

Diocese of Nelson, N.Z.

Election of New Bishop.

The special Synod called for the election of a new Bishop of Nelson to take the place of Bishop William Charles Sadlier, D.D., was held on Thursday, December 14th. The President of the Synod was the Rev. E. M. Cowie, M.A., Vicar of Khandallah, Wellington, and a son of the first Bishop of Auckland. He presided in the capacity of Commissary appointed by the Primate of N.Z., according to the Canons of the Church of the Province of N.Z. The day before the Synod was kept as a quiet day of Prayer, the Conductor being the Ven. Archdeacon McLean, B.A., of Havelock North (Diocese of Waiau). There was a splendid attendance at the Synod, every clerical member being present (except one who is about to leave the diocese), and a very large percentage of laity. A keen spirit of earnestness pervaded the Synod, which was on all sides classed as a very fine one. Synod met at 10 a.m., and although there were several nominations of desirable men from New Zealand, Australia and England, about the middle of the afternoon the Rev. Canon W. G. Hilliard, M.A., of Sydney, was unanimously elected. The general feelings of the majority of the members of Synod might well be expressed in the following notes, which appeared in the parish paper of All Saints, Nelson:—

On Thursday, December 14, two days after this paper comes out, our Synod will be called together to elect a new Bishop of Nelson in the place of our much loved and respected Bishop, William Charles Sadlier. We are not concerned here with any particular persons who may be nominated—many indeed may be nominated, but only ONE can be chosen finally.

There are, however, some very vital principles that might well be stated so that our prayers might be the more intelligent.

1. We want first and foremost A MAN OF GOD. All other, even good, qualifications, sink into insignificance.

2. Synod can choose as its Bishop any priest of the Church of England or Churches in Communion with her, who is "fully 30 years of age." It could choose a man in England, or New Zealand, Australia, or the Mission Field. We want the best type of man we can get, irrespective of where he is from.

3. Nelson for many years has been looked upon as the Evangelical diocesan unit of the Church of the Province of N.Z. Long, indeed, may that be so. When we recall the life and work of our Bishops of Nelson, as well as of a large number of our clergy and laity, who by personal life and worthy service have not been ashamed to witness to their Evangelical churchmanship, we believe the Synod cannot lightly think of changing the character of the diocese. We want Nelson to continue to make an increasingly worth-while spiritual contribution of this kind to the Church of the Province of N.Z.

4. Our present Bishop has been a tower of strength and leadership in missionary circles, and especially as the trusted leader of the C.M.S. in N.Z. It was in this diocese, yea in this very parish of All Saints, that the C.M.S. of N.Z. was born. C.M.S. people up and down N.Z. are earnestly hoping and praying that the diocese of Nelson, through its trusted leader, will once again give great missionary stimulus to C.M.S. leadership, and so to the missionary forces of the Church of the Province. This fact must not be overlooked.

So our Synod will need the prayers of all our Churchpeople. The Vicar specially asks All Saints' people, during the day on Thursday, December 14th, to go down on their knees in earnest prayer in the quiet of their own homes.

We believed our decision was God's guidance, and though we have had to wait—not very patiently, perhaps—until January 14th (the Epiphany, a very suitable day withal) for his reply, we are naturally very thankful that our Bishop elect has now become our Bishop Designate. We look forward to him becoming our real Father-in-God. There is a great future before this Evangelical diocese of N.Z., and though we realise the loss it will mean to church life in the Diocese of Sydney and Australia, we believe the coming of Canon Hilliard to Nelson as its fifth Bishop (E. Hobhouse, 1858-65; A. B. Suter, 1866-91; C. O. Mules, 1892-1912; W. C. Sadlier, 1912-34), will mean a great spiritual forward move. Each of the preceding bishops of Nelson, and not least the present, have done splendid work for God and His Church. The date of the Consecration of our new Bishop rests

with the Primate of N.Z., Archbishop Averil, of Auckland. It may be some time in June, and we hope it will be in Nelson, in our own beautiful Cathedral. We would bespeak the prayers of all the readers of the Record for the Bishop Designate.

Reunion.

An Important Declaration.

THE following Declaration, which has been signed by members of the Church of England and Free Churches, has been issued to the Press for publication:—

1. In view of the attempts which are being made to prepare the way for Reunion between the Church of England and the Protestant Free Churches, and of the manifest difficulties of such a course, it seems opportune for such members of those Churches, as are less concerned about a formal reunion than for that oneness in Christ Jesus for which He prayed, to declare publicly their existing and essential unity as co-members of the Body of Christ (1 Cor. xii. 27), although for purposes of Church government and order, they are severally attached to those different Churches.

2. We declare that Christ and Christ alone is the Head, "from Whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in due measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. iv., 16). We also declare that we are thus "members one of another" (Eph. iv. 25), and that in this essential unity our blessed Lord's Prayer is largely fulfilled, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou has sent Me."—John xvii. 21).

3. Accordingly, we are convinced that a fuller practical manifestation of this unity by all true believers is desirable both as a reminder to themselves of this great fact, and as a witness to the outside world; and also that to this end and in view of the near return of our Lord (John xiv. 2, 3; Acts i. 11; 1 Cor. xv. 51, 52; 1 Thess. iv. 13-18), all things that would hinder the realization of "the unity of the Spirit in the bond of peace" (Eph. iv. 3) should be laid aside, that our Lord's prayer may have a greater practical fulfilment.

4. We would further register our conviction that the supreme duty of the Church is to "watch and pray" (Mark xiii. 33), and be increasingly earnest in work and witness for our coming Lord; "Exhorting . . . and so much the more as ye see the day approaching." (Heb. x. 25).

5. While not attempting to formulate a Creed, we affirm our adherence to the following basic principles of Christian doctrine, that is to say:—We believe that there is but One living and true God, and in unity of this Godhead there are three Persons, the Father, the Son, and the Holy Spirit, as shown in Article I of the Articles of Religion of the Church of England; we believe in the "fall" of Man, and that Holy Scripture, as truly the written Word of God, containeth all things necessary to salvation, as further explained in Article VI of that Church:—We fully accept the Deity and Incarnation of Christ Jesus, and believe that He made upon the cross a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and that we are justified by faith only; and we also accept the "Apostles' Creed" as a short summary of Chris-

tian doctrine warranted by Holy Scripture.

VI. We hold, as a practical outcome of our position indicated above:—

(1) That the Lord's Table is open freely to all baptised believers who "love our Lord Jesus Christ in sincerity."—(Eph. vi. 24).

(2) That there is no sacerdotal system in the Church of Christ, but that there is a spiritual and "holy priesthood" of all believers, ordained "to offer spiritual sacrifices acceptable to God by Jesus Christ."—(1 Pet. ii. 5).

(3) That the pulpits of the Church of England and of the Protestant Free Churches, and the right to minister occasionally in holy things, should be open by invitation to all men who are duly accredited ministers of those Churches, and who sincerely declare their assent to the basic principles of Doctrines set forth in section V. of this Declaration.

(4) That the Sacraments are two only, as instituted by our Lord, viz., Baptism, and the Supper of the Lord.

VII. The object of this Declaration is to demonstrate the essential unity of all true believers in the Lord Jesus Christ, and, in accordance with this, to suggest a method by which intercommunion may be at once achieved without such interference with the internal government, order, rules, or individual liberty of the several Churches referred to in respect of their own members, as would necessarily follow upon corporate reunion or absorption.

Those who have signed or given their names as Signatories to the Declaration are:—

The Right Hon. Lord Gisborough; Brig-General C. de Winton; Sir John Haslam, J.P., M.P.; Sir Robert Kennedy, K.C.M.G.; Admiral Sir G. F. King-Hall, K.C.B., C.V.O.; Sir G. B. Hunter, K.B.E., D.Sc.; Lieut.-Col. H. R. Pease, D.L., J.P.; Lieut.-General Sir Arthur Phayre, K.C.B.; Sir Edgar Plummer; Rear-Admiral Sir Harry H. Stileman, K.B.E.; The Revs. W. H. Aldis; E. G. Bowring, M.A.; D. M. B. Chapman, M.A.; M. C. Chapman, M.A.; Canon Copner; George Denyer; H. S. Gregory, M.A.; J. Stuart Holden, D.D.; T. C. Lawson, M.A.; G. H. Lunn, M.A.; J. Chalmers Lyon; J. Milner, M.A.; R. R. Neill, M.A.; George Northridge; Dinsdale T. Young, D.D.; Mr. Basil F. C. Atkinson, M.A., Ph.D.; Mr. G. W. J. Cole; Mr. R. A. Cripps; Mr. E. A. Denver; Mr. W. W. Macpherson (Major T. D. retired); Mr. H. Pavitt; Mr. P. S. Pert; Mr. Patrick H. White, LL.B.; Mr. W. Prestcott Upton; Mr. G. B. Wilmot; Mr. Albert W. Large.

The last-named will be prepared to receive names of Signatories, or to reply to any communications addressed to 22 Northholme Road, Highbury, London, N.5.

Review.

The Oxford Movement.—This is a 43 page pamphlet, written by the Rev. E. M. Boyer, a Methodist Minister. Price 1/- Our copy from the Book Depot, Castlereagh Street, Sydney. The pamphlet seeks to answer the question, "Forward or Backwards," with regard to this much vaunted Anglo-Catholic movement. It constitutes also an appraisal of the movement styled at various times as Ritualism, Puseyism, High Church, Tractarian, Anglo-Catholic, and Catholic Revival. Mr. Boyer has read widely and has digged deeply into Oxford Movement literature. The result is a small volume full of useful information and cogent reasoning. We advise all Evangelical Churchmen to purchase this booklet. It will strengthen their conviction and unveil the hidden purposes of a Movement which seeks to undo the Reformation. The concluding chapter, entitled "What of the Future?" well repays the closest attention.

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Albury Parish and Goulburn Synod.

Building up a Chinese Church.—Sermon by Archbishop Mowll.

Evangelicals and the Scriptures.

Islington Conference, London.

Leader.—Archbishop and Mrs. Mowll.

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Victoria.—Melbourne: Miss M. D. Vane, Brookville Road, Toorak.

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

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Editorial

The Late King Albert.

ONE of the greatest of the heroes in the World War of 1914-1918 has gone off the scene, in the death of King Albert, of Belgium. His passing reminds us of the cartoon that appeared in the London "Punch" late in 1914, which represented the Kaiser in a bullying attitude, saying with a sneer to the brave young King of the Belgians, as the German army had overrun his country, "So, you see, you've lost everything"; and King Albert replies with proud emphasis, "Not my soul!" King Albert will go down in history as a chivalrous soul, whose record of life and service was above reproach. He was beloved of his people. He will be remembered as the personification of that cause which sent Great Britain into the most costly war in her history. On August 15, 1914, King Albert, having sent his appeals to the powers guaranteeing Belgium's security, went down to his parliament to put the issue to his people. He told the assembled people's representatives of the peril which faced, and of the supreme need for unity in resistance to the great German Army Machine. "Are you determined to maintain the sacred heritage of our ancestors?" There was but one answer—which all the world knows. We can only re-echo our own King's mes-

sage, sent a few days ago to Prince Leopold:—

"It was with the profoundest sorrow that I and my people learnt of the tragic death of your illustrious father. I offer my heartfelt sympathy to you and the people of Belgium. The British Empire can never forget the heroic figure whose courage inspired the Allies in the dark years of the war, and joins the Belgians in mourning the loss of a true friend and ally."

The Commonwealth and the States.

IT has long been felt that some modifications and adjustments are required in Australia's Constitution, that is, if the States are to maintain their present entity and not become mere Commonwealth appendages. This fact has once again been shown in the recent Premiers' Conference. It is considered by many that there is a want of balance in the interpretations which have been placed upon the Constitution by the High Court—and all in favour of the Commonwealth. Some go so far as to say that if the present state of affairs proceeds, the States will become more and more attenuated, year to year, until they reach the point of extinction as governing entities. Hence the cry for revision of the Commonwealth Constitution. Boiled down, it is the problem of money. The States, with top-heavy administrative services (and especially the smaller States), cannot carry on, with their present income. Some leaders consider that the Commonwealth should make some substantial grant to the needy States. But this savours of the cap-in-hand, and places such States in the position of mendicants, with its resultant evils. Others think that the States by law should have some fixed and permanent share in Commonwealth revenue, while the more absolute of State righters consider that States should be given exclusive power in some field of taxation now shared with the Commonwealth. Doubtless there will be some immediate and temporary relief to those requiring financial help. This does not shelve the larger question of some modification in the Constitution. It has, however, to be borne in mind in the ultimate result, that whatever constitutional revision is proposed, it must have the approval of the majority of the States, and of a majority of the people in the Commonwealth as a whole.

The Church's Youth.

WE shall watch and await with much interest the progress and report of a commission of inquiry which the Methodist Church has

set on foot with regard to the many problems associated with work among young people, both in the Sunday Schools and the various Church societies.

The commission has been asked to inquire into and report upon the decline in Sunday School enrolments, and their relation to the falling birth-rate and the economic depression; the incidence of Sunday sport and recreation; the adequacy of existing methods and organisations; the operation of any other factors, and the best means of meeting the situation which now presents itself.

Information will be sought from the other States, from New Zealand, the United States, Canada and the United Kingdom. It is hoped that the final report of the commission will be of importance to the Methodist Church and to other denominations engaged in work among young people.

We venture to suggest that in the Church of England in this respect, all is not well. If comparison were made between the total enrolment of our scholars in the day schools and those attending Church and Sunday Schools, there would be found an extremely wide margin. In other words, very large numbers of boys and girls who attend religious instruction classes in the day schools never come near Church or Sunday School. Is that state of things to be allowed to go on? Are any remedial steps being taken? If the commission above throws light on this and cognate aspects of the question, and outlines remedies for the appalling gap, it will have done vast good. We hope that the commission will receive all the assistance it needs. Its inquiry is extremely urgent.

End of Financial Year.

WE remind our readers that in some States March 31 closes the financial year of the Church Missionary Society, Home Mission Society and many parishes. The various treasurers are anxious to balance their budgets—indeed to close the year well. Annual subscriptions, box openings, sums held by Churchwardens, envelope contents, should reach their right quarter in good time. We go further and suggest that the Sundays in March should in the parishes, be marked by most generous giving on the part of God's people. We know that our missionary organisations are in desperate need. Let us give to them with the utmost liberality. It would be a fine gesture in Sydney for the Archbishop to learn that his coming had been marked by unbounded giving to the needs of C.M.S., the H.M.S., and the B.C.A.—not to mention parochial finances.

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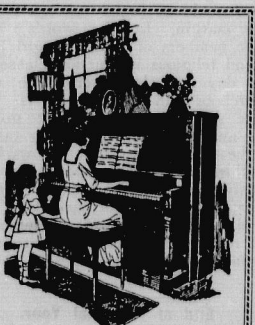
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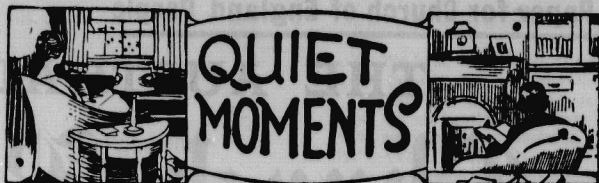


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Growth in Grace.

THE purpose of our Lenten Observance may be summed up in one Pauline expression. It is contained in the great apostle's command to Timothy: "Be strong in the grace that is in Christ Jesus," and to this may be added the even more familiar command in the concluding verse of 2 Peter, "Grow in grace." During this season of special observance it is well to consider once again all that is meant by "Growth in grace." Grace is fundamentally the contact of the personality of God with the personality of man. It begins at the Cross, where the hand of faith accepts for the soul's salvation, all that the Atoning death of the Saviour has alone accomplished. Then by contact in prayer, in meditation, in the study of God's Word, in the various parts of public worship, and in the partaking of the Holy Communion, we desire to deepen and strengthen character. We open hearts and minds to the Holy Spirit. By His influence on us we strive to become more godly—to use the old and now somewhat unfamiliar expression which simply means—God-like. The essence of God's being is love. We therefore become more loving. The implications of this deserve our careful thought.

There are two types of character, the dominant feature of whose religious life might be described by way of contrast as the passive and the active. The one tends to a meditative, resigned submission to God's will, and the acceptance of life very much as it is, with a deep sense of personal clinging to Christ. The active character is less inclined to meditation, and is desirous of seeing God's will more extensively carried out in human life. It sees religious duty as the necessity and opportunity of co-operating with God in the accomplishment of His purposes for mankind. Both of these types may do well to pause at the beginning of the Lenten season to consider the special meaning that growth in grace may have for them. It may be that they have thought of it in too personal a way, that they may have limited their thought of it to their individual relationship to God, and that they require to see in what wider ways grace may work in them by stimulating love to activity in broader and perhaps hitherto unrecognised channels.

It must never be forgotten that God's love is the great reality in life. It goes out in searching, redeeming and sanctifying strength. Its power has been manifested in wonderful ways. But has its power to uplift and to bless been realised as fully as it ought to be in the whole circle of the affairs of men, for example, as the ultimate aspiration of human action. Think of the implications in the command, "Thou shalt love thy neighbour as thyself." What a little way we have advanced after all in recognising that if love implies the universal fatherhood of God, it has as its necessary corollary the brotherhood of man? Or if it is recognised as an ideal or as a theory, with what limitations Christians have applied it in practical life? This is one of the most difficult

and yet most urgent matters before Christians in this generation. The whole subject requires fresh and careful consideration. It may demand of us courageous and even daring application of the truths we may learn. It may be that the Divine will for many of us, however reluctant we may be, may mean the breaking down of strong prejudices and the assertion of unpopular principles, but those who are followers of the Crucified must not hesitate on that account, if their devotion is sincere and as intense as it should be.

There is no doubt that self-interest, that self-regarding motives underlie the present economic system. We wonder has the Christian conception of true brotherhood been really thought out and applied by Christians. It is not the duty of a Christian teacher as such to provide a remedy for social ills. This must be the duty of the experts who are qualified by the requisite knowledge. It is the duty of every Christian to learn the teaching of Christ on such matters, and to be able to state the general principles of His message. We enumerate four such principles for thought and consideration: the sacredness of personality, fellow-membership, the duty of service, and the power of sacrifice. Growth in grace this Lent may mean for us not so much some passive acceptance of Christ's message for our own personal needs in the satisfaction of our own happiness, as an active participation in fresh ventures of faith in complete dependence on the love of God as manifested in Christ for the redemption of mankind, the saving of souls for service here and now as well as for the great hereafter. Now in all this and for this kind of Christian living, the pressing need is conversion, going on to sanctification. In other words, a call for the admission of Christ to a full sovereignty over our lives in all their details. "The source of power is God in Jesus Christ; the seat of that power is the individual heart and mind and will—therefore your heart and mind and will. Then, with the sorrows and troubles of the world in your memory, look at the Crucified; try to feel as He feels, to think as He thinks, to resolve as He resolves. Let this mind be in you which was also in Christ Jesus."

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Building Up a Chinese Church.

By the Most Rev. Howard K. Mowll, D.D.
(Archbishop of Sydney, Australia.)
Lately Bishop in Western China.

PREACHING in Emmanuel Church, Wimbledon, London, on Sunday, 17th December last, from the text, "Ye are they which have continued with me"—St. Luke xxii, 28, the Right Rev. Howard K. Mowll, lately Bishop in Western China, and now Archbishop of Sydney, said:—

I have been looking forward to the opportunity of preaching from the pulpit of this church, for I do feel under a very great debt to the members here for all that their fellowship has meant since they sent me out in 1922 as their own missionary to Western China. I want to talk to you about the work which God has entrusted to me, and which you have made possible by your prayers, and your gifts, and your friendship.

The diocese of Western China is the largest diocese in China, and, next to Fukien, it has the largest number of Christians. The outstanding danger there at the present time is that the better class Chinese are losing heart because they see their country gradually going from bad to worse. They seem to have no leaders who are disinterested enough and strong enough to lead the country out of its present chaos. And, looking towards Europe, it is true that the League of Nations has sent comforting words, but it has not been in a position to act. So again and again there is this note of hopelessness sounded by those Chinese who count the most, and there is a real danger in the well-intentioned efforts of missionary societies to encourage self-support, that this feeling of hopelessness should be accentuated in the minds of the Christians of China. China is once again at the cross-roads. Some people think she may be turning towards Russia. Certainly we have seen during these past months the effects of Russian influence in West China as never before in these borders of Communists who have been pouring across the desert and creating a reign of terror, and destroying as they go. I do not believe, however, that China is turning to Russia. I think we may see very soon China and Japan drawing together, and I am not at all sure what the effect of that is going to be for European missionaries working in the far interior. I do urge you in no way to relax your efforts on behalf of Western China because of the change of personnel that has taken place, but rather, that you will continue to give that splendid support to my successor which has meant so much to me.

Leaving Western China.

May I say why I am leaving Western China? I had always hoped that when the Lord came I might have the privilege of being found working in the so-called Mission Field. Why is it, then, that I should be leaving China? It has not been because of the difficulties of these past years. Prayer has been wonderfully answered since last I stood in this pulpit. Those experiences of suffering have simply been the means of drawing us all closer together, so that it made leaving the people in China infinitely harder than if those experiences had not taken place. What weighed with me from the beginning was the question as to what was really best for the Church in Western China. During these past years our real object has been to build up the diocese in such a way that it might be truly a Chinese Church under its own Chinese diocesan bishops and an evangelistic agency to make Christ known to the Chinese people. In that huge area there has been built up a real family spirit. Congregations have been bound together by means of the Prayer Cycle and our Chinese paper, and thus they have been made to feel that they have a share in the family life. The work has been organized with a view to the Chinese themselves carrying on and taking over the work which, hitherto, the missionaries have been doing. For the last four years we have had two Chinese bishops, and Chinese Christians have been filling other posts, and they have undertaken added financial responsibilities. This year, for instance, the Church in the north and east has been aiming at raising forty-five per cent. of the salaries of their clergy and workers. And the Church in the far west of China has become increasingly conscious of its union with the wider, worldwide Church of God. By means of the Prayer Cycle Chinese Christians have been praying for Christians, and every year some special gift has gone from the Church in China to other parts of

the world. We have been busy preparing for the future. Bishop Cassel's splendid Theological College has been supplemented in these days of rapid change in China by other theological classes, to which we have been able to send our young students. And in order that some of the more promising of the clergy might get further equipment one has been sent to Nanking, three have been sent to Peking, and three others have come to England. Colleges which have been built in connexion with our Christian University have been filled with students, and Chinese workers have been sent apart to work amongst these students in that great educational centre. A school for training women has been set up in the Eastern as well as in the Western part of the diocese. This year our first Chinese deaconess was ordained, one of these educated women who, we hope, will be followed by other educated girls who will give themselves to evangelistic work amongst their Chinese sisters.

Decision Made.

I always felt and hoped that when the right time for me to leave China had come, it would not be because I wanted to leave, or because the Chinese Christians wanted me to leave. One of the characteristics of the Chinese people is that they do, somehow, seem much more able to copy than to initiate, and they do find it easy to lean on those who are their friends; and I have been watching to see if there were any signs of that leaning being noticeable. And so when this extraordinary call came to me to go to yet another part of the world to witness for Christ, I sent round a message to the diocese asking for prayer to be made that we might see clearly what was God's will in the matter. As the days passed I did get what, to me, were quite unmistakable tokens of guidance from friends who knew the work intimately, and who yet stood apart from it and could, therefore, look at it dispassionately. And these friends did advise that for the sake of the world in Western China and for the development of our Chinese workers, who have been so much a part of my life, it might be the right thing to consider the call that had come from Australia. And when it was decided by the House of Bishops that the invitation should be accepted, and when Bishop Holden expressed his willingness to come to Western China, I did feel that this was a distinct call from God. Bishop Holden has been in China for twenty-six years, and Mrs. Holden for twenty-four years, and they have done evangelistic work with conspicuous success, and as a result of this change we have added two most experienced missionaries to the staff of the diocese of Western China, and Bishop Holden, with his splendid knowledge of the language, will be able to give just that help to the Chinese Christians which I myself have longed to give. I want you to realize to-day that my wife and I are not leaving Western China in any sense except in so far as our persons are concerned. All the different congregations in the diocese gave us tokens that we might have a room in our home in Sydney specially set apart, and where as we go in we can feel we are back again in Western China among our Chinese and missionary friends. For no one has ever worked in China who has left it in spirit.

Task in Sydney.

It is a tremendous task which awaits me in Sydney, that great city, the area of which is said to be seven-eighths of the area of London itself, although the population is, of course, much less! But it does present a tremendous opportunity if only that opportunity can be seized. The diocese of Sydney is the mother diocese of that part of the world. Connected with the Church in Sydney are ten schools, five for boys, and five for girls, of which the Archbishop, by virtue of his office, is Chairman of the Council. When I went to Sydney in 1931 I spoke at one of the boys' schools, and there in the school hall were some seven hundred boys, some of the most splendid physical specimens of boyhood I have seen anywhere. Sydney is a great missionary centre. When I was there the C.M.S. and the C.I.M. both had large gatherings; other missions also have their centre in Sydney. As I face the prospect of trying to get to know more than three hundred clergy, and trying to be of some help to nearly two hundred parishes, and to other dioceses in New South Wales, my heart faints within me. I go out to tackle a task for which I seem to have had so little preparation. But the work, whether in Sydney, or in Western China, is God's work, and because it is His work the victory is assured. "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds."

Albury Parish and Goulburn Synod.

THE Rev. R. D. Peatt is still in charge of St. Matthew's Albury, where he has been acting-Rector for three and a half years. The Patronage Board, which represents the Parish when a Rector is being selected, refuses any but the Rev. R. D. Peatt, who has proved himself during his tenure in Albury.

Church officers there claim that throughout they have acted fully in accord with ecclesiastical law, and therefore were quite prepared, when Mr. Peatt left the town on holidays, which fell due about the time he was instructed to vacate the parish, to give the new minister every support, hoping to achieve their desires later.

However, Rev. H. K. Gordon, who had been appointed as Goulburn meeting in January, as acting-Rector, did not arrive, and no explanation was forthcoming. As a matter of fact, he set out from the north for Albury, but on the way dropped in at Goulburn. He did not then continue the journey, and St. Matthew's Church Council was informed that Mr. Peatt would be permitted to carry on until the new bishop was appointed on February 26, and it should be left to the fresh hand in the diocese to make his own dispositions, so far as lay in his power.

Further Light.

The Albury Patronage Board were fighting for this, and so the arrangement was quite satisfactory. Then a startling new light shone on the situation. The business paper for the Diocesan Synod which began in Goulburn on Monday, reached local Synodsmen, the perusal of which revealed a motion tabled by a private member of Synod, wherein is submitted a most drastic and unprecedented ordinance, which if passed, will take from Albury all its rights as regards the election of a rector. In effect, it would suspend the Patronage Board and appoint Rev. H. K. Gordon Rector of Albury. Immediately this special purpose was achieved, the amendment would lapse, and the present law would return to force.

As a matter of fact, the amendment would be known as the "Albury Enactment, 1934." In view of this, it is considered that the proposal does not aim at an improvement in church law, but rather at the temporary acquisition of power to defeat desires in Albury.

It is understood that authoritative legal advice has been taken on the motion, and that its legality will be questioned. Should the resolution be adopted, action in the Equity Court may follow. It is believed that funds for the purpose would be readily forthcoming.

Appointment of Bishop.

Because of the St. Matthew's case, interest in the appointment of a bishop is heightened.

The Bishop is elected by orders—that is, by two houses of Parliament, which is the Synod, the clergy forming the upper and the laity the lower house. A nomination must be proposed by a churchman, and seconded by one of the laity, and the appointment must be approved by a majority in both houses. A survey of forces assesses the clergy to be largely High Church and the laity chiefly moderate.

On this assumption a deadlock would ensue were each house to stand firm, therefore a compromise is likely to be sought. While the persuasion at Albury is definitely moderate, it is believed synodsmen would be satisfied with a non-party bishop who would protect, as far as possible, the proper institutions of the Church, and yet would exercise tolerance.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

March 4, 3rd S. in Lent.—Morning: 144(44), 149, 165(173), 155; Evening: 145, 150, 160, 22.

March 11, 4th S. in Lent.—Morning: 154, 329(279), 166, 295(149); Evening: 151, 361, 306, 172.

Hymns, A & M.

March 4, 3rd S. in Lent.—Morning: 1, 235, 224, 706; Evening: 228, 183, 258, 266.

March 11, 4th S. in Lent.—Morning: 240, 349, 466, 373; Evening: 184, 233, 620, 36.

Wayside Jottings

(By a Wayfarer.)

The New Pelagianism.

The Wayfarer apologises. At the head of his last contribution the words "Oxford Movement" appeared, where "Group Movement" was intended. The Wayfarer has nothing to say about the Oxford Movement. The Editor deals with that, and needs no assistance. The Oxford Movement was born in deceit and nourished in superstition. It has split our Church into jarring sections. It has led thousands into the Roman Apostasy, and has driven hundreds of thousands of our most spiritually-minded people into the ranks of Non-conformity; so that, whereas a century ago, 80 per cent. of the British people belonged to the Church of England, we can now claim only about 45 per cent. However, we thank God that it seems to have passed its peak period, and is on the decline. When a few more of its leaders have gone to their own place, we believe that the Church as a whole will recover its balance.

At the little boarding house the morning services were being discussed. "When our minister began his sermon," said one, "he told us that he was going to speak about an old heresy, which had never died out, and never would die out, because it was deeply rooted in human nature; but which was just now becoming exceedingly prominent. He said it was called Pelagianism, and he warned us against it, for he spoke of it as being probably one of the chief spiritual dangers of the present day. But when he had finished, some of us were not very clear about what he had been driving at. What is Pelagianism?"

"If I remember rightly," said another, "it is a system that teaches that men can do right and be finally saved without any special grace of God. God (it teaches), has given Man free will, and Man may use it to follow Christ, and so be saved, or he may use it to live for his own lusts and pleasures and sins, and be finally lost. Either course is quite within his own power."

"But isn't that true?" said a young lady. "If I want to go to Heaven mustn't I do right, and if I do right shan't I go to heaven?"

"Perfectly true," said he, "but such a half truth as to be practically an untruth. It is true, for Christ said, 'If thou wouldst enter into life, keep the Commandments'; but wholly misleading unless you bear in mind that no one ever did or will or can of himself do right and keep God's commandments both in the letter and in the spirit. Did you ever know any one who loved God with all his heart and mind and strength, and loved his neighbour as himself?"

"I admit that I don't," said the young lady, "but I do my best, and can't do more; so isn't that enough?"

"I think you succeed," said the other, "better than most of us; but if you want me to speak quite sincerely, I'm afraid that that isn't enough. God can't accept anything but perfection. If you and I want to go to heaven on our deservings, I'm afraid they must be perfect, because anything short of that is sin."

"Then why," asked the lady, "did God give us commandments that we can't keep?"

"What else could God do?" said he. "If God gave a law at all, it must be a perfect law. God couldn't say: Thou shalt not steal, at least not very much. Thou shalt not kill, at least not very often. Thou shalt not bear false witness, at least not to any great extent. God's law must be perfect, and if you and I steal at all, or bear false witness at all, we are guilty of the broken law, and must ask forgiveness for Christ's sake, and ask the Holy Spirit's Grace to live the life of the redeemed."

"I don't see," said another young lady, "that we can't change our lives as the Group people say, if we feel we ought to. I have just been reading a beautiful American story about Life-changing. It was about a rich and beautiful, but very worldly girl, who was engaged to a very rich young man, who was just as worldly as she was. And there was another young man who wasn't at all rich, though he was very good looking. And he fell in love with her, but of course she despised him because he was poor and good and religious. But one day they were in dreadful danger, and her rich suitor only thought of saving himself, and the poor one risked his life and saved her. And so she couldn't help transferring her affections to the poor man, because she had secretly loved him always, and then she gave up her cocktails and cigarettes and worldliness and all sins and vanities, and became a good Christian."

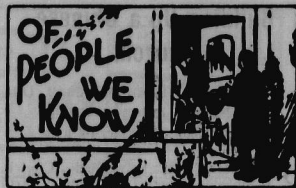
The whole party burst into laughter. "Go on," Miss X, they said, "We've all heard the story before, but go on; you tell it so beautifully and so touchingly. So they got married of course, and lived happily and Christianly ever after, and when she died the whole town lamented her. Isn't that it?"

"A typical American novel," said an older man, "and a good example of the new Pelagianism that we have been speaking about. A change of allegiance from the world to Christ, with no conviction of sin, no repentance, no prayer for forgiveness, no seeking and finding Christ as a Saviour, no mention of the Holy Spirit being needed to change the heart. Just a change that they could bring about in their own strength. And heaven and happiness as the guaranteed result."

"I hate to criticise," said an older lady, "but isn't this new Group Movement just a little bit touched with that same spirit of Pelagianism? They don't deny the Holy Spirit, but I fancy that they teach as if the whole power for the changed life was within ourselves. I came across this sentence in one of their books—'By trying to the best of our abilities, under the direction of God, if we will take to ourselves absolute Christ-like unselfishness, we can arrest this world-wide evil.' You see, it is to be under God's direction; but the volition and the strength are our own. They speak of the need for life-changing, but they say little about sin or repentance; and even their life-changing does not seem to me to be just the same as what we mean by Conversion—the sinner feeling his sin, his need, his helplessness, and fleeing to Christ for pardon and grace."

"It may be that we don't yet know enough about the Group Movement," said an older man. "Let us pray that it may be guided aright; that what is merely human or mistaken may die out; and that what is of the Holy Spirit may remain and grow."

The Rev. G. Pennicott, of Christ Church, St. Kilda, has asked the Archbishop that his retirement should take effect as from April 30.



The Rev. A. H. Edwards, lately at Penang, South Australia, under the Bush Church Aid Society, has returned to Sydney and will undertake work in this diocese.

The Rev. H. R. Smith, B.Sc., lately curate at St. George's, Hurstville, N.S.W., has begun his new work at Ceduna, South Australia, under the auspices of the Bush Church Aid Society.

The Ven. Archdeacon Davies, Principal of Moore College, Sydney, is well on the way to recovery after his recent illness. He has been granted six months' leave of absence.

The Rev. R. G. B. Ashcroft, rector of St. Mary's, with Rooty Hill, has accepted the nomination the incumbency of Austimner, with Clifton and Thirroul, Diocese of Sydney.

The Rev. Colin Carew Chittleborough, who has been working for the last five years in the Diocese of New Guinea, has been appointed Rector of Balaklava, with Port Wakefield and Goyder, Diocese of Adelaide. He began his work there on February 1st.

The Rev. J. H. Marlow, B.A., has been appointed assistant curate at St. Philip's, Abbotsford, Melbourne. Mr. Marlow studied at Ridley College, though for the past two years he has been working in the diocese of Brisbane.

The Bishop of Adelaide has appointed the Ven. Archdeacon Walker to the Honorary Canonry left vacant by the resignation of Canon Docker. This appointment is in accordance with regulation 4 of the regulations for the Greater Chapter, which reads: "Archdeacons, not being members of the Incorporated Chapter, shall be Honorary Canons."

Dr. H. G. Anderson, M.B., M.R.C.P., C.M.S. Medical Missionary in West China, and Professor on the staff of the Chengtu Union University, arrived in Sydney last week and is staying at Manly. He has worked under Archbishop Mowll, to whom he said good-bye at Shanghai several months ago, and now hopes to welcome him shortly in Sydney. Dr. Anderson will then go to England on furlough.

Miss Hilda Langley, Hon. Secretary of the C.M.S. Women's Missionary Council, in Melbourne, has become Principal of St. Catherine's Girls' School, Torok, in succession to her late sister, Miss Ruth Langley, while Miss Edna Holmes, M.A., LL.B., has been appointed Head Mistress of St. Catherine's. She is from Adelaide, where she was a member of the C.M.S. Education Committee.

The Rev. C. Allen, B.A., Chairman of the Tasmanian Branch of the C.M.S., has returned from his visit to England and was welcomed at the opening of the Summer School. He brought much appreciated greetings from former rectors of St. George's, the Rev. A. Brain, M.A., of Melbourne, and the Rev. T. Quigley, M.A., of Felixstowe, England, to both of whom the C.M.S. in Tasmania is greatly indebted.

Miss M. Vance, of the N.S.W. C.M.S., will be returning to Tanganyika in March, to take up work as Matron of the new school at Arusha, of which Rev. W. Wynn Jones is the first Principal. At the special request of the Government, these missionaries are being spared for a time to begin this school venture. We wish them every success in the new work which has great possibilities and will mean much to the future development of the Tanganyika Territory.

By the death of Mr. A. B. Robertson the Church of New Zealand has lost one of her finest and most useful laymen. Mr. Robertson at the time of his death, was a member of the following bodies: Auckland Diocesan Trust Board (Chairman since 1918), Melanesian Mission Trust Board, Auckland Diocesan Pension Board, Diocesan Office Trust Board, Diocesan Synod since 1911, and General Synod since 1916. He was also a former member of St. John's College Trust Board.

The death of Mrs. A. F. Edwards, at the age of 86 years, removes one who was a pioneer of the Church of England at Auburn, and played an active part in the establishment of St. Thomas's Church, 32 years ago. Before that weekly services were held at her home. One daughter, Mrs. G. P. Birk, is wife of the rector of St. Thomas', another (Miss Mildred Edwards) is a member of the China Inland Mission, where she has been working for 30 years, latterly serving under the direction of Archbishop Mowll.

Rev. Canon Homfray conducted farewell services in his parish on the last Sunday in January at Rockley, Caloole, George's Plains and Perthville, Diocese of Bathurst. There were large congregations. The Rev. H. J. Dobb, the Canon's successor in the parish, assisted at all services. After the service at St. John's, George's Plains, the parishioners presented the Canon with a beautiful clock for his study. He received a wallet of notes from Rockley. Canon Homfray has been appointed rector of Millthorpe.

Mr. B. J. Williams, at present Missioner at Bunbury, Western Australia, has been appointed to the Seamen's Mission in Wellington. Mr. Williams is married, and both he and his wife have been very highly commended for their work by the Bishop of Bunbury and by Mr. Stuart Knox, London Secretary of the Missions to Seamen Society, who is at present visiting the Mission stations in Australia and New Zealand. The London Committee of the Society has most generously undertaken to meet the entire cost of Mr. and Mrs. Williams' transport.

The Bishop Administrator of Brisbane has asked the Rev. W. P. Oakeley to resign his Honorary Canonry of St. John's Cathedral, Brisbane, in order that he may be promoted to a Residential Canonry—an office of greater seniority. Canon Oakeley was Ordained in the year 1884, and after serving in various places in England was made Chaplain of St. Mary's Cathedral, Edinburgh, from 1895-1899. In 1899 he was appointed Rector of Holy Trinity, Woolloomooloo. In 1901 he was the Acting Sub-Dean of the old St. John's Cathedral, of which he was appointed an Honorary Canon, then went to St. Luke's, Toowoomba, where he did a splendid and faithful work from 1905-1929. He was also Rural Dean of Toowoomba from 1925-1929. Since then he has been the Precentor of the Cathedral.

The Right Rev. Dr. Campbell West-Watson, Bishop of Christchurch, N.Z., writes: "My wife and I have just been visiting Nelson to say good-bye to Bishop and Mrs. Sadlier, who are leaving Nelson in March. The Bishop has done great work for his Diocese; and the Province will never forget his great achievement in launching the Board of Missions, and his unwearying activity in acting as the chairman of the Executive. This has meant some 200 crossings of the Straits in all weathers. I am personally indebted to the Bishop for much kindness and comradeship, and very sorry to lose such a good neighbour. I trust that Canon Hilliard, who has accepted the offer made to him of the See, will find great happiness and blessing in the work, and will bring gifts to enrich all our Provincial Church life."

There recently passed away at Ashfield, N.S.W., Jim Tatarro, a Melanesian. In his will he left the sum of fifteen pounds (£15) for the Bishop's work in the New Hebrides, Diocese of Melanesia. The deceased was one of a number of New Hebrides men who have lived in Ashfield for many years, and it was Tatarro's desire that this legacy should be utilized in furthering Christ's Kingdom in the particular group of islands from which he originally came. "He was a bright Christian man," writes the Rev. H. S. Cocks, rector of Ashfield, "greatly respected and esteemed by his fellow-Melanesians here, and also by members of my congregation at St. John's, Ashfield, which he used to attend most regularly till within a short time of his death. It was a joy to minister to him at the end, and to know that he had a living and child-like faith in his Lord and Master."

The Rev. A. K. Warren, M.A. (Magdalen Coll., Oxford), has been appointed Vicar of Mervale, Christchurch, N.Z., in succession to the Ven. T. B. Haggett, appointed Dean of Nelson. Mr. Warren, who has been Vicar of Waimate since February, 1932, is a New Zealander, son of Major T. J. C. Warren, Pukohou, Hawke's Bay, and after graduating from Magdalen College, received his theological training at Cuddesdon. In 1925 he was ordained deacon, and in 1926 priest by Archbishop Davidson in Canterbury.

Cathedral. He served his apprenticeship to the ministry under a distinguished Vicar, Canon H. W. Blackburn, D.S.O., M.C., Chaplain to the King, from 1925 to 1929, but returned to the New Zealand to be Vicar of Ross, and later was appointed to Waimate. Mr. Warren claims as his great-grandfather one of the most famous and honoured of the New Zealand Church's founders, Archdeacon Henry Williams.

Mr. G. V. Portus, M.A., B.Litt., director of tutorial classes and lecturer in economic history at Sydney University, has accepted an appointment to the chair of political science and history at Adelaide University. Mr. Portus was born at Morpeth, Hunter River, and was educated at Maitland High School. He was in the Public Service for three years, and then entered Sydney University. He graduated B.A. in 1906, and the following year he went to Oxford University as Rhodes Scholar. For New South Wales, at New College, Oxford, in 1910, he secured the degrees of B.A. and B.Litt. He returned to Australia and was ordained by Bishop Stretch and served in the Diocese of Newcastle, as rector of Cessnock. After the war he secured his appointment to Sydney University, and has held the post for nearly 16 years. He is a brother of Canon Portus, of Newcastle Diocese.

The Rev. R. T. Hallahan, who has been for the past three years in charge of the Warrimull District, left at the end of January to take up work in the Diocese of Sydney. The Diocese is indebted to the Bush Church Aid Society, says the St. Arnaud "Churchman," for most generously providing the stipend of a Clergyman whom they nominate for the Bishop's approval to minister in this District. As most of the settlers are having a hard struggle, it would be impossible to supply a Minister for them were it not for the assistance of the B.C.A., whose generous action was gratefully acknowledged by resolution at the last Synod. The term of the appointment is usually for two years, but Mr. Hallahan, to everyone's satisfaction, was self-sacrificing enough to remain for a third year, and his zeal and devotion will long be gratefully remembered by the people among whom he worked so faithfully.

The Rev. T. W. Barry has resigned the parish of Bethanga, Diocese of Wangaratta. The Bishop of Wangaratta, writing of Mr. Barry, states: "He had property at Stuart Town in the Bathurst diocese, and he did so much devoted religious work for the district, which at that time had no clergyman within reach, that Bishop Long ordained him when he was over sixty years old, and formed Stuart Town into a parish for him. He stayed there for twelve years, during which time he tells me that he built five churches, and the number of communions made was astonishingly increased. When he was well over the usual retiring age, he volunteered to go to Rabaul, where his son holds a Government appointment, to act as locum tenens for a year. It was after that that he came to our diocese. Physically he is still overflowing with energy, but it is generally agreed that a younger man is required as rector. He means to remain, with his new wife, at Bethanga, and we may hope that, freed from the criticism which is always a rector's lot, he will enjoy increasingly that warm affection which he has won to himself at every place in which he has ministered."

Churchmen in Sydney are much interested in the appointment of Sir Philip Street, lately Chief Justice in N.S.W., as the American non-national member of the Permanent Commission of Inquiry provided for by the Treaty of Conciliation between the United States of America and Greece. The treaty, which was proclaimed on September 26, 1932, provides that any dispute arising between the Government of the United States of America and the Government of Greece, of whatever nature, shall, when ordinary diplomatic proceedings have failed and the high contracting parties do not have re-

course to adjudication by a competent tribunal, be submitted for investigation and report to a Permanent International Commission, consisting of five members, one chosen from each country, by its Government, one chosen by each Government from some other country, and the fifth member, who is not to be a national of either country chosen by common agreement between the two Governments. Sir Philip Street has been chosen by the American Government as its non-American member. Sir Philip is a noted Churchman and a jurist of international repute.

Bishopric of Goulburn.

Rev. E. H. Burgmann Elected.

ON Monday night last, the Synod of Goulburn elected the Rev. Ernest Henry Burgmann, Warden of St. John's College, Morpeth, as Bishop of Goulburn, N.S.W. Mr. Burgmann was born at Lansdowne, on the Manning River, in 1885. He studied at St. Paul's College, Sydney University, where he graduated M.A. He was ordained deacon in 1911 and to full orders a year later. He has served all his ministry in the Diocese of Newcastle, except for one year 1914-1915, as Curate of South Wimbledon, London. It was in 1918 that he became Warden of St. John's College, first at Armidale and then, on its removal, at Morpeth. A number of the Goulburn clergy are old students of his. Mr. Burgmann is a fearless thinker on economic and political subjects. He is a tireless worker and makes himself felt in any Society. His outlook is quite modern.

Archbishop Wright.

Memorial Unveiled.

A memorial to the late Archbishop Wright, who was for 23 years Archbishop of Sydney, Metropolitan of New South Wales, and Primate of Australia, was unveiled at South Head cemetery, Sydney, on Sunday last, in the presence of a large gathering. The ceremony was performed by the Administrator of the Diocese, Bishop Kirkby, who was accompanied by Dean Talbot, and other clergy and prominent laymen.

Mr. Bertram Wright, son of the late Archbishop, was also present.

The memorial is in the form of a Celtic cross, and is built of tachyte. It stands 12 feet above the sidewalk leading from the main gates of the cemetery.

Addressing the gathering, Bishop Kirkby said the stone they had dedicated that day bore witness to the life and faithful ministry of one whom they had all revered. The progress and present place of their Church were due in large measure to the consecrated personality of John Charles Wright, and his memorial would be a consolation and an inspiration to service for those who were prepared to learn from the lesson taught by the lives of holy and faithful men. It was good to be reminded of such men and to reap the harvest of their sowing. They would cherish the name and memory of the man whom they humbly honoured that day, and they should be grateful to God for the work that man had been able to do. In John Charles Wright they remembered a man of graciousness, humility of spirit, and true bravery expressed at a time when it was easy to be popular and hard to stand alone.



STERLING HOME PAINT

THE ECONOMICAL PAINT
DURABILITY — GUARANTEED

The Churchman's Reminder

"What we can do is the measure of what we ought."—Anon.
 "Whatever ye do, do it heartily as unto the Lord."—St. Paul.

MARCH.

- 1st—St. David's Day.
 2nd—John Wesley died, 1791. This great Church of England leader did his utmost to retain his people's membership in the Church. But the Episcopate and clergy were blind, as many are to-day, to the meaning of things.
 4th—3rd Sunday in Lent. If only we have hearty desires which are followed by action then the way will become clearer, and we should find God our Defender indeed.
 6th—Slave Trade abolished, 1807. This reform was distinctly a religious movement from the Church of England.
 7th—First Prayer Book of Edward 6th published, 1549. The second in 1552 was a further advance in a Protestant direction, and away from some of the objectionable points of our proposed Prayer Book.
 7th—British and Foreign Bible Society founded, 1804.
 10th—Statute for Burning Heretics passed in England during R.C. dominance, 1401. We have learnt better, but Rome has not altered.
 11th—4th Sunday in Lent. This is known as Refreshment Sunday, providing a rest from the rigours of Lenten observance. Do we need this? Is our Lenten Fast so hard? Fasting is a New Testament practice which we would do well to carry out more thoroughly.
 13th—Latimer's first sermon before Henry 8th, 1530.



The Archbishop and Mrs. Mowle.

TODAY the Most Reverend the Archbishop and Mrs. Mowle arrived by the R.M.S. Orford in Sydney. Their coming has brought great joy to Churchpeople up and down Sydney's great Diocese—and even beyond! Not only joy, but their coming has occasioned great expectancy and hope. This journal joins in the welcome, and with great respect, bids the Archbishop and Mrs. Mowle God speed in the tremendous work which awaits them. We assure his Grace of our loyal affection and our readiness at all times to stand behind him in his leadership and labours as, under God, he seeks to guide the Church in our midst—a Church which we have so often stressed as Catholic, Apostolic, Protestant and Reformed.

The Archbishop and Mrs. Mowle come into our midst after journeyings many and far! Leaving Western China in October last, they sailed from Shanghai across the Pacific to Canada, where a round of gatherings eventuated for the purpose of consolidating in that Dominion, West China Missionary interests. Then followed their arrival and itinerary in England, their meetings with the West China Diocesan Association and visits to parishes and persons interested in the work in Sechwan, all of which has meant, in addition to travelling, an intensity of service and prayer and work. Farewell was said to Great Britain in January—but the poignancy of parting was really in China, where the Archbishop's roots were so deeply laid. It must be gratifying to his Grace to feel that he has so experienced and tried a worker

as Bishop Holden as his successor in that far western diocese, that the organisation of the diocese is now so effectively; and further, that the Chinese Christian leaders there have been so guided and trained that they are now able to assume real responsibility for the work, all of which stands to the credit of our Archbishop's wisdom and far-sighted policy of decentralisation and native leadership.

There is no doubt that the Archbishop comes to Sydney in a day of great opportunity. The foundational and progressive work of his predecessors has told to marked effect in the life of this vast community. In a singular way the growth and expansion of the Church have gone along side by side with that of the State. Whether the moral and spiritual forces have kept pace with our nation's development may occasion some debate, nevertheless, both Church and State have made great headway, and not least in this respect is the development and progress of the Church.

Like all young nations, we are in the throes of growing pains, and there is not a little chaos! Hence planning and building for the future are dominant factors in our life. With such tasks the Archbishop will be faced—but let it be remembered, in a day when the nation is still reeling from the shock and aftermath of the Great War, Sydney and Australia are in days of action and reaction. One generation, that of the War, is passing away, and a new day and a vast youth population are coming into stride. Financial stress, much unemployment, lowered wages and incomes, declining Church treasures are the order of the day. Our Home Mission Society and Church Missionary Society are in great financial need, and to that extent their work is woefully crippled. Over against this there are our parishes with large populations of Church of England people. Easter and Christmas see vast attendances at Holy Communion. Many of the Churches are teeming with youth, and if money is tight, all around, there are surging movements of Churchpeople, not least wonderful, groups of adolescents and younger folk. The parishes are served by bands of faithful men and women. There is a fine body of lay readers to assist the clergy, while such bodies as the Mothers' Union, Girls' Friendly Society, C.E.M.S., and C.E.B.S., are vigorous, to say nothing of an army of Sunday School teachers. From the point of view of personnel and membership, Sydney Diocese has much for which to thank God. It waits spiritual and big-visioned leadership. Given this, we believe that the Diocese, with its splendid traditions, its record of work and achievement, is in for great and progressive days.

We firmly believe that this spiritual leadership will be given by our Archbishop, helped by his good lady. We are sanguine enough to believe that times of refreshing are in store for the Church in our midst. The Archbishop's ripe experience, his missionary labours and ardour, his knowledge of Church work in English parishes, his contacts with Canadian life, his spirituality will, under God, we confidently believe, bring a real blessing to the Diocese and to the Church beyond its borders. That the Archbishop will have his ideas and methods of reaching the farthest outposts of the Diocese and galvanising the whole into efficient and living witness, we have no doubt whatever. It is our belief that efficiency, wide-awakeness, missionary heartedness, and spirituality will be

the keynotes of his episcopate. We are sure of a large-hearted sympathy and of a vital purposeful touch with the life of the parishes. Meantime, the call is to prayer. Let us up-bear our Archbishop and Mrs. Mowle unceasingly at the throne of Grace, praying God for illumination and a mighty outpouring of the Holy Spirit on the Church life of Sydney's Diocese.

Evangelicals and the Scriptures.

EVANGELICALS have been accused of making a God of the Bible, of worshipping it. That is not a true presentation of the attitude of Evangelicals. But they have ever given to it a reverence as the Word of God, because holy men spake as they were moved by the Holy Ghost.

Those men, down the ages, who in spite of the darkness of their times, and in spite of the imperfection of their doctrine, have had the Evangelical Spirit, have always had an exceeding reverence for the Bible. We call to mind the efforts of Caedmon to give the stories of the Bible to the people of England. We note the early efforts to give the New Testament in English by the Venerable Bede and King Alfred. Then we come to those more effective efforts of Wycliff, the Morning Star of the Reformation. And finally the great effort of Tyndale against difficulties which seemed insurmountable. It was the Bible of Miles Coverdale, one of Tyndale's helpers, that was ordered to be placed in every Church. The victory of the Open Bible was won by the steadfast efforts of Evangelically-minded men. These men were all forerunners of the Evangelicals, and the Evangelicals carried on the work and are those who maintain it to-day.

A Rediscovered Bible.

The Evangelicals and Evangelical doctrine is founded on the rediscovery of the Bible. As men read again that Book, either in the original languages of the Book or in accurate translations, there dawned upon their understanding and their hearts how far the mediaeval Church had strayed from the truth as it is maintained in the Word of God. And as they experienced the forgiveness, the peace, the power of those Words, they realised that the Scriptures were the one and final appeal in all questions of doctrine, life and practice. The work was the work of the Holy Ghost working on heart and mind through those Words which are spirit and life.

This inward conviction had tremendous results on those who were brought under its power. They became the people to a very large extent of One Book. They realised to the full the words of Paul—"these things were written aforetime for our learning." And so in studying the Old Testament they were ever keeping in view the preparations indicated for the coming of the full light in the revelation of the Lord Jesus Christ. To them the Old Testament was full of foreshadowings of the Lord Jesus, sometimes in the life story of persons such as Joseph, sometimes in the shadows of the substance in sacrifices and ordinances, sometimes in those great mysterious prophecies, which could only find their fulfilment in One greater far greater than man (be he King or human hero). Who, though He might be David's Son, was also David's Lord. They learned to look for Jesus everywhere in the Old Testament.

In the New Testament they found the fulfilment of all that had been dimly revealed in the Old. In it the sun broke forth in its brilliancy. It was no longer shadow, but substance. Jesus Christ and the good news concerning Him was the glorious substance, the reality for which the Old Testament had prepared them. The Bible became to them the most precious gift of God, because it contained for them the Gospel—its content was the Good News of Him Who came from Heaven as the Saviour of men. It was just Jesus Christ and the revelation He made of the Father in His life, death and resurrection, that entranced them and enslaved them. They became men of One Book because they were men of One Person and that Person was the Son of God.

Naturally that Book loomed large in the life of Evangelicals. It became the one source of the message delivered. All preaching must find its foundation there. All else, tradition and the imaginations of brain or heart, perished in the light of that Book. The Word must be preached in season and out of season. The Book became the Family Book, the Book in the midst of the Family. All family life and relations must be brought into harmony with that Book. It fixed the standard for all the life, thought and purpose of the Family. The Family Bible was a real institution in the happy home life of the true Evangelical. It is a pity it is not so in every home to-day.

Book of Personal Devotion.

The Book became the Book of personal devotion. Nothing could take its place. All other books of devotion paled into insignificance before it. You may measure the true Evangelical character by the place the Book finds in the private devotions of the individual. It must never be crowded out by Prayer Book, Hymn Book, or Manuals of one sort or another. It is the pure milk of the Word the true Evangelical desires. It is the strong meat of that Book that the matured saint feeds upon daily. Nothing can take its place. But the Bible was in the judgment of the Evangelical the Book of the World. Its message was universal. It must be given to the World. It was not the Book for the Church only, or for the priesthood, but for the alien and stranger.

It was recognised there was in it spirit and life, a regenerating power, an illuminating power, that the dark places of the earth needed. Therefore there arose as one great fruit of Evangelical Faith and Practice, the great Bible Society, that Society which has published in hundreds of languages the Bible, in whole or in parts, and which continues this tremendous work in the world. An Evangelical who thinks lightly of the work of the Bible Society is a misnomer. He has fallen from grace.

It is the Evangelicals' estimate of the Bible which has led to so many of the Institutions which are doing a great work—such as Bible Classes, Bible Reading Unions, Bible Institutes and Conventions for the deepening of the spiritual life.

The Authority of the Bible.

Finally, with regard to the place the Bible holds in the estimation of the Evangelical, it must be asserted that he believes it contains all things necessary to salvation, so that whatsoever is not read therein nor may be proved thereby is not to be required of any man, that it should be believed as an Article of the Faith or be thought re-

quisite or necessary to salvation." He holds that being the Word of God it liveth and abideth for ever. No age can outgrow the Bible. It has a message for every age and it will be found through all developments to meet the needs of man. The Evangelical holds that as the Master said: "The Scripture cannot be broken," there is truth in the saying of Gladstone, when he described the Word, as the impregnable rock of Holy Scripture. Viewing the language of the Lord with regard to Scripture and its fulfilment, the Evangelical regards the Bible as an unimpeachable Book. Yea, moreover, "he believes that the Word was antecedent to the existence of the Church, as the cause is to the effect. The writing of that Word, and its reception when written, were subsequent to the foundation of the Church, but the writing only made permanent for future time the Word by which the Church had been created; and the reception of the writings only recognised them as the same Word in its form of permanence. Thus, while the Church is chronologically before the Bible, the Bible is potentially before the Church; since the written Word, which is the ground of faith to later generations of Christians, is one in origin, authority and substance with the oral Word, which was the ground of faith to the first generation of Christians.

Evangelicals! "Hold fast the form of sound words!" "Guard the Deposit." Honour the Word by believing in Him of whom it speaks and following Him fully.

Archbishop and Mrs. Mowle.

Welcomed in Perth.

THE Acting Primate, the Most Rev. Dr. Le Fanu, Archbishop of Perth, very thoughtfully arranged a welcome for Archbishop and Mrs. Mowle at St. George's College, Perth, on Tuesday of last week, on the day of their arrival, as they journeyed to Sydney. The Archbishop of Perth spoke felicitous words, to which Archbishop Mowle happily responded.

Dr. Mowle said that Christianity was now widespread in China. Twice a year for three months at a time he and Mrs. Mowle travelled through the diocese, and rarely a night passed on which they did not stay on a Church compound, or in the home of a Chinese Christian. The education of the children of Christians had been carried out side by side with the preaching of the Gospel, so that the Church might have both clergy and lay workers drawn from the people. Western China had two Chinese bishops, and they set a noble example of what the Christian life could be like. There were also Chinese clergy, and last summer the first Chinese deaconess was ordained. Twelve Dioceses existed in China, and representatives from these met in general synod every three years.

Dr. Mowle gave striking examples of the faith and sincerity of Chinese who had undertaken Christian work. He said that when he had to face the call to Sydney, the diocese was peaceful; but as soon as his decision was made, Communist hordes swept across the border, and now half the congregation of the province were refugees, and the Bishop was faced with a tremendous problem.

Mrs. Mowle.

Mrs. Mowle also spoke. She has spent the past 18 years in China, and



THE MOST REV. ARCHBISHOP HOWARD MOWLE.

is intensely enthusiastic when discussing missionary work. She has been in the West China district since, as a young woman, she was sent out by the Church Missionary Society to do mission work. There she met her husband, when he was assistant to Bishop Cassels, and they were married in 1923. Since then she has spent practically all her time travelling in the West China diocese. She has noticed tremendous changes in China. Motor cars and buses had taken the place of the more primitive forms of transport in use when she first went there. For many years she and her husband did all their travelling by chair, but in 1931 they were given a motor car, in which they could cover what was formerly an eight days' journey in a day.

Mrs. Mowle had several exciting experiences with bandits, and once was held for ransom in an isolated hills resort for several weeks. She refuted the idea that bandits are fierce-looking creatures. She said that the majority dressed as Chinese gentlemen, having revolvers hidden in their skirts, and were generally distinguished by their turbans. The threats of death during her imprisonment were the worst moments.

Chinese women now enjoyed a freer life, and many were taking University careers, medicine being popular. Cases of foot binding were rarely met with.

The Archbishop.

Referring to the Archbishop, the Sydney Morning Herald's correspondent in Perth writes:—

Well above six feet in height, broad-shouldered, and erect in stature, the Right Rev. Dr. Howard Mowle, Archbishop-elect of Sydney, was a striking figure at Fremantle to-day on the liner Orford, on which, accompanied by Mrs. Mowle, he is travelling to Sydney to take up his new appointment.

Softly spoken and quiet of demeanour, Dr. Mowle impresses rather by his culture, thoughtfulness, and sincerity, than by any dynamic display of forceful personality. A ready smile disarms the interrogator, yet paves the way for unembarrassed acquaintance, and an enthusiasm for the business of the moment gives to him an air of zest and youthfulness which belies his 44 years. If a feeling of kinship for things and people Australian may be taken as an accurate guide, the new Archbishop will not only achieve considerable success in his official duties, but will be close to the hearts of his flock before many weeks have elapsed.

(Continued on page 12.)



NEW SOUTH WALES.

Diocese of Sydney.

BISHOP KIRKBY ON LENT.

Writing to the Diocese, the Bishop Administrator states:—

"One great purpose of Lent is clearly that we should recover a sense of sin. This surely is the significance of the Prayer Book direction that the Collect for Ash Wednesday 'be read every day in Lent after the Collect appointed for the Day.' It has been said that the modern man is not bothering about his sins. Present-day popular theology would have us believe that God is not bothering about them either. But not so is the teaching of our Church. Not so is the reality of conviction as we have come to experience it. And, above all, not so is the strong, deep-sounding note of Holy Scripture. Sin is no figment of the imagination, no outworn theory of the pious, no clumsy moral apparatus of the theologian. The Cross of Calvary determines for us the reality of sin and its nature as an outrage against the Law of God towards mankind. No wonder, then, that we are taught earnestly to confess our wrongdoings, to cry for a full forgiveness, and to seek for a renewal of spiritual life and power. In that way should we keep Lent."

C.M.S. ANNUAL MEETING.

The Most Rev. H. W. K. Mowll, Archbishop of Sydney, will be the principal Speaker at the Annual Meeting of the N.S.W. Branch of C.M.S., to be held in the Sydney Town Hall on Wednesday, 2nd May. Bishop Taylor Smith, late Chaplain General of the Forces (who visited Australia at the invitation of the C.M.S. to attend the Centenary Celebrations in 1925), is also hoping to speak at this meeting.

CATHEDRAL SITE.

It is expected that the site of the new St. Andrew's Cathedral will be between the Mitchell Library and the Registrar-General's office in Macquarie-street.

The Acting Premier (Mr. Bruxner), said yesterday that the Cabinet sub-committee had requested the Government Architect to prepare a report upon the re-designing of the area on the eastern side of Macquarie Street, between the Mitchell Library and the Registrar-General's office, embracing Parliament House, Sydney Hospital, and the Mint site.

The Government's proposal is to recommend to Parliament that a suitable part of that area should be provided for the Church of England as a cathedral site in substitution for the present site of St. Andrew's. The extension of Martin-place to Macquarie-street is bound up in the Government's plan and a conference with the City Council has been suggested.

The City Council on Tuesday will deal with a recommendation from the works committee that Martin-place should be completed in uniformity with the plan of the existing street. The opinion was expressed in civic circles yesterday that Government intervention in the planning of the street might not be welcomed.

BIBLE SOCIETY IN SYDNEY.

The British and Foreign Bible Society's Year in New South Wales ended on November

30th, and for this period the total circulation has reached 81,012. Of these 25,000 were whole Bibles, 10,500 New Testaments, portions, 40,000, and foreign, 5,000. Braille, 94, Moon, 1. The foreign editions were in 62 different translations. There were 84 in Arabic, 27 in Esperanto, 62 in Flemish, 294 in Modern Greek, 7416 in Japanese, 30 in Malay, 207 in Norwegian, 107 in Swedish, 40 in Javanese, 191 in Urdu, 153 in Portuguese, 53 in Russian, 55 in Spanish, 141 in Danish, 370 in French, 75 in Hebrew, 112 in Italian, 50 in Marathi, 35 in Malay Roman, 134 in Japanese Roman, 79 in Panjabi, 259 in Hindi.

CANON HAMMOND'S SOCIAL SERVICE.

Many of Canon Hammond's dreams have come true. One of them—that no man should be obliged by circumstances to sleep in the Domain—had come true on Wednesday night, he told those who attended the Legacy Club luncheon at David Jones'. On one occasion, he said, he had taken 83 men from the Domain and given them shelter.

Canon Hammond said he was now running eight "hotels." Four were for men only, but in others 57 families were accommodated. The family problem was the most urgent and difficult of solution, and here his hopes had been only partly realised. For instance, roughly 7400 families received ejectment notices in Sydney last year. This involved more than 20,000 children. It was a problem which seemed to have been almost overlooked in Sydney. Although he had given up the idea of farms as too expensive, he was convinced that in home ownership lay the correct solution. The family should be held together at all costs. To retain self-respect and independence was most important. At Hammondville there were 31 one-acre blocks, each with a three-roomed cottage, bathroom, sleeping-out verandah, and water laid on costing altogether only £100 each, and all were paid for. By Easter there would be 40 homes. The occupants were provided with hens and grew vegetables. In time they would purchase their little property by weekly instalments of 5/-. This was a dream which was coming true.

LIVERPOOL.

Hall at Chipping Norton.

The Rev. E. C. Robison, Rural Dean and Rector of Liverpool, has officially opened the Chipping Norton Hall for Divine Service and Sunday School purposes.

On this soldiers' settlement, services had been held in an empty store, a private house, an unused brooder house, and now we are to have the use of the hall. Reference was made to past helpers and tracing the places where Jesus Christ had been worshipped, he mentioned, first in a stable, then in a boat, on a hill, in a garden, in a dwelling. It was pointed out that the glory of the Temple in the days of Christ consisted in His presence in the Temple, which gave it a greater glory than the more costly and magnificent building which preceded it. Chipping Norton Hall might also find a greater glory than even a cathedral, if the hearts of the worshippers were humble and sincere before God.

WELCOME ARRANGEMENTS FOR ARCHBISHOP AND MRS. MOWLL.

The Archbishop and Mrs. Mowll will arrive in Sydney by the R.M.S. "Orford" on Thursday, March 1. The vessel will berth at Woolloomooloo Bay at 7.45 a.m. The Bishop Administrator, with the Welcome Committee, will then go on board, and doubtless as the party, in due time, comes down the gangway on to the wharf, church people will have opportunity of seeing his Grace and Mrs. Mowll. It is just possible that a direct line will then be made to the Cathedral for a brief service of thanksgiving.

The enthronement of the Archbishop will take place in St. Andrew's Cathedral on March 13 at 10.30. The same day at 1 p.m. the Synod will tender his Grace a luncheon in the Blackland Galleries, and at 7.45 that evening there will be the great welcome in the Sydney Town Hall. On Saturday, March 17, at 2.45 p.m., the youth of the Church will give the Archbishop and Mrs. Mowll a welcome in Sydney Town Hall, and then on Tuesday, March 20, at 7.45 p.m., there will be a great missionary welcome gathering in the Town Hall, Sydney. For this last gathering no tickets are required, all parts of the hall being available for those who attend.

ST. MATTHEW'S, MANLY.

Training Farm.

The St. Matthew's Church, Manly, training farm for unemployed youths, has proved so successful in its work that the Government has contributed £100 to the undertaking, and the Department of Agriculture, whose experts visit the college to give instructional talks to the boys, is co-operating in the fullest way. A further eleven acres have been added to the farm, and clearing and planting are now in hand. Youths are being placed in charge of separate blocks. If they who are to be placed on separate blocks are able to show satisfactory results at the end of the year, the organisers hope that the Government will give further assistance, possibly by making available a number of blocks of land for an extension of the scheme.

The Minister for Agriculture (Mr. Main), who visited the farm recently, states that the training of unemployed youths in some useful agricultural vocation was of outstanding importance. Considerable expense was involved in the undertaking. So far it has been kept going only by the tireless efforts of the organisers, but to enable it to achieve greater effectiveness additional money was needed. He appealed to citizens to give support to the institution.

Mr. F. Powell, honorary organiser, 26 O'Connell Street, Sydney, said recently that he would gladly supply particulars to any member of the public interested in the work of the farm.

MELANESIAN KETCH.

When about 40 miles north-east of the Middleton Reef recently, the rudder stock of the Melanesian Mission ketch Patteson, built for the A.B.M., carried away, and the vessel was sailed 600 miles with a jury rudder to Newcastle. She has since come on to Sydney for repair.

The Patteson left Sydney for the New Hebrides on February 3. The improvised rudder consisted of a batten hanging astern with a couple of small paddles at the sides. The Patteson's master (Captain Delmar), had no choice but to make back towards Sydney, as only jib and mizzen could be employed in sailing the vessel while the jury rudder was in use, and the course was determined by the prevailing winds. The Australian coast was resighted at Clarence Heads on Sunday, but steering difficulties made it unwise to attempt any passage of river bars, and the ketch continued south along the coast. Adverse winds were responsible for the decision to turn into Newcastle. Sweeps were bought here to facilitate the steering to Sydney.

When the accident to the rudder occurred a wind of about 25 miles an hour was blowing, and there was a nasty cross sea. The first jury rudder rigged—a heavy one—proved unmanageable in the seas which were running. There was at no time any imminent danger to those aboard, and the ketch revealed itself a splendid sea boat.

OPENING OF LAW SESSIONS.

A service to mark the opening of the Law Sessions for 1934 took place in St. James' Church, King Street, on Tuesday, February 13.

The service was conducted by the Rev. Dr. P. A. Micklem. The lesson was read

Diocese of Bathurst.

LENT AT THE CATHEDRAL.

A course of Lenten Sermons is being preached at All Saints' Cathedral on Sunday evenings in Lent. The general title is Men, Women and Christ (a series of Gospel incidents, revealing Christ in touch with the men and women of His time, and with the inner problems of men and women's lives to-day).

February 18—Christ in the House of Simon.—The Bishop.

February 25—Christ and the Woman of Samaria.—The Bishop.

March 4—Christ and Nicodemus.—The Dean.

March 11—Christ at the Marriage Feast.—The Dean.

March 18—Christ and Peter.—The Bishop.

March 25 (Palm Sunday)—Christ and Judas.—The Bishop.

PARISH OF ROCKLEY.

Dr. Crotty, Bishop of Bathurst, paid a visit to St. Peter's, Rockley, on a recent Thursday, to dedicate a beautiful litany desk, given by the parishioners as a memorial to the late Mr. Fred Coward. The Bishop in an eloquent and moving address, spoke of the fine qualities of Mr. Coward, whom he thought of as a personal friend. Before the service the Bishop was the guest of Mr. H. Rockley, at tea in their room, and all the brethren enjoyed the happy and informal way in which the Bishop talked to them. After the service the Bishop and congregation were entertained at supper in the School of Arts by the Women's Guild.

Diocese of Goulburn.

APPOINTMENT OF BISHOP.

Synod met this week in Goulburn to appoint a Bishop in place of the Right Rev. Dr. Radford, who resigned recently, and is now engaged at St. Anne's, Soho, London. At the time of our going to press a choice had not been made. As is usual, the press has given much publicity to the matter, and hosts of names have been mentioned. Dr. Crotty, Bishop of Bathurst, seems a likely choice. However, so also that of Bishop Moyes, of Armidale, Dr. Micklem, Archdeacon Riley, of Perth, Bishop Halse, Canon R. B. S. Hammond, Dean Johnson, of Newcastle, Rev. F. Maynard, of Melbourne. A Bathurst daily, commenting on the matter, remarks:—

"Goulburn takes itself too seriously. It is a very fine and important inland centre, but it is not the hub of Australia."

"The successor to Dr. Radford as the Anglican Bishop of Goulburn is the question of the hour in the Wollondilly city, and no doubt from the local point of view, it is an extremely important issue, but nothing justifies the 'Goulburn Evening Post' in mentioning nearly every prominent churchman in Australia as a prospective candidate for the vacancy."

The Goulburn "Post" either also takes Goulburn too seriously, or it has been ill-informed, as the new Archbishop of Sydney is about the only omission from his list of possible names in the succession.

ST. SAVIOUR'S CHILDREN'S HOME.

First Annual Report.

As the year 1933 closes, we present our first report and we cannot do so without expressing our deep gratitude to the Goulburn people for the happy reception and welcome accorded to us coming to their midst. It is very encouraging to have the warmth of friendliness extended to us as it has been, and we certainly do not feel strangers in a strange land.

The year has been a strenuous one, an anxious one, but an altogether happy one.

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Strenuous in the fact that much work both inside and outside the house had to be done, an anxious one because we felt that unknown quantities had to become known quantities—and those on trial had to be proved.

The passing months have revealed many things, one of which is the kindness of our friends. Gifts in kind, vegetables and fruit, etc., indicate thought for the Home, and to these donors we offer our thanks.

There are three neighbouring parishes, Taratka, Bungendore, and the Bronte Churchwomen's Union branch that we mention in particular, for their gifts have been substantial and continual throughout the year.

The two Auxiliaries, the Women's and the Junior, have done splendid work during the year, and we look to them with confidence for support in the coming year. The wonderful interest and sympathy that they have shown in providing suitable clothing for our children is greatly appreciated by us.

The Cathedral parishioners, splendid people, call forth our admiration, for it would seem that the financial burden of this Home was left to a large extent on their shoulders.

Although the year has seen much activity, financially it has been a very poor one. We hope that Goulburn will, in the near future, see to it that the diocese carries its homes.

VICTORIA.**Diocese of Melbourne.****EASTER CAMPS.**

The Anglican Girls' Bible Class Union hopes to hold three Camps at Easter time, two for senior and one for junior girls. These will be held at Queenscliff, Sassafra and Kallista, under the respective leadership of Deaconess Kathleen Sheppard, Miss K. Kellaway, and Deaconess Nina Johnston. These Camps, which are very popular amongst our young people, aim at spiritual inspiration, fellowship and recreation. To provide bursaries so that the girls from poorer parishes may go, a collection will be taken up at the Annual Rally of the A.C.B.C.U. to be held in the Chapter House at 8 o'clock on Monday, February 26, when the speakers will be Miss C. N. Storrs and Deaconess K. Sheppard.

CHURCH MISSIONARY SOCIETY.**Bequests to Funds.**

The Church Missionary Society has been advised of a legacy of £3,000, bequeathed by the late Miss Isabella J. E. Elmslie, of Moonee Ponds. The late Mr. William Corry, of Essendon, left £500 to the Society, with a further share in the residuary estate. Liabilities at the end of last year amounted to about £7,000, in addition to a provisional liability of about £1,600. The committee has decided to use the proceeds of these legacies for the reduction of the liabilities, and gratefully acknowledges the assistance given by generous bequests.

ANGLICAN CHURCH LEAGUE.

What should be a valuable addition to the Lenten programme of our Church, is a series of services being arranged by the Anglican Church League.

These services will be held in St. Paul's Cathedral, on four Tuesday evenings, in Lent, commencing on February 27. There will be a brief service, at which the addresses will be given on "The Christian Challenge." It is proposed to make an offertory, to be devoted to the C.M.S. Northern Territory Arnhem Land Appeal, at each service.

The speakers and subjects are:—
Tuesday, February 27, 8 p.m.—"The Christian Challenge to the Nations," Rev. Dr. A. Law.

Tuesday, March 6, 8 p.m.—"The Christian Challenge to the State," Mr. W. G. McKenzie.

Tuesday, March 13, 8 p.m.—"The Christian Challenge to the Church," Rev. C. H. Nash.

Tuesday, March 20, 8 p.m.—"The Christian Challenge to the Individual," Rev. L. L. Wenzel.

TASMANIA.**C.M.S. SUMMER SCHOOL.**

The C.M.S. Summer School was held at St. George's, Hobart, from February 10th to February 15th. The Chairman was Bish-

op Baker, of Bendigo, formerly a rector of that church, who took for his series of addresses, "Christ's Challenge to His Church by the Crisis."

The Rev. P. W. Stephenson gave as Bible Readings, "Some New Testament Contrasts." Unfortunately, for the first time on record, no man from the Mission Field was available, but Miss Mannett, from Western China, and Miss Furnhey, from Western India, gave most interesting addresses and lantern lectures. This year, as an experiment, instead of a morning session, an afternoon one was held. The School, which opened with a Welcome Meeting, over which the Bishop of Tasmania presided, closed on Thursday evening with Holy Communion, Bishop Baker being the preacher.

Divorce.**And a Suggestion towards Checking It.**

CIVILISATION is built upon the foundation of the Home, and anything that affects the security of the home threatens the stability of Civilisation in all its aspects. It is appalling, therefore, to note the tremendous increase in the number of divorces granted in New South Wales in recent years. In 1929 no fewer than 1905 marriages were legally dissolved; and last year the number was 1807.

It cannot be denied that legal separations are sometimes necessary. But it should be recognised that the modern facilities given for divorce are the direct cause of the great majority of such unhappy marriages.

In the older days marriage was looked upon as a very serious matter. All decent parents looked very carefully into a man's character and antecedents before they allowed him to visit at the house; and even the girls themselves exercised some amount of prudence, because they knew that marriage was an irrevocable step.

Not so nowadays. Young women will throw themselves away on any man, good or bad, moral or immoral, who will take them sufficiently often to the pictures and give them enough chocolates; because they believe that if the marriage turns out to be an unhappy one, and if they have sufficient cause to complain of ill treatment, there is the Divorce Court ready to grant them release.

Very often, of course, the matter proves not to be so simple as they expected. There are children to be considered, and maternal love, previously left out of the calculations, adds to the difficulties; and so the wretchedness of a loveless home with a bad or immoral partner is often endured for years; the indirect consequence of the existence of the Divorce Court.

What is the Christian Church doing in the face of this steadily increasing evil? Very little, we are afraid.

The Anglican bishops, to their credit, he said, have not been silent. They have issued general instructions meant to hinder or even to prohibit the re-marriage of divorced persons, while the former partner is living; but we fear that their protests have not been altogether effective. The Roman Church, too, we believe, is fairly rigid in this matter; and dispensations are, we believe, rarely granted. But in the other Churches, we fear, very little discrimination is exercised. We have ever known ministers who have declared that they regard themselves in the matter of marriages, not ministers of Christ to teach and (as far as man can) enforce His will; but mere State officials, bound to give the sanction of Religion, and to bestow their Church's blessing, on any marriage that the Government of the country (a non-religious body), chooses to declare legal; however much Christ may have declared it adulterous.

Now a Suggestion Towards Checking It.

We believe that much might be done to stem this increasing evil by the united action of the Churches; and we think that it calls for the attention of the Council of Churches. To the particulars at present required in the "Information" forms, a definite question should be added: "If divorced, is your previous partner still living?" Or if the Registrar-General cannot see his way to ask that question, the Churches might themselves enact that that question be always asked; and (if it be admitted that the previous partner is still alive), that the religious celebration of such an un-Christian marriage be uncompromisingly refused by every Christian minister. The knowledge that such people could not be Christianly re-married would, we believe, act as a check upon many careless and foolish marriages, and so tend to prevent this terrible flood of divorces.

Letters to the Editor.**A NEW RITE IN THE CHURCH.**

Rev. G. P. Birk, of St. Thomas', Auburn, writes:—

As Provincial Chairman of the Church of England Boys' Society in New South Wales, I am constantly being brought into contact with young peoples' movements, consequently one has the opportunity of studying various reports and observing activities regarding the welfare of "youth." Unemployment and the insecurity of positions constitute a permanent problem of paramount importance, because the young lives of to-day are the potential manhood and womanhood of to-morrow. The present is an age of individualism, idleness stalks its ugly head everywhere, so many secular and even sacred departments of life are counteracting the great work of the Christian Church and the influence of the average Christian home does not bear so forcibly upon children in their teens. Thoughtful Christian people are cognizant, however, of these changed conditions, which are so materially affecting the lives of adolescents in the Church, the home, the business and recreationally.

For too long there has been a serious leakage in the Church's membership, especially from Confirmation age and afterwards as the young folks are assuming the fuller responsibilities of manhood and womanhood. Every conceivable method of instruction and attraction has been tried to hold the lads and lassies to the Church. Even movements of a semi-religious character—sometimes sponsored by the Church herself—have been used to build them up in body, soul and spirit. The position has not been satisfactory, yet we find that these stringent times have been a sort of influence towards inspiring large numbers of young, thoughtful, people to consecrate their lives to our Master. Such lives as living witnesses unto Jesus are radiating a godly influence because of the fellowship thus expressed.

In our training camps and other group gatherings there is virtually a plethora of young life, spirit-filled life, waiting for the door to open to them for service in the Church at home or abroad. Yet this is not enough. What, therefore, can the Christian Church do more, to shepherd the souls and lives of the young people during the adolescent period, and carry them forward, in grace, from the minority to the majority stage?

I beg to suggest to the Church as a whole, that a New Rite be inaugurated similar or subsidiary to Confirmation, requiring male and female members to be duly prepared and presented to their Lordships the Bishops, for an entirely new Service of consecration or renewal of vows, upon attaining the age of twenty-one years, whether married or unmarried. This new Rite might be called "Christian Consecration" or "Divine Renewal of Vows," or alternately, "The consecration of manhood and womanhood on reaching the age of twenty-one years." The Rite could be administered by a Bishop, at the Communion Rails, or in the Chancel; who would extend the right hand of fellowship (hand upon hand instead of hand upon head) to the candidates. The sacred ceremony might appropriately be followed with a function, at which the clergy, and parishioners could welcome the young men and women, in a social way; and the symbol of a key presented; or such symbol embodied in the design of the certificate. Attendance at the Holy Communion would follow as a matter of course.

In support of the proposal, we have the custom of renewing of vows growing in the Church. It is an established custom in the C.E.M.S., and done annually; the renewal of confirmation and baptismal vows is taken among congregations at anniversary services. Moreover, few missions are held without a pledge.

I welcome correspondence on the subject.

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Anglo-Catholicism in Wales.**Blessing of St. David's Priory, Holyhead.**

On the second last Saturday in November last, his lordship the Bishop of Bangor visited Holyhead for the purpose of blessing the house and chapel recently opened there by the Community of St. John the Evangelist, Sandymount, Dublin, as an extension of their Irish work.

At 3 o'clock the Bishop, vested in cope and mitre, entered the chapel by way of the ante-room, where the congregation were seated, and proceeded to the sanctuary for a short service prior to the blessing of the building. This consisted of the reading of Psalms 121 and 133, used so continually by the religious, followed by the Lesson from the tenth chapter of St. Luke's Gospel.

After this the procession formed up for the tour of the building, and the Bishop, accompanied by his attendant chaplains, among them the vicar of Holyhead, preceded by thurifer and three children of the house in their blue chapel veils, bearing cross and torches, passed once more through the ante-chapel for the first station in the entrance hall. Following the Bishop were the Rev. Mother and some of the Sisters of the Community, and two of the senior girls from St. Winifred's School, Llanfairfechan, in their chapel uniform. They passed through all the rooms singing "Jerusalem, my happy home," and the Bishop at every station used holy water and incense, and prayed for the life and work in that particular department of the house in singularly beautiful and appropriate words. They then returned to the chapel for the dedication.

The chapel is dedicated "in memory of Jane Henrietta Adeane," and placed under the patronage of our Lady and St. David. The altar, vested in blue and silver, with its silvered cross and candlesticks and vases of lilies, against a background of dark oak, looked very beautiful, and the whole ceremony of its blessing and signing was most impressive. The censing completed, the service concluded with prayers for all "those by whose pains, care and cost, this work has been done," for all who should come to worship there, and for the living and departed.

The congregation then sang "For all the Saints," to Vaughan Williams' magnificent tune, and after tea in the refectory were free to inspect the house.

The Bishop was celebrant at the sung Mass of dedication on Sunday, the singing of the Missa de Angelis being led by a choir of the Sisters.

St. David's is built on a rock in the district known as "Tan Altran."—"The Church Times.")

Book Review.

Messrs. Hodder & Stoughton, of London, through the Book Depot, Castlereagh St., Sydney, has sent us several volumes for review.

"Seven Words," by Dr. W. R. Matthews, Dean of Exeter, price 2/6. Dr. Matthews, in a clear and new way, handles in these volumes the Seven Words of the Cross. The book is particularly welcome at this season. There are nine chapters, and some very helpful prayers. On page 87 there is a commendation of the faithful departed and a petition: "If it be possible, may they pray for me as I do now for them," for which it would be difficult to discover any justification in Holy Scripture or in the formularies of the Church of England. Elsewhere the book sounds that note of instructed certainty which is so sadly needed to-day. Dean Matthews deals with the "Seven Words" in a new and arresting way. He believes and proves that Christ has something to say from the Cross concerning present day problems. He has read Wells and Bernard Shaw and he knows how to reckon with them. A deeply devotional study by a profound scholar.

The Test of Discipleship, by Arthur Hird. The author of this attractive volume was one of the finds of Messrs. Hodder and Stoughton. He was one of their literary connoisseurs. He died last year in his 48th

year, and the world lost thereby a preacher of exceptional power and originality, whose varied interests were all subservient to his passion for the extension of God's Kingdom. The publishers issue these fifteen sermons as a tribute to his memory. The widow is responsible for the selection, a matter of some difficulty, for Mr. Hird left little but brief notes jotted down as the thoughts came. Many who heard and valued the messages given on various occasions will welcome this small collection of sermons. The price is 5/-.

St. Saviour's Cathedral, Goulburn, Jubilee, 1884-1934. This year St. Saviour's Cathedral, Goulburn, will celebrate its jubilee. In preparation for the event, the Diocesan Registrar, Mr. Ransome T. Wyatt, has prepared a handsome illustrated brochure containing notes on the history of and as a guide to the Cathedral. The price is 1/-. Naturally there is terminology in the publication which we would not use. The mind of Bishop Radford is seen in the preparatory sketch on page 1, concerning the evolution of a Cathedral and a Diocese. There is much useful information in the booklet. We doubt not that all Goulburn citizens, church people and others, interested in the progress of Christian work and Church building in this land, will be happy to possess this souvenir. Mr. Wyatt has gone to much trouble in preparing it. It has a very pleasing cover.

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Islington Conference, London.

President's Address.

THE Islington Conference of Evangelical clergy took place in London in January. The conference has lost none of its interest and was crowded, clergy coming from all parts of England. The subject for consideration was "The Minister of Christ; in study, Church and parish."

President's Address.

The Vicar of Islington, the Rev. J. M. Hewitt, M.A., is president, and after a few preliminary references, he said:—

A survey of the situation in the English Church to-day, especially as it affects our Reformation heritage, will attest the need for constant vigilance, and, when the occasion demands it, for concerted action. It would be presumptuous to attempt to forecast the recommendations of the two Commissions appointed by the Archbishops, viz., on (1) Church and State, and (2) Doctrine. We are not without some grounds for apprehension, and the reports of the Commissions must not find us unprepared. There is in the circumstances of these times a clamant call to Evangelicals. The need may be summarised under four heads:—

(1) **Cohesion.**—A well-known dictionary defines cohesion as "the act of sticking together." We all deplore the disintegration which has weakened our witness in recent years. We cannot hope to pull our full weight until this bane of disunity is removed. Those of another school of thought, to whom we are in opposition, have recently made a serious and seemingly successful attempt to reconcile divergences within their own party. With the Anglo-Catholic forces thus presenting a united front, we must spare no effort to secure a greater measure of unity in our own ranks. We must have no misapprehension as to the objective of those who describe themselves as Anglo-Catholics. This is unequivocally stated in Viscount Halifax's foreword to the Official Handbook of the Oxford Movement Centenary, 1933: "Let us remember that nothing less than the reunion of Christendom and the healing of the deplorable schism which so grievously affects the relations of the Anglican Communion with the Holy See is the consummation of the work of the Oxford Fathers begun 100 years ago." Now we are under no delusion as to the significance of this "reunion." Rome demands absorption within her fold, and will countenance nothing less. To achieve such a consummation as Lord Halifax desires, Evangelicalism within the English Church must suffer extinction. This, indeed, is the declared policy of Anglo-Catholicism. I quote certain remarkable words from the Preface to the Official Handbook of the Anglo-Catholic Congress of 1923 "It is becoming generally recognised that we have a right to exist within the Church of England . . . But we cannot rest content with the position often accorded to us by those of our authorities who are most kind to us. We cannot be content to be for ever a mere section of a Church, part of which, with equal recognition from authority, contradicts our teaching and denies our claim."

The issue, then, is clear. We are to be driven out from our inheritance.

Shall we disregard the challenge? Can no means be found whereby we Evangelicals can unite as brethren, along the lines of the Thirty-Nine Articles, with a common acceptance of the Holy Scriptures as our norm of doctrine, and a definite repudiation of those accretions of a later age which are contrary to God's Word written.

(2) **Conviction.**—We Evangelicals are, in a special sense, custodians of the Evangel of God. Whenever in the past the Gospel message has been preached with assurance, souls have been converted and the Church has been edified. This it was which gave a majesty and force to the preaching of our fathers in the Evangelical tradition. But there are those amongst us to-day, naming themselves Evangelicals, who speak with a faltering accent. They lead their hearers into a realm of conjecture, not of certainty. The quest of truth is a laudable pursuit, but he who is not absolutely convinced as to the great Christian verities cannot be an effective minister of Christ. The Roman Church holds the allegiance of multitudes, because it speaks with the note of certitude. There are, I surmise, many credulous folk who are coming to believe that "Guinness is good for you," for the sole reason that the affirmation meets the eye on every hoarding. Shall error be proclaimed with the sound of the trumpet while truth is spoken with the stammer of misgiving?

(3) **Courage.**—The increasingly aggressive campaign of the Anglo-Catholics, with the measure of success which has attended it, has produced a spirit of defeatism in the breasts of some Evangelicals. No victory was ever won with an inferiority complex. In the fight for truth there should be no hesitation. There must be a fearless avowal of our convictions. Why are some Evangelicals so sensitively afraid of the word "party"? My etymology may be at fault, but I would assume that "party" is simply equivalent to "part." If that be so, then in a community of 100 persons, if there be one dissident, not only he, but the remaining 99, must constitute a "party." Again, there are those who abhor the word "negative." We Evangelicals, they would urge us, must teach only what is positive. But surely a positive implies a negative, as error implies the existence of truth. Can we duly proclaim the one, while maintaining silence as to the other? In the words of Archbishop Whately: "We must neither lead men nor leave them to mistake falsehood for truth. Not to undeceive is to deceive." There is also that great word "Protestant," great in its historic associations, great also in its connotation. It has become the fashion to disparage it. There are those within our Protestant Church who would defame the martyrs of the sixteenth century, Cranmer, Latimer, Ridley, Hooper, and the rest, and would describe the Reformation as a work of Satan. We must not surrender the word "Protestant." It has its positive and negative significations and both enshrine something of incalculable worth. It is our duty to expound its true meaning and never to decry it. Apologetics? Yes. Apologetics? No. I have spoken of courage. Of any people in the Church of England, we Evangelicals have least cause for fearfulness. We claim to represent more truly than any others the mind and spirit of our Reformed Church, as indicated in the Prayer Book and the Articles. We have, moreover, with us a vast majority of the people, many of them inarticulate,

but still Protestant at heart. More than that, there is a great company of devout laity, without the Church, who are on our side. I have extracted certain figures from the Church of England Year Book for 1934. The figures are the latest available in reference to home and overseas missionary activities. For the work of assisting in the staffing of the parishes in this country the Church Pastoral Aid Society had in 1932 an income of £52,000. Under the head of Missions Overseas the Year Book classifies together those Anglican Societies which have an income of over £25,000 per annum. Particulars are given of five definitely Evangelical societies, viz., Church Missionary Society, C. of E. Zenana Missionary Society, Bible Churchmen's Missionary Society, Colonial and Continental Church Society, and Church Missions to Jews, which show an aggregate income in that year of £612,000. Though we could wish that these figures were much larger, we are warranted in inferring from them that the Evangelical constituency within the Church of England is at least a more numerous one than sometimes we are asked to believe.

A call to courage is, then, my third point. In the words of the Psalmist, "Be strong, and let your heart take courage, all ye that hope in the Lord" (Psalm xxxi. 24).

(4) **Consecration.**—A layman, himself a doughty champion on the field of controversy, has said to me that the most cogent argument for those distinctive beliefs which we profess is an Evangelical parish, faithfully shepherded by a true minister of Christ, where the flock is diligently visited, and the eternal Gospel, by way of exhortation, and instruction, is preached in all its simplicity and power. The din of conflict is in our ears. We would that it were otherwise. But we turn to-day our thoughts heavenwards. We seek the Face of the Master Who commissioned us, and we long to enter into closer communion with Him, that those to whom we minister may find in Him their Redeemer, and the inseparable Friend of every new day.

Archbishop and Mrs. Mowle.

(Continued from page 7.)

In a statement to assembled newspapermen at Fremantle, Dr. Mowle said: "We have had an excellent voyage, and we are looking forward immensely to our new life. My wife and I were in Australia in 1931. The Board of Missions of the Church of New Zealand invited us there, and on the way back to China we spent a month in Australia, visiting the churches that had sent missionaries to West China, and relatives and friends of these Australians. We then had a fortnight in Sydney, and stayed at Bishops Court with the late Archbishop Wright. So we feel that we already have many friends there, and are not entirely going among strangers. We can never forget the warmth of welcome we received in Sydney, Melbourne, Adelaide and Brisbane. I remember that one friend gave me a boomerang at Sydney Station, saying it signified our return but we never thought we should be coming back so soon to live there."

"It is very nice to be coming back to live again under the British flag," Dr. Mowle said. "Before going to China I was for seven years in Canada, and I look forward to visits from some of my Canadian and Chinese friends in Sydney."

Enthronement of the Archbishop of Sydney.

A Paper for Church of England People

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Enthronement of Archbishop of Sydney.
Leader.—The Resurrection of our Lord.
Public Welcome to Archbishop and Mrs. Mowle.
Quiet Moments.—The Cross of Christ.
Sermon by the Archbishop of Sydney.

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Editorial

Sydney Rejoices.

IF huge and enthusiastic gatherings are any indication, then the Church life of Sydney is indeed virile and vigorous, for churchpeople in the mother diocese of the Church in Australia really meant business as they welcomed their new chief pastor and Mrs. Mowle last week. The great gatherings augur well for the future. There was a wonderful spirit abroad, and a universal desire to co-operate in demonstrations worthy of the church, and befitting so historic an occasion. On the one hand Archbishop and Mrs. Mowle must have no doubts about the love and warmth evidenced in the welcome, while on the other hand churchmen and their womenfolk can have no doubt that God has sent them a leader after His own heart. We don't remember for a long time such Church enthusiasm and thankfulness. Sydney Churchmen were at their best, and right royally did they greet their Father-in-God. They have not been disappointed. Archbishop and Mrs. Mowle's unassuming ways, their humility, their readiness to be one with the people, have captured all hearts. More than that, lofty spiritual notes were struck—and even more significant and gratifying have been

his Grace's personal testimonies to the faith within him. His noble utterance in St. Andrew's Cathedral at the enthronement service, where the Archbishop spoke of his office as "ministerial and not magisterial," and then his appeal to the Bible and for Bible reading, together with his reiteration of the doctrine of justification by faith alone, in the Town Hall at his welcome, have filled Christians everywhere with the deepest thankfulness. This paper rejoices. Fountains were springing from the depths as we heard his Grace unequivocally indicate where he stood, as he quoted those memorable words of Article XI: "That we are justified by Faith only is a most wholesome doctrine, and very full of comfort." Truly we are, under God, in for great days. The winds of God are veritably in the tops of the mulberry trees! And with it all, there were a charm of speech and a graciousness which made everyone feel that a big brother has certainly come amongst us!

The Enthronement Service.

WE congratulate the Dean of Sydney and those associated with him in the very striking form of the service used at the enthronement of the Archbishop of Sydney. The arrangements were really splendid, while the ritual actually followed was simple, dignified and expressive. It was to the point, not overloaded, containing in its simple form all that was required for so notable a service. The Archbishop himself spoke of the service as one of "stately ceremonial." The placing of the Archbishop's Crozier on the Holy Table, the taking of it up by the Dean and his handing it to the Bishop Coadjutor for presentation to the Archbishop, proved a very touching piece of ceremony. The choir was at its best. The huge procession of lay readers, clergy, visiting dignitaries, Cathedral officials, and participating prelates, each going to his appointed place and together sharing in their appointed task, was a triumph of organisation and arrangement. The Archbishop's sermon was a noble utterance, based on St. Paul's great words, "We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." Its historical references to the Sydney See, with a brief portrayal of the successive Bishops, followed by so easy a transition to the main burden of the text, revealed the Archbishop as a preacher of note, with a fine historical sense and apt application. His call to silent prayer at the close of the sermon, followed by his own extemporaneous entreaty for God's blessing up-

on Diocese and Archbishop, were veritably a crowning point. We pray that God may greatly use His servant in our midst.

St. Andrew's Cathedral Site.

ONE fact stands out all too clearly as we think of the inspiring enthronement service in St. Andrew's Cathedral on March 13, and that is the utter inadequacy of the building to cope with attendances on great occasions in Church and State. Not once, but often during recent years we have seen the Cathedral packed to suffocation almost, and hundreds outside unable to gain admission. But if ever a case was made out for a new Cathedral, it was on Tuesday of last week. Fortunately the Standing Committee is alive to the situation. Happily, in conjunction with the Chapter, it has now issued a small pamphlet giving the history of the negotiations between the Synod and the State Government respecting the new site for St. Andrew's Cathedral in Macquarie-street. The case is summarised:—

"After lengthy consideration the Cabinet finally decided to grant the Mint and District Court site, and £500,000 compensation, and this was publicly announced through the Press."

"The whole of this sum of £500,000 was to be spent in wages and material and other expenses connected with the construction of the cathedral and buildings connected therewith."

"The agreement was drawn up and under the authority of the Executive Council, signed by the Premier on behalf of His Majesty the King."

"The corporate trustees signed on behalf of the Church."

"The agreement was duly ratified by Synod on behalf of the Church, but the Government undertaking given in the agreement, to submit it to Parliament within twelve months, was never carried out."

"The Church has again and again protested against this breach of contract on the part of the Crown, and the injustice and inconvenience caused thereby."

"It will thus be seen that the Church of England, representing numerically about one-half of the population, has had the cathedral property of the mother diocese of Australia seriously impaired by the Crown. This injustice has been recognised by an agreement, but the agreement has not yet been honoured."

In some respects the most illuminating parts of the pamphlet are those showing the cathedral's size compared with other Cathedrals, and the gradual dwindling of the present site.