

The Grenadier Guards.

Great Traditions of the Army's First Regiment.

With the arrival of the band of the Grenadier Guards in Perth, Australia will begin to see the uniform of one of the most famous regiments in the world when the band of the Grenadier Guards plays here during the Centenary. It is making the tour by special permission of the King, for the Guards form part of the Royal troops, and, unlike other regiments, have personal associations with the Royal household.

Ranking as the first regiment in the British Army, the Grenadier Guards had its origin in a Royalist Infantry Regiment, which served with the exiled princes in the Spanish army, and which returned to England at the time of the Restoration in 1660. The regiment, in its present form, dates back to 1685, and it received the name of Grenadier in 1815 in commemoration of its services at the Battle of Waterloo.

This famous regiment has a glorious tradition of service and efficiency. Not every one is able to enter its ranks, for the tests are severe, and its officers are chosen from the best that the British Army can offer. From ancient times Kings have maintained their own household troops and bodyguards, and the various regiments of Horse and Foot Guards in London perform duties for the Royal Family, and act as what is known as the military establishment of the capital city.

The Grenadier Guards first served overseas in 1695, and the story of their campaigns is almost a history of modern British military warfare. They were at the siege of Gibraltar in 1704, and took part in all Marlborough's great battles. They were with Moore at Corunna, and also served with the Duke of Wellington in the Peninsula campaign, and later at Waterloo, where all ranks showed great bravery. Years later the regiment was at the Crimea, and it went through the terrible ordeal of winter there, suffering from sickness and coming in contact with Florence Nightingale. One of the regiment's most cherished memories will be the part it played in the Great War. The 2nd Battalion joined the "Contemptible Little Army" commanded by Sir John French, and it took part in the famous retreat from Mons. In October, 1914, it defeated the renowned Prussian Guard in its many efforts to break through the sorely tried British line and gain the English Channel ports.

Neither the Household Cavalry nor the Foot Guards, of which the Grenadier Guards form a part, normally serves overseas in peace time, but exceptions have been made for the Foot Guards in special circumstances. There was a special Brigade of Guards in the Napoleonic wars, and a Guards Division was formed during the last war.

CHURCH MISSIONARY SOCIETY.

Overseas the Church Missionary Society is responsible for 1182 missionaries, 19,912 native workers, 67 hospitals, and branch hospitals, and 72,283 schools and colleges.

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The results of a year's work cannot be valued by figures, but some 72,000 people were baptised in C.M.S. areas last year.

WHAT I WOULD BE.

- I would be true, for there are those who trust me.
- I would be pure, for there are those who care.
- I would be strong, for there is much to suffer.
- I would be brave, for there is much to dare.
- I would be friend of all, the foe, the friendless.
- I would be giving, and forget the gift.
- I would be humble, for I know my weakness.
- I would look up, and laugh and love and lift.

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Mount Carmel To-Day.

"And though they hide themselves in the top of Carmel I will search and take them out thence."—Amos ix. 3.
"Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood in the midst of Carmel."—Micah vii. 14.

IN the above passages Mt. Carmel stands for all that is remote, inaccessible, cut off from the ways of men, yet not beyond the judgments or the tender care of God. To-day that remoteness and inaccessibility has passed away; the railway from Egypt and the hotter parts of Palestine bring hundreds of visitors every year to recuperate on the mountain slopes, and many folks who do their daily business at the new and growing port of Haifa at its foot have their homes at the healthier elevation of 800 feet or so, going up and down by motors. The following account from a visiting missionary makes interesting reading:—

"We left Alexandria on Friday at 2.30 p.m. and arrived at Kantara a little after nine; there we crossed the Canal by ferry and had to go through the Customs and have our passports inspected before we settled down in a carriage for the night. At 6.30 a.m. we reached Ludd, the ancient Lydda, where passengers for Jerusalem changed trains, and where refreshments could be got, but we for Haifa continued on and reached Mt. Carmel station soon after 9 o'clock. As it was the Jewish Sabbath, and a Greek Church Festival had taken place the previous evening, taxis were scarce, and it was an hour before we could get one to take us and our luggage up to our destination, the guest house kept by the Moravian Deaconesses, Karmelheim. There is a good asphalt road of steep grade all the way, with sharper turns than I should care to negotiate, nevertheless plenty of motor buses and lorries were running on it. The surrounding country was very dry, the seasonal rains having been so late and the tops of many trees had died.

"Houses are going up in every direction, mostly of concrete; they build up huge concrete pillars first, and finish the top storey and live in it, the lower ones being completed at leisure, but as the slope is so steep the entrance to the third storey is level with the road.

"The new harbour of Haifa is a great asset, for steamers can come up to the wharf or lie inside the breakwater or outside as did the Italian fleet and a British battleship a few weeks ago. Excellent asphalt roads lead to all parts of the country, and there is a train service in several directions. The Iraq Pipe Line, carrying benzine, as, no doubt, you know, terminates at Haifa. This Company employed over twenty thousand men to build the line,

and stations a doctor at every hundred miles of the route. They expect soon to build a second emergency line and a railway, and have now a bus service over 640 miles. The Jewish question is acute in all parts, the trouble in Germany adding to it, and 900 Jews are said to be smuggled over the border every month, while many Jewish settlements occupy the Plain of Esdraelon.

"The water supply for Jerusalem is still a difficulty, and though pipes were laid and machinery erected some years ago, no water has reached the city. Electric light is generated from the Jordan, but this is such a heavy drain on the Sea of Galilee that houses once on the margin of the Lake are now high and dry.

"I joined a party of six in making an excursion to Elijah's Place of Sacrifice on Mt. Carmel (1 Kings 18 ch.). We went by car over a terribly rough and stony road, the journey taking an hour each way from Karmelheim. The site chosen by Elijah is magnificent, and can be seen for miles around, while we could see Little Hermon, Mt. Tabar, the hills of Gilboa, Nazareth, the Plain of Esdraelon, and the Mediterranean Sea. On the summit of the Mount, 1687 feet, is a Roman Catholic Monastery, where two monks live, but when we visited it there were also 13 students in residence. At the supposed Place of Sacrifice is a large statue of Elijah, and lower down is the well that has never been known to run dry.

On another day several of us walked to the Carmelite Monastery, built on the site of Elijah's cave, while lower down, on the slope, that of Elisha was pointed out.

"The High Altar in the Church is built over the cave, and the natural rock is visible. The monk asked would we like to have the light turned on to an image of the Madonna, which would turn her head if we approached. Naturally we declined. We went on to the roof of the hospice, where there is an interesting lighthouse, the light is run by clock-work, which has to be wound up every two hours and forty-five minutes. I addressed the monk in French, and he replied, in perfect English, explaining how the "Daily Mail" Offices at Whitefriars, London, were their property. To-day a party have gone to see the last fort held by the Crusaders, some twelve miles along the coast, and last week I was able to go by car to Nazareth to see the fine hospital run by the Presbyterian Mission, with Dr. Bathgate, of N.Z., in charge."

There was an Archdeacon who said, "May I leave off my gaiters in bed?" But the Bishop said "No! wherever you go, You must wear them until you are dead."

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A Paper for Church of England People

THE AUSTRALIAN Church Record

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Editorial

The King's Ambassador.

MELBOURNE was not only 'en fete' for her recent Centenary Celebrations, but she added lustre to her fame both by the extraordinary success of the event, and the enthusiastic, not to say tumultuous, welcome she gave to the Royal Prince. The Duke of Gloucester is both in word and deed the King's ambassador. His Majesty himself could have received no more wholehearted and rapturous reception. However, this is only typical of what Australian citizens can and will do in every city and town of the Commonwealth. We look upon the reception given to Prince Henry in Melbourne, and the remarkable demonstrations made all along the way, as but indications of the hospitality and affection of Australian people of all classes to the British Royal Family. Many changes have taken place in public thought, in public aspirations, since members of the Royal Family first visited these shores. There have been many changes, too, in public policy. The British Empire has become—in fact, if not in name—a family of nations. Yet the spontaneity and cordiality with which each successive Royal ambassador of His Majesty the King is greeted continue unchanged. Nothing could emphasise more strikingly that the Throne remains as a vital personal link with the heart of the Empire, while political links have been progressively weakened.

One of the most significant and touching features of the welcomes always given to Royal visitors is the hearty participation of the great mass of the people. No consideration of class or creed or material prosperity is allowed to obtrude. Men and women from the industrial suburbs vie with those from the select residential suburbs in playing the warm-hearted host and hostess. Whatever political or social views may be held, the King, through emissaries who are near and dear to him, never fails to be the focal point of a loyalty with which is mingled genuine affection. While the supreme value of these visits lies in the personal link with the Sovereign that they maintain, they are of incalculable educative value to the Royal visitors themselves.

Centenary Air Race.

EVERYBODY is pleased that a British machine, piloted by British airmen, won the Centenary Air Race from London to Melbourne. History was certainly made when Mr. Scott and Captain Campbell Black piloted their Comet from England in three days. It seems incredible, but it is only one more evidence of the marvelous mechanical progress made during the last year or two. It is another evidence of man's power of invention. Not less wonderful have been the power of endurance in the face of terrible physical strain and the indomitable spirit that was out to win. The flight was on everybody's lips. Men and women the world over followed the race with sustained excitement. However, the race was no mere transitory achievement, nor has it mere personal significance. It means that air transport has taken a leap forward. The success of the flight, marred though it was with the loss of life in the case of one attempt, must affect future air development in a signal way. We gladly re-echo the words of that public-spirited Melbourne citizen who provided the prize money for the race, Sir Macpherson Robertson, wherein he stated in the presence of the winners: "It is appropriate that, at Melbourne, now celebrating the great achievement of its first 100 years, you, who have achieved such a remarkable triumph for aviation, should be receiving the first of the plaudits you have so merited from the whole civilised world. The whole world is indebted to you for demonstrating the ability of aviation to draw closer together the peoples of the earth, facilitating more expeditious exchange of ideas, speedier commercial arrangements, and increased trading. All that must result, under Divine providence, in better international understanding, and enhance friendships throughout the world."

Armistice Day.

NOVEMBER 11th, Armistice Day, falls on a Sunday this year, and doubtless special services will be held in all churches. Armistice Day is a day of deep significance. Certainly it is a solemn day of remembrance. It is a day for sincere thanksgiving for the ending of that terrible war, which began on August 4, 1914, and ended at the eleventh hour of the eleventh day of the eleventh month of 1918—16 years ago now! It is a day for earnest prayer for the peace of the world. All God's good men will desire to fall to pray on such an anniversary, earnestly interceding that a new spirit may take possession of the peoples of the nations, so that the world may not be again engulfed in such an orgy of blood and devastation. We have never had any faith in mass production, when it comes to the realm of the spiritual. There cannot be mass righteousness unless the individual turns to God and brings forth fruit meet for repentance. There never will be abiding peace until there is righteousness in the human heart. Peace and goodwill, with their offspring, the feeling of security, can never be the nations' lot while fear, jealousy and suspicion stalk abroad. These find lodgment in men's hearts, and can only be driven out by the cleansing, redeeming blood of Christ, and the sanctifying power of the Holy Spirit. Mutual understanding and a real sense of brotherhood can only come about as a result of imbibing Christ's unequivocal principles. It is the duty of the Church to pray and work for peace. The last sixteen years ought to convince everybody that war is a futile, useless and demoralising thing. It is of the Evil One. Christ came to destroy the works of the devil, but He can only do this as He takes up His abode in the human heart and rules from that citadel. Brotherhood and universal peace cannot be patched on a heart that is not right with God, and therefore not right with man. Let us observe Armistice Day worthily, but let it not be lost in a whirl of high-sounding words, that mean nothing and produce nothing. We cannot Christianise the nations except by making individual Christians.

German State Church.

THE unhappy state of affairs in the Lutheran Church of Germany cannot but be deplored. The Nazi Archbishop Muller, as the appointee of Adolf Hitler, has done his best to make the Church a mere echo of what appears to be an almost pagan State,

and would strip the Church of any freedom that it may have had. As a result, a grave conflict is going on in Germany. The situation is tense and anxious. The Council of the Free Confessional Synod, which represents 7000 opposition pastors, remains determined in its stand against the National Synod and Archbishop Muller. At a recent meeting in Berlin, resolutions denouncing the Primate and the Synod's new church laws were passed unanimously. The Council again confirmed its decision not to obey the laws passed by the Synod, nor to allow the pastors to take the oath of allegiance to Herr Hitler. The stand of the opposition pastors has received unexpected support from the Leipzig Supreme Court. However, the situation in Germany is not altogether alone. It is but a portent of the upsurging of the modern State and the purpose that is abroad in many countries, either explicitly or implicitly, to create the Super State, and make every element of our complex life subservient to that State. We agree with Dr. Bell, Bishop of Chichester, that now is an appropriate time to re-think and state in no equivocal terms, "the functions of the Christian Church, in its relation to the modern State."

The Bishop says:—

"We have indeed, in our own movement, been driven to see the centrality of this issue with particular force by the concrete example of the new German National-Socialist State in its relations with the Evangelical Church—as well as with the Roman Catholic Church. The problems which the German Evangelical Church is facing have a vital interest for the whole of Christendom. Our programme is especially concerned with the question of Church and State as it affects the Universal Church; that is, the Christian Church everywhere. And it is not a pedantic question, or a question for the library or schools, or for pastors and professors alone, but the question is of the deepest significance to all men and women. It is a citizen's question, a layman's question, on the answer to which the layman's future and the citizen's future depends."

The Church of God in the world has entered a dark tunnel, but she will emerge into the broad light of day for even greater usefulness than in the past in her Divine mission. Meantime, a tremendous challenge rests upon Christ's faithful followers to witness both prayerfully and fearlessly. The Church must challenge the world—out in the open.

Letters to The Editor.

"NO HELL."

"Quondong" writes:—

In the "S.M. Herald," October 6, a staggering statement by Judge Foster (Victoria) appeared. He is reported as having told a young boy, a witness, that there is "no hell," to fear. It is also stated that this judge said that there is no evidence to prove the existence of hell; therefore it does not exist. No evidence! Does heaven exist? Where is the evidence? Do some of your readers agree with the judge? Or do we accept the faultless evidence of Jesus Christ? Is any other evidence necessary? We are living, surely, in the "last days." How many of our ministers preach in no uncertain voice the certainty of Gehenna for impenitent sinners? Are they afraid, or do they disbelieve?

The Church's best days of progress were when the ministers of Christ preached fearlessly the full truths of the Gospel, and new victories will be won as soon as this is done again. It would be interesting to know how many of our Sunday School teachers teach this un-Christian, sugar-coated type of Christianity. Preach full Christianity, and teach it, if even "with tears."

Quiet Moments.

Guard the Deposit.

WE can feel the throb of deep emotion in the words with which the first Epistle to Timothy ends: "O Timothy, guard that which is committed unto thee." There was reason for this emotion. The Apostle Paul was now in prison. The issue was uncertain. It might be release, but it might also be the headsman's axe. Timothy, a much younger man, is minister of the Church at Ephesus. The Apostle is bound to him by a double tie. Affection draws his heart to Timothy. Timothy was his spiritual son in the faith. He had been won to Christ through the Apostle's ministry, and he had also been brought into the work of the ministry through the Apostle's influence. Then Ephesus had a special place in the Apostle's affections, too. He had founded the Church there and exercised what was for him quite a long ministry.

Timothy is not what we would call a strong man. He is not physically robust. And he is not a particularly strong personality. He is a truly converted man, and a man of spiritual experiences. But he is a man who needs sympathy and help, if he is to do his best work.

Now these two letters to Timothy, like that to Titus, have a place of their own in the New Testament, because they are addressed to Christian ministers. If we were without these letters there would be a great gap in the New Testament. These letters give counsel to Christian ministers in the exercise of their office. Listen to some of these. "Be thou an example." This is the first, and most important duty of every Christian minister, as of every Christian. If he succeeds in being an example to his flock of Christian living, he can hardly be said to have failed in his work. But failing in this, he must fail in all else.

"Endure hardness." Timothy was not physically strong. Over care of themselves is a special temptation to all who suffer from any kind of physical weakness. Sick people become self-centred, and friends add their voices, advising caution. The work of the ministry is hard and toilsome.

Here the exhortation is, "O Timothy, guard that which is committed unto thee." The margin of the Revised Version points out that the Greek may be rendered, "deposit." The exhortation would then read, "O Timothy, guard the deposit." This is repeated in the second Epistle, "Hold the pattern of sound words . . . that good thing which was committed unto thee guard." We do not know whether Christian Truth had already been formulated into a Creed. The expression, "form of sound words," would suggest this. An important part of every minister's duty is to guard the sacred revelation of Divine truth from any admixture or adulteration or watering-down. In ancient times this was the duty of the prophet. "Son of man I have made thee a watchman unto the house of Israel." When ancient Pompeii was uncovered last century, the Roman guard was found standing and fully armed, at his post of duty. When others fled for shelter he remained unafraid. St. Paul understood all this. The hand that wrote this letter was chained at that very moment to a Roman guard.

Christian ministers are also expected to be faithful to their trust and guard the revelation of Holy Scripture which

is specially committed to them. This is enforced in our own Church. At every ordination to the presbyterate or priesthood, the question is asked by the bishop, "Wilt thou be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word . . . ?" And the answer of each candidate must be, "I will, the Lord being my Helper."

But the whole Church is to share in this responsibility. In an earlier chapter we read of "the house of God which is the Church of the living God, the pillar and ground of the truth." The Church is God's household, and to that household the truth has been committed. The hearts of God's believing people is the ground, or basement in which, or on which the truth is held, stayed and maintained. The Church is also the pillar, or lampstand, upon which the truth is upheld and uplifted. This truth is no human word-philosophy, but the gospel of the grace of God. Note the following verse, which is probably a quotation from an apostolic hymn: "He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the gentiles, believed on in the world, received up in glory."

But it is only those who have received the truth into their hearts that can effectively and really join in its defence. In one of our Lord's parables a certain King commands his servants, saying: "Tell them that are bidden, 'Behold, I have made ready my dinner, my oxen and my fatlings are killed; come to the marriage feast.'" This gives us another side of the Christian minister's duty. He is to proclaim the gospel message. He is to say to them that are bidden, "All things are ready; come to the marriage feast." There may be many in his congregation who, though among the "bidden" have not yet accepted the invitation and actually partaken for themselves of the gospel feast.

We would like to add here that this paper, the Australian Church Record, seeks in every issue to help in both these great tasks committed to the Church. We endeavour to set forth the truth reverently and earnestly, and we also do our best to defend that truth from error, misstatement and corruption. We try, both with courage and in love. We ask all our readers to actively support us in this. It is one very important way in which help can be given in proclaiming and guarding the truth in Australia and New Zealand. Try and get a new subscriber for us—one at least each year. There are still two months of this year to go, and the hearts of many will turn to better and more generous things as Christmas approaches. There is a good and practical way of helping. Some may be able to give the paper as a Christmas present by paying a year's subscription for a friend or acquaintance. We ourselves wish the paper could be given to every theological student beginning to prepare for the ministry, and to every young man and woman who seriously takes up such Christian work as teaching the children in the Sunday School. The paper is posted to any address for twelve months for 8/-. All work done in producing the paper, excepting the work of the printer and the secretary in the office is done voluntarily. Every worker pays his own travelling expenses, finds his own stationery, pays his own postages, etc. This is all a labour of love. We appeal to our readers to pray for us constantly, and to think of means by which they can give us practical and regular support.

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Retirement of Mr. Walsh.

LAST week, on October 31, Mr. Charles Richard Walsh, the Nestor of Sydney Churchmen, retired from the position of Registrar and Official Secretary of the Diocese of Sydney, after 14 years' loyal and devoted service. He was the most urbane and hospitable of men. In the important office which he held, the Archbishop and the Diocese could have had no more zealous official, the clergy no truer and warmer friend, the laity no more kindly colleague! To us it seems that he has always been in the very forefront of the Church's life. Ever since we can remember he has been in the thick of the Church's good work.

Mr. Walsh was born at Goulburn, N.S.W., in 1853. His father was Charles Hamilton Walsh, solicitor, in that southern city. In due course Mr. Walsh entered the Public Service and spent fourteen years in the Crown Solicitor's office. He became Chief Clerk of the Supreme Court in 1886 and ten years later succeeded Mr. Frederick Chapman as Prothonotary of the Supreme Court. During the last three years of the Great War, at the request of the Government, he took over the additional office of Sheriff of the State. On reaching the age prescribed for the retirement of Civil Servants, he retired in 1919 after 47 years in the Public Service. He was then 65 years of age. For over 20 years prior to that date he had been a solicitor of the Supreme Court. This fact entitled him to have his name removed from the roll of solicitors and be admitted to the Bar. This course he adopted and commenced to practise as a barrister. Twelve months later, when the office of Diocesan Registrar fell vacant through the death of Mr. Robert Atkins, the then Archbishop of Sydney, in conjunction with the Standing Committee, offered the position to Mr. Walsh for a period of five years. The appointment was renewed for an indefinite period at the end of that time.

Prior to his appointment as Diocesan Registrar, Mr. Walsh had been for many years a member of the Standing Committee, and since 1884 a Lay Canon of St. Andrew's Cathedral Chapter. These positions he at once resigned, together with that of President of the Anglican Church League, but he continued as Vice President of the Home for Incurables, Ryde, the Sydney Missions to Seamen, and the British and Foreign Bible Society.

However, no work appealed to him more dearly than that of the Church Missionary Society. His heart lived in the missionary work of the Church. From his earliest days he has been a fervent, well-informed supporter of C.M.S. His deep interest and support never languished. In earlier days, C.M.S. had no more eloquent advocate than Mr. C. R. Walsh. He was always in the forefront of its meetings, often presiding or acting as a speaker; and he was deep in its councils as Chairman of Committees, President of the C.M.S. in Australia and Tasmania. He watched missionaries go forth, and he watched them serve; indeed, through the years he has been in many ways the life and soul of C.M.S. Churchmen could not think of C.M.S., but they thought of Mr. Walsh, and yet he was engaged in all missionary work. He made contacts with missionary leaders the world over. With it all, he has been one of its true praying partners, and rich givers. We wish him much blessing in his retirement, and pray that he and Mrs. Walsh, with their family, may have many joys in his respite from active service.

The Affairs of the Orthodox Church.

It is passing strange that there are Anglicans who hanker after reunion with the Orthodox Church. We wonder which Orthodox Church? Recently the Church of England Council of Foreign Relations in Great Britain, issued a "Survey on the Affairs of the Orthodox Church." The document is of considerable interest, notwithstanding that the countries in which the "Orthodox" Church has any considerable number of adherents are too remote for many English people to have much acquaintance with their public life. Consequently it is difficult to form a judgment concerning the activities of many of the persons mentioned, and yet the pamphlet well repays reading.

The project for holding a Pro-Synod of the Orthodox Church a couple of years back fell through, chiefly through "the dislocation of ecclesiastical life in the Near East, caused by the world's economic crisis," and owing to the difficulty of securing representation from Russia; for, of course, an Orthodox Synod without Russia would be "Hamlet" without the Prince of Denmark.

Dealing with the "Monastic Republic of Mount Athos," it is noted that the monasteries are of two sorts, "coenobitic," corresponding practically with the western type of monastery; and "idiorhythmic," the wealthier sort of monastery, where "the monks can hold their own property during their lifetime, can work properties belonging to the monastery on lease, have their own independent life, only eating together in the refectory on festivals." These monasteries perhaps most resemble the life of an Oxford or Cambridge college as it was before the reforms of last century" (pp. 4, 5). In Egypt it appears that an arrangement has been made to heal the friction between the Greek and the smaller Syrian section of the Orthodox Church. In the Patriarchate of Jerusalem a difficulty arose, and the Supreme Court in Palestine for Palestine, but the High Commissioner for the Colonies is the minister of His Majesty who discharges the functions of the Grand Vizier of the Ottoman Empire.

On April 18, 1934, a draft ordinance was published prior to enactment, which now has the force of law. "To make provision for election to the Orthodox Patriarchate in Jerusalem," and this provides that in such matters the former references to (a) the Sultan, now relate to the King; (b) to the Grand Vizier or Sublime Porte, to the Secretary of State; and (c) to the Mutesarrif, to the High Commissioner. It is interesting to add (what is not mentioned in the pamphlet) that the documents in relation to such elections in Ottoman times used to run in the Name of the Holy Trinity and invoke the Holy Ghost. If, as seems probable, an election will soon take place, an Orthodox Patriarch will be duly appointed in Jerusalem under a Christian Sovereign for the first time since Saladin entered the Holy City, on October 2, 1187.

The situation in Cyprus is almost Gilbertian. To elect a new Archbishop the concurrence of the bishops is essential, but as two of the three have been banished for taking part in the rebellion of 1931, the remaining bishop, Leontius of Paphos, has to act as Archbishop to keep himself in order! The Serbian and Bulgarian Churches are working in favour of a good understanding between their respective countries, but alas, there is no mitigation of the oppression suffered by Christians under the Russian Soviet.

Temptation.

"The Devil in Dress Clothes."

The Presbyterian Minister at Lithgow, New South Wales, said the other day that there were a number of unhealthy trends in modern society. When the devil tempted he came not with a cloven hoof, but clad as a perfect gentleman, to take the coarseness and vulgarity from evil, and give it an atmosphere of refinement and culture.

"This trick of Jezebel's is still practised in modern life," Mr. Mathers declared. "If a man steals £5 society calls him a thief. If he uses more ingenious methods and steals £5000 he is only an embezzler. If he is bold enough to hold up the public in grand style, and steal £50,000, he is a master of glamour over evil and makes him safe. Society is down on gambling dens and two-up schools, but if the same thing is done up artistically in the name of democracy or disguised as sport, it catches on. Society regards the man who rolls drunk along the street as an outcast. The higher circles never have drunken sprees. They refer to them as cocktail parties, and roll home in limousines."

Wayside Jottings.

(By a Wayfarer.)

The Prince.

CHRISTIAN people, by Divine command, are loyal. "Fear God," said St. Peter, "and honour the King." And it is noteworthy that St. Peter should have used a title which the Roman Empire of his day had discarded, and which the people of Rome, especially, held in abhorrence, as being a symbol of many public and private wrongs.

In the Old Testament, too, we have the duty of loyalty often enforced, and yet more frequently assumed. Solomon, one of the most foolish kings that ever reigned (he might have been the wisest of men had he not ranked his own self-will and worldly wisdom above God's commandments); Solomon wrote for his son's instruction, "My son, fear thou God and the King and meddle not with them that are given to change," and "the powers that be," said St. Paul, "are ordained of God."

And so, through the teaching of both the Old and the New Testaments, it has come about that, under whatever "de facto" government, Christian people live, they are always loyal to it.

In republics Christian people honour the president; in Germany (as far as he allows it to be possible), they endeavour to honour Herr Hitler, and throughout the British Empire, with very much better reason, they honour the King. And that, despite the fact that in every republic there are always many who would prefer a monarchy; and within the Empire some who would prefer a Republic, or perhaps even a Soviet.

Melbourne is just now very greatly concerned over keeping its Centenary, a special postage stamp and a special obliterating impression has been devised so that no one shall be ignorant of the great event or have any excuse for forgetting it. And the Committee of Management are very anxious, not only to crowd as much amusement as possible into the celebrations, but also (and very properly) to recoup themselves for the great expense involved, by attracting to the rejoicings as many people as possible, not only from within Australia, but also from every country from which the big steamers reach our harbours; and it was a happy thought to ask a member of the Royal Family to visit us to grace the celebrations, and a gracious act on the part of His Majesty to send his son as his representative. It is good for a city to set up its "Ebenezer," its "Stone of Help," and it is good, too, to make grateful acknowledgment to the Giver of all good, and to say, "Hitherto hath the Lord helped us."

Therefore, if occasion for anxiety has occurred to us, it has chiefly been that nothing may be done that would be displeasing to Almighty God; that no festivities will be held on the Lord's

Day, as we fear did once happen on a previous similar occasion; for whatever loyalty we owe to our King and to his son, we owe a far higher loyalty to the King of Kings, whose faithful and loyal subject King George is. It would be a matter of sorrow if we rejoiced in the gifts, while forgetting the Giver.

Englishmen are by their religion, loyal to the King and to the monarchy; even though it may well be that many might, on abstract principles, prefer to live under a republic or a soviet. It is for such reasons that so many of us are watching with anxious interest the experiments in finance which are now being tried in the United States by President Roosevelt, with or without the co-operation of his ostensible advisers, and why so many of us are watching, with even greater anxiety, the great experiment now being carried out throughout the Russian dominions; and the experiment of ruling by autocratic decree, backed up by brute force, that has been apparently inaugurated in Germany, in the spheres both of politics and of religion. That both these latter may eventually result in states of political and religious liberty for all is our earnest hope, but very few will be found, we fear, who can honestly profess that at present they see any signs of it.

The catchword of almost the whole political jargon just now is, of course, "Democracy," meaning, as it is popularly explained, "Government of the people for the people, and by the people," a phrase which is, in the opinion of most whose opinion we value, a bit of meaningless cant.

Government must be 'of the people' and should be 'for the people,' meaning 'for their good'; but it can never be 'by the people.' We cannot all rule. Nor could it ever be wise, even if it were conceivably possible, that Government should be carried on by perpetual reference to the will of the masses. It would be, as someone has well expressed it, 'the government of the house by the children.'

"Everyone came in a cab to the door,
Everyone came in a pinafore;
That was the way in Lilliput Land,"
The children having the upper hand."
(Nursery Rhyme.)

Government by the least educated, the least trained, could only finally result in the survival of the unfittest, in the case both of men and of measures, a state of things of which we, in New South Wales, have already had at least a foretaste.

We must educate our masters! said a great English statesman, after the passing of Mr. Gladstone's Universal Suffrage Bill.

But it must be sorrowfully admitted that the process of universal political education has scarcely yet reached the stage that in the elementary schools would be known as the three "R's". In fact, the only arts that have been extensively and successfully cultivated under the auspices of Democracy, as far as we have carried it, are the gentle arts of Misrepresentation, of juggling with words, and of making blatantly lying promises which the masses (or

most of them), small blame to them, for they are not sufficiently educated to be able to detect the cleverly-concealed fallacies—are always ready to accept at their full face value.

The upshot of all which is that we are thankful that we live under an enlightened system of limited monarchy—government of the people and for the people, but not yet, thank God, by the people, for passing through all the ranks upwards we come at last to the summit, a trained and hereditary monarch, with no personal aims to follow, no "axe to grind," no object set before him but the welfare of the whole empire.

As Tennyson well expresses it in "The Princess":—

"God keep our Britain whole within herself;
A nation yet, the rulers and the ruled—
Some sense of duty, something of a faith,
Some reverence for the laws ourselves have made,
Some patient force to change them when we will,
Some civic manhood firm against the crowd."

And again in his "Ode on the Death of the Duke of Wellington":—

A people's voice; we are a people yet,
Though all men else their nobler dreams forget,
Confused by brainless mobs and lawless powers.

O statesmen, guard us, guard the eye,
Of Europe; keep our noble England whole,
And save the one true seed of freedom sown
Between a people and their ancient throne;
That sober freedom out of which there springs
Our loyal passion for our temperate kings.

God save the King and bless the Prince.



The Bishop of Gippsland has appointed the Rev. G. A. Bunn, Rector of Wonthaggi, as Rural Dean of Korumburra.

The Rev. H. K. Vickery, Chaplain of the Flying Angel Mission to Seamen, Auckland, is on the cruiser "Dunedin," and was present at the Melbourne Centenary celebrations.

Sister Marie, who laboured for 14 years with great devotion in some of the roughest bush areas of the Diocese of Gippsland, has been in England on holiday. She has just returned to Sale for a further term of service.

Miss Gillespie, M.A., head of the Deaconess House, Sydney, has sailed on a visit to England by way of Singapore, India, Iraq, Palestine, Egypt and Italy. She plans to return in August, 1935.

The Bishop of Stafford, England, the Rt. Rev. Lionel Payne Crawford, D.D., died on September 7th at Edgmond, Newport, Shropshire, at the age of 70. He had been suffering from blood-poisoning for some months.

Before leaving for New Zealand, Canon Hilliard was presented with his episcopal robes by the Old Trinitarians and with an episcopal ring by the present boys of Trinity Grammar School.

Deaconess Lowenstein, who was in charge of the Children's Court work in Sydney amongst delinquent girls for some years, has been holidaying in England. She has just returned and will take charge of Deaconess House, Sydney, during Miss Gillespie's ten months' absence.

The Rev. T. M. Armour, head of the Brotherhood of the Good Shepherd, Diocese of Bathurst, returned last week from a visit to England. He was met at the boat by Bishop Wilde, and then engaged in deputation work in Sydney on behalf of the Brotherhood.

The Rev. E. C. Young, assistant curate at St. John's, East Melbourne, has, on account of ill-health, had to relinquish his duties for the present. He was, for a short while, in private hospital, South Melbourne, but is now with his parents, the Rev. A. E. F. and Mrs. Young, St. Luke's Vicarage, South Melbourne.

Sister Grainger and Miss Charys Begbie, O.B.E., will be concluding their work at the C.A.B. Croasingsalong, nursing service of the Bush Church Aid Society in December next. They have rendered very valuable service in East Gippsland and are loved by the people. Their labours have been indefatigable.

The Venerable Archdeacon Johnstone, Rector of St. John's, Parramatta, has been appointed Registrar of the Diocese of Sydney. It is not stated whether he will continue his parochial work. He has been 23 years Rector of St. John's, Parramatta. We understand that the salary of the Registrar has been fixed at not less than £500 per year.

The Rev. A. M. Batty, rector of Redgrave with Bottesdale, Suffolk, since 1924, and Rural Dean of North Hartismere, has tendered his resignations for reasons of health. Mr. Batty is a brother of the Bishop of Fulham and the Bishop of Newcastle, N.S.W., and was rector of West Hackney from 1911 to 1919, and rector of Chingford from 1919 to 1924.

An ardent church worker in the person of Miss L. Heathwood sailed by the S.S. Mooltan on the 20th inst. for South Africa, where she meets her betrothed, Mr. O. Oliver, who is a missionary under Bishop Chambers, of the Diocese of Tanganyika, and takes up missionary work there with him. Miss Heathwood was one of the workers in St. Stephen's, Newtown, when Canon Begbie was rector there.

The King has been pleased to approve the appointment of the Right Rev. Maxwell Homfray Maxwell-Gumbleton, D.D., Assistant Bishop in the St. Edmundsbury and Ipswich Diocese and Archdeacon of Sudbury, to the newly-constituted Suffragan Bishopric of Dunwich. Dr. Maxwell-Gumbleton is 62 years of age and from 1917 until 1927 he was Bishop of Ballarat, Victoria, of which Diocese he is Commissary in England.

During the past year the members of the Church of England Women's Society of St. James', West Melbourne, have been working to establish a fund for the commemoration of the pioneer women of the State. This memorial will take the form of a stained-glass window, the subject being that of St. Hilda, Abbess of Whitby. The window has been designed by Mr. and Mrs. Napier Walker, and it is expected that it will be placed in the Church before the end of the year.

Swansea, Wales, seems to be a jumping-off ground for Bishops. Archbishop Harington Lees, of Melbourne, was Vicar of Swansea; his successor, Canon Wilson, became Bishop of Middleton and now his successor, Canon Havard, has been chosen Bishop of Bangor, Wales. Canon Havard preaches in both English and Welsh. He is a graduate of Jesus College, Oxford, and gained the M.C. in the Great War. He is also an Oxford Rugby Blue.

Dean Inge, who has just retired from the Deanery of St. Paul's, London, is something of a cricket enthusiast. Both his father and his uncle played for Oxford, and he cherishes ancient copies of Lillywhite's Guide to Cricketers, the forerunner of Wisden's. In one of his essays, the Dean says: "I still maintain that cricket is probably the best game yet devised by the wit of man, and, as Milton says, when Providence has a really great idea. He reveals it first to Englishmen."

Friends of Mr. and Mrs. G. R. Harris, of the C.M.S. Oenpelli Mission, North Australia, will be glad to hear of the birth of a son to them. Mrs. Harris, who has been staying in Darwin, will go to Oenpelli by the October boat, and Rev. and Mrs. A. J. Dyer, will return on the same ship, and come south for furlough, as they are both in indifferent health. Miss F. A. Nevill, who has already spent two terms of service on the station as an honorary worker, is returning in November for another term.

The Rev. W. J. Owens, M.A., Rector of Riverstone, has been appointed to the charge of Balgowlah and Seaford. The Rev. J. P. Owen, Rector of Picton, has been appointed Rector of St. Aidan's, Annandale, and the Rev. A. P. Wade, Curate of St. Thomas' Enfield, to the charge of Wentworthville, all within the Diocese of Sydney. The Rev. H. A. Rowsell, Rector of Blackheath, has exchanged parishes with the Rev. V. Garnett, of Harris Park.

The Bishop of Nyasaland, Central Africa, has appointed the Rev. Yohana Tawe to a canonry in the Cathedral Church of St. Peter at Likoma. Padre Yohana was baptised by Bishop Smythies at Likoma on September 3, 1887, one of the first batch of boys, six in number, to be baptised there. He was also the first Christian of the Nyasa tribe to be made a teacher on concluding his course at Kiungani, in Zanzibar; and he is the first Nyasa to be made a Canon. He was ordained to the priesthood in 1922, and has done consistently good work.

The first annual Sir Richard Stawell oration in connection with the British Medical Association in Victoria, was delivered in the Medical Society Hall, Melbourne, last week by Dr. C. Bickerton Blackburn, the well-known Sydney physician. The title of the oration was "The Teaching of Clinical Medicine." The oration was founded by Dr. A. E. Rowden White, of Melbourne, who placed with the Victorian branch of the association the sum of £1000, to be controlled by trustees, with the object of commemorating Sir Richard Stawell and his work in Victoria. Dr. Blackburn is a son of the late Canon Blackburn, of Adelaide.

The Bishop of Liverpool, Dr. David, who is in Melbourne in order to take part in the Centenary celebrations at Melbourne, at the invitation of Archbishop Head, his old colleague at Liverpool Cathedral, is a younger brother of the late Sir Edgeworth David (Professor David) of the University of Sydney. Another brother—Arthur Evan David—died many years ago, when chaplain of Dulwich College, England. A fourth—William Hermann David—was for over twenty years headmaster of Kelly College, Tavistock, and subsequently vicar of Portsmouth. They were the sons of the Rev. William David, rector of St. Fagan's, Cardiff, Wales.

Mr. William Walker, of Wairoa, formerly Under Secretary for the Local Government Department of New South Wales, passed away some days ago. Mr. Walker was a nephew of the famous Professor Blackie of Edinburgh. He was also a brother of the Reverend Dr. Walker, of Canberra, who, as we know, has occupied the highest positions in the Presbyterian Church in Australia. Mr. William Walker was foremost in all good works. He was a leader in the Fellowship cause of religion, and by those who came in contact with him he will be remembered for his manly devotion and outstanding Christian character.

The Rev. J. E. Wallis, assistant chaplain of the Mission to Seamen, Sydney, and formerly curate of Orange for more than two years, has been appointed chaplain to the Missions to Seamen, Port Sudan. Mr. Wallis sailed from Sydney on R.M.S. Moldavia on November 2. Before leaving England for Australia early in 1931, Mr. Wallis served on the staff of the Missions to Seamen at Antwerp for four years, and was formerly officer in charge of the Church Army Hostel, Exeter, Devon, for a similar period. During the war, Mr. Wallis was on active service with the Gordon Highlanders, both in India and in Egypt, and in 1920 he was awarded the India Service Medal with bar (Afghanistan).

Miss Florence Smith, for 35 years C.M.S. missionary from New Zealand at Khammamett, South India, has had to resign on health grounds. "Miss Smith, whose offer to go out as a missionary of the Society was made

through the Church Missionary Association of New Zealand, was accepted in 1899 and located to Masulipatam. After her first furlough she was located at Khammamett, and later to Ellore, and the whole of her missionary service in connection with the C.E.Z.M.S. has been spent at these stations. Miss Smith's name will always be associated with Khammamett, where, during a period of famine and consequently of intense poverty for the Indian women, and in particular for the widows, her life has been one of rare devotion.

To celebrate the eightieth birthday of his father, Mr. J. McKern, of Mosman, N.S.W., his eldest son, Mr. J. T. McKern, of Sydney, entertained members of the family and relatives at his residence last week. A luncheon at which thirty-two guests were present, was followed by a garden party and launch excursions on George's River. The party enjoyed. Afterwards the guest of honour responded on behalf of himself and his wife to toasts proposed by Mr. W. G. McKern (nephew), A. E. Tebbutt, E. H. Tebbutt and N. Kitchen. Mr. McKern has been in retirement a number of years from long service in the Audit Department, of which he was the chief inspector. His work as Hon. Treasurer of the C.M.S. is well known and deeply valued.

At the recent Melbourne Synod Archdeacon Hancock moved: "That this Synod offers its hearty congratulations to the Reverend Thomas Quinton, as he approaches the diamond jubilee of his ministry of the Church in the diocese, and assures him of its deep esteem and affection, and prays that he may have added years of usefulness in the service of his Master." At the head of the interdiocesan clergy list stood the name of Thomas Quinton, ordained to the diaconate on December 21, 1874, thus in a few months "Father" Quinton would be celebrating the diamond jubilee of that event. It was a unique record; for the whole of this period he had served in one diocese under six bishops, and most of the time had been spent in country parishes. Moreover, not only the length of service, but the whole life was an inspiration built upon prayer; he was a true prophet and pastor. With their congratulations it was necessary to associate Mrs. Quinton, whose missionary enthusiasm was an example to all. Canon Baglin seconded. Mr. Quinton's people loved him and knew him by the name of "Uncle Tom."

The death has occurred in Auckland of the Ven. Robert Henry Cole, formerly Archdeacon of Taranaki, N.Z. He had a varied ministerial career, and served the Church in many parts of the Empire. He was born in Liverpool in 1866, and was the eldest son of the late Henry Brougham Cole, barrister, of that city. From his earliest years Archdeacon Cole was determined to be a missionary, and was educated for missionary work at St. Paul's College, Lincoln, and later at St. Augustine's College, Canterbury. He was ordained deacon in 1883 by the Archdeacon of Canterbury in Canterbury Cathedral, and went to Tasmania as chaplain to the Bishop of Tasmania, by whom he was ordained priest in Hobart in 1884. After serving in Launceston he returned to England, subsequently going to Canada. After two years in Quebec, Archdeacon Cole resumed his theological studies in 1890 at the University of the South, Sewanee, Tennessee, where he gained the B.D. Degree in 1891. He then took up law at the Toronto University, obtaining the degrees of LL.B. and B.C.L. in 1895, and D.C.L. in 1901. From 1896 to 1901 he was successively precentor of N.Z. for health reasons, he was appointed Archdeacon of Taranaki in 1903, retiring in 1912. He has lived in Auckland since, except when he visited the Old Land.

"Record" Printing Fund.

Church of England Defence Association of Queensland, donation of £1/1/0.

MELANESIAN MISSION

The offices of the Melanesian Mission have been transferred from New Zealand, and are now established at UNION HOUSE, 247 GEORGE STREET, SYDNEY, to which offices ALL correspondence may be addressed.

Telephone B4593.

P.O. Box 3416 R.

COMMISSARY IN AUSTRALIA: THE REV. DR. P. A. MICKLEM.

ALL business correspondence, magazine and Associate subscriptions should be addressed to the General Secretary.



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THE ECONOMICAL PAINT

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The Churchman's Reminder.

"Nothing matters to-day except what you have never done before."—Business Motto.
 "Forgetting the things that are behind, and reaching forth unto the things that are before."—St. Paul.

NOVEMBER.

- 1st—All Saints' Day. The very least known are as great in the Kingdom of Heaven as others in sainthood.
 3rd—Livingstone and Stanley met in the wilds of Africa. But the Christian hero would not leave his task. Stanley returned with a challenge which English University men took up.
 4th—22nd Sunday after Trinity. The Sacramentary of Gregory furnishes us with this beautiful reminder that faithful asking results in effectual obtaining. It is ever so. First Parliament in the Union of South Africa, 1910.
 5th—Gunpowder Plot, 1605. William 3rd landed in Torbay, 1688.
 8th—John Milton, the blind poet, died 1674. The All Australian Anglican Assembly, held in connection with the Centenary of Victoria, opens in Melbourne.
 10th—Luther born, 1483. The monk that shook Europe, whose teachings stand to-day.
 13th—Lesser Monasteries suppressed, 1535. The greed of gain among Roman Catholics as well as Protestants, paved the way for the Reformation. Henry 8th never was a true Protestant, we are reminded. God uses peculiar weapons for His purposes.
 11th—23rd Sunday after Trinity. Armistice Day, 1918. "Lest we forget."



Christian Witness in Melbourne.

"ONE of the most striking Centenary posters presents a view of Melbourne from its most attractive approach—that of St. Kilda road" writes the Rev. Roscoe Wilson, in the Centenary number of the "Australasian." Did the artist know that it was just such a scene that Bishop Moorhouse visualised long ago, and that is why he placed St. Paul's Cathedral where it is? Beside the great commercial buildings stands the outward symbol of religious faith. "Orare et laborare"—prayer and work—side by side have built this modern city. Surely one of the most impressive things about it is the number and value of its religious buildings, the cost of which runs into millions of pounds, received mostly as free-will offerings of the people.

It all began humbly. Conscious of their need of the Divine blessing, the first settlers did not wait for the clergy. Stephen Henty conducted a service in a thatched barn at Portland; John Reed, a Wesleyan layman, held meetings in John Bateman's slab hut; Captain Lonsdale read the Church of England prayers at the courthouse; John Pascoe Fawkner, with two others, petitioned the English authorities to send a Congregational minister; Peter Bodcgin gathered the few Roman Catholics into his house to say a litany together, and Mrs. Coffee taught their children; while as early as 1839 there was a little Jewish community meeting at the house of Mark Lazarus.

Soon, however, there were clergymen among the settlers. In 1836 a Wesleyan minister, the Rev. Joseph Orton, preached in the open air. His text was characteristic—St. John iii. 3. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see

the kingdom of God." A Presbyterian chaplain, the Rev. James Clow, who came from India the following year, conducted the first Presbyterian service. In 1838 Bishop Broughton, the first and only "Bishop of Australia," visited the settlement. He appointed the Rev. J. C. Grylls as the first Church of England clergyman, who, however, soon retired, and was succeeded by the Rev. A. C. Thomson.

"It was not long before religion showed its outward signs on the skyline of Melbourne. Within a few years of the first settlement, St. James' Church, in Little Collins Street, was opened by Superintendent La Trobe. This church may now be seen in King Street, opposite the Flagstaff Gardens, on which site it was carefully rebuilt some years ago. About the same time the first Scots Church in Collins Street was opened. The first Congregational Church was built in 1839. In 1842 services began in St. Francis' Roman Catholic Church, and Bishop Broughton laid the foundation stone of Christ Church, Geelong.

"The Government gave generous help to the churches. Sites were granted free, a portion of the cost of building was contributed, and grants up to £200 were paid to clergymen.

"The Anglican See of Melbourne began, under Bishop Perry, a brilliant Cambridge Scholar, in 1848.

"In the late seventies religion suddenly found itself challenged by the scientific opinions consequent upon the researches of Charles Darwin. But a doughty champion was found in Bishop Moorhouse, who succeeded Bishop Perry in 1876. He was the man of the hour, whose keen intellect guided and strengthened the wavering forces of religion. Nor did he stop at the mere defence of the faith. It had to be taught in the first place to children. He deplored the secular education of the State, and nearly succeeded in getting a scheme of religious lessons into the curriculum of the State Schools. He is well commemorated by a lectureship which enables the Church of England to invite a distinguished theologian to visit Melbourne from time to time and deliver a series of lectures.

"The spacious 'eighties followed, during which Melbourne shared with the Queen the festivities of a jubilee. St. Paul's Cathedral was designed by Butterfield and begun.

"After the flood the tide ebbed. The collapse of the land boom impoverished everyone, and the Churches suffered accordingly. Moorhouse had now been translated to Manchester, and Bishop Goe came to Melbourne. He found able assistants, Dean Macartney, Archdeacons Hindley, Langley, and Armstrong. Indeed, it is just in such periods that the Church thrives.

"The foundation of the Commonwealth gave a new impetus to the life of the community. The various Wesleyan bodies were now united in one Methodist Church. The diocese of Ballarat prospered with the advent of Bishop Green. Three new Anglican dioceses were formed; Bendigo, under Bishop Langley, Wangaratta under Bishop Armstrong, and Gippsland under Bishop Pain. Dr. Lowther Clarke was now Archbishop of Melbourne. New church buildings rose in the rapidly extending suburbs, and the Anglican Church applied itself to the acquisition of secondary schools, the most notable being the Melbourne and Geelong Girls' Schools, Fribank at Brighton, and Trinity Boys' School at Kew.

"Last year the spires of St. Paul's Cathedral were completed, a task to

which Archbishop Lees set his hand, but did not live to see the consummation. He was succeeded in 1929 by Archbishop Head, whose cool mind has been invaluable in dealing with the special problems of the last few years."

We have quoted this splendid article at length, but naturally, in such a bird's eye view, the details of any particular aspect of the Church's life and witness could not reasonably be told. We think particularly of the Evangelical witness. Only Eternity will reveal what Evangelical leaders have accomplished in Melbourne through the years. There were giants in those early days. The first Bishop (Perry) of Melbourne, was, if anything, an Evangelical. The Macartneys, Henry Langley, Sproule, Kent, to be followed by men like J. H. Priest, Bishop Sadlier (now in England), Kellaway, and other leaders of the old Parker Society were all stalwarts in the great Evangelical cause, and this is not to speak of noble hearted laymen. In keeping with their confreres in the Old Land, they devoted their strength to constructive work at home and to the extension of the Kingdom of God in distant lands. Under God they gave rise to and fostered the Church Missionary Society, they set on foot an Evangelical trust, and never failed by voice and pen to make known the principles for which they stood. They were great Church builders. They gave themselves unstintingly to the work of their Evangelical societies, the calls of their home and foreign practical work.

Naturally they were called as time went on, into controversy. In this they could more than hold their own, and they did it fearlessly and constructively. They showed that the Primitive and Reformed Church of England ever appealed to Holy Scripture as the final authority on all questions of Faith and Doctrine. They were men of prayer and fervent Evangelism, so much so that the story of the religious life and witness of Victoria and beyond would be infinitely the poorer but for them.

What the future has in store for sturdy Evangelicalism in the South remains to be seen. Much depends upon the present leaders and the measure of their conviction and teaching. They must adhere with unflinching tenacity to Protestant Evangelical truth. They must teach the young life of their parishes that the Church of England is Evangelical and Protestant, and that the Evangelical principles of the Church are the truest and completest Church principles; and that in loyalty to these views Evangelicals are bound to contend, and that, against every effort to corrupt the purity of our Church either by alterations in the Liturgy and Articles, or by the toleration of doctrines and practices condemned by those formularies and tending in the direction of either Romanism or modern scepticism.

However, Evangelicals must be no "stick-in-the-muds." Grave problems of adjustment await them to-day. They must make true points of contact with the peoples of to-day, speaking in the wider sense. Only a Church that is keen and alert can do that. Our Evangelical witness is full of sacred and glorious traditions. But we are challenged to-day by a godlessness and a worldliness almost staggering in their strength. We are confident, however, that that challenge can be met by a spirit of earnestness and responsibility, coupled with a complete reliance upon the Holy Spirit. Who speaks through the written Word. "Thus saith the Lord."

All-Australian Anglican Assembly

Melbourne, Thursday, November 8 to Friday, November 16.

Title: "The Vision and the Task."

THE ARCHBISHOP'S PASTORAL.

ON Sunday, October 14, a pastoral from the Archbishop of Melbourne was read in all the churches of the Diocese. It was as follows:

I am anxious that our Church should play its part in hallowing the Melbourne Centenary by emphasising the presence of God in the midst of all our celebrations.

To-day, Sunday, October 14, we are asked to remember the Centenary in our services in the Churches of all denominations.

We hope to make our own contribution to the Centenary as a Church in the All-Australian Anglican Assembly, to be held at the Cathedral from November 8 to 16. Our desire is that in the midst of all the rejoicings and commemorations the Church should play her part in reminding the City of Him from Whom all good things do come. Who has blessed our fathers, and us, their children, during the first hundred years of our history. At the Cathedral there will be Celebrations of the Holy Communion each day, and Matins with a devotional address. Each morning there will be conferences for the clergy on subjects connected with the Prayer Book, in order to help them in their work in the parishes. At mid-day there will be two sets of addresses, one at 12.15 p.m., and one at 1.15 p.m., in a series called "Principles of Action." In the afternoons Evensong will be followed by the Moorhouse Lectures, to be delivered by Canon Barry, of Westminster Abbey, on "The Church in the new age." At 8 p.m. there will be a service of two addresses each evening on "Review Subjects," with an interlude between them. Our speakers will include the Bishop of Liverpool and Canon Barry from England, the Bishop of Christchurch, New Zealand, all our Australian Archbishops, and most of our Bishops. Dr. Floyd and the Cathedral choir are arranging for recitals of Church music, and the daily Evensong will afford an opportunity of joining in our Anglican worship at its best. Youth, women and men will have their own sectional meetings arranged in the afternoons. We expect many visitors and those of you who can offer hospitality to them through your Vicars will be greatly helping our arrangements. There will be a concluding Thanksgiving Eucharist on Friday morning, November 16.

The climax of the whole Assembly will be on Sunday, November 11, Armistice Day. The morning services will go on as usual, with a special Collect, Epistle and Gospel, and other appropriate prayers for Matins and Evensong. It would be well if in all cases the service could begin sufficiently early to allow of the two minutes' Silence at 11 a.m. At 2.30 p.m. there will be an Open Air Service in the grounds of the Melbourne Grammar School, which we want to be a mass gathering of Anglicans in order to emphasise the holiness of that Sunday. At these morning and evening services the visiting Bishops will be asked to preach at the various parish Churches.

I am trying to raise a large Fund for the Endowment of the Church as a permanent result of the Centenary

celebrations. I have already received nearly £14,000 with promises of more to come. I hope that there will be a collection for this Fund in every Church on November 18, or November 25, and that on November 26 the Vicar and a lay representative from each parish will attend a service at the Cathedral at 8 p.m., when I hope to present these offerings to God. It will make a great difference to our work if we have a larger Fund to assist the clergy in their work and the various Diocesan activities on which so much depends.

The Assembly week will give us a wonderful chance to realise all that God has done for our Church and for the world in the last hundred years. It should also deepen our faith in His guidance of us now and in the future. The Centenary week will give us a chance to realise that we believe in "God the Father Almighty, Maker of Heaven and earth," and of all things visible and invisible." He has His will for mankind, and in fulfilling it He has given special opportunities to the Church of England in Australia. Will you see that as far as possible you obtain tickets for this Assembly through your Vicar and join us in this week of inspiration for our work in the coming century? This will be a unique opportunity for us to realise our Christian fellowship in the service of our Lord and Master, Jesus Christ.

A Nigerian Archdeacon.

Archdeacon Dandeson C. Crowther, the African Native Archdeacon in the Niger Diocese, who was in London less than a year ago, undergoing a serious eye operation at the Moorfields Hospital, was 90 years old on Monday, September 24. This wonderful old man, who has laboured in the African Church for 64 years, and has been an archdeacon since 1876, is still working enthusiastically, and has charge over nearly 400 self-supporting churches in the Ibo country.

He was born on September 24, 1844, at Fourah Bay College, where his father, Samuel Adjai Crowther, the first native African Bishop, had been the first student. Bishop Crowther, as a boy, had been seized in a slave raid, but was rescued by a British ship, taken to Freetown, Sierra Leone, and sent to a mission school. There he met the girl who became his wife, and who had also been rescued from slave traders. Their son was educated at Lagos and came to London, to the Church Missionary Society College, Islington, for three years' training. He later acted for some time as chaplain to his father, the Bishop, accompanying him on his hazardous missionary journeys up and down the Niger River.

The aged Archdeacon is a D.D. (Lambeth). The honorary degree was conferred on him by the Archbishop of Canterbury, the late Dr. Davidson, in 1920, and the documents and robes, which were among his most valued possessions, were presented to Fourah Bay College just before he came to England, last year.

Nigeria is one of the great fields of the Church Missionary Society.

St. Paul's Cathedral, Melbourne.

Canons Emeritus.

AT the recent Synod of the Diocese of Melbourne, Mr. Herbert Turner brought in a Bill to amend the Cathedral Act 1878 for the purpose of providing that the title of Canon Emeritus may be conferred by the Cathedral Chapter on Canons after a number of years' service.

On the motion for the second reading, Mr. Turner said that the Bill was brought in at the request of the Chapter. After a number of years' service on the Chapter, Canons sometimes desired to retire, but would like to retain the title of Canon.

Canon Wheeler seconded. He had felt for a long time that it would be advantageous to the Church if some of the senior clergy were to retire from official positions in order to make room for younger men. He felt it would be a good thing if Canons, when their preaching ability declined, were to retire, thus permitting the Cathedral pulpit to be strengthened. The bestowal of the title "Canon Emeritus" would be a gracious recognition of the services which they had rendered, and there were many ways in which their services could be utilised. They may not possess the same organising capacity as in their younger days, but their spiritual experience would make them invaluable in other connections, such as addressing smaller gatherings, or in the advocacy of missions.

The bill was passed through all its stages.

Melbourne's lead in this respect may well be copied in other Dioceses in Australia.

Consecrated and Enthroned.

New Bishop of Nelson.

THE Rev. Canon Hilliard was consecrated in the Nelson Cathedral, N.Z., on Sunday last, October 28, Festival of St. Simon and St. Jude, at 10.30 a.m. The Most Reverend the Primate of New Zealand (His Grace, Archbishop Averill, D.D.), conducted the service. He was assisted by the Most Reverend Archbishop Mowll, D.D. (Archbishop of Sydney and Metropolitan of New South Wales), the Right Reverend Campbell West-Watson, D.D. (Bishop of Christchurch). After the singing of a hymn the service of Holy Communion was proceeded with to the end of the Nicene Creed. The Archbishop of Sydney preached the sermon. Then followed the presentation of the Bishop-designate to the Primate, the Litany, the examination of the Bishop-designate, the completion of the episcopal robing, the singing of the "Veni Creator" and then the Consecration. The remainder of the Holy Communion office concluded the service.

The new Bishop was enthroned in his Cathedral in the evening. After claiming his seat and giving proof of his right to do so, he was enthroned by the Dean. The Commissary and the Chancellor having declared allegiance to the Bishop on behalf of the Clergy and Laity of the Diocese, the service was proceeded with in the usual form. The Bishop of the Diocese was the preacher.



NEW SOUTH WALES.

Diocese of Sydney.

MOTHERS' UNION.

St. Andrew's Cathedral was literally packed with churchwomen on Friday, October 19, for the special service of thanksgiving in connection with the Mothers' Union and its world-wide "call to renewal." It was a most impressive and beautiful service. The Archbishop of Sydney was the preacher and in his address he spoke of the value of home life, which should be a background for the whole of life afterwards. That home life, which should be an example of Christ reigning in the community, would not be created by those women who were paying so much attention to cocktails and to details of personal appearance, he said. "Home and home ties are the bedrock of society," remarked the Archbishop. At the close of his address the Archbishop asked the whole congregation to stand and re-affirm the M.U. promises:—

"Acknowledgment that by my marriage vow I have pledged myself to love, to help, and to be faithful to my husband till death us do part.

"Acknowledgment that my children have been made Members of Christ in Holy Baptism, and dedicated body and soul to His Service, and that it is my duty so to train them that they may continue His faithful Soldiers and Servants unto their lives' end.

"Acknowledgment that it is my privilege and my duty to receive the Holy Communion regularly and faithfully, and to lead my children to Confirmation.

"I will endeavour, by God's help:—

"To be, myself, steadfast in Prayer and Bible reading, and to teach my children to be the same.

"To lead my family to hallow God's Day, to worship regularly in His House of Prayer, and to study our Holy Christian Faith.

"To defend my home from the dangers of intemperance, betting, gambling, bad language, and other evils, and to teach obedience, self-control, truthfulness and honour."

A feature of the service was the Mothers' Union choir, which sang for the first time on that day. It represented more than 80 branches of the union, and all its members were clad in white, half the number wearing golden veils, the other half blue, thus carrying out the colours of the union. The procedure of the service followed that of a similar service of thanksgiving given by the union in England. The Dean of Sydney read the lesson and the Precentor conducted the service.

ST. PAUL'S, ROSE BAY.

Direct Giving Sunday Appeal in Place of Fete

Rev. W. E. Maltby writes:—

After many years of quite successful efforts in raising funds by means of Sales of work, it was resolved to adopt a better way. We aimed at a £100 collection on Sunday, 7th October, and received £120. Large congregations attended both morning and evening services. Bishop Kirkby and the Rev. H. K. Gordon were the visiting preachers. St. Paul's, Rose Bay, is a comparatively new parish, where, during the past seven years, over £5,000 have been spent in building a fine new church, and the purchase of a Rectory. As in other new districts, it was found necessary to meet the needs of a growing

population. Most valuable help was given by the Home Mission Society and the Church Buildings Loan Fund.

FIVEDOCK PARISH.

Church Hall at Russell Lea.

The Bishop, Coadjutor of Sydney, the Rt. Rev. Bishop Kirkby, on Saturday, October 13, laid the foundation of a church hall at Russell Lea, Fivedock.

It was announced at the function that the site had originally been purchased for a hotel, but was bought from a brewery for £650. Loans of £1500 had been received towards the estimated cost of the work (£2,600).

"At present we have a debt of £10,000 in the parish," said the rector (the Rev. W. T. Price), "and this work will increase it by another £2,000. I have a vision, and hope I am laying the foundation of a mighty work here to-day."

Bishop Kirkby said he considered Russell Lea a model suburb. When he saw that the church had more enterprise than the breweries in building there, he felt a big thing had been done—a wonderful witness for the things that were sweet, clean and good. The Bishop was presented with a clock, and this prompted him to relate a reminiscence of his early stone-laying days. He had already laid one stone, he said, and been presented with a trowel, and he let it be known that he thought this would be sufficient for the remainder of his life. On the next occasion, he was presented with something else, and the rector announced that the Bishop already had on trowel, which he considered would last a long time.

"Whether it was the reporter or the compositor I can't say," remarked his lordship, "but when the local paper came out the next week the rector was made to say that the Bishop had one 'towel,' which was enough to last him for a long time. Some months later, someone sent me a copy of the London 'Punch,' wherein the whole story was repeated. Not a very good recommendation for the proverb that 'Cleanliness is next to godliness,'" remarked his lordship, amid laughter.

MELANESIAN MISSION OFFICE.

The N.S.W. Committee of the A.B.M. welcomes the transfer of the office of the Melanesian Mission from Auckland to Sydney. The General Secretary of the Melanesian Mission, Major H. S. N. Robinson, met with the Executive Committee of the A.B.M. to consider ways in which the two bodies may co-operate in deputation work. Major Robinson has brought with him a fine collection of Melanesian curios, and can equip an attractive stall for missionary exhibitions or functions. He has also a film of the work of the mission and a projector, and will be glad to give lectures or addresses. Engagements may be made through the A.B.M. office, or directly with the Melanesian Mission office.

Diocese of Goulburn.

CANBERRA.

National University.

Further efforts are to be made to have a National University established in Canberra. A largely-attended public meeting held recently decided to request the Prime Minister (Mr. Lyons) to receive a deputation, which will ask that the Government reverse its recent decision to take no action in the matter.

Sir Robert Garran, chairman of the Canberra University College Council, who presided at the meeting to-night, said that the council in the report which had been recently presented to the Government, had expressed the view that there was a real need for a residential university at Canberra, and that such a university would very soon attract a large number of students from all over Australia, and even beyond. The Federal Cabinet had decided, after considering the report, that it was not at present in a position to take any action.

The Bishop of Goulburn (the Right Rev. E. H. Burgmann), who moved "That the time has come for the establishment of a national university in Canberra," said that generally he found a very anti-Canberra spirit among the people outside Canberra, especially those who had never seen it. There was a great task ahead if Canberra was to be made organic of the life of the nation, and unless that was done, Canberra would fail to play its part in the making of the nation. He was quite sure that Canberra could be made an institution of national importance—not only a symbol of unity, but a creative force in bringing about that unity. Australia had Federation in form, but had not Federation in national sentiment. A national sentiment had to be fostered before Australia could function as one of the nations of the earth, and that could only be done by creating an effective centre—some place that could be looked upon as the brainbox and the centre of Australia. Canberra, he believed, had been created to be a co-ordinating factor in the national life, and it could not be that while it was only the seat of Government. It was only by becoming an educational centre that Canberra could become a national symbol and centre of Australia. The establishment of a national university was one of the most pressing needs of Australia. None of the existing Australian universities could become a national university.

CONSECRATION OF ST. JOHN'S CHURCH, TOWRANG.

On Saturday, the 13th October, the Bishop consecrated the little Church of St. John the Evangelist at Towrang. Towrang is a tiny centre in the parish of North Goulburn, yet nearly one hundred people mustered for the ceremony. The Bishop, attended by the Registrar, the Rector (Canon Done), the Rev. H. S. Brown (Taralga), and the Rev. H. F. Hawkins (West Goulburn), the choir of St. Nicholas, North Goulburn, and the congregation, assembled in the public hall and marched in procession to the Church, singing "The Church's one Foundation." Arrived at the Church, the people's warden, Mr. George Betts, read the petition for the consecration. The consecration service followed the usual form, the Bishop signing the deed upon the Altar, the registrar reading it to the congregation.

The Bishop preached from the text, "Ye are the Light of the World." He described all that the Church stood for in the lives of its people, at Baptism, Confirmation, Communion, Marriage and Death, and described its mission to shine as a light in a materialistic world. After the service the Towrang ladies entertained the whole assembly at afternoon tea. The Bishop congratulated the congregation on clearing the debt on the Church, and the Rev. H. S. Brown expressed the thanks of the visitors for their entertainment.

The Church is the second on the site. The first, a wooden one erected in 1905, was demolished in 1928. The present church, a delightful little concrete building of Nave, Sanctuary and Vestry, was built in 1929 and dedicated and licensed on the 10th March, that year.

VICTORIA.

Diocese of Melbourne.

ST. PAUL'S CATHEDRAL.

Duke of Gloucester Attends.

The Duke of Gloucester attended Divine Worship at St. Paul's Cathedral on Sunday morning, 21st October. Though drenching rain fell, more than 2,000 people waited near the Cathedral to see the Prince and his party arrive.

Every seat in the Cathedral was occupied when Archbishop Head and the sub-dean (Canon Sutton), walked to the western door to receive his Royal Highness. His arrival was announced to those within by a peal of bells, followed by cheers from the street. The congregation stood as the Duke, accompanied by His Excellency, the Governor (Lord Huntingfield), walked down the central aisle to the pews reserved for Royal and vice-regal visitors. Here the present King had sat when he attended service at St. Paul's as Duke of York in 1901. Here,

too, had sat the Prince of Wales and the Duke of York during their visits to Melbourne. Meanwhile the organist (Dr. A. E. Floyd) was playing the massive chords of Elgar's "Imperial March."

Canon Sutton read the first lesson and Archbishop Head the second lesson, while the prayers, which included a petition for "His Royal Highness, Henry, Duke of Gloucester," were taken by the precentor (the Rev. R. Sherwood). A solemn note was introduced to the service when the precentor prayed for the relatives of the passengers in the missing Tasmanian air-liner. A gap of tense silence followed the reference.

The occasional sermon was preached by Archbishop Head, who reminded his congregation what God had meant to the City of Melbourne and the State of Victoria in its first 100 years. "This city," he said, "was founded by Christian men with Christian ideals. A man like Batman, when he came, had Christian ideals before him. Fawcett was a founder of the Congregational Church in this State. The Hentys at Portland were Anglicans, and set up there an Anglican form of worship."

When the service had ended clergy and choir proceeded up the central aisle to the western doors of the Cathedral. The huge doors swung open to show that the rain had ceased and the sun was shining. Forming a barrier on either side of the steps leading to Flinders Street, the white robes, canes, and hoods of clergy and choir, against the sombre background of the Cathedral, was a striking picture. Again many hundreds of people were in the streets about the Cathedral as the Duke passed down the steps to his motor car.

The service was attended by the Premier (Sir Stanley Argyle), the Lord Mayor (Sir Harold Gengoull Smith), and other official representatives and leading citizens.

VISITING BELLRINGERS.

Bellringers from England having been in the City of Melbourne during Centenary celebrations, chiefly rung in the Tower of St. Paul's Cathedral. The Executive is very much indebted to Mr. Frank Shann for having extended the hospitality of Trinity Grammar School, Kew, to these visitors, who arrived on Monday, October 22, 1934. The public of Melbourne were treated to an exhibition of their great skill when they worked in accord with St. Paul's own splendid team.

The team of English bellringers visited St. James' Old Cathedral on Monday afternoon, 22nd inst., and after seeing the church and ringing the bells, were entertained by the members of the Church of England Women's Society.

CONFERENCE ON YOUTH WORK.

The Secretary of the General Synod Board of Religious Education advises the Executive of the All Australian Anglican Assembly:—

1. That the Chairman of the Conference on Religious Education being planned for Tuesday, November 13, will be the Bishop of St. Arnaud.
2. That the subjects will be:—
 - (i) Co-ordination of Youth Activities in Parish Life.
 - (ii) Difficulties Arising in Country and Small Parishes.
 - (iii) Special Services for Children.
3. That an exhibition of Aids to Religious Education, with special reference to Sunday School and Catechism, will be held.

Diocese of Ballarat.

THE BISHOP'S LETTER.

The Diocesan Board of Finance.

The last few months have naturally been a time of rather acute anxiety. We cannot honestly say, I feel, that the community has emerged to any real extent from the difficulties of the past few years, and it is always

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darkest before the dawn. It was almost impossible to make any useful forecast of the situation that would present itself at the annual meeting of the Board of Finance towards the end of August. As a matter of fact, we can, I feel, thank God and take courage. Our receipts are, of course, still a long way below normal, both from Quotas and from individual contributions. In the case of the latter, of course, the Board has been scrupulously careful not to impede or over-archdeacon Best's work for the schools, which has meant that we have refrained from any effort to enlist new subscribers to the Central Diocesan Fund. In spite of that, we shall, I am now quite confident, meet our necessary commitments, and there should be little or no "drift" in our finances for the year ending June 30th next. The situation is, of course, anxious and difficult. It may become more so during this current financial year. But you will at least be glad to know what has happened up to the present.

The Girls' School.

It is, I am sure, of very great importance that at this present juncture the position of the Girls' School should be made clear beyond any possibility of misunderstanding. I know that rumours have been rife during the past few months, and it is my plain duty to give you the information that will serve to contradict them, where they are based upon wrong assumptions.

The Girls' School, in common with similar institutions, caught the full force of the depression, as we all realise. Numbers went down sharply, though less, probably, in proportion than in many other schools in Victoria. At the beginning of this year the situation was undoubtedly very anxious. Thanks to the wonderful loyalty and generosity of the members of the staff, the Schools Council was able to face the immediate future with confidence. Then came the staggering blow of the death of our Headmistress, Miss Hodson. Once again we have to thank the Acting Headmistresses and their colleagues for their splendid service in this crisis. The school has been carried on smoothly and happily under the arrangements which were then made.

It is now quite certain that the School will be able to meet working expenses, including salaries at the rate prevailing at the beginning of the year, without incurring a deficit in respect of last term or the one that will shortly commence. This most gratifying result we owe chiefly to the splendid co-operation and loyalty of the members of the Staff of the School. The School has held its head high during the troublous times, and may look forward in confidence to a great future.

In view of what I have already said, it may not be necessary to add anything further. But in view of persistent rumours I think it well, as President of the Schools Council, to make this definite and unequivocal statement.

The Girls' School will re-open as usual in 1935. There is not the slightest thought of ceasing its activities; and arrangements are being made at once with a view to a permanent appointment to the headship.

Diocese of Gippsland.

THE BISHOP'S LETTER.

The Bishop writes:—

This month we are rejoicing in the presence in our State of His Royal Highness, the Duke of Gloucester. The King's son is graciously giving Gippslanders some wonderful opportunities of meeting him and a loyal welcome and greeting he will find awaiting him. Let us pray that this visit may be a great blessing to us and to him, and that all the Centenary celebrations of the State may have in them the note of dedication as well as rejoicing.

Next month, apart from the All Australian Anglican Assembly in Melbourne, the great event is the Cathedral Jubilee Week. In the Archbishop of Sydney, Canon Berry, of West-

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minster Abbey, the Bishop of Bendigo, the Rev. J. H. Cain, of Wesley Church, Melbourne, and Archdeacon Langley, of Sydney, (son of an old and greatly loved Archdeacon of Gippsland), we have an array of notable visitors. We want their message to go out from the heart of the diocese to its farthest circumference. Canon Thornton is making broadcasting arrangements with this end in view, and is inviting all our clergy and laity who can, to come to the Mother Church and to surround it and its people with love and appreciation. It is my hope that the Canon's invitation will be enthusiastically accepted. This is a unique opportunity for us all to show him and the people of Sale what they mean to the life and work of the whole Diocese.

CATHEDRAL JUBILEE.

The Jubilee of Gippsland Cathedral and the 80th Anniversary of the Parish of Sale will be celebrated from Saturday, November 17th, until Sunday, December 2nd. It is the wish of the Bishop and Cathedral officers that the whole Diocese should somehow rejoice with them at this time.

On Sunday, November 18th, the Most Reverend the Archbishop of Sydney will be the special visitor, and he will preach at the Thanksgiving Service at 7 p.m.

In the afternoon an Open Air Rally will be held in the Victoria Park, opposite the Cathedral, Sale, when the speakers will be the Reverend J. H. Cain, O.B.E., of Wesley Church, Melbourne, and the Venerable W. Leslie Langley, Archdeacon of Cumberland, Sydney.

The Malvern Citadel Band will play selections, and lead the singings.

QUEENSLAND.**Diocese of Brisbane.****DIOCESAN FINANCE.**

Writing to his diocese on the question of finance, the Archbishop states:—

"The point at which I feel most difficulty for the moment is that of finance. I have been going into the question with such care as the short time at my disposal has made possible, and as far as I can see, we need an increase of regular income for the diocese of something like £3,000 a year in order to strengthen capital funds and to begin the redemption of loans. The Archdeacon of Toowoomba through his 'Friends of the Diocese' scheme, is already raising something like £1,700 per annum, by means of which the Diocese has been able to balance its yearly budget. I want to appeal very strongly for additional support for this scheme. We have already had a very gallant appeal from the Bishop of North Queensland for our two colleges. I suggest that response to this appeal should be made through the Archdeacon's Fund. The advantage of this will be that the money will go through one pair of hands, and we shall know where we are. Gifts can easily be earmarked for the colleges, if so desired, and those who cannot give large donations may thus be encouraged to give small subscriptions. But I am anxious, above everything else that at the moment nothing should be allowed to weaken the scheme by which alone we are able to meet our current liabilities. I am full of admiration for all that the diocese has done during the past year to this end, and I feel confident that it will make this further effort to relieve us of grave anxiety."

Diocese of Carpentaria.**TENNANT'S CREEK.**

The Bishop of the Diocese recently paid a visit to Alice Springs, Central Australia. It meant taking a boat from Thursday Island to Darwin, travelling by rail from Darwin

to Birdum, and thence 600 miles each way by car. The Bishop writes interestingly of the trip and the adventures of the journey. On the journey he came to Tennant's Creek, where gold mining is in boom. Regarding the subject of prospecting, he writes:—

"To the south-west of Tennant's Creek Telegraph Station there is a small Aboriginal Reserve. This Reserve is fenced, and not easy to locate except after careful survey, and there is no superintendent or manager in charge of it, that is, it is an uncontrolled reserve."

"No country about here is fenced, and for many years past cattle belonging to the Telegraph Department and to others have grazed over this area, as well as on their own reserves. Except in the wet season there is no surface water on the reserve. The main supply of permanent surface water in the district is near the Overland Telegraph Station, and some miles from the boundary of the reserve. For many years past the Federal Government has given relief to necessitous aboriginals in this area through the authorities who are in charge of the Telegraph Station. The aboriginals in the district know that it is from here that the supplies of tobacco, etc., are to be had."

"The gold-bearing area of ground at Tennant's Creek was found to pass through the north-west corner of the reserve. I am told that some claims were actually registered before it was known that these were located on the reserve. To anyone who knows anything of a new goldfield and gold rushes the urgent importance of the governing authority registering claims at once is recognised; any delay in this leads to serious friction, and may end in tragedy."

"The aboriginals in this area have never been kept on their reserve, and have moved about freely amongst the prospectors and over all the neighbouring territory as in former days. Their chief crime is some miles off the reserve at the permanent water-hole near the Telegraph Station."

I think that it would be very unwise for the Government to refuse to register claims on this reserve; no injury is being done to the aboriginal, and any delay in their registration may lead to injury amongst the whites."

MITCHELL RIVER MISSION.

Mr. A. G. Reynolds, our new lay worker for the Mitchell, went down by the last "Pritt" after spending a few days at Thursday Island. Mr. Chapman came up with the "Pritt," and has gone south on furlough; he was in high spirits and looked in splendid form. During his absence, Mr. Alec McLeod will be in charge of the Mission.

The Rev. A. S. Lowe, of the parish of Forbes, New South Wales, has volunteered as Chaplain of the Mission, and is expected to arrive before the beginning of the wet season. This is the best news we have had in connection with the Mitchell for many a long day. There has been no priest there since the Rev. J. A. G. Houston had to leave his splendid work there and come to Thursday Island in September, 1932.

Mr. Reynolds is very musical, having been until recently a member of the famous choir of St. Paul's Cathedral, Melbourne. As the mainlanders are very apt pupils under a good choir master, we can foresee inspiring and beautiful services becoming the rule as a result of the combined efforts of the new Chaplain and Mr. Reynolds.

The cattle on the station are being well handled by Mr. McLeod, and his aboriginal stockmen, and promise under the present regime, to be a greater and greater asset to the Mission as time goes on.

Our good friend, Mr. Lauriston Sharp, the Harvard Anthropological Scholar, is continuing his work among the Gulf Tribes, and has now arranged to stay at the Mission during the wet season, there being certain tribal rites and ceremonies to be then enacted, which will add greatly to his cultural knowledge of the natives.

It is expected that Mr. Chapman will return from furlough in time to get back to the

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Mission by the last voyage of the "Pritt" before the Nor-West Season comes in.

After that time, that is, about the end of December, there is no safe communication by boat with this mission until about Easter time. Of course, this is a familiar fact to all our regular readers.

Rev. H. E. Warren.**AEROPLANE DISASTER.**

QUITE a gloom was cast over Church circles in Sydney by the death of the Rev. H. E. Warren in the disaster which befell the aeroplane, "Miss Hobart," on her journey from Launceston to Melbourne last week. He had just concluded his ministry at Cullenswood, Tasmania, and was on his way to Sydney to assume the charge of the parish of Enfield, to which he had been recently appointed. Mrs. Warren and her family left Hobart by the Zealandia for Sydney, Mr. Warren planning to fly to Melbourne, with the intention of interviewing his successor at Cullenswood, the Rev. R. H. Pethybridge, who was attached to the Melbourne Diocese. As far as can be ascertained, the aeroplane nosedived into Bass Straits, some 12 persons, including two pilots and the Rev. H. E. Warren, being lost.

Mr. Warren, who was 50 years of age, was born in Melbourne, and began life as an engineer. After serving his apprenticeship he came to Sydney, and studied for the ministry at the Moore Theological College. He was ordained in Sydney, and was curate at St. Clement's, Marrickville, 1911-13. He then went to the Roper River Station, in the Northern Territory, for the Church Missionary Society, where he laboured for nearly 19 years. He explored the district, and founded the Groote Eylandt Mission in the Gulf of Carpentaria. He was made a Fellow of the Royal Geographical Society in 1918.

His life was one of noble and self-sacrificing service. Owing to ill-health he came south, and was appointed rector of Cullenswood, Diocese of Tasmania. He came much into the public mind last year, for he led the C.M.S. Peace Expedition to Caledon Bay, in Arnhem Land, following on the spear- ing of certain Japanese and Constable McColl by the Caledon Bay natives. He was altogether successful in this piece of work. In due time he returned and resumed his work in the parish of Cullenswood.

Mr. Warren had four children, two boys and two girls, the eldest of whom is 18 years of age. Mrs. Warren is the sister of the Rev. B. Potter, Rector of Naremburn, Diocese of Sydney. That eminent Polar explorer and writer, Sir Hubert Wilkins, after his visit to Groote Eylandt on scientific investigation, wrote in singularly eulogistic terms of Mr. Warren and his work in the North. He was a brave character, devoted to his work amongst the blacks. His practical turn of mind, his fearlessness, his passion for just treatment to the Australian aborigines, and above all, his Christian devotion and fortitude made him 'par excellence' a missionary to the blacks. He truly upheld the best C.M.S. traditions.

Popish Intolerance in Canada.

Not content with the impudent prosecution of Rev. Victor Rahard, Rector of a French Anglican Church in Montreal for "blasphemy," because he has been successful in turning some hundreds of Romanists from the truly blasphemous Mass, and winning them to the Anglican Church, a campaign was recently organised against a Dr. Rabinovitch, because though a Canadian by birth, and once student at Montreal University, he is also a Jew. He was appointed on the Notre Dame Hospital staff, whereupon several of the French doctors went on strike, and their conduct was imitated at other hospitals. For the sake of the patients Dr. Rabinovitch resigned. The Times recently published the statement that at Montreal an ex-Romanist, Gaston Pilou, has actually been sentenced for blasphemy to six months' imprisonment. Dr. Farthing, the Anglican Bishop of Montreal, has taken the matter up with the Premier of Quebec, and has shown publicly that according to the evidence Pilou spoke no word against God or Christ, but had criticised the lives of certain Popes, and there is plenty of evidence for this!

Missionary Missions.

A Committee is at work in Sydney planning for the holding in 1935 of Diocesan-wide Missionary Missions. The proposed plan of campaign, to include children, as well as adults, is as follows:—

- (i) Missionary Exhibitions in centres convenient to groups of parishes.
- (ii) A special series of Parochial Services of an intensive missionary character, to last for three or four days or longer, according to local requirements.
- (iii) Missionary Schools (a) Central for Clergy; (b) Parochial.

These gatherings are designed to impart needful information with the view to stimulating practical interest in what a Lambeth Conference decreed to be "The paramount duty of the Church on earth."

The support and co-operation of the Australian Board of Missions and the Church Missionary Society are being sought.

The character of the services will be varied, and might well include, where deemed advisable, Lantern Talks illustrating both the triumphs of the gospel in the Missionary Fields of the Church, and also the tremendous needs which at present exist, and should be met, if the Church is true to the responsibilities of her high calling.

The Committee writes:—

"We shall be glad if you will give this proposal your careful and prayerful consideration, and we should be gratified if the various Rural Deaneries were to bring this important suggestion forward for discussion at their next Chapter meeting."

"About the middle of November next we will get into touch with you again, and later hope to lay before you a list of the names of proposed missionaries. In our judgment it is advisable in many cases to have more than one missionary, and we hope to be able to arrange teams for the carrying out of that portion of the scheme relating to missionary schools."

With regard to the proposal, the Archbishop of Sydney writes:—

"Most heartily do I approve of the proposal outlined above, and urge all clergy of the Diocese to co-operate in this effort to arouse their people to a greater sense of their responsibility to make Christ 'known upon earth. His saving health among all nations,' and thus help to fulfil the parting command of our Risen and glorified Lord."

Roman Catholic Action.

A pastoral letter from Archbishop Kelly, N.S.W., was read recently in all Roman Catholic Churches on "Catholic Action." Thus that Church in N.S.W. steps in line with the rest of the Roman Church throughout the world. The aims of this (Roman) Catholic Action movement as set forth in the following extract from the London Daily Sketch clearly indicate the purpose in view.

"To unite the (Roman) Catholics of the country of every shade of political opinion and of every social grade in common action for the common cause of (Roman) Catholic faith and morals."

A National Board has been set up in England, the object of which has been outlined in a pastoral letter by the (Roman) Catholic Archbishops and Bishops of England and Wales. It would consist of members of the Hierarchy under the presidency of Cardinal Bourne.

The letter states: "Under ecclesiastical control and guidance, Catholic Action will be directed to watching the Press and broadcast utterances for misrepresentations with regard to Roman Catholic faith and practice; it will sedulously safeguard the interests of Roman Catholic schools in the face of threatened inimical legislation."

"It will defend the principles of Roman Catholic morality against the insidious propaganda of the new paganism; it will strive to secure for Roman Catholics adequate representation on public bodies; it will aim at co-ordinating and intensifying all the means hitherto employed to bring the knowledge of our Holy Faith to the minds of our fellow countrymen."

S.C.E.G.S.**NORTH SYDNEY.**

An Examination will be held at the School commencing at 9 a.m. on November 29th and 30th next, for the purpose of electing to certain Scholarships and Exhibitions tenable at the School.

Entries should reach the School not later than Thursday, November 15th.

Particulars and Forms of Entry may be obtained on application to the School.

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The Use of the Sacraments.

THE learned martyred Bishop John Hooper, of Gloucester, shows that according to the teaching of our Saviour in John vi. "We must therefore lift up our minds into heaven, when we feel ourselves oppressed with the burden of sin, and there by faith apprehend and receive the body of Christ slain and killed, and His precious blood shed for our offences; and so by faith apply the virtue, efficacy and strength of the merits of Christ to our souls, and by that means quit ourselves of the danger, damnation and curse of God. And thus to partake of the worthiness and deservings of Christ's passion, is to eat the body and drink the blood; therefore doth Christ in the vi. of John take 'eat' for 'believe,' and 'believe' for 'eat' so many times."

He then states the Romish objection "If we may thus eat the body and blood of Christ without the Sacrament, what availeth it to have any Sacrament?" To this he gives the following answer:—

"Against these temptations of the Devil the use of the Sacraments were instituted in the Church.

"The first temptation of the Devil is, he would persuade the Christian to think the promises of God's mercy to be false; therefore God doth confirm them unto us by His Sacraments.

"The second temptation. When the Devil perceiveth we believe the promises of God to be true universally, yet would he make us doubt of them particularly, as though they pertained not to the private or singular conscience of each man. That doubt God would remove in us by His Sacraments, and saith, they appertain to the private and particular conscience afflicted, even as every private man receiveth the Sacraments of the promise.

"The third temptation. The Devil labourereth to take from us the knowledge of the means of our salvation; and how the promises of God be made ours; by the free grace of God, or by our merits. The Sacraments, therefore, which uphold and represent only Christ, do teach us that the means of our salvation is only in Christ. And to put us out of doubt, wherewithal Christ hath merited for us the promises of God and this grace of salvation, the Sacrament sheweth us it was with and by His Death and blood-shedding; and therefore He hath given the name of His body and blood unto the signs and elements of the Sacrament." (Hooper, Works, i. 530-1.)

The strength of the Confessional lies principally in playing on the fears of victims to "the second temptation"; of those who, sincerely believing that Christ died for the whole world, cannot yet speak of Him as "the Son of God, Who loved me, and gave Himself for me" (Gal. ii. 20.). The Reformers so preached that they made the true Sacraments of the Gospel kill the false "Sacrament of Penance." Those who "acknowledge one Baptism for the Remission of Sins," and in penitent faith "steadfastly believe the Promises of God made unto them in that Sacrament," and who "draw near with faith" to receive the seal of the word of promise, "My blood which is shed for you and for many for the remission of sins," have true Sacramental Absolution from the true Priest, and will spurn the counterfeit and caricature of it in the Confessional. Yet how little do many Evangelicals make of this side of Gospel Truth set forth by the Sacraments.

A Jerusalem Newspaper.

I EXPECT there are a good many of the readers of the A.C.R. who, like myself, never having visited the Holy Land, find it exceedingly difficult to visualise the changes that have swept across it in these post-war years. To us it persists as the Land of the Book, from our youth our teachers have striven to reconstruct in imagination the conditions and natural surroundings under which the judges and kings, the prophets and tribes of Israel and Judah lived. To us, Bethlehem, Nazareth, or Bethany present themselves at the period of the Roman occupation, and Jerusalem as it existed at the time of the Crucifixion. They all remain as vivid backgrounds to outstanding events in sacred history, static as it were, and we fail to realise how much has been swept away entirely, what modern innovations are crowding in, what changes forecasted in the near future of the Holy Land.

The Scribes, with their pens and parchments, are known to us, the city gates and market places where news passed by word of mouth, the proclamations of Caesar, Pilate's threefold inscription on the Saviour's cross are all familiar ancient forms of communication, let us look, therefore, for a little while at a recent copy of a Jerusalem newspaper, the Palestine Post. It is a small journal of eight pages, written in English, with here and there a Hebrew or German advertisement and like Pilate's inscription, it is meant for three different peoples, first the English date is given, then the Hebrew, 5694, then the Mahommedan, 1353, the whole impression of the paper being cosmopolitan, with a strong bid for English and Jewish subscribers.

The principal news relates to Nazi actions in Germany, a burning question in Palestine, and there are several advertisements of dentists and chemists, who have fled from Germany to start again in business in the Promised Land. Recent clashes between Jews and Arabs are fully noted, and frequent appeals and deputations to the High Commissioner over the matters follow, showing what a difficult position that official occupies. Another burning question is illegal immigration at Tiberias, an armed Arab arrived with a captive Jewish youth from Damascus, who was immediately rescued by sympathisers. Then followed an Arab counter attack, and the recapture of the youth, and still another raid and rescue by the Jewish party, when the affair was at least temporarily suspended by the appearance of a policeman, who took the boy in charge for alleged illegal entry into the country.

There is a full report from Geneva on Jewish immigration, and a comment on an important letter to the "Times" on the same subject, showing how keen the interest is in Palestine. There is also a description of a Jewish Youth Rally at Ben Shemen, when over 4,000 members of Jewish working youth organisations gathered for a demonstration in favour of work in agricultural villages in Palestine rather than trading in towns. The programme included selections by a choir of a hundred voices, and a group of dances of all nations was given, to which soldiers from the Seaford Highlanders contributed Scotch reels.

We also learn from the Post, which is published every day but Saturday, the Sabbath, that the worshippers at the great Synagogue in Tel Aviv are much disturbed by the noise of passing motor cars, that tickets for the celebration of the Feast of Tabernacles at a Jerusalem opera house, with famous Cantors from Berlin and Frankfurt are now on sale, that the Y.W.C.A. is holding a camp for girls in the hill country of Galilee, and that Sunday's broadcast includes a relayed service from St. Chad's, Leeds. There are advertisements of well-known motor companies, of roofing material and house sites, for building is going on everywhere, of special schools for immigrants' children, of hotels and boarding houses, of afternoon motor trips to the Dead Sea, or Bethlehem, while an enterprising "Sara" invites ladies to her up-to-date hairdressing salon.

And on every border, in spite of strict passport regulations, in spite of the definitely limited number of Jewish immigrants allowed, in spite of Arab opposition, the Jews are entering into their Promised Land.

Too Much "Gadding About."

The Vicar of Bootle (Liverpool) England, the Rev. F. W. Lloyd, has made some very pertinent remarks about what he terms the weekend "gadding about." He is "astonished to find the number of folk who go 'gadding about' at the weekend, using up all their reserve energy. They would be much healthier and happier if they had more rest. I am neither intolerant nor narrow-minded in my outlook on life, and I know that folk in offices, workshops, factories, and stores all need change and rest by the sea or in the country, but to be flying off each weekend after 'six days' hard,' and using up the 'rest-day' of the week as another day of labour, even though it be pleasant and of their own choosing, is certainly not obtaining that physical rest which the body needs and which even anti-religious Russia is now finding necessary."

Meriden School Scholarship.

An entrance Scholarship, valued at £10 per annum, and tenable for three years, is being offered by the Council of Meriden Church of England School for Girls, Strathfield.

Meriden is situated in Redmyre Road, Strathfield, a quiet and healthy locality with easy access of Sydney, and conveniently situated for pupils travelling by the Northern, Western and Southern Lines. The school premises are large, with well ventilated rooms, sleeping out balconies and model open air classrooms. The grounds are beautifully laid out in lawns and gardens, and also contain four tennis courts. The school has an excellent examination record and provides adequate opportunities for physical culture and to develop the spiritual gifts, by careful training in the principles and practice of the Christian religion.

The official announcement with regard to the Scholarship will be found in this issue.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

November 4, 23rd S. aft. Trinity.—Morning: 17, 324, 327, 278; Evening: 308, 373, 177, 22.

November 11, 24th S. aft. Trinity.—Armistice Day.—Morning: 54, 55, 49, 48; Evening: 62, 242, 47 (Russian Anthem), 599.

November 18, 25th S. aft. Trinity.—Morning: 579, 92 (332), 483, 166; Evening: 562, 121, 188, 470.

Hymns, A. & M.

November 4, 23rd S. aft. Trinity.—Morning: 33, 112, 178, 545; Evening: 210, 274, 248, 266.

November 11, 24th S. aft. Trinity.—Armistice Day.—Morning: 516, 379, 142 (233), 214; Evening: 437, 230, 742, 707.

November 18, 25th S. aft. Trinity.—Morning: 36, 167, 439, 332; Evening: 300, 362, 226, 19.

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Editorial

The Parent C.M.S. Takes Stock.

LEADING representatives of the Church Missionary Society, both of the home base and the overseas fields—bishops, clergy and laity—have been meeting in serious conclave at Swanwick, England, looking into, taking stock, and examining C.M.S. in the light of the present church and world situation. We are told that in an atmosphere of deep solemnity and speaking under the stress of obvious emotion, the Bishop of Leicester (Dr. Bardsley) said, "Very much is at stake in this conference. The issues involved go far beyond the C.M.S." Prebendary Cash, in his survey of the general situation, ended upon an urgent note. He said that what was needed was a deep searching of heart and motive, and that the Society was called upon to have a programme, evangelistic and spiritual, aggressive and freed from all defeatism. It is not without deep significance that in the recently-issued Unified Statement of the Church's whole missionary activity, the B.C.M.S. and S.P.G. show marked advance, whereas C.M.S. in the home base shows decline. Naturally it is felt that the serious split in C.M.S. several years ago, which brought the B.C.M.S. into being, is the cause of the C.M.S. drift. It is a noteworthy fact that where strong, unwavering conviction as to the authenticity and authoritativeness of the Bible prevails, there God is honouring his servants. There is no doubt that theological unrest, the critical outlook with regard to God's Word, the phylandering with the Revised Prayer Book, the "All-in" policy amongst

many C.M.S. leaders have caused the rift in the Society. Thank God this has not been the case in Australia. On the whole we have remained true. But we need beware. Once let the modernistic miasma come in, once allow a fraternising with those whose beliefs and practices are poles asunder from Evangelical faith and practice, the death knell is sounded, the passion for souls goes out and our grand old C.M.S. will be irretrievably hurt.

Dangers of Ecclesiasticism.

THE finest thing during the Assembly was Canon Barry, the Moorhouse lecturer's second lecture, in which he deplored the tendency of the organised Church to exert its energies on affairs of purely ecclesiastical concern, to the neglect of the great mission of Christianity. To be virile and effective, he said, the Church should think more of its goal—the redemption of the world's life—than of "arranging conferences about itself."

"The one really formidable argument against the truth of the Christian religion is the record of the Christian Church," said Canon Barry. "Again and again it has denied its Lord, distorted His teaching, and betrayed His Spirit. Again and again it has taken the wrong side. The Church as an organised institution has too often appeared to be not only irrelevant, but positively injurious and obstructive to the cause of Christ in the world. There is a deep suspicion in many minds that assertions made on behalf of the Church have often little to do with Christianity and may even seriously misrepresent it. What is known as definite Church teaching has produced a great many very indefinite churchmen. In the minds of too many modern men and women the ecclesiastical forms of Christianity have come to be most disastrously associated both with triviality of concern and with questionable sincerity of expression. The idea of the Church has somehow gone wrong, the whole conception is under a cloud, and for one or another of many reasons the idea of institutional Christianity is exposed to widespread distrust. Indeed, one of the chief facts to be reckoned with in the existing religious situation is that to many faithful disciples the word 'Church' and the word 'Christianity' seem to stand for two different things. A very dangerous fissure is here opening between the clergy and the lay people.

The lecturer handled unmercifully the traditionalism in the Church, its trivial interests and tawdry bric-a-brac of ecclesiasticism. He then went on to state that when the Church is vital, vigorous and virile, it will be least self-conscious. Indeed the Church will be

so absorbed in its saving mission that it finds its life in self-forgetfulness. It will give itself with imaginative courage to the leadership and redemption of the new age, with all the demands of adventurous faith implied in that tremendous vocation. But this will mean for the Church a rediscovery of the Gospel which it exists to proclaim, and the purpose of which it is the instrument, and, above all, a new liberation into the Vision of the Glory of God."

Antithesis.

In the midst of such lofty and heart-searching teaching, it seems to us the very antithesis to read during Assembly Week, in Melbourne dailies, that, according to the organising secretary, the Archbishop of Melbourne has granted to churchpeople dispensation from fasting on Fridays, November 9 and 16. Such announcement seems so trivial and paltry, to say nothing as to by what authority any Bishop of the Church of England may grant such "dispensation"! We had not been in Melbourne for some time, but on entering St. Paul's Cathedral we could not help but notice the candles on the Holy Table. We understand they have been introduced quite recently. The Archbishop of Melbourne is Dean of the Cathedral. What has come over Melbourne Diocese? We wonder what Dean Macartney and his son, what Henry Langley, and the stalwarts of an earlier day would say to this useless innovation!

Anglican Church in Limelight.

CERTAINLY the Church of England has been much in the limelight in Melbourne during the last fortnight or so! Whether the avalanche of talk will have the profound effect upon the thinking and living of the community which the promoters of the All-Australian Anglican Assembly desire, remains to be seen. The several open-air gatherings, the processions, meetings at railway stations and so on had undoubtedly a good deal of the bizarre and spectacular about them. Doubtless all this was for the purpose of making an impression. But the histrionic never reaches the deep places of personality. The will and conscience are rarely, if ever, stirred into worthwhile action by such externalism. However, the assembly has really been a field-day for the episcopate. In the eyes of a certain type of Churchmen, bishops are alone the fountain of grace, and the one sure voice of the Church. So they practically had it all to themselves. The subjects on which they discoursed were very "modern," or rather, up-to-date, but they covered no new ground. There were the usual 'obiter dicta,' the