

Letters to the Editor.

"THE PALACE OF THE KING."

(By Miss Charys Begbie, O.B.E.)

Mr. L. Wickham, C/o. C.M.S., Sydney, writes:—

As promised, I now forward under separate cover a copy of the abovementioned book written by Miss Begbie.

It is confidently anticipated that the book will prove most attractive, both in regard to the beautiful thoughts and suggestions contained therein, as well as in appearance, whilst the price, 1/6d., or including postage, 1/8d., places it in reach of all.

We trust that you may see your way to assist in making this book very widely known in order that it may find its way into the hands of as large a number of readers as possible. It has been written and sent forth with the prayer that it may bring comfort, joy and hope into many hearts and lives.

Copies may be obtained from the Church Missionary Society's Book Depot, corner of Bathurst and George Streets, Sydney (3rd floor).

Foreword by Bishop Kirkby.

"It was my privilege to read this booklet whilst it was in the hands of the Press. Of abundant comfort and quiet joy was it, to my own soul. Combined in it is a deep knowledge of God's Holy Word and of the gift of His great grace in our Blessed Lord Jesus. Based upon most sure promises, it is far removed from a merely religious emotionalism; rather is it a volume of 'inner experiences' confirming the Word of Truth, possible to all believers, young and old.

"Sturdily, yet sweetly helpful will the booklet be. It will richly repay the reader who gives it time and thought. May God bless it in its 'coming in and going out.'"

The Rev. S. M. Johnstone, of St. John's, Parramatta, writing with regard to the little book, states:—

"In this little book Miss Begbie has managed to find a place for most of, if not all, the fundamental aspects of what is known among us as personal religion—by which is meant, of course, the truths of religion applied by the individual to his own life and practised in it.

"Miss Begbie has mastered the beautiful imagery of Scripture, and constantly uses it throughout the book, interpreting it, using it for purposes of illustration to make clear the several points, and finally, availing herself of it to fix in the memory of the reader the truths she wishes to impress. It is a book that can be read more than once, and especially is a valuable manual to place in the hands of young Christians anxious to learn more of the doctrines of grace, and who might find a less attractive presentation too difficult at the stage of spiritual experience they have already reached. But this is not to say that mature Christians will find nothing to illuminate and help in these pages. They, too, will find much for the reading of which they will be thankful."

ANZAC FESTIVAL COMMITTEE

Miss G. Brown, Secretary at 22 Queen Victoria Buildings, George Street, Sydney, writes:—

I should be very grateful if you could find space for the enclosed paragraph concerning an Anzac Anthem Music Competition, which my Committee has arranged.

Thanking you in anticipation, and wishing you the Compliments of the Season.

The Anzac Anthem Music Competition.

Composers of music will be interested in a competition for a musical setting for the Anzac Day Anthem. The poem which is to be set to music is "The Rising Sun," which won the prize offered by the Anzac Festival Committee from among ninety-one competitors early in the year. The competition closes on January 31st.

The winning anthem will be used in the Choral Competitions arranged for the Anzac Day Season.

Among the judges are Dr. Keith Barry, Mr. T. W. Beckett, Organist at St. Andrew's Cathedral, Mr. Howard Carr, Dr. Floyd, Organist, St. Paul's Cathedral, Melbourne, Miss Lillian Frost, Mr. W. N. McKie, City Organist, Melbourne.

You can get full particulars, including copies of the poem "The Rising Sun," (price 3d. per copy), also official entry forms, from the Secretary, Anzac Festival Committee, 22 Queen Victoria Buildings, George Street, Sydney, or by calling or sending a stamped addressed envelope.

The Journal of a Somerset Rector, 1822-1839.

WE have heard so much lately of the condition of the Church of England in the years just preceding the Oxford Movement, that great interest is attached to the recent publication of the diary of the Rev. John Skinner, M.A., Rector of Camerton, who bequeathed his writings to the trustees of the British Museum, to be published when fifty years or more had elapsed after his death.

The narrative is certainly not a cheerful one, for Mr. Skinner was consumptive, and had lost a brother, two sisters, his wife and in the end, three children, from this disease, the infection of which at this period was not recognised. After serving for two years as a curate, the living of Camerton, near Bath, was purchased for him by a clerical uncle, and he took over a parish which had become somewhat disorganised in the later times of his predecessor, who held it for over fifty years. John Skinner was an enthusiastic antiquary, and his most congenial task was tracing the many remains of the Roman occupation of the surrounding country, and conferring with his brother antiquaries. But there was no neglect of parish work or parish registers, and most of the weddings and baptisms took place on Sundays, even Easter Sundays, after the two usual services. Holy Communion was frequently administered not only in Church, but for the sick, whom he constantly visited. Bad weather and sick parishioners seem to loom largely in the diary when he sends for the apothecary at his own expense, and takes food and drink to the patients. He enquires at once when a case of shameful neglect of an old man in the workhouse is reported; he takes the part of pensioners whose allowance is cut down, he does his utmost to keep small day-schools going, and protests against the opening of an unnecessary ale house in the village. Drink, immorality, and ignorance were his three worst foes. He was not a practical man of business, and the system of collecting his tithes led to all sorts of disputes, while he was at variance also with the lords of the manor, and it had cost him more than £1,000 to put his rectory in good repair. He notes on July 12th, "The day has been threatening, but I hope that the hay of the two fields now about will be on the rack, as two waggons and a number of hands from the coal pits are gone to assist. I do not go into the hayfield to witness the Saturnalia of the colliers; they have drunken three hogsheads of beer already, and there are seven more acres to mow and rake. I may truly say this business of farming has been forced upon me. I am heartily sick of it, and the bleating of sheep and lowing of oxen is as unpleasant to my ear as it was to Samuel."

Large confirmation services were the rule, the candidates coming from many parishes, and being provided with tickets certifying their fitness. One service at Frome occupied more than two hours in the actual laying on of hands.

After this "The Bishop read a very impressive charge to the clergy, confining himself more particularly to the enforcing of the parochial duties of the resident minister. He also spoke in decided and very appropriate terms of reprobation against the increase of licensed ale houses. It was a very good charge; the delivery was excellent, and had double effect as the sentiments thus conveyed evidently came from the heart. The singing during service was excellent, as was the reading of the prayers by the Vicar of the Parish."

Had Mr. Skinner been able to see that there should have been a place for the Methodists in his Church, what good would have resulted. They came to his services, he visited them in sickness, giving them the Sacrament, he acknowledges that they understood far better than himself the lives and dispositions of the poorer orders, and that there were evidently in the Primitive Church men of their sort carrying out duties; but he resented them trespassing on his office and being told by an old woman, and at the bedside of the dying, that "Christ is all in all."

On the other hand, he is deeply troubled over Catholic Emancipation, though he goes to hear a new Catholic Bishop preach at High Mass on the Real Presence, "being anxious to hear what he could advance on the subject." Admission for Protestants to this service was two shillings.

Though the diary reaches the year 1839, and though the Rector was a graduate of, and still had friends at that University, no mention is made of the Oxford Movement or its early leaders; it never reached him.

The Cholera Epidemic of 1832, which brought death and distress to Camerton, showed Mr. Skinner at his best. He seemed to have no fear for his "tenement of clay, which has lasted sixty years, a good lease for any house," and set about distributing the disinfectants of his day, arranging for quicklime in a common grave, conducting burials, closing the day schools, and urging his parishioners, one and all, to keep themselves, their houses and farmyards, clean. We may fittingly conclude with an extract from his sermon during the visitation: "It is our duty to prove ourselves, both in our private and public capacities, kindly disposed to the afflicted and distressed, by essential acts of useful service, instead of wordy professions and unavailing lamentations."

CUT THIS OUT.

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Australian Church Record,
Diocesan Church House,
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Name (Rev., Mr., Mrs. or Miss).....

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Editorial

Mussolini and the League.

MUSSOLINI is anxious to reform the League of Nations! Really, he would like Fascism to spread throughout the world and take the League's place. This can never be! Fascism may or may not be good for the Latin races, subversive as they are, and nurtured through centuries under cast-iron rule, but it will never work with the more open-minded and freedom-loving Northern European peoples. In our opinion the League is the only international authority capable of acting the role of a saviour in the present world chaos. If the spirit and purpose of the League are not allowed to function to-day, we can see no hope on the horizon. There is the nightmare of the piling up of armaments; there is the seething cauldron of Europe; and there is Japan looming up in the East. Evidently Mussolini wants a grouping of strong powers for the purpose of cowering and compelling the rest. Such "Fascistisation" as Mussolini terms it, would mean the denial of the vital principle of collective responsibility and consent in world affairs. In other words, it means a conflict between democracy or dictatorship. We have a strong suspicion that Fascism comes from Vatican inspiration, whether the political department of that institution denies it or not. Fascism's methods of government are purely the methods of Rome—and they finally give the Church all she wants. It is the method of Mussolini, Hitler and Dolfuss, all of whom are Roman Catholics.

Lord Halifax and the E.C.U.

IN our main columns we publish Lord Halifax's letter announcing his resignation of the post of President of the English Church Union. It will be read with deep interest, because the E.C.U. owes much to the prolonged activities and leadership of its erstwhile aged President. He has been its mainstay for more than the normal span of human life. Naturally it has fallen as a veritable bombshell into the camp of the E.C.U. It appears that the November issue of the

"Church Union Gazette," the official organ of the E.C.U., has given umbrage to the Anglo-Catholic Congress Committee—the body that had to do with the Stadium Mass in connection with the recent Oxford Movement Centenary Celebrations in London. To make matters worse, the article in question stated that the Romanists in England are in schism, and it even went as far as scolding the Pope. Not only does the Correspondence afford fresh proof of division within the ranks of the E.C.U., but it reveals the depth and earnestness of Lord Halifax's desire for the reunion of the Church of England with the Church of Rome. In this Lord Halifax and those about him are true to the policy which they have advocated through the years. Evidently the E.C.U. is not going fast enough along the Roman road for the noble Lord. However, the whole position is a reminder of the true trend of a very large section of Anglo-Catholics. For example, the recently-issued manifesto of the fifty Anglo-Catholic priests, and the journey taken the other day of sixteen others to Rome to make their homage to the Pope—and they claimed to represent hundreds of others. There may be marginal differences, but to our mind both the E.C.U. and Anglo-Catholic Congress Committee have the same objective—the undoing of the Reformation Settlement and the subjugation of our church to priestcraft. To the efforts of both united or apart, or to their counterparts in Australia, we present an undying opposition. It is trends and movements in our Church, which stress once again the need of such a paper as the Australian Church Record!

On another page we publish in full Lord Halifax's letter, announcing, also, that he has withdrawn his resignation.

A Desperate Problem.

THE tragedy of our Australian life just now is the large number of young men between the ages of nineteen and twenty-one years, who are out of employment. We have lately been through the country. Unemployed young men are on the track everywhere. There is not a country town without them. Clergy in suburban parishes are concerned with them daily. Many of them have passed the Leaving Certificate and cannot get work. The worst phase of the problem is their dismissal from work at nineteen and twenty-one years of age, because they are due for increases in wages. Something must be done to remedy so lamentable a condition of our industrial and social life. South Australia recently, through the instrumentality of its State Governor, convened a meeting in Adelaide's largest hall to seek for remedies. Not only is there danger of deterioration on the part of these young men, because of enforced unemployment, but the whole condition is an economic dead-weight upon our national life. No nation can prosper with an army of people unemployed at the most strategic stage in their life. The problem should be the concern of the whole community. Governments can do much to help. Employers can do more. There must be something radically wrong with our economic life, with our industrial concerns, our business houses, if they cannot pay a man's wage to employees when they come to man's estate. We earnestly hope that 1934 will see a notable step forward in remedying what is nothing less than a desperate problem.

Harvest Thanksgiving.

THE season is upon us for Harvest Thanksgiving. Coming as it does upon us at the end of the holiday period, with most clergy away, there is, we fear, a tendency to belated arrangements! It should not be so, for without God's bounty in primary products, Australia would have little to boast. The harvest season just concluded has been a phenomenal one. Wool prices have been richly enhanced. The wheat crop is pouring in, and we read of terminal silos full to overflowing and ships coming into harbour for transportation purposes. The gold yield has been very noteworthy, while the bountiful rains through spring and early summer have produced an abundance of pastures and notable yields in fruit and vegetables. Apart from recognising all this, Harvest Thanksgiving services afford opportunity of reminding people of the debt they owe to our Heavenly Father. It always seems to us that harvest reminds us of God's intrusion into the natural order, producing a result which the ordinary laws of that order could not produce of themselves; and the truth is that in this sense miracles, so far from never happening nowadays, are happening continually before our eyes, and the reason why we do not recognise them as miracles is just that they happen continually. Harvest is a miracle, and Harvest Thanksgiving Services afford a great opportunity, not only for giving thanks, but also of dwelling upon God and the wonder of His working.

Christ Church St. Lawrence.

WE draw the attention of our readers to the special article in this issue, on the recent Christ Church St. Lawrence Suit. It comes from an authoritative pen.

'Phone: M 3632.

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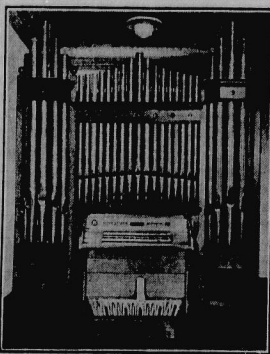
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Quiet Moments.**Loyalty and Christlikeness.**

LOYALTY and Christlikeness are dominant needs in Christian witness to-day. It is the Christian Church alone which offers to the world abiding realities, but the vital truths of Christianity have for too long been obscured by false emphases and by un-Christian compromises in life's environment. The world awaits to-day Christian men and women passionately sincere, for sincerity and reality in their Christian life and witness. The only way to get this is by way of an uprooting and renewing experience of God and His power through Christ in human life.

Professing Christians need to be made humbly conscious of their shortcomings and stirringly aware of their great need for a renewal of the Holy Spirit, in whose power alone they are able to become living interpreters of the Risen Christ. Sadly enough, many young people say that they get nothing out of going to Church, or of belonging to the Church. When men whose sincerity cannot be questioned state that they can find Christ as easily, or perhaps more easily, outside the Church than inside, it is no longer wise for the Church to remain silent. The world has to see that the Church of the Living God is essential, not only to a man's salvation, but also for his spiritual enrichment. If the Church believes in herself and in the divinely ordained nature of her redemptive and sanctifying work, then she will speak out in insistent and positive tones, and let a partially sceptical population know the reasons for the faith that is in her. From a practical point of view, the first and most outstanding privilege that the Church offers to men—and remember it is the very thing that so many men are eager to attain to-day, is fellowship with God in Christ. Amplifying this, we take note that the Church offers fellowship with the best men of the past and the present in a common loyalty and a common worship. "The Church offers a moral foundation upon which commerce may be established and character may be built. It offers to men a centre of human interest; an opportunity for unselfish service; the loftiest personal ideals; the finest fellowship; the great-

est moral adventure in human experience; a programme for personal living; a social passion that will build a new social order; a vital contact with the great elements of culture; a faith that destroys all fear; a source of power unparalleled; a place of leadership for every man who possesses real ability; an assurance of ultimate victory. The Church offers to men a solution of the problem of sin; a thorough toning up of their inner lives; a method of expression for the very things that men desire to express; comfort and strength when trials come, and sorrows weigh upon the heart; an enlargement of life's meaning; guidance in life's endeavours, and an assurance of life's outcome. It offers a message of courage and hope; the gift of wisdom in times of perplexity; the assurance of perfect peace; emancipation from ignorance through the truth which makes all men free, and the power of eternal life." Can anyone who studies this statement thoughtfully consider that his attitude to the Church is an unimportant matter?

However, if the drift away from the Church is to be stopped, it will be necessary not only for the Church to proclaim unceasingly, and with a voice that carries beyond her own membership, the ideals and purposes which she seeks to realise in the fellowship of a common faith, but it will be necessary also for Church members to let their light so shine that men will see their Christ-like character and glorify the Father. On the other hand, if Church members are no different in their manner of living from men who belong to no Church, or who are indifferent to all Churches, if they are just as hot after material riches and just as hard and unscrupulous in driving a bargain, if they are just as selfish, just as much given to doubtful pleasures, just as much the sport of worries and fears, then unquestionably the Church must suffer in public estimation. For the Church will be known by the disciples she creates, and it is through the Christ-like character of her members that the Church will regain her lost prestige among men.

The world will value the Church, also, very much as the Church's members value her.

How do Churchmen use their Sundays in the summer time, when the loveliness of Nature invites them to spend their time in the open air? The world is noticing, and if Churchmen show that they think they will lose nothing of value by their absence from Church during the warm weather, then the world may be forgiven for thinking that Churchmen do not get much out of going to Church at any time. But if regardless of weather which turns one's thoughts in the direction of activity and pleasure, Churchmen never fail to seek the presence of the Lord in divine worship, if week after week in summer as well as in winter they take their mistakes and failures, and muddled, broken ideals, and lay them before God, if they organise a service when there is no church within a reasonable distance of the summer colony of which they are temporarily members, they are bearing striking witness to the important part which the Church plays in their own life, and to their belief that to miss what the Church gives is to miss what can be found nowhere else.

It is such men who will convince the world that in spite of her faults and prejudices, the Church possesses the Spirit of Christ and is able to satisfy the intense longings of the heart for reality and sincerity.

**The Christ Church
St. Lawrence Sult.**

(H. Minton Taylor.)

Suit Initiated by Christ Church.

THE long drawn-out dispute between the Rector and Churchwardens of Christ Church and the Diocese of Sydney, which commenced in the year 1929, culminated in the Equity Suit initiated by the Rector and Churchwardens in August, 1932, against the Corporate Trustees of the Diocese, but which the former delayed bringing on for hearing until last October, though it could, had they so desired, have been heard and determined a year earlier.

The Judgment.

After a hearing extending over twelve days, Judgment was delivered in favour of the Trustees on all points relative to the Ordinances, the validity of which had been challenged.

Parish Intends Continuing Conflict.

Since the dispute started much has been said and written about the matter, even whilst it was sub judice, and even since the judgment the conflict has been continued by Christ Church, both in the religious and secular press, and at a public meeting. It has become apparent that the Rector and Wardens have no intention of bowing to the judgment of the forum which they themselves chose, but purpose, by every means possible, to press their claims, even to the extent of agitating for an amending act of Parliament, and of evoking the aid of the new Archbishop on his arrival, thus involving him in a dispute about which he can know nothing whatsoever, and which does not properly come within the ambit of his episcopal dispensation.

It had been hoped that, faced with an adverse judgment in a suit of its own seeking, Christ Church Parish would have allowed this unfortunate affair to drop, and have spared the Diocese further expense and scandal. However, it has decided not to do so, but to continue to agitate and indulge in propaganda until it obtains what it claims are its rights. The amount of misrepresentation and misunderstanding manifested in this matter has been astounding, and the censure upon the Diocesan Authorities has been wholly unwarranted.

Churchmen Should Know Real Facts.

In these circumstances, therefore, it becomes imperative that Churchmen should be correctly and fully informed about the history and facts of the dispute, and that the numerous mis-statements, both of fact and law, which have clouded the whole issue, should be corrected once and for all.

Many years ago the Church in the Diocese of Sydney became involved in lengthy and costly litigation concerning the application of the revenues of St. Philip's, Glebe, all of which would probably have been avoided had the history and genesis of the Glebe and its trusts been carefully enquired into and considered in the light of the circumstances which existed nearly one hundred years ago, when the grant of the Glebe land was made. Likewise, it could be fairly said about the Christ Church dispute that to a large extent it came about through failure to carefully and exhaustively examine the history of the Church and State in this land in the early part of last century, particularly in relation to the policy of the State to foster education and religion.

In the years 1836 and 1837 Acts were passed to promote the building of Churches and Ministers' dwellings, and the maintenance of such Ministers and the regulation of the temporal affairs of such Churches. Pursuant to those Acts grants of land were made from time to time as sites for Churches, Ministers' dwellings, Glebes and Burial Grounds, but not for Schools, and grants of money were likewise made for Church purposes. In this way the State assisted the Church to found Parishes and provided the machinery for the management of parochial affairs.

**Crown Grants for Church and Rectory—
Subsequent Resumptions—Beneficial
Endowment from Compensation
Moneys.**

Thus it came about that Grants were made of land as sites for the erection thereon of Christ Church and a dwelling for the Minister thereof. These grants, by virtue of two special Acts of the Legislative Council, were the subject of variation and partial sale, and eventually, in the year 1901,

certain parts of the then existing Church and Rectory sites were resumed and, by way of compensation a sum of about £8000 was paid in respect of the Church land, and a sum of £9000 was paid in respect of the Rectory land. Out of such last mentioned sum an amount of £3000 was spent in purchasing land adjoining the Church site, and a sum of upwards of £5000 was spent in building a new Rectory on such enlarged area, leaving a balance of £875, which, with the sum of £8000, was duly invested. The interest from such investment was always paid to the Parish, and the Ordinance passed by the Standing Committee in 1932, the validity of which was challenged by Christ Church, provided that the Parish should still continue to receive such interest.

Big Revenues from Leases.

It should be noted that portions of the present Church and Rectory sites have, for many years past, been let at substantial rents, which have been received by the Rector and Churchwardens. During the past twenty-five years and more the Parish has on an average been in receipt of approximately £400 per annum from the Church and Rectory compensation moneys, a further £210 per annum from leasing certain portions of the Rectory land, and during the last ten years an additional £270 per annum from leasing portion of the Church land. Thus it will be seen that this Parish has for ten years past been in receipt of the unusually large revenue of £880 per annum from the sources above mentioned, to say nothing of the further revenues from the School compensation moneys, which will presently be referred to.

**Parishes Ordinarily Should be Self-
Supporting.**

Pausing here for a moment, it would be opportune to mention that most Parishes in Australia have to exist and be maintained by means of voluntary contributions alone, and indeed, generally speaking, it may be postulated that a Parish Church is only justifiable if it is situated in the midst of and serves a population sufficient to form the congregations for such Church, and to find the revenues by voluntary subscriptions for the Minister's stipend and ordinary parochial expenditure. If, as in the case of Christ Church, the population which justified a separate Parish has almost entirely dispersed, but a congregation has been established from parishioners from other parishes, then, ordinarily speaking, such congregation should maintain its Minister and pay all other parochial expenses. If the congregation cannot do so, then the position becomes one of Diocesan concern, and it may be that, as years go on, the whole question of City Parishes, their boundaries and so forth, will have to be reviewed and re-determined, as has been done in other places.

**Christ Church has been Highly Favoured
Financially.**

Further, Christ Church, for upwards of a quarter of a century, has been and still is, in a most fortunate financial position, having had the benefit of heavy endowments arising from a very large unearned increment of its lands, which became reduced into money by reason of the resumptions referred to. In similar circumstances other Parishes have been called upon, and rightly so, to surrender some part of the unearned increment for the benefit of other Parishes which were struggling along in the midst of either a dense and poor population, or a sparsely populated area, but Christ Church has not been called upon to make its contribution in this way. It has been particularly favoured in consequence of the resumption some thirty odd years ago, and, as a result thereof, received a sum of £1000 to build new vestries in lieu of the old vestries which were done away with to give additional room for the new School, hereinafter referred to. It also received enough money to buy an additional area of ground to build a then modern and fine Rectory, and it also received the benefit of the extremely handsome endowments to which reference has been made above. As a Parish, therefore, it had everything it required to an ample degree, and suffered none of the hindrances or hardships that unfortunately are the lot of many Parishes throughout Australia.

School Not Essential for a Parish.

It should be noted that Parochial life is not dependent upon owning or controlling a School for general education purposes, and even Christ Church would be ready to admit that its Parochial life has gone on with satisfaction to its Parishioners, even though the School which it controlled for many years was dwindling and ultimately ceased to exist.

Plan of Poverty Not Justified.

It is hard to understand, in the light of the foregoing, why the Parish of Christ Church should be pleading poverty and hardship, and be making an Australian-wide appeal for assistance, and it is astounding to find that this Parish is asserting that it has been ill-used and singled out for special, and it is even suggested hostile, treatment by its Diocese. Probably the fact is that no Parish in the Diocese has, from a financial point of view, been so highly favoured.

The School and the Claim of the Parish.

Next must be considered the question relative to the lands and School thereon, situated in the Parish of St. Lawrence, and the compensation moneys arising from the resumption thereof, and of certain other adjoining land granted for School purposes. The recent investigation of this question on behalf of the Church of England Property Trust, Diocese of Sydney, for the purpose of the litigation, has gone to show beyond a doubt, and the judgment so determined, that the claims of Christ Church in regard to the School and School compensation moneys, were entirely without legal foundation, just as the exhaustive Diocesan enquiry which preceded and formed the basis of the challenged Christ Church Ordinances of 1929 and 1932 proved beyond a peradventure that the claims of the Parish were wholly without merit.

**Early Grants for Schools were Diocesan
and Not Parochial.**

Here again it becomes necessary to investigate early history in order to determine the trusts and whether there is any substance in the claim of the Parish. It has been seen that the Crown made suitable provision for promoting religion by making grants of lands for Churches, Rectories, Burial Grounds and Glebes (for endowment purposes), and also grants of money for the maintenance of Ministers, but, in addition the Governors of those early days wisely saw the necessity of promoting education, and for that purpose grants were made of lands for denominational Schools. Certain of such grants were made at the instigation of a Corporation created by the Crown in 1826, and known as "The Trustees of the Clergy and School Lands in the Colony of New South Wales," which was dissolved in 1839. These grants for School purposes were not made under the Church Acts already referred to, nor were they made for parochial purposes, but such grants were made to Trustees for the building and foundation of Schools to be controlled by such Trustees in connection with the United Church of England and Ireland as by law established. The "Parishes" referred to in the grants were those in which the lands were situated were the civil Parishes, and not the Ecclesiastical Parishes, though, oftentimes, they bore the same name. The lands so granted and the Schools built thereon did not belong to any one ecclesiastical Parish, and even though the grants made may have been instigated by residents in a particular Parish, they were the property of the Diocese, and were held by the Trustees, generally the Bishop alone or with others, and were the Schools which served the requirements of the early settlers. It is quite probable that in some cases the Rector of the Parish in which a School was situated was by authority of the Trustees, given the over-sight of the School, and that he had the assistance and counsel of prominent Parishioners of his Parish, but that did not make the School or the land granted for that purpose parochial property.

**Grant for School in (Civil) Parish of
St. James.**

The grant for The King's School was one of the early grants of the character referred to. Another was the grant made in 1845 of certain land situated in Elizabeth and Castle-reagh Streets in the (civil) Parish of St. James in the City of Sydney to the Bishop of Australia "upon trust for the erection thereon of a School to be used in connection with the United Church of England and Ireland." Upon this land a School was erected and known as St. James' School, which was used as a general Training School for the Diocese as well as for a parochial school, and for other educational purposes (vide "St. James' School Compensation Act.")

**Grant for School in (Civil) Parish of
St. Lawrence.**

In similar manner three Grants were made of lands in the (civil) Parish of St. Lawrence, two being made in 1846 and 1848,

respectively, upon trust, "for the erection thereof of a School House in connection with the United Church of England and Ireland as by law established," and one being made in 1854 upon trust "for the erection thereof of a School house to be used as a Grammar School in connection with the United Church of England and Ireland." Survey and research has shown that no school was ever erected upon the land granted in 1854, but that upon the other two pieces of land two Schools were erected, one being an Infants' School. The moneys for the erection of the Schools upon these early grants from the Crown were raised by voluntary subscription, and it is not unlikely that portion of the moneys raised for any particular School were subscribed by those persons who lived in the locality where the School was situated. This fact, however, did not make such Schools the property of the Parishes in which they were situated—such Schools served the requirements of the residents of Sydney in general and of the residents in the Parish in particular. The School lands so granted were not for the use of any particular Parish, and always remained the property of the Church as a whole, and not of any particular part or congregation of such Church.

Proceedings Relative to Resumption of St. James' School and Application of Compensation Moneys under Direction of Synod.

This, then, was the legal position and state of affairs not only with regard to the School in the Parish of St. James', but also the School in the Parish of Christ Church down to the date when they were respectively resumed, the former in 1886 and the latter in 1901. It will be interesting to see what happened in the case of both these resumptions, the former having been duly referred to and considered by the Synod of the Diocese, and the latter having been dealt with without such a reference. In the case of the School land in the Parish of St. James, the Corporate Trustees apparently investigated the matter and made a report thereon to Synod, embodying a scheme for the appropriation of the compensation moneys amounting to £36,844, and this report was debated by Synod and approved. Thereupon a private Act of Parliament was promoted by the Church, and passed, giving effect to the scheme which set apart £10,000 to buy School premises for the use of the Parish of St. James for such educational and parochial purposes as the pew-holders and renters of sittings in the Church of St. James should determine, subject to the approval of the Synod. This allocation was probably made in recognition of the fact that the original School had not only been used as a general training School for the Diocese, but also for parochial purposes. The scheme further provided that the balance of the compensation moneys, amounting to £26,844, should, so far as might be necessary, be applied in and towards the establishment, maintenance and support of a School in connection with the Church of England to be under the government of a Council elected by Synod with the Bishop of Sydney as President ex officio, and the School so established was the Sydney Church of England Grammar School. The scheme lastly provided that any portion of the moneys not required for the new School so to be established should be applied with the approval of the Bishop and of Synod towards establishing or improving other Church Schools in the Diocese. It will be observed that the resumption moneys were regarded not as belonging to St. James', but as belonging to the Diocese, and that St. James' was not deemed to be entitled to any endowment out of the fund.

Proceedings Relative to Resumption of School in Parish of St. Lawrence, and Application of Compensation Moneys Not Under Direction of Synod.

Next must be considered what happened only a few years later in regard to the resumption of the School Lands in the Parish of St. Lawrence, and which were at that time also vested in the Corporate Trustees. It should here be noted that in this instance, as in many others, the Corporate Trustees were merely dry or passive Trustees, holding the lands for the purpose of title and for purely executive purposes. The real administrative control had been assumed by the Parish, which employed its own Solicitors in connection with the Resumption claims regarding the Church and Rectory lands, and when making such claims, at the same time promoted a claim for compensation in respect of the School lands, and apparently did so on the footing that they belonged to the Parish. The name of the Corporate Trustees was used in the Compensation proceedings, but it was the Parish and its Solicitors who fact initiated and prosecuted such proceedings. The

Corporate Trustees did not have the independent advice of their own Solicitors, nor was the matter of the school resumption brought before Synod as it had been in the case of St. James' School land.

For 30 Years Christ Church Made its Applications to Equity Court, in Preference to Synod.

It is difficult to say, at this distance of time, how this grave omission came about, and why it was that for nearly thirty years matters relating to the temporalities of Christ Church were always dealt with by successive applications to the Equity Court and not, as they should have been, by applications to Synod, which was specially empowered to deal with such matters by the Church Acts of 1887, 1889 and 1917. Had the matters so dealt with by the many applications to Court, with heavy consequential costs, been dealt with by Synod, not only would much expense have been saved, but the expenditure of the very large School compensation moneys and the income therefrom would have been much more wisely and suitably controlled.

Resumption Proceedings Irregular and Based on False Assumption that School Belonged to Parish.

This article is written with no desire to blame, but rather to enlighten and pave the way for a better understanding in the future, and therefore it is just and proper to suggest that, owing to the long lapse of time between the grants and the date of the resumption the genesis and history of the Schools had been forgotten, or unrealised, and that unimpaired thereof, those interested in the Parish of Christ Church had come to look upon the School sites as parochial and not Diocesan property. That this was probably the case is evidenced by a reference to the proceedings in the Equity Court in connection with the School resumption moneys, for not only were such proceedings incorrectly intitled "In the matter of the Christ Church School lands being certain lands . . . held in trust for Schools in connection with Christ Church aforesaid," but the Affidavit evidence in support (unwittingly, no doubt), indicated that the resumed lands belonged to the Parish. It is probable that the fact that the School land was adjacent to the Church lands, and that the resumption of these lands was simultaneous, and that the Parish had gradually come to look upon the School lands as parochial property, resulted in the crystallised opinion at the time of the resumption that the land had originally been granted for parochial purposes; however, the investigation of the matter in connection with the recent suit brought to light the true facts concerning the grants, and, as has been already shown, and as was found by the Judge, the lands were not, and never had been the property of the Parish, but were Diocesan property.

Irregular Application of School Compensation Moneys.

It must next be pointed out what happened as the result of the resumption and the misconception of the position at the time thereof. The compensation for the School lands was fixed at the sum of £43,500, and the Court sanctioned this sum being dealt with as follows—£13,000 was to be devoted to purchasing back portion of other resumed land adjacent to the Church "as a site for a School in connection with the Church of England"—£12,000 was to be devoted to erecting new School buildings thereon—£1000 was to be paid to the Trustees of the Church to build new vestries in place of the old vestries which were demolished to afford extra space for the new School, and the balance, amounting approximately to £17,200, remained in Court for investment, and was directed to be held "on the same trusts so far as such trusts are applicable to money as were the said lands before resumption." The land was duly purchased for £12,000 and conveyed to the Corporate Trustees "upon trust for the erection thereof of a School House in connection with the Church of England." Acting on the continued, but wrong, assumption that the School lands belonged to the Parish, and thus that the resumption moneys likewise belonged to the Parish, the Trustees paid the income from the sum of £17,200 to the Churchwardens, and these payments in the circumstances were unauthorised.

Parish Received £700 Per Annum for 30 Years.

In this way the Parish received, for a period of nearly thirty years, an average of approximately £700 per annum, or an aggregate amount of upwards of £20,000. It has previously been shown

that the Parish for upwards of twenty-five years past received £610 per annum from the Church and Rectory compensation moneys, and £210 per annum from the leasing of certain part of the Rectory land, and during the past ten years an additional sum of £270 per annum from leasing part of the Church land, and thus for twenty-five years the Parish received from all these sources about £1310 per annum, and during the last ten years of that period about £1580 per annum.

Impossibility or Inexpediency of Continuing Original School.

Having now shown the history and facts of this matter it seems appropriate to demonstrate that even assuming the School lands had belonged to the Parish it would have been both wrong and inexpedient that the sum of £17,200 referred to should continue to be used as heretofore, and that the Standing Committee of the Synod would have failed in its duty had it not passed the Ordinance of 1932, the validity of which was challenged in the suit.

Prior to the passing of such Ordinance a long and exhaustive enquiry was held by the Church Lands Committee, on behalf of the Standing Committee, and evidence adduced by the Parish proved:—

- That whereas the population of the Parish in 1902 was 35,000, it had shrunk to a negligible number.
- That there were only about 40 Church of England families living in the Parish, most of whose children went to the State School, or no school at all.
- That the School conducted by the Parish had languished for a long period, and that its numbers had dwindled to so few that the School had been closed.
- That a new School conducted by the Parish had been established within the boundaries of another Parish, to which the few remaining scholars had been transferred, and it was desired to expend £7000, part of the compensation moneys, on such new school, and use the income from the balance for its maintenance, the idea being that the new school should be conducted not as a Parochial School, but as a general school under the control of Christ Church.
- That practically no pupils of the new school would come from the Parish of Christ Church.
- That capital assets representing the sum of £43,500, which, at 4 per cent, represented £1740 per annum, were, during the later period of the school's existence, used to educate about 17 scholars, being at the rate of about £100 per scholar per annum.

The Trust for the Original School Having Failed, Substituted Trusts had to be Determined.

It will be seen, therefore, that even if the School had in law been held in trust for a Parochial School, such trust had failed, and it was not only competent for, but the duty of the Standing Committee to declare in what manner the £17,200 should be used. It having been shown that such sum was not required for maintaining a School in the Parish of Christ Church, the Ordinance of 1932 declared that it should be used in establishing and maintaining Church of England schools elsewhere in the Diocese, which were governed and controlled under a Constitution provided by Ordinance of Synod. This very sensible and essential provision led to the extraordinary outburst of resentment by Christ Church and the long drawn-out and costly litigation, but why this should have been so it is hard to understand.

The Powers of Synod in Respect of Variation of Trusts Intentionally Wider Than Those of Equity Court.

Since the Church Act of 1887 it has been the law of the Church that when the Synod was of the opinion that it was either impossible or inexpedient to carry out a certain trust, other trusts could be substituted therefor. Again and again this very useful power has been used, and it is a power, it should be noted, which is considerably wider than the power which can be exercised by the Court, and was intended so to be. This has recently been challenged by Christ Church, and a threat of promoting amending legislation has been made, but a reference to the occasion of the passing of the Act of 1887 will show beyond a doubt that the Synod expressly desired the wider powers referred to, and that the language then used was formulated by the Chancellor of the Diocese, the late Mr. Alexander Gordon,

O.C., who, as a leader at the Equity Bar, was perfectly aware of the implication of the then proposed legislation.

Christ Church Again Resorting to the Secular Court in Preference to Synod.

There is a matter of collateral importance which should be mentioned, viz., the strange fact that the Parish should have elected to have pursued its grievance in the secular Court rather than in the Synod, which was suitably clothed with ample power to deal with the whole matter, and is, in reality, the domestic forum of the Church. It remained for Christ Church, with its horror of erastianism, to flee to the secular Court for redress, and strange to relate, it had at one stage actually caused an Ordinance to obtain its requirements, to be introduced into Synod, which, however, the promoter withdrew.

It is certainly most regrettable that the Parish should have followed the course it did, and both by the suit and propaganda, have made the affair one of undue publicity and scandal.

Quotation from the Judgment.

In this connection it may not be inappropriate to make the following quotation from the judgment in the suit:—

"Had the relators been less indifferent to the dissipation of the funds of these charitable trusts in the costs of unedifying and unnecessary litigation, one would have expected that they would, under the circumstances already mentioned, have had recourse to the domestic tribunal to which the Legislature has entrusted the power and duty of remodelling these trusts as and when occasion might require, and to have urged upon that body the advisability of varying the ordinance so as to provide either (a) that the existing school buildings and site be sold and the proceeds of sale applied to similar purposes, or (b) that some portion at least of the income from the School moneys should be applied in such a way as to permit of the existing buildings being utilised for the purposes for which they were erected.

It should have been obvious to the relators and their advisers that, notwithstanding any decree which this Court might make, Synod was master of the situation, and that any proceedings in this Court would be futile, unfortunately they appear to have lost sight of this fact. I find it difficult also, to believe that the Attorney-General would have allowed the Information had his attention been directed to the provisions and effect of the Church of England Trust Property Act, 1917, and had he been informed that the procedural regulations affecting the Ordinance No. 5 of 1932 had been suspended under Clause 14 of the Ordinance of 1926, at the request of the relators themselves, that the relators had refused to accept the cheques representing the income from the Church and Rectory moneys, and that they had made no demand for payment to them of the rents received by the Trustee in respect of Block P. I am not to be understood as making any reflection upon Counsel who certified that the information was proper for the sanction of the Attorney-General, who, I am sure, gave full consideration to the propriety of giving his Certificate, and who, I understand, was himself not informed of some of those facts.

The information and suit has, however, been instituted, and as a result the time of this Court has been unnecessarily occupied for the greater part of eleven days, and heavy costs unnecessarily incurred on both sides."

Christ Church's Australian-wide Appeal for Help Not Justified.

To such extremes has the matter been carried by the Parish that it has sought the sympathy of the Church throughout Australia by an appeal which is very misleading and which seeks to hold up the Diocesan Authorities to contempt. This appeal even asks for contributions towards costs, stated to amount to £1500, when, in fact, they amount to a much less sum, and towards which, it is stated, about £400 had previously been contributed or promised.

The crux of the whole matter is that Christ Church is striving to retain the control, which it wrongfully exercised and should never have had, over lands which were granted for a public, and not a parochial school, and also to retain the use of the compensation moneys arising from the resumption. Prior to the disclosure of the true facts which the suit brought to light, the Parish might possibly be excused for pressing its claim on the ground that it was in ignorance of the trusts. Now, however, the Parish can plead no such excuse for its claim is demonstratively wrong, both as a matter of law and on the merits.

Nothing has been done to hinder its parochial activities and it is handsomely endowed, and has no right whatsoever to control grants made for extra parochial, i.e., Diocesan, purposes.

New Trusts Must be Declared by Synod in Respect of the School Site and School Compensation Moneys.

Obviously the present site, and the school compensation moneys cannot continue to be used as hitherto, and it would be hard to find a better example than this case, of the need to exercise the cy-pres doctrine—to do so is not an infringement of any parochial right but merely the proper exercise by Synod of the powers given to it, to determine from time to time how trusts shall be varied in the interest of the Church as a whole. In substance no variation is suggested for the trust was an educational one and will continue to be so—the only change will be that instead of the operation of the trust being in the civil parish of St. Lawrence, as was directed by the original grants, it will be in some other locality or localities. The Church will benefit by the change just as it has greatly benefited by the St. James' School compensation moneys being used to found the Sydney Church of England Grammar School, which has developed into one of our greater public schools, and done such excellent work, and sent out into the world such a stream of the right type of young churchmen. Synod was responsible in 1885 for what was done then, and not a word of protest was then uttered, but because it recently set about doing the same thing in regard to the Christ Church School compensation moneys, the trusts of which are precisely the same as were those of St. James' School compensation moneys, there has arisen a storm of criticism and protest, a most unwise law suit, and now an ill-judged and improper campaign to get behind and upset what was done by the Ordinance, the authority of which was challenged and upheld by the Court.

It had been hoped that Christ Church would have seen the folly of the litigation upon which it embarked, and would have had its eyes opened to the futility and unjustness of the claim it has sought to establish, but unfortunately it does not seem that such hope will be realised.

An Invitation, a Suggestion, and Desire for a Concordat.

It is beyond doubt that if Christ Church would emerge from its isolation, appreciate the larger life of the Diocese, and in a brotherly way take counsel with the Diocesan Authorities, it would bring about a better state of affairs for such parish.

It is evident that there must be an overhauling of the position, and a suitable reconstruction, and it is essentially a case where parochial and diocesan authorities should get together and work out a scheme for the advantage of both the parish and Diocese.

The Parish, on the one hand, must recognise it has no right to run a school of its own by using lands and moneys which are diocesan in their character.

On the other hand the Diocese should recognise the vastly changed position of Christ Church owing to the Parish now having only a very few residents, and being purely a city Church.

The following is suggested as a scheme for consideration:—

The disposal of the present School site and adding the proceeds to the existing School compensation moneys.

The setting aside of an appropriate sum to be used either to buy a Rectory for Christ Church in a more suitable locality, or in investing such sum and using the income to lease a suitable Rectory. Next, the appropriation of a further portion of the fund in converting the existing Rectory into a Parish Hall and rooms for parochial use, and lastly, the application of the balance of such fund towards better establishing and building up existing Church Schools, which are so much in need of additional help.

In this way the Diocese would be strengthened in its educational work, and Christ Church would be relieved of the distraction of endeavouring to conduct a School, and would be free to carry on its parochial work well equipped with Church, Parish Hall and Rectory, and a very fine endowment.

Even at this late hour, and notwithstanding the recent public meeting, and the present campaign of Christ Church supporters, is it too much to ask them to pause and see the wisdom of spending their energies and enthusiasm in arriving at a concordat which will once and for all end this wretched business, and bring peace and blessing to both Parish and Diocese. There are many who have been in the thick of the

turmoil who are longing to serve the Church in the interest of harmony, and want to do the right thing, and if Christ Church will only forget the bitterness of disappointment which had its genesis in so much misunderstanding, most assuredly will it find those who, even though greatly differing from it, will be eager and happy to do all they can to achieve a settlement which will be fair and reasonable, and mean peace with honour for the Parish and Diocese.



THE BIBLEMAN'S SESSION.

Mr. H. W. Arrowsmith, Gen. Sec., B. & F. Bible Society, writes:—
Dear Sir,

In view of the importance of the case, as well as perhaps some right as an advertiser, may I seek your co-operation in giving as prominent a notice to the following matter for the next few issues as is possible and compatible with the demand made upon space in your paper. I am anxious to get as much support, and as wide a constituency as possible to this new development in the Bible Society's work.

"THE BIBLEMAN'S SESSION."

Radio Session of the British and Foreign Bible Society.

By an arrangement with the Council of Churches Wireless Board and the Management of 2CH Wireless Station, a regular session has now been arranged by the British and Foreign Bible Society, to be conducted each Sunday evening at 8.45 p.m. This will be known as "The Bibleman's Session," and is intended to be a means of informing the people of the State of the nature and development of the work of the British and Foreign Bible Society. It is felt that the radio presents a very valuable method of bringing the needs of the Bible Society before so many people who are not being reached by ordinary methods. It is intended to make this Session as interesting as possible, and it is hoped in this way to build up a wide constituency of interest in the world-wide work of the Bible Society in spreading the Word of God at the rate of 11 million copies per annum in 667 languages.

"THE POWER OF LOVE."

Messrs. Robertson and Mullens Ltd., of Melbourne, write:—

We wish to bring under your notice the publication of a memorial volume of sermons and addresses, the "Power of Love," by W. S. McCrae.

The book is attractively bound in cloth and paper, and includes a photograph of Mr. McCrae, a foreword written by the Rev. A. T. Thompson, M.A., B.D., Secretary to Commonwealth Council of the British and Foreign Bible Society, and an article by the Rev. Samuel Scholes vividly describing a service conducted by Mr. McCrae.

Mr. McCrae was a representative and lecturer for the British and Foreign Bible Society, and lived his life through a car accident near Bairsdale in September, 1932, while returning from his work on behalf of the Society.

The volume is issued as a memorial, and with the object that the work in which he was so keenly interested should continue through his book.

The book is on sale at 2/6 and will be posted on receipt of this amount, plus 2d. postage.

We would be pleased if you could extend to this book the favour of a review in your valued columns. Please let us have a copy of your issue containing this review.

Mr. E. P. Wills, B.A., LL.M., B. Com., barrister and solicitor, Associate of the N.Z. Institute of Accountants, has been appointed Registrar of the Diocese of Christchurch, N.Z. Mr. Wills is at present on the teaching staff of Wanganui College, and has won a high reputation there on the score of personality, ability and Churchmanship. He is 28 years of age, and is married.

Wayside Jottings.

(By a Wayfarer.)

Christ and the Home.

"I WONDER," said one of the young men, "whether there is any reason for celebrating the Birth of Christ in the latter part of December. One writer says that December 25 is an impossible date, because in Judea that is the height of the rainy season; and shepherds would not then be in the field keeping watch over their flocks by night."

"Your critic," said an older man, "is like the majority of critics, in that he is dealing with matters about which he knows very little. We haven't the least idea when Christ was born; we are not quite sure even about the year, and certainly we don't know the month. Early Christian Churches used to celebrate it at different times; some in January, some in April and some in May. But your critic's reason for condemning December shows how little he knows about it. He apparently thinks that during the fine weather the sheep were allowed to feed at night in the open fields, and were only shut up in the rainy season. That was never the case. The sheep would then become an easy prey to the wolf, or to the nimer or the fahed, the Palestinian varieties of the leopard and the panther. At every season of the year flocks and shepherds seek the protection of the fold at night. Nor, even then, may the shepherds leave the flocks. The nimer and the fahed, when pressed with hunger, have been known to leap the wall and the hedge, and then woe to the sheep if the shepherd is not at hand to fight the intruder. It was to the Shepherds, watching their sheep within the walled circuit of the fold, that the Vision and the Song were granted."

"Then you think," said the first, "that Christ really was born in December."

"I don't say that," said the older man, "though its as likely a time as any other. But I agree with those who hold that the Christian Church fixed upon December from a desire to replace the old Italian Saturnalia, and the Saxon Yule-tide festivities, by a Christian festival."

"It's not an important question," said another. "What is important is to notice how wonderfully, in that case, the Christian Church has succeeded in what it set out to do. Among the Northern nations, Yule-tide was a season of rejoicing because the shortest day was past, and the victorious Sun had overcome the powers of cold and darkness and had begun again his upward climb. And the Saturnalia of the Southern nations, though it had, I think, no religious significance, was just a time when the distinctions of Society, the divisions between rich and poor, slave and freeman, were broken down, and, for a few days, universal license reigned. Yule-tide rejoicing took the form of mere eating and drinking:—

"While heathen yet, the savage Dane
At Yule more deep the mead would drain;
High on the beach his galleys drew,
And feasted all his pirate crew."

while to the Italians the Saturnalia was nothing but a temporary suspension of all the rules of sober society. Contrast either or both with the love, the tenderness and generosity, the care for the poor, the spirit of unselfishness that mark to-day the Christmas rejoicing; and which has made the Festival of the Birth of Christ to be

the glorification of Family life, the great Festival of the Home."

"Such a change is wonderful," said the other, "however it came about."

"Yes," said the older man, "and it came about gradually, by unnoticed steps, as the miracle of the Incarnation, with all its wonderful implications, slowly became supreme in the consciousness of Christian men and women. Did the Creator of the worlds become a human infant?—then to all Christian fathers and mothers, all infancy became tinged with a halo of sanctity. Did He obey His parents; did He go to an ordinary village school, there to study the Law, the Prophets and the Psalms, to learn reading and writing, and all else that the village rabbi could teach Him?—then all youth and adolescence are sanctified by the Divine example and experience. Did He work in a carpenter's shop for the support of His Mother?—then all labour is ennobled, and the Fourth Commandment is gilded with fresh light."

"And it all came about silently, and we might almost say unconsciously," said the other, "just as day follows dawn."

"Yes," said the old man. "In heathen times children were held cheap. The Roman Senator might write to his wife that if the expected child proved to be a boy she might keep it. But if not—it was no use loading up society with another girl. I have read, too, that among the Saxons, boys, when they got beyond babyhood, were commonly thrown up upon a thatched roof. Those that held on were reckoned worth keeping; but those that failed to grip the straw, and so fell off—let the wolves have them. Throughout Asia to-day girls are not wanted. In China, especially, many are thrown out. It is Christ Who has changed all that. To-day, in every Christian home, the birth of every child is a source of rejoicing, and in place of the coarse excesses of Yule-tide and the Saturnalia, we have the rejoicing of Christmas, with, for its centre, the children and the Home."

"Tell us a little more fully," said one of the ladies, "how the miracle has been worked."

"Realize first," said he, "that the restless spirit of man (therein differing from the unimaginative brute), needs a periodic change, an annual festival, an annual holiday, some bright spot in the future to look forward to, and when past, to look back to, through all the grey months of otherwise continuous toil. So the heathen nations (the blessing of the Sabbath all unknown to Yule, or to the Saturnalia, just as we moderns look forward to Sunday and to our annual holiday. And the spirit of Christianity, or rather, the Holy Spirit, recognising that need, and working through far-sighted Christian leaders, gave them the Birth of Christ as the occasion of rejoicing, in place of Sun-worship or meaningless license."

"The idea has worked well," said the lady.

"Yes," said he, "for it was a Divine idea. So that now the chief rejoicing of the world centres round the twin foci, the Birth and the Resurrection of Christ; the latter being all the brighter because just preceding it comes, for all true Christians, the time of sad recollection, the memory of His Death and Passion on Good Friday."

"Yes," said the other, "and you may add that it is through the Religion of Christ that the Home and not the Individual, has become the unit of

Christian Society. The Husband and the Wife, and not either separately, are the primary unit. But it is not complete until it is enlarged by the advent of the children; and so parents and children, brothers and sisters, form an ever-widening circle of affection, of which the Home is the centre and Christmas the Annual Festival. The Home must necessarily break up. Many homes must replace the one. But while the original home lasts, the Divine Institution of Christmas still makes it the gathering place for all."

"That is so," said an older lady, "and so is fulfilled God's purpose, blessed be His Name for it, to make the Family bond the Vehicle and type of the manifestation of His Own Love; and so the mere annual holiday has come to coincide with the Festival of the Birth of Christ; telling us that to us a Child is born, to us a Son is given, even He Who is also the Mighty God, the everlasting Father, the Prince of Peace."

Archbishop-Elect of Sydney.

Bishop Mowll in Canada.

RT. REV. H. W. K. MOWLL, Bishop in West China, and Archbishop-elect of Sydney, Australia, spent a long week-end in Toronto over Sunday, November 12th. In the morning he preached in St. John's, West Toronto, and in the evening at the Church of the Resurrection. The rector, Rev. W. G. Sunter, and congregation have always shown a lively and active interest in missionary work, and in Chinese missions in particular. Bishop Mowll brought back with him from some Chinese Christians a gift for the poor in the parish of the Church of the Resurrection, which was presented at this service.

It was explained that the sum represented an average Sunday's collection in the Cheng-tu Church, and was also equivalent to the rector's monthly stipend.

Bishop Mowll asked a few of his friends to meet him at a service of Holy Communion at which he celebrated on Tuesday morning in Wycliffe College chapel. He left that night for England, where he will spend some weeks before going on to Australia.—(Canadian Churchman.)

Bishopric of Nelson.

Canon Hilliard Accepts.

ON Saturday, January 6, Canon Hilliard, M.A., headmaster of Trinity Grammar School, Summer Hill, sent a cablegram to the Church authorities in New Zealand intimating his acceptance of the Bishopric of Nelson, New Zealand. On December 14 he received a cablegram that he had been unanimously selected as bishop, in succession to Bishop Sadlier. Interviewed by the Sydney Press, Canon Hilliard said his responsibilities in Sydney made it impracticable for him to leave Australia until towards the end of this year. Bishop Sadlier leaves for England in March, where he and Mrs. Sadlier intend to live, but the See would not be vacant until the end of June, when Bishop Sadlier's resignation takes effect. It is expected that the consecration of Canon Hilliard will take place in New Zealand in July next.



The Bishop of Newcastle, the Right Rev. De Witt Batty, has returned from a visit to Great Britain. He was welcomed home this week at a luncheon in Newcastle.

Sir Hugh Paynter, Bt., with Lady Paynter, has returned to Sydney from a visit to Great Britain. He also visited Canada and the East. Sir Hugh takes a very keen interest in St. Andrew's Church, Wahroonga.

Mr. Alan Eddy, who was a member of St. Paul's Cathedral Choir, Melbourne, from boyhood, under Dr. Floyd, is going to Italy for further voice training. He has a magnificent baritone voice. Many Melbourne citizens are interested in his future.

The Archbishop of York, the most Rev. Dr. W. Temple, has been in Glasgow recently, delivering the second series of his Gifford Lectures at the University, dealing with "The Immanence of the Transcendent."

The Rev. F. T. Perkins, M.A., who occupied the post of acting rector of St. Mark's, Darling Point, Sydney, during the absence of Canon Lea in England, has accepted the position of assistant minister in the parish.

The Rev. L. C. S. Walker, Vice-Principal of the Brotherhood of the Good Shepherd, Diocese of Bathurst, has consented to stay on another year, thus completing five years' service. He will be Acting Principal whilst the Principal, Rev. T. M. Armour, is on a visit to England.

The Rev. Cecil Short, for the past three years Rector of St. George's, Holport, has arrived in Sydney with his family. He will begin his new work at St. Andrew's, Wahroonga, immediately. The Rev. C. and Mrs. Short were farewelled before leaving St. George's, Mr. Short receiving a wallet of notes.

Miss Faith Begbie, daughter of Canon and Mrs. Begbie, of St. Stephen's Rectory, Wolloughby, has been appointed General Secretary of the C.M.S. Young People's Union, New South Wales. She has had a good deal of experience as a Y.P.U. helper in local branches, and has been a member herself since her earliest childhood. She hopes to begin her work at Headquarters on February 1st.

The Rev. Chas. Hughesdon, lately Rector of St. Andrew, Wahroonga, left Sydney for England early in December to take up his new charge as Rector of Hailsham, Yorks. He is accompanied by Mrs. Hughesdon, and planned to break his journey at Ceylon, and go on to Hyderabad and spend some weeks there with his son, who is on the staff of the C.M.S. St. George's High School.

The Bishop of Kwangsi-Hunan, China, the Right Rev. Percy Stevens was consecrated at Hankow on Sunday, December 24, by the Right Rev. F. L. Norris, Bishop in North China and Presiding Bishop of the House of Bishops in China. The Right Rev. John Holden, lately Bishop of Kwangsi-Hunan, was present at the consecration of his successor, and then to set out immediately for his new diocese of Western China. He has succeeded Bishop Howard Mowll.

The death of Mrs. Catherine S. Granger has removed an old Parramatta identity and a life-long supporter of St. John's Church. For 50 years she was associated with St. John's Church, Parramatta, becoming a member of the choir in the seventies. She was married in the church in 1876. The interment took place in St. John's Cemetery, the Rector, Rev. S. M. Johnstone, officiating, assisted by Canon Begbie, a close personal friend, and the Rev. W. G. Nesbit.

Captain Fred C. Rennels, of the New Guinea Mission ship "Maclaren King," accompanied by Mrs. Rennels (formerly Nurse Ida Percy of the Mission), and their daughter, Betty, come south from New Guinea this month on furlough. Captain

Rennels joined the "Maclaren-King" at Jarvis Bay, N.S.W., when the vessel was built in 1923, sailed in her to Papua, and has been in charge of her ever since. His care of the ship and devotion to duty mean much to the Bishop and his staff.

The Rev. P. H. Dicker, who has for several years been headmaster of the Geelong Preparatory School, now Bostock House of the Geelong Grammar School, ended his association with the school at the end of the year. At the Bostock House Speech Night, Cr. Baxter, on behalf of the parents, presented him with a wallet of notes on behalf of the parents and past and present pupils. Mr. and Mrs. Dicker, who is a daughter of Archdeacon and Mrs. Hancock, have sailed for England.

We offer our deepest sympathy to the rector of Tumut, the Rev. F. W. Rettle, who is still in the doctor's hands, and has undergone the last of a series of very painful treatments in the second week of December. No operation will take place at present, but one may have to be undergone later on. Mr. Rettle hoped to return to Tumut before the first Sunday in the New Year. In the meantime Rev. A. S. Greville, acting-rector, will remain with us until after the Christmas services.

Archdeacon Haggitt, M.A., concludes his 18 years' ministry at Mervale, Diocese of Christchurch, N.Z., at the end of January, and will be installed as Dean of Nelson and Vicar of the Cathedral parish in February. On Dec. 8 the local committee and associates of the Melanesian Mission entertained the Archdeacon by way of farewell, and as a souvenir of his long association with the work for Melanesia in the Diocese, for 15 years chairman of the Committee, presented him with a copy of Bishop Wilson's "The Wake of the Southern Cross."

Two prominent foundation members of the Nelson Rotary Club, the Bishop of Nelson and Professor Easterfield, become ineligible as members when their pending resignations come into effect because their respective classifications can no longer be filled by them, under the rules of Rotary. In view of their valuable services, however, it was decided by the Directors to recommend that Rotarians Sadlier and Easterfield be elected honorary members. The recommendation was carried unanimously amidst applause at the meeting of the Club held on Thursday, December 14.

We extend a cordial welcome to the Rev. M. K. Jones, B.A., Rector of Austimner, who has been appointed precentor of St. Andrew's Cathedral in succession to the Rev. L. N. Sutton, now chaplain of The King's School. He will also be the headmaster of the Cathedral Choir School. Mr. Jones was formerly on the staff of the Trinity Grammar School, Summer Hill. He was educated at St. John's College, Highbury, and St. John's College, University of Durham, England. He is a brother of the Rev. W. Wynn Jones, C.M.S. Missionary in the Diocese of Central Tanganyika. He served in the Great War.

News has been received from Tokyo, Japan, of the resignation of the Most Rev. John McKim, presiding Bishop of the Nippon Sei Kokwai (Church of Japan). Bishop McKim tendered his resignation as chairman of the House of Bishops and the Synod at a recent meeting of the bishops. He celebrated this summer the 40th anniversary of his consecration as bishop. With the unanimous approval of the Japanese House of Bishops, he nominated as his successor the Rt. Rev. Samuel Heaslett, Bishop of South Tokyo. Bishop Heaslett was in Australia some time ago. Bishop McKim continues as Bishop of North Tokyo.

The death of Mrs. Annie Fieldhouse at Cronulla, N.S.W., in her 91st year, removes

one who, through her life, was a devoted churchwoman in the parishes of Campbelltown and Randwick. Among the notable gifts she made to various churches in the metropolitan area were the lyche gate and stone wall to St. Jude's Church, Randwick; a new brick wall enclosing St. Peter's Church, Woolloomooloo, and a Holy Table and Desk in St. James' Church, Turramurra, and various gifts to the Methodist Church, Paddington, and the War Memorial Hospital, Waverley. Mrs. Fieldhouse is survived by two sons, five daughters, ten grandchildren, and two great-grandchildren.

The Wellington, N.Z., "Chronicle" states that the Rev. T. Feilden Taylor, founder of the famous St. Peter's Mission, has resigned his work on medical advice after 15 years service, and remarks that "the wonder is that he has been able to carry on as long as he has." The hope is expressed—and his many friends here will echo it—that cessation of work may lead to respite from the constant pain that has tortured him for many a long year. Ever since he returned from the chaplaincy duty in the war which wrote his name into our national history, he has been crippled by the acute rheumatism he developed on Gallipoli. Where a lesser man would have felt justified many years ago in retiring from his harassing labours, Mr. Taylor has "carried on."

We regret to announce the death of the Bishop of Plymouth, Dr. J. H. B. Masterman. On November 1 the Bishop returned home from a meeting with a severe cold. Pneumonia and pleurisy developed, and the end came on Saturday. Dr. Masterman was a brother of the late Right Hon. Charles Masterman, the well-known Liberal statesman. He had done work of lasting value as Vicar of St. Michael's Collegiate Church, Coventry, and as Rector of St. Mary-le-Bow. He was admired as a popular lecturer, preacher and essayist. In 1923 he became first Bishop Suffragan of Plymouth. In the West of England he had many friends among the Protestant Churches. His loss will be greatly felt in the educational life of the district.

The Rev. Alwyn K. Warren, M.A. (Magdalen, Oxford), has accepted appointment as Vicar of Mervale, Christchurch, N.Z., in succession to the Ven. P. B. Haggitt. Mr. Warren, who has been Vicar of Waimate since Feb., 1932, is a New Zealander, son of Major T. J. C. Warren, Pukehou, H.B., and after graduating from Magdalen College, received his theological training at Cuddesdon. In 1925 he was made a Deacon, and in 1926 priested by Archbishop Davidson in Canterbury Cathedral. He served his apprenticeship to the Ministry under a distinguished Vicar, Canon H. W. Blackburn, D.S.O., M.C., chaplain to the King, from 1925 to 1929, but returned to N.Z. to be Vicar of Ross, and later was appointed to Waimate. Mr. Warren claims as his great-grandfather one of the most famous and honoured of the N.Z. Church's founders, Archdeacon Henry Williams.

The Rev. P. C. Nelson, of the Brotherhood of the Good Shepherd, Gilgandra, N.S.W., who completed his full service at the end of last year, will most probably go to England in April. He has applied to the Bishop of Bathurst for leave of absence, during which to complete the degree of Bachelor of Divinity in the London University. He has recently successfully passed in all the subjects requisite for the inter-degree, having managed to apply himself to his studies whilst caring for the needs of the churchpeople in the town and widespread district of Bourke, where all his Brotherhood experience has been gained. He will be missed in Brotherhood House, where he has given most valuable service; first, in charge of the chapel, and latterly as librarian. The people of Bourke and the surrounding district, whom he has known so long, will feel keenly the loss of his quiet yet efficient ministry.



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED

The Churchman's Reminder.

The love of liberty is the love of others; the love of power is the love of ourselves. —Hazlitt.

"The liberty wherewith Christ hath made us free." —St. Paul.

JANUARY.

- 21st.—3rd Sunday after Epiphany. The teaching of to-day is Christ the Healer. He is still the One Who will "help and defend" His people.
- 22nd.—Vincent, boy martyr of Spain.
- 23rd.—Parliamentary order to destroy Images, 1641.
- 25th.—Conversion of St. Paul. The great Apostle to the Gentiles broke down the division which would have withheld the Gospel from Europe. He thus made Christianity a universal religion and no longer a local one.
- 26th.—Wattle Day. Australia Day. God Save the King.
- 28th.—Septuagesima Sunday. About 70 days before Lent. We are reminded of the need of preparation for that season.
- 29th.—The 39 Articles subscribed, 1563. How many Churchpeople have read these?
- 30th.—King Charles 1st beheaded for treason to the State, 1649. A service commemorating him was expunged from the Prayer Book.
- 31st.—Stone Altars condemned, 1845.

FEBRUARY.

- 1st.—Next issue of this paper.



The Church and the Future.

EVERY thoughtful Evangelical is bound to address himself not only to the Christian work and problems of the day, but also as they bear upon the future. This consideration is exceedingly pertinent at this hour in the ecclesiastical horizon, and especially as we pass the one hundred and forty-sixth anniversary of our Church's establishment in this favoured land. There are those who tell us that it is our duty to face, and meet the events of the day without building for the future, or prophesying the course that events will compel the Church to take. But it can never be forgotten that to-day is the future of yesterday, and that the events of every day have an influence on the morrow. Continuity is a great law of society as well as of the Church, and although some changes take place slowly and without aiming at any conscious end, others are the direct result of aims that have been cherished. To know the goal desired is to shorten the path to it—to have the vision, as a guide, is to plan to convert it into reality. Our Evangelical fathers were men who cherished aims and had desired goals. First and foremost they were men of deep and unwavering conviction. They were not afraid of their colours, and more than that, they so sought to build and instruct, that those convictions were woven into the life of this Australian people. Through some queer twist of the mind there are men in our Church in Australia who have an abhorrence of controversy. They advocate a policy of live and let live—"Get on with the Church's work, whatever that phrase may mean!—and don't trouble about the other man and his teaching and doings." It is not perverseness on our part, but we have to admit that we do not understand that kind of mind. Teaching and practice alien to the historic position of the Church of England are broad-

casted in parishes, but never mind, don't enter into controversy; so we are exhorted! And yet, the Apostle Paul withstood Peter to the face. It was Athanasius contra Mundum. The Reformers and the Evangelical leaders of the Eighteenth Century stood forth with no uncertain voice. Hence we call Evangelicals to consider "the Church and the future"; we bid them relate themselves and their teaching and practice to the challenges of the hour in the light of the future.

Our object, however, is to show that the subject of "the Church and the future" touches human life at every point, for the glory of Christianity is that the redemption of mankind by Christ makes all things His, and His people are bound to bring life in all its phases under complete subjection to His will. Therefore, whatever we may think concerning the remoteness in appearance of any matter from the range of the Gospel—it is never removed from its influence, for, if it touches human life anywhere, it has a definite relation to Christ as the Saviour and Master of mankind. This is insistently true with regard to the teaching and promotion of a stalwart Evangelicalism in our Australian Church life.

The future is rooted in the present and the present determines the future. To dream and see visions of an imaginary unity and brotherliness is a useless occupation, when all the while those who have certain Anglo-Catholic teaching to foist on the Church are working quietly and with might and main. We must with all our reaching forth into the future, recognise that we cannot lose touch with the realities of the present, or let slip our connection with the past, of which we are the Evangelical inheritors. To do so is to incur failure and the wilderness. Even two generations of men in this age can make a revolution. Recent history shows this, e.g., Germany and the War Spirit. There is no doubt that our ideals and convictions can mould robust Australian life if we bring them into touch with life as it is. In Christianity we have a past that carries with it warnings. "My Kingdom is not of this world"—and the Holy Roman Empire and the Russian Empire with its Holy Synod, are warnings. The teaching of the New Testament makes us work from within outward, not impose on men stern rules from without.

It is for us to become first ourselves redeemed, surrendered, and consecrated citizens of the Kingdom, before we attempt to advance it. Individual salvation stands as the primary aim of all Christian preaching. It is impossible for a man to repent for his brother. Vicarious repentance carries with it no salvation. The repentance must be individual. When men are "in Christ" they are in a position to see all things according to the teaching of Christ and their lives devoted to Him will bring His Spirit to bear on the solution of these questions of social righteousness and economic welfare that are so pressing to-day. They can only be solved rightly when men start "in Christ" and seek the Christ ideal as the end that can be reached by planning according to His mind and carrying on in His Spirit.

But the individual Christian is not an isolated unit. Man is a social being, and he lives in community life. And this is true of the Church in an especial manner. For all who are baptised into His Body are members one of another. It is essential that in the Church the members should recognise their brother Christians as members with them of His Body, as working

with them for the same high goal, and as sharers with them of the privileges of the Gospel. We must have this Spirit if we are to possess the mind of Christ, remembering always that it is first righteousness, then peace; that truth and honour and integrity are not to be bartered for a mere sentimental and soppy unity and brotherliness.

Evangelicals can have no flirtings with Anglo-Catholicism. It will mean back to the Dark Ages, back to the beggarly rudiments, as the Apostle St. Paul terms a religion that is opposed to the doctrines of Grace. Evangelicals will gladly acknowledge the spiritual reality of Non-Episcopal Ministries and will seek closer co-operation with them with a view to unity, finding expression in union with all those who are Members one of another in the Body of Christ. By avowing this to-day and bringing its spirit into practical operation, Evangelicals will hasten the coming of "The Church of the Future," which will be, more than any Church of to-day, the reflection of the Mind of the Founder of the Church and the demonstration to the world that all are one in Christ Jesus. Alas! we live in a world where what is Holy has been invaded by man-made corruptions and wrong turns have been taken in the development of institutions. Loyal to Holy Scripture, the Final Court of Appeal in all matters of Faith and Doctrine, Evangelicals are bound to declare their unbending hostility to all teaching that is opposed to the plain implications of Scripture on the meaning and place of the Sacrament of the Holy Communion in the Church. They do so in a positive, not a negative spirit, for they believe that the preservation of Truth is essential for the displacement of error; and realise that to be "in Christ" is the highest privilege any man can have. They centre their message in the Atonement and see all Church teaching in the light that shines from the Cross of Christ. They will ever seek to have a Vision of mind consecrated to Christ, of social progress guided by Christ, and of Christian men and women living and working for Christ at home and abroad. Evangelicals are not visionary—they are essentially practical, because they proceed from a life that has seen the Vision of the Christ and has determined to follow where He leads and to find in His Will the peace of all mankind that will be led captive in the chains of His Holy Love and changeless Truth.

Australia's Foundation.

The First Christian Service.
Sunday, February 3, 1788.

CAPTAIN PHILLIP, of the Royal Navy, with the First Fleet, arrived in Sydney Cove towards sundown on Friday, January 25, 1788. Next day a small party landed, and planting the Union Jack in a prominent place, founded what has since grown to be this Australian Nation. The landing must have needed much forethought and organisation. The historic Cove, which is now Circular Quay, was just wild bush, in which were big gum trees and possibly thick undergrowth to the water's edge. There were, of course, no buildings of any kind. The blacks were doubtless peeping from behind the gums and through the thick undergrowth. Away behind lay the unknown and vast interior. In beginning the settlement, the hundreds of convicts had to be landed, and there were the women to be considered. The clearing, and sub-

The Archbishop of Brisbane

Notable Theological Scholar.

THE acceptance by the Rev. J. W. C. Wand, M.A., Dean of Oriel College, Oxford, of the Archbishopric of Brisbane, has occasioned much interest in Church and public circles throughout Australia. He is 49 years of age and expects to leave England in July with Mrs. Wand and their daughter. A son is at Balliol College, and will come to Australia in 1935, after taking his degree.

Captain Trench writes: "On the first Sunday after our landing Divine Service was performed under a great tree by the Rev. Mr. Johnson, Chaplain to the Settlement, in the presence of the troops and convicts, whose behaviour on the occasion was equally regular and attentive." The preacher's text was Psalm 116: 12, "What shall I render unto the Lord for all His benefits toward me?"

Dean Cowper, of St. Andrew's Cathedral, Sydney, remarking long afterwards, said: "That may be regarded as the day on which the planting of Christianity was begun in Australia; the day on which the Christian Faith was proclaimed and Christian worship was celebrated. It was the setting, as it were, of a small stock, which was to grow and expand into a great tree, throwing out its branches, and yielding its fruit on every side."

146th Anniversary.

Hence the One Hundred and Forty-Sixth Anniversary of this First Divine Service in Australia, on Sunday, February 4th, 1934, is a notable one, not only to the Church of England, but also to Australia. We hope that the story of that First Fleet, and of the remarkable growth of our Church in Australia and Tasmania, with its bishops, clergy, churches, great schools, colleges, homes, hospitals and organisations, will be told with fulness of detail and inspiration in Church and Sunday School that day. The recital of our Church's home and foreign mission work and of the challenges which face the Church at this hour, should be recounted. It is a full and remarkable story, calculated to enhearten and inspire.

We do not place much value on the annual demonstration carried out in Sydney on the Sunday afternoon at the corner of Bligh and Hunter Streets, when nobody is about, but there is a unique value and opportunity given to every rector and vicar and Sunday School teacher in Church and School that day to tell a story full of wonder and pathos; of gallant service and devotion, of rich giving and missionary enthusiasm. We hope the clergy and those responsible will use their opportunity to the full.

We commend to the attention of Churchmen the following resolution, unanimously passed by the Provincial Synod of New South Wales, held in Sydney on August 2nd, 1904:—

"(a) That, with the view to remembering the first Divine service in Australia, which was held in 1788, on the Sunday after the landing . . . under a great tree, at Sydney Cove, and for the purpose of emphasizing the priority and the history of our Church here, it is very desirable that in every parish yearly, on the Sunday after Anniversary Day, which would be the anniversary of the planting of our Church on this continent, there should be some suitable notice or commemoration of so important and interesting an event. (b) That the Bishops be respectfully asked to communicate the foregoing resolution to the clergyman in charge of each parish in their respective dioceses, and to take any other steps they may deem advisable to promote the object stated."

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A Varied Career.

Mr. Wand took his degree with first class honours in theology, at St. Edmund's Hall, Oxford, in 1907, and his M.A. degree in 1911. At St. Jacob's Hostel, in the diocese of Newcastle, in the province of York and Newcastle-on-Tyne, where he was appointed in 1907, he became deacon in 1908, and priest in 1909. After being curate of Benwell from 1908 to 1911 and at Lancaster from 1911 to 1914, he became Vicar Choral of Salisbury until 1919. He was next a temporary chaplain to the forces from 1915 to 1919, and was honorary chaplain from 1919 to 1922. During the three following years he was chaplain to the Royal Air Force.

Other positions which the Archbishop-designate has occupied are lecturer at Salisbury Theological College from 1914 to 1920, Commissary to the Bishop of Colombo since 1925, examining chaplain to the Bishop of Peterborough, and from 1928 has been lecturer in theology at St. Edmund's Hall, Oxford, besides being lecturer in Church History at the University of Oxford. He is well-known to Dr. St. Clair Donaldson, Bishop of Salisbury, and formerly Archbishop of Brisbane.

An Anglo-Catholic.

The Archbishop-designate is an Anglo-Catholic. He took a prominent part in the recent Oxford Movement Centenary celebrations. This is to be expected in a way, because Oriel College has, from the very beginning of that Movement, been associated with Tractarianism. Hurrell Froude was one of its graduates, while Newman, Keble, Pusey and Church, though drawn from other colleges, were numbered among the Fellows of Oriel. Mr. Wand has written three books, the most important of which is the "History of the Modern Church." His most recent book, issued for the Centenary of the Oxford Movement, is entitled, "The Old Faith and the New." Before leaving England he hopes to bring out a volume in the Westminster Commentary Series, on the First and Second Epistles of Peter and the Epistle of Jude.

Bishop Feetham, of North Queensland, preaching in his cathedral on Sunday, December 31, re the matter of Mr. Wand's acceptance of the Archbishopric, said—"Those of his friends with whom I have consulted—the Bishop of Salisbury (Dr. Donaldson), who was Archbishop of Brisbane from 1904 to 1921, Dr. Kidd, the master of Keble, one of the greatest living historians, and Dr. Goudge, the Regius Professor of Divinity, whose books are world-famous, have cabled to me in the warmest terms of the character and attainments of the Dean. They say he is a scholar, a leader, a devoted priest, and a man greatly beloved.

"I will only say now that I think God that he has accepted election. Tonight I shall be cabling the Archbishop of Canterbury to inform him of the acceptance of the Archbishopric, and asking him to arrange for the conse-

cration, which will, I expect, take place in England. In that case the Archbishop of Canterbury will doubtless be assisted by the Bishop of London."

Lord Halifax and the E.C.U.

THE following letter has been addressed by Lord Halifax to the Secretary of the English Church Union:—

Hickleton, November 6, 1933.

Dear Mr. Bex,

It is with the deepest concern that I write to you about two matters of the gravest importance, relating to the current issue of "The Church Union Gazette."

First, a sermon preached by the Rev. H. Chalmer Bell, at St. Peter's, Eastbourne, on October 4, at the annual festival of the Eastbourne Branch of the E.C.U., and published by the editor of the official organ of the E.C.U. in the November issue. On page 260 the two paragraphs following the sub-heading "The English Church Union," contain a vicious attack on the Anglo-Catholic Congress, its work and methods, when it is known that a liaison committee of the E.C.U. and A.C.C. is sitting to consider a much closer and permanent association between the two societies. The Rev. H. Chalmer Bell is a member of the Council of the E.C.U. This whole situation could scarcely be more deplorable and calculated to do more harm.

Secondly, on page 262 ff. there is a paper—"Unity—Catholic or Protestant?"—the substance of which was read before the Newmarket and District Clerical Society by the Rev. W. R. Gordon Taylor, Rector of Carlton, and published by the editor of the official organ of the E.C.U. It speaks of the Roman hierarchy in England as having no jurisdiction, and being in schism, and states that there is some truth in the saying that "the Bishop of Rome is a superb Protestant clothed in canonicals."

The article is made more offensive by having my photograph in the middle of page 262, as if I agreed with the propositions set forth.

My views and work with regard to reunion with the Western Church are well-known, and the compromising situation to myself as president of the E.C.U., which arises from this publication places me in an intolerable position.

I beg of you to place this letter before the Council of the E.C.U. at their next meeting, and to tender my resignation as president as a protest against the present regime. The council will realise what a step of this kind means to me, in view of my association with a society for which I have laboured these many years.—Yours truly, Halifax.

(The English Church Union was for many years the spearhead of the Romanising Movement in the Church of England. More recently it has become somewhat Moderate, more Anglican, its place of leadership having been taken by the Anglo-Catholic Congress Movement. The latest news is that Lord Halifax has withdrawn his resignation. See our Editorial comment.—Editor, A.C.R.)

A wheat-lumper named Harrison, of Wallendbeen (N.S.W.), carried 1170 bags of wheat the other day; unaided, he loaded them into six trucks, doing also the covering and roping down. One day previously he lumped 1300 bags. And he is 68.



NEW SOUTH WALES.

Diocese of Sydney.

BISHOP KIRKBY'S LETTER.

Writing to the Sydney Diocese on December 26, the Bishop, Administrator, referred to his attendance at School Speech Days, which happened during the month. He said:—"It is quite clear that our schools and the authorities in charge thereof are anxious to establish a definitely Christian basis for the education given therein, and to set up definitely Christian ideals for boys and girls to follow. Now and then the complaint is heard that our Church schools produce a very few candidates for the Ministry. Many of us would not worry the slightest if our Schools increased the output of Christian grocers and graziers, Christian drapers and doctors and Christian butchers and bankers. The Church at least would be richer, and Society at large would be the better. But the business of a Christian school is not so much to produce more men for the Ministry, or for any other calling. Rather is it to produce a Christian character. Given that, all the rest follows. Lads will then enter the Ministry in numbers encouraging enough, provided that the Church has a "man-size" job for them that is worth doing. Reverting to Speech Days, it may be said that they were an indication of the bravery with which some schools have fought their way through depression, of the sacrifice made by staffs to maintain efficiency, and of the great place which our schools generally hold in the hearts of an extraordinary large circle of friends."

THE CHURCH OF ENGLAND FELLOWSHIP.

The First Annual Camp of the Church of England Fellowship (Diocese of Sydney), was a great success in every way, the branches, both country and city, being well represented.

The Camp was held from Boxing Day to New Year's Day at the Teachers' Training College Camp, Castlereagh, via Richmond, which proved an ideal place for this type of Camp, where the beautiful surroundings and quietness is most conducive of the devotional atmosphere required for daily study groups.

The Study Book chosen was "Life Problems," by J. C. Jamieson, which proved most stimulating and helpful in the solution of some of the great problems facing the youth of the Church to-day.

Young people between 16 and 21 years of age gathered at the Camp. They came to the conclusion that the ideals of the Christian faith and life can best be realised by training the young life, physically, intellectually, spiritually and socially, by the "four-square plan" of the Fellowship, which the Diocese so wisely recommends through its Board of Education, and strongly recommend the Fellowship for parishes where there is a leakage in young life from the Church. Several of the clergy present were very pleased with the splendid work which the Fellowship is doing in parish life in providing teachers, leaders and workers in a remarkable way.

Further information regarding this Camp or the scheme of the Church of England Fellowship, may be obtained from the Hon. Secretary, Miss B. B. Hall, Diocesan Board of Education, Dudley House, George St., Sydney.

MELANESIAN MISSION KE'CH.

Successful Trial Run.

Skimming gracefully over the waters of the harbour with all sails set, the large mission ketch Patteson underwent trials re-

cently. The Rev. M. A. Warren, who has supervised the construction of the sailing vessel for the Australian Board of Missions, for use in Melanesia, said he was delighted with the appearance and performance of the ketch.

The Patteson was built at Neutral Bay, at the yards of Mr. Lars Halvorsen, and she is to sail on January 15 for the New Hebrides, where she will be used for mission purposes. She is fully rigged, and is fitted with a 30 horse-power Fairbanks-Morse-Diesel engine, which will enable her to maintain an average speed of eight knots, and to attain a maximum of about 12 knots. The main cabin, situated in the centre of the ketch, is 10 feet long, and has a width of 13 feet. Quarters are provided for the crew forward, and there is a hold aft for passengers' luggage and stores. The engine-room is fitted with fuel and air tanks and contains a dynamo and accessory engine, in addition to the main equipment. Electric lighting is to be installed, and a small searchlight will be carried.

THE HAMMOND HOTELS.

Contribution to Community Welfare.

Four Hammond Hotels for single men on the dole, and three Hammond Hotels for evicted families, were operated in Sydney throughout 1933. A new family hotel, No. 8, is to be opened immediately.

In reviewing the work of the hotels, Canon Hammond said last night that he estimated that they represented a contribution of £7000 a year to the welfare of the community.

"In the family hotels and in the Pioneer Home Settlement, we have been able to find accommodation for more than 100 families, and, during the Christmas period, we made suitable provision for more than 2500 people," said Canon Hammond. "We supply to the men on the dole 15 meals a week, each of an estimated value of 9d., and a bed, with soap, towel, etc., to the value of 5/- a week, no charge being made for the services of barber, tailor, and boot-maker, who each attend to thousands of men a year."

Canon Hammond quoted the following figures to indicate the extent of the work of the hotels:—Total guests during 1933, 862; remaining at December 31, 321; foodstuffs used (principal items only), bread, 36,140 loaves; meat, 104,000 lbs.; butter (first-grade), 7000 lbs.; jams, 12,480 lbs.; tea, 2012 lbs.; vegetables, 63 tons; flour, 20,800 lbs.; sugar, 9 tons. The number of men who left the hotels on varying accounts was 642. Of these, 241 went to work of varying kinds.

CAPITALISM.

Relations Between Employer and Employed. Clergyman's Analysis.

The Rev. A. J. Fraser, Rector of St. Oswald's, Haberfield, preaching in St. James' King Street, on Sunday evening, December 17, said the modern development of capitalism, through its organisation in joint stock enterprises, had brought with it problems between employer and employed. The link of personal, human contact between employer and employed had been broken under the modern joint stock system, and the workers now seldom knew who their real employers, the owners, were. The owners, or shareholders, on the other hand, did not know the conditions under which work was done. This aloofness was further accentuated by the exclusion of the workers from any real power of rights in the conduct of industry. This divorce between labour and ownership was capitalism's most outstanding feature.

Notwithstanding the problems created by this change in the relations between owners

and workers, said Mr. Fraser, capitalism had many great achievements to its credit, such as providing the means for educational development and scientific progress. These were of great value to society, and must not be denied or minimised, but they were only part of the story. The other part constituted the challenge of capitalism. Growing on the tree of capitalism were some fruits which were unwholesome and a menace to the well-being of the community, whose existence depended upon what the tree produced. The first of these was inefficiency, which consisted in capitalism's failure to provide sufficient goods and services for the needs of the community. Capitalism produced, but it did not deliver the goods. The goods were needed, but profit, not man's need, was the common motive power of capitalism. "This dominance of the profit-motive cuts right across the principles of service, which Christ said should dominate the relations of men," said Mr. Fraser.

Another unwholesome fruit was inequality; not inequality of capacity, but of opportunity. The benefits of education were often nullified by a business system which recognised no equalitarian basis. An example of the inequality he meant was to be seen in the response to the demand for sacrifices all round to meet the exigencies of the present crisis. Such sacrifices should be enforced on the principle that "Unto whomsoever much is given, of him shall much be required." Nothing so much illustrated the inequalities of the present system as the widespread unemployment.

A third unwholesome fruit would describe as "inhumaneness." Monotony was the characteristic of the mechanised industry which has supplanted the old time human labour. Man was not meant to be a machine winder. He was meant to be like God, a creator, an artist. The worker who spent seven or eight hours a day stamping eye-lids into shoes could not be expected to feel that he was anything more than a cog in the machine. His personality was crushed by the monotony of the machine. His only relief from this was in leisure, and the cry for shorter hours, for more leisure, must not be answered as Pharaoh answered the Israelites: "Ye idle." Rather should it be judged in the term: "More abundant life" laid down by Jesus as the goal of all.

"The great task before the Church," Mr. Fraser concluded, "is not to be content with proving that we are better off than the men of previous generations. What we are called upon to do is to learn the difference between what is within the reach of men when obedient to God's demands, and the actual conditions which neglect of Christ's teaching has brought about."

Diocese of Goulburn.

THE ADMINISTRATOR'S LETTER.

The Ven. Archdeacon Pike, Administrator of the Diocese, writes:—

During December I attended the Speech Days at the two great Church Schools at Canberra. Neither of them is great in point of numbers, but, as the Governor-General wisely said at the Canberra Grammar School, a school can be great without being large; and I am sure that when you read the Head Master's digest of his report, which he has supplied at my request, you will agree that the School possesses the true elements of greatness. I have known it intimately for over five years; have been in and out of it almost like my own home; and one of my own family has been a boarder at it ever since it opened in Canberra; my verdict is that there is no school in the country more worthy of its honourable name than this.

Similarly, I have known the Girls' Grammar School, which has passed through thrilling changes; through them, I believe now! Another member of my family was a boarder for three years, until her school days were over. I most sincerely commend it to people who wish their girls to get into a highly satisfactory boarding school.

I cannot refrain from warmly congratulating the Rev. W. J. Edwards, the Head of the Grammar School, upon the dauntless courage he has shown in standing unmoved amidst the storms through which the school has passed, and in like manner, also, I would express most cordial admiration for the way Canon Robertson is leading what looked for a year almost a forlorn hope. I refer, of course, to his tackling of the Girls' School problem, when nearly everybody else had deserted it.

Both these men deserve our thanks, and we ought to see that they get them in the practical shape of doubled entries for the New Year. They both tell me that they are assured of more boarders next term, but

we should try to make it more than just "more." Both the schools are new and up-to-date buildings, with all modern equipment for comfort and convenience; they are in beautiful surroundings; the climate is the best in which I have ever lived; the advantages of cultural association accessible in Canberra are not equalled anywhere else in Australia, and they are increasing every year. The fees are moderate, surprisingly so; and I gladly bear witness to the efficiency of the education given. Best of all, both the Schools are our own, with just the right atmosphere.

Diocesan Finances.

The annual balance of the Books of Account took place on the 31st December, and although the financial depression is, of course, reflected in the accounts, there are distinct signs of an improvement. Capital accounts now total £135,188, an improvement of nearly £700. Current accounts in credit total £560, an improvement of £1150 on the corresponding period for last year. Current accounts overdrawn amounted to £4423, a retrogression of £1252. Sundry Debtors for rents and interest unpaid or overdue amounted at the 31st December to £3632, which is an improvement on the figures for 1932, but whilst the Moratorium continues, any extinction of this amount will only be gradual. The Goulburn Diocesan Fund balanced its budget and completed the year with a small credit balance. The overdraft on the Superannuation Fund was further reduced. The Clergy Widows' and Orphans' Fund remains overdrawn £1148, and the Religious Education account £792. The "Southern Churchman" made a loss for the year. Advertisers' bankruptcies were responsible for this. The Diocese did not realise its missionary apportionment, but went very near to it, namely, £808 for Australian Board of Missions, and £137 for the Church Missionary Society. The Cathedral group of accounts closed with total parochial debts and liabilities of £1745, against which £895 was held standing to the credit of various special funds. The net diocesan bank overdraft has now been reduced to manageable proportions.

Diocese of Bathurst.

PARISH OF GEURIE.

On arrival at All Saints' Church, Wanganboro, one of the sub-centres of this parish, on Christmas morning, the Rector (the Rev. H. Carr), was met by the Churchwardens, who informed him of a surprise which awaited him, and requested him to accept same in the spirit in which his people had given. The surprise consisted of a beautiful new Holy Table, saxe blue sanctuary curtains, and carpet to match. The Holy Table was the gift of Mr. and Mrs. J. Harris, the floor covering and curtains that of the Church members. It was a real surprise. The Rector thanked the good folk for such splendid gifts. It is good to see the heart of the folk here is right.

VICTORIA.

Diocese of Melbourne.

NEW CHURCH AT FRANKSTON.

The Archbishop, on a recent Saturday afternoon, laid the foundation stone of the new Church of St. Paul, Frankston, now in course of construction, and estimated to cost when completed, £4,500. Portion only of the building is being erected at present, to the value of £2,000. The service took place on a dais erected in front of the new building, from which the Archbishop, the Rev. P. B. Hayman, and Mr. H. W. Grimwade, addressed a gathering of more than 300 persons. Clergymen taking part in the impressive ceremony were the Revs. S. Cragg, E. I. Gason, C. Cotes, R. Birch, W. G. Vizard, A. F. Falconer, W. G. Thomas and P. B. Hayman. The Southern Choral Society of fifty voices rendered an anthem. A collection taken up during the afternoon resulted in £104 being subscribed.

Addressing the congregation, the Archbishop said some holiday makers became careless of God. They and others would enjoy the beauties given by God better if they attended their church when Sunday came round, and considered what the Church stood for, instead of on the Sabbath Day looking around their gardens to see what work was to be done, lying in bed, playing golf and other games, or travelling to the hills or seaside, causing empty churches. People who lay in bed on Sundays lost the glory of life. With some people church-going became a thing of whims and chance. The Church should be attended. Those who dug potatoes on Sunday and turned over

their money-pot to see what they possessed, missed the joys of life, the revelation of the mystery of God.

Mr. H. W. Grimwade, who donated £500 to the building fund, said the time had come for a larger church. The old church of St. Paul was built fifty years ago by pioneer Frankston citizens, at a cost of £474, and was officially opened on Sunday, February 6, 1887, when the Ven. Archdeacon Stretch was the preacher. He urged his hearers to help the Church to broadcast its principles.

The architect, Mr. Louis P. Williams, made a presentation of a trowel to the Archbishop. The contractor is Mr. T. Barrett. Mrs. R. Rodda donated £300 to the building fund.

SERVICE IN TIME OF LEISURE.

Archbishop Head's Plea.

The work done at St. Martin's and St. John Evangelist's Homes for Boys was commended by Archbishop Head at the annual meeting of the women's auxiliary committees held at the home of Mrs. Ernest Poolman. In speaking of the splendid atmosphere in the homes and the self-sacrificing work of the staff, Archbishop Head said:—"It is in no spirit of criticism that I would say that what we lack in some of our schools in Australia, perhaps more than in England, is a religious atmosphere. The boys and girls are well looked after, and they get on wonderfully with their school studies, but what they do miss in many cases is that background of religious training which, I believe, is the greatest force of all for character building. It makes me sad at times to think of the alternatives that face our young people to-day. Are they to find all their ideals in secularism, or will they stand by the Christian religion of their forefathers? It rests with us to help them in this decision—to prove to them that God must be the central point in our lives if we are to realise our highest ideals."

"There is another thing to which I want to direct your thoughts, and that is the 'right use of leisure.' So often leisure is regarded selfishly as just an opportunity for personal gratification—happy nannies, weekends in the country, games of bridge, or visits to the cinema. Yet leisure should mean more than this; it is a chance to help others, to develop ourselves in so many ways, to prove the joys of unselfishness. Very few people I meet are hostile to the Church or Church people, but they are often uninterested in our work because they are so wrapped up in their own personal interests and personal pleasures, and this apathy is one of the hardest things to break. It rests with such committees as this to prove the joy that comes with service, and I congratulate you all most warmly on your wonderful achievement of having raised about £20,000 since the inauguration of these homes."

Diocese of Ballarat.

THE BISHOP'S LETTER.

Honorary Lay Helpers.

The Bishop writes:— I have been returned from a tour through the Rural Deanery of Horsham, which included a meeting of the Ruri-decanal Chapter and Conference at Nhill. Without any question, the life of the Church in this part of our Diocese is vigorous and healthy, and I was particularly pleased to find on the part of the Laity a very strong desire to take a full share in their responsibility for the work of the Church. In particular a suggestion was made by one or two of the Laity during the Ruri-decanal Conference that laymen might well be encouraged even more than they have been in the past, to take their share in the actual performance of Divine worship. This is already a regular feature of Church life in some of our Northern Parishes, especially at Horsham and Nhill, where the services are periodically conducted entirely by them. I think there is a very great deal of value in this suggestion, as it is beyond question that in days gone by we have suffered the loss of many families which really belonged to the Church of England, but who lived far away from established Church centres, for the simple reason that our organisation has not been elastic enough to provide for sufficient Church ministrations. As a result of our discussion at Nhill one or two laymen have already volunteered their assistance in various parishes in this Deanery, and I hope that their example will be generally followed. I want, in this connection, to remove a possible cause of misunderstanding. There is, I think, in the minds of some members of our Church, the idea that a man should not offer himself or be accepted as an Honorary Lay Helper unless he is prepared to give pretty continuous service in this capacity. It is true, as a matter of

fact, that our present Lay Helpers do a great deal of regular work, chiefly for the reason that hitherto we have had comparatively few offers of service. But there is no reason at all why even in the smaller parishes we should not have a much larger band of voluntary workers of this character, even if some of them only officiate on comparatively rare occasions. If a Parish Priest knows he can rely upon a substantial body of assistants willing and qualified to help in the service of the Church, it will be of immense value to him in planning extensive work or in trying to arrange for the spiritual care of our Churchpeople in the outlying districts.

Diocese of Wangaratta.

EXTRACTS FROM THE BISHOP'S LETTER.

Writing to his diocese, the Bishop states: I have had such a busy month that I fear the publication of the "Living Church" will be seriously delayed. There have been so many calls upon my time that I have hardly been at home at all. When I returned from the North Sydney mission, the mission at the Cathedral was half over, but to judge by its second half Mr. Fernie's addresses were very much appreciated. There were good attendances, and they were justified by the clear and useful teaching that was being given. We shall hope for new interest and vigor in the church life of Wangaratta. On the last Sunday in October I accompanied Mr. North to Moyhu and Whitfield, with confirmations at both places.

Kilmore is one of the parishes where hardly anyone stays away from the church services. This month the occasion of my visit was twofold. The newly-formed C.E.M.S. assembled for a corporate Communion, at which there were 70 communicants, and nearly all the men remained for breakfast together. Mr. Lawrence and Mr. S. Robinson represented the State Executive, and spoke about the Society's work. Afterwards there was a Confirmation, and in the afternoon a second one at Wyalong, with the largest congregations I have seen there, in fact the largest that the church can accommodate.

My next journey was to Shepparton, where a C.E.M.S. branch has been re-established, and starts its new life with forty members. At a great service on the Sunday afternoon a number of men were confirmed, and afterwards they and many others were admitted to membership of the Society. Visitors were present from the Beechworth, Euroa and Katandra branches, and other branches would have been represented had it not been for the important Boys' Society meetings at Wangaratta the same Sunday. I have at other times pointed out that this intercourse between our parishes was one of the most important effects of the C.E.M.S. work. During the day men of Beechworth and Shepparton had opportunities of fraternal fellowship, and separated in the even-

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ing well pleased with each other. The evening service was a confirmation for Shepparton and Tallygaropna parishes, and we somehow got four hundred people into the church, but a good number had to go away. Altogether, it was a big day for Shepparton.

On the way home I stopped a night at Benalla for a confirmation. I was sorry not to give them a Sunday, but they turned out splendidly, and perhaps it was just as well that they had the chance of showing what was in them. As the candidates were presented, and one after another I heard the old Benalla names, I could not help thinking how impossible such a service would have been thirty years ago, when I was rector, and how it was the faithfulness, devotion and perseverance of those good churchpeople of my time. Very many of them have passed on, and now two more, Miss Annie Rodgers, by her character no less than her teaching, has influenced every Church of England girl in the town during the thirty years and more of her work in the senior Sunday School. Who can measure what that means? Mr. William Chivers opened his house at White Gate for Sunday services, and indeed, his large family and that of his brother formed the bulk of the congregation.

QUEENSLAND.**Diocese of Brisbane.****THE BISHOP ADMINISTRATOR'S
LETTER.**

New Church at Drayton.

"I had a very delightful experience on Advent Sunday, when I went to Drayton to inaugurate the beautiful stone Church which has just been completed, and is in memory of Archdeacon Glennie and other pioneers of the Downs. The work of completion has been well done, and there are many interesting memorials of both the Archdeacon and other pioneers in the Church, and all these were a source of great interest to the visitors. So many gathered together from all parts of the diocese that it was necessary to instal loud speakers outside the Church, and there were quite as many people outside as there were inside. It was an unforgettable day, and the Rev. S. Atherton is to be congratulated on the excellent way in which he has carried the work through, and the splendid thoroughness with which it has been done. The Services were very beautiful, and the day was full of deep meaning to all those who gathered together for that historical occasion."

Memorial to Late Archbishop.

"The Diocesan Council has decided to make an immediate and definite appeal to the public for a memorial to be erected in Brisbane to our late Archbishop, and also for another in the place where he spent so many devoted years of his life—New Guinea. The Council does not propose to ask for a large sum of money—probably it will be in the vicinity of £300—because it is felt that the Archbishop himself would have definitely opposed any attempt at such a time as this, when the Diocese is in such urgent need, to make a request beyond the means of the people. As the amount required is so small, it is hoped that all will endeavour to contribute, however small may be the amount they are capable of giving; even a few shillings will mean much. I think that the Council is very wise in taking this step, because it is extremely important that all members of the Church in this diocese should place every available penny into the Diocesan Fund, of which Archdeacon Glover is the Commissioner. The success of that fund means the rehabilitation of the Diocese, and that was the one thing which the Archbishop desired to see accomplished more than anything else. The Council has set its face definitely against a multiplicity of appeals, and I wish to express the sincere hope that the lead thus given will be followed."

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

The Bishop writes:—

An old friend has resigned! There are very few Churchpeople who have not heard of Archdeacon Bussell, and most of you have known him, and to know him is to love him. You will all be sorry to hear of his serious illness, and to know that his

doctor has told him that he must give up all his work. When I first came to South Australia in 1906, he used, as Organising Chaplain of the B.H.M.S., to accompany me on my journeys; he was an old traveller, and knew how to make us comfortable! I found then that his name was a household word throughout South Australia, and he seemed to know and remember everybody. For the last eight years he has been Chaplain to the Hospitals, and, I know, many of you will miss his ministrations. Well, it is right that he should now have some quiet rest himself. We shall still call him Archdeacon, and we shall all hope that the eventide of his long life will be peaceful and happy and blessed.

And now I desire, with all earnestness and love, to emphasise the solemn Advent Call to watchfulness and prayer, for the need is specially urgent to-day.

To "watch" is to be awake, alert, alive to the conditions of the world. The failure of the Economic Conference, the postponement of the Disarmament Conference, Germany's withdrawal from the latter Conference and from the League of Nations, and her renewed aggressive attitude, the revelations about the armaments traffic, the great and critical economic experiments of America, all these combine to make the nations of the world anxious and nervous. Here in our own State legislation is being pressed forward which I fear is going to increase facilities for gambling and help to entrench in our midst a moral evil, which is an insidious danger to the youth of the community. The teaching of religion in our State Schools is still opposed by a section of our legislators. I cannot but think with extraordinary blindness and callousness. And from many different quarters covert attacks are made upon religion, and these by men and women who do not wish otherwise to play into the hands of Bolshevists and others whose aim is to abolish the existing social order. Now, indeed, "it is high time to awake out of sleep." It is better to know the worst and to be prepared. Forewarned is forearmed. Advent calls us to "watch."

What I have already said emphasises also the need of prayer. The Congregationalists in this State have recently made a splendid effort by all-night vigils to impress this need upon their own people and upon others. I am grateful to them for their witness, and to a similar effort and a similar witness; to supplement your watchfulness with prayer—Public Prayer in your churches on these four Sundays in Advent, and on other days as your clergy may call you; and Private Prayer in your homes and your own chambers.

TASMANIA.**CHRISTIAN CONVENTION.**

Sessions at Kingston Beach.

The ninth annual Christian Convention, which has been in session at Kingston Beach near Hobart, since Christmas Eve, has concluded.

The convention is organised by the Hobart Open Air Mission, Christian people of various bodies taking part. Those who attended numbered about the same as last year. The visitors were lodged comfortably in cottages and tents, and met for meals in a marquee, which, with the meeting tent, was pitched in the grounds of the Methodist Church. Each day four meetings were held, and on the two Sunday evenings open air meetings were held, followed by services in the Town Hall. Many churchmen from Hobart attended during the week-ends. The convention speakers were: Rev. Stewart McColl (Melbourne), the Rev. G. H. Morling, principal of the Baptist College, Sydney; the Rev. J. Lewis Hurst, of St. Andrew's Presbyterian Church, Launceston; Major F. Roberts Thompson (Table Cape); and Mr. G. Grahame (Melbourne). The committee of the Open Air Mission comprises Messrs. L. L. Dobson (president), I. Boss-Walker, D. E. Saunders, and T. C. Button.

HUTCHINS SCHOOL.

Centenary Celebration.

Erection of Chapel.

It was decided at a recent meeting of old boys and friends of the Hutchins School, to raise a fund for the erection of a chapel to commemorate the centenary of the school's foundation. The president of the Old Boys' Association (Dr. W. W. Giblin), presided.

Mr. C. W. Baldwin (hon. secretary of the Parents' Association), moved:—

That this meeting of old boys and friends of the school, including members of the Old Boys' Association, Old Boys' Lodge, and Parents' Association, approves of raising a fund to celebrate the centenary of the foundation of the Hutchins School, and that the amount so raised be expended firstly on the erection of a school chapel, and secondly on improvements to the school property adjacent to the site selected for the proposed chapel, and that this resolution be transmitted to the school Board of Management for its sanction.

In submitting the report, Mr. Baldwin outlined the attitude of the parents, and said that the traditions of the school would be best preserved by the erection of such a memorial. A school without a chapel was like a body without a soul.

The headmaster (Mr. J. R. O. Harris), seconded the motion, and said that he considered that the tone and spirit of the school would be considerably enhanced by the performance of daily religious services in a consecrated and beautiful building.

Mr. W. F. D. Butler expressed the opinion that the cost of a building in keeping with the present structure would not be beyond realisation.

Mr. H. C. Smith said that the financial position of the school should be considered before a definite decision was reached.

The motion was agreed to unanimously. The Bishop of Tasmania (the Right Rev. Dr. R. S. Day), said he had refrained from speaking because he did not wish to bring any undue clerical influence to bear on the question. He was naturally pleased with the result of the meeting from his position as "visitor of the school." There was too much of the material in the world, and it was gratifying to realise the attitude of those interested in the welfare of the school, as nothing could be closer to a more worthy memorial of thanksgiving to God than a building solely dedicated to His service.

Marsden's Lieutenants.

The interest aroused in the early history of the Church and Country in New Zealand, by the publication of "The Letters and Journals of Samuel Marsden," has made possible the publication of a further chapter in the history of the early Mission—the letters and journals of the three men who first represented the Church Missionary Society in New Zealand under the general supervision of Marsden. These three missionaries—Thomas Kendall, William Hall, and John King—were men of very different training and character, and formed an ill-matched trio whose relations with one another and frequent disobedience of orders added greatly to Marsden's difficulties as Superintendent of the Mission. Their letters to friends at home, to Marsden, and to each other, reveal the situation in the New Zealand Mission in the first years after its establishment at the end of 1814, and contain, naturally, many interesting observations upon the habits and beliefs of the Maoris among whom these three were the first white men to reside in regular fashion.

Kendall, the first man to reduce the Maori language to writing, an intense student of native lore, and the particular friend of the great Hongi, is full of interest in his observations upon native customs and his own reactions to his new life. William Hall and John King were tradesmen and lacked Kendall's facility with the pen, but, at the same time, left records which throw considerable light upon the vicissitudes and trials of the period of beginnings. These manuscripts, therefore, give an added interest to Marsden's work in New Zealand, and together make an absorbing picture of the time with which they deal. This is no mere record of the beginnings of a mission, but a stirring drama in which the actors are the white incomers, on the one hand, and the native chiefs, eager above all things for muskets and powder, on the other.

"A LITTLE SERMON."

"Continue ye in My love." The most tired of us can continue, stay there, be there—no words can be too simple to say what He means. Do not go away, He says. Why should we? How could we?—"Rose from Brier," by Amy Carmichael (S.P.C.K.)

**Diocese of Nelson's Farewell to
Bishop and Mrs. Sadlier.**

ON December 14, at the close of the special session of the Synod of the Diocese of Nelson, N.Z., called to elect a successor to the present Bishop of Nelson, the Right Rev. W. C. Sadlier, D.D., opportunity was taken to bid farewell to the Bishop and Mrs. Sadlier. There was a large gathering of the clergy and laity. The Vicar-General, the Ven. Archdeacon Kimberley, presided, and with him on the platform was the Archbishop's Commissary, the Rev. E. M. Cowie, M.A.

Archdeacon Dart, as the oldest member of the Synod, referred in glowing terms to the splendour of the session rendered to the Bishop over his 22 years as chief pastor of the Diocese of Nelson. The Archdeacon of Mawhera (the Ven. J. A. Jermy) voiced the feelings of the West Coast Church people, and expressed deep regret at the Bishop's departure. Bishop Sadlier had endeared himself to the people of the West Coast, and they would miss his spiritual leadership and warm-hearted personal interest very much.

The Ven. Archdeacon Smith spoke for the Waimea Archdeaconry, and referred to his personal association with the Bishop over all the years of his episcopate. He also mentioned, as did several of the clergy speakers, that even the wives of the clergy would miss the Bishop, for they always looked forward to his episcopal visits, he being so friendly and homely in their vicarages.

The Chancellor of the Diocese, Mr. T. E. Maunsell, spoke on behalf of the laity, and the remarkable and brotherly leadership the Bishop has always given them. He conveyed the best wishes of the whole Diocese to their departing friends, and prayed for long years of happiness in retirement there in the Old Land.

The Rev. E. M. Cowie, as President of the special Synod, then read to the Bishop the following resolution: "That Synod hereby places on record its high appreciation of the magnificent services rendered to the Diocese and to the Church of the Province of New Zealand by the Right Reverend William Charles Sadlier, D.D., Bishop of Nelson, during an episcopate of more than twenty-one years. He has been an inspiring leader, filled with enthusiasm, zeal and energy, who has never spared himself in his activities. The development of the Pension, Sustentation and Home Mission Funds, is an indication of his care of the clergy and his concern for the welfare of the sparsely populated Parochial Districts. The compilation of the Trusts Register is a monument to his industry and business ability. The exact record of dates and details of important events will prove of great value to the historian of the future. The growth of the Capital Funds of the Trust Board from £43,000 to £184,650 is largely due to the personality and foresight of the Bishop. His leadership in the work of the N.Z. Church Missionary Society since his arrival in the Diocese, and his guidance of the N.Z. Anglican Board of Missions, as Chairman of the Executive Committee, since the Board's inception in 1929, has had much to do with the unification and marked development in the Missionary work of the Church of the Province.

The Synod extends prayerful good wishes to the Bishop and Mrs. Sadlier, and expresses the hope that they will be spared to spend many years of useful happiness together and in the Service of the Great Shepherd of Souls."

The Bishop, on rising to respond, was clearly affected by the gracious and kindly words which had been spoken. He intimated his inability to express adequately his feelings of appreciation of all the kind things that had been said about Mrs. Sadlier and himself. He had tried at all times to be fair and just in his dealings with the clergy and laity. He had endeavoured to build up a strong centre. He regretted, because of physical infirmity, that the time had come for him soon to lay down his task as Bishop of Nelson, but he believed that under the Providence and guiding of God, a younger Bishop with new ideas and a fresh vision would be able to carry on where he left off. He urged all to give the new Bishop the same love and trust and loyalty that they had given to him.

Mrs. Sadlier also spoke a few words, thanking all the members for their kindly references to her work, and urging the formation of a strong branch of the Mothers' Union in every parish.

The Bishop then gave his blessing.

A Holiday Thanksgiving.

"Father, we thank Thee to-day for the open air—"

For sunlight ablaze on forest and river,
For merry companionship all the day long,
For the wild, free life of the open air,
For flashing water to swim in,
For thirst and hunger and wearied limbs,
For deep, sound sleep at the end of the day.

For these, Thy gifts, most goodly,
We thank Thee, our Father."

—From prayers by P. S. Hoyland (with two slight, unimportant alterations).

Faith and Hope.

"Sometimes," says the Bishop of Christchurch, N.Z., "it is hard to distinguish faith and hope. Faith seems to me to be the grace which helps us to go on when all is dark, and seems to be getting darker, believing in the invisible. Hope is the lifting of the soul which comes when there is a promise of the dawn, and our faith is beginning to be justified. And the extraordinary thing about the hope of better times which is dawning on us is that it comes when all human effort seemed to be in vain. The greatest minds of the world have been wrestling with our problems, and their wrestlings have been like fumbles. Long ago God's spirit brooded over the formless deep, and brought order out of chaos. To the Christian it is not hard to believe that God's Spirit should be able to bring order out of the chaos of our times. The problem has baffled the wisest and best of human intellects. Perhaps on looking back those who come after will be able in the perspective of history to see what we could not see, and to link cause with effect, and to learn some new lesson of how God works in His world. God grant that the hope which has arisen in our hearts may be a forerunner of the dawn, and that those thousands of brave hearts which have been near to despair as the long years of unemployment drew out may be restored to the joys of happy homes and occupations.

At this season our faith and hope are linked up with the glory of love, as we think of the angels' song which heralded God's supreme gift of love to mankind.

Men had clung to faith in God for centuries past, men of faith, heroes, prophets and martyrs. The Psalms are fragrant with this sublime faith. But after the birth of Bethlehem faith took on a new meaning. Faith was illumined by hope for those who gathered round the manger bed. God had spoken not only by the still small voice which stirred the prophets' hearts; not only by the message of history unfolding itself before those who had eyes to see; God had spoken in those days by His Son, "the express image of His person." The steady glow of faith had leapt up in the bright flame of hope; and when Christmas was crowned by Easter, that hope became a burning and shining light. Moffatt translates 1 Peter i, 3: "By his great mercy we have been born again to a life of hope through the resurrection of Jesus Christ from the dead," and again he translates, 1 Peter i, 21: "It is by him that you believe in God Who raised him from the dead and gave him glory; and thus your faith means hope in God."

There are very dark clouds in the sky, but the dawn is there and the day must come as "earth rolls onward into light." Our faith means hope in God.

"Through the dark and stormy night
Faith beholds a feeble light,
Up the blackness streaking,
Knowing God's own time is best,
In a patient hope I rest,
For the full day-breaking!"

Looking at ourselves, it is hard to hope. Looking at the Saviour in the manger-bed it is impossible to despair. God grant that as we gather round the Holy Table on Christmas Day, struggling faith may be irradiated by the glorious hope which God has given us in Our Lord Jesus Christ, and may the assurance of our hope kindle the flame of eternal hope in other hearts."

THE RELIGION OF YOUTH.

"It has been often noticed that when men get religion they do become more intelligent. They see things in a background. Their world is not now a jigsaw puzzle, but a kingdom."—Spectator.

A Great Evangelical.

Bishop Ryle.
(M.L.L.)

JOHN CHARLES RYLE! What a wealth of meaning lies in that name for every faithful Evangelical! What stirring thoughts are kindled in the heart by the very memory of the noble testimony borne by this man for truth and righteousness. Time and again God has raised up men after His own heart, who have not been ashamed of the Gospel of Christ and the Church of England has been honoured with not a few of these noble sons of the faith. We have not been wanting in men of the stamp of John Wycliffe and William Tyndale. We have had our Bishops, like Hooper and Latimer, who were found faithful unto death. Even in the spiritual darkness of the 18th Century when England was in the sorry plight of Israel in the days of Elijah, and there were scarce seven thousand who had not bowed the knee to Baal, men like Henry Venn and William Romaine were sent forth under the hand of God with a message that made hearts burn and eyes stream with tears of repentance at the sight of the Redeemer's dying love. And if we cast our thoughts over the last 100 years, distracted and rent though the Church has been by the invasions of Popery and superstition, we find the period ushered in under the influence of Charles Simeon and brought to a close with the holy Bishop Moule, but during the course of the century, no man left a deeper mark, nor did more for true Evangelical religion, than John Charles Ryle. History has yet to recognise his all greatness, the Church has still to acknowledge her debt to his unfaltering maintenance of the faith of our fathers. Few of the great men who had gone before were his peers, and he ranks high up in the list of those who have been most like their Master, "mighty in word and in deed."

Youth and Early Ministry.

Ryle was born in 1816 at Park House, near Macclesfield, the eldest son of a wealthy bank proprietor and land owner. He passed through Eton and Oxford with the highest distinctions, captaining both the School and the University Elevens, and gaining the most coveted honours as a scholar. When he was twenty-five, it was his intention to enter the House of Commons, when his father suddenly became insolvent through the failure of his bank. This completely altered his life's prospects. For many years in his early ministry he toiled hard with his pen and lived in great frugality, in order to repay in some part those who had suffered through his father's misfortune. However, the rod of affliction was used of God to turn him to his life's real calling, and after being ordained deacon and priest by Bishop Sumner a year later, in 1843, he was inducted to his first parish, St. Thomas', Winchester. He gradually became renowned as the "Prince of Tract-writers"; in his easy, flowing style, some 300 tracts were written with extraordinary success. They have been translated into at least twelve languages, and more than twelve million copies have been circulated, and many a soul has been drawn to the Cross through their simple and appealing messages. He was gradually being recognised as a born leader, and advancing years brought him more and more to the forefront as the greatest Evangelical since the days of Charles Simeon. In 1872 he became Hon. Canon of Norwich, and the following year he was selected preacher at Cambridge and also at Oxford from 1874-6 and 1879-80. In 1880 he was offered the Deanery of Salisbury, but before he could be installed he was raised to the Bishopric of the newly-created Diocese of Liverpool. For 20 years he administered his diocese faithfully and well, building it up from the very beginning into one of the strongest and most wisely organised Dioceses in England. He deliberately postponed the building of the Cathedral in order to strengthen his Sustentation Fund for poor beneficiaries, and to establish a Pension Fund for aged and retired clergymen. Ninety new places of worship were built, and 136 additional clergy were provided. At last, at the age of 83, he lay down the reins of office, and a few weeks later, in 1900, the trumpet of death heralded him into the presence of God.

Protestant and Evangelical.

He was a man who rendered invaluable service to the Evangelical cause, and he was a veritable tower of strength in the day of adversity, when the Reformed and Protestant faith of the Church was being assailed by the inroads of materialism and

lawlessness. His grave and courteous manner, his magnanimity and present bearing brought a new dignity and solemnity to the cause for which he stood. Keen and incisive in debate, popular and deeply influential as a public speaker, he soon made men realise that a right worthy successor had been raised up to the great men of God who had championed Evangelical religion in the days gone by. He declared in no uncertain voice his whole-hearted allegiance to the doctrines and principles of Protestantism; he loved to take his stand upon the same ground on which the Reformers stood, and in many ways, their mantle had fallen upon his shoulders. Thus his first words as Bishop of Liverpool sounded the clear and ringing note which marked his whole life: "You know my opinions! I have nothing to withdraw or retract from them," he said. "I am a committed man. I come among you as a Protestant and Evangelical, but I come with a desire to hold out the right hand to all loyal churchmen, holding at the same time my own opinions determinedly!" No wonder that he was a marked man, and the target at which many a shaft poisoned with bitterness was aimed by the Ritualists. He was constantly reviled and maligned by Anglo-Catholic propagandists—he was too courageous to hold his peace when the glorious heritage handed down from the Reformers was endangered, too outspoken not to incur the wrath of lawless rebels whom the Church was nursing like vipers in her bosom. With every fresh crisis he was to the fore with thoughtful and decisive letters to the Record, signed "An Old Soldier," or "A Northern Churchman"; he was trusted by all, and when he spoke, undisturbed by the most desperate position, fresh courage was taken and the loins of the faithful were girt again with the armour of God ready for the battle.

Lover of the Bible.

Ryle was a man who loved the Bible. He always laid emphasis on practical religion, and for him, personal holiness and prevailing prayer went hand in hand with the reading of the Bible. He held fast to the full inspiration and inerrancy of the living oracles breathed of God, and he firmly believed in the absolute supremacy and sufficiency of Holy Scripture as "able to make us wise unto salvation," and as the only rule of faith and practice. His life-time saw the rise of Higher Criticism, and he was fully alive to the insidious attacks of Modernism, with its undermining influences, and he "never flinched from asserting that there can be no error in the Word of God." He was deeply convinced that "our faith can find no resting-place except in the Bible or in Bible arguments. Here is rock; all else is sand" (Knots Untied). He felt that the Bible should be given the foremost place in every home, and he longed to see every family gathering around the sacred pages of God's precious Word. Let it be said plainly and simply—he loved the Bible!

He was a man who clove to the "old paths" in doctrine. His deep learning and wide reading covered a tremendous range. He had no mean acquaintance with the early Fathers, and he was intimately versed in the writings of the Reformers and Puritans. He never pronounced his opinion without a firm conviction of its truth. He was distinctly Calvinistic in doctrine in an age which was beginning to speak of Calvinistic tenets with a sneer. But the doctrines he loved to emphasise in writing and in preaching above all, were those great fundamental truths of Scripture, such as the total corruption of human nature, the all-sufficiency of Christ's death upon the Cross as the only sacrifice for sin, the absolute necessity of regeneration by the Holy Spirit and justification by faith alone. Nothing would move him from cleaving to these truths as the very bedrock of that faith once delivered to the saints.

Wide in Sympathies.

He was a man of wide sympathies. He realised that no Church on earth is altogether pure, and that no individual believer is absolutely free from error, and he gladly held out the right hand of fellowship to all loyal churchmen, though in some things they might widely differ. Nor did he fail to appreciate the value of the contributions to Christendom made by the Free Churches. He issued an edition of the complete works of the great Non-Conformist Divine, James Manton, in 22 volumes. He frequently testified in the highest terms to the worth of men like John Knox and Thomas Chalmers, John Owen and Robert Hall, he freely and constantly declared that such men as Rutherford and McChesney, Baxter and Bunyan, would adorn the noblest church in this or any other denomination. He had a large

and loving heart, and would never hold himself aloof for the sake of minor differences from those whose lives showed that their names were written in the Lamb's Book of Life.

An Abiding Influence.

And last but not least, he was a man who has left an abiding influence through his pen. Apart from his tracts and articles, he published a large number of works, all written in such simple and homely language that they are a delight to read. His style was entirely artless and singularly straightforward, for like Bunyan, his aim was not to please the ear with fine words, but to reach the heart with solemn truths. His Expository Thoughts on the Four Gospels are wonderfully clear and refreshing, especially the three volumes on St. John. His two works of historical biographies, "Light from Old Times," and "Christian Leaders of the 18th Century," are unrivalled; his judicious mingling of biographical narrative with personal anecdotes make them absolutely interesting, while the deep spirituality that pervades the whole leaves a searching impression on the heart. His other works deal with fundamental doctrines and practical questions, and are written for ordinary laymen as much as for the theological student. Such books as "Knots Untied," "Old Paths," "Principles for Churchmen," deserve to be read and re-read by every Evangelical Churchman and their present re-publication by the Protestant publishers, Thynne and Co. Ltd., calls for the warmest commendation. Copies of "Knots Untied" are already available at the A.C.R. Office, and it would be well if every young Christian would read it earnestly and carefully. Bishop Ryle's writings are eminently suited for present-day problems; they have wielded a tremendous influence in the last 50 or 60 years, and their message is as fresh and gripping to-day as when they were first written.

Thirty-three years have now gone by since he went the way of all the earth, and was gathered unto his fathers, but we do well to cherish his memory, for his work is still far-reaching in its influence for good. His fearless championship of the Protestant cause, his courageous witness to Evangelical religion, his unswerving loyalty to the faith of the Reformers—do not these bring home to us a ringing challenge in no uncertain way? Are not our hearts warmed within us when we think of his unaffected love for the Bible and the simple holiness of his consecrated life? While the battle lasts, and so long as the Bible is assailed and Evangelical religion endangered, the name of John Charles Ryle stands to inspire into us a new courage and enthusiasm, while him personally we highly honour as one of those ransomed servants of the Lord who lived and worked in his day and generation without regard for the favour of man, and with no fear in his heart save the fear of God.

Review.

Many readers will recall the severe loss sustained by the British and Foreign Bible Society by the death of Mr. W. S. McCrae in September, 1932. Mr. McCrae, who lost his life through a car accident near Bournemouth, whilst returning from his work on behalf of the Society, was well-known as a representative and lecturer.

His many friends and admirers will be pleased to learn that a memorial volume of Mr. McCrae's sermons and addresses has been published. Under the title of "The Power of Love," the memorial volume contains six sermons, together with a photograph of the author.

There is an obvious sincerity of purpose behind these sermons, the second of which, "Parental Responsibility," is worthy of special note by reason of its originality in conception and treatment. The style is a pleasing combination of dignity, charm and simplicity, and there is a welcome lack of ponderousness and quotations. "The Immutability of Christ," the final sermon, makes an effective and satisfying finish.

The foreword is written by the Rev. A. T. Thompson, M.A., B.D., of the Bible House, Melbourne, and an article by the Rev. Samuel Scholes is included which describes vividly a service conducted by Mr. McCrae.

Attractively bound in cloth and paper, the memorial volume will be eagerly sought after by the many who remember Mr. McCrae's work, and who wish to see his work continue.

"The Power of Love" is published at 2/6 by Messrs. Robertson and Mullens, of 107 Elizabeth St., Melbourne.

C.M.S. Summer School at Adelaide.

(By one who was present.)

THE prospect of spending one's Christmas holidays at a Missionary Summer School probably holds no attraction for those who have never tried it, but those who have can tell of days filled with a feast of good things—both material and spiritual—happy fellowship, tennis, bathing, merriment, walks, talks, and most precious of all, spiritual help. All these were enjoyed by those who attended the Summer School conducted by the C.M.S. at Old Oxford House, Brighton, S.A., which closed on the evening of Jan. 1st, having been held for a week, and has left with its members a fund of sweet memories to be drawn upon in the days to come.

The personnel of each School changes year by year; old friends are missed, and new ones made. This was particularly noticeable at Brighton, but a very pleasing feature was the presence of so many young people, quite two-thirds being members of the C.M.S. League of Youth, some attending such a School for the first time.

A very cordial welcome was extended by the Rector of Brighton, Rev. S. Best, who said he regarded the School as a wholesale invasion, which he was delighted to have, and regretted that it could not be held oftener than once a year.

The Chairman was a friend of many years, the Rev. R. B. Robinson, Th.L., Rector of Chatswood, N.S.W., who, in his Bible Readings, Closing Devotions, and other addresses, often illustrated by incidents from his own personal experiences, revealed to his hearers that, like St. Paul, he is persuaded that nothing can separate us from the Love of God. Most interesting were his studies in some of the Minor Prophets—Obadiah, the Prophet against Neutrality; Jonah, a reluctant Missionary; Amos, a messenger of Righteousness; Joel, the Prophet of the Spirit, and Hagai, the Temple Builder.

Closing Devotions each evening were very sacred moments, when we, too, were assembled in an "upper room," hearing with gladness our Lord's message of "Peace be unto you"—peace, the greatest need of the human heart to-day; receiving His commission—"As the Father hath sent Me, even so send I you"—what a wonderful work God has given us to do, work which the angels would love to do, but are not permitted to make disciples of all men; and, being endowed with power from on high, for we cannot accomplish God's work without the Holy Spirit's help. (John 20: 19-22.)

With the evening speakers we visited various mission fields. Sister Watkins took us to China, and told of the life and work in the "Way of Life Hospital," Kweilin, where she is the Matron; of the trials and difficulties of the Chinese Church, and with her we visited the country districts, doing evangelistic and medical work, meeting in some places friendship and being received with gladness, but in others, hostility. Appealing to those who might be thinking of the mission field as their future sphere of service, Sister stressed the necessity for willingness to work as a team, as all cannot be leaders, to be willing to set aside our own will and work in with others. For the workers, both European and Chinese, there was still the great need for continued and earnest prayer, that they might receive grace to live the Christ life. Much patience is required—the daily keeping on with the little things is a great trial; the big things, such as air raids, robbers, and invasions by armies of soldiers, are not to be compared with the irritation of the little things.

A very able and interesting address on the Aborigines was given by the Rev. J. B. Montgomerie, and lantern lectures on New Guinea by the Rev. C. Chittleborough, and the work of the British and Foreign Bible Society, by the Rev. E. H. Swan, also a short talk by Miss Edith Williams on her work in New Guinea, did much to widen our knowledge of what is being done by the missionary forces of the world.

Two very welcome friends, who paid short visits to the School, were Dr. and Mrs. Harold Anderson, of the Chengtu University,

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The Oxford Group Movement

(By J. A. I. Perry.)

THE Oxford Group Movement is, in my opinion, one of the finest things that has ever emanated from England. It is in no sense a movement in opposition to any of the Churches. It has been in existence for about eleven years, and was started by certain undergraduates at Oxford. To-day, mid-day meetings are held at Oxford, at which at least 100 undergraduates attend. The movement has received much impetus from the publication of a book called "For Sinners Only," the author of which is a well-known journalist, namely, A. J. Russell. The secret of the movement is really the efficacy of prayer. It is marvellous how the movement has reformed evil forces, and thousands of people are inspired by its Christian principles and testify to the good they have received. Some people confuse this Movement with the Oxford Movement. One has no relation to the other. The Oxford University may or may not be responsible for different movements, but that fact does not imply that they should all be bracketed as one. After reading "For Sinners Only" I wrote a letter to Mr. Russell as to certain things which I thought might apply to the legal profession in connection with a certain phase of it, namely, the defending of accused persons. He replied, "inter alia," "That would mean the loss of many clients, but you would, I believe, be doing God's Will."

Since God's Will is the best thing for you and your client, the right results would follow. Prosperity does not usually bring God into a home or an office; poverty often does.

God's law guaranteeing supplies if we seek first His Kingdom is so absolute, and works that we can continue on our top level of spirituality, irrespective of apparent loss or gain."

The question I submitted to him in effect, was as to the defence of an accused person, and asking a certain question. I have never asked the question since I began to practise. During a series of years at the request of the late Clerk of the Peace, Mr. W. R. Beaver, from time to time I defended poor prisoners on a nominal fee. I did not want to take it up, telling him, in effect, that it might interfere with my other work. He said it would do me good. I certainly learned a lot about human nature, but never once did I put the particular question. Mr. Russell's reply was that I should. He has raised a very serious ethical question. Under my system I did not know. Under his system I would. If once I learned it, then I could not honestly accept the retainer for the purpose of fighting. The ethics of the law demand that one should act 'per fas,' and not 'per nefas.'

Since "For Sinners Only" appeared, Mr. Russell has written another book called "One Thing I Know," which deepens one's conviction of the power of prayer. I have not the slightest doubt of its efficacy. The Book is interesting to me from another point of view, namely because of the fact that Bishop Donaldson, of Salisbury, formerly Archbishop of Brisbane, took the chair at Dorchester at one of the Group Meetings. Bishop Donaldson, in the course of that meeting, said: "how they had prayed and prayed again for a revival; and yet no noticeable re-

vival had visited their churches. Instead, they had observed a spirit of defeatism creeping over organised religion.

In some places they saw their congregations dropping away, some to the godless life of the average worldling, and some even into the snare of Communism.

Into this situation had suddenly come the phenomenon of the Groups, a revival of religion coming from a direction totally unexpected. These Life-Changers, associated with no church in particular, were unquestionably being used in many places to change other lives, especially the lives of those whose absence from the churches the clergy were often deploring. "The Clergy of his Diocese must not shrug their shoulders and oppose and discredit without investigation. Above all, they must be careful not to repeat the mistake made with Wesley. Even allowing that a new religious phenomenon like this had its dangerous elements, they must become sympathetically awake to the central fact that **It Was Changing Lives!**"

I am not going to admit that the Church is in the position that Bishop Donaldson states. I am aware that the Church as a Church does not set the example it should, and in the Church I include all laymen. I am afraid that we too often accentuate differences instead of endeavouring to heal them, but above all laymen should at all times be regarded not only as men of their word, but also that they should conduct their business relationships with stainless honour. We too often set a bad example in that respect, and thus it is that one continually hears that a particular act done by someone is not only a reproach to the man himself, but to the Church of which he very often forms an integral part. The serious study of the Books "For Sinners Only," and "One Thing I Know" will take all these things absolutely away.

Life is full of dangerous and treacherous channels, and the Oxford Group Movement, if thoroughly followed out, will enable us to thread those channels with an even keel. Summed up, the Group Movement embodies what is contained in the Epistle of St. James. The effectual fervent prayer of a righteous man availeth much.

A joint meeting of the Chapter and Standing Committee held on 13th December, the Rev. John William Bloyce, Vicar of Westport, N.Z., was elected a Canon of the Nelson Cathedral. The Rev. J. W. Bloyce was ordained in 1916, and placed in charge of the Marsden Mission Van. He conducted missions throughout the West Coast for some years, making Ahaura his centre. He was Vicar of Reefton from 1922 to 1928, and became Vicar of Westport in succession to Canon Coursey.

General Synod Music Commission.

THE Commission appointed by General Synod in October, 1932, has been steadily at work since its appointment. At the first meeting held in Melbourne in December, 1932, steps were taken to bring the whole matter of Church Music before every diocese in the Commonwealth, and since then, local executives have been chosen and are now at work, rural deaneries have concentrated on answers to a questionnaire sent out to every Bishop, so that from Samarai to Hobart, from Bunbury to Bairnsdale, information regarding the present condition of Church Music and suggestions for its improvement are being first considered and then summarised and sent to the Commission.

The Commission has drawn special attention to the Report of the English Archbishops' Committee's Report on Music in Worship and a definite recommendation has been made that this report be made available to the clergy by placing it in all Diocesan Libraries. Dr. A. E. Floyd is drawing up a digest of the report, and this will shortly be disseminated throughout Australia.

The Archbishops and Bishops of the Commonwealth were asked early in the year for financial assistance to enable the Commission to function in any effective way, and the response of the Dioceses is an indication that the Bishops are conscious of the need of reform in Church Music and are looking to the Commission to lead the way.

Much yet remains to be done, but even at this early stage the Commission becomes more and more convinced of the parlous condition of our music in worship, and the widespread and urgent need for just that guidance and assistance which the Commission should, if not immediately, at any rate before very long, be able to give to the whole Church in the Commonwealth.

H. P. Finnis,
Hon. Sec., General Synod Music Com.

Questionnaire for Rural Deaneries, 1933, Referred to Above.

1. In how many churches of this deanery are there choirs with sufficient number of voices (S.A.T.B.), to sing in parts, and have a weekly practice?
2. In what ways do you consider that your organist, or your choir, or your congregation, could be guided and helped towards better singing in public worship?
3. What hymn book is used in your churches? If A. and M., please state what edition.
4. Do you sing the psalms? Do you sing the Canticles? What Psalter do you use? Are you satisfied with the hymn book and psalter you are using? What music do you use at the Holy Communion? Are you satisfied with this? Do the choirs or congregations or the children of your churches ever learn any new hymns?
5. Do you consider that the music used really assists the devotional and spiritual character of Divine worship?
6. What are your greatest difficulties in the matter of the musical parts of your services?

NOTE.—Further information and suggestions will be welcomed by the Commission.

Adopted by the Commission,
June 1st, 1933.

CUT THIS OUT.

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A Paper for Church of England People

THE AUSTRALIAN Church Record

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Editorial

Prince George to Visit Australia.

THE King, in response to an invitation from the Governor-General of the Commonwealth of Australia, on behalf of His Majesty's Government in the Commonwealth, has been pleased to approve Prince George visiting Australia on the occasion of the centenary celebrations of the State of Victoria. It is hoped that it may be possible to make arrangements whereby his Royal Highness will make the outward journey in a cruiser of the Royal Navy, and return in a cruiser of the Royal Australian Navy.

We rejoice at this gracious announcement, not only because of the favour the visit will confer upon Australia, but also because it will afford the citizens of this great land another opportunity of showing their "loyalty" as Bishop Kirkby says, "to the Throne, and their appreciation of the personal qualities of the Royal Family. Australians had the happiest of recollections of the visit of the Prince of Wales in 1920, and that of the Duke and Duchess of York in 1927."

Melbourne and the State of Victoria are heartily to be congratulated on having secured, to grace their centenary celebrations, so striking a sign of the King's interest and favour. But not for one moment must we lose sight of the wider aspect. To all the citizens of this intensely British community, beset by peculiar problems, both within and from without, Prince George will present himself as an ambassador from

that Motherland from whose bosom has sprung ninety-eight per cent. of our population. He comes as the representative of His Majesty the King, who stands before the world as the embodiment of that system of constitutional government which events are daily proving has no equal in the wide world. As we honour the Prince we honour the King and all he represents. We pray God that His blessing will rest upon the whole visit and its entourage.

The True Lenten Fast.

ON Wednesday, February 14, the season of Lent begins. The fact brings forcibly to the mind the difference between the Scriptural view of fasting and that which prevails in ceremonial minds. It is one of those many contrasts which demonstrate the erroneous and perilous nature of sacerdotal teaching. Vast numbers of people will restrict themselves in the use of a few luxuries or ordinary commodities for the duration of Lent under the pretence of a meritorious and disciplinary mortification of the flesh. The Collect for Ash Wednesday, as well as the Epistle and the Gospel, make mention of the "heart." The prayer of the Collect is "create and make in us new and contrite hearts"; the portion appointed for the Epistle bids us rend the heart and not the garments; the Gospel warns us against outward observance, and tells us where our heart's treasure should be. The best Lenten discipline is a true, penitent, heart-searching self-examination in the prayerful determination to recognise the Divine right of control over body, soul and spirit, in all things and at all times.

Church Trust Funds.

CERTAIN propagandists, peeved at the outcome of the Christ Church St. Lawrence Equity Suit, are taking opportunity in the Sydney Press of creating a scare. They are boldly suggesting that no one had better leave money in trust to the Diocese of Sydney, because forsooth, it might be used for some other purpose. However, members of the Church of England are not so easily bluffed as all this. They know that at the head of Sydney Diocese, from the Archbishop downwards, there is a body of men of the highest integrity and honour, whose conception of office and committee is that of a sacred trust. The long and honourable history of the Diocese reveals this in singular clearness. Of course, it is the old story. Christ Church St. Lawrence has had an exceedingly lucrative run for many years. The parish has dwindled to nothing. The school does

not exist. As Mr. Minton Taylor clearly shows, the grant made in the early days of this State was for diocesan school purposes, and not for a parochial school. Of one thing we are sure; any grants made were not for the purpose of inculcating Anglo-Catholicism, and planting schools here and there by a particular parish in an endeavour to propagate a Church teaching altogether foreign to that of our Book of Common Prayer, and the Thirty-Nine Articles. It is about time the issue came to a head. The whole thing is so transparent that the Church public will see through it all. Apart from this, in our opinion, the correspondence in question is "a hitting below the belt" and altogether unworthy.

Sydney's Spiritual Move.

THE Diocese of Sydney, not altogether, but very largely, is on the eve of a spiritual mission. Many parishes are arranging for missions this Lent, and during the subsequent weeks, the missionaries, in the majority of instances, being the clergy of the diocese. We pray that great blessing may follow the effort. We hope that general congregations will be moved and strengthened and that many, very many, who have not been regular in their Church attendance, will be won to converted and surrendered living for Christ and His Church. The Call of the hour is for downrightness, for converted Christ-witnessing lives. It is impossible for unregenerate human nature to be given up to Christian living; it is really useless to clamour for reforms in society unless the conversion of the soul to God takes place through the operation of the Holy Spirit. Only as individual souls are won to Christ, will a great spiritual revival come in our land and in our Church. Such aspects of life, as Sunday observance, Christian living, liberality in Christ's cause, devotion to the Church's Missionary work, will then and only then, assume their rightful place in people's lives. We live in a day of great opportunity. People are hungering for something better than the flesh-pots of Egypt. Their materialistic and hedonistic basis of life has been found wanting, and we believe that they are open to the truth as never before. But the only Gospel to meet this soul-hunger is that of Christ's finished work on Calvary, the Gospel of Assurance in our Lord Jesus Christ. The emotions must be touched, the intellect reached, and the conscience brought under conviction. Please God, we shall see a great awakening to spiritual things in the Diocese of Sydney because of this impending effort. But the way must be adequately prepared by God.