

Doings of the Month in Melbourne.

(By Macabaeus.)

November 30th was the day chosen for the consecration of Bishop Booth, who is to be Bishop Coadjutor of Melbourne with the title of Bishop of Geelong.

All the Bishops of the Province, as well as Archbishop Head, were present. The ceremony coincided with the visitation of the storm and tempest which was responsible for such widespread damage by wind and flood. This fact, no doubt, restricted the attendance, which was fairly large in spite of the inclement weather. The new Bishop is a man of great personal charm, and may be described as a liberal evangelical, if such a title is worth anything in these days. While evangelicals are relieved that the appointment did not go to a churchman with Anglo-Catholic connections, they feel, however, that the new Bishop is not likely to make any vigorous contribution to evangelical churchmanship.

The parish paper of St. Peter's, Melbourne, stated a few months ago, that "the appointment of an Anglo-Catholic was more than they could hope for." It was stated also, that Masses would be said at St. Peter's with that hope in view. We do hope that the new Bishop will not follow blindly the "all things to all men," policy, which has been the feature of Archbishop Head's administration. There were several things which caused surprise among evangelicals attending the consecration service. One was the presence of acolytes, presumably borrowed from the stock in trade at Eastern Hill, and the other a direction to members of the congregation, printed on the order of service, in these words: "It is suggested that only those who are related to the newly consecrated Bishop by ties of kindred or friendship will communicate at this service." These are perhaps only small things, but taken in conjunction with other matters, tend to show how the wind is blowing in Melbourne.

During the early part of the month the thought of our city was dominated by the Roman Eucharistic Congress, not because of anything they contributed to the thought or the problems of the day, but solely because they treated Melbourne as a stage, and set out to do as many spectacular turns upon it as possible. In this connection Melbourne was treated to an amazing display of ecclesiastical acrobatics by Archbishop Head. For some months past our Archbishop has opposed the procession, and the carrying of the Host. He has written to the Lord Mayor, to Archbishop Mannix, and joined with the leaders of other denominations in protest, stating that the proposal, if carried out, would cause distress to many Christian people. Writing to the "Messenger," on May 11th, His Grace commended a resolution circulated by the Protestant Federation, which condemned the idolatry of carrying the Host. Again on August 31st, in the "Messenger," correspondence between the Lord Mayor and His Grace was printed. In this case His Grace, amongst other very definite statements of opposition to the Eucharistic Procession, said that "Christian feeling was roused against this form of religious procession." In spite of all this, when the Congress was being held and people in Melbourne were wondering if they really were living in a Roman Catholic country, Archbishop Head attended the civic reception given to the Cardinal and others, and made statements so foolish that Protestantism was made to appear nothing more than a joke. He told the Romans at the reception "what a tremendous respect the members of his Church had for them," and this, "If all Cardinals were like Cardinal McRory, he felt that it would be difficult to stay outside their church." And again, "we know your wonderful history, and we are really thrilled by the way you are carrying out this Congress." Needless to say, these remarks were generally received among Protestants with the utmost disgust. He certainly was not speaking for the majority of Anglicans, who have not a "tremendous respect" for Rome, neither are they "thrilled" by the "wonderful history" of Rome or her superstitious processions and eucharistic propaganda. His Grace, during the few weeks since the procession, has constantly spoken in terms of admiration, regarding the Roman Congress and has uttered meaningless expressions about "worshipping the same God," and "serving the same Lord." The worship of the Virgin Mary, of material objects of bread and wine, and all the outward formalities of Rome, can surely not be the same as the Spiritual religion for which constructive Protestantism stands.

If what Melbourne saw of Roman propaganda, its empty ceremonial, and spectac-

lar theatricalism, is the best that the Christian Church can offer, it will not be long before the whole world follows the lead of Russia and Mexico.

Calling a meeting of clergy in the Chapter House on December 18th, the Archbishop wrote to his clergy in these terms: "A good many of our people will be troubled about the great Roman Catholic Eucharistic Procession and its effects upon our Church. What is troubling our people," is not so much what is being done by Rome, but what is NOT being done by our own Church. While the world is calling for leadership, the differences of Protestantism are lessening the influence of the Christian Church. At the meeting of clergy in the Chapter House, it was clear that the majority were prepared to follow the lead of the Archbishop, though it is known that many have been most critical of the attitude of His Grace.

One Vicar of an industrial parish, who is well known and respected for his gift of enthusiasm and straight speaking, and his very fine record of useful work, pointed out with characteristic vigour, the futility of congresses which were quickly forgotten, when the great need was to give the Gospel message to those who were in such need of it.

At St. Paul's Cathedral on December 21st, four deacons were ordained to the priesthood and six other candidates were made deacons. Among those ordained were several young men who have been most active in C.M.S. youth movements, and who will be a decided acquisition to the Ministry.

By the death of Mr. E. Lee Neil, during the month the evangelical cause in Melbourne lost a strong supporter. There was hardly an evangelical movement in which the late Mr. Neil was not interested, while his love for missions was well known.

The Rev. T. Quinton, a fine old evangelical of this diocese, has reached the 60th anniversary of his ordination. Mr. Quinton is now aged 87 years, and a testimonial fund is being raised to provide for his retirement.

Among the changes in the diocese, one notices that the Rev. R. M. Hudson goes from St. James' Old Cathedral to Geelong, which will not alter the evangelical position. The Rev. A. F. Falconer, who comes to St. James' from Sorrento, has had a wide experience and was at All Saints', St. Kilda, for several years. One hopes that he will fit in with the evangelical policy of the mission of St. James and St. John, which is under the leadership of Archdeacon Lambie. Several other changes in minor parishes are also indicated.

Christmas Day in Melbourne was beautifully fine, and churches in both city and suburbs had large congregations. It was reported that about 100 persons attended midnight Mass at St. Mary's (Brotherhood of St. Laurence) Fitzroy. The 11 a.m. service at St. Paul's Cathedral was attended by about 2000 people. The Governor, Lord Huntingfield, was present at that service, at which Archbishop Head was the preacher. The Archbishop said that "if people thought during the year as they did at Christmas, there would be peace in politics and industry and fellowship among nations."

Australian College of Theology.

Class Lists for 1934.

Associate in Theology (Th.A.).

(In order of merit.)

First Class.

Wright, Dorothy Maud . . . Adelaide
Evars, Evan Lindsay T. . . Sydney
Mitchell, Doris Mabel, B.A. . . Sydney
Murchie, Charles Nathaniel K. . . Gippsland
Lawrence, Thomas Ian . . . Sydney
Henningham, Harry . . . Sydney
Bransen, Septimus Mervyn . . . Sydney
Lean, Lorna . . . Wangaratta
Knox, Patricia Evelyn L. . . Sydney

Second Class.

Ramsden, Samuel Raymond . . . Sydney
Bulstrode, Mollie . . . Melbourne
Tanner, Eileen . . . Gippsland
Hall, Gwendith . . . Sydney
Frecklington, Jessie Adell . . . Bathurst
Birt, Jean McDonald, St. Hilda's T.H.

Jones, Ellen Latham . . . Melbourne
Whitley, Alma Eileen . . . Wangaratta
Cledhill, Ruth Lily . . . Sydney
Heath, Eileen . . . Perth
Cantrill, William Arthur . . . Bathurst
West, Evelyn Maud . . . Gippsland
Childs, William . . . Sydney
Walton, John . . . Bunbury
Brother Jack (Salzmann), Community House, Goulburn
Morley, Ella . . . Gippsland

Wills, Katherine Adelia . . . Melbourne
Mathews, Myra Clare . . . Nth. Qld.
Harris, Kenneth H. St. John's Coll., Parramatta, Sydney
Hucker, Jessie Josephine . . . Brisbane
Wall, Harry . . . Brisbane

Pass.

Pigott, Violet Annie, A.B.M. Hostel, Epping, Brisbane
Farrer, May Elizabeth . . . Bathurst
Matthews, Hessel W., St. John's Coll., Parramatta, Sydney
Mitchell, Violet D. . . Sydney
Paull, Alberta . . . Gippsland
Olsen, Lizzie Rowland . . . Brisbane
The Novice Cecile, S.S.A. . . Brisbane
Baker, Arthur L., St. Columba's Hall, Wangaratta
Wiley, Robert G., St. John's Coll., Parramatta, Sydney
(Three failed.)

Passed the First Half of the Examination.

(In order of merit.)

MacLennan, Flora Joy . . . Adelaide
Wilkinson, Callon, St. Hilda's T.H., Melbourne
Woodford, Hazel Elizabeth . . . Brisbane
Stacy, Florence . . . Goulburn
Brother Michael (Jenson), Community House, Goulburn
Jenkins, Muriel Joan . . . Perth
Shoring, Reginald Thomas . . . Nth. Qld.
Smith, Lila . . . Melbourne
Parkinson, Mavis Doreen . . . Brisbane
Sister Dorothea, C.D.S.C. . . Brisbane
Somerville, Ethel M., St. John's Coll., Parramatta, Sydney

Woolf, Freda M. . . Willochra
Cook, Emily Jane . . . Melbourne
Patterson, Hilda Lucy . . . Melbourne
Smith, Philip Hoseason . . . Adelaide
Brother Gilbert (Mauders), Community House, Goulburn

Allan, Kathleen . . . Melbourne
Wroe, Eleanor Joan . . . Brisbane
Edwards, George Walter . . . Melbourne
Pechey, Kuini . . . Brisbane
Smale, Barbara . . . Perth
Hayton, Clarice A., A.B.M. Hostel, Epping, Tasmania

Murchison, Katherine . . . Adelaide
McSpedden, William Leon . . . Gippsland
Koska, Lucia, St. Hilda's T.H., Melbourne
Laing, Ida F., Deaconess House, Sydney
Fabian, Reginald Thomas . . . Adelaide
Latimer, Eme Lesley . . . Melbourne
Browning, Lionel Beaver . . . Tasmania
Taylor, Emily Elizabeth . . . Sydney
Reynolds, Edward Thomas S., Melbourne
Wright, Olive . . . Bendigo
Barry-Brown, Evelyn . . . Melbourne
Bashford, Frederick Hugh . . . Grafton
Eime, Agnes Constance . . . Adelaide
Nunn, Harry Wilfred . . . Melbourne
Rumming, Joyce . . . Melbourne
Shaw, Arthur Douglas . . . St. Arnaud
Kennedy, Agnes, St. John's Coll., Parramatta, Sydney

Flower, May Silverthorne . . . Melbourne
Harvey, Georgina, St. Hilda's T.H., Melbourne
Rankin, Iris Linda . . . Sydney
Hahn, Elsie R., St. Hilda's T.H., Melbourne
Langley, Eric . . . Sydney
Butler, Harold Henry . . . Riverina
Terry, Vera . . . Sydney
Brother Robert (Gerrity), Community House, Goulburn

Pallister, Doris, St. John's Coll., Parramatta, Sydney
Dechaineux, Yvonne . . . Tasmania
Watts, Grace Emery . . . Melbourne
McEwen, Jean Naomi . . . Adelaide
Spurway, Herbert S., St. John's Coll., Parramatta, Sydney

Butler, Margaret . . . Adelaide
Clow, Winifred . . . Adelaide

The following Candidates were held over:—

Clements, Dulcie V., St. John's Coll., Parramatta, Sydney
Dobbs, D. . . Sydney
Strudwick, Rita L. . . Adelaide
Swan, Frank . . . Melbourne
Thorne, Gladys . . . Melbourne
(Thirteen failed.)

On behalf of the Council of Delegates,

JOHN FORSTER,

Registrar.

Armidale, N.S.W.,

15th December, 1934.

A HINT TO LECTURERS.

"If you can go on to a platform with a smile on your face that won't come off, it will be worth a fortune to you. The most pessimistic audience loves an optimist on the platform. Bright sunshine is always a tonic. —'A Naturalist's Pilgrimage,' by Richard Kearton (Cassell)."

A Paper for Church of England People

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Editorial

Anniversary Day.

WITHIN a few days the minds of all real Australians will turn to that historic day in 1788 when Governor Phillip and his six ships entered what is now known as Port Jackson, and established British settlement in this great southern land. After a day spent in preparation and in scrub-cutting, the little company assembled together in the evening of January 26, 1788, around an improvised flagstaff, from which fluttered a Union Jack, and to the accompaniment of volleys from marines, the new land was claimed in the name of King George III. One hundred and forty-seven years may not be a long period in the history of nations, yet in the case of Australia, it has witnessed really marvellous development. The tranquility of that first scene has given place to the noise and tumult of vast cities, the virgin bush land, which once was but a monotonous prospect, has given place to buildings, tall and stately—to farms and orchards second to none in productivity, while the vast waterways of our harbours and rivers are now the venue of the ships of all nations as they pass to and fro, with the produce and wealth of a growing and enriching nation. Of the change and progress of the one hundred and forty-seven years, we may be justly proud. To the memory of sturdy pioneers, with their far-sightedness, courage and hard work, we may well pay a willing and grateful tribute, but better still, pledge ourselves to the carrying on of

the work that they so nobly began. Truly this great outpost of the British race was cradled in humble beginnings when we think of it! And yet no nation could have made greater progress. We look around to-day and see! Evidence is on all sides!

The material and economic and social progress has been remarkable. However, it must be borne in mind that righteousness alone exalts a nation. This truth should be brought home to people's minds. Given that in our land, we shall then be able to say with the Psalmist of old, "Not unto us, O Lord, not unto us, but unto Thy Name be the praise and the glory."

Sir Philip and Lady Game's Departure.

ALL over the State of New South Wales there are hosts of people in every walk of life, who have come to love and respect Sir Philip and Lady Game, not only for their work's sake, but also for their worth and noble standard of living. The Governor and his Lady have made many personal friends during their stay in the Mother State, and can count on the esteem of great numbers of the public throughout the State who know them only by their charitable works up and down the land. They have won the lasting affection and prepared an enduring memory for themselves in the country districts—and these they have toured as exhaustively as any Governor and his lady in our history—by reason of their interest in the improvement of domestic life outback, and particularly Lady Game's devoted work for the Bush Nursing and District Nursing Association. The children everywhere have attracted them. Sir Philip Game has been the Boy Scouts' own Governor. Both are devoted and ardent members of the Church, and at every opportunity helped on her work and were in their place in the worship of God's House. They have set a really noble example to the people in all departments of life, and have exemplified in the fullest sense the highest traditions of the Vice-Regal office. We are confident that they found real joy in fulfilling the many, and often-times arduous duties pertaining to their position in the community, but we believe that in it all they have counted their efforts well rewarded. They return to England next month, leaving behind treasured memories and an exceedingly fine record of unselfish and impartial service. We wish them God-speed in their journeying to the Old Land, and pray that they may have many years of happy usefulness. We shall have no warmer friends and advocates at the centre of the Empire.

It is good to think that they will be there—champions of the Australian character. We have been all the better and richer for their life and work and witness amongst us!

State Aid to Education.

THE emissaries and leaders of the Church of Rome never stage a big occasion but they use it to advocate their oft-repeated plea of State aid for their schools. Doubtless they go on the plan of asking repeatedly enough until they get what they want, which we hope will never be! It would be a calamity if the day of State aid to denominational education returned in New South Wales. Scotland to-day is a sample of what this means. Because in an evil hour, politicians in Great Britain were caught napping and State aid to Roman schools was put on the Statute Book, vast educational buildings, equipment and support are now being provided in Scotland for that Church at the expense of the rest of the population—mostly Presbyterian. That there is a rising tide of indignation in that land, our exchanges clearly show. Of course, in New South Wales, Rome would be the gainer by far. The educational provisions made by other denominations are a mere bagatelle alongside those of Rome. Most people know what the teaching of the Church of Rome amounts to. They know that that Church is building up a State within a State. The only loyalty its followers really know is their loyalty to the Roman Church merely as such. For the State to provide financial aid for the building up of that loyalty would be suicidal. Apart from this, the State makes provision for the educational facilities of all children within its borders, and if further facilities are required, they would soon be provided. If the Church of Rome or any other Church, for that matter, seeks to provide schools for its own children, such provision should be entirely its own responsibility. Why segregate the children of the State? We have boasted as Australians of "one people with one destiny," but every Roman School means the furthering in this fair land of "two peoples with two destinies." Rome, as a great religio-politico institution is the aim of her schools, and no broad-minded, true-hearted Australian desires that. State aid to denominational education is fraught with grave and far-reaching dangers, and we trust that a law enacting it will never find place on the Statute Books of the Mother State, not to say the other States of the Commonwealth. Let no heed be paid by authorities to the specious, honeyed pleading of Roman dignitaries, whe-

ther visitors to our shores or otherwise. Ample educational opportunities within reach of all are provided in our State Schools, and as the late Honourable W. H. Holman, of the New South Wales Legislature, once said, "If the Government provides a good road between two towns and some people want to travel by another road, then they must provide that road themselves." And we would say, "Keep it up!"

Franco-Italian Pact.

WHAT the ultimate outcome of the Franco-Italian Pact, recently consummated, will be, only the future can tell. It is aimed, in a measure, at Germany and her central Europe influence and power. Austria is guaranteed her independence—and this is what France wants. As part of the price to be paid, France will cede to Italy certain African territory, and turn a blind eye when Italy sets up a protectorate over Abyssinia, which she has long coveted. There is no doubt that the agreement will make for the peace of Europe—at least for some time! Italy is out for more world power. She wants room for colonisation. France still desires to have the controlling hand in central Europe politics, and all for the purpose of hamstringing Germany and curbing her power and influence. The repercussions of the negotiations have not yet reached their limit. Germany, too, has a price. Doubtless she will be allowed to re-arm. However, if the movements and palaverings between the leaders of these two leading Latin peoples and those of the Little Entente make for feelings of satisfaction and quietude, then the Pact will strengthen the peace bonds in Europe. This, of course, will be all to the good, and greatly welcomed. However, it reveals a remarkable change in the heart of Europe, for during the post-war years France has been hard and recalcitrant, Italy ambitious and truculent, Germany chafing and turbulent—while the little nations in the heart of Europe have been restive and hurt and hampered—ever fearful of the big and powerful surrounding nations. Maybe a better spirit is beginning to prevail. We hope so! One thing we can do is pray! Pray for the peace of Europe. Pray that a Christian spirit may lay hold of the nations there, which border one another—whose members seem at times thin-skinned and provocative. Pray that righteousness and truth and honour may reign in the hearts of both Latin, Germanic and Slav peoples. The world of Europe is hungry for it.

The Saar.

THE general expectation with regard to the Saar vote has been realised. There has been an overwhelming vote by the Saarlanders in favour of return to Germany. However, it is not all smooth sailing yet. There is the question of Hitler and his Nazis and their dealings with the Saarlanders. There is the working out of the Franco-German agreement for liquidation of agreed German financial liabilities.

We are glad to note that the French and German industrialists have arranged an accord of their own. This is all to the good. We trust that there will be no terrorism from Nazi officialdom and that governing bodies will have learned the lessons of the last few years in Europe, and that they will now govern with even-handed justice—even to large-heartedness. One thing Hitler and the men around him are now really on trial. They have a great opportunity for goodwill and true service to the common weal. We hope that they will use their opportunity well and that this return of territory and people to the Fatherland will have repercussions only for good in the world. The unanimous vote brings the Treaty of Versailles into bold relief and points to the need of its revision. There is every indication that forces making for equity and honour and peace are working in Europe—for which we thank God.

Quiet Moments.

Universal Brotherhood.

Its Champions and its Enemies.

(By Laicus.)

"One is your Master, even Christ, and all ye are brethren."—Jesus.

"God hath made of one blood all nations for to dwell on the face of the world."—St. Paul.

IN all ages the idealist has suffered much at the hands of his "practical" contemporaries. He sees, or believes that he sees, some of the deeper truths of life; he enunciates them, because the truth burns within him and must find an outlet in words.

Some few of his hearers treat his revelations with respect, and test it by reason and the "inner light." But from the majority of people he gathers faint respect. Some smile at his words with contemptuous pity, perhaps crediting him with sincerity, but often regarding him as an irresponsible dreamer. Others find in what has been said an attack on themselves, their creeds and practice, and launch against him torrents of opposition and virulent abuse. Many more give no heed to that which may prove to be a revelation from on high; they are too much engrossed in the world's business and pleasures to find time for the things that would make for their eternal peace and welfare.

Time passes; the "dreams" of the idealist become more widely known, but there is no abatement of the bitter antagonism of those whose interests and pecuniary well-being are likely to be injured by the translation of the ideal into the actual; and the idealist becomes not merely an object of derision, but also of bitter persecution, and possibly may suffer martyrdom, physical, mental, religious, or political.

But as the blood of the martyrs is the seed of the Church, there comes a time when men everywhere accept and try to make actual the ideals which their fathers despised, hated, or ignored. For great is truth, and it will prevail.

The Ideal of Universal Brotherhood.

One ideal very dear to the best of men of all nations is that of Universal Brotherhood. From the sublime height of His divinity, Christ enunciated the truth that all men are brethren. St. Paul said that God had made of one blood all nations to dwell on the face of the earth. The Scottish bard looked forward to the time—

When man to man the world o'er,
Shall brethren be.

The "dream" is that a time will come when amidst the inevitable and

not undesirable differences of race, religion, class and colour there will be a deep-seated conviction of brotherhood finding expression in mutual love, in generous help, in self-sacrificing service, such as brothers love to render to each other. In other words, there will be a millennial age, when "the wolf shall dwell with the lamb and the leopard shall lie down with the kid."

We try to picture such a condition of things, and then we look around us on things as they are, seeing on all sides strife, suspicion, unrestrained self-seeking, and unashamed competition one with another. The contrast is so great that the hearts of many fail them as they cry, "How long, O Lord, how long." We have to take firm hold in our puny faith on the Divine assurance that we have received, and remember the vast changes for the better which we can trace in the world's history, the social and religious reforms of the past, resolving that the coming of the Kingdom for which we daily pray shall not be delayed by our sloth or faithlessness. Great reformers have seldom seen the full consummation of their labours, but they have struggled on, spending and being spent, assured that their labour in the Lord shall not be in vain. For in the work of reform, generally "one soweth and another reapeth."

We need to have a firm conviction that man partakes of the Divine nature, such a conviction as upholds the slum worker, for example, who finds God in the slums, as Redwood puts it. By the work of such devoted idealists the most degraded specimens of humanity are transformed and ennobled by acceptance of the help of the Christ Who became the Brother of all men. Who calls us to live the lives and exhibit the spirit of God's children.

Enemies of Brotherhood.

It is glorious and divinely certain that the ideal of Brotherhood will be realised, but this consummation can be and is being delayed by deliberate or unconscious hostility in various spheres. Among the enemies are the Gallios, who care for none of these things, who allow themselves no time for serious thought on the things that make for the world's peace. They are the deadweights that impede reform, the neutrals that are virtual enemies. Then there are those who, in their superior wisdom (?) decide that Brotherhood is a very pretty ideal, but a practical impossibility. Their weapon is ridicule, more or less ill-natured.

But our present concern is with enemies in various spheres whose opposition is much more to be deplored or feared. Some of these fight of set purpose, actuated purely by self-interest. Others, again, equally formidable, though less consciously selfish, retard the attainment of the ideal because of mistaken notions of what their class, their sect, their nation, can fairly demand from them as morally responsible persons. They have a perverted sense of values.

Within the Church.

The Church, in its widest sense, comprises all to whom has come a vision of God, a consciousness of His claims, a determination to do His will. Within the Church there is no distinction of class, colour, race, or creed. Differences of interpretation of Divine revelation, of forms of church government, of degree of stress laid on this doctrine or that, there are, and probably always will be. But underlying all Christian denominations there is the

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great basic fact of the Fatherhood of God and the brotherhood of man in Christ. Any section of the Church that allows this basic unity to be obscured is failing in its duty, and is riding for a fall. The Master prayed that His people may all be one, and this prayer, as yet not fully answered, will be answered in due time. Reunion is being retarded by those members of churches who refuse to co-operate with fellow Christians of other denominations in works of reform that concern all equally, for fear of being thought to acknowledge other sects as branches of the one Catholic Church. Here is seen the failure to estimate rightly relative values. What the Churches hold in common is the really important; the differences are of minor consequences, and a recognition of this fact would evert undue emphasis on details. It does one good to see here and there signs of appreciation of what is being done in denominations outside our own. The late Rabbi Cohen mixed freely with members of Christian communities to their and his benefit.

In Politics.

In politics there is far too little real effort for the furtherance of brotherhood, in spite of the loud declamations from platform and press. Some earnest politicians are apparently convinced that outside their party there is no salvation for humanity, but this conviction often leads them to narrow views of men and their relations one with another.

But there are also unscrupulous partisans whose chief concern is to keep alight the fires of enmity against other parties. They desire supremacy for the sake of the share they themselves would have in ruling a united state. They regard electors as pawns in the political game, not as brothers in one big family. At times they deliberately accentuate differences of race within the State, proclaiming, as in one notable modern example, that one racial section alone is fitted to rule. It is bad enough when we see international rivalry leading to virtual denial of universal brotherhood. It is tragic indeed when within the State race is deliberately set against race. It takes the form, in some cases, of striving to make one caste supreme, a military or ecclesiastical caste for example. And where such is the case, there is no real liberty for anyone, no sense of brotherhood. Race prejudice, class prejudice, sectarian bitterness, all these are a direct negation of the dictum, "All ye are brethren."

In International Matters.

Within the region of international politics the evils of division become grievously disastrous. Suspicion between the nations, a desire, masquerading as patriotic feeling, to make one's own nation supreme over all others, the idea that might is right, the opportunity afforded to the military adventurer to aim at his own glorification, the soulless chicanery of the unscrupulous diplomat—all these foster strife and impede the coming of the Kingdom of Peace.

And when to these we add the deliberate attempts of war munition makers to manufacture war scares, and of certain journalists whose one concern seems to be the sale of their papers, even at the sacrifice of truth, we have compiled a formidable list of open or hidden enemies of peace and goodwill.

Desiderata.

Those who bear sway in international, national, social, political, and re-

ligious spheres, incur terrific responsibility, and need special equipment for their tasks. They need a vision—a vision of God and His truth, that will inspire them to wise and self-denying service. They must have a determination to "follow the gleam," wherever it may lead them, even to the loss of that personal authority which would be to many a veritable martyrdom. Principle, not expediency, must rule. They need the spirit of Queen Esther who, seeing before her a clear duty, faced probable death with the words: "If I perish, I perish!" or of the great reformer, who said in a great crisis, "God help me! I can do no other!"

Obedience to the claims of God, following His teaching, unwavering purpose in the face of apparent failure—these are the requisites for us all, and in special degree for our leaders. So will the visionary become the actual, and the impossible the fully achieved.

Wayside Jottings.

(By a Wayfarer.)

The Infallibility of the Bible.

WE are sometimes asked what justification there is for the confident language that most Christian people use about the authority of the Bible. Is it really such an infallible book as their language implies? Are not the Old Testament histories, at least, largely made up of a lot of groundless folk-lore; of fable inextricably mixed up with fact, and of poetry inseparable now from prose? Does it not, in addition, contain many mistakes, and even pious frauds?

Answers to these and similar questions, of course, abound; but the books that contain the answers are mostly on the shelves of ministers' libraries, and are not generally available, and the Wayfarer will therefore be thankful if the Editor will allow him to give to these questions some kind of an answer, however poorly and imperfectly, through the A.C.R.

Answers to special questions, such as concern the stories of the Creation, of the Fall, of the Flood, of Joshua and the sun, of Noah and the fish, he must necessarily pass by. Some day, perhaps, space for these may be granted by the Editor. Just now he will only offer a few general considerations.

And first of all, it may be confidently said that if God has indeed condescended to give His creatures a revelation, a light, intended to guide them through earthly ignorance and sin to their heavenly home, that light must be clear and definite. The revelation given must satisfy the intellect as well as the heart. The Word of God's Grace must not be something that can be pulled to pieces by critics. In a matter of such transcendent importance as the salvation and daily guidance of mankind, something more definite is needed than that useful law of probabilities by which we daily decide so many lesser questions.

The Bible is not, indeed, a text-book of theology, nor a collection of rules, nor a book of formulae for the solution of problems. We can appreciate the educational purpose by virtue of which so much is left to be determined by the judgment of the traveller, and we know by experience that at every step of the journey we need the personal guidance and inspiration of the Holy Spirit. But at least the guide-book that God has given us must not contain mistakes.

If it would not be consistent with God's educational purposes to give us a mere handbook of rules, neither would it be consistent with His character to have given us a book that cannot stand criticism and investigation. Speaking, of course, only for himself, the Wayfarer may say that if he found errors and untruths in the Bible, it would shake his faith in revealed religion. It would affect the whole basis of Faith, and mistakes in the Old Testament would shake his faith in the New.

Indeed, that the Bible contains mistakes and mis-statements is almost entirely a modern idea; and, among professing Christians, is held chiefly by those who call themselves "modernists." It has become a commonplace of modernism that Romanists believe in an Infallible Church, and Protestants in an Infallible Book, and that both beliefs are equally irrational. Indeed, to the thorough-going modernist there is no certainty anywhere; and the Reason and Judgment of us poor, sinful, fallible human beings are our only guide from earth to heaven.

The moral ground, then, of Necessity, based upon considerations of God's love and care, is the Wayfarer's first reason for believing in the inerrancy of the Bible as a whole. God could not give His people a defective guide.

For belief in the inerrancy of the Old Testament in particular, there is an additional and most convincing ground, namely, that our Lord Jesus Christ believed in it. To the temptations of the Devil He had one sufficient answer: "It is written." And concerning much that He did, we are expressly told that it was "that the Scripture might be fulfilled."

When His enemies accused Him of blasphemy in claiming to be the Son of God, He defended Himself by appealing to the verbal inspiration of a verse of the Psalms. He quoted Psalm 82, 6: "I said ye are gods." "If," said Christ, "He called them gods, and the Scripture cannot be broken, how can you accuse Me of blasphemy for saying that I am the Son of God?"

He quoted what we should call an insignificant verse of an insignificant psalm, written by a man called Asaph, about whom we know next to nothing; and in that connection our Lord declared that "the Scripture cannot be broken."

Nearly forty times our Lord thus quoted the Old Testament; not doubtfully, but as an unquestioned authority. Over twenty times He mentions Old Testament persons and events, not as fables, but as facts, and over a hundred times He refers to Old Testament passages and predictions. In fact it may be said that our Blessed Lord began, continued, and ended His ministry under the authority of the Old Testament; and, as a necessary consequence, thereby gave to it, in turn, His support and endorsement.

It is a very sad fact, and to the Wayfarer it seems a grave sign of the times—an indication of the downward road that is being followed by many modernists (not, thank God, by all), that there are modernists who frankly deny authority to our Lord. And some of these, like Dr. Angus, are ministers of the Gospel.

Our Lord, they say, had laid aside, when He became Man, all the knowledge that as God He possessed; so that He knew no more than any other Jew of His day; and therefore His words possess no more than merely human authority. Critics of the Bible

therefore (they say), need not be hampered in their speculations by any undue reverence for the words of Christ.

That He had indeed laid aside, to some extent, His Divine knowledge, we know from His own words "of that day and hour (of His own second coming), He declared, 'knoweth no man, neither the angels in Heaven, neither the Son, but only the Father.'" But that is not to be twisted into an admission of imperfection or mistake in anything that He did say. His own estimate of His own words is very different. "Heaven and Earth," He said, "shall pass away; but My words shall not pass away" (Mark xiii. 31). "The word that I have spoken shall, in the last day, judge him that rejects it" (John xii. 48). If the Bible be not our infallible guide, we have no infallible guide at all. Christ may have risen from the dead and in bodily form ascended to the Father; or He may not. He may be coming again to judgment, or He may not. All these Scriptural statements are denied by some. Perhaps He came to give His life a ransom for many; perhaps He said so, or perhaps He didn't; perhaps His death was nothing more than a martyr's, not differing from the deaths of so many other martyrs.

If we can't put absolute faith in the words of the Bible, as Christ Himself did, and as St. Paul did, we simply don't know where we stand. A mere general correctness of statement and of doctrine, mixed up with a few mistakes here and there, isn't enough for us. If our Christian Faith be not in all points a certainty, we are indeed "of all men most miserable," for of all religions, ours would be the most unsatisfying.



The Rev. G. Gilder, of St. Bartholomew's, Burnley, Melbourne, left on December 18 for a three months' trip to India.

The Archbishop of Melbourne was in Canberra for Sunday, January 20, and preached in St. John's Church. He was the guest of the Governor-General.

The Bishop of Adelaide has appointed the Rev. James Hardingham, B.A., to be Chaplain to the House of Mercy, where he will take up his duties at the end of January.

The Bishop of London completed on Friday his 37th year as a bishop. He is now senior in consecration to all the other untitled bishops.

During January the Venerable Archdeacon Tress, of the Diocese of Grafton, took his holiday at Forster in the Nabiac parish, Diocese of Newcastle and kindly helped with the services.

The Rev. R. M. Hudson, of St. James's Old Cathedral, West Melbourne, was inducted to the parish of St. Matthew's, East Geelong, on Thursday, January 10. The induction was conducted by Archdeacon Herring.

Canon Needham, Chairman of the A.B.M., has written a book on "White and Black in Australia." It is being published by the S.P.C.K., London, and will be sold in Australia, it is thought, at 2/6 per copy.

Mr. John Crotty, B.A., eldest son of Canon Crotty, of St. Kilda, was ordained Deacon on St. Thomas' Day by his uncle, the Bishop of Bathurst. He will work in the parish of Forbes.

Canon H. E. Newton, of Harrogate, England, has been visiting New Zealand. The sphere of his former ministry. Thirty-two years ago Canon Newton was Vicar at Ross, on the West Coast, and at that time was known as a keen mountaineer.

The Rev. P. W. Stephenson, M.A., B.D., Headmaster of Trinity Grammar School, Sydney, has just returned from a trip abroad. While in England he saw a good deal of the C.M.S. and its work, and made inquiries into the latest educational advances.

The Bishop of Adelaide has granted nine months' leave of absence to the Rev. H. P. Finnis, as from February 7th. The Rev. L. A. Knight, Warden of St. Barnabas' College, will be acting Precentor of the Cathedral during Mr. Finnis' absence.

Miss H. Gason, daughter of the Rev. E. I. Gason, vicar of Mornington, Victoria, has offered to B.C.A. for nursing service. The society is glad to accept Miss Gason's service and welcome her into the B.C.A. family. She will be proceeding shortly to one of the Society's fields.

The Rev. R. M. Fulford, Rector of Holy Trinity, Adelaide, leaves for England on March 1st on a holiday tour. His locum tenens will be the Rev. Canon F. W. Way, of the Diocese of Wanganui, who was for some time Senior Chaplain of the Australian Forces in the War.

The King has approved the appointment of the Rev. Thomas Karl Sopwith, M.A., vicar of Maidstone, honorary canon of Canterbury and rural dean of Sutton, to the canonry in Canterbury Cathedral, and archdeaconry of Maidstone, in succession to the Right Rev. J. V. Macmillan, O.B.E., D.D.

Soon after sunset on May 6, 1935, Boy Scouts will light a chain of beacons all over the British Isles to mark the silver jubilee of the King's reign. It is suggested that the beacons should be in sight of each other, and that as each fire is lighted a rocket, with red, green and yellow stars, should be fired.

Miss Talbot Rice, daughter of the Hon. the Rev. Talbot Rice, vicar of St. Paul's, Onslow Square, London, and sister of Mrs. G. A. Chambers, of Tanganyika, British East Africa, has been appointed to the charge of St. George's Hostel, Jerusalem, by Dr. Graham Browne, Bishop in Jerusalem.

The death of Canon Horace Packe, at Gisborne, N.Z., has been announced. He had been Vicar of Holy Trinity Church, Gisborne, from 1915 to 1932, when he was compelled to resign through ill-health. Previously he had been Vicar of Invercargill for three years and before coming to New Zealand was the Vicar of Suva, in Fiji.

The death is announced of Professor Beresford Pite, M.A., F.R.I.B.A., Professor of Architecture in the South Kensington Royal School of Art and Architecture, London. Professor Pite was a leading Evangelical layman in England, and presided each year at the Laymen's Evangelical Conference. His wife was the daughter of Mr. Mowll, of Dover, England.

St. Mark's Church, Darling Point, Sydney, has lost an earnest member in the death of Dr. Charles A. Coghlan, K.C., a leading Sydney barrister. Canon E. Howard Lea conducted the funeral service at St. Mark's, and also at the Crematorium and in his addresses paid tribute to Dr. Coghlan's brilliant academic career and to his labours for the general good.

The King has approved the appointment of the Rev. Alfred Carey Wallaston Rose, M.A., Chaplain to His Majesty, vicar and rural dean of Brighton, and prebendary of Waltham in Chichester Cathedral, to the Suffragan Bishopric of Dover, England, in succession to the Right Rev. John Victor Macmillan, O.B.E., D.D., recently-appointed Bishop of Guildford.

Sister Winifred Potiphar, of the B.C.A., has returned to England after five years' service in the service of the B.C.A. Part of her five years was spent on the Van with Sister Katherine Northcott. Latterly she has been acting as assistant at the Hostel at Wilcannia. Sister Potiphar hopes that she may be able to return to the work she has learned to love.

Miss Isabel James, who has been on the staff of Haverall College, Toronto, arrived in Sydney on January 10 in order to take up her new duties as principal of St. Catherine's Church of England School for Girls, Waverley. On her arrival she went to Bish-

opscourt and stayed with the Archbishop and Mrs. Mowll. She is keenly interested in the Girl Guide Movement.

The Rev. R. K. Sorby Adams, M.A., who was in charge of the Malayan Scouts at the recent jamboree at Frankton, was for some time on the staff of the Mission of St. James and St. John, Melbourne. He went to China on educational work under the C.M.S., and more recently he has been stationed at Singapore. He is a graduate of the Adelaide University and did his Theological course at Ridley College.

A very handsome window, to perpetuate the memory of Thomas Flower, was unveiled on Sunday, 2nd December, in St. Paul's, Redfern. Mr. Flower spent 44 years at the organ in St. Paul's, and a great part of the time he also acted as choirmaster. His father survives him, and if spared till April next, will be 91 years of age. He also was choirmaster and chorister for a very long period.

Just as we go to the press we learn that the Editor, the Rev. S. H. Denman, has been elected to the vacant canonry at St. Andrew's Cathedral, Sydney, caused by the resignation of the Right Rev. Bishop Hilliard, of Nelson, N.Z. The election was by the whole Synod of the Sydney Diocese, clerical and lay. Canon Denman has been in office since 1907, and since 1929 has been Rector of St. Clement's, Marrickville.

The Rev. P. H. Dicker, M.A., B.D., has been appointed to succeed Canon Way as Canon in charge of the Wanganui Cathedral. He recently resigned from the head-mastership of the Preparatory School at Geelong, and proceeded to England, where he completed his examinations for the London B.D. He is a son-in-law of Archdeacon Hancock, and came originally from the Diocese of Gippsland.

After a ministry of more than 15 years at Holy Trinity Church, Coburg, the Rev. W. Clarke Hudson will retire at the end of February. His first incumbency was that of Christ Church, South Yarra, for six months of thirty years ago. He then took charge of the Ferntree Gully district. From Ferntree Gully he went to St. Andrew's Church, Clifton Hill, spending 10 years there, and building the present church before he took the incumbency of Holy Trinity, Coburg.

The Churchwardens of St. Nicolas', Coogee, have been approached by several of the parishioners who were actively associated with the late Mrs. Greenwood in her work in St. Nicolas', and who desire that her memory be perpetuated by the establishment or erection of a memorial in the Church. A meeting in connection with the matter was held on Wednesday evening, January 9th, when a strong representative committee was formed to carry out the matter.

The death is announced of the Rev. J. G. S. Bartlett at Stoke, in the Nelson Diocese, N.Z. He was formerly well-known in this Diocese, having served as Assistant Curate at Wanganui, the Pro-Cathedral, Wellington, and St. Mark's, Wellington. For three years he was Vicar of Wadestown. Ten years ago he went to live at Nelson, where he until lately acted as Organising Secretary of the Nelson Cathedral Fund, and Editor of the Nelson Diocesan Gazette.

The Bishop of Truro (Dr. W. Frere), who is resigning his diocesan work and returning to the Mirfield Community, Yorkshire, says in a letter to his diocese: "The reasons are obvious, even though lamentable. They fall into such ruins as these: 'There is no cure for growing old,' or again, 'A worn-out engine cannot be sure of driving the machine,' or again, 'The modern Bishop's task in a diocese is a young man's task.' So there it is, and I shrink from saying any more." The bishop is in his 71st year.

Sincere and widespread regret has been expressed at the sudden and unexpected death on New Year's Day at Epworth Hospital of Isabella Millar, wife of the Rev. C. C. Cosley, vicar of Holy Trinity Church, East Melbourne. A bright and active personality, the deceased had endeared herself to a large circle of friends, both inside and outside the parish. She leaves a family of two sons and three daughters. The remains were interred at Fawkner on January 2, after a preliminary service in the parish church, which was conducted by the Rev. J. H. Raverty, who also officiated at the graveside, where the large circle of mourners testified to the esteem in which she was held.

Announcement is made of a new volume in the Westminster Commentaries, The General

Epistles of St. Peter and St. Jude (Methuen, 15s.) by the Most Rev. J. W. C. Wand, D.D., Archbishop of Brisbane. Dr. Wand makes ample use of recent scholarly work in English, French and German. The commentary is written in the belief that in the "gallant and high-hearted epistle," known as "I. Peter," we have no mere diluted Paulinism, but a Petrine view of Christianity which is as important, if not as amply developed, as that of St. Paul.

Mr. E. G. Hogg has been elected chairman of the Diocese of Christchurch Clergy Pension Trust Board for the 20th successive year. This is a record for any such Church Board in N.Z., and it is a tribute to the interest Mr. Hogg has taken in the work of the Board since its inception. That interest was so considerable from the first that he was elected to the post of chairman not long after his joining the Board. The administration of the fund calls for a great amount of care and deliberation, involving as it does investments as well as actuarial matters, and the healthy condition of our fund is due largely to the care the chairman has taken of it.

Rev. D. E. Hart-Davies, M.A., D.D., has accepted the invitation of the Fraternal Union for Bible Testimony to visit Australia, and expects to reach Sydney on June 1st, spending three months in the Commonwealth, delivering a series of lectures in each of the leading cities of N.S.W., Victoria, South Australia and West Australia. Dr. Davies was for some time Extension Lecturer for the Bible Testimony Fellowship and subsequently carried on the Bible Study of Dr. Scroggie in Edinburgh after his resignation. Dr. Davies is at present rector of the St. Thomas' Evangelical Episcopal Church, Edinburgh.

The death is announced of the Rev. C. F. Askew, formerly Dean of Nelson, N.Z. For years his health had been giving much cause for anxiety. He underwent several operations and fought an unequal battle with great patience and fortitude. He was a man of strong personality, with a keen sense of humour. He was a man of elevated aesthetic tastes, and a great lover of art in every branch. He was always a generous giver, and no more warm-hearted friend ever lived. After some ten years he attained the consummation of his desire in Nelson by witnessing and participating in the consecration of the Cathedral, the erection of which was almost entirely due to his being the driving force.

The Diocese of Bendigo and St. John's parish, Malmesbury, have suffered a severe loss by the death of Mr. Herbert Young, at "Riversdale," Malmesbury, on December 31. The Bishop of Bendigo officiated at a large open-air service at the home of the deceased before the burial, and at the grave was assisted by the Rev. B. T. Syer, vicar of St. John's. The Bishop and Dr. Shields, M.L.A., both gave impressive addresses, in which they referred to the deceased's high personal qualities and the various services he had rendered to the church and civic life of the community. The cortege was nearly a mile long. Two of his clerical brothers were among the mourners, the Revs. A. E. F. and C. P. Young. A third brother, the Rev. H. P. Young, is Principal of St. John's College, Palamcottah, India. He leaves an aged father, six brothers, and two children.

A representative gathering of clergy of the Diocese of Newcastle met in Tyrrell Hall, Newcastle, on Christmas Eve, and entertained Archdeacon and Mrs. H. A. Woodd at afternoon tea. The Bishop presided, and Mrs. F. de Witt Batty was also a guest. The occasion was arranged to take the opportunity of presenting the Archdeacon with a Th.Soc. hood, and to offer him the congratulations of the clergy on the honour conferred on him by the Australian College of Theology in electing him a Fellow. Several happy speeches were made, after which the

Archdeacon thanked the clergy for their gift and expressions of appreciation and affection. He said that it would be a continual joy to him, which would inspire him to still give all that he could to hearten and encourage his brethren, especially those new to the diocese, or newly-ordained.

The death is reported of the Ven. Archdeacon Robert Barry Brown, at Katoomba, on Saturday, January 5. He was 76 years of age, and was attached to the Bathurst Diocese throughout his ministry. Educated at Edinburgh University, he came to Sydney, and entered the Church of England ministry in 1887. He was ordained priest at Bathurst in 1888, when he was placed in charge of the Condon Church. In 1889 he was appointed rector of St. Barnabas', South Bathurst, and then, after a period as curate of All Saints', Bathurst, he served at Wellington and Dubbo. He was rural dean of Wellington from 1895 to 1904; chaplain to the Bishop of Bathurst from 1889 to 1911; examining chaplain from 1904 to 1911; canon of All Saints', Bathurst, from 1907 to 1923; rural dean of the Western District from 1907; archdeacon of Marsden from 1923.

The death of Mrs. McKittick, widow of the late Mr. J. McKittick, the first Mayor of South Grafton, removes a notable identity from the Clarence River district. Born at Lawrence in 1849, Mrs. McKittick was married at Christchurch Cathedral, Grafton, on September 25, 1873, and they celebrated the diamond jubilee of their wedding at South Grafton in September, 1933. Mr. McKittick died last September. Mrs. McKittick was closely associated with many church and public movements, and assisted her husband in his public work, he being one of the most prominent men in the civic life of the North Coast. She acted as judge in the domestic and horticultural sections at the Grafton show and similar functions for over half a century. She was 85 years of age, and is survived by four sons and two daughters. A search of Mrs. McKittick's papers revealed the interesting fact that the marriage of her parents, Mr. and Mrs. Henry Wall, at Lanark Lodge, Lawrence, was the first marriage entered in the Clarence River register.

The Rev. Charles Frederick L'Oste, Australia's oldest clergyman, who is believed to be the oldest resident of Tasmania, and who may be the oldest clergyman in the world, attained on January 9th, the 106th anniversary of his birth. His home overlooks St. George's Bay, near St. Helens, on the east coast of Tasmania. Mr. L'Oste, who is of French descent, was born at Lincoln, England, and in 1861, when aged 32 years, he came to Melbourne. He at once engaged in church work and then he went to Riverina, where in 1866 he was ordained. He went to Tasmania in 1867 to take charge of the D'Entrecasteaux Channel parish, and was afterwards appointed to the Anglican church at Waratah. Next he shared with his younger brother, the Rev. J. W. H. L'Oste, who died in 1927 in North Queensland, aged 96 years, the care of the Cullenswood parish. In 1889 the brothers took charge of St. Helens parish. Mr. Charles L'Oste, who served in several other parishes in Tasmania, retired when aged 80 years. Since then he has lived at St. Helens. Mr. L'Oste, who is a bachelor, is a member of a family in which there have been clergymen for five generations. He believes his long life to have been due to absolute contentment throughout life, and to absence of worry. Mr. L'Oste has a nephew, the Rev. F. J. B. White, vicar of Holy Advent Church, East Malvern.

CONFIRMATION

By the late Archbishop J. C. Wright, D.D.

This Booklet may be had at the Church Record Office.

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"The wealthiest man among us is the best."
—Wordsworth.
"Godliness with contentment is great gain."
—St. Paul.

JANUARY.

- 27th—Third Sunday after Epiphany. "Thy right hand to help and defend us," refers to the work of the Holy Spirit in our lives.
John Chrysostom of Constantinople, 403. A great leader who boldly withstood the Emperor and Court at his peril and death. We use a Collect from the ancient Prayer Book of his time.
29th—The 39 Articles subscribed, 1563.
30th—King Charles 1st beheaded for treason to the State.
31st—Stone Altars condemned, 1845.

FEBRUARY.

- 2nd—Purification of the Blessed Virgin Mary.
3rd—John of Gaunt died, 1399. He was a champion of the Reformer, Wycliffe.
3rd—Fourth Sunday after Epiphany. The teaching of the day is of God's regard for His people in their dangers and frailty.
4th—Martyr Rogers burned, 1555.
5th—Carlyle died, 1881.
7th—Next issue of this paper.



A Truce of God.

READERS of that extreme Anglo-Catholic body, the Church Union, better known as the English Church Union, have been sounding an urgent plea in England for a truce from controversy. In other words, they want Anglo-Catholics and Evangelicals to work together (as if there were no fundamental cleavages), in a common cause, forsooth, "The evangelisation of England." There is nothing new in such appeal. It raises its head from time to time, cooing its seductive notes for the gulleible and the unwary. It is difficult for us to write temperately on the matter. Of course the appeal is taken up here by our contemporary, like its confrere, the "Church Times," in England, at a time when both papers are unblushingly Romanish in their terminology, with their love of the Mass, Father Confessors, Mariolatry, and Sacerdotalism in the most advanced forms. Their mentality is beyond us in making such appeal—or is it that they do not understand the true Evangelical and his belief in and love of the simple Gospel? The very men who extend this "olive branch" are at the same time prosecuting the Seven Years' Association for all they are worth, and doing their utmost to "catholicise" the Church of England with what are Roman beliefs and practices. There is constant harking back on their part to mediaevalism. So far, fortunately, except in one or two expected directions, the plea has not met with any marked response from Evangelical quarters. How could it? For just at the very moment when the thing was being boomed, we have the Dean of Salisbury (Bishop John Randolph) one of that school, at a meeting of the Salisbury Branch of the Church Union, stating—"until they could get the Mass in its right place they had not got their most effective weapon in use. 'Put on the whole armour of God' . . . it was at their peril if they neglected any of the resources

which they possessed in their spiritual armour. The greatest of all to them was the Mass. He did not hesitate to use the word there, but he would not use it in common parlance because it did happen to be provocative; but they understood one another when they used a word of that kind. It stood for a certain view which to them was infinitely precious. That was one of the things which justified their grouping; it was their tremendous belief in that as a means of grace. They felt that their people, through unfortunate circumstances, had been very largely robbed of their heritage."

From such an utterance it will be seen how impossible it is for convinced Evangelicals to make common cause with Anglo-Catholics, for every ordinary, intelligent Englishman knows quite well, apart from other considerations, that it is a gross perversion of Scripture to include "the Mass" in the "whole armour of God."

We look upon this proposal for "peace and goodwill" in the Church as amongst the greatest perils which threaten the progress of true religion in our British Empire—and beyond! To us the principles of the Faith which triumphed at the Reformation are deep and cherished. To us the Roman and the Anglo-Catholic positions have an essential oneness. We are not blind or heedless. At the very hour when the Romeward activities of Anglo-Catholics proceed apace, we have the "Church Times," the leading organ of Anglo-Catholicism, heartily endorsing the scheme, and urging that the Church Union should encourage practical steps towards the realisation of the "truce." "Evangelical priests," it suggests, "should be invited to preach from Anglo-Catholic pulpits, and the Catholic laity should be taught—and this is important—that every clergyman is a priest, and that every celebration of Holy Communion in an English church is the Sacrifice of the Mass!" There is, we fear, only too much ground for the confidence expressed by the same paper that "the gesture of the Church Union will be understood and appreciated, and that the coming months will see the beginning of that understanding and sympathetic union within the Church which the Archbishop (Canterbury), has urged." Thus our "unhappy divisions" are to be healed from the top, while the deep doctrinal cause of the trouble will continue increasingly to exercise its fatal influence.

It is in no spirit of partisanship that we bid our readers beware! It is no use crying "Peace, peace," when there is no peace. On all sides we see efforts being made to unprotestantise our Church. The word Protestant is hated. The Reformation is decried. There are vital differences of doctrinal conviction and aim. We cannot shut our eyes to these, so much so that our position must be safeguarded with watchful determination.

"True unity" at home or abroad, says the English Churchman (and with it we wholeheartedly agree), can only be sought and established on the basis of a common acceptance of the Faith which is revealed in the Word of God, and which, for members of the Church of England, is reflected in the Articles and Book of Common Prayer. To this Faith God has, in all generations, raised up faithful witnesses. Their numbers have often been brought low by persecution. They have been without the support of those high in ecclesiastical authority. They have been reproached and scorned, as was their Master. But they have deemed the treasure committed to their care of

greater value than worldly prospect, or even life itself. Their one weapon has been the Sword of the Spirit, the Written, unerring Word of God. It is for Protestant Evangelicals to-day to plant their feet in the footsteps of such worthy forefathers, and to meet both the blandishments and the abuse of sacerdotal propagandists with an unflinching steadfastness, maintained always in the prayerful and self-denying spirit of Him Whose Gospel they love and desire to proclaim.

St. Paul—An Abiding Influence.

GOD buries His workman, but carries on the work," and it is the glory of the Christian Church that it is dependent on no individual, however eminent! In God alone is our hope and our security that He will raise up men in every generation to do His will. But while that is true, the influence of a great man does not pass away with the breath of his body. His thought and action become potent influences on the unborn generations. And when the man is a man of God, truly inspired, his teaching and influence under the operation of the Eternal Spirit of God are immeasurably great. This is certainly the case with the Apostle St. Paul, whose conversion is celebrated on January 25. Among all the great men of antiquity a deeper, a more penetrating, a more far-reaching influence can be claimed for no man than for the great Apostle to the Gentiles. For instance, he has profoundly influenced the theological thinking of the Western world. The first of the great Latin Fathers to be moved by St. Paul's writings was Augustine. His singularly rich and restless mind found his own experience set forth in the Apostle's teaching concerning sin and grace, and the lines of his theology were set for him thereby. Not only so, but it even gave form to his ideals as to the Church—the City of God as opposed to the City of Men, which was Rome. The influence of St. Paul on Luther and the men of the Reformation stands clear and unquestionable. Luther's efforts to find peace of soul by a constant round of ecclesiastical duties, by unceasing labour, by wearing shirts of hair, by self-scourging, by fasting, were like St. Paul's efforts to win the favour of God by the works of the Law. "If ever a monk were saved by monkery," he used to exclaim, "it ought to have been Martin Luther." But it only made Luther familiar with the same despair that made St. Paul cry, "O wretched man that I am, who shall deliver me from the body of this death?" He found peace and power in the acceptance of the Apostle's great teaching of justification by faith alone—faith in "the righteousness of God," freely given by grace. Were there no others whom the Apostle influenced save Martin Luther? Read the story of the lives of the great leaders of the Evangelical Revival, take account of the regenerating and quickening forces which have played in the lives of countless missionaries, and it will be seen that St. Paul's influence on the modern world must be reckoned incalculable in its sweep and power. All Protestant thinking, the very existence of the Reformed Church, are due to this converted Jew who styled himself the Chief of Sinners. Luther, Calvin, John Hooper, George Whitfield, Henry Martyn, Handley Moule, were all his debtors. Have we not read of John Wesley, whose heart was strangely warmed when he heard Luther's

"Commentary on the Romans" read in the little meeting in Aldersgate St., London, and of the mighty spiritual awakening which followed all over England. "Whenever," as Dean Farrar says, "the faith of Christ has been most dimmed in the hearts of men, whenever its pure fires have been in greatest danger of being stifled, as in the Fifteenth Century, midst the ashes of sensuality, or quenched as in the Eighteenth Century by the chilling blasts of scepticism, it is mostly by the influence of Paul's writings that religious life has been revived."

But not only great and powerful personalities have felt the impact of his teaching and power; the common people also have felt and understood it. For the Apostle did not preach for scholars and philosophers; nor does it need profound learning to understand his doctrine. What it does need is the experience of sin and despair. Paul Sabatier, the French theologian, tells of an eminent professor of the Sorbonne, in Paris, who related one day that he had remained for years without the least understanding of St. Paul's theology, until one day a Christian shoemaker in Lyons made it clear to him. Sabatier adds that the moral crisis of conversion is the first and best initiation into the truths of St. Paul's teaching.

Then, too, the Apostle's influence abides as a champion of freedom. A study of his Epistle to the Galatians shows how victory was won once and for ever against the imposition of the bonds of Judaism on Gentile converts. But unfortunately the tyranny of tradition merely as such is for ever forging new fetters for the spirit of man. It is the bane of the centuries. It is the peril of the institution, with its cold ceremonies, functionaries and so on. That was the flight of the middle ages. The Christian Church was snowed in "under the weight of the traditions of men"—until God brought Luther into the light, and then he had to fight the battle over again. He fought under the inspiration of St. Paul's genius. The religion of the letter, the submission to some outward yoke of bondage, is a root which has never ceased to send up new shoots. It is particularly active in unspiritual periods in the Church's history, for in human nature there are certain tendencies which promote the growth of such fresh shoots. Hence the need will always be, for the assertion of "the glorious liberty of the sons of God." The mass of people always naturally accept or acquiesce in what has grown up in the midst, but from time to time God raises up a Protestant, to question and to condemn. Whenever that hour and that man have arrived, he, as the champion of spiritual freedom, finds St. Paul's conception of liberty a wonderfully wealthy thing. For the Apostle contended not merely for freedom from Jewish ritual, but for the freedom of the individual before God. For that reason we shall never abide confession and Father Confessors, because the simple story of confession through history has been that of spiritual bondage leading to supineness, weakness, and soul famine, not to mention wider issues. St. Paul's teaching will for ever be the charter of freedom from every yoke that is imposed on religious life as an external condition of salvation.

Then, too, St. Paul's influence abides majestically by his own heroic life and character. No one with a spark of manhood in him can remain indifferent to the superb courage, devotion, sacrifice, sympathy and tenderness that were evident in his life. If

only people would study the Acts of the Apostles and his letters, and read between the lines! So long as men can appreciate heroism and self-surrender will the great Apostle to the Gentiles be honoured, and so long will his call, "Be ye followers of me, as I am of Christ," awaken a response in men's hearts. His is a figure set above the ebb and flow of time's changes. We do well to study all it means and implies for us to-day. For as Chrysostom said, long ago, "Paul, by his letters, still lives in the mouths of men, throughout the whole world; by them not only his converts, but all the faithful, even to this day, yea, and all the saints who are yet unborn, until Christ's coming again, both have been and shall be blessed."

Danger Ahead.

Evangelical Leadership.

SOME thirty or more trusted leading Evangelical clergy, including the Revs. C. A. Downer, D.D., chairman of the Loyal Churchmen's Union, G. E. Weeks, LL.D., formerly of Trinity Grammar School, Sydney, C. Hale Amos, D.D., F. G. Llewellyn, D.D., J. Russell Howden, B.D., B. C. Mowll, M.A. (brother of the Archbishop of Sydney), and Principal W. Dodgson Sykes, have addressed the following letter to the "Record," London, and to the "English Churchman":—

As readers of your paper, we venture to ask for space in which to voice a conviction that steadily grows upon us and, as we know, a very large section of the Protestant clergy and laity.

Confining ourselves to the evidence supplied by the Church Press from week to week, it is indisputably clear that before very long Evangelical Churchpeople, all Protestant Churchmen who value the truth of God's Word and Gospel as above all compromise, will come face to face with a situation that must be considered critical because in the light of various expected reports from the Archbishops' Commission on Church and State, our position in the Church of England must, by the crucial issues involved, be tested to its very foundation.

In dulcet tones, and previous to the expected report of the Doctrinal Commission, we are importunately asked to put on one side all controversy, and by a "truce of God," make a "close alliance" with Anglo-Catholicism for evangelistic purposes; but in reality, for defence of the "internal unity" of the Church as based upon the official slogan, "comprehension for the sake of truth." The fact must be patent to all Evangelicals, except those who are blinded by influences emanating from "the other side," that grave dangers threaten the very security of distinctive Evangelicalism in the English Church—and are much nearer than many, as judged by external evidences of preparatory action, appear to think.

Beyond any doubt the weakest spot in our armour is lack of leadership.

Whilst we thankfully confess that the reports of sectional meetings in your paper show a deeper concern, a larger awareness of the threatening Peril, we are bound to express our very strong feeling that time and opportunity for unitedly rousing the nation to the Action—to which all Protestant Churchmen need to be summoned—are being thrown away. The facts of the situation force us to observe that only from the basis of well-prepared

ground can we, humanly speaking, hope to defend the Evangelical Citadel in the crisis ahead. Eleventh-hour action will not, we feel, serve to secure us against the attack on orthodox Evangelicalism now being carried forward with the utmost skill by a highly-organised minority in the Church.

In all seriousness, therefore, we ask whether the time has not come within some few weeks for two or three of our honoured and respected lay leaders to invite to a conference a dozen or so of our ablest men, men known to be fearless and ready to state our case, men who have shown themselves to possess the qualities of sound and trusted leadership—with a view to well recommendation in the matter of leadership and well-concerted action. As Dr. Inge said recently (in a political reference), there is no doubt if we could pick out our strongest men we could get things done far more efficiently.

Frankly, we should like to see trusted Protestant Churchmen, like Sir Edgar Plummer, Sir Arthur Hazelrigg and Sir John Haslam, M.P., summon immediately to a private conference such men as Canon A. W. Parsons, Canon T. W. H. Copner, the Rev. E. G. Bowring, Dr. Hale Amos, Brig.-Gen. H. R. Adair, Brig.-Gen. F. D. Frost, Principal Taylor, the Rev. A. E. Hughes, the Rev. Dr. Alison-Weeks, Dr. Barkworth, and Mr. W. Poynter Adams. These would constitute a valuable committee of reference if they pledged themselves to examine thoroughly and issue a practical report upon the whole question of Protestant Evangelical Leadership. We would urge that those who invite should make it clear that co-operation is essential, and that loyalty and absolute goodwill are vital to the well-being of such a committee. Plain-speaking also should be unhesitatingly welcomed.

Of one thing we are quite certain. All our Protestant societies and organisations must materially and spiritually benefit from the moment such definite lead is given. The report should be made without undue delay, and its recommendation acted upon forthwith. Thus, those who have made it quite clear that they propose no action, but vigilance only, may, in due course, when they consider some public activity necessary, find a welcome from those who are already putting across the country a campaign with the goodwill of the Protestant laity and clergy of our land and the majority of our organisations.

Harvest Thanksgiving Sermon.

The day after Dr. Inge, the renowned Dean of St. Paul's, London, took up his residence at the Manor House, Brightwell, near Wallingford, in Berkshire, he preached at the harvest thanksgiving service in the parish church at Wallingford on Sunday evening. "I count it," he said, "a happy coincidence that my first day in my new home here, I hope, if it be God's will, to pass a peaceful old age and prepare for the time when I must give an account of my stewardship, should fall on a harvest thanksgiving day, the most popular festival in all country districts. I myself was baptised in a country church, not in this part of the country, but in Yorkshire, and all through my childhood, I went every Sunday to the service at a little church and, without in any way under-valuing the great privilege which has been mine for twenty-three years, of taking part in the grand and dignified services at a great cathedral like St. Paul's, I must confess that I do look forward to returning, in my old age, to those associations which are so much like my earliest recollections, which must always have a peculiar sacredness, as they take one back to one's first home and beloved parents."



NEW SOUTH WALES.

Diocese of Sydney.

ORDINATION.

The Archbishop of Sydney intends to hold an Ordination in the Cathedral on Sunday, March 3, and would ask for your prayers for those who are to be ordained. On Monday, March 4, he proposes to invite the clergy to a Quiet Day before Lent begins, to be held at St. Jude's, Randwick.

C.M.S. STOCKINGS.

The General Secretary of the C.M.S. in N.S.W. states that as a result of the Christmas Stocking Appeal, £681 has been received. He writes: "We take this opportunity of thanking all those who have had any part in this result, and shall be glad if Rectors will thank their parishioners on behalf of the C.M.S."

There are some parishes which have not yet sent in their stockings, and others that have additional money to forward. As we are very anxious to finalise the matter, we shall appreciate it if you can forward any amounts in hand, before 30th January. We wish to give the Archbishop a detailed list of contributions, by the end of the month."

WEEK OF PRAYER.

The week of prayer, during the first week in January, organised through the World's Evangelical Alliance, was widely observed in Sydney. In connection therewith a service was held in the Chapter House from 1 p.m. to 2 p.m. The Archbishop presided, and clergy representing all denominations were on the platform. The Lord Mayor (Alderman Parker), read the lesson.

The Archbishop said that the prayers would be divided into thanksgiving, confession, and repentance. God had made provision for all human needs, both for the present and the future, and, having finished the work of man's redemption, He had committed to His followers its proclamation to all men. They had so often failed to respond to the appeal of human need, and their selfishness, pride, spiritual indolence and lack of faith, often retarded the fulfilment of God's purposes. They would pray that God would open their eyes and soften their hearts, granting repentance and forgiveness to all, laying the burden of the need of others upon His children everywhere.

The president of the Methodist Conference (the Rev. S. Bembrick), offered the prayer of thanksgiving, the president of the Baptist Union (the Rev. A. Butler), the prayer of confession, and the chairman of the Congregational Union of Australia (the Rev. W. L. Patterson), the prayer of repentance.

The Rev. C. A. White, representing the Moderator of the Presbyterian Assembly, gave a short address.

Commissioner McKenzie, of the Salvation Army, concluded the service with prayer.

FOR THE UNEMPLOYED.

"How men not entirely engrossed in their own affairs, but sparing at least an occasional thought for the welfare of others, may give substantial benefit without impoverishing themselves has been indicated at the village of Hammondville. A little time ago a horse owned by Mr. R. H. Dangar won an important race. The owner had a generous inspiration. Forthwith he purchased a large block of land adjoining this village created for unemployed families turned out of their homes. The cost was considerable. The generous act had an immediate result in that it prompted others to supply more money for home building. It is now possible to complete two new homes a week. There will be 75 homes occupied by Easter," says

Canon Hammond. "Seventy-five families given a chance in life: about 300 children withdrawn from slums or near slums to gardens, fields and gum-trees." Traders are taking notice. The hope is expressed by one looking on that the settlers will conduct businesses for general benefit. There is need for baker, butcher and general store of modest dimensions. Intelligent co-operation should ease the path of these small holders. Meanwhile the Rev. A. Elbs, of Manly, is persevering with his settlement for boys in the lower part of French's Forest, near the coast north of Manly, and he is able to report results that ought to encourage others to engage in the work."

OMISSION FROM BROADCASTS.

Canon's Protest.

Canon Cakebread, during a service at St. Jude's Church, Randwick, protested against the omission of Anglican churches in Sydney in the arrangements for the broadcasting of Christmas Day church services.

Canon Cakebread said that a large proportion of the population were Anglicans, and as many of the Anglican churches in Sydney and suburbs were holding special Christmas services, it was felt that some of those services might have been broadcast. Many persons in the country districts who were not able to attend any service would have appreciated listening to the beautiful services, with Christmas carols and special singing. Patients in hospitals would also have appreciated the broadcast.

Mr. H. G. Horner (New South Wales manager of the Australian Broadcasting Commission), said that the commission arranged a non-denominational church service on the same lines as last year. It was broadcast from the studio, and was conducted by Rev. Dr. E. L. Watson. Special Christmas music, including popular Christmas carols, was a feature of the service. The service last year was appreciated by many listeners, who wrote to the commission expressing thanks.

CHURCH OF ENGLAND FELLOWSHIP (YOUTH).

The Fellowship, under the leadership of the President, the Rev. F. A. Walton, M.A., held its second Annual Christmas Camp at Castlereagh, on the Nepean River, from Boxing Day to New Year's Day.

A very happy and profitable time was spent by the 40 members in the Fellowship way, i.e., spiritually, intellectually, physically and socially. The four-square programme being worked out by devotion, private and group study, discussions, debate on "How could the Church be more active and attractive in the life of To-day?" tennis, swimming, games, concert and social life.

The five studies in the Study Text Book, "What Really is Christianity?" were: Study I. Christianity the Supreme Revelation of God; Study II. Christianity the Revelation of Man; Study III. The Kingdom of God; Study IV. The Life of the Spirit; Study V. The Christian Fellowship. Each day a half hour's talk to open up the study for the day, was given by the Rev. F. A. Walton, being followed by private and group study of the subject. On the last morning, instead of the groups, an open forum was held, when discussion on matters arising from the studies took place, followed by a summing-up talk on the whole question, by the Rev. W. G. Coughlan, B.A.

It was noteworthy that the young people were so interested in the studies that group discussions always continued after the appointed hour.

Great things, in the growth of the life of the Church, are expected from this youth movement.

The Camp was honoured by a visit from Canon Needham, who gave the members a

very inspiring Lantern Talk on work amongst the Aborigines in the North of Australia.

The visit of the Rev. W. J. Ferrier on the Sunday morning, and his address at the Morning Service were very much appreciated by all the Campers.

All the visitors to the "Camp" were very welcome, including clergy and friends from the district and from the home parishes.

Diocese of Newcastle.

THE BISHOP'S LETTER.

The year that has just closed has been a very happy one for me as your Bishop, but also in some ways a rather strenuous one. My absence from the diocese for the greater part of 1933 has meant a certain congestion of work in 1934. I have been interested to discover from my diary that, apart from journeyings in Newcastle and its suburbs, I have travelled close on fifteen thousand miles (14,608 to be precise) since I returned to the diocese last January. Last year I heard the Archbishop of Canterbury, in a speech, criticise the tendency to incessant travelling which some Bishops exhibit. He asked them to remember that the precedent for "going to and fro on the earth, and walking up and down in it" (Job i. 7) was scarcely an apostolic one. But an Australian Bishop can scarcely avoid it. Newcastle is one of the most manageable of the Australian dioceses, and I almost tremble to think what the journeyings must be of those Bishops whose jurisdiction covers a much larger area. But it is more than worth while if it helps Churchpeople to realise that the diocese is the primary and central fact, that the parishes are sub-divisions of the diocese, and that the Bishop is as much concerned with the remotest parish as he is with the largest centre in his see-city. It is a matter for great satisfaction to me that through my yearly visits I am becoming more and more bound by ties of personal friendship with my colleagues, both of the clergy and the laity, in the more distant parishes of the diocese.

One of the last engagements I had in 1934 was also one of the most pleasant. I had to present, on behalf of the clergy who had subscribed for its purchase, the hood of the Th. Soc. degree to the Archbishop of New. castle, who becomes entitled to wear it through his election by the House of Bishops as a Fellow of the Australian College of Theology. An account of the presentation will be found, I believe, elsewhere in this issue. I will only say once more that in my opinion the favour of the Bishops could not have been more suitably bestowed.

Diocese of Goulburn.

DIOCESAN FINANCE.

The Diocesan books of account were balanced as on the 31st December, and the Balance Sheet, considering the special difficulties of the times, may be considered satisfactory. Careful management on the part of the Church of England Property Trust, and rigid economy on the part of the Diocesan Council, coupled with improved contributions and increased revenues, have reduced the anxiety. The Balance Sheet shows total capital funds of £135,875, an increase of £687 for the year. Current accounts and funds in credit amount to £6580, a satisfactory increase of £940. Current accounts overdrawn amount to £4371, a decrease of £53 only. Sundry debtors at the 31st December amounted to £3976, an increase of £343 over 1933. Of those Sundry Debtors balances £1632 represents interest outstanding from mortgagors who have availed themselves of the Farmers' Relief Act. Its collection is problematical. The greatest improvement is shown in the Home Mission group of accounts. The subscriptions collected by the Organising Secretary increased by £410 over 1933. The Goulburn Diocesan Fund closed the year in credit the Superannuation Fund extinguished its overdraft, whilst the overdraft on the Clergy Widows' and Orphans' Fund was reduced from £1148 to £998. The Cathedral group of accounts closed with total debts of £1458 as against £1745 a year ago, and this despite the fact that over £800 was expended on improvements during the year. Contributions to Missions abroad fell to £987, but this may be more apparent than real. Probably there are missionary funds still in the hands of the parishes. The Children's Home account closed the year with a debit balance on its Working Account of £410. Again there are probably subscriptions and contributions outstanding which may reduce this materially. The Annual audit is now proceeding at the conclusion of which the accounts will be published as usual. They should be avail-

able early in February. The gross turnover through the diocesan books amounted to £44,026 for the year, and the percentage cost of management was 3.2 per cent.

MISSIONARY CONTRIBUTIONS.

Once again the Diocese did not reach its appointment as a diocese, but nevertheless contrived to raise over £987 for missions.

For 1934 we were assessed at £1000 for the Australian Board of Missions, and £250 for the Church Missionary Society.

The missionary offerings for 1934 were as follows:—

Australian Board of Missions . £840 16 10
Church Missionary Society . 122 6 9
S.P.C.K. 3 1 0

Comparison with the last three years is as follows:—

	1931	1932	1933	1934
A.B.M.	£763	£1066	£811	£841
C.M.S.	165	150	137	122
Sundries	35	18	63	24
	£963	£1234	£1011	£987

MISSIONARY DEPUTATIONS, 1934.

Each missionary deputational tour becomes increasingly hard to arrange. Some Rural Deaneries and some parishes seem very reluctant to entertain a Missionary Deputation. Yet personal contact with Missionaries from the field should offer opportunities of arousing interest. Two C.M.S. tours were arranged during 1934, viz. Deaconess Claydon's in the Archdeaconry of Wagga, and the Rev. H. S. Kidner's in the Rural Deanery of Goulburn and the Archdeaconry of Wagga. The Rev. A. E. Kain visited certain parishes in the interests of the S.P.C.K.

SUNDAY AND SWIMMING CARNIVALS.

A referendum on Sunday sport at Yass resulted in a large majority in favour of inter-town and local swimming carnivals at the municipal baths on Sundays "in other than Church hours." The municipal council decided to seek the co-operation of the town's clergymen in defining the hours of public worship.

The council's decision followed the reading of a letter from the Rev. W. M. Holliday, rector of St. Clement's Church, who protested against "the countenancing of a flagrant insult to God and a bold challenge to a fundamental and cherished principle." He pointed out that the recognised hours of public worship did not terminate at 8.30 p.m., at which time it was proposed that the carnivals should be allowed to begin. "I can see only one way for the council to give effect to the decision of the ratepayers in the recent referendum," he said. "That is to prohibit the use of municipal property for money-making stunts on Sunday nights. If the council does not exercise its authority at this juncture, the avenue will be open for any kind of show—racing, travelling shows, pictures, or any money-making concern which the promoters are unscrupulous enough to wish to stage on Sundays."

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop writes:—

On December 22 there was a remarkable gathering at Leopold, when the Rev. Thomas Quinton celebrated the 60th anniversary of his ordination. He has served under all the Bishops and Archbishops of Melbourne, and has been working in this diocese throughout his life as a clergyman. Many people gathered at the service to thank God for the life of His servant, and to wish him happy years in retirement. A sum of money has been subscribed in order to take part of the place of an ordinary pension, for which he was not eligible.

Two funerals of important Churchpeople have taken place recently. On December 18 the body of Edwin Lee Neil was laid to rest at the Box Hill Cemetery, after a service at the Cathedral. He was a man who had played a leading part in the business life of Melbourne as Managing Director of the Myer Emporium. He was an earnest Christian and a very loyal Churchman. He was a lay canon of the Cathedral, and a member of the Council of the Diocese. He was a regular worshipper at St. Hilary's, Kew, where for several years he acted as organist. He was a very earnest disciple of his Lord, and we shall miss him from our Church life. We pray that God will comfort his widow and the members of his family.

On December 31 the funeral of Mrs. Deakin, widow of Alfred Deakin, more than once Prime Minister of the Commonwealth, took place. She was well-known for the help that she gave to the soldiers during the war, and to the ex-service men since the war. She was a warm supporter of the Free Kindergarten in Melbourne. She attached herself latterly to the Cathedral, and was fond of listening-in to the services when she was unable to attend herself. Her quiet faith and active love were a great help to all who knew her.

The Archbishop Concludes his Letter.

God bless you all at the New Year, and throughout the coming months.

"Father, let me dedicate
All this year to Thee,
In whatever worldly state
Thou wilt have me be;
Not from sorrow, pain or care,
Freedom dare I claim;
This alone shall be my prayer,
Glorify Thy Name!"

MISSIONARY SOCIETY SUMMER SCHOOL.

Many Students at Frankston.

The summer school, under the auspices of the Church Missionary Society, was held at the Church of England Boys' Society camp in Overton Road, Frankston, during the first week in January. The chairman was the Right Rev. S. J. Kirkby, Bishop-Coadjutor of Sydney. At the opening of the school, about 160 students were present, including about 60 members of the C.M.S. League of Youth. The students were welcomed by the Rev. P. B. Haman, vicar of St. Paul's, Frankston, and the Rev. M. W. Britten, national secretary of the Church of England Boys' Society. The subject of study for the school is "The Uplook and Outlook."

In an address to the students, Bishop Kirkby said that he had detected a decline in interest in foreign missions. He advanced several reasons, one being that the Great War had made people more indifferent to human suffering. Sympathy for the heathen's plight could not be as readily stirred. Another reason was the decline of virility in Christian profession.

Diocese of Ballarat.

GIRLS' GRAMMAR SCHOOL.

The Bishop writes:—

We have for a long time been conscious that the Girls' School suffers a disadvantage from the fact that the two houses that compose its domestic buildings are so far apart, especially in wintry and wet weather. But any alterations have had to wait upon opportunity and no less upon means. Parents and prospective parents will be very pleased to know that this readjustment has now become possible. When the School reassembles in February of this year, we shall have all our domestic buildings under one roof, so to speak, at Manifold House. Cuthbert House is being slightly remodelled, and will be taken on a lease for a few years by Archdeacon Morgan-Payler. The advantages of this new system are, of course, obvious. It will be far more convenient for the Staff and the girls, and make for economy of time and expense. The expenditure involved in the additions and alterations to the two houses will be offset by the rent from Cuthbert House, and economies of administration, fuel, etc. Within a very few years the initial cost will have been wiped off in this way, and we shall have a School more conveniently arranged and less expensive to maintain.

The Schools' fair on Saturday, November 24th, was a great success, and repaid all the devoted work of a great band of enthusiastic helpers. I want to take this opportunity of saying again how immensely we all appreciated the untiring enthusiasm of the Parents' and Friends' Association, and particularly of the President and Secretary, Messrs. C. Taylor and J. F. Gibbs. We have been through anxious times during the past two years over our schools. That the situation is so much brighter now is due in large measure to the way that parents and friends of the school have rallied round us, and we thank them all from the bottom of our hearts.

C.E.M.S. WARTOOK CONFERENCE.

The C.E.M.S. Conference will be held at Wartook from January 26th to 28th. At 7.30 on the opening evening the Chairman, Archdeacon Best, will give his address, to be followed by reports on the year's work:

Branch Representatives.

Two inspirational addresses of ten minutes each: "A Layman to Laymen." W.

Glover, Esq., Ballarat: "Fishers of Men," Rev. M. W. Butten, Diocese of Melbourne.

On Sunday "The Order of Christ the King" will be outlined by its founder, the Rev. A. T. Pedd, Director of Education, Diocese of Melbourne.

"The Open Branch of the C.E.B.S.," speaker, the Rev. Mervyn Butten.

"What Men may do to help," Mr. K. S. B. Archer, Ballarat.

"Suggestions for the Future," Rev. A. T. Pedd, Rev. M. Butten.

Monday will see the concluding gatherings.

CHRIST CHURCH CATHEDRAL.

After many months of deliberation, the vacancy at the Cathedral, Ballarat, has now been filled by the appointment of Archdeacon Morgan-Payler, who is at present Archdeacon of St. Arnaud. The Archdeacon intends to resign his present charge at the end of this year and take up his new work in Ballarat about March, 1935. He proposes to live at Cuthbert House (of which arrangement I shall be speaking later in this letter), and he will have a colleague who will be living at Christ Church Vicarage.

The announcement of the arrangement has been received with general satisfaction and pleasure, which I share to the full. The presence in Ballarat of a man of Archdeacon

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Morgan-Payler's spiritual and intellectual powers will in itself be a great addition to the strength of the Church in this city, and in addition the Cathedral will now be really strongly staffed. We hope to make it more than ever it has been in the past the central power-house of the life of the whole Diocese, in which leading Clergy from our own Diocese and from beyond our boundaries will be asked to make their spoken contributions to the life and thought of the Church at large. The Archdeacon will be in effect Dean of the Cathedral. Under the existing provisions of the Cathedral Act, he cannot be appointed to the office of Dean, but the Bishop-in-Council has referred to the Legislative Committee the question of the redrafting of the Act with a view to its amendment at the next Session of Diocesan Synod. We are all looking forward with keen anticipation to real benefits both to the Cathedral Parish and to the Diocese from this proposed reorganisation.

Ballarat's gain is St. Arnaud's loss. In this connection I am anxious to express my personal sense of profound gratitude to the Bishop of St. Arnaud for his generosity in the whole matter. He was cognisant, of course, of the proposal that Archdeacon Morgan-Payler should come to us, and expressed his opinion that while his own Diocese would suffer very seriously, he felt that the Archdeacon's appointment to the Cathedral would be eminently for the good of the Church as a whole, and that the Archdeacon would come with his warm approval and blessing.

Diocese of St. Arnaud.**ORDINATION.**

On Friday, December 21, St. Thomas' Day, the Bishop of St. Arnaud held an ordination in the Cathedral. Messrs. Edward John Dorr, Arthur Joseph Gray, and Francis Henry Morton were ordained to the diaconate, and the Rev. William Victor Giles to the priesthood.

SOUTH AUSTRALIA.**Diocese of Adelaide.****New Buildings at St. Peter's.**

The prize-giving at St. Peter's College was notable for a most interesting report given by our new Headmaster, the Rev. Guy Penreath, who had his first opportunity to set his views and hopes and plans before the great gathering which always assembles for Speech Day, and he made the most of it. It was notable also for the announcement of a great scheme of building, which the governors have adopted, and will begin to carry out without delay. Briefly, it provides for the building of a new boarding house, of the most up-to-date design; the old School-house will be transformed into classrooms; the old and inadequate class-rooms will be removed, and the quadrangle opened out, terraced, and planted with grass; the old gymnasium will be transformed into a magnificent dining-hall that will seat 250 boys, and modern kitchens and laundry will be built. A new house will be built for the Headmaster, the buildings will be grouped round the oval, and a new and dignified approach made from Hackney Road, from which direction a magnificent view of the whole group of school buildings will be obtained; and the present dangerous entrance from the tram-lines, past the Preparatory School, will be closed to vehicular traffic. You will realise that this is a very extensive scheme, and we are glad to think that it will provide employment for a considerable number of men for a considerable time. These buildings are long overdue; they will be of great value to the school from the point of view of health, economy, efficiency and beauty; and the Headmaster has suggested that, if any old boy or other lover

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The Islington Clerical Conference.

The 108th Islington Clerical Conference was held in London on Tuesday, January 8, in the Great Hall, Church House, Westminster. The Rev. J. M. Hewitt, Vicar and Rural Dean of Islington, presided. The general subject was "Authority and the Christian Faith," and the following papers were read:—"The Authority of Reason," by the Bishop of Norwich; "The Authority of Conscience," by the Rev. D. E. W. Harrison (Vice-Principal of Wycliffe Hall, Oxford); "The Authority of Holy Scripture," by the Rev. G. T. Manley (Vicar of St. Luke's, Hampstead); "The Authority of the Church," by Canon W. H. Rigg (Vicar of Beverley Minster); "The Authority of the State," by the Rev. Dr. A. J. M. MacDonald (Rector of St. Dunstan's in the West); "The Authority of our Lord Jesus Christ," by the Rev. T. C. Hammond, of Dublin.

of the school desired to make a gift to the school, the much needed workshops could also be built.

New Building at Woodlands.

Our Girls' School at Woodlands, Glenelg, is also—though on a much more modest scale—launching forth into alterations and building. A new Kindergarten Hall is to be built, and better laboratory provision made in the room which is at present used for the Kindergarten.

Diocese of Tasmania.**CLERICAL CHANGES.**

The Rev. W. J. Dodson, M.A., Oxon., has resigned from the parish of St. Luke's, Campbelltown, and is giving up regular parochial work after many years of valuable service in different country centres. He is settling at Hobart, where there is always a call for a relieving clergyman. At a largely-attended farewell meeting at Campbelltown he was presented with a wallet of notes, and great regret was expressed at his and Mrs. Dodson's departure.

The Rev. O. F. Snell, who has been in charge of the parish of Sheffield since 1925, has resigned, and the Rev. E. E. Johnson, of Richmond, has been appointed by the Bishop to succeed him.

The Bishop has also appointed the Rev. W. Witt Gregson, of St. George's, Launceston, to the parish of New Norfolk; the Rev. F. H. Lansdell, of Deloraine, going to the vacancy thus created.

ORDINATION OF DEACONS.

At St. David's Cathedral on December 21st, L. F. Benjafield, L.Th., C. E. S. Mitchell and Captain A. H. Thompson, of the Church Army, were ordained deacons.

AUSTRALIAN COLLEGE OF THEOLOGY.**Correction of Class Lists.****Associate in Theology (Th.A.)**

By an unfortunate mistake the name of Patterson, Hilda Lucy, Melbourne, was omitted from the Pass section of the Class Lists previously published. Her place on the Pass List is No. 5, immediately following Mitchell, Violet D., Sydney.

JOHN FORSTER,
Registrar.**Obituary.****TASMANIA.****The Rev. Charles F. L'Oste, aged 106.**

The death of the Rev. C. F. L'Oste at the remarkable age of 106, occurred on Sunday, January 13th, at St. Helen's, Tasmania. Of Huguenot ancestry, he was born at Lincoln, England, on January 9th, 1829, and thus had lived during the reigns of five British sovereigns. He was educated at King Edward's Grammar School, Louth, Tennyson's school also, and then at Corpus Christi, Cambridge, whose oldest surviving student he was. He came to Melbourne in 1861 and was ordained at Goulburn five years later. In 1881 he moved to Tasmania, working in two country parishes till in 1888 he joined his brother, the Rev. John L'Oste, at Cullenswood, assisting him in his large and scattered parish. Both brothers were renowned pedestrians, and a twenty-mile walk on Sunday duty was a common occurrence. The parish was divided in 1896, when Mr. L'Oste was made rector of St. Helen's, a post he retained till his retirement in 1906, but he continued to reside in the district till his death. Naturally he had outlived his near relations, he never married, and after a contented, healthy and active old age he, the last of the L'Ostes, passed peacefully away.

A Diocese Four Thousand Miles Long.**New Bishop Sets Sail.**

To take up his appointment as Bishop of the Falkland Isles, the Rt. Rev. J. T. Weller, former superintendent chaplain of the Mersey Mission to Seamen, and for several years head of the Missions to Seamen in Melbourne, has sailed from Liverpool. He will be enthroned in the Cathedral in Port Stanley in the Falkland Islands, Britain's most southerly possession, in February.

The new Bishop has already done much globe trotting. In his early days he was a tea planter in Ceylon, and he fought in the South African War as a trooper in the Yeomanry. He was chaplain to Delhi railwaymen, and during the last war served as a padre in Mesopotamia. He has also travelled the United States and Canada, and has already crossed the Atlantic sixteen times.

"In my new sphere I shall do even more travelling, for my diocese will be four thousand miles long," said Bishop Weller, in an interview. "Despite my wanderings, this may be described as my great adventure. During nine months of the year I shall be travelling, sometimes in liners and sometimes in cargo boats. I shall also probably occasionally take advantage of schooners. But I have never been seasick during my travels, which have extended over thirty-six years, and therefore I am looking forward to my further wanderings with pleasure."

That doughty Christian and moral reformer, Canon Peter Green, rector of Salford, Manchester, preaching at St. Philip's Church, Salford, on Sunday, November 18, dealt with the evils of gambling, and men growing rich on the pennies and twopences of poor boys and girls. "Let men turn to-day to their Captain of salvation and fight the enemies in the midst. Let them fight against gambling, which is the distinctive vice of our age and which is doing more harm than drink itself." Let our New South Wales gambling government take notice.



Morning and Evening.—By Rev. J. D. Jones, D.D. Published by Hodder and Stoughton, London. Our copy from Angus and Robertson, Ltd. Price 7/-.

Dr. J. D. Jones is a well-known Free Church leader in Great Britain, and occupies a notable place amongst the Christian forces in England as minister of the Richmond Hill Congregational Church, Bournemouth. He is the author of a number of volumes of sermons. "Evening and Morning" is the latest. Whether this last volume has the grip and force of some of his earlier works is a moot question. Nevertheless, his apt allusion and anecdote, nor does he fail to come to close quarters with some of the shallow opinions and fancies of the day. In this volume we have been impressed and edified with his chapters on "Nevertheless," "The Vision of the Great Sheet," "The Challenge of Christ," "The Christian Facts and the Christian Experience," and "The Cross the Disclosure of Love." A fitting conclusion to the volume is the chapter on "Despairing of no Man," and therein Dr. Jones reveals the urgency of his own life as a Christian minister. He has seen a long and fruitful ministry. He has witnessed Christ's power to save and to help in countless lives, and so this ardent witness for Christ ends his book with these words: "What hope should we have for our broken and tragic world? But with our mighty Gospel of the God Whom we see in Christ—seeking, loving, redeeming—we despair of none."

"All that Jesus Began."—By A. W. Harrison, D.D., published by the Student Christian Movement Press. Our copy from Angus and Robertson, price 2/6. This evidently is a first volume of lectures by the author, who is Principal of Westminster Training College. It is very modern in its touch, and seeks to portray the teaching of our Lord Jesus Christ, especially in its social implications and application.

He states that the whole Church of Christ is an international society, but that it is difficult to say where the influence of Christianity or the Church begins and ends in our complex modern civilisation. He opines that it is difficult to provide a definition of Christianity, but in any case, Christianity "must not be regarded as a vague spirit of sympathy and self-sacrificing kindness, without any organisation through which to express itself." "Christianity," says the author, "can only survive in the life of that Divine Society, the Church, which was founded by our Lord Himself." There are chapters on "What is Christianity?" "Our Father," "Our Brother," "Christianity and Science," "The Christ that is to be." The earlier chapters in the volume are the best. The most valuable part of the book is to be found in the suggested questions for group discussion at the close of each chapter. These tend to genuine thinking, and should prove most fruitful to serious students. The author is trying to come to grips with the present world situation, and in many ways gives useful guidance.

"The Sport without a Smile."—By Percy H. Chennell, published by Gillingham and Co., Adelaide. Our copy from the author. Evidently this brochure, dealing with the principles of gambling, has caught on—for this is the third edition. Many and varied are the books and booklets on the vices of betting and gambling, and of these the author has given an excellent list on page 75. What we like about this publication is that it is not merely left on booksellers' shelves or on persons' tables—it is being circulated in large numbers. Young people's organisations are buying the booklet in fifties and hundreds for study. This is what the author desires, for it is the oncoming generation which must be instructed and steered off this ruinous practice. Some idea of the contents of this valuable little book will be gained from the headings of the chapters, viz., "Robbery by Mutual Consent," "The Tyranny of Slippery Chance," "An Ignoble Adventure," "The Perfect Gentleman," "Under the Searchlight of the Bible," "The Displacement of Gambling—An Adventure for Christ." The author comes really to grips with his subject. His arguments are cogent

and convincing. He ends on a high and most appealing note. We heartily recommend it. The problem is how to get it into the hands of the outside public. How to get it read by the thousands of youths in our shops, factories and offices. This is necessary, for gambling is a grave evil, and a menace to Australia's welfare, although it is encouraged by Mr. Stevens' Government.

Primacy of Australia.

To the Editor of the Herald.

Sir.—My attention has been drawn to a statement which has recently appeared in a section of the Press to the effect that the Archbishop of Perth, Dr. Le Fanu, for various reasons, does not desire the Primacy, and that the appointment will, therefore, lie between the Archbishop of Sydney and the Archbishop of Melbourne.

It should be stated in this regard that all such reports and anticipations with reference to the forthcoming election to the Primacy are quite premature, and obviously unfounded. The choice of a Primate lies solely with the Diocesan Bishops of Australia, and lies entirely between the four Archbishops—Sydney, Melbourne, Brisbane and Perth—and not between any two of them.

I am, etc.,

C. R. WALSH.

Honorary Secretary of the Standing Committee of General Synod.

January 16, 1935.

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The Christian Priesthood.

(By W.F.P.)

THE two subjects over which there has been much controversy in the Church of England are the Christian Priesthood and the Holy Eucharist.

Regarding the first there has been a good deal of confused thinking as to the nature of the Ministry in the Church of England. The Three Orders of Ministry, Bishops, Priests and Deacons, are the glory of the Church of England and her Catholic heritage.

The South India Scheme of reunion recently caused quite a stir among some Anglicans who saw in such a union a challenge to the "priestly character" of the Anglican ministry.

Evangelicals are not blind to the fact that the word "priest" is the term deliberately chosen and stressed in the Ordinal as characteristic of the second of the three Orders of Christian Ministry. We do not share the popular suspicion of "priestly pretensions" in any scheme that seeks to emphasise our unique Ministry in the Catholic Church.

But it is too late in the day for intelligent Churchmen to accept sacerdotal ideas of the Ministry as sacrificing priests, or extravagant teaching on the Eucharist as "the offering of the daily sacrifice." Careful examination of the "origins" of Christianity deny such ideas. A close study of the New Testament will teach us what to preserve and what to discard. It is in this way we discover the true Christian Religion. Any unbiased reader of the New Testament will be struck with the small part the Jewish Temple and its services played in the life of the Church in the early days.

The Christian Church is undoubtedly the child of the synagogue rather than the temple. Christianity was a "lay" religion, differing from Judaism in that it had no priesthood at all. Nor was there any need for such. Its acts of worship—the breaking of the bread—the baptism of converts, required no priest, neither did its prayers and its readings of the Scriptures. (See Acts ii. 46; revised version).

There soon came a complete break with Judaism. The eleven apostles were the "elders" and they appointed the "seven deacons" of the synagogue.

This was the normal Jewish organisation in the Christian Church in Jerusalem, clearly depicted for us in the Acts.

In the Greek world, where the apostle, the missionary, carried the Gospel, the situation was different. The missionaries were Jews so that they had the synagogue in mind. The missionary had to leave the best man in charge. Apostolic appointment arose out of sheer necessity. So we see the developing organisation from the Christian synagogue in the Acts and through the Pauline Epistles, until in the Pastorals the synagogue has been left behind. There is no trace of any kind of notion of a special priesthood in the New Testament.

Bishop Lightfoot, in his Essay on the Christian Ministry has always been the champion of the Evangelical point of view.

In this essay, which all Churchmen should read, Lightfoot deals chiefly with the development of Monarchical Episcopacy out of the primitive presbyterate (which he holds was sanctioned by St. John in his old age), and with the chief changes in the office and

the language used about it in the early centuries. The second part of the Essay traces the origin and growth of the "sacerdotal" view of the ministry.

In speaking of "sacerdotalism," he assumes the term to have the same force as when applied to the Jewish priesthood.

In a sense, all officers appointed to minister in things pertaining to God may be called "priests," and sacerdotal phraseology, when first applied to the Christian ministry, may have borne this innocent meaning. But at a later date it was certainly so used as to imply a substantial identity of character with the Jewish priesthood, i.e., to designate the minister as one who makes atonement and offers sacrifice.

At the end of the Essay Lightfoot discusses the broader meaning of the term. According to this, the priest may be defined as "one who represents God to man and man to God." He must be called of God, for no man taketh this honour to himself. The Christian Ministry satisfies both these conditions. Of the fulfilment of the latter, the only evidence within our knowledge is the fact that the Minister is called according to a Divinely appointed order.

If Bp. Lightfoot's investigation be substantially correct, the threefold ministry can be traced to Apostolic direction. And short of a direct statement we can possess no better assurance of a Divine appointment, or at least of a Divine sanction.

The Christian Minister is God's ambassador to men. He is charged with the Ministry of Reconciliation. He unfolds the will of Heaven, he declares in God's Name the absolution of the penitent. This last named function has been thought to invest the ministry with a distinctly sacerdotal character. Yet it is closely connected with the "magisterial and pastoral" duties of the office, and is only priestly in the same sense in which they are all priestly. Throughout, his office is representative, and not vicarial. His acts are not his own, but of the congregation.

If emergency arises, the higher ordinance of universal priesthood will overrule all special limitations. Tertullian, in his "Exhortation," says: "Are not we laymen priests? When there is no bench of clergy you can present the Eucharist offerings and baptise and be your own priest. For where three are gathered together there is a Church, even though they be Laymen."

In the deepest sense there is, it is true, no priest but Christ. But His Priesthood is so essential that no one can be a member of His Body without sharing His Priesthood and being called to offer his body a living sacrifice to God in acts of loving service to the brethren. The whole of the Christian life is sacrificial.

It was just this view of the Ministry that found expression in the Eucharist, as a corporate expression of the life of sacrifice and our realisation of it.

It is not surprising that the Church should have felt that those who are set apart to take the lead in this service should, as far as possible, be kept free from all other entanglements that they may give themselves wholly to the spiritual service of their brethren, as a witness to—in no sense a substitute for—the essential priesthood of every member of the Body of Christ; or that they should be distinguished by the name "priest," which most clearly expresses their function.

After all, as Bunyan says, "Presbyter very soon becomes Priest writ large," and we must take pains to keep the ideal before us. To the true Christian, every Christian home is the House of God, and every man priest in his own house. If our eyes were open we should see the Body of Christ in common bread.

The reverent conservatism of our Reformers has preserved the title "Priest" in our Ordinal because they recognised the true priesthood of all believers.

The Beggar's Gift.

(After Tagore's poem in "Gitanjali.")

Have pity, noble sir, in Allah's name:
A helpless, aged beggar asks a gift.
He's gone! No pity there! They're all
the same;
I am weary now, my head I cannot lift.

All day I've sat, but in my begging bowl
No copper coin has fallen, no cowrie shell,
Only a little wheat. I'll parch it whole,
And so make half a meal. Ah well! Ah well!

Look! What is that? That cloud of swirling
dust,
Far off upon the road? 'Tis drawing near.
Why, 'tis some rich man's carriage, and I
trust
He's generous too, my call of need to hear.

Why, 'tis the king, our gracious, noble king.
The friend of all; they say he is divine;
I'll stand; perchance a golden coin he'll
fling.
There, see, the carriage stops! What joy is
mine!

He speaks to me, to me, as low I bend,
'My friend, thy King would crave a gift
from thee.'
What gracious words he speaks, to call me
friend;
What royal jest it is, to beg from me!

O gracious majesty, what gift have I
That thou wouldst value? There, accept
this grain.
This single grain of wheat. O thou most
high,
Thou king of kings, for ever may'st thou
reign!

He takes it; now the carriage starts again;
He's gone! Too well he has carried out his
jest.
My loss is small, but smaller still my gain,
Though I had hoped this day would be my
best.

One scanty handful, scarce enough to eat!
I pour it on my matting, worn and old.
Ha! What is that, that gleams among the
wheat?
Can it be? Yes, it is a grain of gold.
Fool that I was, my pleading king to cheat!
Had I but given him all, all would be gold.
—L. S. Dudley.
1/1/1935.

Hymns for Sundays and Holy Days.

Hymnal Companion.

January 27, 3rd S. aft. Epiphany.—Morning: 18, 244, 278, 564; Evening: 371, 574, 188, 37.

February 3, 4th S. aft. Epiphany.—Morning: 8, 561, 149, 372; Evening: 562, 373, 119, 35.

February 10, 5th S. aft. Epiphany.—Morning: 11, 318, 564, 275; Evening: 299, 263, 285, 19.

February 17th, Septuagesima.—Morning: 133, 135, 535 (427), 131; Evening: 383, 134 (19), 553, 37.

Hymns A. & M.

January 27, 3rd S. aft. Epiphany.—Morning: 475 (596), 233, 278, 281; Evening: 264, 80, 683, 288.

February 3, 4th S. aft. Epiphany.—Morning: 7, 242, 238, 228; Evening: 300, 274, 362, 21.

February 10, 5th S. aft. Epiphany.—Morning: 731, 176, 545, 373; Evening: 193, 164, 257, 23.

February 17th, Septuagesima.—Morning: 168, 297, 290, 360; Evening: 220, 545, 302, 24.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Quiet Moments.—The Uses of Harvest Festival.
The Call of Lent.
The Place of Holy Communion.
The Primacy.

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Editorial

Sir Alexander and Lady Hore-Ruthven.

WE extend a very cordial welcome to Sir Alexander Hore-Ruthven, V.C., the new Governor of New South Wales. The Mother State, as with other parts of the Commonwealth, has been fortunate in her Governors. They have been all through very worthy representatives of His Majesty the King, and have ever been diligent in upholding the highest traditions of British gubernatorial service. Sir Alexander and Lady Hore-Ruthven are stepping into the vacancy caused by the departure of two who had won the highest respect and admiration of Australian citizens, but we know from their service in South Australia, both Sir Alexander Hore-Ruthven and his good lady will ably, and with every acceptance, carry out the duties of their exalted place in our life. Not only has Sir Alexander knowledge of our Australian conditions, gained by a most successful tenure of office as Governor of South Australia, but he has a distinguished record as a soldier, and holds the Victoria Cross for military valour. Both he and Lady Hore-Ruthven are charming personalities. We wish them a very pleasant and very happy life during their tenure of office in New South Wales.

The Kings' Silver Jubilee.

DETAILS of the programme of the King's Jubilee celebrations are taking shape, so much so, it is now clear that the commemoration will prove one of the great festivals of Empire in the history of the British com-

monwealth of nations. Naturally London will be the scene of the richest and fullest celebrations, for there, the sea, land and air forces of the Empire will gather with all the pomp and prestige that uniformed and be-ribboned men lend to such an occasion.

Officially, the celebrations will commence in Great Britain on May 6, which will be a public holiday in honour of the 25th anniversary of the King's accession. On that day their Majesties, and all members of the Royal Family then in London, will drive in full state to St. Paul's Cathedral, centre of the religious life of the Empire, to take part in a special service of thanksgiving. The procession through the streets from Buckingham Palace will be organised on a magnificent scale, and will, it is hoped, be fully symbolic of Empire unity and loyalty.

All manner of local celebrations have already been devised, each civic centre vying with the others in planning demonstrations of joy. The tulip, which is at its best in May, will be the floral symbol of the Jubilee. In the principal London parks nearly 300,000 of these beautiful blooms have been planted in unique colour groupings, and in the beds outside the Palace there will be at least five thousand in bloom.

Processions and displays, official gatherings and ceremonies, and private entertainments will compete during the spring season for the attention of the vast concourse of Empire visitors and foreigners who are expected to come to London.

The Dominions and other parts of the Empire will not be backward in the arrangements they will make for due celebration of the event. The reign of His Majesty has been both remarkable and epochal. Even a cursory glance at the period affords abundant material for thanksgiving and resolve. We trust that the occasion will not be a time of superficial merry-making, but as it were, a vantage ground from which the nation will take stock and then go on in high endeavour to fulfil our God-given task in the world. The British Commonwealth of nations holds an unique place of influence in the world—but "unto whom much is given, of them much shall be required!"

The India Bill.

LOVERS of the Empire and well-wishers of India are earnestly desirous that, at the earliest possible moment Dominion status shall be given to the Indian peoples. This is easier said than done. India is a land of villages, with all the illiteracy that village life implies. It is also made up

of different races with vastly different religions, with the result that there is a distinct lack of homogeneity and consequent want of harmony. India is a land of students, and these are the most vocal. Then there are the hereditary princes, with little, if anything, of democracy as we know it. Hence the granting of self-government, with a liberal franchise to India is a highly contentious, if not almost an impossible task. However, it will be a wonderful achievement if the Jubilee year of the King Emperor sees the passage of legislation through Parliament at Westminster whereby the proposals of the Joint Select Committee on India are implemented in the form of Parliament and franchise for the Indian peoples. The Bill now before the Home Parliament makes a volume of 323 pages, "the most elaborate and most complicated structure," says the "Morning Post," "ever put on paper." Its length, however, is exaggerated by reason of its separate provision, involving much repetition, for a separate government for Burma. There has already been extensive debate on the Joint Committee's report, the conclusion of which in the House of Lords just before Christmas produced a symposium of authoritative views from former Indian Viceroys and Governors, resulting in an overwhelming vote for the reforms. Thus Parliament at Westminster is already thoroughly familiar with the subject. Opposition in Britain has mostly died down. There is no alternative, in good faith or in expediency, but to go forward with the reforms.

The new bill aims at the gradual establishment of a Federation of all India under certain safeguards at the outset. These safeguards and reservations made by Britain are only by way of carrying out "the obligations that our long partnership with India has created." A constitution on paper is all very well—it has to be worked out! Time will tell. However, in the meantime the risk must be taken. We admire the courage of those who have the matter in hand, and we trust that their courage will be rewarded.

Libraries in Australia.

POSSIBLY with some truth, it has been said that "Australians are a pleasure-loving people—that they are inordinately fond of the out-door life." However that may be, no true lover of Australia and her cultural advancement can read the Carnegie Report on Libraries in Australia without feeling perturbed and even saddened. We had long felt that the so-called Schools of Arts in country towns and suburbs have little value. Only lately we had cause to go into several of them