacredness, and in countless instances is entered into with careless levity, just because young people have the possibility of divorce always at the back of their minds.

Another great symptom of our decline from Christianity is the growing prevalence of gambling, encouraged in New South Wales by Mr. Stevens' Government. Here, happily the hands of the Church are clean. Raffles and art unions are no longer recognised features of our parish bazaars and sales of work. Only one church, as far as the Wayfarer knows, still raises money by gambling. But what the churches have given up the State has taken up. Betting is indeed subject to some legal restrictions. "Starting price betting, for instance, whatever that may mean (the Wayfarer does not know), seems to be only legal under some fine distinctions. And all the time Mr. Stevens' Government is guilty of running the biggest gamble in the State. Gambling, says Mr. Stevens' Government, is immoral; it must be hedged in by very careful restrictions. But it pays! it pays! And so why shouldn't we benefit by it? And so Mr. Stevens' Government condemns the vice of starting price betting and runs a great lottery; and the hypocrisy of the whole thing fills the heart of every honest man with loathing.

But, we shall be asked, where is the remedy? Or is there no remedy? Must our community drift yet lower and lower towards paganism, and can no one interpose to save it?

The Wayfarer is no prophet. He only looks and listens for guidance from those who are appointed prophets and teachers. But it seems to him that one step in the upward direction would be taken if someone were found big enough to bring about, or at least to attempt to bring about, a revival of the old godly practice of Family Prayer. Surely, wherever that was restored, the practice of Public Worship would, almost automatically, revive also. In fact, the Wayfarer can imagine no other reform that would be so deep-acting in its effect on the spiritual life of the community. Every home in

which Family Prayer was re-established would be a centre of light, if only a little twinkling beam, in our growing darkness, a little standard raised up against the incoming flood of ungodliness.

Within our Church of England the biggest cause of decline is the overwhelming disproportion between the immensity of the pastoral work to be done and the paucity of the agents (the clergy and their assistants), for the doing of it. But that is such a big subject that the Wayfarer must not here attempt to speak on it. Perhaps the Editor will kindly allow him to do so in some future issue.

Board of Foreign Missions.

Presbyterian Church of U.S.A.
A Strange Spectacle.

Christians of all denominations are watching with keen interest the struggle in the Presbyterian Church in U.S.A. In this historic communion a strange spectacle is being enacted—the disciplining by leaders of the Church of a great scholar and his associates, whose chief crime appears to have been an excess of zeal for the Reformed Faith.

Believing that modernism has crept into the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Dr. J. Gresham Machen and other fundamentalist leaders of that denomination brought before the Church authorities certain charges. These charges were dismissed as unfounded, but Dr. Machen's group remained unsatisfied. They therefore began the Independent Board for Presbyterian Foreign Missions. At the General Assembly of 1934 the formation of this Board was adjudged a species of ecclesiastical rebellion, and Dr. Machen and his associates were ordered either to resign their membership on it or submit to severe discipline. The result has been a controversy in the Church of wide extent and unfortunate bitterness.

Dr. Machen, who stands as a symbol of his cause, was tried by the Presbytery of New Brunswick and found guilty of rebellion. But he was allowed at his trial to bring forth no doctrinal evidence, on the ground that the question was purely an administrative one. The result of Dr. Machen's conviction by this Presbytery has been to stir up many in the Church whose full sympathy had not hitherto been with him. The issue of free speech has been raised, and a strong protest is growing against the tyrannical action taken in 1934 against the Independent Board, which includes such able leaders as Dr. Wilbur M. Smith, of Coatesville, Pa.; Dr. Harold S. Laird, of Wilmington, Del.; and President J. Oliver Buswell, Junr., of Wheaton College.

It seems an anomaly indeed that the man possessed of one of the most incisive minds in the Presbyterian Church, a scholar whose works have won international recognition among theologians of all schools, should be under suspension by his Church, while that Church tolerates within its ranks and in its pulpits men of outspoken disloyalty to the cardinal tenets of the Reformed Faith. For the outsider it may be easy to underestimate the complicated questions of polity under discussion. But it remains difficult for any clear-thinking observer to do other than marvel at the sad paradox of a great evangelical denomination palliating modernism and, at the same time, censuring one of the ablest defenders of the Faith. It is to be hoped that, regardless of administrative questions, the leadership of the next General Assembly will see the utter folly of attempting to suppress conscience by ecclesiastical force. Many competent judges of the situation feel that only some kind of reversal of the disciplinary action against the Independent Board of Foreign Missions can avert a tragic schism in Presbyterianism.—(From "Our Hope.")

St. Stephen's, Lower Sandy Bay, Tasmania.

The unhappy state of affairs at St. Stephen's, Lower Sandy Bay, whose present Rector is the Rev. R. H. Simmons, still continues. Most of the old and most valued members of the congregation have withdrawn from the church, and are now obliged to journey to town to attend services. Months ago they made an appeal over the matter to the Diocesan authorities, who apparently view with unconcern the ruin of what was, under the previous Rector, the Rev. A. Gamble, a flourishing Evangelical parish.



Sir Harry Budge, Official Secretary to the Governor of New South Wales, is about to retire from office after long years of service. He is a devoted churchman and lay canon of St. Andrew's Cathedral, Sydney.

Canon Partridge, Archdeacon of Oakham, has been appointed Bishop of Portsmouth, England, in place of the Right Rev. Dr. Lovett, who has been translated to Salisbury.

The Bishop of London (Dr. A. F. Winnington-Ingram), preaching in St. Paul's Cathedral on Easter Day, said: "If Jesus Christ stood up in Italy and denounced the use of poison gas used by defenceless barbarians, he would be immediately imprisoned, and probably shot as a traitor. Let Him stand up in the Rhineland, denouncing the hatred and suspicion between nations, and He would probably be shot at by both sides."

The Veteran Archdeacon Whittington, of Hobart, Tasmania, with the assistance of the Rev. Dr. Mickle, of St. James's, Sydney, in its closing chapters, has brought out a life of William Grant Broughton, first Bishop in Australia. The contents are:—Beginning of Australian Church History—William Grant Broughton's English Life—At Work as Archdeacon (1829-33)—Broughton's Visit to England (1834-5)—Founding of the Bishopric (1836)—Some of the Bishop's Friends—Early Work as Bishop (1836-8)—Overseas Visitations (1838-9)—Revival of Education Controversy—The Bishop's Pastoral (1839-44)—Journeys in New South Wales (1840-5)—Training and Supply of Clergy—The Care of all the Churches—St. Andrew's Cathedral: Church Property and Endowments—Subdivision of the See of Australia—The Bishop as Churchman—The Roman Controversy—The 1850 Conference and After—Missionary Enterprise—The Foundations of Constitutional Government—Broughton's Second Visit to England—Appendices. There are many interesting illustrations.

The Rev. F. H. B. Dillon, Rector of Lawson, on the Blue Mountains, has been appointed Rector of St. James's, Croydon, Sydney. Mr. Dillon formerly served in the B.C.A. Far West Mission in the Diocese of Willochra.

Dr. H. D. Matthews, formerly a C.M.S. medical missionary in China, and now located in hospital and private practice in Hongkong, is on a visit to Sydney. Mrs. Matthews is a daughter of the late Bishop Pain, of Gippsland. In an interview, Dr. Matthews states that Australians had no idea of the poverty existing in China. "In Hong Kong there are the two extremes, wealthy Chinese, and for that matter, Europeans, on the one hand, and poverty-stricken Chinese on the other," he said. "Australians have no idea of the poverty, but the Society for the Protection of Children, which renders assistance to the Roman Catholic Sisterhood of the Precious Blood by arranging finance and medical aid for their hospital, will not deal with cases where the person is earning more than four dollars or 7/- a month." Dr. Matthews said he had been helping the Street Sleepers' Shelter Society, which has built shelters for men who otherwise would not have anywhere to sleep in the winter months but in the streets.

Mrs. Madeline Lucy Rabbitt, mother of Colonel Rabbitt, a keen churchwoman of St. James's Church, Sydney, died early this month. She was a daughter of the late William Lee, of Millbank, Kelson, near Bathurst, whose family were pioneers of Bathurst district. She had been in indifferent health for some years, but before that had been well-known in social circles and in various philanthropic activities.

The Rev. R. F. Tacon, of St. Matthew's, Botany, has exchanged parishes with the Rev. J. F. G. Huthnance, of St. Barnabas', Waverley, Sydney.

On Easter morning the Archbishop of Sydney dedicated a new festival frontal for St. Andrew's Cathedral, the gift of Mr. W. Darling. The frontal is the first to be made in Sydney for the cathedral.

The Bishop of Grafton (Dr. Ashton), addressing the Church of England Men's Society in Casino last week, said it was hoped

to begin the extension of Grafton Cathedral at the end of the year. It was thought that £2000 should be in hand before the work began.

Preaching in Brisbane on Good Friday, Canon J. S. Needham, chairman of the A.B.M., said that the Queensland Government was ahead of all other Governments in Australia in its recognition of the work of the aboriginal missions of all Churches. Others were far behind. Queensland helped the missions more than any other Government, he said. The Federal Government is paying a visit to the missions. It was the duty of the Government concerned to support the medical and educational work of the missions, and to provide for indigent and helpless natives.

Mr. Frank Fletcher, headmaster for 24 years of Charterhouse, one of the oldest and most famous of English Public Schools, and also chairman on numerous occasions, since 1913, of the English Headmasters' Conference, with which the leading Australian Public schools are affiliated, is paying a visit to Sydney. He has been staying with the Rev. C. T. Parkinson, headmaster of The King's School, Parramatta, and also with General Macarthur-Onslow at Camden Park.

In the death of John Millard Dunn, the Diocese of Adelaide has lost one who for 44 years was organist of Adelaide Cathedral. He had a kindly, genial personality, and was devoted to his work. The thronged Cathedral at his funeral testified to the love and esteem in which he was held by churchmen and music-lovers in Adelaide.

On Friday, 27th March, the Rev. Edgar Lionel Harvie, Rector of St. Bartholomew's, Norwood, Adelaide, passed to higher service. He was 52 years of age, and came from New Zealand in 1929, having married a daughter of Mr. W. H. Mallyon, an old friend of this diocese. "He was known to many over the air by his monthly broadcasting, and many will feel that they have lost an understanding friend in him. He was a good man and full of the Holy Ghost and of faith," and through him "much people was added to the Lord." Such men we can ill afford to lose." So writes the Bishop of Adelaide.

The Rev. R. E. Sutton, M.A., lately vice-principal of St. Francis' College, Nundah (Brisbane), has joined the staff of St. John's College, Mordialloc, N.S.W.

The Rev. H. M. R. Rupp, B.A., of Woy Woy, has been appointed Rector of Raymond Terrace, N.S.W., in place of Canon Kitley. He will be succeeded at Woy Woy by the Rev. G. A. Fisher.

We understand that the Right Rev. Dr. Azariah, Bishop of Dornakal, India, will be coming to South Australia in connection with the State Centennial celebrations.

The Rev. C. W. Gibb, M.A., General Director of the China Inland Mission, whose headquarters are at Shanghai, has planned to leave China in the middle of this month on a visit to the different home centres of the Mission. He anticipates spending about three months in Great Britain, and on the continent of Europe, crossing to North America in September. After a few weeks there, he will leave for New Zealand, and will arrive in Australia towards the close of the year, or early in 1937.

Mr. J. H. Edgar, F.R.G.S., F.R.A.I., a noted missionary of the China Inland Mission to Tibet, passed away on March 23 at Tatsienhi, West Szechwan. He went out in 1898 and did much travelling on foot, visiting hundreds of Tibetan monasteries. He was a great traveller and explorer, fearless to a degree, and a unique personality. He excelled as a linguist, and with the aid of a lama, compiled a dictionary in the Jahung language. Some 4000 Jahung words were collected, and these were translated into Tibetan.

Mrs. Head, wife of the Archbishop of Melbourne, recently underwent an operation for appendicitis. She is progressing satisfactorily, and hopes soon to fulfil her many engagements.

The Rev. A. Setchell, curate in the parish of Holy Trinity, Dulwich Hill, has been transferred to the parish of St. John, Parramatta.

The death is announced of Mrs. West Watson, wife of the Bishop of Christchurch, N.Z. She had been ailing for some time, and her life was despaired of—though there was a time when it was hoped that she would recover. The Bishop of Nelson writes: "The Church and the community will miss her graciousness and charm, and will thank God for the enrichment that she brought to life. As Dominion President of the Mothers' Union for some years she was known, and beloved throughout the Province, and within the Diocese of Christchurch itself her work and witness, her gracious goodness, and her unselfish service will be long remembered with gratitude and affection. A personality of loveliness and strength has been among us, and we shall cherish in our hearts a memory that is fragrant and abiding."

The Bishop of Melanesia, accompanied by Mrs. Baddeley, will leave England on return to their work at the end of this week, arriving in New Zealand late in May. The Bishop will make a tour of the Dominion, and spend some time in this Diocese. The February English "Log" reports that a wedding gift was to be made to the Bishop by English supporters of the Mission, and the Bishop had decided to use it, together with £100 presented to him by the Mission staff, towards the building of a Bishop's House at Tulagi, which is the Government headquarters, and the usual anchorage of the "Southern Cross" when she comes in for mails, stores, etc. A site has been already allotted by the Resident Commissioner, adjoining that already set aside by him for a Paterson Memorial Church. The £1000 given to the Bishop as a wedding gift, and allotted by him to the work among lepers, came, we understand, from an anonymous donor in Australia. The Bishop has allotted £50 given as a memorial of the late W. C. O'Ferrall as the nucleus of a fund to erect an O'Ferrall Memorial Hospital at Vureas school, where a hospital is urgently needed. The Bishop is appealing for £250 to replace the Rev. G. West's whaleboat, lost some time ago off Santa Cruz on Reef Islands in a storm. The Bishop spoke at the annual meeting on March 26, as also did Lord Bledisloe. A new recruit for Melanesia who was to sail in March was Major R. B. Day, a civil engineer.

The Rev. T. C. Hammond, formerly of the Irish Church Mission, Dublin, and now Principal of Moore College, Sydney, passed through Melbourne on Monday, April 6. Together with his wife and daughter, he was entertained at luncheon at the Victoria Coffee Palace by a number of clergy and laity. Dr. Bearham generously acted as host. A welcome to Australian life and good wishes for his important work were voiced by Archdeacon Herring and Dr. Law. Mr. Hammond fittingly responded.

School at Hammondville.

The Minister for Education (Mr. Drummond), has notified Canon R. B. S. Hammond that he has issued instructions for the building immediately of additional classrooms at Hammondville Public School. The additions will make the school four times as large as it was when opened three years ago. There are now about 350 children living in the pioneer homes settlement.

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 "If in this life only we have hoped in Christ we are of all men most miserable."—Paul.

APRIL.

- 23rd—St. George. The patron Saint of old England. Also Shakespeare's birthday.
 25th—St. Mark.
 26th—2nd Sunday after Easter. Christ is set forth as both our Sacrifice and Example. Note the quaint term, "endeavour ourselves."
 27th—Papal Bull against the Waldenses in North Italy, 1487, started a severe persecution.
 Chaucer born, 1400. Emerson died, 1882.
 28th—Second Prayer Book of Edward 6th restored to use by Queen Elizabeth.

MAY.

- 1st—St. Philip and St. James.
 2nd—Livingstone died, 1873.
 3rd—3rd Sunday after Easter. The subject is Consistency. This is termed "a jewel" on account of its scarcity. The chief weakness of the Church to-day is in the lack of this virtue among professing members.
 4th—Week of great annual May Meetings of Religious Societies in London.



The New Paganism.

(By the Rev. W. F. Pyke, B.D.)

HERE is a great concern among thoughtful Christian people at the widespread lapse in matters of Christian faith and morals among all classes of the community. While in some quarters there are evidences of renewed faith and fervour, especially on the Mission Field, on the other hand in the Old World and Europe the forces of infidelity have been at work, with alarming results.

The pondering of history has always been a "tonic for drooping spirits," and we all need to guard against a pessimism which comes from a lack of faith in God's purposes of grace for the Church and the world.

There have been many periods in history, periods of indifference, scepticism and infidelity, as well as those of great religious revivals. God has always raised up brave men and women to carry on his work. To-day we are witnessing an assault upon the Christian Church of quite a different character, and which calls for the most serious consideration of all Christian people. It is no mere skirmish or sectional operation. It is a fierce battle along the whole front, a religious world war. We see efforts being made in some European countries to overthrow the very foundations of the Christian faith, and to uproot it and cast it out.

What is the nature of this new Paganism? It involves a complete repudiation of the Christian spirit of love, gentleness, peace and goodwill. The Christian Church has never been pacifist. It has always recognised the use of force in legitimate support of justice and right. But it has set forth quite clearly to the world the ideal of human brotherhood and the Kingdom of the Prince of Peace. This ideal the New

Paganism spurns with contempt. They trust the mailed fist of the man of war rather than the pierced hand of the Crucified Redeemer.

Fascist Italy and German Hitlerism both have the same anti-Christian spirit. Fascism, says an Italian exponent, believes that war alone brings up to the highest tension and energy man's nature and puts the stamp of nobility upon the peoples who have the courage to face it. The result of such teaching we see in the ferocious Nationalism of these countries. Italy and Germany are frankly pagan.

The State to them is something higher than the totality of the individuals who compose it. The State has supreme claim upon their lives. It is an "end in itself," for which individuals and whole peoples are only the means. The State is supreme, omnipotent, eternal, it is God.

Thus the State brooks no rival. It will not tolerate a divided allegiance. The Church must submit or be crushed. The age-long conflict between the Church and the State has broken out afresh.

In Russia, rampant atheism has been in the ascendant for many years. They worship the dead Lenin as the "Communal Man," and Christian blood has been poured out freely. In Germany, Christian ministers are suffering persecution for simple loyalty to fundamental Christian truth. In both the aforementioned countries we see the glorification of living leaders amounting to practical idolatry.

In Germany, as a substitution for the Christian faith, we see a "German Faith." To the Nazis, Germany is the Holy Land, her people are the Holy people, and her Reichstag the Kingdom of God. Her religion is expressed in a New Pagan Ritual. Last Easter there were services in North Germany where the pastor spoke not at all of Christ, and only of Germany, where, in the evening, a heathenish ceremony was performed around a bonfire, at which men and women chanted a sort of Hitler Litany, followed by a "litany to eternal Germany."

The crisis we see to-day is largely due to the fact that the nations have become self-conscious, and egotism, vanity and agnosticism have become national passions. The statesmen of the world have not yet been able to forge an efficient instrument, either in the shape of international opinion or sanctions, to hold in check these passions.

Men are asking, "Can our Christian faith and moral standards survive in a world of force? Every country is spending millions on armaments. The spirit of fear has gripped the Old World."

We know that in the past Christianity has been the greatest force of civilisation in the world. Can civilisation go on without it? A world may be emerging which will renounce the worship of the true God, or it may be directed into a Christian mould through the efforts of the Christian statesmen of the nations.

At home in Australia we see evidences of paganism at our very doors. People are living without any Christian standards. They worship either pleasure or profit, and need to be awakened to the consequences of their folly. How is this to be done? Surely by an enlightened Evangelism by the Christian Church as a whole, as well as by an active witness by professing Christians. There are too many spectators and not enough active workers in all our Churches.

Rev. T. C. Hammond, M.A.

New Principal of Moore Theological College Welcomed.

THE Rev. T. C. Hammond, accompanied by Mrs. and Miss Hammond, arrived in Sydney by the R.M.S. "Orford" on Wednesday, April 8th, and were met by the Archbishop of Sydney, trustees and students of Moore Theological College, members of the Standing Committee of the Diocese of Sydney, and other friends and officials. For several days the new arrivals stayed at Bishops Court before taking up residence at the College, where a great and ever-increasing work awaits the new Principal. Many Sydney churchmen who had met Mr. Hammond during his lecture tour some ten years ago, were eager to meet him again—for they have vivid recollections of his powers as preacher and lecturer upon the great fundamental principles and practices of the Church of England as enshrined in her Prayer Book and Articles! But not only have these old friends been more than impressed with their second contacts with the new Principal; he has already made many new friends! His quiet gravity, his winning smile, his friendliness and his evident reserve of mental and spiritual power have won many hearts. Devoted and praying people are gathering around him—all of which under the good hand of God, betokens a gracious and effective ministry in Sydney with its 1,250,000 souls. We believe that Moore College in particular and Church life in general, are in for times of real blessing and expansion through the fostering care of Mr. Hammond's consecrated gifts and personality.

The Welcome.

On Tuesday, April 14th, the new Principal, with his wife and daughter, were welcomed at the College by past and present students. There was an exceedingly fine and enthusiastic attendance, and a solid spirit of expectancy prevailed.

The Archbishop of Sydney (Dr. Mowll), who presided, said that it was just on 90 years since Bishop Broughton had established the first theological college in Sydney, known as St. James' College, and it was about 80 years ago that, owing to the generosity of Thomas Moore, an opportunity was given the Diocese of Sydney to commence the Moore Theological College.

"After those 80 years, another chapter in the history of this college is being opened," said Dr. Mowll. "I am quite sure that, just as past principals have won the affections of their students, so it will be with the new principal whose tenure of office is commencing to-day."

Mr. Hammond was then formally welcomed by Canon W. J. Cakebread (Hon. Secretary of the College Committee), the Acting-Principal (Canon Wade), Archdeacon W. A. Charlton, and Mr. C. M. Gilhespy, on behalf of the students.

On rising to respond, Mr. Hammond received a most cordial welcome. He said that there is no more important duty in the world than the training of men for the sacred ministry of the Gospel. "There is no field of study so extensive, with so many ramifications, as the field of theology, and in a humble way, I trust I may be able to bring some contribution to the great cause we have at heart."

He went on to say that he would endeavour to carry on the traditions for which the College was renowned

in the past. Mrs. and Miss Hammond were then formally welcomed.

In the afternoon of the same day in the Chapter House, St. Andrew's Cathedral, Mr. Hammond received a public welcome. Here again there was a splendid and representative attendance, very many of the clergy of the Diocese being in evidence.

The Archbishop again presided and gave a masterly and telling review of the history of the foundation and growth of Moore College. He portrayed the characters of the various principals and stressed those Evangelical principles upon which the College was founded and has been maintained. He remarked that the Church had been fortunate in its principals, and that he had great hopes for the future of the College under the control of Mr. Hammond.

The Dean of Sydney, on behalf of the clergy, Archdeacon Begbie, on behalf of the Trustees of the College, and Mr. H. Minton Taylor, on behalf of the laity, then expressed words of warm welcome.

Mr. Hammond replied in the happiest of terms. His quiet, solid demeanour, his loyalty to His Master, and his Master's Church, his clarity of speech and his charm of manner, soon gripped his audience—his appeal for prayer, co-operation and service making a deep impression. He said that he had tried throughout his ministry to put the Church, her needs, and her duties, before his personal considerations.

The Induction.

In the evening of the same day, the Most Reverend the Archbishop of Sydney inducted Mr. Hammond to the rectorship of the beautiful and historic church of St. Philip, Sydney. Prior to the service the fine-toned bells from the tower rang out joyful peals of welcome and warmed the hearts of the many worshippers, among whom were a representative body of the clergy, Moore College students, and leading laymen.

The Archbishop preached the occasional sermon on the text, St. John xii. 21: "Sir, we would see Jesus." He traced the history of St. Philip's from the first days of the colony, mentioning that Richard Johnson, the chaplain of the First Fleet, was the first rector. His Grace referred to the ministry of the two Cowpers, Canon O'Reilly, Archdeacon John Douse Langley, Canon Bellingham, Bishop D'Arcy-Irvine, and Bishop Kirkby. He spoke of the present beautiful stone church, its witness for God in the city, and this as the 80th year of its erection. Now the parish was entering upon a new era, and he looked for great things in the future. Mr. Hammond brought a wonderful record of service and achievement to his new posts—as Principal of Moore College and Rector of the historic parish of St. Philip. He wished him God speed and the richest of blessings in his ministry. "Sir, we would see Jesus." The company then adjourned to the parish hall, where a welcome was extended to Mr. and Mrs. and Miss Hammond. The Archbishop presided, and short speeches of welcome were given by Mr. Levick and Mr. Smith, churchwardens, Mr. M. M. D'Arcy-Irvine, trustee, and by Archdeacon Charlton, who has been locum tenens since Bishop Kirkby's death last year. Mr. Hammond replied in a happy and telling speech, quite winning the hearts of the parishioners and friends of St. Philip's.

Refreshments brought a full and friendly day to a bright close. It is

the unanimous feeling of those who shared in the warm and happy gatherings of the day that both at Moore College and St. Philip's Church, with God's blessing, a fruitful and far-reaching ministry has begun.

Anzac Day.

Its Religious Observance.

THE organisation of the religious part of the observance of Australia's great day of memory (Anzac Day) may not be left to the Returned Soldiers, eager as they are to help us to do things properly, for they are neither trained nor experienced enough to do so. Thus does the Bishop of Gippsland address his diocese in his current monthly letter. "The onus and responsibility again rest upon the Mother Church, and it must not be evaded. Whatever united gatherings are arranged in your centres, whether they are intended to be religious or semi-religious or not, see to it that the greatest gathering in your church is for the worship of Almighty God in your Church in His Holy Eucharist. Think this over. Compare this Eucharistic Worship with the plan adopted in many Anzac Day united gatherings with their obvious danger of becoming very largely occasions of political oratory; and I think you will realise that it is left to the old Church, which has stood by the race all through the centuries of its history, to lift high the banner of the real ideals for which Anzac Day stands. See, then, that you do it, and that you attend your Churches in great numbers before you go to take your part in the united citizen gatherings which the Returned Soldiers and Municipal Authorities rightly call together."

Australia's Problems.

IN addressing a message to the members of the C.E.M.S. in Australia, the National President, the Bishop of Wangaratta, points out that the Church of our land must, at every point within our land, have a national as well as a provincial or diocesan or parochial outlook. So must the C.E.M.S. if it is to serve the Church.

Let me illustrate. Australia's first problem is, shall we say, defence. The nations of the world are rivals for territory, for raw materials, for markets. That rivalry, if it is the only foundation of their policy, means war. There is only one remedy. The nations must cease to confine themselves, each to working out its own problems, to success in which the others are merely obstacles. We must learn to understand the other nations' problems, to help the others to solve them, to be genuinely interested in their welfare. Christianity is the only power in the world that sees that, and possesses the converting grace that can make its accomplishment possible. It is only perfect love that can cast out fear.

Australia has a problem of immigration. Christianity proclaims that all possessions are held in trust for the common good. It is the Church's duty to Australia to declare that this is the principle upon which the nation must hold and manage its land, just as she does declare that each Christian individual must so think of his goods.

Australia has a problem of integrity. Integrity means originally wholeness. An integer is a whole number, not a

fraction. Thence it means character and behaviour that has regard to the whole. Integrity of government is infinitely necessary. We have not got it. We actually expect our governors to be influenced by party tactics, and are not surprised if these minister to private ends as well. To be a "public servant" should imply a sense of responsibility to the whole nation for the just use—without waste, carelessness or diversion, of every penny of the taxes, and the accomplishment through utmost zeal and energy of the ends for which they were raised. Should it ever mean merely a secure billet?

There is a larger problem, which we have in common with the whole European civilisation. It is the question of who is God, and what is man? Are we materialists, or do we believe in spiritual powers and a spiritual destiny? It is Disraeli's old question, Is man an ape or an angel? That is too large to enter upon.

A national C.E.M.S. has got to face all such problems as I have suggested, and to help in proclaiming the Word of God respecting them.

Vacant Bishoprics.

THE Diocese of New Guinea was to be vacant on 31st January last, owing to the Bishop's resignation through advancing years, taking effect from that date. However, Bishop Newton is carrying on until his successor arrives. It is not easy to get the right man. An appointment was expected, but so far nothing definite has been announced.

The Diocese of Ballarat has been vacant for several months. We understand that a Bishopric Election Board is looking around for a suitable man. It is to be noted that the last two Bishops of Ballarat have come from England and after spending several years in the Diocese, have resigned and gone back to the Old Land, eventually to become assistants to English Diocesan Bishops. There is a large body of opinion that country Bishoprics in Australia should be filled by men with long Australian experience and calculated to stay here. It is not helpful to have men returning to work in England unless it is a recognised translation.

Regarding the vacancy in the Bishopric of Bathurst, it is mooted that a choice is being made this week. The see has been vacant since March 31. Here again there is an election board, and the queer thing is that it is open for members of that board who are eligible, to allow their names to be considered for election to the vacancy.

For many long years the method of making choice of a bishop for a diocese has exercised many minds. An election board of seven or eleven to make such choice is, to our way of thinking, the weakest. In this world of imperfection, there may be no perfect way; but all things considered, a choice by a whole Synod appears to us to be the best. There may be objections to this; but it is the least open to the obvious weaknesses of the other methods. Just now the country dioceses of Australia need able leaders, men of broad sympathies and, in view of the spread of Sunday sport and worldly means of church finance, men of deep spirituality of life, not caught away by the adventitious and the easy way. "Like clergy like people"; to which we add, "like bishop like diocese."



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

Easter tide.

Good Friday and Easter services at St. Andrew's Cathedral were marked by much real devotion and beautiful music. The services all through were thronged with worshippers and many country visitors. Preaching at 11 a.m. on Easter Day, the Dean said the Resurrection of Jesus was the Divine seal upon His life and work, for it showed that the world had not crushed Him when it put Him to death, and that He was still a force to be reckoned with. We were assured that at length good would conquer evil, truth prevail against error, and love vanquish hate. What a hope for a generation in unrest, and disturbed by strife, that social discord and war, will at last make way for peace. But the Resurrection of Jesus was an assurance of our resurrection to Eternal life. Many to-day found it difficult to believe, for materialism still blinded their eyes; yet there were some things that rose above the material plane that physical death could not touch. The promise of God in Christ was, "Because I live ye shall live also." Upon that rock our faith should be built.

The Archbishop of Sydney in the evening referred to the doubt of the disciples, and said some people contended that the appearance of Christ was the work of the imagination. But before anyone could see a vision of this kind, there must be expectancy and belief that it was possible. Christ upbraided His disciples for their unbelief and the hardness of their hearts. If their hearts had been open, they would have looked for the resurrection of the Master, instead of doubting it. They were expecting a conquering prince, but when they were at length convinced He was the risen Lord, they were glad. And He left His peace with them. Were we to-day taking advantage of the peace that was offered to all believers?

GOOD FRIDAY NIGHT.

Service of witness.

The great service of witness in the State Theatre, Sydney, on Good Friday night, was attended by 3000 people. The congregation was representative of all classes of people, many leading citizens being present, as well as the Governor-General and Lady Gowrie and the Lieutenant-Governor and Lady Street.

The Archbishop of Sydney (Dr. Mowll), presided over the gathering, which, before the service began, engaged in community singing of well-known hymns.

The Moderator-General of the Presbyterian Church (the Right Rev. Dr. G. R. S. Reid), in a sermon, said that the attendance indicated that the service filled a great need. "To-night," he said, "we are united in the common purpose for which we have gathered. It is a service of united witness, a witness of the truth of our Christianity. It is well to know that countless multitudes have met to-day like ourselves in all lands and in all languages—surely a wonderful testimony to Jesus Christ as the Saviour of man, and to His divine influence on the human mind."

Canon Hammond, basing his sermon on the First Epistle of St. Paul to the Corinthians, said that there were those who were satisfied to accept from the Christian faith an ethical standard, and there were those who found in it a noble and inspiring example. There were others who obtained from it a scheme of financial betterment. They, however, found in Christ, the wisest of all men of all time, the noblest personality in history, the most courageous man who ever walked upon this planet, and the most human of all men. Why, it might be asked, did He die with such great qualities to commend Him? It was surely not be-

cause He was helpless. He had at His disposal powers of which the world had not previously known. He died just as He had prophesied.

Need for a Saviour.

Christianity was a mystery, but it was no more a mystery than a flower or a wireless broadcast. The human reason for His death was the need for a Saviour. The divine reason was love. There was also another reason for His death. The peoples were separated by a vast number of antagonisms, but love surmounted this difficulty. There was no way other than by love by which mankind could be brought together.

GREAT MISSIONARY EXHIBITION.

May 26th-28th.

One of the most important events in connection with the Broughton Centenary Celebrations will be the great Missionary Exhibition, which is to be held in the Town Hall for three days—from May 26th-28th. There will be eight courts, representing China, Japan, Africa, India, Palestine, Australian Aborigines, New Guinea and Melanesia. The British and Foreign Bible Society and the S.P.C.K. will also have a stall.

The lecturers will include missionaries fresh from the field—with up-to-the-minute information about conditions in the countries which they represent. There is to be quite an influx of Bishops! The Metropolitan of India will be there; and also Bishop Banerjee, of Lahore. Such wonderful things are happening in India, and there are such vast opportunities for extending the Christian message in this great land, in which we have a special interest as British subjects, that we shall listen eagerly to all that these Bishops have to tell us. Dr. Graham Brown, Bishop in Jerusalem, Bishop Banerjee, from Lahore, India, Bishop Matsui, from Tokyo, Japan, and Bishop Bennett, the Maori Bishop from N.Z., will take part.

Diocese of Newcastle.

THE BISHOP'S LETTER.

Synod is being summoned to meet on Tuesday, May 12th, and the Synod service will be held in the Cathedral on Monday, May 11th, at 7.15 p.m. The Synod sermon will be preached by the Archdeacon of Newcastle (The Ven. H. A. Woodd), and there is a special appropriateness in the fact, seeing that this is the Broughton Centenary year, and the Archdeacon is the son of one of Dr. Broughton's clergy. We shall take occasion at the Synod service to unveil and dedicate the stone from Canterbury Cathedral which has been presented to us by the Cathedral authorities, and ornamented with a beautiful bronze cross, bearing an inscription by the "Friends of Canterbury Cathedral." It was in Canterbury Cathedral that Dr. Broughton received his consecration as Bishop, so that again there is appropriateness in the fact that the stone should have been received and dedicated this year.

Will the members of Synod please take note that the arrangements this year have been altered in one important respect. The Synod service—which should last about an hour—will be held at 7.15 p.m., and from 8.30 to 10.30 my wife and I intend to be at "At Home" in the Tyrrell Hall, when we hope to have the pleasure of welcoming all the members of Synod and their wives, with other invited guests. The alteration in the programme from what has formerly been observed, is partly by way of experiment, to see whether this will not in fact prove to be the better and more expeditious arrangement, and partly to give the members of Synod the chance to appreciate the great improvements which have recently been made to the Supper Room of the Tyrrell Hall. It will also enable us to try the further experiment of holding the Corporate Communion of the

Synod at an earlier hour than 10.30, and I know that there are many, including myself, who will appreciate this change, and hope that it will prove suitable for permanent adoption. I would here and now express the strong hope that members of Synod will make a special effort to be present at the Synod service, at the "At Home" which follows it, and at the Corporate Communion on the following morning.

I recently received with real regret the resignation by Sir Albert Gould of his position as a Trustee of Church Property, a position which he has held—to the great advantage of the Diocese—for more than forty years. We owe him an immense debt of gratitude for the zealous and high-minded service he has rendered to the Diocese over so long a period, and it was characteristic of the spirit in which he has served us that he resigned his Trusteeship so soon as it became finally clear that his health would not permit him to fulfil his responsibilities. It will be a satisfaction to us all to know that it has been possible to make a most worthy appointment of a successor. The Diocesan Council, exercising its Synodical powers, elected Mr. J. P. Abbott to the vacancy, and I have this morning had a letter from Mr. Abbott accepting the appointment. His qualifications for the post are known to all. The pastoral experience and ability which led to his appointment as President of the Graziers' Association will be of very great value to the Board in dealing with all questions connected with Brenda (the Diocesan station property in the North-West of N.S.W.).

Diocese of Goulburn.

DIOCESAN SYNOD.

The Synod of the Diocese met on Monday last. The Bishop delivered his charge in the Cathedral on Monday, 20th April, at 7.30 p.m. At this service the stone from Canterbury Cathedral was unveiled. The service followed the form used in Canterbury Cathedral at the dedication of the stone. Synod met at 10.30 a.m. on the Tuesday, Wednesday and Thursday. On the Tuesday and Thursday the Synod was entertained to tea by the women of the Goulburn parishes at 6 p.m. On Wednesday the Children's Home Auxiliary provided a supper at the Home for members of Synod at 9.30 p.m. There was a Missionary Hour in Synod on the Wednesday, with deputations from the A.B.M. and C.M.S.

To-day the Archbishop of Sydney will be present in the evening, and will deliver the occasional sermon at the Diocesan Commemoration of the Bishop Broughton Centenary.

A PASSION PLAY.

"The Great Betrayal."

In St. Saviour's Cathedral on Tuesday, Wednesday and Thursday in Holy Week, and in the Empire Theatre, Goulburn, on Good Friday, was given by a willing and able band of performers, the production of "The Great Betrayal," a Passion Play written by Canon Hirst.

The play itself centres around dramatic events of the last days of Jesus—the meeting of the Jewish Sanhedrin and the betrayal of Judas, the return of St. Mark and St. Andrew from Gethsemane, the denial of St. Peter in the courtyard, the judgment by Pilate, and finally the return of the Holy Women and Disciples from the scene of the Crucifixion. All were wrought into a continuous story. The obvious danger, of course, in a play of the kind, is that it may, through some injudicious phrasing, some lack of a full appreciation of the most wonderful happening given to the world, fail, and through it is the full spirit of those dramatic events which it symbolises.

The play was interspersed with extracts from Stainer's "Crucifixion" and Maunders' "Olivet to Calvary." The choir was at its best in "Then Came Jesus Forth." Other choruses well sung were "When O'er the Steep of Olivet," "Could Ye Not Watch With Me" (with recitative by St. Swan), "Betrayed and Forsaken," "O Thou Whose Sweet Compassion," "All the recitative work was given by Mr. Swan.

Prior to the third act were given "The March to Calvary," the recitative "And It Was the Third Hour," and the solo and chorus, "Droop, Sacred Head," the solo being sung by Miss West. In the second act the solo was "Was There Ever Sorrow" given by Mrs. Hilyard.

All the acts were well given, and a good deal of histrionic ability was shown, some of a very high order. The acting at the meeting of the Jewish Sanhedrin, with Mr. R. Lemon as the High Priest and Rev. Canon Hirst as Nicodemus, was excellent.

The judgment by Pilate (Mr. C. V. Taylor) was another scene which stood out, although the final stage picture, after the Crucifixion, was another which will live in the memory.

Others assisting were Rev. F. Hill, who played the character of St. John, and also earlier, that of Judas; Bro. Gilbert, St. Mark; Mr. E. Telford, St. Andrew; Rev. F. W. Rettle, Mr. F. N. Lipscomb, Mr. C. V. Taylor, Roman soldiers; Mr. F. Bamford, attendant on Pontius Pilate; Mr. R. Gray, Annas.

Miss Margaret McLean played the parts of Mary, mother of Mark, and later, Lady Claudia Procula, the wife of Pilate. Miss Pat Bleakley had a difficult role to convey satisfactorily as the Virgin Mary, but was very pleasing all the time. Miss Ida Cullen and Miss Wheatman played the parts of slave girls most satisfactorily. Miss Norma Holloway played the part of Mary Magdalene in the last act.

The play was produced by Mr. Sydney G. Harding, and much of the success was due to him. A word of praise must be given for the costumes, which were excellent. Miss Rawlings was responsible. Mr. F. Howard Usher, as director of music, was a great support throughout.

Diocese of Armidale.

ALL SAINTS', MOREE.

Dedication Ceremony.

All Saints' Church was opened and dedicated recently by Bishop J. S. Moyes, Bishop of Armidale, in the presence of a congregation which packed the church to the doors and also assembled outside. The dedication ceremony was made more impressive by the presence of the Archbishop of Sydney, the Bishops of Newcastle and Grafton, and about 40 clergy from all over the diocese of Armidale.

The church, which commands an imposing position in the town, is of Gothic architecture, and has seating accommodation for 400. It is composed of brick and is built on most dignified lines. Archbishop Mowll preached an eloquent sermon.

In the Memorial Hall at night a civic reception was tendered the visitors and clergy. Bishop Mowll was unable to remain in Moree for the function, but with Bishop Moyes he stood at the church gates and shook hands with hundreds of parishioners and others.

QUEENSLAND.

Diocese of Carpentaria.

THE BISHOP'S LETTER.

Writing to his diocese, the Bishop states:—

At the early age of 45 years, and after only a few days of illness, Junius Wilfrid Schomberg died. For fifteen years Schomberg had been Superintendent of St. Paul's, Moa, where he had charge of the training of the native clergy. He also ministered to the villages of Badu and Poid, thus having under his care nearly 1000 people, all of whom belonged to our Church. Only recently had it become possible for him to have the assistance of a native priest in this great pastoral work. With all this educational and spiritual work he was able to perform remarkable building activities. His own house, a clergy college, a girls' hostel, were all buildings completed by him at Moa, and the new church is nearly ready for roofing. Schomberg also planned the church at Badu, and was able to see this building, which holds 600 people, dedicated on the 12th January last. As a member of the Diocesan Council and Chairman of Committees in our Diocese, his work was of the greatest value. Truly, his life was one of continuous activity, and one stands amazed at the abundance and variety of the works he performed. There is no doubt that the greatest and most effective work was the spiritual and educational. A generation of native clergy have been trained by him, and he has imparted to them something of his devotion and thoroughness. The diocese has suffered the greatest loss in its history, for no priest has in so short a time completed so much constructive work. To his widow and family we convey our deepest sympathy, and pray that their future may not suffer unduly through this great personal bereavement.

During this quarter I dedicated the Church of St. Mark at Badu Island, and gave confirmation at Rennell, Darnley and Murray Islands.

We received a most generous gift from the Mothers' Union in England at Christmas, when the Central President (Mrs. Woods) cabled to me to say that they were sending £250 for the purchase of a motor car for work at Tennants Creek, in the Northern Territory. This is a gift from five dioceses in England, for which we are most grateful. It will enable the priest in charge of this work to get around the field, which is a very scattered one. We have also received

from the Diocese of Adelaide a house for the resident priest at this place. This is now erected, and makes a far more suitable residence for our priest than the tent did. We thank the people who so kindly contributed towards the gift.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop writes:—

The European situation must be in all our thoughts and prayers just now, because the danger to peace is so serious. In Europe, Germany has once more threatened the peace of her neighbours by occupying the Rhineland in defiance of her promise at Locarno. In Africa, Italy seems to be making the aggressive war against the Abyssinians pitilessly cruel by the use of liquid fire and poison gas. The League of Nations has a very difficult task to pursue just now in keeping Europe at peace, and in stopping the barbarities which are going on in Abyssinia. We must pray that our statesmen may have strength and courage to keep the world from another war. In 1914 our Empire had to stand out against the principle that might is right, and we need courage and strength to resist this principle once again in 1936.

JANET CLARKE HALL.

Jubilee Celebrations.

The fiftieth anniversary of the foundation of Lady Janet Hall, known until 1921 as Trinity Women's Hostel, which was established in 1886 by the late Dr. Leeper, will be celebrated this year, beginning with a garden party on April 18, given by the Council of Trinity College and the Committee of Janet Clarke Hall. Intercollegiate tennis matches will be held in May, and on June 13 open day will be held at Janet Clarke Hall, with tennis, bridge, and afternoon tea. A special service will be held in St. Paul's Cathedral on June 14, and the college play will be given in the Garrick Theatre in July. The Trinity Women's Society will hold its Jubilee dinner on October 10. At its annual meeting in October of last year the Trinity Women's Society decided to found a scholarship to celebrate the anniversary, and to be held at Janet Clarke Hall. The proceeds of the college play will go towards the scholarship fund.

ANGLICAN EVANGELICAL GROUP MOVEMENT.

The first meeting for the year of the Melbourne Group was held in the Board Room, Cathedral Buildings, on Thursday, February 27th, at 10.30 a.m. Amongst the aims of the Movement are the following:—(1) To study afresh the Gospel of Christ in relation to the needs of our own day. (2) To preserve the historic character of the Church of England as a reformed branch of the Catholic Church. (3) To extend the influence of liberal Evangelical thought within the Anglican communion. (4) To strengthen the spiritual and intellectual life of the Church by means of teaching missions; quiet days, retreats and conventions. (5) To work for the cause of unity amongst Christian people.

The Melbourne Group has been in existence for three years, and during the past year especially, had valuable acquisitions to its membership. The headquarters of the Movement is in England.

Diocese of Gippsland.

THE BISHOP'S LETTER.

The Bishop writes:—

This is the last day of a busy month. Since my last letter to you was written I have been in personal contact with six or seven parishes, and in most of them I found solid reasons for encouragement and happiness. The induction of the Rev. J. N. Ashton at Blackwood Forest and Bass was a delightful occasion, and the welcome accorded him and Mrs. Ashton was all that could be desired. I was the guest of Mr. and Mrs. John Lilley in their home at Blackwood. At Inverloch I had an opportunity to confer with Church leaders about the future of that new Church district, and to enjoy the hospitality of the Rev. T. W. and Mrs. Hewlett. At Wonahga, where I was the guest of Mr. and Mrs. W. G. McKenzie, I was also able to have useful conference with Church leaders. But that week-end of March 15th was really very strenuous. On the first night I could not get to bed until 2 a.m., and on the second until 12.45 a.m.

During the following week I was in Melbourne at a conference of the Bishops of the

Province, and was the guest of the Archbishop and Mrs. Head at the provincial Bishops' court. These episcopal conferences are undoubtedly of great value to the Church. During that week I also attended a Conference between Methodist and Anglican leaders.

Our Editorial Board, with the hearty co-operation of nine or ten parishes, has been able to arrange for an enlarged "Church News" with an increased circulation of some 3,000 copies. These parishes have decided to amalgamate their parochial papers with the diocesan paper. I believe the experiment should prove beneficial to the life of the whole Church, and I trust that you will take care to encourage it with your support.

Diocese of Wangaratta.

THE BISHOP AND THE C.E.M.S.

The Bishop of Wangaratta is National President of the C.E.M.S. of Australia and Tasmania. In sending a message to the members the Bishop states:—

"I value very highly the trust which the National Executive has shown in me. At the same time I am warned by the experience of my predecessor that it will not be wise for me to undertake too much of what is really the work of an organising deputation. That we do need to form more branches, that in some large dioceses we are not at present very active, and that there are country dioceses almost untouched, are facts to which we must not be blind. In extension we hardly deserve to claim a national recognition. My first thought, however, is to question whether, where we do exist, we have the national outlook which is desirable.

Christ's Church was the Holy Catholic Church, even when it only existed in a few cities of Syria and Palestine. It always had a catholic gospel. The missionary zeal of Antioch and the broad principles enunciated at the Jerusalem Council showed that it had a catholic outlook. As it extended further, it was unable to take united action except at rare intervals, especially in general councils. In each nation, city or province, local organisations had to be formed to deal with local problems. The provinces of the Church imitated the provincial boundaries of the Empire, and for this there was an obvious reason. Wherever men are bound together by a common language and racial similarity, by the same traditions and ideas, by obedience to the laws of one government, they form a really existing unity. The Church, therefore, has to present the one gospel to a separate body of men with its own education, its own problems, its own way of life, and its own temptations.

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SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP'S LETTER.

Writing to his diocese, the Bishop states:—
I have for the present appointed Mr. Finnis our Precentor, to be Organist and Choir-master, and the music of the Cathedral will thus be in capable hands. I have also appointed Mr. Polkington Assistant Organist, and this will give us time to select for the Cathedral a worthy successor to Mr. Dunn.
Our Centennial Thanksgiving Fund is growing, and donations and promises amount now to £5,127. I would like to remind you that

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"Attempt Great Things for God"

The year 1936 has seen a number of new and necessary responsibilities undertaken by B.C.A. During the years of financial stringency the Society was careful to live within its income. As a result of that policy it was found possible to maintain every existing service, and the occasion never arose for the withdrawal of even one worker from the field. Nevertheless, during that period, a number of important needs had to be put on one side until economic conditions improved.

Towards the end of last year some demands became so insistent that the Council of the Society, after careful consideration, formed the opinion that the time had come for a forward move to be made in our work. As a result, the following new responsibilities have already been undertaken:—

Sister Bossley has been appointed to the staff of Ceduna Hospital, thus increasing the staff to three nurses and two probationers.

The Rev. C. Baker has been appointed to the Mission Van.

The Society has assumed responsibility for a portion of the finances of the district of West Nyah, in the Diocese of St. Arnaud.

Miss A. Taylor has been appointed to Wilcannia Hostel.

The Society has undertaken the erection and maintenance of a Hospital at Cook, S.A., with a Flying Medical Service, as a Memorial to the late Bishop Kirkby.

These responsibilities have been undertaken in the firm belief that they can be carried through. In order that this may be done, the sum of £3000 extra income will be needed this year. We believe that these are necessary works for the Kingdom of God, for us to do, for God to make possible. We, therefore, ask all our friends to do their bit by making some very real extra effort this year. Do not wag your head and say, "It cannot be done." It can be done! All the Lord Expects us to do is to make the effort—He will attend to the results.

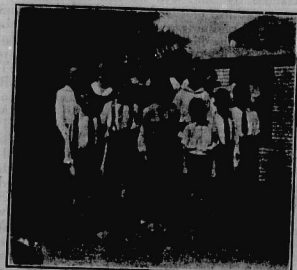
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this is our Church's effort for commemorating the hundredth anniversary of its beginning in South Australia, for here Church and State began together. The income only of the fund will be used, so that your gift will not disappear in fireworks, but will be of lasting benefit to the Church. The objects of the fund are set forth later in this issue. We aim at a capital of £25,000.

And now I think I had better tell you of some of the visitors whom we hope to welcome in this Centenary year. First there will be the Archbishop of Armagh, Primate of Ireland, the Most Rev. C. F. D'Arcy; he passes through Adelaide on Saturday, May 9th, to take part in the Bishop Broughton Centenary in Sydney; he has been Primate of Ireland for 15 years, and holds the record of all bishops (I should think since time began) for having been enthroned in twelve Cathedrals! This is explained by his several translations, and the fact that several of the Irish dioceses are composite, and have no fewer than three cathedrals, in each of which the bishop must be enthroned. He is a man of commanding presence and great learning.

From May 20th to May 23rd the Headmasters' Conference will be held in St. Peter's College, and if you look out for them, you will see great Headmasters from every part of Australia honouring our intellectual city by their intellectual presence. I don't quite know how you will distinguish them—perhaps they may be persuaded to walk about in cap and gown—but at any rate they will be here. Mr. Bickersteth had the chief hand in establishing this very valuable conference.

THE CENTENNIAL THANKSGIVING FUND.

The object of this Church Fund is to commemorate the Centenary of the founding of South Australia by permanently strengthening and developing the Church's work; and particularly:—

(1) To promote the welfare of youth by the encouragement of Church Day Schools, by employment and occupational schemes, and by the provision of hostels;

(2) To develop the Church's social work, including the Men's Hostel and Church Army activities;

(3) To improve clerical stipends, and to make better provision for the clergy on retirement.

To date the sum of £5127 has been sent to the Hon. Treasurer, Mr. Ian Hayward, 100 Rundle Street, Adelaide.

NEW ZEALAND.

Diocese of Christchurch.

THE BISHOP'S LETTER.

Writing to his diocese after the home call of his dear wife, Bishop West Watson states:

What can I say but "thank you" for all the wealth of love and devotion of prayer which you have shown during these long months to my dear wife, and for your loving sympathy and prayers so generously offered for myself and my family? It has been almost overwhelming to realise that you have given us such a place in your hearts, though we have been here so short a time. My wife passed on to the tenth anniversary of our landing in New Zealand. For us they have been a wonderful ten years, for we have been able to do so much together. Though she was never really strong, yet her health did improve in New Zealand, and she found the greatest joy in her travels for work or for holiday in this lovely country. No doubt my wife over-reached herself, but what opened her was not the things she did, but the things which had to be left undone. The Mothers' Union, the Book Club, the Girls' Bible Class Union, her home and her garden were all a joy to her, and her great hope was to make Bishopscourt a Diocesan home. I do not know what caused the breakdown of her heart; it had never given her trouble, and I gather from the doctors that it was not just exhaustion, but some toxic condition which undermined it. I fear that my wife did too much, but I know that she was happy in "going all out." After she went into hospital with her crippled heart, we were talking of the efforts of these ten years, and she remarked, "if this is the cost, it was worth it." And I believe that when time passes and we can look back and get the right perspective, we shall see that "full speed" for ten years had a value and a power that "half speed" for twenty years could never have had. She has gone to her rest with her radiant spirit undimmed, and looking to the life beyond with that same eagerness and zest which tinged with romance all that she did among us here.

We are so grateful for the tributes of affection which flow in, and for the love which followed her to her last earthly rest; so grateful for the kindness of the Vicar and Vestry of St. Peter's, Riccarton, in letting us lay her where above all she would have liked to lie; so grateful for the flowers and for the grave so jewelled with blossoms. For our family I trust that where our treasure is, our heart will be also. But, in another sense, the laying of our dearest one in God's acre in New Zealand does link our heart even more closely with this country, which she loved so well. We had felt already that this was home for us, and that what we had to give of ourselves should be expended for the Church in New Zealand. Your abundant kindness in our time of trouble has encouraged us to feel that we may without presumption consider ourselves at home here.

For myself I want to tell you how I have been supported by your prayers. You know what we were to one another, and what the break must mean. It has been a kind of Gethsemane, but a Gethsemane where one's friends watched with one. May God bless and reward you for your love and fellowship. I can never repay one tithe of your goodness.

Letters to the Editor.

GOOD FRIDAY AND THE SHOW.

The Editor,

The Australian Church Record,
Diocesan Church House,
George Street, Sydney.

Dear Sir,

I beg to hand you memorandum setting out the action taken by the Committee of the Signatories who signed the Laymen's protest against the holding of the Royal Agricultural Show on Good Friday, and I shall be obliged if you will publish the same.

Yours faithfully,

ERNEST A. SMITH.

On behalf of the Committee.

Encl.

Re the Holding of the Royal Agricultural Show on Good Friday.

On the 14th October, 1935, the Committee acting for the many thousand laymen throughout the State who signed the Protest against holding the Royal Agricultural Show on Good Friday, in reply to a request from the Premier to place their representations before him in writing, wrote the following letter:—

14th October, 1935.
The Under Secretary,
Premier's Department,
Sydney.

Dear Sir,

We thank you for your letter of the 10th inst., addressed to the undersigned, Ernest A. Smith, relative to the question of the closing of the Royal Agricultural Show on Good Friday, and our request for an interview with the Premier.

You state that Mr. Stevens has asked you to inform us that the question was recently considered by Cabinet, and it had been decided that a conference should be held with the Church Authorities, and that the matter is in train, and that this fact and the very great pressure on the Premier's time at present impels him to request that we will not press for an interview, but will place any representations before him in writing.

We beg to state that we fully realise how many important matters at present require the close attention of the Premier and his colleagues and the reasonableness of his request that we should refrain from pressing for an interview, and we wish to explain that our sense of the gravity of the question involved and the fact that we feel that we hold a brief from the many thousand laymen throughout Australia who have signed the Protest (supported, as it undoubtedly is, by many many thousands of other sober-minded citizens who have not signed), to place their views before the Government, induced us to ask for an interview, and this we trust will be our excuse if we are thought to have been in any degree too importunate in our request for an interview.

We wish to draw attention to the fact that the Church Authorities throughout Australia have again and again for many years past condemned in no uncertain terms the practice which has grown up of holding this great public Official Show on the day observed throughout Christendom as the most solemn day in the year, and because of the sacredness of the day, our Parliament passed an Act that the day should be a public holiday on which places of amusement and business should and might be closed. For instance—

(1) The Church of England in 1932 issued a protest signed by practically all the Bishops throughout Australia, condemning the desecration of this day by holding this great Show in Sydney; (2) The late Archbishop of Sydney, Dr. Wright, up to the time of his death, year after year presented a strong and earnest protest to the Council of the Royal Agricultural Society against this annual act of sacrilege, and received in reply a polite answer, "non possumus," and the present Archbishop of Sydney has expressed himself as strongly against the continuation of the practice, and has, we understand, been in communication with members of the Council of the Society with the object of having the Show closed on that day; (3) Bishops of the Roman Catholic Church have also publicly condemned the practice; in particular we may refer to the letter of the Roman Catholic Bishop of Bathurst of the 8th November, 1933, which we left with the Premier at the interview he gave us in December, 1933; (4) And we would also refer to the opinions expressed by Heads of other denominations which we laid before the Premier at that interview.

Bearing these facts in mind, we laymen expect that our Church Authorities at this proposed conference, will speak with no uncertain voice and insist on the importance of closing this Great Show on this Solemn Day.

As to the Laymen on whose behalf we desire to speak, we wish to bring before the Cabinet the protest signed by them, which has been submitted to the Premier. This may be summarised as follows:—

(1) The Royal Agricultural Society of New South Wales derives its power from an Act of Parliament which vests the Show Ground in them for the purpose of holding Shows for any purpose that the Minister for Lands may sanction, and requires them to admit the public thereto subject to such conditions as may be approved by the Minister. The Society therefore, is the Representative of the State as the guardian of the important interests committed to its care. It is subject to the control of the Minister for Lands, and therefore the Show cannot be held on Good Friday if the Minister for Lands withholds his sanction. The responsibility, therefore, of holding the Show on that day rests with the Government.

(2) The Patrons of the Society are their Excellencies the Governor-General and the Governor of the State of New South Wales. His Excellency, the Governor-General, and our late Governor, Sir Philip Game, expressed themselves strongly in disapproval of the holding of this Show on this sacred day—and our present Governor also condemns this desecration of the sacred Day.

In spite of the disapproval of the Patrons of the Society, the Council of the Society persist in holding this Show on this sacred day.

We submit that the experience of the past years renders it hopeless to expect that the Council of the Royal Agricultural Society will consent to close the Show, but that they will carry on as heretofore in spite of the protestations of Church Authorities, and notwithstanding the outstanding fact that in doing they shock the consciences and religious feelings of so many of their fellow countrymen in Australia, and create in the minds of many of their fellow-countrymen overseas a sense of amused wonder that such action is tolerated by any great city within the British Empire.

Under these circumstances, we desire now to press on the Government with whom, under the Act of Parliament, lies the control of this great Society, and on whom, therefore, lies the responsibility of the continued holding of this Show on this day, the urgent necessity that has arisen for the Government now to intimate to the Council of the Royal Agricultural Society that this practice must now cease, and that the Show must be closed on Good Friday.

We submit that any action short of this would be futile and wholly unsatisfactory.

As to the plea put forward by the Chairman of the Society that the closing of the Show on that day would mean ruin to the Society, this, we submit, is no doubt an exaggeration. Could not the difficulties which may confront the Council be overcome by a conference between the Governor and business men appointed by the Government on the one hand, and the members of the Council and their advisers on the other, at which it might be arranged that some special day, as, for instance, Tuesday in Easter Week, be proclaimed a Public Holiday as "Show Day" (a practice which obtains in other States), and perhaps a grant of a subsidy be granted to the Society for the first few years to cover any loss of gate-money or other expense following on the closing of the Show on Good Friday, and the substitution of another day as Show day. This suggestion appeals to many of us laymen as a fitting recognition of the services of our great Agricultural Society, by giving to it an Annual Show Day of its own, on which all members of the community would be able to attend instead of as at present, misappropriating a Public Holiday which was set apart and intended to be kept sacred for another purpose altogether.

We therefore venture to submit it for the consideration of the Cabinet.

But we respectfully and most earnestly press on the Cabinet the necessity of not sanctioning the holding of the Show on this sacred day.

It is understood that representatives of the Church, the Royal Agricultural Society, and the Government, will meet at an early date to discuss the question.

And so the matter stands at present.

(A correspondent points out that Good Friday and Easter Day are never earlier than March 20 and 22, nor later than April 23 and 25. It would, then, be a simple matter to legislate that the Autumn school holiday, with Show Week, should always be the complete week preceding March 20; or (if thought preferable) the first complete week following April 25. We commend the suggestion to sympathetic members of Parliament.—Ed., A.C.R.)

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Inter-Varsity Fellowship of Evangelical Unions.

THE Inter-Varsity Fellowship of Evangelical Unions, with its headquarters at 43 Russell Square, London, W.C.1., has spread throughout the student world of all English-speaking Universities. The purpose of the Fellowship is "to uphold in the Universities the truths of Christianity, including—

- (a) The divine inspiration and infallibility of Holy Scripture, as originally given, and its supreme authority in all matters of faith and conduct.
- (b) The unity of the Father, the Son and the Holy Spirit in the Godhead.
- (c) The universal sinfulness and guilt of human nature since the Fall, rendering man subject to God's wrath and condemnation.
- (d) Redemption from the guilt, penalty and power of sin only through the sacrificial death (as our Representative and substitute) of Jesus Christ, the Incarnate Son of God.
- (e) The Resurrection of Jesus Christ from the dead.
- (f) The necessity of the work of the Holy Spirit to make the Death of Christ effective to the individual sinner, granting him repentance toward God and faith in Jesus Christ.
- (g) The indwelling and work of the Holy Spirit in the Believer.
- (h) The expectation of the Personal Return of the Lord Jesus Christ.

In conformity with this doctrinal basis, the Fellowship has issued a 26 page booklet on Evangelical Belief, wherein the Fellowship's general principles are set forth, together with explanatory chapters on the fundamental truths of the Christian Faith, followed by observations on final authority and righteous living, and on its relation to the Protestant Churches. There is an excellent bibliography.

A second booklet is entitled "From the Manger to the Throne," edited by Rev. F. Donald Coggan, M.A., of St. John's College, Cambridge. The chapters in this booklet are "The significance of the Virgin Birth," by Dr. Basil Atkinson, "The significance of the Life of Christ," by Rev. F. N. Palmer, B.D., "The significance of the Death of Christ," by the Rev. T. C. Hammond, M.A., Principal of Moore College, Sydney, "The significance of the Resurrection," by the Rev. I. Siviter, M.A., and "The significance of Pentecost," by the Rev. W. S. Hooton, B.D. It is altogether a sound and most useful publication.

A third booklet is entitled "Inspiration and Authority"; in other words, the character of inspiration and the problems of authority. The writer is the Rev. T. C. Hammond, M.A., Principal of Moore College, Sydney. Following an introduction there are clear and constructive chapters on what inspiration means, the medium employed by God, difficulties in this conception of inspiration, inspiration and human development, progress in revelation, difficulties in preserving the message, the conclusion of the investigation.

This is a most useful booklet for Sunday School teachers, students and thoughtful men.

Another booklet from the Fellowship is entitled "The Quiet Time," and is edited by the Rev. F. Houghton, B.A., of St. John's College, Highbury. It comprises useful chapters on Fellowship with God, the use of the Bible in the quiet time, prayer, personal passion for Christ, and some practical suggestions. We recommend this to all young Christians. It is full of Scriptural soundness.

Three other booklets published by the Fellowship are "Guidance," "Prayer," "Bible Study for Personal Scriptural Growth," each by Dr. Robert Wilder. They are singularly helpful.

We bid the Fellowship God speed in its splendid work in this behalf—especially as it falls amongst young students.

The Problem of the Ministry.

(By the Rev. W. F. Pyke, B.D.)

The magnificent welcome to the new Principal of Moore Theological College, the Rev. T. C. Hammond, M.A., by the clergy and laymen of the Diocese of Sydney, augurs well for the future of the College.

The splendid lead of the Archbishop, and the speeches of the Dean and Mr. Minton-Taylor that followed, shows that the leaders of our Church are alive to the problems of the Christian Ministry.

The clergy of the Church of England as a body have ranked high, intellectually, socially and morally, in the past, and there have been many distinguished names in our Australian Church's history.

There is a great need of "more clergy" in the parishes in and around Sydney, and the problems that face the church are a challenge to the men who are called to the holy office of the priesthood. The growth of materialism and self-indulgence in our modern society is apparent, and is largely due to the decreasing influence of traditional Christianity, and the rising standard of scientific education.

The old form of appeal in the taking of the very words of Scripture regarding the future rewards and punishments no longer has the influence it once did. To be "saved from hell" seemed to many a much more important matter than to be saved from sin.

To-day the last thing a man seems to worry about are his sins. The parish priest of to-day is expected to be many things. He must be at once a local demon, a popular personality, a social reformer, a musician, a warm-hearted philanthropist and ready to devote himself to all that makes for the physical, social, intellectual and moral good of the community.

What the plain man does not always see and appreciate is that a Christian minister need not be any of these things, and yet be a faithful dispenser of the Word and Sacraments for which he is ordained.

The Reformation period taught that the ministry was a teaching ministry, first and foremost; that the ministry of the Word was more important than the ministry of the Sacraments. We seem to have reversed the order since the Anglo-Catholic revival.

Too many think that the clergyman's job is an effeminate one, concerned with mothers' meetings, bazaars, afternoon teas, and parties, and a number of functions attractive neither to the scholar nor to the athlete.

The ministry to-day is a scholar's job, an idealist's job, for which careful preparation is to be made. The suggestion that the ordinands shall be expected to put in three or four years' work under direction of an experienced priest before being sent out into important parish work is an excellent one. How we have all suffered from innocent inexperience in our parishes!

If Moore College can produce men with deep spiritual conviction, together with breadth of outlook and a true sympathy for the needs of men, then the Sydney Diocese has a great future before it. Let us all get behind the Principal by our prayers and practical help, and make this possible. He certainly possesses the qualifications for his responsible task.

Until life ceases to be a career and becomes a mission, the young man or woman has not entered into God's largest plans for him or her.

Books.

The Speaker's Bible—Isaiah II.—Published by "The Speaker's Bible," Aberdeen, Scotland, price 14/6. Our copy from Angus and Robertson, Castlereagh Street, Sydney.

This is another volume in "The Speaker's Bible" series, and it is typical of the other works. The editor is the Rev. Edward Hastings, joint editor of "The Expository Times," which in itself is a guarantee to a splendid piece of sermon matter. We look upon this volume, which completes the Book of Isaiah in the series, as indispensable to all ministers of the Gospel. Any preacher who has not the means to consult a whole library before preparing a sermon, will find what he needs here. Special contributions to the present volume include articles on The Gospel of Comfort, Divine Guidance, Vanguard and Rearguard, God's Remedy for Sin, and an Appendix by the Rev. J. R. Coates, Selby Oak College, on Isaiah and the New Testament. There are studies on such subjects as Waiting and Strength, Religion as Friendship, the Success of Failure, Backing our Prayers, God's Thoughts and Ours, Reflecting the Light, Religion and Art, The Motherhood of God. The studies are illustrated from many fields of thought and from the most recent literature, and will prove not only a source of inspiration to the preacher, but also devotional reading for the individual and the family. An index of sermons will be found at the end of the volume with reference to other works which the preacher or reader having time on his hands may consult. A most useful and helpful volume, and well recommended.

God and You.—A volume of addresses by the Bishop of London, published by Hodder and Stoughton, London, price 3/-. Our copy from Angus and Robertson.

Twenty-five years ago the Bishop of London's printed mission sermons had a great vogue. In this volume of 208 pages, and comprising 15 addresses and papers, the Bishop has lost none of his power of appeal, and his flair for plain appealing statement. The Bishop was ever a friend of the poor, and his addresses on God and the Poor, God and the Society, God and the Sinner, God and the Housewife, exemplify this and more. There is a practicality about the Bishop's addresses which commend them to "saint and sinner" alike, and we make bold to state that this volume should have a heavy sale. It is full of wisdom, helpful thoughts, and good things.

Meditations at the Cross.—By Kagawa, published by the Student Christian Movement, London, price 6/-. Our copy from Angus and Robertson, Sydney.

Toyo Hiko Kagawa has a great following, not only in his own country, Japan, but in all English-speaking lands. Here in this volume we see him at his best. His chapters on The Secret of the Cross, the Cross in the Mind of Christ, Those who Take up the Cross, Divine Love made real through the Cross, the Cross and Ethical Life, are full of searching thought, and suggestive of action. Through his pages he has much to say to his fellow nationals of Japan—and he is not afraid to say it. We recommend this book, if only for the purpose of Westerners seeing an Eastern approach to the sublimity of all subjects—the Cross of Christ and its implications for man's life.

The Cattle King.—The Story of Sir Sidney Kidman, by Ion L. Iddies, published by Angus and Robertson, Sydney, price 6/-.

Here is a volume that ought to appeal to all Australians. It is lighted up with some 33 illustrations, with a picture of the man. The author, in his prefatory note, says that the late Sir Sidney Kidman started life with five shillings and a brave heart. He eventually controlled over 100,000 square miles of country, more than a hundred stations. The author writes of what he knows. He knew Kidman well and in addition, had access to all sorts of documents illustrative of the man. It is a great story, full of interesting glimpses of The Cattle King, with penetrating insights into his character, his thought, his outlook, and his faith. It should be placed in all school libraries and put in the hands of young Australian manhood. The spirit of Kidman is worth inculcating. The author has told his gripping story with his well-known lucidity and liveliness. We cordially recommend it.

When laying the foundation stone of a church in the recently-created parish of Greavilla, Diocese of Grafton, the Bishop of Grafton, Dr. Ashton, said that within recent years 71 foundation stones of churches had been laid within the diocese. The site of the Greavilla church was given by Mr. L. Lever in honour of his parents.