

A Cleric in Australia in the Fifties.

Part I.

THE fifties in Australia were marked by rapid changes and expansions, chiefly due to the discovery of gold, the cessation of transportation and the granting of self-government in different colonies. A tide of immigration set in, and the chaplain of one emigrant ship, the Rev. J. D. Mereweather, B.A., printed extracts from his diary, which make interesting reading after eighty years. He naturally had an eye for bishops, and on reaching Adelaide, which he describes as "a very miserable, squalid place," he "walked over to Kensington to call upon the Bishop of Adelaide, who lives in a charming cottage nestling in a flower garden. I had a cordial reception from this excellent prelate, who combines the dignity of a high ecclesiastic with the simplicity and good nature of an English country gentleman."

Evidently he was not so pleased with the Bishop of Melbourne, Dr. Perry, whom he described as "a thin and very acute-looking prelate"; nevertheless, he "waded to church through mud four inches deep to hear him. St. James' is the first church that was built in Melbourne. Its external architecture is very hideous; internally it is, if anything, worse." He notes: "the Bishop preached a clear, logical and impressive discourse of what is termed the Low Church School." On baptismal regeneration, a subject which was agitating clerical circles at that time and later on, Mr. Mereweather remarks that Dr. Perry differed from his fellow bishops about it. The diarist then visited Geelong, calling on the worthy incumbent, Mr. C——, who had laboured in South Africa as a missionary. Heidelberg was the next place stayed at, and here he heard for the first time "the discordant notes of the bird called (from his method of expressing himself), the Laughing Jackass." Here, too, he saw black ants, an inch and a half long, with immense forceps and a most venomous bite. He was a collector of natural history facts, and no doubt was often taken in with tall tales, but his own imagination must have run away with him when he himself witnessed the killing of a ten foot black snake in Tasmania, where he was appointed a Colonial Chaplain! One can respect his note of incredulity with regard to the platypus and it is a nice touch when he writes, "My Churchwarden assures me that it is viviparous."

He rejoices that a Colonial Chaplain is financially independent of fickle parishioners, and wonders that the Bishops do not set to work to purchase cheap land for endowment purposes, while "an extensive glebe should surround every parsonage." Though he feels a little uneasy at the possibility of the hotel waiter being an ex-convict, he describes Launceston as a spacious, clean town, though with too many public houses in it. Again and again in the diary he complains of drunkenness in Australia, chiefly caused by adulterated liquor, and yet he inconsistently presents two men who had been rather unwelcome additions to his choir with two bottles of wine!

The opening service of his ministry at one of his bush churches was not very satisfactory. "Few came, and some of those behaved as if they had never been at church before in their lives. A woman brought her child to be publicly baptised without sponsors. Of course I refused to baptise the

child, which discontented her very much, as she had prepared some little feast for her neighbours." Poor mother, to whom, perhaps, the very word sponsors was unknown, for one cannot think that among the friends invited to the homely tea there was none willing to be godfather and godmother to the babe.

When he is introduced to the Bishop of Tasmania, his eloquence knows no bounds. "Dr. Nixon is by no means an ordinary character. He plays the organ admirably, and can compose music. He is an excellent painter in oils and water-colours, and sketches beautifully. He is a good scholar and is indefatigable in his pastoral labours. Yet this excellent prelate has very many enemies in his diocese, of whom some, I am sorry to say, call themselves Churchpeople. He is a firm friend to all his right-thinking clergy."

It is amusing to read this paean of praise by a newcomer who had only been a few weeks in the Diocese, and who was totally unacquainted with its history. The "Churchpeople" he disapproves of were the faithful Evangelicals who had dared to protest against the Romanising books which Bishop Nixon and his Tractarian clergy had introduced into the new diocese, and as these old chaplains died or were driven out, their places were filled with the followers of Newman and Pusey, by a Bishop who was practically an autocrat.

Book Review.

Seeking and Finding, by Dr. Ebenezer MacMillan, for 21 years minister of St. Andrew's (Presbyterian) Church, Pretoria, and head of the Department of the Philosophy of Religion in the University there, and a leader in the Oxford Group Movement. There are eighteen sermons, and in the choice of titles for them the author has had the help of his friend, the Rev. James Reid, of Eastbourne.

The author of this volume has found Christ. His book is the fruit of a new and vital experience of the Master. He tells us that he came of age as a minister before he was able to live what he preached. He was awakened four years ago by "a Holy Ghost conversion" through the witness of the Oxford Group. Whatever we may think of the Group Movement, and I share the misgivings of many, this awakened brother is quite clear about it. Having seen it at work in South Africa, in Canada and the United States, he is persuaded that God the Holy Spirit has acknowledged it as His instrument for the quickening of the Church. He has had a great, true, and valid experience. There can be no doubt about that. He has become a happy finder. And he has a great passion for souls. Some of our wealthy laymen might do worse than buy a book like this and give it to their pastor. It would help him even to read the tenth sermon on "The danger of a great experience" from the text: "It is good for us to be here; let us make . . . tents." Most ministers of religion know the danger of settling down permanently in the region of a great experience, and those who, as yet have never entered into such a transfiguring relationship to Christ will be glad to read the words of one who has found Him, in a new way, and is following on. The price is 5/-.

With God, a study of the Living God, and of the mind of Christ for this generation. Prepared by D. K. Picken, Master of Ormond College, Melbourne, and formerly Chairman of the Australian Student Christian Movement. Price 1/-. Our copy from the A.S.C.M., 182 Collins Street, Melbourne. This little volume of 50 pages has been planned in relation to the Summer Conference of the Student Movement in Australia, and also for Bible Study purposes. The author seeks to relate our Lord Jesus Christ and His teaching to the great problems of the day, Economic, Faith and Salvation. He shows that the heart of the Gospel is Love. He delineates Christ as the Good Companion along life's common ways. He deals with man's place in the universe, that Christian life is meant to be revolutionary in the world. There are questions for discussion and a complete list of Scripture references. A thought provoking, helpful and inspiring study. It should prove very useful.



PROBLEMS.

A Reader of the A.C.R. writes from Melbourne as follows:—

"In the 'Church of England Hour' broadcast a few Sundays ago, the Rev. — said, in answer to a question, that the things that we ask in prayer and obtain, would have happened just the same if they had not been prayed for; and that the blessing of prayer was that we thereby put ourselves in harmony with the Will of God.

"Last night again, in a broadcast from the Cathedral, somebody said the idea of the Trinity came from the 'experience and intuitions' of the prophets; and again, somebody said that when the Prophets said, 'Thus saith the Lord,' they did not mean that the Lord had actually spoken, but that that was the kind of thing that they knew the Lord would say.

I think that if the people who say such things as these had the experience that some humble Christians have of the Lord, even nowadays, speaking plainly to them, they would be more careful about giving such public teaching. Especially I think that men should not be allowed to voice, under the banner of the Church, things so contrary to the teaching of our Lord. Would it not destroy all incentive to prayer, if we believed that our prayers brought no answers—that everything happened just the same as if we had not prayed.

It is, of course, impossible to control the speakers on the 'Wireless,' but surely men should exercise very great self-control, and be very careful not to make wild and un-Scriptural statements when they know that their words will reach and influence perhaps tens of thousands of listeners. Have they any right to give what, after all, is only their own private opinion?

"Another question: Supposing a man had relations partly dependent on him; say, for instance, a married son and his family; and suppose that his income became so reduced that he is not able to supply their needs, as he had been doing. Would it be right for him to take the tithe that he has been in the habit of giving to missions or charities, and give it to them, or to pay with it his son's debt to a still poorer man?"

LOYAL ORDER OF COVENANTERS.

James Leslie, Grand Scribe, writes:—
As a number of churchpeople are becoming interested in our Order, it has been suggested that the time is opportune to submit to you and your readers some particulars concerning the movement. I therefore attach hereto a newspaper cutting setting out the aims and objects of the Order. With your kind permission, I shall be glad to supply you with news of our activities from time to time in so far as they affect the Anglican Church community.

(Extract.)

THE COVENANTERS.

There appears to be a good deal of questioning in the minds of the public as to what, and who, the Loyal Order of Covenanters really are; Firstly, they are as their title indicates, a band of men who have sworn to be true and loyal to God and the Protestant Faith, serve their lawful King, and to fight, by every means in their power, all disruptive propaganda by whomsoever put forward. Secondly, to promote a more fraternal feeling among the different Protestant Churches and Societies, and to engender a more intimate intercourse among them for the benefit of all. Thirdly, to educate protestant people to the necessity of the use of the political ballot box for the cleansing of the party system of government which at the present time is made a mere plaything in the hands of unscrupulous foreign and anti-British anti-Protestants, whenever opportunity arises.

The Order is democratic in its government, and is open to all protestant men over the age of 21 years who are approved by the members, and have paid the joining fee.

If you are interested and willing to further a good cause, write to James Leslie, Box 6, King Street Post Office, Sydney, N.S.W.

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Bishop and Mrs. Sadlier.

Church Missionary Society in Australia.

Clerical Australia in the Fifties.

Leader.—The Bible as the Soul's Handbook.

That They All May be One.—Bishop Chambers.

Editorial

Anzac Day.

WEDNESDAY, April 25th, will be Anzac Day, and we earnestly hope that the Commemorations of the Day will be nation-wide in every sense of these words. It will be nineteen years since the immortal landing at Gallipoli. Naturally we shall thank God for the achievement of that day, because our men were swayed, not only by the great emotion of patriotism, but something even greater—by a whole-souled passion for righteousness, for honour and for humanity. We are accustomed to think of this day as that on which Australia was born as a nation. We mean that, as never before, she became conscious of her nationhood and that, in consequence of the illustrious deeds and achievements at Anzac. True patriotism is a sacred thing. It may be traced to the love of God and the creatures He has made. Heroic deeds which lead to noble achievements are the stuff which put backbone and spirit and fire into growing youth. They need to be recounted to-day; for the same valour in attack, the same stubbornness in defence, the same patriotism are needed even in days of peace. The path of duty lies before everybody. Grave moral and social problems confront our nation's life. They will be settled only for the honour of God and for public good, on the basis of righteousness, by the co-operation of all in the common service of the country. It is sacrifice that inspires reverence and goodwill, that unites the hearts and incorrigibles and others through the Courts, which experiences have brought into relief the difficulties surrounding this subject. Mary Perry, who has devoted some years to the care of boys from a farm home, and has been enabled to realise the waste of human material under present de-

Bishop Sadlier.

ELSEWHERE in our columns we give an account of the Diocese of Nelson's farewell to Bishop and Mrs. Sadlier, after the Bishop's very notable episcopate of twenty-two years. Bishop Sadlier has been a great figure in the life of the Church in Australasia. An Irishman by birth and an Australasian by choice, the Bishop has given nearly all his life to these southern lands. His learning, his eloquence, his far-sightedness in Church affairs, his own personal qualities of devotion and service and love of the Master, have been laid upon the altar of Australia and New Zealand's life. His great work in Bendigo, especially with the students for the ministry, his place afterwards as an Evangelical leader in the Diocese of Melbourne, his share in helping to found Ridley College, his unrivalled place in the old Parker Society, his love of the Church Missionary Society, his devotion to the cause of Christ, are treasured memories of a host of leaders and workers in the Church here to-day. His greatest work lay in New Zealand. It was accomplished in the years of his ripe experience. He was thorough in all he did. His keen mind, with its acumen for business ways, gave itself to the real securing of land titles, properties, records of the parishes of his diocese. It was a long and arduous task and meant much application for himself and pressure on others. But he accomplished what is now felt to be a monumental work. Add to this his charm of manner and width of sympathy, it is felt by all that he made an ideal Bishop. Mrs. Sadlier through it all was a true helpmeet. We wish them both many long years of happy retirement in the Old Land, with added blessings from the Lord.

Child Welfare.

WE are glad that the Minister for Education in New South Wales has instituted an inquiry into the Government Child Welfare Institutions and methods in the Mother State. The revelations of the recent inquiry into one of these institutions shows that at least in one instance, matters are far from well. During our twenty years and more of ministry, we have had close dealings with State wards and incorrigibles and others through the Courts, which experiences have brought into relief the difficulties surrounding this subject. Mary Perry, who has devoted some years to the care of boys from a farm home, and has been enabled to realise the waste of human material under present de-

partmental methods, says: "Leaving actual cruelty out of the question, the present system of the Child Welfare Department allows scope for a great deal of plausible humbug, a state of affairs no doubt as exasperating to those officers who are genuinely concerned with the welfare of their charges as it is detrimental and unfair to the lads themselves. It is convenient and comforting to the public to put blind faith in a public department; but, while irresponsible parentage continues, there is no escape for the public from its moral obligation to care genuinely for those unfortunate lads who need a home provided by the State." If the inquiry now on foot leads to an awakening of public responsibility and keener sense of duty and service by the Church in the cause of these lads and girls, vast good will result.

Bowdlerised Leadership.

THE Young Women's Christian Association, Sydney, is carrying through Leadership-training classes on "The Psychology of the Adolescent." We quote the press report of the opening lecture, with the remark that, if it is a true account of what was said, and is a sample of the matter imparted to the pupils, then the instruction, from a Christian standpoint, will only result in a bowdlerised leadership. Certainly it is not the sort of instruction to be of much help to leaders as exponents of the Christian faith. "Character," said the lecturer in question, "was the product of inherited tendencies and capacities and of environment. Inherited tendencies were the springs from which the greatest part of behaviour arose. Those which were of most value educationally were the mastery impulse (self-assertion), the submissive impulse, the creative impulse, and the play instinct. These instincts found satisfaction from early years; unsatisfied or repressed they showed in indirect ways such as shyness, over-assertiveness, sullenness, disobedience, and lying. It was the problem of the social teacher to probe these hidden springs of conduct." All of which is pure "behaviourism," and brings everything down in a person's life to a naturalistic basis. In other words, life and its reactions are described in terms of mere physical stimulus and response. It is a crude materialistic conception of human nature which seeks to explain intelligent action in terms of physics and chemistry. There is no place for the Holy Spirit. We wonder why the classes are held.

Quiet Moments.

The Companion of all on the King's Highway.

The Friendship of Jesus Christ.
(A Meditation by Rev. P. W. Stephenson.)

(St. John xv, 11-16.)

1. Perhaps no more bitter cry of anguish was ever heard than that which came from the lips of a brilliant sceptic in the darkest hour of his unbelief. "The Great Companion is dead." For all among us who have learned to love the Lord and experience His daily companionship, such a discovery, if it were made, would wring from us a cry of despair. No greater grief could come to any of us than to have pass out of our lives for ever the only perfect companionship.

2. So it is of His friendship I want to speak to-night. How full life be if by our thought of this matter to-night we are able to increase our appreciation of His friendship, and as the years go by to learn more of what Christ can mean to us in His role of daily Companion. There is a wideness in His friendship like the wideness of the sea.

3. Friendship is never an adventure of logic. It is an adventure of life. It is arrived at by the "untaught sallies of the Spirit." It will be subjected to reason and criticism in its turn, but it is first of all an impulse of the spirit.

In St. John's Gospel (John i, 38, 39) the first recorded word of Jesus is a searching question, "What seek ye?" followed by a personal invitation. They discovered that their seeking could only be satisfied by finding not a thing (what?) but a Person. They were in need of Christ first, not any special gift of Christ.

4. The provision of the possibility of a friendship with Christ is the impulse of love. "God so loved, that He gave." And at the root of all abiding friendship must be the same quality, ignoring self-interest, but giving itself out in abandon to its friend. Jesus exemplifies such friendship. Across the spaces of history and beyond the differences of race and culture, He has shown infinite capacity for befriending the sons of men. Like all friendship, His has something mysterious about it. It springs up suddenly or grows up through the years. Sometimes it has to struggle with the competing friendships of the world, and at other times it is love at first sight.

5. His Friendship demands a response. It cannot really be one-sided. To all men's hearts the appeal is made to let Christ come in as a friend. And yet so few respond to it. There are souls who value the fellowship of the Church (which, after all, is kept open by the spirit of friendship which Jesus inspired) and yet who have never known Him closely as a personal friend. There are others who miss the experience because they are not willing to subscribe to the terms. "Ye are my friends if ye do the things which I command you." There must be a willingness for ethical obedience. Sometimes in human fellowship we observe something like real friendship between characters which are morally opposed. No such friendship is possible with Jesus. The Lord declares that the call to friendship succeeds to a relationship which is that of a ser-

vant. To be His servant is the only preparation for enjoying His friendship. No response can be adequate on the part of those who are trying to remain bosom friends with the world—human society organised apart from God. If we have lost our hearts to pleasure, fame, riches, or power, we have forfeited our right to the richest of all friendships and to joy which is eternal.

6. So the terms of friendship with Jesus bring us to the ideal:

- (a) Its basis is sacrifice;
- (b) Its test is obedience;
- (c) Its result is intimacy.

There are four words in the N.T. for friend, or rather that are translated "friend" in our version. These expressions may well illustrate the four stages of friendship, or rather of acquaintance that are possible in the attitude of men to the Lord.

(a) St. Mark iii, 21. The word used here means the loosest kind of association, chance associates. They at least do not all understand Him, "He is beside Himself." Their judgment of Him shows how far away they are from His thought and life. What are our thoughts of Him?

(b) The next word is one that is used only four times in the N.T. It may be well translated companion or habitual associate:

(1) St. Matt. 20/13. Here it is used of one who **grumbled**.

(2) St. Matt. 22/12. The man here **insulted** his host.

(3) St. Matt. 26/50. Here it is used of one who **betrayed**. (Curious how the terms friend and betrayer have come together here.)

(4) One further use is in a very general sense in St. Matt. 11/16, where our word "fellows" comes near the meaning.

Are we willing that our relation to our Lord should be described by a word that can be used like that? In other words, are we making it possible for Him to call us by any more significant word than this one?

(c) This word indicates the companionship of one's choice. It is the word used in St. John 15/13-15. It is the word that describes the excellent quality of a friend in Prov. 17/17: "A friend loveth at all times."

It is into this intimacy that our Lord would have us come. There is still, however, a further stage.

(d) Here we have a term that is the word for a lover, the bosom-friend of the heart. There is not room for many such in any life. Perhaps there is room for only one. You have it in

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Bishop and Mrs. Sadlier.

Farewell to New Zealand.

Prov. 18/24: "There is a friend that sticketh closer than a brother," and in Zech. 13/6: "Those with which I was wounded in the house of My friends. (Margin—"lovers")."

7. What the friendship of Christ means to all who will let Him have His place—

(a) **It is an ever-present friendship.** We may not always feel Him near, or always remember. But when we want Him we know He is there.

(b) **It is a fruitful friendship.** He used His friendships as opportunities to give. One finds as one lives in the Gospel story that one is in contact with a mind ever new and a character that is ever bracing.

The friendships of Jesus gives us the constant stimulus of His stirring mind. We have found that His friendship coming into our life has set right a score of difficulties which would not yield to any other treatment.

(c) **It is tender friendship.** "The love of Jesus, what it is, none but His loved ones know." No words can reveal to another the intimate secrets of the friendship Jesus brings. When we think of Him there comes to our eyes a light, to our faces a smile, to our lips a song. **And what joy to be able to introduce Him to others!**

"In Thee let the weak be full of might and let the strong renew their strength. In Thee let the tempted find succour, the sorrowing consolation, and the lonely and neglected their supreme Friend and their Faithful Companion.

"It Is More Blessed."

As Citizen of Nelson.

"It is more blessed to give than to receive." Acts xx, 35. This is a saying of the Lord not recorded in the Gospels. How happy (happy is the word) we are when we receive—when we receive love-presents, valuable, unexpected, helpful presents. Jesus loved to receive. But here giving is recorded as being a greater source of happiness than receiving. Why should this be said? (1) Giving is a pure and God-like joy. God gives far more than He receives. It is being like God. It is the highest expression of love. It springs from love and self-sacrifice.

(2) Giving is more fruitful than receiving. It wins, it conquers, it inspires, it softens. It is of far greater use in the service of God or man. It links, it unites, it makes us members one of another. (3) It is the very nature of our office. We are stewards only of what we receive. It is entrusted to us to give, to pass on. We are Trustees. We fulfil our trust in using for others what is entrusted to us.

(4) Giving is a consummation. It is the crown of receiving. It is the glorious superstructure erected on the foundation of receiving. The superstructure surpasses the foundation in beauty. Finally, let us remind ourselves of the encouragements to give. God gives bountifully. God gives His best, His unspeakable gift. The promises encourage us. There is that scattereth and yet increaseth. The measure of giving is not reckoned by the size of the gift, but its cost, its love, its gratitude. "What I kept, I lost; what I gave, I kept."

Over 100 men are in training as teachers and evangelists at the two training colleges in the Diocese, 62 at Kongwa and 40 at Katoke, Bukoba, Diocese of Central Tanganyika.

Bishop and Mrs. Sadlier.

Farewell to New Zealand.

"The farewell to the Bishop and Mrs. Sadlier by the Diocese of Nelson, N.Z., was a function worthy of the occasion, and was attended by 400 clergy and laity. Representatives of all parts of the Diocese were present, and the proceedings were marked by expressions of the wonderful esteem in which the guests are held by their people, and of genuine and sincere regret at their departure."

The Marsden Church House was crowded the large gathering being characterised by great warmth of feeling, and the deepest regard for the departing leaders.

The Vicar-General, the Venerable Archdeacon Kimberley, presided. The Chairman said that in his 22 years' episcopate the Bishop had proved himself to be a true Father in God both to the clergy and laity. His consideration of the clergy was seen in his establishment of the Sustentation Fund, by which they received their stipends regularly every month, and the development of the Pension Fund, whereby the pension benefits had been doubled. The institution and development of the Home Mission Fund had enabled him to maintain spiritual ministrations in sparsely populated districts which were not able to maintain clergy themselves. As a result of the Bishop's personality and wonderful work the capital funds of the Diocese had increased from £43,000 to £180,000. His capacity for work was seen in the wonderful Trusts Register. His work as senior chaplain to the New Zealand forces both in the Great War and since will never be forgotten. His worldwide vision led him to take an active interest in the Church Missionary Society as soon as he arrived in the Dominion, and later he carried on and developed the work of the Board of Missions, and brought it to a successful issue.

In concluding, the chairman said all the vicarages throughout the Diocese had looked forward to his visits, and he was sure everyone joined with him most heartily in extending best wishes to the Bishop and Mrs. Sadlier.

As Citizen of Nelson.

The Mayor of Nelson (Mr. W. J. Moffatt) said he was present not only as representative of the citizens of Nelson, but as a personal friend. The more he had had to do with Bishop Sadlier the greater became his regard for him. They regretted losing the Bishop, not only because of the manner in which he had fulfilled the duties of his high office, but because of the loss of his services as a citizen of Nelson.

A Great Giver.

Mr. T. E. Maunsell, Chancellor of the Diocese, said many not connected with the Anglican Church had attended that huge meeting to pay their respects to the Right Rev. Dr. Sadlier, the man. The Bishop had commanded the respect and veneration of all who knew him. The speaker had served with him on every constituted body in the Diocese, and he could testify to his sterling qualities, his wonderful grasp of details, and his prodigious memory. The Bishop would leave the Diocese less embarrassed financially than any diocese in the Dominion. Mr. Maunsell said he knew of what he was speaking, and he knew it would never be generally known how frequently the Bishop had given financial assistance from his own pocket to the lower paid clergymen who had been in financial difficulties.

Three hearty cheers were given to the Bishop.

Mr. Maunsell then handed to the Bishop a gift from the people of the Diocese.

Bishop Sadlier in Reply.

Bishop Sadlier, in returning thanks, said he could not tell them how terribly nervous and upset he had been feeling all day. First of all he would thank the speakers for the very kind references to Mrs. Sadlier. The Diocese did not know, and would never really know, how much it owed to her.

Continuing, the Bishop said he regarded a Bishop's work as his life's work, and when he was called to the office of Bishop he had said: "This one thing I do." When later Australia wanted him back for a Bishopric and when a most influential position was offered him in England, with an income far greater than that of the Bishopric of Nelson, he had said: "No, my life's work is here." He mentioned this because once it had been stated on the floor of the House that the Bishop of Nelson would leave if he were offered a better stipend. He had

let these attacks go, for he had felt like Nehemiah—"I am building the wall, and I cannot come down."

Reference was also made to the task of finding the deeds of all church property. Everything was now in order. This and other work had made him unpopular in some quarters, but it was always his endeavour to be faithful to his trust as Bishop, and carry on. He had profited much by the magnificent spirit of Bishop Suter, and Bishop Mules in the Diocese. All material for the history of the Trusts had been gathered.

Continuing, he said there were only two great works in which the whole of the Province of New Zealand acted as one—the Board of Theological Studies, and the other the Missionary Board of the Church. Both came from Nelson. The Bishop's final word was an earnest appeal to faithfulness on the part of all in the cause of Christ and His Church.

Community of the Ascension at Goulburn.

THE last quarterly chronicle of the monastic order at Goulburn called the Community of the Ascension, gives an account of a recent "profession" in that institution. We publish the account because it will give our readers some insight into the un-Anglican nature of that order. It is one of the "fruits" of Newman's and Pusey's work in Romanising our Church.

"This was the first time that I had been present at the Rite of professing a Religion, and as it touched me more deeply than most religious rites, I thought I would try and give you a brief description of it."

The last Office of the day (Compline), has just been concluded and the time is about 9.45 p.m.

The Father Superior stands at the foot of the Altar and the Novice who is about to be professed stands before him and formally asks to be admitted to the Community.

The Superior bids him, in imitation of our Lord, "to watch"—and he is given a lighted candle which he is to keep burning during his Vigil. The rest of the brethren then leave the Chapel where the Novice remains to watch and pray till Mass at 7 o'clock in the morning, when he will make his Profession.

At midnight and again at 2 a.m. and 4 a.m. Mass is said in the Chapel, and in this way the Brethren share his Vigil.

The bell is not rung for these Masses, and the quiet seems to speak of "watchfulness" everywhere, as silent figures make their way to Chapel and the stars look down from the sky.

After the Offices of Mattins and Prime the Superior celebrates Mass, and at the conclusion of the Creed he removes the chasuble and vests himself with a cope.

The Novice again stands before him at the foot of the Altar and dedicates himself to God with the Vows of Poverty, Chastity and Obedience.

The Superior then clothes him with the Habit.

Merely to follow the Rite with the eyes would not move one very much, but when certain phrases strike the ear the heart cannot but thrill to their significance.

Such words as "from henceforth call nothing thine own" must fill one with admiration of the generous sacrifice of a Religious (he it monk or nun).

Or again, the words, "Wed thyself only to Christ, taking Him for thy Bride, the Church for thy family"—these words tell of that wonderful paradox of spiritual love which, setting aside every human creature in order to love Christ only, yet, in loving Him above all, embraces all His children as her own.

Then the Vow of Obedience strikes the ear with these words—"laying aside thine own will"—the Religious is pledged to seek the Will of Christ by obeying the Rule of the Community and those set in authority over him. He then promises to spend the rest of his life in the Community.

The whole proceedings (vigil and Profession) have left one with a feeling of awe and also of joy that a man has been ready to "burn his boats," "to fling away" what the human heart holds dearest in order to try (faithfully, no doubt), to follow closely in the steps of Him Who came to do not His own Will but the Will of the Father. But while this great Adventure is undertaken for the Glory of God, yet it is also on behalf of the brethren who remain in the world.

Wayside Jottings

(By a Wayfarer.)

Non-institutional Religion.

"I LATELY read in a religious newspaper," said one of the young ladies, "that though people are not at all opposed to religion—being in fact, at the present day, more generally religious than people ever were before,—yet that there is a growing dislike and opposition to Institutional religion; and that the religion of the future will be more and more non-institutional. What did the writer exactly mean by that?"

"He evidently meant," said a young man, "that people now-a-days don't like their religion to be controlled and systematized by the Churches. They want more freedom. They don't like the restraints and the regulations that the Churches are so fond of imposing. People are just as religious as previous generations have been; but they want the manifestation of religion to be more spontaneous and unfettered. They don't like rules."

"I quite agree with that," said another, "times have changed. Take the Bible, for instance. People now-a-days have a tremendous respect for it; but they can't forget that much of it is two or three thousand years old, and can't possibly be up-to-date. The Ten Commandments, for instance, need a thorough re-writing; and most of the ancient history is unreliable, and should be omitted. The prophets, too, contain very little that concerns us; and very few of St. Paul's ideas suit the present day. As to the miraculous element,—wasn't a learned Canon, the head of an Anglican college lately reported to have said that we were not bound to believe that Christ was born of a Virgin Mother; because, he said, there are different accounts of the Virgin Birth. So, you see, it is quite possible to hold high and very responsible offices in the Christian Church to-day without necessarily believing what has always hitherto been looked upon as an essential clause in the most elementary Creed of Christendom. So why should we, poor lay folk, trouble to believe in miracles!"

"That's exactly my position," said a third, "I don't go to Church much, and, of course, I haven't much use for the Bible; but I am really religious in my heart. I almost always say a prayer before I get into bed; and I subscribe to a lot of good objects. Go to Church?—Why no, not much. My Church is under the blue sky, where all the birds are singing the praises of God (they are the best choristers); and where all the beauty of Nature makes you think how good God is; so that you are unconsciously worshipping God all the time. I guess mine is what you would call non-institutional religion; and I reckon its going to see me through all right. Does anyone here think it won't?"

"I don't think I'm qualified," said a lady, "to judge you or anybody else; but I shouldn't call that a religion at all. When Father Jim was here, he always taught us that if you want to go to Heaven you must observe all the Church's fasts and festivals, and submit your private judgment to the priest's, and so on. I have learned now that much of his teaching was exaggerated; but I am sure that Christ intended His Church to be a means of salvation; and I don't think there is a religion in the world that doesn't require its people to worship."

"You are raising very serious questions," said one of the elder ladies.

"When that writer said that people are turning away from Institutional Religion, I suppose he meant first that they are not going to Church. Now I regard Church-going as one of our chief public witnesses to Christ, People can't see our bedside prayers; but they can see, and do take notice, whether or not we join in the Church's prayers. Somebody has said that if you walk a mile to Church, carrying your prayer-book in one hand and your Bible in the other, you are preaching a sermon a mile long. Certainly it is a mile of witness to your Faith; and in this day of religious laxity that is a sacrifice worth offering; and all the more acceptable to God if it involves self-denial."

"But suppose that the Church-services don't help you a bit when you get there," asked another. "Are you bound to go, just to help to support Institutional Christianity? Suppose the minister introduces what you think superstitious practices, what then? Or suppose he preaches such ill-prepared sermons that you can't get any good out of them; so that you are forgetting all the time and longing for him to stop?—or suppose that, knowing his own deficiencies, he tries to attract people by shortening lessons, prayers and sermon, all that might supply your spiritual cravings,—and tries to make his service a mere musical attraction. Are we still bound to try to feed our souls on such unspiritual food, just because it is Institutional religion?"

"We will admit" replied the lady, "that there are such cases; and in the country, where there is only one church in the town, the sin of that minister and the injury to the people is very great. But in the towns there is generally the opportunity of worshipping elsewhere. But, after all, are you not mixing things up a bit? We don't go to Church because it is an institution, but because we are servants of Christ, not only wanting communion with our Master (which perhaps we might have in our own houses), but also wanting to honour Him; which really does involve institutional religion;—regular times and places for organized worship."

"What are you all discussing?" asked an older man. "Non-institutional religion!—why, man, there's no such thing. The phrase is meaningless. People invent that kind of word when they want to gloss over inconvenient truths; when they want to look at spiritual apostasy through pink spectacles. Ungodly people don't like the words 'must' and 'shall' in religion. They don't like Christ's saying: 'Thou shalt worship the Lord thy God.' They would like God to train His saints on the Kindergarten principle,—work and play mixed perhaps, but the play being most in evidence; and, speaking with all reverence, I don't think God has any such system. God's school is ruled by love; but it is a stern school none the less. Through much tribulation we must enter the Kingdom of God. If our religion is to be anything to us it must be everything."

"Then again," said another, "did Christ found a Church that people may be saved without it? John Wesley said 'The New Testament knows nothing of unattached believers,' and to 'worship God unconsciously,' as our friend phrased it, is a contradiction in terms. Worship must be intentional and conscious, or it is not worship at all."

"Why not?" asked the other. "Did not an eminent Churchman, some years ago, speak of people being 'unconsciously Christians'?"

"He did," said the old man, "but the phrase was absurd. A Christian is a man who has deliberately taken Christ as his Saviour and Master, and is constantly seeking to please Him. Let us thank God that in pity for our ignorance and weakness, He has given us for our protection and guidance all the definite forms of Institutional religion."

The Archbishop of Sydney.

Council of Churches.

The Archbishop of Sydney, Dr. Mowll, received a very cordial welcome from the Council of Churches, Sydney, at a luncheon at the Millions Club, last week. Speeches of welcome and goodwill were made by the president, Mr. T. E. Rofe, the Minister for Justice (Mr. Martin) and also by the Revs. McKay Barnett (Presbyterian), S. Bembrick (Methodist), H. S. Grimwade, and W. L. Patison (Congregational), A. Butler (Baptist), T. Hagger (Churches of Christ), Mr. Cooper (Society of Friends), Commissioner McKenzie (Salvation Army), and the Rev. Dr. Rey.

Archbishop Mowll, responding, expressed appreciation of the cordial welcome that had been extended on all sides to himself and Mrs. Mowll. They might have different customs and ideas, but the sense of unity which bound them together was the outstanding fact.

"One impression of which I feel glad," said Dr. Mowll, "is that you feel I am not only Archbishop of the Church of England, because I do feel that I belong to all the churches in your very real work. I hope you will find, so far as time and strength permit, that I shall be just as much concerned about your affairs as you are yourselves."

Archbishop Mowll said that he had received many letters on evils in the community, but he thought there was a deeper cause and deeper remedy for them than was suggested. To preach of Christ was their primary concern, and if they only preached in the fullness of the Gospel they would find there was the power of God unto salvation; that man can throw off the old desires when once Jesus Christ became their all in all. He was not saying that they should not protest against evils, but their primary business was to make sure that Jesus Christ was known.

Easter Message.

The Archbishop of York.

SPEAKING over the air with regard to Easter and its message, the Archbishop of York (Dr. Temple), said that it was noteworthy that in the New Testament the Resurrection was constantly spoken of, not as the crowning achievement of Jesus Christ, but as the sovereign act of God, Who was therein supremely revealed. That was why the Christian Gospel was first and foremost the Gospel of the Resurrection. The entire Christian scheme held together; it was a rationally coherent whole, and no one part of it could be rightly appreciated apart from the other elements in that whole. Spiritual faith must always precede, not follow, its vindication, for its first concern was not with statement or fact, whether historical or doctrinal. It was less important to show the Gospel true than to believe it true, though faith, to be effective, must combine both.



The Rev. P. C. Shaw, who many years ago was a missionary in New Guinea, has been appointed Vicar of Nundah, Brisbane.

The Rev. Alan E. S. Begbie received his commission as Missioner for Young People for the Diocese of Sydney from the hands of Archbishop Mowll, at a special service at St. Andrew's Cathedral on Thursday, April 5. The Bishop Coadjutor of Sydney preached the occasional sermon.

Mr. James Pullar, who died on March 20, at North Fitzroy, Melbourne, had been associated for fifty years with St. John's Church, Latrobe Street, and St. Mary's Mission, Fitzroy, as chorister and organist. He was 58 years of age, and left a widow, one son and two daughters.

The Ven. Frank Weston, Rector of Forbes and Archdeacon of the Lachlan in the Diocese of Bathurst, N.S.W., has accepted as from May 1st, the offer of the Incumbency of St. Augustine's, Unley, made to him unanimously by the joint diocesan and parochial patronage committee.

The Rev. Geoffrey and Mrs. Cranwick, who have been on mission service at Chapra, India, arrived in Sydney on Thursday, April 5. Mr. Cranwick is vice-principal of the C.M.S. King Edward's School at Chapra Nadia, in Bengal. He went there in 1923.

Consequent upon the departure of the Rev. Clive Statham for Albury, Canon Done, who has been organising secretary of the diocese, has been appointed rector in the parish of North Goulburn, and will take up the duties immediately. Canon Done served in the Torres Straits Mission for a number of years.

The Rev. W. T. C. Stigers, M.A., a much-valued contributor to this paper, and Vicar of St. John's, Heidelberg, Melbourne, announced at his annual Vestry Meeting recently, that he would retire from the active ministry after his daughter's approaching marriage to the Rev. Lionel Bakewell, of the Diocese of Central Tanganyika.

The death has occurred of Mr. Henry Gunning, 80, of Cooma, N.S.W. He arrived in Australia in a sailing ship in 1872. After spending five years in Adelaide he came to Cooma. He established his own business 40 years ago, and retired in 1920. He had been Mayor, president of the district hospital, Churchwarden, and superintendent of the Sunday School in the Parish Church. He was a life-long temperance advocate. He is survived by his wife, four sons, and 13 grandchildren.

The Rev. J. S. Needham (chairman of the Australian Board of Missions), and Mrs. Needham, were given a farewell by the New South Wales Committee of the Australian Board of Missions in Sydney last week. Mr. Needham left for England on Saturday at the invitation of the Society for the Propagation of the Gospel, to confer on missionary matters. Among the guests were the Archbishop of Sydney (Dr. Mowll), and the Bishop of Melanesia (the Right Rev. W. H. Baddeley).

Archbishop Averil, on Feb. 10, celebrated the 20th anniversary of his enthronement as Bishop of Auckland. He was consecrated Bishop of Waikato in 1909, and was translated to Auckland in 1914. He was elected as the Archbishop on Archbishop Julius' retirement in 1925. The Archbishop's friends in N.Z. have been distressed to hear that his health has been causing him acute discomfort of late, but a recent photograph showing him playing deck-tennis in a very vigorous attitude has somewhat reassured them.

Miss Doris Turner has started her missionary work at Moa Island, Torres Strait, living at the Girls' Hostel, and making preparations for the re-opening of the Girls' High School. She is somewhat lonely, as Mr. and Mrs. Schomberg are still away on turlough, and as the two native assistants in the school were lately married, she has no one to help her in the work at present. She hopes that a suitable trained teacher

will offer herself to take on the work of the school when she gives it up upon her marriage with Mr. Cook, of Lockhart.

The Rev. Clive Statham was presented with a cheque at St. Nicholas' Church of England, North Goulburn, on the eve of his departure to take charge of St. Matthew's, Albury. Mr. Statham, in a farewell address, praised the youth of to-day. "Sometimes," he said, "people insist that the young men are not what they used to be. I think, personally, they are better. I have a great admiration for the boys of to-day. They are passing through a terribly difficult time, and they are facing it with great courage. They are wonderfully loyal, and I think they are franker than they were when I was young."

A wedding that will be of interest to many in South Australia was solemnised on January 9, in the Ladye Chapel of Hereford Cathedral, England, when the Rev. George Thomas Shetliffe, son of the late Mr. and Mrs. Shetliffe, of Goolwa, South Australia, and brother of Mr. F. D. Shetliffe, of Woodville, was married to Miss Elizabeth Mary Money-Kyrle, only daughter of the late Archdeacon of Hereford and Mrs. Money-Kyrle. The Dean of Hereford (Dr. Waterfield) officiated, assisted by the Rev. C. L. Money-Kyrle (bride's uncle). Other clergy taking part were Canon A. T. Bannister and Canon A. L. Lilley.

A memorial brass tablet in honour of Lillian Petrie, wife of Archdeacon G. W. York, was unveiled in the Blenheim Church on February 4 by the Archdeacon Kimberley, V.G. In a short address, Mr. A. B. West stated that the choir had erected the tablet in loving memory of one who, through sickness and health, gave ungrudgingly of her brilliant musical talents as organist and conductor to building up the choir. Many of those choristers, boys and men, had become notable Church workers—amongst them the Rev. A. J. Petrie, the late Revs. R. C. Kelham and C. Dobson, and Mr. L. F. de Berry.

The Archbishop of Sydney attended a special Easter service at Holy Trinity Greek Orthodox Church, Bourke Street, Sydney, on Sunday afternoon, April 8. Speaking in reply to words of welcome extended to him on behalf of the Greek Community in N.S.W., the Archbishop said he was glad to be with them on that joyous Easter Day, and to bring greetings from the Anglican Church to those of the Orthodox Church on their Easter. "You in the Orthodox Church have, in recent years, stretched out the hand of friendship to my Church," Archbishop Mowll said. "My master and teacher, Archbishop Davidson, of Canterbury, was a great friend of the Orthodox Church. Though this is my first visit to the Church in Sydney, I have made many contacts in the past. We in the Church of England appreciate your courtesy in sending a distinguished representative to my entombment. When Christ rose from the dead, Archbishop Mowll said, He left His grave clothes, and the cry was made that Christ the Lord had risen. Those were words which meant much to the people. Christ the Lord had indeed risen, and was living to-day, and they, in their different Churches, year by year, celebrated that great Easter fact."

We tender our warmest congratulations to the Rev. S. M. Johnstone, M.A., Rector of St. John's, Parramatta, on his appointment as Archdeacon of Camden in the Diocese of Sydney. This means that the Archdeaconry so long held by the late Archdeacon Gunther has been restored to the Rector of the historic parish of St. John's. Archdeacon Johnstone, who is a graduate of Royal University, Dublin, and Queen's University, Belfast, has been rector of St. John's, Parramatta, since 1911. From 1910 to 1911 he was secretary of the Church Missionary Association. He was formerly curate of St. Matthew's, Manly (1908), and curate

of St. Barnabas, Sydney (1904-1907). He was ordained deacon in 1902 and priest in 1904. He is the author of "Songs in the Night," "A History of the Church Missionary Society in Australia and Tasmania," and "Samuel Marsden, a Pioneer of Civilisation in the South Seas," and "A History of the King's School, Parramatta."

The Bishop of Newcastle writes:—I have received two resignations of importance since my last letter was written. The first was that of the Rev. G. Kennedy Tucker, who has resigned his charge of the parish of Adamstown, after fourteen years of strenuous and self-sacrificing work. The increasing demands upon his time and attention, imposed by the expanding work of his Brotherhood in Melbourne, seemed to make his resignation imperative, but I part with him with real regret. The other resignation is that of Canon Drake, who gives up the charge of St. Paul's, West Maitland, on May 31. Of Canon Drake's services in the past it is unnecessary for me to speak. No man has deserved better of the diocese than he. And it is a satisfaction to me, as I am sure it will be to you all, that he is but exchanging one important bit of work for another. At my request he is undertaking the Chairmanship of a Committee, which I hope shortly to appoint, to organise the work of religious teaching, especially in the High Schools of Newcastle and district. His well-known organising ability will be of great assistance in this regard. And he will also undertake the actual teaching work which was formerly done by Canon Phillips.

A large gathering of past and present students of Moore Theological College gathered at the Y.M.C.A. Hall on Monday, April 9, to farewell Archdeacon D. J. Davies, who has sailed for England for health reasons. Archdeacon Davies has been principal at the College for more than 22 years. The Dean of Sydney made an excellent chairman. In happy terms he recalled his long association with Archdeacon Davies, and the fact that they were the two men whom the late Archbishop Wright had brought out to Australia from Cambridge University. With many pleasantries and asides, the Dean extolled Archdeacon Davies' many qualities, not least his friendliness, his helpfulness, his love of truth and honesty of conviction, and his quiet influence for good. He wished in his own name and that of his many friends who were present, a very pleasant voyage to the Archdeacon and prayed that he would return in a few months renewed in health and strength for his great work of training men for the ministry. Several others spoke in laudatory terms, after which the Archbishop of Sydney arrived, and in the happiest of terms, referred to the Archdeacon's projected sea trip to England, and expressed his own real regret at being deprived of the co-operation, guidance and knowledge which the Archdeacon, after his 22 years' work in Sydney, was so well fitted to impart. He wished him a very pleasant voyage and earnestly hoped for the Archdeacon's complete restoration to health. The Rev. Ernest Cameron then presented to the Archdeacon, on behalf of old students and friends, a most useful cheque. The Archdeacon, on rising to respond, was greeted with musical honours and the warmest cheers. He spoke at length, telling of his illness and his long weeks in bed, how that God had deep lessons in His Fatherly discipline. The Archdeacon referred to the value and power of prayer, and how he felt that people's prayers for him were being answered. He went on to deal with his life's work, what had been accomplished, and the hopes which he had for the future. He then gave a helpful message on the words: "Through the Church the manifold wisdom of God."—Ephesians iii. 10, enlarging upon the real import of the Greek words. The Archdeacon thanked all for the unbounded kindness, and looked forward, under God's good hand, of being in their midst again, hard at work, about September or October next. The Dean then pronounced the blessing.

STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED

The Churchman's Reminder

"He who sows courtesy reaps friendship; but he who plants kindness gathers love."—St. Basil.

"Be kindly affectioned one to another in brotherly love, in honour preferring one another."—St. Paul.

APRIL.

20th—Gates of Derry shut by Prentice boys, 1689.

22nd—3rd Sunday after Easter. The subject of the day is that jewel "consistency." If Christians would watch their own actions more, and make the necessary effort to be consistent, what untold increase might ensue to our common religion?

23rd—St. George's Day. Shakespeare's birthday. St. George, the patron saint of Old England. Shakespeare, who portrayed the English character so well.

24th—Irish Rebellion, 1916.

25th—St. Mark's Day. Anzac Day. We must not forget sacrifices made for us in Church or State.

27th—Papal Bull against the Waldenses, 1487. Bitter and ruthless bloodshed saved the Papacy. Was that Christianity?

28th—Second Prayer Book of Edward 6th restored to use by Queen Elizabeth, 1559.

29th—4th Sunday after Easter. In this changing world it is good to be reminded in familiar words of our certainty in God. "Surely" means a feeling of safety.

MAY.

1st—St. Philip and St. James. There seems no reason why the two should be placed together, save that they were martyrs of the Apostolic band.

3rd—Next issue of this paper.



The Bible as the Soul's Handbook.

WITH refreshing candour and directness, the Archbishop of Sydney has been giving whole-hearted advocacy to family prayer and Bible reading in the life of Church-people. His words and earnest entreaty find our warm approval and we hope that up and down this land there will rise, as a result, an army of lads and maidens who will have experienced the joy and inspiration of a father praying and reading the Bible in daily family worship. The growing generations need to learn that the Bible is God's Book and answers to the human heart the moment the human heart is deep and true enough to enquire of it. The moment man is driven in upon himself, the moment the secular supports for his life have become unsettled, and he perceives that he must fall back either upon nothing or upon God, in that moment, his heart and flesh cry out; and if he has access to the Bible, it is like the sight of land to voyagers on rough and tempestuous seas.

There is no race in the world which more naturally and appropriately should devote itself to the Bible, than the race which speaks the English tongue. The Bible has had and still has, much to do with us as a people, with our domestic life at its best, with our instinctive views of the State, the limits of government control and so forth. We have been reared upon the

Bible, and therefore, from one standpoint we must, as a nation, be free! Our nation in its weak hours and in its more decadent members, may for a time traffic with lower ideals of personal and corporate life. But we cannot so easily throw off the earlier insights of our race; and it is only a question of time when we shall shake off all our slothful ways and casualness and ask God to take us into the light even though we perish there.

Above everything and behind everything the Bible deals with two self-luminous realities—with God and the individual soul. And it is just in the measure that we keep hold of these two realities as the two only ultimate realities, and perceive that all else is but passing circumstance and condition, that life becomes simple sense and great. At the Reformation in so far as our race at least was concerned, our fathers insisted that education should be given to all, and later should be imposed on all; but let it not be forgotten that it was the Bible at that time and since which sealed and settled what should be the nature and direction of our deepest life.

In lands like our own which have been penetrated for long years of thoughts and by manners and institutions and habits which proceeded first and last from the Bible-view of God and man, it may be easy for a great many people to go on in some kind of way without feeling the awful necessity of some revelation from God. They are like those who are reading a book not by their own domestic light, but by the light which comes from other windows. But wherever the Bible has gone and encountered the unsophisticated man, man in his own moral shame, or in his own intellectual confusion, there, at once in some select souls, and soon amongst great numbers, there has been a dawning from which, it is felt, there can be no turning back into the former night.

Every man, every nation, every people on the earth has consciously or unconsciously its own theory of life, its own ideas as to what the whole thing means, as to how to deal with its own personal problems, with its own sense of shame, with its own fear of death. Every nation has its own way of dealing with life as life meets it in the region of events, or as life wrestles with it beneath the surface in the region of hopes and fears.

Well, the Bible has its way, and it offers its way to the perplexed soul of man throughout the world. And what is it that it offers? The Bible declares that this world means God; that behind everything working through everything, is God. And what is God? God is a holy Power who through nature, through human history, through the secret business of one's private life; is offering Himself.

The Bible declares that the very meaning of all that is most characteristic in human nature, our inability to live on the mere natural plane, the waves of moral fear that pass over us, and our capacity for tears—the explanation of all those things is, that we are not merely natural, that we are related to One whom we call God the Father; and that all our swayings and agitations are caused by our indefeasible relation to this other, even as the agitations and swayings of the sea are caused by the pulling of the moon and of the sun and of the stars!

The Bible declares further that through all eternity God has been trying to help man. For, according to the Bible, God made man free, and in making man free, He made man free

to resist. But all through history and all through the ups and downs of a man's own career, God, says the Bible, is trying to help man, wanting to help man. And the Bible reaches its climax in Christ, God's final and perfect revelation of Himself, the eternal Son of the Father, who came and lived and died and rose again for man's justification. And the Bible, well aware indeed of the difficulties, but rising above them as upon wings, affirms that the heart which beat in the breast of the Lord Jesus beats behind the veil of things; that the love which poured itself out in Gethsemane and on Calvary had its source in the heart of Him Who made us; that we are here in this world to respond to the appeal of Christ's saving goodness, to listen to what He says concerning things that lie beyond our knowledge. On the basis of that, the Bible appeals to us to pass our days usefully, richly, sharing with others our knowledge, our love, ever looking forward towards another state of being in which we shall become in all perfection what in every best moment we strive to be.

Man needs guidance, that is guidance on a large, deep scale, guidance as to the whole business of life. If he would face life with the best wisdom he can secure, and on that take his voyage through life, man must be able to find somewhere some word from God. The whole case of the Bible is that we have such a Word; that God has spoken, and spoken precisely thus.

That one man to-day should die ignorant of the Love of God in Christ, who had the capacity for that knowledge, is the deepest tragedy of life. The Word of God is so easily accessible and available to-day that no one, certainly in this land, should be ignorant of its soul-satisfying and up-lifting truths. Parents fail lamentably if they do not train their children in love for and knowledge of that Word—if they do not set the example; "For as cold waters to the thirsty soul, so is good news from a far country," and all know what a beautiful thing Christ said of those who in this world hand round a cup of cold water.

Church Missionary Society in Australia.

Origins and Labours.

(Substance of the address given by the Rev. R. J. Hewitt, Gen. Sec. of the C.M.S. of N.S.W., at the Diocesan Missionary Committee's Welcome in Sydney Town Hall, on March 20th, 1834, to the Most Rev. the Archbishop of Sydney and Mrs. Mowll.)

Early History. I count it a great honour, as a representative of the Church Missionary Society, N.S.W. Branch, to tender to Your Grace and Mrs. Mowll words of welcome to-night. As you are no doubt aware, the C.M.S. is one of the oldest missionary organizations of the Church of England, having been connected with the overseas work of the Church in the Homeland for nearly 135 years, and with the Church in Australia for 109 years. Today the C.M.S. of Great Britain and Ireland has 1,100 Missionaries throughout the world, over 100 of whom are from Australia.

The Rev. Samuel Marsden, of St. John's, Parramatta, was responsible for the commencement of the C.M.S. in Australia. He formed an Auxiliary in 1825, primarily with the object of reaching the Aborigines. We find in a circular issued at the time, stating

the principles of the Auxiliary, the following paragraph:—

Aborigines. "The late alarming and fatal contests which have occurred between the Aborigines and the Europeans, as well as the increased extent of more populous coast now occupied by the Settlement of Port Macquarie and the more recent Settlement of Moreton Bay, render it expedient to exert every prudent measure to open and maintain a good understanding between the Europeans and the Aborigines; in order to prevent in future the destruction of property and the loss of human life; which desirable object, it is believed, may be accomplished by the long projected Auxiliary Church Missionary Society; by which Missionaries may be appointed to reside among them, for the promotion of their civilisation and general improvement, as well as, in other respects, to co-operate with the Parent Society."

The Society has always maintained its interest in the work among the Aborigines, and to-day it has three mission stations in the North. New South Wales has recently been privileged to spare Rev. A. J. Dyer, who with Rev. H. E. Warren, as leader, has been associated with one of the most remarkable pieces of missionary work of modern times. I refer to the recent Peace Expedition to Caledon Bay, news of the success of which has just been received.

Notable Happenings. Your Grace will be interested to know that we have in our possession a letter written in 1837 by the Bishop of Australia as he then was, giving sanction for sermons being preached and collections made for the work of the Church Missionary Society, which reads as follows:—

(Circular.)

6th November, 1837.

"To the Reverend W. Cowper.

Reverend Sir,

The Committee of the Australian Church Missionary Society, having at their last monthly meeting prepared a Resolution inviting my sanction for sermons to be preached, and collections to be made, in the several Churches in aid of the funds of that Institution, I have much satisfaction in complying with the above request, and in fixing Sunday, 24th Decr. next, or the nearest Sunday thereto which the circumstances of your parish may admit, for that purpose, and I trust that by God's blessing your donations on behalf of His Cause will then and ever be completely successful.

I remain, Reverend Sir,
Your very faithful servant,
W. G. AUSTRALIA."

A footnote on Mr. Cowper's copy of the letter reads as follows:—

"Sermon preached at Stroud, Decr. 31st.

Collection	£4 18 0
T. L. Ebsworth	£1 5 0
W. M. Cowper	£1 0 0

£7 3 0

Sent to Rev. W. Cowper, Secr., 20th April, 1838."

Forward Movements.

Outstanding forward movements in the work of the Society in Australia and Tasmania were such occasions as the visit of Dr. Eugene Stock, in 1892, accompanied by the Rev. Robert Stewart, that martyr missionary of China; the great Centenary Celebrations in 1925; the visit of the Bishop of Mombasa in 1927, when the Diocese

of Central Tanganyika was undertaken; and in 1931 the coming of the English Delegation, consisting of Prebendary Wilson Cash (General Secretary of the C.M.S.), Dr. J. Howard Cook, and Mrs. Douglas Thornton.

Tanganyika.—In addition to the work here in Australia, there has been a steady development and extension in Africa, Egypt, Palestine, India, China and Japan, where to-day the representatives of the New South Wales Branch are at work. Not only have we sent missionaries to general C.M.S. fields, but we have our part in the great Australian Missionary Diocese of Tanganyika, which has to-day an Australian Bishop, supported by forty Australian men and women, many of whom have gone from this State. The Bishop himself is one who has done a great deal for the organisation of the Society in this State and Commonwealth, and one that we may describe as a son of the Church in Sydney.

Hyderabad.—In the heart of South India, in the city of Hyderabad, that

is being done by individual missionaries in the various spheres of operation, but it is an interesting fact that since the formation of the Society—from N.S.W. alone over 110 missionaries have gone out under the banner of C.M.S., and to-day we have 40 representatives helping by means of Christian education, the ministry of healing, and the preaching of the Word and Sacraments. This may bring home to some the fact that C.M.S. is playing an important part in the building up of the Church throughout the world, and the extension of the Kingdom for which Christ died.

Homeland.—Not only in the primary work of extending the Kingdom overseas is the Society carrying out the work of the Church, but here in Australia it has always stood for the principles on which it was established, namely, the preaching of the Cross of Christ for the salvation of all mankind. The Church Missionary Society has always endeavoured to stand for this in the life of the Church, and we believe



THE CHURCH ARMY IN AUSTRALIA.

The first Australian Church Army Caravan; it is itinerating in the Diocese of Tasmania. During the course of its Evangelistic campaigns an annual visit is paid to the Tasmanian Hopfields, where for the whole of the picking period it labours day and night; nightly services are held in the open-air; the appreciation and response of the pickers since this piece of pioneer work was commenced has been magnificent.

great capital of the Nizam's Dominions, and the third greatest Mohammedan centre in the world, there is to-day a staff of Australian missionaries, many of them graduates of Sydney University, led by Rev. F. C. Philip, who are responsible for the work at St. George's Grammar School. At this institution they seek to give to the sons and daughters of the nobility of Hyderabad Christian education. They are exercising an influence that no doubt in the future will bear fruit in the winning of many Moslems for Christ.

China.—Then, too, we are indeed thankful to have our representatives who are doing their part in the building-up of the new China, which we hope and pray will some day come into the realisation of the peace of Christ. It is with joy we have the knowledge that one of our missionaries in China is working in Szechwan, the Province from which Your Grace and Mrs. Mowll have come.

Number of Missionaries.—Time will not allow me to tell of the work that

that this witness is more than ever necessary to-day.

We, therefore, thank God that He has called Your Grace into our midst, to be our leader, and the President of our Branch. We know that you will be able to help us in our missionary work, especially in view of your experience as a missionary Bishop, and we extend to you and Mrs. Mowll a very real welcome, not only on behalf of our General Committee and the men and women of the Church that make up our C.M.S. constituency, but also on behalf of the great body of those who to-day are on our roll of missionaries, representing our C.M.S. in the building of the Church throughout the world.

The Rev. P. S. Moore, M.A., Vicar of Christ Church Cathedral, Ballarat, since 1924, and Rural Dean of Ballarat, has resigned the Parish and is leaving in May for an extended trip to England. Mr. Moore, in earlier days, was associated with All Saints', Petersham, Sydney, under the late Canon Goddard. He was trained for the ministry at Moore College.



NEW SOUTH WALES.

Diocese of Sydney.

AD CLERUM.

The Archbishop writes to the clergy:—
I am writing to you about three important matters.

First, our Council of Education has a great opportunity and a great task to fulfil. It does not seem to me as if, for some reason or another, it has been backed up as it should be if this important part of our Church work is to be done. I am therefore inviting as many of the clergy as care to come to meet me in the Chapter House on Friday morning, April 13, at 10.30, to hear a brief statement from the Director of Religious Education in the Diocese. The Bishop Coadjutor will follow, opening what I trust will be a quite informal and frank discussion as to how we can best tackle this situation and meet this need. I shall be glad if you are able to be present.

Secondly, following the request of the Synod, Sunday, July 15 has been fixed as Industrial Sunday for this year. In preparation for it I have asked Dr. Micklem on the recommendation of the Sub-Committee appointed by the Committee on Social Problems, to open a discussion in the Chapter House on Monday, May 7, at 2.30 on the Social implications of the Gospel. I hope that all the Clergy who are interested will be present, so that we may discuss the subject from the various points of view, and as a result, gain a clearer vision of the kind of contribution the Church may make towards the solution of the problems of industrial life.

Thirdly, Bishop Taylor Smith is visiting Sydney, and I shall be glad if you will let the men of your congregation know that he is speaking to men in the Cathedral, under the auspices of the C.E.M.S., on Sunday afternoon, April 29, at 3 o'clock. I also invite you to attend a meeting of Clergy in the Chapter House on Monday morning, April 30, at 11 o'clock, when the Bishop will give us an address. Ministers of other denominations will be present. I have also arranged with Bishop Taylor Smith for him to conduct a Quiet Day for any who will care to attend. The first session will be in the Chapter House on Thursday evening, May 3, at 8 o'clock, the second and third sessions in the Cathedral on Friday, May 4, at 11 a.m. and 2.30 p.m. I shall be glad if you will make this known.

Further, I have pleasure in announcing that the Rev. F. H. Burgmann, who will be consecrated as Bishop of Goulburn, on May 1, has kindly consented to speak to the Clergy in the Chapter House on Monday, May 21, at 11 a.m., and to address a Public Meeting at 8 p.m. in the Chapter House on the Social implications of the Gospel. I hope that as many of the Clergy as possible will be present, and will make the evening meeting known in their Parishes.

ST. ANDREW'S CATHEDRAL.

A Word of Appreciation.

Mr. James H. Harris, writing in the Sydney Morning Herald on April 3, stated:—
"It is my custom, as a visitor each year, from Adelaide for the show, to attend the services at St. Andrew's Cathedral, and I would like to say a few words in praise of the system adopted each year by those in authority at the cathedral, in the dignified and speedy way in which the vast crowds attending the Communion service on Easter Sunday morning and Christmas Day are handled. The system is one I have seen in no other Church or Cathedral, and is one that could well be adopted where there are vast crowds to contend with. It is simple in itself, yet carried out with the necessary quiet and dignity, coupled with due

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given with intense power, and marked by remarkable touches in portraying the lessons of the Cross. Briefly, in his address, Bishop Kirkby said that while he did not desire that such a thing should happen, if the Bible were torn from the hands of men and it was obliterated from memory, it would not matter so much if two verses remained. Those verses were:—

(1) God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life, and (2) God so commendeth His own love for us that, whilst we were sinners, Christ died for us. Bishop Kirkby said that the message of the Cross was a message of hope. He looked upon Good Friday, not as a day of gloom, but as a day of witness—a day of tremendous triumph. The service concluded on his note of surrender, hope and triumph expressed in the singing of that wonderful "O love that will not let me go," and the benediction given by the Bishop.

The offerings amounted to £12/19/0, of which amount, after expenses were deducted, the sum of £7/19/0 was sent to the Sydney Hospital.

MOTHERS' UNION.

Annual Service.

Not for many a long day has the Mothers' Union annual communion service and meeting of the Sydney Diocese witnessed such an attendance as that seen on Tuesday, April 10, in St. Andrew's Cathedral. Seventeen hundred women attended the Communion service which began at 10.30 a.m., and was so late in concluding that Lady Game, who attended the service, and who was to have welcomed Mrs. Mowll at the ceremony in the Chapter House afterwards, was obliged to leave to keep another appointment. Hundreds could not get into the Chapter House to meet Mrs. Mowll, so they went back into the Cathedral to await the closing service at 2.30 p.m. The Dean of Sydney conducted the service of Holy Communion, assisted by the Precentor, Revs. Cecil King, and G. Looker. The Archbishop, who was accompanied by his chaplain, Rev. T. A. S. Shaw, took part in the service. His Grace chose for his text the words: "Her children shall rise and call her blessed." He spoke of the power of motherhood, the place of mother in the life of the nation, and dwelt on the great influence of his mother in his own life. He challenged the mothers of Australia to be up and doing and to play their God-given part worthily and nobly.

At the gathering in the Chapter House, which followed the service, Mrs. Hey Sharp, the acting president of the union, welcomed Mrs. Mowll as the new president. The Archbishop, who made a few remarks, said he had been impressed by the great congregation of women who attended the festival.

A basket of red roses was presented to Mrs. Mowll and a book to Mrs. D'Arcy-Irvine, who left the next day for England.

The Rev. F. W. Tugwell was the preacher at the afternoon service.

ST. STEPHEN'S, CHATSWOOD.

Jubilee Celebrations.

The jubilee of St. Stephen's Church, Chatswood, has been celebrated during the past 12 days. The final services were held last Sunday, when Bishop Kirkby preached at 11 a.m., and the Archbishop in the evening.

The area which St. Stephen's now serves was originally a branch of St. Thomas', North Sydney. At that time North Sydney was known as "the township of St. Leonards, parish of Willoughby." The Rev. W. B. Clarke, rector of St. Thomas', who retired in 1870, conducted occasional services at North Willoughby. These led to the opening of the first church of St. Stephen on March 27, 1872. This building, built of stone, was incorporated in the parish hall erected in 1920.

On July 8, 1884, St. Stephen's became a separate parish, and the first incumbent, the Rev. Daniel Murphy, was appointed a week later. The laying of the first stone of the new church took place on December 9, 1882, Bishop Stanton, of North Queensland, officiating. Bishop Barry opened the new building on April 19, 1884.

The parish, as it existed in 1884, has been greatly altered. The parishes of Naremburn Artarmon, St. Paul's, and St. Barnabas', Chatswood, and Northbridge, have since formed out of it, and in addition, another church has been erected at East Willoughby. The present rector is the Rev. Canon Begbie, who, with a fine band of workers, is carrying on a notable work. There are invariably crowded congregations, the missionary giving is of high quality, and the young life about the Church is singularly promising. Archdeacon Langford Smith

Diocese of Goulburn.

ANNUAL PAROCHIAL RETURNS.

The Annual Returns from the parishes have now all been summarised, and the result is distinctly encouraging. Centres worked remain at 295, at 194 of which we have our own churches. Communicants on the roll number 10,677, an increase of 476. Sunday School scholars have increased by 403 to 4692, and teachers by 28 to 384. Collections in churches totalled £11,548, an increase of £836, and subscriptions £6980, an increase of £412. Indirect giving amounted to £11,482, an increase of £624. These increases, though not large, are remarkable in the difficult times through which we are passing. Total debts increased by £923 to £19,576. Visits paid to public schools for Religious Instruction numbered 7784, a decrease of 383 on 1932. The total income of the Diocese, despite the continued decline in income from property and endowments, shows an increase. The following are the complete figures:—Direct giving, £19,828 (increase £171); Indirect giving, £13,388 (increase £228); Endowments, £927 (decrease £845). Grand total £42,443 (increase, £100,845).

Diocese of Newcastle.

THE BISHOP'S LETTER.

The Bishop writes to his diocese:—

Since I last wrote to you I have had the privilege of attending the enthronement of the Archbishop of Sydney. The crowds which assembled in connection with the service and all the functions associated with it were a remarkable proof of the public interest in the event. It was most heartening to realise this implied recognition of the importance of religion in the life of the nation. The new Archbishop made the best possible impression by his utterances, and all of us who were privileged to have private intercourse with him were made to feel that in him we shall have a real friend who desires to work on terms of cordial intimacy with his colleagues in the work of the Church. In these circumstances the solemn act by which the Bishops of the Province formally recognised His Grace as Metropolitan of New South Wales and promised him as such all lawful obedience, was more than a formality. In almost every one of his public speeches he emphasised his hope that the life of the Church in the Province would be marked by real unity, and that all the dioceses would be able to live and work together as members of one family in Christ. That His Grace's hope may be fully realised should be the prayer of us all.

The Archbishop's first visit to Newcastle will take place on May 1 (St. Philip and James' Day), when he and the other Bishops of the Province will consecrate to the office of Bishop the Rev. E. H. Burgmann, Warden of St. John's College, Morpeth, and Bishop-designate of Goulburn. This will be the first occasion, so far as I am aware, of a bishop being consecrated in New South Wales otherwise than in the Archbishop's own Cathedral, and the prospect is already arousing much public interest. We may expect that there will be a great congregation.

Mr. Burgmann and Goulburn.

Of Mr. Burgmann's election to the Bishopric of Goulburn something is said elsewhere in this issue. His loss to the Diocese of Newcastle will be a notable one. Apart from the great responsibility he has had in the training of candidates for the ministry, he has always taken a full share in the life of the diocese generally, and on the Diocesan Council particularly he will be greatly missed. The charm of his personality and the natural affectionateness of his disposition will help to make him a true Father in God to his people, and especially to his clergy. His lifelong interest in education will ensure his cordial co-operation in every endeavour to raise the intellectual standard of ministerial training. And his frank and fearless views on social and economic questions will secure for his public utterances wide attention. He has other minor qualifications of importance for the episcopal office. A bishop once said that to the questions now asked of bishops at their consecration two more should be added: "Will you answer your letters promptly?" and "Will you suffer fools gladly?" I feel sure that if those two questions actually formed part of the consecration rite Mr. Burgmann could answer them both with a cheerful and unhesitating affirmative. He will leave the diocese supported by the goodwill of a host of friends, and our prayers will go with him for God's blessing and guidance in the great work to which he has been called.

SYNOD.

Synod meets, as you know, on April 17. Its business is important, and I would ask your prayers that it may wisely deliberate and rightly decide concerning the affairs of the Church.

Diocese of Grafton.

GRAFTON CATHEDRAL.

Preparations are being made for celebrating the jubilee of the Grafton Cathedral on June 24, and following days. The celebrations will probably last about a week. The Archbishop of Sydney will be in Grafton on June 24, and will participate in the special services. There will be the laying of a commemoration stone and a diocesan festival will be held.

ST. LUKE'S, NORTH GRAFTON.

A new parish hall erected at St. Luke's, North Grafton parish, has been dedicated, and officially opened by the Bishop of Grafton (Dr. J. W. Ashton). It cost £282, of which nearly £100 was given in donations. A further sum of £20 was contributed at the opening ceremony.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop, in writing to his diocese, mentions the annual meeting of the Church Missionary Society at the Chapter House on March 22. "We were given an interesting report on the year's work, and realised that there is still a debt on our working expenses for the year. We still need to be more generous towards Missionary work. We were all very proud of the Rev. H. E. Warren and his companions, the Rev. A. Dyer and Mr. Fowler, because of the wonderful success of their expedition to the Caledon Bay natives in Arnhem Land.

Diocese of Bathurst.

SUNDAY SPORT.

The Bishop, in his Lenten letter to the Diocese, states:—

I hold no brief for Sunday Sport as we have in these Western parts. It is a vulgarity and a pest. It represents an impudent attempt to commercialise a holy day. It is commercialising and corrupting sport. It disturbs the peace and quiet of our townships. It brings into them a great tribe of barackers who are not so much sports as people who watch sports. So you will perceive I am not a friend of organised Sunday Sport, not because it kills the Church, but simply because it is uncivilised. But I would say one thing to Churchmen in their attitude to this question. The Church is here not merely to prohibit, but to provide. If we want to deal with the whole issue of organised Sunday Sport, the first thing we must do is to agitate for a general holiday on Saturday. That is the wise, as it is the fair approach to this whole question if we are to be just with our young people.

Changing the Climate.

If you would wish for your children and for Australia the preservation of what civilisation we still possess, do not grow cold in your Church witness, and do not neglect your Church. A revitalised Church is a positive necessity in a sound democratic State; for Christian faith is the only foundation for any really civilised morals and therefore for any real democracy. When we look at the diagrams of those huge prehistoric monsters whose names we cannot pronounce, that have long departed from the earth, we wonder sometimes how they ever came to disappear. They were so immense, so heavily armoured, that the marvel seems to be how man ever came to rid the earth of them. The truth is they were never eliminated by a direct attack. Only one thing happened. The climate changed and they disappeared. That was all. And it is the business of the Church to change the climate of our modern life, so that some things will die which are very much alive to-day—and some of our modern monsters too—not least war and poverty—will disappear.

ALL SAINTS' COLLEGE OLD BOYS.

The granting to the old boys of five out of 10 seats on the Council of All Saints' College, Bathurst, was the chief topic of the speeches at the Sydney dinner of the Old Boys' Union at Churcher's Cafe last night. It was stated that this was partly in fulfilment of a promise made by the late Bishop Long that, if a certain sum was raised by the old boys, they should be given representation on the governing body. The amount subscribed was more than £3000, the last portion of which was spent in the school oval, now nearing completion. The headmaster (the Rev. L. S. Watson), and Bishop Wilton, were among those present. Mr. W. G. Geikie, who was re-elected as president, said that the union was the oldest in the State, its foundations preceding that of The King's School union by a few months.

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The meeting of welcome for them was planned for April 12, but this will have to be postponed, as Mr. Warren cannot return as soon as that date. Meanwhile we ought to be more than ever anxious to help the Missionary work that is being done overseas in Tanganyika, and among our own Aborigines in Australia.

C.M.S. FINANCES.

The statements of receipts and expenditure for the year ending December 31, 1933 indicates that receipts in the general account for the year were £12,136, and general disbursements total £13,283. Outstanding liabilities include £5,322. Outstanding allowances to December last, but it was pointed out that payment had been made on our behalf by the Parent Society, and that in the early part of this year notification had been received of legacies becoming available shortly to the value of more than £4,000, for which relief the Branch is deeply thankful.

An interesting item of financial news is that since the inception of the work in 1892 the sum of £358,720 has been received.

NEW MISSION STATION.**In Arnhem Land.****Roper River Site May be Abandoned.**

Plans for the establishment of a new mission station in Arnhem Land have been discussed informally by the Victorian branch of the Church Missionary Society. It is almost certain that the present station, near the mouth of the Roper River, will be abandoned. The site of a new station will not be determined until the committee of the branch has conferred with the Rev. H. E. Warren, the leader of the society's peace expedition to the Caledon Bay aborigines in Arnhem Land.

A message received by the general secretary of the branch (the Rev. R. C. M. Long), from Rev. H. E. Warren, saying that he had arrived at Thursday Island, and would leave for Sydney in the *Marella* on April 16. Mr. Warren has now finished his work in the north. In addition to making successful overtures to the Caledon Bay natives, he has selected sites suitable for a new mission station in the area.

Owing to the unfavourable situation of the Roper River station, it is understood that a Commonwealth board of inquiry, on which the society was represented, has recommended that the station should be closed. A report was made to the Minister for the Interior (Mr. Perkins), but it has not yet been made public. It is believed that the board commented on the presence of a large swamp near the mission station, and suggested that it might make the site of the mission unhealthy.

Diocese of St. Arnaud.**GALEDON BAY EXPEDITION.**

The Bishop writes:—"What can be regarded as a triumph for the Church is the announcement in the daily press to the effect that the aborigines who killed a Japanese at Caledon Bay, and also those responsible for the deaths of several white men, have surrendered to the Rev. H. E. Warren, the leader of the Arnhem Land Expedition. This peaceful method of successfully dealing with delinquents among the child races, instead of sending a punitive expedition, is an argument in favour of the work of Missions, which even those who are so fond of saying, "leave the native races undisturbed" would find difficulty in answering."

SOUTH AUSTRALIA.**Diocese of Willochra.****THE BISHOP'S LETTER.**

The Bishop, writing to his diocese regarding his recent visit to England, states:—"Much of my time in England was spent in looking for men for this diocese. There are four who, I hope, will arrive during the next few weeks, and two others before the end of the year, and one possibly next year.

The Oxford Group Movement.

After considering all that has been said for and against this movement, I am of the opinion that the Holy Spirit is using it to change lives for Christ our Lord. I was invited to attend a house party at Cambridge, but through pressure of other engagements I was able to stay only a short time. However, I was much impressed by all I saw and heard, and I found there an atmosphere of sincerity, and a desire on the

part of people to surrender their lives to Christ as a living reality in our lives today. I had talks with some priests who spoke with fervour of what the movement had done for them. Later on I hope to write more upon this subject.

Archbishop Elect of Sydney.

On the return journey there were many interesting people on the ship. Amongst them were the Archbishop elect of Sydney and Mrs. Mowll. I saw a great deal of them, and had several chats with them about China and Australia and other matters. It must have been a big wrench for them to leave their work in West China. I told them they would like Australia and its people. I enjoyed very much their friendliness and Christian charity. The new Archbishop will, I think, do much to advance the Kingdom of God in Australia, and the Diocese of Sydney is to be congratulated on the choice which has been made.

TASMANIA.**PATRONAGE REFORM.**

At the last meeting of Synod, a small committee was appointed to consider and report on the subject of Patronage and the constitution of the right direction of following the lead of Sydney Diocese; it will give the parishes in future more say in the choosing of a rector. After all, it is the parishioners who have to listen to or groan under the rector's sermons, who turn to him as a friend in trouble or avoid him as often as possible, who respect him as an upright man or wonder how he came to be ordained, who know him as learned in sound doctrine or deplore his extreme ritual, while in the city parishes all, and in the country the greater part of the rector's stipend is paid directly by the parishioners.

The Patronage Board, as composed at present, has a Diocesan majority which can outvote the parochial members, should there be a difference of opinion in choosing a rector. The personnel of the Diocesan members varies, of course, in each of the three archdeaconries, and in the Archdeaconry of Hobart consists of the Bishop presiding, the Archdeacon of Hobart (ex officio), the Vicar-General, the Dean, the Bishop's Chaplain, and two lay Synodsmen from the Archdeacon's parish, as elected members. Acting with them when choosing a rector are the three parochial members and the two or one as the case may be, Synod Representatives. In addition to this diocesan majority on the Board, it must be remembered that more than half of the total parishes in Tasmania are in the gift of the Bishop. Thus, in whichever way the patronage is determined, the ultimate choice at present rests in case of disagreement, with the Diocese, and not the parish concerned. What is urgently needed is a reduction in the number of Diocesan Members, who seldom, if ever, come into close contact with or financially support the rector they virtually elect to any parish. If the right of veto rests with the Bishop, the interests of the Diocese should presumably be safe, and if he exercises it, the responsibility is rightly his.

There is one minor matter of procedure which should be cleared up. Some clergy consider it perfectly in order to approach a member of the Board and ask for his interest in securing the appointment; on the contrary, others consider such a line of conduct as a breach of good taste. A definite ruling as to what is permissible is needed so that clergy may know which course to follow.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

April 22 (Anzac Sunday).—Morning: 54, 62, 567 (255), 47 (Russian Anthem); Evening: 699, 375, 582, 540.

April 29, 4th S. aft. Easter.—Morning: 8, 295 (149), 361, 275 (7); Evening: 419, 92 (332), 502, 212.

Hymns, A. & M.

April 22, Anzac Sunday.—Morning: 516, 379, 709 (331), 742; Evening: 707, 540, 142 (233), 608 (370).

April 29, 4th S. aft. Easter.—Morning: 7, 373, 291, 276; Evening: 184, 274, 304, 437.

**THE CHURCH OF ENGLAND IN PERIL.**

Rev. T. L. Wyman, Vice-President, Church of England League, Tasmania, writes:—

A serious warning has been sounded in England regarding the future of the Church of England. Are we in Australia sensible that so grave a danger threatens the Church of our fathers? Last year witnessed unwise and inordinate rejoicings over the centenary of the Oxford Movement. It would surely be in the nature of wilful blindness if we failed to recognise the fact that for many years past a power has been at work within the church, deliberately and strenuously carrying into effect the principle enunciated in the Oxford Movement that the Church of England should not secede to Rome, but that Rome should be brought to the Church of England.

The terminology used and the practices adopted make it only too painfully clear that there is no delusion, that this is the objective.

There are some who are consciously engaged in this work and who, on occasions readily admit it to be the main objective of their ministry. There are others who are, unfortunately, unwittingly contributing to this end by adopting practices and teaching doctrines which are part and parcel of the scheme. They see no harm, for instance, in adopting the Eastward position, they make continual reference to the Altar, they regard Evening Communion as heterodox, and in a general way, without perhaps, desiring to do so, they are giving most valuable assistance to those who are keenly anxious to witness the consummation of the ideal expressed in the Oxford Movement, i.e., an Anglo-Roman Church.

Often enough the Prayer Book is quoted as supporting these practices and teachings. What has to be borne in mind is that the Prayer Book as we now have it represents the minds of the Reformers, and any attempt to bring subtle reasoning to bear upon certain parts of the Prayer Book as to produce an anti-Reformation interpretation is manifestly dishonest, and does violence to the principles of interpretation.

The subject is a stupendous one but for the present let one specific illustration suffice.

The Eastward position in the Holy Communion is taken in many Churches. But why? The Prayer Book directs that the priest shall stand at the North Side of the Table (not Altar). The history of this rubric is also its interpretation.

In the 1549 Prayer Book the rubric directed that the priest should stand "before the midst of the Altar." The 1552 Book altered this and directed as now, that the priest should stand at the North Side of the Table.

The chief purposes for the change were that the manual acts in the Holy Communion should not be obscured as in the Mass, but that they should be visible to all, and that the sacrificial aspect should be eliminated from the service.

Archbishop Frederick Temple is responsible for the pertinent statement that "there could be no doubt that the Eastward position and the sacrificial aspect went together."

▲ To take the Eastward position and argue that the words "North Side" really mean the Eastward position is all of a piece with Newman's logic, who maintained in his Tract XC that the 39 Articles were capable of what he called a Catholic interpretation.

Even the rubric before the Prayer of Consecration merely provides for the back-to-people position for the brief period in which the Bread and Wine are placed in the necessary position so that (the rubric states), "he may with the more readiness and decency break the Bread BEFORE THE PEOPLE."

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The back-to-people position receives no support whatever from the Book of Common Prayer, either historically or grammatically. Why is it then so generally adopted? There is but one explanation. There lurks the erroneous idea that in the Holy Communion a sacrifice is offered by the officiating priest on behalf of the people, and that the priest who, it is believed, offers the sacrifice, must necessarily adopt a position which will be in keeping with his sacrificial office, and by his bodily posture the priest must indicate that he is a *viva media* between the people and God.

The Eastward position is used here only as a specific example; would that it were all, unfortunately it is not.

The practices and teachings within our Church that flagrantly contradict the spirit as well as the letter of the Prayer Book, to say nothing of the Scriptures, are legion.

They demand separate articles. The point for us to digest here and now is that as the spread of these things is so rapid and general, the coming generation will grow up with them and will sooner or later come to regard them as being in conformity with the legal services of the Church.

Accept the interpolations already introduced and the remaining step to the service of the Mass will be so slight as to be imperceptible.

The fond dream of W. G. Ward, one of the leaders of the Oxford Movement, that the ears of Englishmen shall "become accustomed to hear the name of Rome pronounced with reverence," will then be an accomplished fact.

Will all Churchpeople ask themselves this question—Do I wish to see the service of the Mass introduced into the Church of England? The answer will doubtless come back in a stentorian No! Very well, now ask another question—Am I right in acquiescing in practices and teachings such as will render the introduction of the Mass a comparatively easy matter in the near future, for those who have set their hands to the task of bringing this about?

Churchpeople must beware lest they be lulled into silence by pleadings for a so-called liberal outlook on such vital issues. If that is liberalism in action, then there is something better, and that is, an Evangelicalism which will declare to a needy world the unspeakable benefits already won for fallen humanity by the willing, Perfect Offering of Jesus, our High Priest. An attempt to bring subtle reasoning to bear upon the robe of Calvary of its unique claims, and presume to supplement the completed work of the Atonement. It is finished.

The warning uttered is a timely one indeed!

ST. ANDREW'S CATHEDRAL.

"Sydney Churchman" writes:—

As a frequent literary contributor to your paper, I feel that I must voice my sentiments and express the hope that St. Andrew's Cathedral, Sydney will be allowed to remain where it is! In the heart of the city, alongside the Town Hall, amid the ebb and flow of the city's civic and mercantile life, the Cathedral could have no better site. Those who know England will recall that the Cathedrals of Canterbury, Exeter, Gloucester, Worcester, Chester, Bristol, Southwark, not to mention others, are right in the very vortex of their respective city's life—with shops and dwellings and traffic close up and around them. These cathedrals are not mere show-places on the outskirts of the city's life, but Houses of God right in the very heart of traffic and merchandise. Surely such location is both suggestive, helpful and inspiring. I am confident that we have architects in Sydney who could re-design the lay-out of St. Andrew's Cathedral and reconstruct it with majestic alterations and additions, capable of holding the largest congregations and altogether worthy as a structure of the great city of Sydney. Leaving aside all catch issues and sectional aspects, the writer has always felt that there could be no better situation for a Cathedral than the present one. There are a score of reasons. It is my opinion that the long drawn-out negotiations and their seeming indecision and unsatisfactoriness point conclusively and say, "Let it stay where it is!"

THE ISLINGTON CONFERENCE.

E. R. Bilby, of Artarmon, writes:—

I have been much impressed by your report of the Islington Conference held at the Church House, Westminster, recently, and the exhortations of the Rev. W. Hewitt to a way out of difficulty, is worthy of the deepest consideration and action. This is his "fourth point." The most urgent 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 preached by way of exhortation, in all its simplicity and power!

This is the secret of filling a Church. I remember the days of "Spurgeon's Tabernacle," "Dr. Parker's City Temple," and many more I could name!

The writer then mentions a couple of Churches in Sydney Diocese, where even standing room cannot be obtained, twenty minutes in advance of a service, and I have found that, given the right preacher, there will be no lack of a congregation.

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Clerical Australia in the Fifties.

Part II.

IN spite of his privilege of serving under a Tractarian Bishop, Mr. Merewether only stayed in Tasmania for a few months. What with Shakespearean readings in Launceston, Latin orations at Christ's College and a garden from which he was able "to cull roses and lilies for the altar at St. Peter's," it was all too tame, too ordered, too much like England, and he wished for more adventurous work in wilder parts.

On Ash Wednesday, having read the Communion Service to nine children and four adults, he met a squatter from the Edward River district in New South Wales, who begged him to act as chaplain in those remote parts, and he promptly made up his mind to go there. So expeditious was he in his departure that inside a fortnight, he had said farewell to most of his parishioners, breakfasted with Bishop Nixon, to the accompaniment of mutual regrets, and with a presentation specimen of a stuffed male platypus in his baggage, once more "steamed up the Yarra with its thousand smells and disembarked at the Melbourne wharf."

There was no need for all this hurry as it was not till six weeks later that the license from the Bishop of Sydney arrived, which put him in charge of the Edward River District with the township of Moolamon as his headquarters. With a party of friends, riding one horse and leading another, it took them nine days from Melbourne to reach their destination, the distance given being 280 miles.

He actually lived at the station of Moolpar, 22 miles from Moolamon, and for some sixteen months carried out his duties though he regrets that nearly three months were spent in enforced idleness owing to adverse weather conditions, floods and loss of horses.

There were no church buildings, and his services had to be conducted in public halls, court houses, wool sheds and in the settlers' homes. Sometimes the dogs gave him a warm welcome and their masters a cool one, sometimes the station managers walked away when the service was about to begin, but on the whole he was well received and baptized many children. On one occasion when the father of a child offered him a fee, he refused, saying "The Church does not sell her sacraments," but the father left a little parcel for him at the inn, which contained three little nuggets of gold in a bag.

Strangely enough, there is only one marriage recorded, and accustomed as he was to crying the banns three times in England, he hesitated at one week's notice, but gave way on the bride's mother assuring him that the bridegroom was willing then and might not be so in three weeks time.

Mr. Merewether suffered from mosquitoes on land and leeches in the water, from Sandy Blight in the eyes, from the poor diet of salt meat, damp and poisonous green tea; no doubt, too, he suffered from lack of intellectual companionship, for he never fails to record his pleasure on discovering some good book in a most unlikely place.

His passion for collecting natural history stories had full scope and tales of the bunyip were added to his collection, but there must have been some language difficulty over the matter, for the native narrator on being asked

to sketch the animal with a stick on the ground, drew instead the outline of a very large bird! And when a report came to hand that the dead carcass of a bunyip was lying out on the sand hills, nine miles of impassible flooded country prevented him from viewing it!

On one occasion he started out for Deniliquin, in company with a police escort, who were taking prisoners to Goulburn for trial. One of these was an aboriginal, accused of murdering a white man, whose bones tied in a bag were slung on the saddle of the alleged murderer. Flooded rivers and continuous rain drove the party back, but a fortnight later he made another successful attempt to reach Deniliquin and held services there.

It had always been Mr. Merewether's great wish to see the confluence of the Murray and the Darling and though, he says, the people of the Edward River District who paid his stipend were not too pleased at his absence, he joined the party of the new Commissioner of the Lower Darling and travelled thither. As there was no clergyman there he baptized a number of children and held several services which seem to have quite justified the visit. He failed to get the promised jaw bone of a large black sloth or bear, but carried back bulbs of the beautiful Darling lily.

That They All May Be One.

By the Bishop of Central Tanganyika.

"I have just had the privilege of presiding at a most remarkable gathering. It was a Conference of missionaries called to consider the possibility of forming one Church for East Africa. There were present representatives of the Berlin Mission, Moravian Mission, Africa Inland Mission (interdenominational), Augustana Lutheran Mission (American), and Archdeacon Briggs and myself. Germany, America, Austria, Denmark, Sweden, England, and Australia were all represented in the personnel of the Conference. The striking thing was that while the nations of the world are isolating themselves from one another, we of different nationalities were coming together in the fellowship of Christ. Never before had the members met as a Conference. Some of us did not know one another. No one could tell what would happen with such diversity of spiritual ancestry, training and outlook. We met at Mvumi, 30 miles from Dodoma, where the gracious hospitality of Archdeacon and Mrs. Briggs was no small factor in promoting the spirit of goodwill.

"We had before us for our consideration the Basis of Union for the Churches in Kenya. We went through it clause by clause. As we progressed, to our mutual surprise, we found we all agreed. There was no difficulty about the acceptance of the ministry of Bishops, Priests and Deacons in the united Church, and while there would eventually be a Service Book or Directory of Worship for the united Church, no form of service at present in use in any of the uniting Churches would be forbidden, nor new forms introduced into the worship of any congregation without the consent of the minister and the congregation. 'Unity in Diversity' was to be the principle and basis of union. So formal approval was given, with one small amendment to the Kenya Basis of Union, and we pledged ourselves to unite with the Churches in Kenya in the foundation of One Church for East Africa.

Thus the passion for Christian unity transcended national prejudices, denominational loyalties and mutual fears.

The movement in Africa is one of extreme urgency in view of the call of the heathen, the pressure of Islam and the threatening curse of Communism. The African Christians will not wait till the Western Churches compose their differences. They are meaningless to them. Unless we lead the way the pace will be forced by them and possibly on wrong lines.

"I was encouraged in the Conference with a 'God Speed' to our efforts from the Bishops of Uganda, Mombasa, Zanzibar, Masasi and the Assistant Bishop of Uganda, when they met in Dodoma in July last.

"Will you pray with us that God may guide our way, giving us grace to follow where He leads and removing from us hesitancy in entering into new experiences of His redeeming love in the wider fellowship of the United Church."

The Boydell's of Allynbrook, and a Church of Romance.

NO Church in Australia had a more romantic origin than this beautiful edifice which nestles in sylvan surroundings in a valley at Allynbrook, near Gresford. William Boydell—who, with his brother, Charles, was a pioneer of the district—on the voyage to Australia early in the last century, fell in love with the daughter of Bishop Broughton. The latter was on his way to become the first Anglican Bishop of Australia and New Zealand. Bishop Broughton made it a condition of his consent to the marriage that the husband should build a church in the district in which he settled. The undertaking was duly honoured, and the fine old building shows very few effects of the ravages of time.

The delightful little building is one of the oldest churches in the State, and is claimed by local residents to be the oldest in the north. It is situated about six miles from Gresford, on the road to Barrington Tops.

The history of the church dates back nearly a century. When young Charles Boydell, who was of an adventurous disposition, heard of the new country in the south, he left England and arrived at the Settlement in the last century.

He journeyed to the Coal River (Hunter River), and followed it up to the head of navigation, where, together with a friend, he took up all the land on what is now known as the Allyn River, and where the town of Gresford stands.

This wonderful new country, with its cedar flats, rich foothills, and snow-covered Barrington Mountains, so impressed the young Welshman that he wrote to his younger brother, William Boydell, who was a medical student in Edinburgh, in such glowing terms that William also left for the new country.

During the voyage, William met Dr. Broughton, who was the first Bishop of Australia, and fell in love with his pretty daughter, Phoebe. However, when the father's consent to the marriage was asked, he made a stipulation that, before they married, a church should be built in the district where they were to live.

The young medical student advanced further up the Allyn River on his arrival in the country, and took up all the land between that of his brother's and the mountains, under grant from Governor Burke.

On the land selected, William Boydell decided to have 3000 acres surveyed, and called the property after the estate of his family, Caergwrle.

The stipulation of the girl's father was carried out, and to-day visitors can see the handsome stone church, which shows little sign of age. It is believed that the structure was built by convicts, who were used by farmers as servants in the early settlement days. On the farm, portions of the main farmhouses are still to be seen.—Newcastle Sun.

Miss Boydell, C.M.S. missionary of the N.S.W. Branch, and who labours in Japan, is a descendant of William Boydell.—(Editor, A.C.R.)

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Bishop Taylor Smith in Sydney.

Criticism and Its Limits.—Rev. P. W. Dowe.

Goulburn's New Bishop.—Consecration.

Leader.—"What Has Christ to Say?"

Presentation to Bishop Kirkby.

The Oxford Group Movement.

Editorial

The Royal Visit.

"THE King has decided that in view of the heavy strain entailed it would be inadvisable for Prince George, after his successful visit to South Africa, to undertake within a year a second important tour of six months' duration.

"His Majesty has, therefore, been pleased, after consultation with the Governors-General of the Commonwealth of Australia and New Zealand, to approve that the Duke of Gloucester, who has not yet had an opportunity of visiting the dominions, shall represent His Majesty at the centenary celebrations of the State of Victoria, and carry out the programmes arranged for Prince George in Australia and New Zealand."

Australia heartily concurs in these arrangements. The important fact is that this land should be honoured during the Melbourne Centenary celebrations, by a visit from a son of the King, so that whichever son comes, he is assured of the warmest of welcomes. This paper stands for Empire loyalty and unity. In view of the present world situation, it is necessary that the British Commonwealth of Nations should stand foursquare for the common interests that its various members have at stake. Prince George's visit to South Africa had a remarkable effect in quickening British sentiment in that portion of the Empire. That there will be a similar reaction here from the visit of Prince Henry is beyond doubt. He will represent the British Throne, the symbol of Empire unity and Empire freedom. Never was the Throne more revered than to-day, and Australian citizens stand second to none in that reverence.

Dr. Angus and the Presbyterians.

WHEN we think of the Presbyterian Church, her Westminster Confession, and her record of service in past days, as her missionaries have gone forth proclaiming the Gospel of the Incarnate Crucified and Risen Son of God, we cannot but sympathise with her true sons in the face of the present deluge of advanced Modernism which has overtaken her in New South Wales. Clearly, Dr. Angus and his following have no time for credal statements and dogmas on the fundamental facts of the Christian religion, rather do they prefer that much vaguer something, the "Christian experience," or the religious spirit, whatever these may mean. Frankly, we have not much time for a Christianity that is anxious to explain that it is a spirit, a state of mind, an attitude, and jettisons the great objective facts of the Incarnation and the Resurrection, and whittles down the sinlessness of our Lord Jesus Christ and His atoning death to something for which there is no warrant in the New Testament. For the Christian, Christ is God's final Word. He is God manifest in the flesh. Reason and logic alone will never enable man to understand the Person of the Lord Jesus Christ. Only as we live with Christ as revealed in the New Testament, and come into saving knowledge of Him through His Cross, shall we cast ourselves at His feet in adoring love and say of Him, "My Lord and my God." The Virgin Birth, His atoning death on Calvary, His Resurrection, and His sinlessness will then for us have their true and abiding worth.

Our Export Trade.

AUSTRALIA is predominantly a primary producer, and any proposal to regulate her exports will give her grave concern. She has boasted that her wealth comes from her wool and wheat, butter and cheese and so forth, sold overseas. Hence the control of the export of these commodities must of necessity limit her income, and worse still, greatly reduce her farming and tillage and bring about further unemployment. Evidently it is a price we pay for building up our secondary industries. The more these increase in Australia, the less we purchase overseas. Great Britain and Europe cannot purchase the abundance of our harvests if there is no adequate quid pro quo. If an important customer conveys to us his determination to limit the volume of import of our goods into his markets, and our competitors inform us that, as the world market is not large enough to

absorb all the produce, they have determined to restrict their exports, and invite us to join them in the restrictive policy, what is to be the answer of Australia? That is the problem which our leaders must solve. It is to advise in this regard that Mr. Bruce, High Commissioner in London, has come to Australia. His advice only confirms what many thoughtful people have observed for some time, in view of the world's trends, that Australia should make the best bargain she can with the countries who restrict their imports of our products, and with our competitors in wheat. Restriction of exports means at best, stabilisation of production. It would be folly to pile up production beyond the export limit. The whole position reveals the parlous state of the world, with its mad nationalism, and frenzied egoism.

Japan and China.

JAPAN'S "hands off" policy with regard to China has naturally called forth a spirited inquiry by Sir John Simon, the British Foreign Minister. It appears that Japan was inspired to declare her policy of the apprehension of certain dangers to the peace and good relations between China and Japan, or the integrity of China, which might follow from certain actions by other Powers in China. However, none of those dangers was to be apprehended from any policy of the British Government, which aimed, in fact, at the avoidance of them.

On the other hand, added Sir John Simon, the general character of Japan's statement and certain details in it, such as references to technical and financial assistance to China, were of a nature which had made him think it necessary to communicate with the Japanese Government with the object of clarifying the position of the British Government. Japan now states that there is no change of policy on her part, and that she only desires peace in the Far East. The expansion of her commerce requires this. But it seems strange that Japan should have seized the moment when European diplomacy is struggling with the problem of disarmament and America is engaged in the reorganisation of her national life, for an enunciation of the claim to control the development of China. Japan's relations entitle her to the foremost place in any international conference dealing with Chinese affairs, but they do not justify the claim to a monopoly of influence.

She needs to learn this. Sir John Simons' note will certainly have this effect.