

spot somewhat marred the proceedings. Though the service conducted by Knopwood on Sunday, February 26th, 1904, and attended by Governor Collins, the military, the free settlers, and the convicts, was undoubtedly the first one to be held at Hobart, it is not altogether certain that it was the first to be held in the colony.

When Governor King, of N.S.W., issued his instructions to Lieutenant Bowen, on founding the earlier settlement at Risdon, in September, 1803, he wrote: "You are to cause the prayers of the Church of England to be read with all due solemnity every Sunday and enforce a due observance of religion and good order." As he knew no Chaplain was to accompany this expedition, he evidently expected one of Bowen's subordinates to carry out the duty, as was actually done later on in a similar case at Port Dalrymple. One hardly supposes that Bowen entirely disregarded this order.

Unemployment.

A National Blight.

Sermon by Dr. Micklem.

Speaking at St. James', Sydney, on Sunday, March 4, Dr. Micklem said the question: "Whence shall we buy bread that these may eat?" was one which every responsible Government must be asking itself in face of the great army of unemployed in England and America, and here. No modern civilised community could see its destitute members perishing for want of the necessities of life. The method of meeting the problem adopted both in England and here had been that of unemployed relief, of taxing the taxable for the support of the destitute. The dole, however, suffered from two serious defects. It was inadequate in amount—5/6 a week was insufficient even for food, and left nothing for clothing and shelter. But a greater defect was the loss of self-respect and of the spirit of independence which the dole system engendered. It tended to the servile state in which a large proportion of the community lived in economic dependence on the rest.

The problem, then, Dr. Micklem added, was that of placing within reach of all the means of purchasing the necessities of life without at the same time undermining the moral stamina of the community. Nor would the problem pass with the return of prosperous times. For with the increasing displacement of labour by machinery, unemployment must probably be regarded as a permanent factor in modern society. Hence the way must be found by which, whether employed or not, the consumer would possess the means of buying bread, not as a charity, but as a right, as his share of the national dividend. An even greater problem was that of the young, of the boys and girls emerging in their thousands year by year from the schools, many of them highly trained, ready and anxious to play their part in the world of to-day, yet finding no avenues of service open to them. For them the thing they needed was not sufficient food, but freedom and scope to put their capacities to full use and to find careers open to them.

Here, declared Dr. Micklem, was the problem of the unemployed, tragic and tremendous, which had to be met not merely by relieving their immediate needs, but by giving them a responsible place in the life of the community. It could not be met by sporadic private effort, however heroic. It could not be met by any Government unless it was prepared to stake its very existence on the fulfilment of the task, and for the sake of it, to disregard all vested interests of party or class, and even to jettison all accepted conventions in the economic and industrial sphere. The greatness of the demand claimed a planned economy on a nation-wide scale, and the readiness to pool all the resources of the community, not financial only, but resources, too, of helpfulness and co-operation in order to meet the need. Australia's way would probably not be the way of Russia, of Germany, or even of America; yet nothing less than organised effort on a national scale, with a readiness to throw into the common stock all that they had to offer, could meet the need and provide an answer to the question, "Whence shall we buy bread that these may eat?"

Melbourne Church Congress:

The Diocese of Melbourne is planning a Church Congress in Melbourne, in connection with that city's Centenary Celebrations. The dates of the Congress are November 8-16 of this year.



GOOD FRIDAY AND SYDNEY SHOW.

Ernest A. Smith, of 9 Bligh Street, Sydney, writes:—

On behalf of the signatories to the laymen's protest against the holding of the Royal Agricultural Society's Show on Good Friday, the Premier granted us an interview on 28th December last, at which we placed the matter fully before him, and submitted reasons for the discontinuance of the practice.

Enclosed is a Memorandum setting forth the Headings of the considerations brought before the Premier, and we are now in receipt of a letter (copy of which is enclosed) from the Under-Secretary, informing us of the Premier's decision.

It is sincerely hoped that some definite action will eventuate in the removal of this annual public grievance.

I shall be glad if you will publish the above, as we are anxious that the various signatories to the protest, scattered as they are throughout Australia, should be informed as to what action has been taken on their behalf.

Memorandum.

Memorandum submitted to the Honourable the Premier on behalf of the Signatories to the Laymen's Protest against the holding of the Royal Agricultural Society's Show on Good Friday:—

1. The evidence is overwhelming that in all of the Christian denominations in Australia, there is a very strong feeling that the holding of this Show on Good Friday, a day which is observed throughout Christendom as a day of tragic remembrance, and for that reason has been proclaimed by our Parliament as a Public Holiday, is a grave misuse of the solemn Day, and is time that this practice, which has grown up amongst us, should be discontinued.

2. As to the Church of England, the late Archbishop of Sydney lodged with the Council of the Royal Agricultural Society every year a solemn protest against what he described as a desecration of the Day, and last year a similar Protest was issued by the whole Bench of Archbishops and Bishops throughout Australia. And the Anglican Synod in Sydney passed a Resolution endorsing the views expressed in the Laymen's Protest, which has been numerously signed by Laymen throughout Australia, which Protest is before the Premier. With regard to the Presbyterians, the Congregationalists, the Baptists, and the Methodists, there is strong evidence submitted to the Premier by leading members of these Denominations that there is a strong feeling amongst members of those denominations, against the holding of the Show on this day.

3. The Roman Catholic Church, though not willing to join in any deputation on the subject, is substantially in accord with the feelings expressed by the Anglican Church and other Denominations, as appears from the letter of the Roman Catholic Bishop of Bathurst, a copy of which is before the Premier.

4. In addition to this there is a strong feeling amongst many of our citizens who do not feel bound to regard the Day as a Solemn Day, that it is wrong to outrage the feelings of so many fellow citizens by holding a Public Carnival on this day.

5. That this Show is held, not by a private Corporation or set of individuals, but by a Society established by Parliament for the carrying out of certain objects in the interest of the Public, and as such is subject to the control of the Minister for Lands. And His Excellency, the Governor-General, and His Excellency, the State Governor, are both Patrons of the Society, and the Show is therefore held by the Society as a great State Public Show under the Patronage of the heads of the State in Australia, and with the sanction implied of the Government of the day in the State of New South Wales.

6. Both their Excellencies to whom this Laymen's Protest has been submitted, have expressed the opinion that a great Public Show of this kind should not be held on this solemn day.

7. It is submitted that the evidence shows that the attitude of the Council of the Royal Agricultural Society is that they are precluded in the interests of the Society from giving

effect to the above wide-spread conviction, and must decline to attempt to give effect thereto.

8. Under the circumstances, therefore, the signatories to the Laymen's Protest respectfully ask that the Government, in exercise of the power conferred by the Act, will take such steps as may be necessary for the discontinuance of the practice of holding this great Public Show on Good Friday.

Dated 28th December, 1933.

For the signatories to the Laymen's Protest, (Signed) Ernest A. Smith.

Copy.

Premier's Department, Sydney, 12th February, 1934.

Dear Sir,

With reference to your recent interview with the Premier, I am directed to inform you that the question of closing of the Royal Agricultural Society's Show on Good Friday was discussed by Mr. Stevens with Ministers, who are of opinion, however, that nothing can be done this year.

I am to add that the Premier will, with concurrence of Ministers, take the matter up with the Royal Agricultural Society authorities in conference, and will afterwards again communicate with you.

Yours faithfully,

C. H. Hay,

Under-Secretary.

Y.M.C.A.

Welfare of Youth.

The General Secretary writes:—

In order to keep you informed about the big Welfare of Youth meeting in the Town Hall on Saturday evening, March 24th, I am sending you this outline of the programme in advance of the printed matter, which will be ready in a few days.

7-8 p.m.—Burnside Homes Pipe Band. Eastwood St. Philip's Girls' Physical Culture class (winners 1933). Competitions. Y.W.C.A. Girls' Tableau. Y.M.C.A. Gymnasium Class. Pageant of Peace, in which it is hoped that a representation from all the youth movements will carry their banners in the procession of the flags of the nations, which will be paraded by Scouts and Guides alternately, and which will be an act symbolising the youth movements' desire for international goodwill and peace.

8 p.m.—Sydney Male Choir Items. Hymn and Prayer. Welcome by the President of the Y.M.C.A. (Sir Arthur Cockle). Address by Archbishop Mowll. Sydney Male Choir items. Hymn. Address by Dr. Norwood. Hymn and Benediction.

The proceedings are timed to end at 9.30. Blocks of seats have been reserved in the northern and southern gallery for representatives of young people's organisations, and we are particularly desirous to have on the platform the denominational leaders and the leaders of youth movements. For the general public the majority of the seats will be free and unreserved, but for those who wish to secure seats in the reserved section, tickets will be available at 1/-.

Church Record Office.

We are happy to inform our readers and friends that the office of this paper, upper floor of the Diocesan Church House, next St. Andrew's Cathedral, Sydney, is open all day from Monday to Friday inclusive, when our representative, Miss Tress, will be pleased to see friends and attend to business.

Miss D. M. Trusty, of the staff of the State Marketing Bureau, Department of Agriculture, Sydney, was married at Holy Trinity Church, Dulwich Hill, to the Rev. C. Alexander, of St. John's, Ashfield, on Saturday, March 3. They leave for India shortly, where Mr. Alexander will engage in the work of education. Mrs. Alexander, prior to her marriage, was closely identified with Sunday School work and the Western Suburbs Sunday School Teachers' Association.

Miss Rosina Levick, eldest daughter of the Vicar of St. Barnabas', Balwyn, and Mrs. Levick, was married at St. Barnabas' Church on February 10, to Mr. Raymond D. Howells, son of Mrs. Howells, of Kew, and the late Mr. John Howells, formerly of Yandoo. Bishop Green officiated at the service. The bride was given away by her father, and the Misses Monica and Ursula Levick acted as bridesmaids; Mr. Llewellyn Howells was best man and Mr. Theo Levick groomsmen. The parents of the bride are well-known in Church circles in N.S.W.

A Paper for Church of England People

THE AUSTRALIAN Church Record

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"THE AUSTRALIAN CHURCH RECORD"

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Editorial

No Slacking in Prayer.

MANY leading Sydney churchmen feel that the wonderful gatherings and ready response which have marked the entering into office of Archbishop Mowll are a direct answer to prayer. We know that not only in Australia, but also in China and Canada and Great Britain, much fervent prayer has been going up to the Throne of Grace on behalf of Sydney and its new Archbishop. God has visibly answered this prayer and crowned the issues of the last twelve months with His own signal of approval and blessing. But now that His Grace and Mrs. Mowll are amongst us, there must be no slacking in the volume of prayer. The Archbishop is not only a believer in, but a man of prayer. He desires to be upheld and sustained by prayer. We know that he wants definite prayer for definite needs. He desires an ever-widening circle of praying friends who are pledged to uphold him and the work at all times. Sydney's Chief Pastor is not only extremely anxious to get to know the clergy of the Diocese and the laity, so that ties of friendship may be formed and cemented, but he does plead for their prayers. We love his simplicity and faith in this wonderful, God-owned way of blessing. He has proved it and we have proved it, and so we make no apology in soliciting on his behalf from the Church in Sydney, unflinching, importunate prayer. God waits to be gracious as His children seek Him with unbounded faith

and fervent desire. History shows that the true man of prayer is ever the most zealous worker, as also the most self-sacrificing giver.

Christian Co-operation.

THE Archbishop of Sydney's presence at the laying of the foundation stone of St. Stephen's Presbyterian Church, Sydney, and his remarks thereat, that "We all have great obstacles to overcome, and we need the closest fellowship in working together. It will be no lack on my part if there is no fellowship in the coming days," has occasioned widespread pleasure. We are linked with the non-episcopal churches by the closest possible ties of doctrine in things fundamental and primal. Our Free Church brethren, as they are termed in England, are one with us in the common tasks of home and overseas evangelisation, and in building up a Christian Society in our midst. The more that we can have a complete understanding with our Protestant brethren in these respects, and work together in the common cause of Christ, the stronger will be our Christian witness and the happier its results. We all believe in the one Lord, accept the one Faith, receive the one Baptism, and hold to the one Bible, and thus have a wonderful basis for the warmest co-operation in Christian witness and work. Many of our Protestant brethren are wide awake, as we are, on evangelism, social endeavour, and the upbuilding of Christian character. Surely, then, the most generous and warm-hearted co-operation in these and similar Christian tasks is a most desirable thing if only for the Cause's sake! Every true Christian and lover of Christian witness welcomes unity of action in Christ's cause in the world. We only speak for ourselves, and gladly rejoice in Archbishop Mowll's brotherly and statesmanlike attitude towards common spearhead thrusts in Christian action in our land.

All-Australian Anglican Assembly.

WE congratulate Melbourne Church leaders upon the nature, the boldness, and the comprehensiveness of their agenda for the All-Australian Anglican Assembly, to be held during the Centenary celebrations of their city in November next. The published statement says:—

"The programme attempts to provide for the needs and interests of laymen and clergy alike; the main public utterances should stimulate national interest in the message of the Church in this transitional period of the world's history.

No attempt is being made to plan a programme for the Church in the detailed sphere of economics, but high hopes are held that statements made will clearly enunciate the main principles which should be regarded in the dealing of man with man and nation with nation, with essential reference to the fundamental laws of Christ."

Public addresses will be delivered on Principles of Action, such as "The Chief End of Man," "Leaders and Followers," "Home Life," "The Challenge of Christian Morals." Review subjects include Racial questions and missionary work, Church and modern science, the political attack on Christianity, the menace of unemployment and its remedies. There will be conferences upon vital internal Church problems, and also an open forum for subjects germane to the clergy, and there will be general public meetings on broad vital issues. Naturally the co-operation of clergy and church-people generally is earnestly sought. We pray that the venture will be richly blessed. It touches on big questions of the day, upon which the Church should have something worth while to say.

Mission to Far East.

THE Federal Government's goodwill mission to the East Indies, Strait Settlements, China and Japan, is of vital concern to all Australians. Doubtless trade matters will have the concern of Mr. Latham and his party, but we are glad to know that the paramount purpose of the mission is primarily social, and in the interest of cementing friendly relations between Australia and her near neighbours in Eastern Asia. Ever since most of us can remember, shipping and trade have been carried on between Australian and Eastern ports. The contacts that our Australian missionaries have made with the East have been widespread and singularly blessed in the deeper things of life. But leaving these aside, Australia, occupying as she does, a most strategic position in the Pacific basin, is bound to know more and more of the peoples who live on shores washed by the Western waters of the same ocean. These people are becoming fast Westernised; they are developing a world consciousness, and yet are strong in their racial instincts. They and we cannot stand apart. We are impinging more and more as the years proceed, and therefore any move or plan that makes for community of interest, goodwill and exchange, will be all to the good and must be cordially welcomed. We trust that the highest hopes of the mission will be realised.

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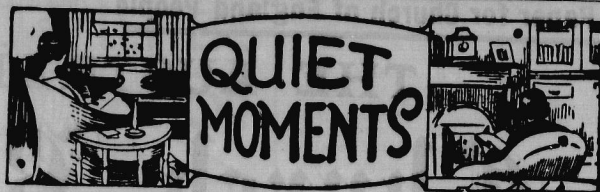
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**First Sunday After Easter.**

"Then were the disciples glad when they saw the Lord."—St. John xx. 20.

The radiance of the Easter message we trust, has remained with us throughout the week; and again—eight days after, the Church brings us back, in the appointed Gospel, to "the same day at evening," bidding us not to leave our contemplation of that glad day and its glories too soon.

I. The Incidents of the Day.

It is the day of dawn. We expect to find incredulous wonder. We expect, if the message of life is a true message, to find men hard to persuade. And there is nothing in the attitude of the disciples that speaks of conspiracy, of prejudiced judgment, or of a failure to examine the evidence. Had any of these contributed to the message we should not have found one of the number absent when the first glad tidings came. They would have been there to see that all happened according to plan.

(1) Mary Magdalene and the other women. The first to sin and bring sorrow into the world was a woman; the first to hear the glad tidings from a risen Master's own voice was a woman. It almost seems as though there was an intentional connection. She repaired the first failure by the glad faith of the second opportunity. Be that as it may, it is the women who show the first signs of recovery from hopelessness. At least, they will not leave the body of the Lord unattended. They had no inkling of the rupture to be revealed; but they had followed Him to Calvary; they had watched the lacerated body when it was taken from the Cross; they will now preserve it. They cannot understand, but they are sure that at some time it will all be made clear. And for them is the message, "He is risen." Be doing the duty that is at hand. Wait the Lord's time and there shall be light. Be found near the place where Christ may be expected, and it will not be long before you hear "Mary." He is watching and waiting to bless. (2) St. Peter and St. John and the two unknown disciples. How hard it is for men to recover normality! The women were doing what they could to return to ordinary life on the first Easter morning. Neither of the Lord's most intimate friends had begun to regain their balance. Then, when told that the angels had given the message it seems hard to persuade them. And though examination of the conditions in the tomb do convince the two, there are others still in the dark. In many ways it is all for the good. There have been many who, as it is, have found the disciples too credulous. Their critical questioning is overdone, but we are glad that the disciples were not too easily satisfied. But once they have embraced the truth they are new men. Nothing can take from them their hope and joy. (3) Then various other appearances of our Lord. All in astonished hope. The message has come through the women; the various reports have come in. The little company is full of amazed hope. "Peace be unto you." That precious word of

benediction, spoken in the midst of a hum of conversation, silenced all. It satisfied all, and they could only worship and thank God.

II. The Presence of the Lord Brings Gladness.

With the Psalmist they would sing, "Thou hast put gladness in my heart" (Psalm iv. 8, 9.) Has not the presence of the Lord the same power now? Those who have seen the light and joy that fill the heart of those who hear for the first time the saving message, know what it means when Christ has vanquished death. It is life, a glorious expanding and deepening experience of peace and confident happiness.

But we may not be surprised if some find it hard to believe. The experience of the storm-tossed soul riding the sea of doubt is a very bitter one. They cannot understand, though they would give all they have to be able to give in their allegiance. They are seeking the Lord, but possibly have not yet understood that God's ways are not our way (Isaiah iv. 8-13). But like St. Thomas, they will meet the Lord. Then all doubts are dispelled and the load of unbelief falls off like a cloak. It were better that we could accept the Lord's message more readily, but He will give us the blessing of assurance if only we will seek it earnestly. Seek ye the Lord. Leave all else. Seek Him whilst He may be found.

III. His Presence Tells of Victory.

"He showed them His hands and His side."

(1) These wounds are the marks of triumph. The soldier is always proud of his wounds. They show that he did not flinch in the moment of trial. Behold his hands, and then see the guarantee that Jesus did not fail. They are hands of blessing because they were instruments of torture through which He gained our life. They denote a well-fought battle and a glorious conquest.

(2) They mean for us a new life. They tell of endurance, and as we look inspire us to endure that Christ may be glorified in us. Everything that tells of endurance for Christ is a "mark" (Continued on page 11.)

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Archbishop of Sydney.

Further Gatherings of Welcome.

A HAPPY thought in the arrangements for the Church's welcome to Archbishop and Mrs. Mowll, was the provision for a Youth Welcome. This was given in the Sydney Town Hall, Saturday, March 17. The gathering was very largely attended and was notable for the enthusiasm with which the assemblage responded to the chairman's call for a demonstration of the loyalty of youth to the new chief leader.

A guard of honour, comprising representatives of the Girls' Friendly Society, the Church of England Boys' Society, the Church of England Fellowship, school cadets, Church Scouts and Girl Guides, received the Archbishop and Mrs. Mowll at the main Town Hall entrance. It was certainly a very colourful display.

Bishop Kirkby presided, and with him on the platform were the Dean of Sydney, Canon Begbie, Bishop Halse (Riverina), the Rev. G. P. Birk, Chairman of the C.E.B.S., K. Jones (Cathedral Precinct), F. A. S. Shaw (the Archbishop's chaplain), Mr. C. R. Walsh (the Registrar), and other clergy and laymen.

After the singing of the Doxology and the hymn, "All Hail the Power of Jesus' Name," the Rev. Eric Hawkey, representing the Heralds of the King, recited the Apostles' Creed, in which all present joined. Deaconess Dorothea Baker, representing the Girls' Friendly Society, and Girl Guides, read the scripture lesson. The Rev. Eric Parsons, district scout-master, led the thanksgiving for the missionary work of the Church; and Mr. Harry Thorne, representing the Church of England Boys' Society, led the intercession.

"I want you," said Bishop Kirkby, "to tender a hearty and sincere welcome to the Archbishop and Mrs. Mowll."

The audience rose and cheered vociferously.

It was certainly a young peoples' welcome, so young people only took part—not even excepting the chairman.

The Rev. Alan Begbie, diocesan young people's missioner, said that the youths of to-day represent the Church of to-morrow. "We go forward with confidence under a new general," he said.

Mr. Reginald Langshaw, senior student at Moore Theological College, read the address of welcome. It stated that it was with a sense of deep thankfulness that the young people had assembled to mark their appreciation of the Archbishop's advent among them.

An address was also presented by Mr. David Grant, on behalf of the University Evangelistic Union and the Crusaders' Union of New South Wales.

Archbishop's Reply.

"I appreciate the happy idea that prompted this welcome," said Archbishop Mowll, in reply. "I thank God for this opportunity of meeting you in such large numbers. I look forward to becoming great friends with you all. I count it an encouraging sign to find such a gathering here."

"We have only one life to live, and I hope that none is going to wait till it is half through before doing something of interest for the Master," added Archbishop Mowll. "I will emphasise three points. I wonder if there are in this diocese many families which still follow the practice of having family prayers? I imagine that sometimes in these busy days people grow careless. In other places I have talked with fathers and mothers only to find that they do not join with their sons and daughters in this helpful, old-time practice. I trust you will ask your parents to revive the custom in your own homes if it has been forgotten, for it may make a great difference."

"Another of our troubles," said Archbishop Mowll, "is that we are likely to be too self-centred. We see to everything that concerns ourselves, but the one great thing that demands our attention is that we should find time to do something for others."

Dr. Mowll said that the third point was that they were called upon to witness by lip as well as by life to the saving grace of the Lord Jesus Christ. He had heard of the vast number of persons who visited the beaches on the Sabbath Day. "If people will not go to Church," he said, "the Church must go to them. I hope that many more of us will take part in open-air services as our witness of faith. If we are going to witness we must have something to witness about. So there are the three points I would emphasise—family prayers, help for others, and a true witness to saving power."

The Australian Church Record.**DIOCESAN MISSIONARY WELCOME.**

The last of the official gatherings to welcome the Archbishop and Mrs. Mowll was that organised by the Diocesan Missionary Committee on Tuesday, 20th March, in the Sydney Town Hall. Between two and three thousand people attended, the occasion being marked by a deep spirit of thankfulness that a missionary leader has come amongst us, indeed a veritable hero in the missionary field. The gathering was as warm and responsive as earlier functions in the welcome celebrations that preceded it. The Bishop Coadjutor (the Right Rev. S. J. Kirkby) presided, and with him on the platform were many clergy, representatives of the London Missionary Society, Methodist Missionary Society, China Inland Mission, Egypt General Mission, South Sea Evangelical Mission, Presbyterian Foreign Missions Committee, Baptist Missionary Society, the N.S.W. Committee of the A.B.M., C.M.S. General Committee, Bush Church Aid Society, leading laymen, and missionaries on furlough. It was certainly a representative and notable platform. After the opening exercises Bishop Kirkby told the Archbishop and Mrs. Mowll that the gathering was composed of the very cream of the Church. All around him he could see missionary workers from the parishes, keen enthusiasts and givers, zealous, ardent supporters of both home and overseas missions. He went on to say that for not a few years the Archbishop and Mrs. Mowll had been engaged in stirring missionary service in Western China. He and Mrs. Mowll performed real Christian work with modesty and distinction. It was dramatic work—his journeyings to and fro, among rebels and pirates, in the cities, and in the wilderness. The story of his work would live, not only in their hearts, but in the hearts of the people of China and other distant lands. In China, the Archbishop and Mrs. Mowll had plenty of adventure, but they accepted it all as part of their glorious work for the Master, and, as a duty, in the spreading of the gospel in a heathen land. Their work was appreciated all the more because it had been constructive work in building up a great Church in a distant land.

The audience gave Archbishop and Mrs. Mowll an ovation.

Short addresses were given by Canon Begbie, representing the China Inland Mission; Mr. H. M. Arowsmith, representing the British and Foreign Bible Society; the Rev. T. Terry, representing the Bush Church Aid Society; the Rev. J. S. Neeson, representing the Australian Board of Missions; and the Rev. R. J. Hewett, representing the Church Missionary Society.

Archbishop Mowll said that he and Mrs. Mowll deeply appreciated this "dinkum" welcome. (Applause.) (This term "dinkum" having been used earlier in the evening by the Rev. T. Terry, of the B.C.A.) They knew, after many years of experience, what missionary enthusiasm in the Sydney diocese meant. It was because of Sydney's missionary effort with regard to China that he and his wife first came here in order that they might thank the people for all they had done to help their work in the East. It was especially encouraging to him to find associated with them that night so many representatives of the Missionary Societies of other Churches. He hoped those present would find in him one who was delighted to help their work in any possible manner. He hoped, too, to see something of the work in inland Australia, for he knew something of the loneliness of those living in the back country in Canada, and realised that almost the same conditions existed here.

"I have always longed to see the mission work of Australia, Melanesia, Papua, and New Guinea," he said. "I hope my membership of the Australian Board of Missions will not be a nominal thing, but that I shall be able to discuss with those interested in the problems which confront it from time to time. If the Church is to progress, it must be missionary-hearted, and that means sacrifice. Do not let parish finance stand in the way of missionary progress."

ARCHBISHOP MOWLL AT THE MILLIONS CLUB.

On Friday, March 16, Archbishop Mowll was the guest of the Millions Club, a body of leading professional, business and financial men of Sydney. There was a large attendance. The Archbishop gave a telling address and therein made an earnest appeal to all sections of the community to co-operate in an endeavour to find a solution of the unemployment problem, and more especially to make a united effort to solve the difficulty of the thousands of young people leaving school who had no prospect of immediate work.

The Archbishop gave a synopsis of his life in the three countries where he has lived hitherto—England, Canada and China—and spoke of his hopes regarding the problems he would confront in Australia. He stated that Devonians were proud of their history and their ancestry. He was one of a family whose home had been in Devon for generations. His father was a convinced Christian, and as young people the family had the daily example of Christian principles being applied in the ordinary affairs of life. His nurse, who had taught him his first figures, had been in the family for 57 years. Another servant had been with them for 47 years, and still another for 36 years. These were sons and daughters of parents who had been in service with the family, and in some instances the service went back even to grandparents. In family life of that kind there was no standing on rights and privileges. It was a case of harmonious and cordial co-operation. That was the principle on which he would like to have public affairs administered.

The Struggle for Existence.

When in Canada he had had the opportunity of watching a young country develop and towns rise in districts where, a few years before, there had been only two or three shanties. He realised that the Canadian north-west was somewhat different from the bush of Australia. He was looking forward to seeing and participating in Australia's country life. What he saw in Canada gave him some idea of the difficulties of the pioneers in Australia. The Canadian pioneers, trying to make good against many difficulties, realised much of the loneliness of life, also its adversities. Many were so harassed with the material side of life that they became impervious to almost everything but the struggle for existence. But at times these men desired life's amenities and the consolation of religion. They realised that material success was not everything.

When he went to China, he realised what millions meant in regard to population. The teeming masses of that country were almost incalculable. In Western China, where he worked, the backbone of the country was the farmers and the business men. That was a land of great resources, but its development was being retarded by the continual internecine warfare and brigandage. There were great masses of soldiers battering on the country, eating up its life-blood like locusts. The farmers were being impressed into military service, and the merchants were being taxed almost out of existence. The Chinese were a philosophic people, and asserted that good times would come again to them, despite the present spoliation. He had many friends among the Chinese business people. It was the business men who arranged for his release and that of his wife when they were held by brigands for 21 days. One advantage he had in China was that they did not expect him to talk too much. He would like now to speak as little as possible for some time, while he was learning of the difficulties of the many Australian problems.

Migration.

Archbishop Mowll said he was particularly interested in the unemployment problem. He did not know that he could offer any solution, but he desired to become acquainted with all the facts. Sir Montagu Barlow would be in Sydney next month, when he would confer with the Church of England Council on the question of migration. The Church of England in Britain was keenly interested in that subject, and was anxious to have the co-operation of the Australian councils. Sir Montagu Barlow had a great record of successful public service, and his advice would be of much assistance to Australia.

The Archbishop said he was as yet unaware whether schemes of settlement had been considered for Australia on South African lines. Those schemes had induced many British people with capital to settle in South Africa. He was greatly pleased with the splendid work that was being done by Canon Hammond in the settlement of people in homes of their own. These were all matters of importance in the solution of a very serious but very urgent problem. (Applause.)

Co-operation Needed.

Dr. Mowll said he believed the great thing in attacking and settling this problem was to have the co-operation of all sections. He believed that the Church should have the co-operation of business men in considering these problems, with a view to their solution. It was even possible that the Church could be able to assist business men by bringing to them that comfort and consolation which had been so great a help to pio-

neers in Canada and to business people in China. The success of the Church had been so great in China that, when men were now wanted for high national positions, Christians were sought because it was being realised that they could be depended upon. (Applause.)

The attendance was greater than at any similar function held by the Millions Club since it moved into its new premises some years ago. The Archbishop was given an enthusiastic reception on rising to speak, and was applauded at length when he concluded his speech.

Wayside Jottings

(By a Wayfarer.)

God's Call in Present Troubles.

"WHAT is coming to the world," asked a young lady. "Everything seems to be going wrong at once. Disarmament schemes seem all to have failed. Even Britain finds herself compelled to re-arm. The League of Nations seems powerless; Austria seems on the verge of civil war; Germany is said to be secretly re-arming with the connivance of Russia; Japan is prepared to fight any nation that challenges her position as political and industrial leader of the East. Then every civilised government is at its wits' end to know what to do with its unemployed. And multitudes everywhere, despairing of any better solution, and not deterred by any fear of the bloodshed and destruction that they know would follow, are turning longing eyes towards Sovietism or some other form of Communism. It frightens me to think of it. What is the cause, and is there a cure?"

"At the bottom of the industrial trouble," said a young man, "is machinery, which is everywhere turning men out of work. It makes goods cheaper, certainly, but what's the use of that if men can't earn the money to buy the goods. We can't put back the clock of civilisation and destroy the machines, and bring back the good old days of hand manufacture; so there's nothing in sight but for those to work who can get work, and the rest of us to go on the dole. The jealousies among the nations are at bottom industrial; they are a struggle to gain or retain markets; because the use of machinery has given to every nation a surplus of manufactured goods."

"I don't believe," said a young storekeeper, "that there are too many manufactured goods or too much food or too much anything in the world, except too much national and individual selfishness. Abolish all those Customs duties, monuments of short-sighted selfishness; let the food and the goods go where they are wanted; to the poor of every nation, who are crying out for them; and see what a demand there will be for wheat and for wool; and how fast the stocks will disappear. These un-Christian, anti-Christian, short-sighted policies of national selfishness have always proved unwise. They are like boomerangs; they come back and strike at those who throw them."

"The displacement of men by the machine is no doubt a terrible evil," said another, "but a still worse trouble in Australia is, I think, our costly governments and our consequent over-taxation. The A.C.R., in its last editorial, spoke truly of our top-heavy administrative services. What do we want with six parliaments in Australia, each consisting of two houses, and each packed with greedy, useless, paid politicians? But they are like Sinbad's 'old man of the sea'; they are sitting

on our necks and we can't shake them off. We are like Frankenstein, who created a monster that he couldn't control, and that finally strangled him."

"Australia is probably," said a third, "the most grossly over-governed and over-taxed country in the world; but that is not the sole cause of our troubles. Debt and extravagance, public and private, are nearly as bad. Cash orders, time payment houses, motor-cars, furniture, even clothing, all got on credit, are at the bottom of half our poverty and trouble. 'Owe no man anything' is a Divine command, and no country and no individual can prosper by breaking it."

"Paper money and Inflation are only another form of Government borrowing," said the other, "and a particularly bad form, for Inflation automatically depreciates the value of money and makes it harder for the poor man to live. A country that uses paper money is cheating itself, by pretending to be richer than it is. A banknote is nothing but a promise to pay. The Government has confiscated our gold and compels us to live on promises which it doesn't intend to fulfil, and couldn't fulfil if it were required to. Other countries won't take our paper money; so we have to pay more for everything that we import. Let the Government call in its notes and restore honest coinage; and it would be a big step towards restoring confidence, and therefore prosperity."

"While you are enumerating the causes of distress," said one of the ladies, "don't forget gambling. How many men are ruined by gambling! And here again the N.S.W. Government, under Mr. Stevens' leadership, is the worst offender. Was there ever more contemptible hypocrisy than that the Government should punish some poor Chinaman for gambling, while that same Government is making tens of thousands of pounds by running the biggest gamble in the country, and helping to enchain countless people in the almost unbreakable gambling mania!"

"All you have said is true," said an older man, "but not one of you has yet got to the true explanation of this universal and humanly unaccountable concurrence of dangers and distresses. If you study your Bibles you will come I think, to the inevitable conclusion that all these troubles are just the Voice of God calling the world to repentance before His final judgments fall upon it. To try to save the world by statesmanship without Godliness is like Baron Munchausen trying to make his horse jump over the Church, by lifting it up by its mane and tail. The cure of the world's trouble is beyond politicians."

"But don't you believe," said one, "that the use of machinery and bad government are the chief causes of this distress?"

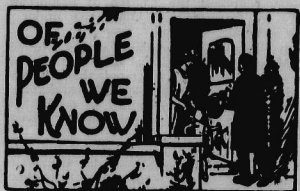
"Only secondary causes," said the old man. "The real explanation is that we are living in the last days, and the final troubles are beginning. Six thousand years of the world's working week have nearly passed, and the seventh thousand, the Sabbath millennium, the time of Christ's reign with His Saints, the time of the restoration of all things, must be near at hand. But before that comes, our Lord has warned of a time of unexampled trouble. (Matt. xxiv.; Mark xiii.; Luke xxi.) The Anti-Christ is to appear, and the Church's last and most severe time of trouble to begin (Daniel vii. 21, and Rev. xiii. 7.) It will be from those final troubles, either before they begin, or before they reach their worst,

that Christ will come to take away His people (1 Thess. iv. 16 and Rev. xx. 4.) It is hard to harmonise details, and perhaps it is not meant that we should, but I think that the millennial reign of the saints with Christ may, perhaps, coincide in time with that terrible reign of the Anti-Christ on earth. But I think that the struggle will culminate in a final outburst of evil, the battle of Armageddon, a last attempt by Satan in person to crush the Church; so severe an attack that the Church will only be saved by Christ's personal coming. (Rev. xx. 7; Zech. xiv. 1-4.) And that, I think, will be followed by the final judgment, and the establishment of Christ's Kingdom. These troubles are but the first rumblings of the thunder, the first heavy rain-drops before the fullness of the storm breaks."

"It's not a bright outlook," said one of the young men. "What can we do?"

"Only the day's duty in the day," said he. "Let us seek to make our Religion more living, read our Bibles more earnestly, see that our worship and our Communion are more real, throw all the weight of our influence into the scale of national righteousness and then wait in quietness and confidence for the development of God's plans which must be best for the training and for the final deliverance of His people."

"It seems to me," said one of the elder ladies, "that it may be all summed up in our Lord's warning in Luke xxi. 36—'Watch ye, and pray always, that ye may be counted worthy to escape all those things that shall come to pass, and to stand before the Son of Man.'"



The Ven. Archdeacon Davies, Principal of Moore College, Sydney, sails on April 11 for England on a health trip after his recent operation. We wish him 'bon voyage' and a complete restoration to health.

The Rev. W. H. Fowke arrived in Sydney from England by the "Esperance Bay" last week, on his way to Townsville, where he will begin work under the auspices of the North Queensland Bush Brotherhood.

The Most Rev. the Archbishop and Mrs. Mowll were worshippers in St. Thomas', North Sydney, on the morning of Sunday, March 25. On the evening of Easter Day they were at St. Clement's, Marrickville.

Miss M. Vance, of the N.S.W. Branch of C.M.S., left by the "Strathgavert" on 24th March, on her return to take up work at Arusha, Tanganyika. She has greatly enjoyed this time of rest at home.

Captain Thompson, who has been in charge of the Church Army Mission Van work in Tasmania, has left for England. His place has been taken by Captain Jameson, who has recently arrived from Church Army Headquarters in London.

Mr. W. H. Bathurst has been visiting the Brotherhood of the Good Shepherd, Diocese of Bathurst. He was present at the reunion and then made a trip round the Brewarrina parish. He goes to Westcott House, Cambridge University, in July, to study for ordination.

Sydney Churchmen have been delighted in seeing Mr. Bertram Wright, son of the late Archbishop of Sydney, take his seat on the Council of the Home Mission Society. The cause of Church extension in the Diocese of Sydney was very dear to the heart of Archbishop Wright.

The Bishop of Gippsland has appointed Archdeacon Weir as Vicar-General of the Diocese of Gippsland, in the place of Archdeacon Adeney, who has retired from the active ministry. Archdeacon Weir comes from the famous Illawarra district of New South Wales, and was trained at Moore College, Sydney.

An exchange of parishes has been arranged between the Rev. F. H. Peake, St. Mary's, North Melbourne, and the Rev. E. Hankinson, of All Saints', Darling. The Archbishop is to induce Mr. Peate into All Saints' on Wednesday, April 11, and on the same evening Archdeacon Hancock will induce Mr. Hankinson to St. Mary's.

Dr. McGrandham, of Southern Cross, Western Australia, has accepted the vacant post of medical officer to the A.B.M. New Guinea Mission at the small salary of £25 per annum and his keep. Dr. McGrandham will leave for New Guinea as soon as he is able to dispose of his practice.

Misses Cooper and Mannett, missionaries of the Victorian Branch of C.M.S., visited Sydney for the welcome celebrations in connection with the arrival of Archbishop Mowll, who for many years was their bishop in Western China. They state that the Archbishop and Mrs. Mowll will be greatly missed from the leadership of the work in Szechwan.

Mr. J. C. M. Crotty, son of Canon Crotty, of East Melbourne, has been awarded the Wyselskie Scholarship in modern languages by the Melbourne University. This scholarship is awarded for original research in the French language or literature. Mr. Crotty intends to leave for England next year, where he will read for Holy Orders at Oxford.

The Rev. Clive Statham, rector of North Goulburn, has been appointed rector of St. Matthew's, Albury. His nomination met with the approval of the Albury parochial nominators and the Goulburn diocesan authorities. He will assume duty here after Easter. The Rev. R. D. Peatt, late acting rector, has taken up duty as organising secretary of the Diocesan Church Society in the Diocese of Goulburn.

The death of Mr. A. J. Willgoss, of Cremorne, N.S.W., removes an active church worker. For a number of years he was a synodman and churchwarden of St. Thomas' Church, North Sydney, and in later years was a parish councillor in St. Chad's, Cremorne. He was also one of the founders and an active member of the Church of England Men's Society in the Diocese of Sydney.

Mrs. Annie Pauline Shepherd, who died at her home at Cambewarra, Shoalhaven district, N.S.W., in her 87th year, was a keen churchwoman. She was one of the oldest residents of the district. Mrs. Shepherd was a zealous worker for the church in Shoalhaven and formerly at Darling Point, where her husband was for a long period one of the bellersingers of St. Mark's Church.

The Rev. E. S. Burgmann, M.A., will be consecrated as Bishop of Goulburn in Newcastle Cathedral on May 1, by the Archbishop of Sydney and Metropolitan of New South Wales. The preacher at the service will be the Bishop of Bathurst (Dr. Crotty). The Bishop-elect will then come to Goulburn and be enthroned in St. Saviour's Cathedral on Friday, May 4, the preacher being the Bishop of Newcastle.

The Archbishop of Sydney and Mrs. Mowll were entertained by the New South Wales branch of the Church Missionary Society at the Society's rooms last week. Mrs. Mowll, who accepted the presidency of the women's executive of the society referred to her missionary activities in China, and said she regretted having to leave the work which she and the Archbishop had been doing in that country.

One of the first responsibilities which fell to the Archbishop of Sydney after his enthronement was attendance at the March meetings of the Australian Board of Missions. The Archbishop of Melbourne, who presided, welcomed the Archbishop, and in doing so, said he believed that the Archbishop, with his practical experience in the mission fields, would be a valuable member of the board. Archbishop Mowll took part in the ensuing discussion on mission work.

The Rev. H. E. Warren, leader of the Victorian C.M.S. expedition to the Caledon Bay aborigines in Northern Territory, reaches Melbourne to-morrow. He will be accompanied by Mr. D. Fowler, radio expert, and it is hoped also by Rev. A. J.

Dyer, of Oenpelli. There will be a big Public Welcome Meeting on April 12, in the Melbourne Town Hall, to hear their story, and see moving pictures and lantern views of their wonderful adventures. This will be followed by a Thanksgiving Service in the Cathedral on Sunday evening, April 15, at which Rev. H. E. Warren will preach.

The death is announced of Canon Dawson Walker, Professor in Divinity in Durham University, England. He was Commissary to the late Archbishop Wright, of Sydney, and with him joint editor of the English Church Manuals which came out some twenty years ago. Canon Dawson-Walker was a great favourite with all the undergraduates; everybody loved him. His manner was so friendly and free from the least taint of arrogance, despite his high office. He will long be remembered by his many students as one of the best men they ever knew. Canon Dawson-Walker was educated at Bradford Grammar School and Corpus Christi College, Oxford, where he was an honours man. He took his B.A. in 1901 and D.D. in 1905.

Mr. L. C. Wilcher, the newly appointed dean of Trinity College, Melbourne University, reached Melbourne by the Adelaide express on February 28, and took up his duties immediately. A brilliant scholar, Mr. Wilcher was educated at St. Peter's College, Adelaide, and later at St. Mark's College, Adelaide University. In 1930 he was appointed South Australian Rhodes Scholar, and proceeded to Balliol College, Oxford, where he took his B.A. degree in Modern Greats, and in December of last year received a B.Litt. degree. At Oxford last year he was tutor at Balliol and Merton Colleges. In his new position Mr. Wilcher will be tutor in History and Economics. A keen sportsman, he represented Adelaide University in baseball and cricket, and Balliol College in cricket and rowing.

Dean Haggett, of Nelson, N.Z., and his family, on their way lately to Nelson from Christchurch, were involved in an accident that might have had terrible consequences. They had turned off the main road to pay a visit and travelling along an unfamiliar road in the rain, the driver (Miss Haggett) missed an unexpected corner. The car went over a precipitous bank with nearly 100ft. drop to a stream; the vehicle turned over and over and every door was wrenched off. Luckily the all-steel body stood the strain and by a miracle no serious injury was sustained by any of the three occupants. Dean Haggett finished up with most of the loose luggage piled upon him. They were able to proceed on their journey according to schedule, but the car when extricated from the stream was found to be a wreck. We congratulate them all on their astounding escape from serious injury and extend our sympathy.

The death has occurred in Sydney of Archdeacon Thomas Edward Owens Mell, in his ninety-fourth year. Archdeacon Mell retired from active service in the Diocese of Goulburn in 1917, and had since been living at Illawarra-street, Cremorne. Archdeacon Mell was ordained to the ministry by the Bishop of Goulburn in 1884. He was curate at St. Matthew's, Albury, for a year, and of St. John's, Wagga, and of St. Saviour's Cathedral, Goulburn, for similar periods. In 1896 he was appointed incumbent at St. Paul's, Germantown, where he remained for two years, and was rector of All Saints', Tumut, for eight years. In 1906 he became rector of Bega, where he remained until his retirement in 1917. He was an Englishman by birth, of courtly disposition, a parson of the old school, diligent, faithful and sincere in all his labours. Archdeacon Mell was a Minister of the Congregational Church before his ordination by the Bishop of Goulburn.

The Right Rev. Dr. Bennett, Maori Bishop of Aotearoa, N.Z., had a miraculous escape recently, on his way to the ordination at Tikiti. His son, about 16 years of age,

was driving the car. They had passed the gorge on the way to Tolaga Bay, but when about two miles from Tolaga the corrugations on the road lifted the car on to the loose metal and shot the car too far to the left. The lad accelerated to get her on the road again, as the off wheel was running in the tussle, but the car came up with a jerk and shot over to the right. He then turned to the right and jammed his foot on what he thought was the brake, but missed the brake and stepped on the accelerator. The car rolled completely over and landed on the wheels facing the road. A passing lorry had no difficulty in pulling the car on to the road. The only damage was a shattered wind shield, broken lamp glasses and bent mudguards. After straightening the mudguards, the car travelled on its own power, and Bishop Bennett reached his destination in time to fulfil all his engagements.

Lately there was a very happy gathering in London, when the Holborn Conservative Association gave a dinner to Sir Robert Dibdin, J.P., its chairman, to celebrate the completion of his fifty years' connexion with the Association. It was presided over by Mr. Stuart Bevan, K.C., the M.P. for Holborn, and was largely attended. Amongst the 130 persons present were seven of Sir R. W. Dibdin's children and two grandchildren. In giving the toast of the evening, the chairman, Sir Robert Tasker, and Mr. J. R. Yates all paid high tribute to the unfeigned respect and affection in which the guest of the evening is held by all who know him. Mr. Yates said that Sir Robert was not only a part of the public life of Holborn, but also a dear friend of every man, woman, and child in the borough. Reference was made to the fact that he is a past President of the Law Society, and still a member of the council of that body, and that in this connexion he had done good work not only for Holborn and England, but also internationally. Sir Robert loved his parish church and took an active interest in the C.M.S. and the Church Pastoral Aid Society. He was a deeply spiritual man and marked by great personal charm—a loyal, whole-hearted Evangelical. He was in his 86th year.

The death of Canon Edward Glanville Cranswick, at his home, Marrickville, New South Wales, removes one of the oldest clergymen of the Diocese of Sydney. He had been living in retirement since 1923. The elder son of the Rev. Dr. Cranswick, Vicar of Stalybridge, England, he was ordained deacon by Archbishop Thompson at York Minster in 1880, and priest the following year. Upon ordination, he took up work as curate of St. Paul's, Sheffield, where he was there until he left for Australia, where he commenced his ministry in 1884 as curate of St. John's, Darlinghurst, under the Rev. A. W. (afterwards Bishop) Pain. In 1886 he was appointed rector of Springwood and Lawson, where he remained until 1899, during which period he was rural dean of the Blue Mountains district, until his transfer that year to the incumbency of St. Paul's, Castle Hill, with Rouse Hill and Dural, where he ministered for 12 years. In 1910 he became rector of St. John's, Bishopsthorpe, Gile, where he remained until his retirement in 1923. He was appointed Honorary Canon of St. Andrew's Cathedral by the late Archbishop Wright in 1911. During his incumbency of St. John's, Bishopsthorpe, the jubilee of the church was celebrated, and the parish property freed from debt, including church, rectory, schoolhouse, and hall. The Canon was for many years the honorary chaplain of the Church of England Homes, and until his health failed, served on the homes committee, the councils of St. Catherine's School, Waverley, and the Church Missionary Society. He is survived by Mrs. Cranswick and their three sons—the Right Rev. G. H. Cranswick, Bishop of Gippsland; Mr. H. L. Cranswick, of Bellevue Hill; and the Rev. G. F. Cranswick, vice-principal of King Edward's School, Chapra, Bengal, who is now on his way to Australia on furlough, to whom we convey our deepest sympathy. The interment took place at South Head Cemetery.



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED

The Churchman's Reminder

"Sympathy is one of the great secrets of life."—Smiles.

"In all their affliction he was afflicted, and the angel of his presence saved them."—Isaiah 63: 9

APRIL.

8th—1st Sunday after Easter. Called Low Sunday. Perhaps this name merely marks the contrast with the high festival of Easter. In any case we continue the joy of Easter, which should continue through the year, making every Sunday what it really is, a weekly festival of the Resurrection.

12th—C.M.S. founded, 1799. The Church needs another revival of missionary enthusiasm.

13th—R.C. Emancipation Act passed, 1829, on the distinct understanding, vouchered for by eminent R.C. people, that they did not believe in the infallibility of the Pope.

14th—Second Prayer Book, 1552.

15th—2nd Sunday after Easter. We must "endeavour ourselves," which means, make ourselves that we may better imitate Jesus in His life. This is one of the most important effects of the faith of the Resurrection.

15th—The Edict of Nantes proclaimed, 1598. Wreck of the "Titanic," 1912.

17th—Luther before the Diet of Worms, 1521. Even if the English Reformation was independent, we owe much to Luther for his great work.

18th—John Foxe, martyrologist, born 1517.

19th—Alphege, Bishop of Winchester, martyr, 1012.

Next issue of this paper.



The Call of the Living Christ.

IT is an old argument that had Christ not risen from the dead there would have been no Church, and the long record of Christian service, progress and Church expansion would never have been written. Our Lord Jesus Christ said: "I will build My Church and the gates of hell shall not prevail against it," and therein we get the reason for the Church's life and growth, for ours is a living, eternal, ever-present Christ. The contrast between Christianity and other faiths lies in the fact that it sets before man a Person to follow and gives power to follow Him through all the changes and chances of life. It claims surrender and service, sacrifice and perseverance. It ennobles giving before getting, and places the ideal of service in being the "bond slave of Jesus Christ." And the characters thus formed are individually lights shining in dark places and collectively the Body of Christ of which He is the living Head in all things. "All power is given unto Me, go ye therefore and teach all nations . . . and lo, I am with you always." Therein lies the secret.

Calvary and subsequent days saw a body of men and women, disciples of the Lord, who had lost all hope and had seen their aspirations dashed to the ground by His death. Failure had taken the place of expected triumph, and despair had filled their souls as they outlined in thought a future without the One they trusted, and had to treat Him as a memory and not as a present Friend and Saviour. They were as sheep in the midst of wolves, at the mercy of the hatred that had

brought their Master to the Cross. Against them the wrath of the Jews was whetted by their victory over their Leader. No more disconsolate body of men had ever been gathered together. All was changed through the Resurrection power and glory. The whole of their life was turned into new channels. Despondency gave place to courage, despair was supplanted by hope. Something had happened. A new cause had made itself felt in their lives. A fresh start was made because He who had been buried in the rich man's tomb left the tomb and appeared to them. And not to them only, but to five hundred brethren at once, and the conviction of the Resurrection was the root motive of their active service. Their Saviour and Lord is alive.

And it did not end with the Ascension. His presence through the Spirit remained with them. This conscious communion with the Saviour was a reality that could not be doubted. We see it in the words of St. Paul, for he, in the words "in Christ," expressed a closer union than any union of friend with friend, a companionship that was at once a daily source of strength. He knew that Christ had risen, that the tomb fetters had been burst, and that the One Who had died on the Cross was alive for evermore. There was not a shadow of doubt in the minds of the primitive Christians that Christ had risen from the dead—there is no doubt in the minds of the children of God that the Christ Who rose is with them now in their struggles with sin and in their victory over evil. The living Christ steps across the ages to touch the hearts of men, and lives in them as He lived in the hearts of His first disciples. "Jesus Christ, the same yesterday, to-day and for ever" has been found true in the experience of all who have found Him precious, and He lives now as He lived when the disciples saw the Lord and were glad.

Now it is this living Saviour Whose call comes to us in the ordinary events of life. He would have us do His Will. He would have us show our love to Him by quickly responding to His calls to service as they are ever revealed in man's needs. The more we study the New Testament, the more we learn that faith in the living Christ must find expression in living deeds that are inspired by the indwelling of Him Who is our great Example. He was always ready to serve when He was on earth—He calls His servants to serve Him in serving their brother men. It is sometimes urged that all Christianity begins and ends in the service of man. So it does in its manifestation, but it can only express itself truly if it has its roots deep in the service and the love of God. It begins by surrender to Him Who died for us, and it takes up its cross gladly in the strength of Him Who, by His risen power, enables us to bear it, and not only to bear it, but to rejoice in being counted worthy of the privilege. And with the cross-bearing we win a peace that comes from God—we have a joy that springs from communion, and a strength that derives its being from the Christ that dwells within us. And if Christ be not risen from the dead, this would all be impossible. But He is risen from the dead, and is alive for evermore, and just as in His resurrection days, so now He gives abundant proof of His love. He watched His disciples' interests, and ministered to their needs with continued watchfulness, so does He even to-day. He has not changed, even though He has ascended on high.

We live in a world full of mystery. The more we learn of the secrets of God's creation, the more wonderful it becomes in our eyes, and the frontiers of possible discovery are ever widening. Our theories may change—the facts remain as they were. And in our most holy Faith we are ever discovering new perfections in the Saviour, and the more we know of Him the more wonderful He becomes. As in the realm of Nature, what we know more about remains with us and becomes more startling in its complexity and in its usefulness in our service, so in the realm of Christian trust the more we learn of the glories of the Risen Lord the more He is to us as a Living Person—the great and glorious Son of God—reality in its highest, and exceeding precious. The Resurrection sealed the faith of the Apostles—it is to us the fact that makes us understand how Christ dwells in us and we dwell in Him. And there can be no understanding without personal trust. What we read in the New Testament points the way—what we know comes from the faith that rests in complete self-surrender to the Christ Who lives.

The Life Worth While.

THE Bishop of Wangaratta (the Right Rev. J. S. Hart), preached in the Wangaratta Cathedral on Sunday evening, 17th February, the first of a course of Lenten sermons on "God's Way with Man." He said that, as an introduction, he would consider the stale question, "Is life worth living?" The well-known answer is that it depends upon the liver, which may mean two things, either the bodily organ, which, if out of order, tends to melancholy and pessimism, or "the person who lives," and is responsible for making his life worth living. To suppose that happiness can be obtained by health, a secure income, the comforts of civilisation, and congenial neighbours is a mistake, though the absence of these does make it more difficult. Dr. Drever points out that such an endeavour meets with three obstacles. No one has only pleasurable sensations, for the world at best is a chequered one, giving forth pleasures and pains. The soul also becomes more and more fastidious and hard to satisfy. Worst of all, to seek happiness as a gift from the environment leaves a man passive, and makes no provision for the active and creative side of his nature. Hence it leads to general retrogression and mental degeneracy. This psychology only confirms our common experience. In sport, the pleasure of actively playing is known to be different from and higher than, that of the spectator, and also to play for the sake of the game is better than to play for the sake of getting a win. In business the acquirement of money is less worthy than the output of energy, forethought, and judgment, which the conduct of the business needs, and higher still is the satisfaction that comes from knowing that thereby we serve the community. The ordinary happiness of our home life is less from the comforts of home than from the intercourse with others in love and friendship, involving at least as much of giving as of receiving. But pessimism can invade even our social life. The falling birth-rate is not due to any greater difficulty now in bearing children and providing for a family than in the days of our forefathers. Rather it springs from an increasing doubt about the glory of perpetuating human life. Filial rever-

ence and gratitude lessen as young people think less of the gift of life from their parents. The heart of pessimism is laid bare in Ecclesiastes, where the writer laments the monotony of the world-story: "That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun." The world seems to be like a busily working machine which produces nothing of value; like a motor car with the engine running with the clutch out. But religion holds that the clutch is in. The world is moving on, under the power and guidance of God, through a progress beyond which is a transformation of unimaginable splendour. It holds that in this fulfilment of the Divine purpose each of us may have a share. St. Paul's view of life is not one of busy monotony. "Forgetting the things which are behind and stretching forward to the things which are before, I press on towards the goal." That way of life is certainly and eminently worth living. We have to consider whether it is a theory of life that we are justified in holding. —(The Living Church.)

Missionary Policy.

Looking Forward.

The Church in Africa.

THE report of the C.M.S. Commission on missionary policy has just been issued in London under the hopeful title of "Looking Forward." The Commission recognises that native Christian leaders in respective overseas mission fields can best understand their own people—as no European can! Hence its emphasis is on the development of self-governing churches. The responsibility of the local church for the evangelisation of non-Christians is looked upon in the report as a *sine qua non*. This is especially so in Africa.

The Commission recommends that the Society should do all in its power "to foster in the mission field the idea of a native episcopate," and urges the necessity of training men in their own country and in England. In West Africa the native episcopate is in being. Of four African bishops in Nigeria, three are alive to-day. Reports have recently come of the welcome extended by Africans and Europeans alike to Bishop Akinyele on his arrival in Lagos after consecration in London.

The Commission recognises that a self-governing, self-propagating Church must become a self-supporting Church, and asks for enquiry into the degree of financial dependence of the Church overseas on the Society. It recommends that when the work of the mission has been established in a settled Church basis that the Society should undertake permanent liabilities for the diocese for defined objects and on a diminishing scale. These objects should include the training and support of missionaries and grants for certain institutions, and help to the local Church in pioneering work. Africa is predominantly a land of agriculturalists, where the majority of the population is dependent on the soil, and have little money. For a long time to come financial help from the Mission for these objects is essential for the development of the Church.

A strong, indigenous Church must have well-trained, indigenous leaders. The Commission recognises the importance of an adequate policy of

Christian education and of theological training. Properly educated African Christian leadership can alone prevent grave dangers. The recommendations on the development and staffing of theological colleges for Africans are timely. The understaffing of some of these colleges at the present time is as serious as the need of the Church for leadership is great.

The recommendations on the general educational policy of the Society show the magnitude of its commitments for educational work of every grade, from village schools to higher institutions. Education on this scale can only be successfully accomplished by co-operation between the missions concerned and with government aid. This is recognised. Joint education boards, co-operation in the management of higher institutions and research on rural and urban needs are recommended, together with consultation both at home and in the field, on education policy for given areas. The importance of research is recognised in the recommendation for special research on educational policy to be undertaken in two of the Society's colleges (one in East and one in West Africa).

Recommendations on medical work includes the development of welfare work and mobile units which can extend health services beyond hospitals into wide districts.

The final recommendations urge increasing co-operation between the C.M.S. and other Christian agencies, and the study of proposals for Church union leading "to the unity of the Body of Christ."

The report is well named "Looking Forward." The Society is looking forward to a self-governing, self-supporting, self-extending Church with a native episcopate and trained native leadership; to effective theological and general education, which, together with medical work, shall meet the special needs of the community, and to a day when there shall be Unity of the Body of Christ. In the light of this vision the Society examines its work.

Aborigines in the North.

CALEDON BAY EXPEDITION.

Notable Achievement.

THE Church Missionary Society expedition to the Caledon Bay aborigines, East Arnhem Land, Northern Territory, under the leadership of the Rev. H. E. Warren, has proved exceedingly successful. Mr. Warren and his party made excellent contact with the virile natives, and warmest relations have followed. In a wire to the Melbourne C.M.S. Headquarters, Mr. Warren states that the chief of the Balumumu tribe, which inhabits this area, consented to his son and another lad, aged 12 years, going on the mission ship to Groote Eylandt, to stay for a time at the mission. The white trapper, Gray, whose vessel had been wrecked at this spot a few weeks before, and who had been assisted by the expeditionary party, also joined the mission ship *Holly*, taking some of the gear from the wreck. In addition, three young native boys went as members of the crew. The other members of Gray's ship-wrecked crew were reported to be walking overland to the Methodist mission in the north of Arnhem Land.

Mr. Warren said that the men implicated in the killing of Constable McColl and the prospectors Traynor and Fagan, at Woodah Island, were again met, with their families, and reiterated their willingness to go to Darwin by steamer.

The mission vessel, the *Holly*, has since arrived at Groote Eylandt.

NEW MISSION STATION SUGGESTED.

As a result of the striking success which has been achieved by the peace mission, un-

der the leadership of the Rev. H. E. Warren, and despatched by the Church Missionary Society to the aborigines at Caledon Bay, the belief is growing in official circles in Canberra that useful work would be achieved by the establishment of a permanent mission station in Arnhem Land, in the district in which the peace expedition worked.

It is stated in well-informed quarters that if the Society proposed the establishment of a mission station there, the Federal Government would consider sympathetically a request for a contribution towards the cost of its maintenance.

A readjustment of the mission services about the Gulf of Carpentaria is pending, because of the refusal of the Federal Government to continue the Government subsidy to the C.M.S. Roper River Mission. This action was taken because of the view that the site of the Roper River Mission is unsuitable. It is expected that the Roper River Mission will be closed almost immediately, and that the personnel engaged there will be transferred to some other site in Northern Australia.

It is reported in Canberra that for the present the transfer may be made to the existing mission station at Groote Eylandt. A variation of this plan, to extend the work already begun in Arnhem Land, would, it is believed, be welcomed by the Government.

Easter Messages.

The Bishop of London.

The Bishop of London (Dr. Winnington Ingram), preaching in St. Paul's Cathedral, said that the time had come to choose between the two Gospels preached to-day, under the name of Christianity—Was Jesus Christ the Eternal Son of God, or was He only the most perfect man who ever lived? Why should they abandon the old Gospel of Jesus Christ, the Son of God, and the Saviour of the world? They could read the new Commentary on the Bible, compiled by fifty scholars of the day, from end to end, and they would discover no reason whatever for disbelieving the miracles, for altering a sentence in the Creeds, or for changing by a hair's breadth the faith once delivered to the Saints. Asking the question that St. Paul asked Agrippa, "Why is it thought a thing incredible with you that God should raise the dead?" the Bishop said that it was certainly much more credible now than it was fifty or even twenty-five years ago. The apparent solidity of matter was a camouflage, a delusion, or, as the leading radiologist of Great Britain said to him a few months ago: "We know now that matter is nothing, spirit is everything, and we have come to sit at the feet of the philosophers and men of religion to ask what the next step is."

The Bishop of Chichester.

Writing in the "Chichester Diocesan Gazette," the Bishop, Dr. Bell, says: "For Christians the festival of Easter is ever fresh. It comes each year with a new message of life and resurrection. To ministers of the Word and Sacraments it brings confidence and hope, and in every parish in the land the Faith of the Church is lifted up afresh. Christ is risen. Nor is it only to present Christians that Easter speaks. It challenges everyone and calls men and women from absorption in themselves and from perishing, worldly things to God, Who alone gives a meaning to Life. On Him Who lived, Who died, and rose again, and is alive for evermore, the destiny of Mankind depends."

The Annual Meeting of the N.S.W. Branch of C.M.S. is to be held in the Sydney Town Hall on Wednesday, 2nd May, at 7.45 p.m., the special speakers being his Grace, the Archbishop of Sydney, and Bishop Taylor Smith.



NEW SOUTH WALES.

Diocese of Sydney.

GOOD FRIDAY AND THE SHOW.

Speaking at a men's service organised by the C.E.M.S., in St. Andrew's Cathedral, Sydney, on March 25, the Archbishop said that he was glad to be present to show appreciation of the splendid work which the Church of England Men's Society was doing. He had been asked to speak on Good Friday. Observance, and had discovered, since his arrival in Sydney, that this was a very burning question. There was a difference which they all recognised, between Sunday and any other day in the week—one day in seven which God had set apart for worship and rest; and Good Friday was the most sacred day of remembrance of all days. On that day our Redeemer died, and did so voluntarily because of His great love for us. His death is the solution for all the problems of the world, and its anniversary is the day that we primarily bear witness to what Jesus has done for us on the Cross. If it is a fact that large numbers of men never give a thought to this great day of remembrance, it is a challenge to each one of us as to the reality of our own faith.

"I had hoped that this Good Friday we might have had a procession of witness, but in view of arrangements in the parishes beforehand, this could not very well be. There is a call to each one of us to witness not only on Good Friday, but day by day so that Good Friday may appear as a day full of meaning to our fellow citizens.

"My predecessor wrote an annual letter of protest to the Council of the Royal Agricultural Society. Many have pointed to the ineffectiveness of that letter so far as the Show is concerned, but as we look around we see that all the Christian Churches are preparing to observe Good Friday as a special day.

"I have been asked if I was going to write such a letter to the Show authorities this year, but it would have been useless in view of the arrangements being so far advanced when I arrived in Sydney.

"Some may say 'What have you in mind for next year?' I have not yet been to the Show, nor had time for personal conversation with its promoters. I understand that the Show is outstandingly good, and we want to make it as great a success as possible. The difficulty is for Christian men to do so this week. I suppose that the promoters of the Show say it is held at Easter because most men are free to attend it at that time. I hope that it will be possible for the officials of the Show to let me have the opportunity of personally and unofficially seeing what can be done, and the Government might be prepared to grant another day as a public holiday so that the people could freely attend. Across the emblem of the province of Four Streams, in China, is a cross. Our object is to get the cross of Jesus Christ planted in the life of the City and its individual citizens, so that Good Friday may be the outstanding day of remembrance."

ST. LUKE'S HOSPITAL.

The Archbishop of Sydney and Mrs. Mowll paid a visit to St. Luke's Hospital soon after his enthronement. They were welcomed by Mr. A. A. Hemsley, Chairman of directors of the Hospital Board. His

Grace, in response to warm words of welcome, commented on the hospital's splendid work.

"While we have great sympathy for the unemployed, we must not forget that large body of people who bear the burdens and heat of the day, and who find difficulty in making both ends meet," he said; speaking at the reception and garden party arranged by Mrs. Hubert Fairfax at her residence, Elaine, Double Bay, following the hospital inspection.

He was glad, said the Archbishop, that as one of his last actions before leaving Western China had been the opening of a new maternity section in the large hospital block there, one of his first actions in Sydney should bring him into contact with St. Luke's Hospital, which, as a Church of England institution, was putting the gospel of the Good Samaritan into action.

The hospital, he added, depended largely for its support on the district groups, which, from numbering 72, had dwindled, since the depression, to but 27. He hoped, he said, that improved means would see the restoration of those centres which had dropped out.

Mr. A. A. Hemsley, speaking on behalf of the directors of the hospital, the centres, and other supporters, welcomed the Archbishop and Mrs. Mowll, and gave a brief outline of St. Luke's history. St. Luke's, he said, was an expression of gratitude for the successful conclusion of the war, and was commenced in 1919 with 11 beds, it being "a hospital of stately proportions, equipped with all modern appliances, and with 80 to 100 beds." That ambition had not yet been quite fulfilled, but the hospital was holding its own, and with the support of its centres, it was hoped that the work it had set out to do would be fully accomplished.

HUNTER'S HILL.

Greets Archbishop and Mrs. Mowll.

The Rev. M. G. Hinsley, writing in his parish "Messenger" for March-April, states:—

"His Grace the Archbishop has been duly enthroned in St. Andrew's Cathedral at a service, the impressive dignity of which will long live in the memories of those who were privileged to be present. He and Mrs. Mowll have graciously, and even cheerfully, suffered the ordeal of many and varied well-coming functions, and will doubtless be called upon to endure many more before they are permitted time to take stock of their new surroundings and are able to realise that Sydney is their home. While filled with sympathy with them in the strain of all these happenings, we must feel gratified that the whole community has extended them so enthusiastic a welcome, and thankful that they have won the hearts of people as to call forth spontaneous expressions of goodwill from all quarters. We in Hunter's Hill desire to add our word of loyal greeting, and we look forward to the time when his Grace will be able to visit our beautiful Church, even if he adheres to the policy he has enunciated of leaving the sermon to the poor Rector, and thus secures for himself a better opportunity of knowing the parish and its disabilities than he will afford parishioners of knowing him. Personally, I welcome him as a chief who has proved himself to be a tried and beloved leader, and whose coming to Sydney will mean a great impetus to the spiritual life of the diocese."

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Diocese of Newcastle.

The new Archbishop's enthronement in Brisbane will make possible the election of one of the four Archbishops to be Primate of Australia. This cannot take place until all the Metropolitan sees (Sydney, Melbourne, Brisbane, Perth) are filled. The election is by the Bishops, and will probably take place in October. The choice is one of very great importance, and when the time comes I hope we shall be supported by the prayers of the faithful throughout the Commonwealth.

At the request of the Diocesan Council, I am summoning Synod to meet in April. The Synod service will be held on Monday, April 16th, at 8 p.m.

ST. MARY'S, WEST MAITLAND.

C.E.B.S.

From March 9th to 12th St. Clement's, Marrickville, branch of the Church of England Boys' Society, were the guests of St. Mary's, West Maitland, members.

The visitors were met at the station by a large number of St. Mary's members, and were taken to the homes of the respective lads who were accommodating them.

Saturday morning was spent in visiting St. Mary's and St. Paul's Churches, West Maitland, and later playing cricket. In the afternoon five cars took a party of boys to Kurri Kurri, and a thorough inspection was made of Richmond Main Colliery.

The Marrickville boys were guests of honour at a Grand Welcome Social in the Parish Hall in the evening. The G.F.S. and parents were present, and a most enjoyable evening was spent. Representatives from St. Luke's Homeville branch were present.

The C.E.B.S. was represented at Holy Communion at 8 a.m., and at the 11 o'clock service the C.E.B.S. was on parade in full strength. An admission service and renewal of vows took place after the first lesson, and the service, being also a Harvest Thanksgiving, was most inspiring.

The visiting party consisted of Messrs. Rex Meyer (leader), H. Challenger (leader, St. Thomas, Auburn), Ralph Dunn, Eddie Bosley, Will Guthrie, Tom Simpson, Bob Cade and Ken Gray.

The visit not only strengthened the link of fellowship between the two branches, but also gave all participants a broader view of the function of the C.E.B.S. in Australia.

Diocese of Goulburn.

GOULBURN'S NEW BISHOP.

The early days of the Bishop-elect of Goulburn, the Rev. E. H. Burgmann, were spent on the land, where he did the usual work of a bushman, in the meantime devoting every minute in his spare times, sometimes more, to study.

The story was told in Synod of his felling timber, and at the same time mastering his Greek grammar.

This devotion to serious study since these early days has shown his capacity, as most of his reading was done without direction or guidance from others, and also his determination, and it fitted him for the future work of his life.

In 1912 he took his B.A. at Sydney University, and his M.A. in 1914. Seven years before that, when he was quite a young man, he had taken the diploma of Th.L. from the Australian College of Theology.

In 1918 he was appointed Warden of St. John's College, Armidale, in succession to Canon Garnsey. When the college was transferred from Armidale to Morpeth in 1925, Mr. Burgmann went with it, and he is still its head. He has had associated with him the recently-appointed Professor of Anthropology in the University of Sydney, Dr. Elkin, and the Rev. R. S. Lee. They not only carried on the work of the college, but they established the Morpeth press, an establishment for printing and publishing religious and scientific literature.

Mr. Burgmann is editor of the Morpeth Review, which is widely read amongst Anglicans in Australia, and he is an able writer on sociology, economics and other subjects, such as theology and psychology. In appearance he is about middle height, rather natty in build, with somewhat florid face, rather athletic in appearance, and has, in fact, distinguished himself as a boxer in the Sydney University. He is a well-known figure on the northern coalfields, where he is sure of an interested audience wherever he speaks on public questions, and it was said in Synod that he probably was the most influential man in industrial circles in that part of the State.

Mr. Burgmann was a lecturer for the Workers' Educational Association, which

brought him into close contact with the miners of the Hunter River. The miners knew him for a man of very deep understanding and sympathy.

ALBURY VACANCY.

With the unanimous approval of the members of the Patronage Board, diocesan and local, the vacancy in the parish of Albury has been filled by the appointment of the Reverend Clive Meillon Statham, Th.L., at present rector of North Goulburn. Mr. Statham will take up his new appointment early in April.

The settlement at Albury has been greatly facilitated by the generous action of the Rev. Hubert Keith Gordon, to whom had been given a license entitling him to hold the Parish of Albury for a period of 12 months. Upon learning that the final settlement was possible, Mr. Gordon very kindly resigned his license, and thus placed the diocese under an obligation to him.

ORGANISED SUNDAY SPORT.

At a meeting of the Tumut Shire Council a letter was received from the Rev. F. W. Rettie, Rector of Tumut, conveying a resolution of the annual meeting of the Church of England parishioners, requesting the council to use its influence to safeguard Sunday from the encroachment of organised sport and carnivals. The Shire President (Councillor Godfrey), opposed organised Sunday sport, but he said the council could only control its own lands. The council postponed the matter for a month.

Diocese of Bathurst.

BISHOP CROTTY ON EXAMINATIONS.

Some aspects of the educational system were criticised by Dr. Crotty, Bishop of Bathurst, in a Founders' Day address at Trinity Grammar School, Summer Hill, on March 3.

Bishop Crotty, while admitting that the virtues of the system were manifold, and expressing his admiration for the bulk of the teaching profession, said he feared that some at least of the trends of the system of education were having effects on both culture and adolescence that were likely to be devastating.

"There is tragic and growing confusion," he said, "between education and mere fact cramming, between knowledge and mere information. Fact-gathering is reducing much of modern scholarship to mere triviality. It is diverting education from the more educative process of understanding the facts. The result is that we are not turning out, on the whole, really thoughtful people. We have been breeding intellectual dyspeptics, filled with undigested and unrelated facts. Half our democratic failure springs from the educational heresy that salvation depends on information. It does not. It depends on knowledge and wisdom. And our whole educational aim and method needs reconstructing to serve these major ends.

"There must be examinations until some Utopian substitute for them has materialised," Bishop Crotty added. "I do not plead for their removal, but for a mitigation of their early severity, a relief from their inquisition, and a withdrawal from that entire field of the child's mind and life which at present they occupy and drain. I protest against the insatiable demands of the examination Moloch, so that margins for culture and real education may still be left. I protest against the number of young victims who, year by year, are sacrificed to that Moloch's ritual and that Moloch's worship. I protest against the increasing tyranny of the expert in education, and plead for the coming of the humanist in his stead.

"There is a growing rebellion against our whole examination system. It is largely inarticulate as yet, but it is a revolt that is becoming vocal in many countries, and we shall be wise to take some notice of it.

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Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop writes:—

Certain recent events have had an importance of their own for the Diocese. Canon Crotty on March 7 was appointed to succeed the Rev. George Pennicott when he resigns Christ Church, St. Kilda, on April 30. That parish will miss the Vicar, who has been with them for so many years, but it will find in its new Vicar a man of ability and energy and learning. On the same day the Rev. A. T. Pidd was given an official welcome at the Chapter House as Diocesan Director of Religious Education. Mr. Pidd brings to his work a great enthusiasm and a very successful training. He has had the advantage of a degree at the Melbourne University, and experience as a successful schoolmaster at the Brighton Grammar School here, and also at Christ's Hospital and Wellington College, in England. We believe that he will be very successful in his work for God.

On March 12 the plans for the Church of England Centenary celebrations were announced to the clergy at a meeting in the Chapter House of Melbourne Cathedral. It is hoped that the Church in this Diocese and in Victoria and in all Australia will back up this effort to make these celebrations from November 8 to 16 a great success. We want to give Melbourne the opportunity of remembering God in the midst of all the occupations and festivities which will mark those days of rejoicing. As we look forward to the next centenary we want to thank God and take courage. I hope that we shall play our part in the united thanksgiving service in the Melbourne Cricket Ground on October 14, and that we shall make Sunday, November 11, a holy day throughout the city and the State, at the dedication of the War Shrine at 11 a.m., at the big Anglican service in the grounds of the Melbourne Boy's Grammar School at 3 p.m., and in our own Churches in the evening.

C.M.S. WELCOMES ARCHBISHOP AND MRS. MOWLL.

Seldom has the C.M.S. Fellowship Room had such a festive appearance as on February 26, when opportunity was taken to welcome the Archbishop-elect of Sydney and Mrs. Mowll, en route to Sydney. It had been decorated by Misses Cooper and Mannett with lovely Chinese scrolls, the table being adorned with red draperies used on a special occasion in W. China, with real Chinese cups of tea and sweets from Szechwan Province. Over 100 attended, comprising our President, the Archbishop of Melbourne, Dr. Kitchen, and Rev. C. M. Lack, of the C.I.M., Archdeacon Hancock, the Federal Secretary, and Mrs. Stephenson, the General Secretary, and Mrs. Long, members of General Committee and their wives, past and present missionaries, and heads of organisations. Afternoon tea, provided by the Women's Missionary Council, was prepared and served under the able leadership of Mrs. Friend, and gave opportunities for happy social fellowship. The speeches were brief and informal. The Archbishop of Melbourne expressed great pleasure in introducing the guests of honour, and said they had been making history in China. He thanked God for all that they had done, and that they were now ready to come and give fresh help to the Church here. Dr. Howard Mowll thanked all for their welcome, and spoke of the great sur-

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prise the call to Sydney was, as they were so deeply rooted and happy in China. They came to see it was God's Will, especially as Bishop Holden, for 26 years in China, was available to take his place. He spoke of the serious problems facing W. China, and begged for continued prayer to be made. While in Australia he hoped to back up C.M.S., and if he is to give his best to us, then he begged we should give our best to W. China.

Mrs. Mowll, introduced by Mr. W. M. Buntine, also spoke briefly: Archdeacon Hancock expressed a hearty welcome on behalf of the Diocese. He said that the missionary spirit was a great cure for laxity and ineffectiveness. As he went about from church to church, he often said, "This parish would be more effective if it had a missionary spirit," or "this parish is effective because it has that spirit."

Early in the afternoon Miss Cooper tied bows of soft red silk ribbon round the right arm of the Archbishop-elect, and round the left arm of Mrs. Mowll, a mark of respect paid to an honoured guest in W. China.

Diocese of Ballarat.

DIOCESAN SYNOD, 1934.

The Bishop writes:—

During the past few weeks I have been thinking seriously over the question of the holding of our Diocesan Synod during the current year, the problem really being that there will be no legislation to be brought forward, and very little business of other nature to be transacted. After consultation with the Archdeacons and Rural Deans and also with Mr. Radcliff, I have decided that on the whole it would be better that we should not have a Session of Synod during the present year. A Session of Synod involves always considerable expense to our Lay Representatives as well as a substantial charge upon our Diocesan funds, and I agree with those whom I have taken into counsel that in this instance the expense would be hardly justified. On the other hand, I feel that mutual conference is a most desirable feature in the life of the Church as a whole and am, therefore, contemplating the holding of a Clergy Conference in October or November next, lasting for, say, two days. Our Clergy Conferences at Synod time, valuable as they are to myself as well as to my fellow Clergy, are always conducted to a certain extent under pressure of time, and I think it would be splendidly useful that we clergy should meet and discuss matters of common interest which will eliminate any idea of rush or haste. Further, this early intimation of my intention will give Ruri-decanal Chapters plenty of time in which to discuss and forward subjects for discussion, and also enable us to draw out an Agenda paper which will avoid the ever present danger of wasting time in fruitless debate. I hope to take advice from the different parts of the Diocese as to what exact time would be the best for all concerned for the Conference to be held. It will also, I think, be very useful if, during part of our Conference, we were able to enjoy the advice of our lay colleagues, and I shall be also glad to entertain this suggestion if it is made to me.

Diocese of Gippsland.

DIOCESAN SYNOD.

The Synod of the Diocese meets on April 16. Synod Sunday is April 15, when the Bishop of St. Arnaud will preach. He and Mr. Lee Neil, of Melbourne, will be the speakers at the Diocesan Festival on April 19.

Diocese of Wangaratta.

FINANCIAL MATTERS.

The Bishop writes to his diocese:—

"I make no apology for talking to you occasionally about money matters. They are your concern as much as mine, and there is nothing sordid or unworthy about money unless we choose to make it so. If we make money with greediness, if we possess it with boastfulness, if we spend it with selfishness, it is 'the root of all evil,' but in itself it is simply a receipt for work done and if the work was useful and honest work, it is creditable to us. The energy we expended and the time occupied were real parts of our own selves. I gave a part of my life to earning my money, and life is the most sacred of my possessions. For my spending of it, as for all my life, I must give my account to God.

Yet, after all, a life must be valued, not for the wages it receives, but for the work it accomplishes. God's best work is the creation of love. Christ's Cross is effective in proportion as it has led men to love God, and to love their fellow men. We are forgiven in order that we may learn to love. Bishop Carey, who has just left South Africa to become the chief speaker throughout England upon the extension of the Kingdom of God's love, has said that in the making of a saint there are just two things—love and work. The two are one, for there is no love that does not lead us to work for those we love, and there is no good work which does not spring from love."

QUEENSLAND.

ST. PETER'S, TOWNSVILLE.

Canon Williams.

On Sunday, March 4th, Canon F. G. Williams celebrated the thirty-ninth anniversary of his induction to St. Peter's Parish, Townsville, Diocese of North Queensland. At the Evening Service, St. Peter's Church was full and the service was rendered very impressive by the usual monthly Church parade of Boy Scouts. The boys marched up the aisle and formed a column two deep, through which the procession of surpliced choir boys and clergy moved, followed by the Scouts' colour party, who presented the colours to the Canon on the sanctuary steps. The Scouts immediately came to the salute, and the congregation sang the National Anthem. The service took the form of Evening Prayer, with special prayers for the parish, followed by a celebration of Holy Communion. After the Evening Prayer, Canon Williams was presented with an illuminated address by the lay reader, Mr. T. Crook, who said, "Very true is the saying that history repeats itself, and this is true in both big and small events. You will find in the Bible that no prophet was accepted in his own land; and British History continually repeats that no truly great man was fully accepted by the Nation until he had crossed the Great Divide, beyond the reach of earthly praise. If you should find an exception to this, then the exception proves the rule, in that we have not been more eager to express our appreciation of our Rector's work. I might say that the Canon's whole life has been devoted to St. Peter's parish, because after he left school he started work so that he could save money to enter college and prepare for the ministry. But, before he could complete his course, he was called to Townsville by the Bishop of North Queensland, at the time, and given charge of St. Peter's parish, and here he completed his study and was ordained. I know that the Canon does not look for praise, but if you only knew how welcome a kind word is, then I am sure you would not stint them. How we talk about good deeds, yet very often a kind word is much more acceptable. 'So, as up life's hill we journey, let us scatter all the way kindly words, to be as sunshine in a dark and cloudy day.' This year the parochial councillors have properly a little address, which is our written word of appreciation."

To Canon F. G. Williams, Townsville:—

"We, the Parochial Councillors, acting on behalf of the members of the Church of England, as represented in Townsville by the Churches of St. Peter, St. Matthew and St. Paul, extend to you our heartiest congratulations upon your having attained the thirty-ninth anniversary of your induction to the parish of St. Peter, West Townsville."

"We sincerely appreciate the great work you have carried out in this city, and realise that the present progressive state of our Church is entirely due to your untiring efforts and zeal."

"It is a source of deep thankfulness to Almighty God that you have firmly upheld the Thirty-Nine Articles and the Prayer Book teaching of the Church of England, Catholic, Apostolic, Protestant and Reformed; and we assure you of our unanimous support in any steps you may deem necessary to take for the preservation of the Truth as it is in Christ Jesus."

"We trust that the past thirty-nine years in His service will have earned for you the Master's 'Well done,' and we pray that God will bless you in the many happy years to come."

"In witness whereof we have hereunto subscribed our names, this fourth day of March, in the year of our Lord, nineteen hundred and thirty-four."

After the presentation and the Canon had said a few words in thanks, the choir sang the "Gloria."

Diocese of Carpentaria.

REV. H. E. WARREN RESCUES WHITE MEN.

The wreck of a lugger carrying Messrs. Grey and Wright, trepanners, is described in a message which has been received from Rev. H. E. Warren, at Caledon Bay. The party are living contentedly with Caledon Bay natives, who are treating them well.

Soon after clearing Cape Grey, the lugger was struck by a sudden squall, which carried away the foremast and strained the hull so badly that water leaked in too quickly for the pumps and buckets to control it. The lugger, now at the mercy of the heavy seas, was washed into Trial Bay, where she sank on a bank, with all hands.

Caledon Bay natives came to the assistance of the shipwrecked crew, carried food and other provisions ashore, making no attempt to steal anything. All the trepan was lost, and personal effects damaged.

The members of the party are living contentedly among the natives, who keep them well supplied with native food. It is believed to be impossible to refloat the lugger without salvage gear. Thirty-five natives have tried and failed.

Mr. Warren will bring Grey and his crew in the mission vessel Holly to Groote Island, where he expects to arrive about the middle of March.

Experienced bushmen say that the Caledon Bay natives have never been very aggressive to white men, but have a fierce vendetta against the Japanese. Grey is well-known and liked by them, hence he is safe in their hands.

TASMANIA.

ORDINATION OF DEACONESS.

On February 2nd Miss Clara Yolland was admitted to the sacred office of Deaconess at a service in St. David's Cathedral. It was the first service of its kind at which it has been my privilege and experience to officiate. All those who knew Deaconess Yolland will share our great hope of the good work which, with God's help, she will be able to do as a ministering woman of the Church. For the present she is attached to Holy Trinity Parish, Hobart, under the guidance of Archdeacon Blackwood. Later it is proposed to send her forth to reinforce the special Home Mission work to which Deaconess Shoobridge is applying herself with much acceptance.

The Rev. S. Cragg has been inducted to the charge of Drysdale-cum-Portarlinton Diocese of Melbourne. Amongst the clergy present were the Rural Dean of Geelong (the Rev. D. M. Deasey), and the former Vicar of Portarlinton (the Rev. F. E. Lewin). The day following the induction, parishioners at Drysdale welcomed the new Vicar and Mrs. Cragg at an enjoyable social evening. Mr. Cragg formerly worked in the district when studying for Holy Orders.

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Quiet Moments.

(Continued from page 3.)

of the Lord Jesus.' And we would have these reminders to bring the "gladness" nearer. We see Him as we live for Him. Being near Him in the place where Christ is—and that is always the place of clear, evident duty, we shall see the Lord and be glad. Seeing Him, our Easter joy will be just what it was to these disciples. Go from to-day with the sense of Christ's indwelling presence to gladden your daily life.

A Reminiscence of Archbishop Julius

Mr. R. S. D. Harman, in the course of a highly interesting talk on Church Architecture to the North Christchurch Rural Deane Conference on November 28, told a tale of Archbishop Julius which bears repeating. He had remarked on the difficulty most preachers found in making themselves heard in our Cathedral, and the fact that the Archbishop's voice was the best heard there. But there was an occasion when the Archbishop found himself defeated—in an old London parish church, to which he had gone to preach as a young man. The verger came to him and said, "Where will you have the pulpit placed?" The Archbishop, astonished, made him repeat his question, and found that owing to the appalling difficulty of making oneself heard there, the incumbents had fixed up a pulpit which could be moved readily to any position in the church! The Archbishop asked, "Where does it usually stand?" The verger replied: "Oh, they generally has it just where it is now, and you might as well leave it there, because you won't be heard, wherever you puts it!" And so it proved. For once the Archbishop's voice was beaten. Some time later the roof was burnt out, and in the reconstruction was raised somewhat, with the result that voices now carry satisfactorily through the church. We may add that Mr. Harman did not suggest that the Cathedral roof should be burnt.

A New Anglican Quarterly.

Under the auspices of the Archbishops' Council on Foreign Relations, a quarterly journal and review has been founded with the title *Oecumenica*. The first number appeared in January, 1934. The price is 1s. quarterly. The object of the new journal is to make known on the Continent and in America and the British Colonies the character of the type and work of the Christian Church in England. It will be published in French. The editor is Dr. H. A. Moreton, Pencombe Rectory, Hertfordshire, to whom all communications should be addressed.

The editorial board also includes the Dean of Chichester, Dr. Lowther Clarke, the Rev. R. M. French, the Rev. A. G. Herbert, and

Dr. A. J. Macdonald. *Oecumenica* will be published in this country by S.P.C.K. It will include contributions from prominent Evangelicals. It is the desire of the promoters that English Christianity as a whole should be faithfully represented to the Continental churches.

Dr. Moreton is a graduate of the University of Besancon, and has published several works in French.

The Pronunciation of Latin.

That well-known writer "Observer," in the English "Record," states:—"How I revelled in A.P.H.'s 'Misleading Case' in last week's Punch (first week in February), in which a young lawyer, pleading in court and quoting Latin with the 'new' pronunciation, is hauled over the coals by the Judge. The benighted young man talks of 'ooltry weeraize' instead of ultra vires, and 'pre-mah fakia' for prima facie, and so on, with a number of everyday expressions. The Judge tells him that we have taken these words from Rome, but we have made them English, and instances other phrases in common use. It is bad enough when this quasi-Continental pronunciation is trotted out in reading or quoting passages from Latin, but in such phrases of ordinary talk it is misguided pedantry—or affectation."

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A Cleric in Australia in the Fifties.

Part I.

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

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

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

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

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

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

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

Book Review.

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

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

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



PROBLEMS.

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

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

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

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

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

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

LOYAL ORDER OF COVENANTERS.

James Leslie, Grand Scribe, writes:—

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

(Extract.)

THE COVENANTERS.

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

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

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

A Paper for Church of England People

THE AUSTRALIAN Church Record

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Bishop and Mrs. Sadlier.

Church Missionary Society in Australia.

Clerical Australia in the Fifties.

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

That They All May be One.—Bishop Chambers.

Editorial

Anzac Day.

WEDNESDAY, April 25th, will be Anzac Day, and we earnestly hope that the Commemorations of the Day will be nation-wide in every sense of these words. It will be nineteen years since the immortal landing at Gallipoli. Naturally we shall thank God for the achievement of that day, because our men were swayed, not only by the great emotion of patriotism, but something even greater—by a whole-souled passion for righteousness, for honour and for humanity. We are accustomed to think of this day as that on which Australia was born as a nation. We mean that, as never before, she became conscious of her nationhood and that, in consequence of the illustrious deeds and achievements at Anzac. True patriotism is a sacred thing. It may be traced to the love of God and the creatures He has made. Heroic deeds which lead to noble achievements are the stuff which put backbone and spirit and fire into growing youth. They need to be recounted to-day; for the same valour in attack, the same stubbornness in defence, the same patriotism are needed even in days of peace. The path of duty lies before everybody. Grave moral and social problems confront our nation's life. They will be settled only for the honour of God and for public good, on the basis of righteousness, by the co-operation of all in the common service of the country. It is sacrifice that inspires reverence and goodwill, that unites the hearts of men. All true Christian people will pray that Anzac Day, 1934, will be so kept and used, that all Australians will be the better people for it, and will as a result, give themselves to the building up of a land in which equity, justice, honour and righteous conduct are the ruling principles of the people.

Bishop Sadlier.

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

Child Welfare.

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

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

Bowdlerised Leadership.

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