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"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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"THE AUSTRALIAN CHURCH RECORD"

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Editorial

The New Year.

IT is not too late to wish our readers
"A happy New Year," and in doing
so, we pray for them an abundant
supply of the joy which is the fruit
of the Spirit. True happiness consists
not in the possession of anything that
earth can bestow, but in a new rela-
tionship to God in Christ. The tinsel
happiness of worldly gaiety is an un-
substantial and fleeting thing, which
can never satisfy, but the joy of the
Lord is an altogether satisfying,
strengthening possession, ennobling
and enriching its possessor and point-
ing forward to the pleasures which are
for evermore. May such happiness be
granted to all our readers during 1935.

Christmas Day Wireless.

WE do not know whether a Com-
mittee was responsible for ar-
ranging the broadcast services
for Christmas Day in Sydney, or whether
it was left to the arbitrary arrange-
ment of some individual; in any case,
we strongly protest against the omis-
sion of Anglican Churches in the
broadcasting arrangements made for
that great Festival. No church in
Christendom makes such complete pro-
vision for services on Christmas Day
as the Church of England. It has been
her special flair for centuries. There
is something matchless about her ar-
rangement of Lessons, Psalms, Canticles
and prayers for the Festival of the
Incarnation. As for the various Pro-

testant denominations, it is well-known
that Christmas Day has meant (until
lately), practically nothing to them.
Even to-day many of them deprecate
the keeping of fasts and festivals. And
yet we are informed, through the press,
by Mr. H. G. Horner (New South
Wales manager of the Australian
Broadcasting Commission), that the
Commission arranged a non-denomina-
tional church service for Christmas,
broadcast from the studio, and that it
was conducted by the Rev. Dr. E. L.
Watson. We have not the faintest
idea what a "non-denominational
church service" connotes—certainly
nothing very distinctive and definite.
The Rev. Dr. E. L. Watson no doubt
is a very worthy and estimable gentle-
man. He is, we understand, a minis-
ter of the Baptist denomination, which
according to the recent census, has only
29,981 adherents in New South
Wales. How it comes about that he can
represent 1,143,493 members of
the Church of England in this State,
257,522 Presbyterians, and 203,043
Methodists, is beyond our comprehen-
sion. We hope that the authorities of
the great Church of England will take
a strong line, and see to it that the
Church is on the air on this and other
great festivals of the Christian Year.

King's Empire Broadcast.

FOR the third year in succession His
Majesty the King has broadcast
from Sandringham his special
Empire-wide Christmas message. For
felicitous phrasing, simplicity of word-
ing, and warm personal feeling, it
could not be matched. The King said:

"On this Christmas Day I send to
all my people everywhere, my Christ-
mas greeting. The day, with all its
hallowed memories, is a festival of the
family. I am glad to think that you
who are listening to me now, no mat-
ter in what part of the world you may
be, and in all the places in this one
Empire, are bound to me and to one
another by a spirit of one great family.
The Queen and I were deeply moved
by the manner in which this spirit was
manifested a month ago, at the mar-
riage of our dear son and daughter.

"My desire and hope is that the
same spirit may become deeper and
widened throughout our Empire. The
world is still restless and troubled. The
clouds are lifting, but we have still our
own anxieties to meet. I am convinced
that if we meet them in the spirit of
one family, we shall overcome them.

"I send a special greeting to the
people of my dominions overseas
Through them the family has become
a commonwealth of free nations, and
they have carried into their homes the

memories and traditions of the Mother
Country . . .

"May I add very simply and sincere-
ly that, if I should be regarded in some
true sense as the head of this great and
widespread family, that will be a full
reward for the responsibilities of the
25 years of my reign.

"As I sit now in my old home, I am
thinking of the great multitude who
are listening to my voice, and where-
ever they may be—whether they be in
British homes or among the far-off na-
tions of the world—I wish you all,
and especially your children, a happy
Christmas.

"God bless you all."

This last happy sentence, constitut-
ing, as it does, a fervent prayer, shows
where our King's faith lies. All we
can do is simply re-echo it and pray
that this semi-Jubilee year of His Maj-
esty's reign will be fraught for him
and his, and his whole Empire, with
God's richest blessing.

St. Saviour's, Redfern.

"VESTMENTS, lights, incense, etc.,
are used by us not as outward
show, or as a means of self-
glorification, but to make beautiful the
feet of our Divine Lord." So it is
stated that the Rev. A. R. MacLean,
Rector of St. Saviour's, Redfern, is
wont to reply to those who question
him about externals of Catholic wor-
ship as used at St. Saviour's. Else-
where in our columns a valued cor-
respondent draws attention to the un-
Anglican remarks of the Rev. A. R.
MacLean, spoken at the farewell re-
cently tendered him on the eve of his
departure for an extended visit over-
seas. Rightly does the correspondent
ask: "One wonders where the Church
of England will eventually land." We
read, "On rising to respond, Father
MacLean received an ovation . . . He
asked them to remember him at Mass,
and to ask Our Lady and the Saints
to pray for him, as he would for them."
He knew they would be loyal to Father
Greville (his locum tenens). "Go to
him as your parish priest," he coun-
selled. "Treat him not as a 'minister'
but as the priest of God in your midst.
Be regular in your confessions and in
your duty at the Altar, and may God
be with you all."

To us this smacks of plain and un-
diluted Romanism, and is certainly
alien to the doctrine and practice of
the Church of England. Is it going
to continue? Certainly, to say the
least, these revelations and doings at
St. Saviour's, Redfern, will come as
an unwelcome surprise to the majority
of Sydney's churchmen.

Scout Jamboree.

IN many ways the international Jamboree of the ten thousands of Scouts at Frankston has been one of the most inspiring, and pregnant with vital far-reaching issues of all the notable gatherings in connection with the Melbourne Centenary. The world Chief Scout (Lord Baden Powell), has been its leading figure and representatives of the British Isles, U.S.A., Japan, China, India, Ceylon, Africa, Australia, New Zealand, and many other nations, have been in evidence. No one doubts the power for good of the Scout Movement, whether as character forming in the individual boy, or as a cementing force in world brotherhood. This remarkable movement, begun in 1908, is now almost universal in its organisation and influence. Character building, tasks of peaceful service, lessons of efficiency, the acquirement of useful knowledge, the value of manly respect, are ever set before the boys; nor have the inculcation of these ideals and its unwearied instruction been wasted. We have seen the results in the lives of tens of thousands of the Scouts. Undoubtedly the movement has proved a unifying influence, both between nations and within each nation itself. There was a time when sectarianism did not enter in, but of late Rome has sponsored the movement, and as usual, she segregates her boys in her own troops of Roman Catholic Scouts. That the Jamboree at Frankston has been an unqualified success is without question. It has been fraught with far-reaching good. The nations of Europe, the States of Australia, the islands of the Pacific, had their young representatives present during all the great days of the gatherings, renewing their vows, rekindling their enthusiasm, and glad to do honour to their grand leader, Lord Baden Powell. He and they, and with them the whole community of the nation which has the distinction of being their host, are justly entitled to rejoice in a literally unique celebration.

Getting Rid of a Social Menace.

THIS journal is the inveterate foe of the State Lottery. Nothing will give us greater pleasure than to see the thing wiped out of the life of the Mother State. However, this apparently is not to be for the present. Meantime, we are thankful beyond words that a law has been passed which abolished, from January 5, the issue of share tickets in the State Lottery by promoters in New South Wales. For too long had these professional promoters of share syndicates and what not, battened on a credulous and supine body of citizens through this trade in State Lottery tickets. To pass along streets adjacent to the State Lottery Office and elsewhere, to see the kind of appeal made to people's ignorance, superstition and desire of gain; and to witness the urge to passers-by to come under the patronage of the Goddess of Luck by this means was to see something unworthy of this enlightened twentieth century. It was both a social and moral menace, and we are glad that the Government has abolished the business. We never came within the vicinity of the business without feeling a sense of disgust that so cheap and tawdry a trade could be countenanced in a city like Sydney. However, the thing is gone, and we trust that resolute determination will mark officials, should attempts be made to resuscitate the traffic under some other guise or subterfuge.

Quiet Moments.

The Christmas Star.

"There came wise men from the East, saying, where is He that is born King of the Jews? We have seen His Star, and have come to worship Him."

"WE have seen His star in the East," said the wise men in quest of the newly-born King (Matt. ii. 2). Why was the first Christmas heralded by "His Star"? The star is associated in prophecy with the sceptre; it is the emblem of lofty rank. The seven stars are the Angels of the seven churches. The star of India is one of our Empire's coveted honours. Of the Star of Jacob it is said: "The government shall be upon His shoulder."

1. The Star is the Symbol of Government. In the manger we see the world's mightiest Ruler. He rules by the power of His love. He is the Prince of Peace. Though lowly His birth, let us remember that when Jesus comes, He comes to reign. "In the name of Jesus every knee shall bow."

As we often sing—

"Jesus shall reign where'er the sun
Doth its successive journeys run,
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

2. The Star is the Image of Brightness. The promise is: "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Yet the star is but a faint setting forth of the Christ Who is the brightness of the Father's Glory. Though veiled in the flesh, He is glorious in holiness, wisdom and love.

When the night is darkest the stars are brightest. Have we in the noonday of prosperity missed the glories of spiritual realities? If still in the gloom, Christ, as the Star, will give light in the darkness, and fill the soul with comfort and hope.

3. The Star is the Pattern of Constancy. Amidst all changes, the stars abide the same. Job saw the Pleiades and Orion. Abraham and Moses gazed upon the stars which we see. The stars are a link between the past and the future; so is the Lord Jesus, "the same yesterday, and to-day, and for ever." He is the unchanging Christ. His love is as full and free as when He came into the world, and as when He laid down His life. Not all stars are constant. Herschell reminds us that many once visible are now missing. "Sentinels that have left their post of duty." But Christ is the same from everlasting to everlasting.

"The stars shine over the earth,
The stars shine over the sea;
The stars look up to the mighty God,
The stars look down on me.
The stars shall live for a million years,
A million years and a day;
But God and I shall live and love
When the stars have passed away."

The stars are no respecters of persons. They shine alike over cottage and palace, over beggar and prince. Christ is the world's Star. The Good Tidings are for all people. All may claim Him and say, "My spirit doth rejoice in God, my Saviour."

4. The Star is the reputed source of influence. That the stars influence life is mythical, but it is no myth as regards the Star of Bethlehem; for He is the fountain of all holy influence. Where His beams stream forth, there the prisoner's chains are broken, burdens fall away, healing is bestowed, and joy is kindled. There is power in the Name of Jesus. His influence has changed our calendar, so that we date our letters from the period of His coming into the world.

5. The Star is a means of Guidance. The mariner knows well the value of their guidance. The slaves of the south, following the lead of the pole star, found liberty and rest and friends; and as we follow the lead of Christ, the choicest blessings are ours. Let no difficulties deter us.

6. The Star is an Object of Wonder. The Indians of North America have a legend that the Milky Way is the path of the good to Paradise. The constellations have suggested many beautiful stories in the old books of mythology. How wonderful is the glory of the midnight sky! How the wonder grows, as the telescope reveals worlds of which our forefathers knew nothing! Of Jesus it is said: "His Name shall be called Wonderful." His love passes knowledge. "Love so amazing, so divine, demands our soul, our life, our all." How wonderful that the Godhead should stoop to share our humanity!

There is a constellation of four bright stars, known as the Southern Cross. This reminds us that the crowning wonder of the world's Redeemer is found at Calvary's Cross. That Cross tells of a love and righteousness that transcend human thought; and when we individually can say, "He loved me and gave Himself for me," our hearts thrill with adoring wonder.

7. The Star is a Herald of Glory. It tells of the coming day; that the sun is on its way; and that the world will soon be flooded with golden light. So Jesus is the Star of Hope. If we would see the stars, we must look up; and there is need for us to look away to Jesus. The stars are the meeting-place for many eyes; and Bethlehem's Star, herald of the first Christmas, is the meeting-place for many hearts. Happy are those who have found in Jesus their light and joy! As we love to sing:—

"I came to Jesus and I found
In Him my Star, my sun,
And in that light of life I'll walk,
Till travelling days are done."

Onward.

"And Jesus said: No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God."—Luke ix. 62.

My hand is on the plough; my faltering hand.

While all in front of me is untilled land,
The Wilderness, and solitary place,
The lonely desert and its interspace. Dread husbandry.

And for the years of toil what harvest have I?

Only this paltry grain, this handful of dry corn,
These dwindling husks, these poor lean stalks.

My courage is outworn. Keep me from turning back.

The handles of my plough with tears are wet,
The shares with rust are spoilt—and yet—and yet,

My God, my God, keep me from turning back.

A Spiritual Nexus.

Australia and New Zealand.

Sermon by the Ven. Archdeacon S. M. Johnstone.

DURING his recent visit to Nelson, N.Z., for the consecration of Bishop Hilliard, the Ven. Archdeacon Johnstone, rector of St. John's, Parramatta, preached in All Saints', Nelson, where the Rev. Donald Haultain, formerly Dean of Bendigo, is the Vicar. In the course of his remarks, Archdeacon Johnstone said that New Zealand was closely and historically connected with the Australian parish in which I have the privilege to work—St. John's, Parramatta.

"Of four links in the chain of that historic connection I wish to remind both you and myself this morning. In the first place, Parramatta was the parish of Samuel Marsden, to whom New Zealand is in so many ways so deeply indebted. To him was due the foundation of the Christian Church and the beginning of Christian civilisation in this country. By way of Parramatta and Australia the Gospel came to these shores in 1814. I need not dwell upon that story; it is—or ought to be—well-known to every Christian man, woman and child in this land. Then—though it is not generally known either here or in Australia—the second rector of St. John's, Parramatta, the Rev. H. H. Bobart, came to Australia from the New Zealand mission, in which he had been labouring before he became first Marsden's curate and afterwards his successor when Marsden died in 1838. Then, too, very few people are aware that the first Theological College ever opened in Australia was in Parramatta. Its work was commenced by Marsden in 1815 and it was intended primarily and specifically for the training of Maori students. Conducted at first in Marsden's own home on the hill above the town it was later on transferred, as the number of students grew, to a house nearby, which Marsden hired for the purpose. In 1817 he found it necessary to purchase a block of land on the north side of the Parramatta river, and on this land, amounting to one hundred acres, a new seminary, as the college was called, was substantially built of stone and here the work of training was carried on for several years. From 1817 to 1819 no less than 24 Maori students passed through the course, which had two sides—theological and agricultural. Those two sides of the training bear eloquent testimony to the purpose Marsden had in mind when planting the first white settlers in this country in 1814. The purpose of the settlement was the spiritual enlightenment of the Maoris, and training that would enable them to make a better use of the magnificent land in which divine providence had placed them. It should never be forgotten in this country that the infant colony in New Zealand was not only founded from, but was fostered and befriended in those early, difficult and dangerous years, by Australia, with Parramatta the centre of the help given. On the material side of things, from Parramatta and surrounding districts came, in the earliest years, most, if not all, of the stock, seed, and implements necessary for the pastoral and agricultural industries of this land.

Race Problem.

Proceeding, the Archdeacon referred to the beauty and hospitality of New Zealand, and then said: "The thing which impressed me most and

filled me with a joy and satisfaction which I can scarcely express, is the truly marvellous contribution which you have made and are making here towards the solution of one of the most difficult problems of modern times—the problem that is known as the race problem. From reliable witnesses I learn that here in New Zealand you have two races—the Maoris and those of European origin—living side by side on terms of perfect political and social equality. And one is profoundly thankful to learn that in recent years the numbers of the Maori population are steadily on the increase. The things that so often divide two different races living in the same land seem to have been forgotten in the unifying power of that great thing that has brought them together, the love of Christ. As the successor of Samuel Marsden, who lived and laboured for the Maoris, it is deeply gratifying to me to find myself in this service of Holy Communion this morning, acting as the assistant of one whom I have already learned to call "my friend," Bishop Bennett, the first Bishop of the Maori race. How the heart of Marsden would have rejoiced had he lived to see this day and to have been in my place!"

The Christian Outlook for 1935.

(By W.F.P.)

The coming of a New Year is always a time for us to take stock of ourselves and to ask what we are making of our lives. Has the retrospect of 1934 brought with it disillusion and a sense of failure? If so, we can face the New Year with hope and courage.

Australian Churchmen are quite aware of the comparatively small place our Church holds in the lives of the community to-day. The Church of England has splendid traditions and achievements to her credit in the past, and has, we believe, a great contribution to make to the life of the Commonwealth and to the individual in the future.

The Census Returns, recently published, show there is a wonderful lot of land to be possessed in the Name of God. Nearly half the population declare allegiance to the Church of their fathers. Just what this allegiance means in the practical affairs of our Church and nation is hard to estimate. Both clergy and laity alike, whatever their "colour" or "brand" of Churchmanship may be, should be seriously concerned about the future of their Church. What is 1935 going to bring with it? We find there is a small section of Churchmen who have serious forebodings about the present state of civilisation, and see no hope for it except in the near Advent of the Saviour. But apprehension of the future is surely the result of unfaith and despair in the over-ruling Providence of God.

Others hope that "things will right themselves," and believe that their personal contribution to the problems will not count for anything; so they do nothing.

As members of a Church which represents nearly half the population of the Commonwealth, we must see to it that we make our contribution this year to the welfare of the Church and State by our active identification with all that makes for the true welfare of our people.

We believe that the transforming power of the Gospel of Christ is our first need to-day. A definite preaching of the all-sufficient Evangel will lift men out of their own sin and weakness and transform them into hopeful, active witnesses for the kingdom of God. Adverse circumstances, loss of their grip over the lives of men when "Hope Eternal" is in their hearts. Circumstances were meant to be overcome. Character is forged on the anvil of adversity. The white heat of a living faith in Christ's power to save and keep brings new hopes and aspirations to the hearts of men. The resource of God are available to those who trust in Him.

There is a need of a whole-hearted response by the laity to the call to a life of renewal in the Church.

In an ever-changing world, with its new achievements and dangers, we must believe in the presence of God, who is working with us, and blessing all who are trying to follow in the path of sacrifice and service.

Let us "go forward" this year for the sake of our children, coveting earnestly the best gifts, and becoming more and more possessed by the Love of God.

'Phone: M 3632.

HARRIS & BOYD

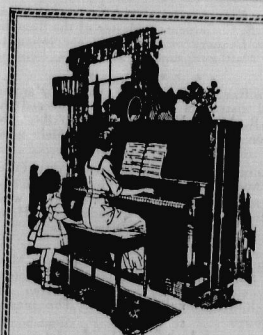
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Wayside Jottings

(By a Wayfarer.)

Canon Barry on Lost Leadership.

CANON Barry is not infallible, but throughout England and America he is recognised as one of the leading theologians of the day, and for that reason was invited by the Australian Church to deliver the Moorhouse Lecture; so that there are few men to whose deliberate utterances more weight naturally attaches.

In the last issue of this paper the Wayfarer commented on one of his sayings. To-day he takes another for examination; and he quotes it as given by the Melbourne correspondent of the A.C.R.

Canon Barry is speaking of the present-day falling off from public worship. "We shall not," he says, "secure a revival of worship by bleating entreaties to the young to come to church; much less by devising musical items with a view of attracting them. Far more effective remedies do we need. The church cannot regain her leadership without a revived capacity for worship. And this requires a solid theological background, and a power of convincing interpretation."

Before we can comment on Canon Barry's words we must realise their meaning. What does he mean by the 'church' which he implies has lost her leadership? Not, of course, the rank and file of Christian people, for they never had any leadership except the power of example and influence, which every Christian unconsciously exerts, and can never lose. He must then mean the clergy, the ordained and official ministry, with whom the spiritual leadership of the world ought to lie; and Canon Barry implies that they have lost it; and will not regain it without an increased capacity for worship (which may apply to either clergy or laity, or both), and this (he goes on), requires a solid theological background and a power of convincing interpretation (both these, necessarily, on the part of the clergy). They will not regain it, he says, by bleating entreaties to the young; nor by devising musical attractions.

Broadly, we shall all agree with Canon Barry; the Church has lost her leadership. The clergy are not in the degree that they once were, looked to for spiritual leadership. Perhaps less than a tenth of the population troubles to attend upon their public teaching. For sixteen hundred years (roughly speaking), that is, up to and through the time of the Reformation, the clergy retained an unquestioned spiritual leadership, and practically every man, Romanist or Protestant, attended his Church.

The times of the Stuart Kings, too, though it witnessed the conflict between Puritans and Presbyterians and Cavaliers, was nevertheless a time of genuine religious feeling; and even through the seventeenth century, when Agnosticism was fashionable and when nearly as much was heard in the churches about Cicero and Horace as about Christ, even though the religious life of the masses had sunk to the lowest, yet, at least, the Church had not lost its hold on the educated classes, nor had they begun to absent themselves from public worship. Rather, in those parishes into which the Evangelical Revival had penetrated, the Church's hold on the masses was largely regained.

Then began the Oxford Movement, which soon became a Romeward movement, alienating, wherever it went, tens of thousands from the National Church, and giving, in consequence, a vast impulse to Nonconformity, the leaders of which were commendably alert to recognise their opportunity. Methodist, Presbyterian, Congregational Churches sprang up in every town and village, worked and supported, in many cases, almost entirely by those whom Ritualism had driven from the parish churches.

For a time there was considerable spiritual gain. The multiplication of opportunities for worship was all for good, and if there was competition it was spiritual,—less to build up congregations than to win souls for Christ.

But to-day, alas, that spiritual impulse seems to have expended itself. The very idea of building up churches on spiritual lines seems to have vanished. The whole church seems suddenly to have awakened to the fact that its attractive power is gone. But instead of going to the root of the matter and seeking in spiritual ways to regain spiritual power (the "leadership" that Canon Barry says the Church has lost) the only, or the chief hope of gaining or retaining worshippers seems, in very many cases, to be the provision of musical attractions, anthems and solos, turning what should be a time of pure worship and instruction into a time of musical enjoyment; with prayer and Bible-reading and edification at a minimum. The Wayfarer was present at a service lately where the Exhortation and the Absolution were raced through at top speed and the prayers abbreviated; but the musical interlude (as the minister frankly called it), consisted of three or four solos and concerted items in succession, just as at a concert.

To imply that this is always, or even generally the case, would be a slander on many faithful and earnest ministers. But the tendency is in that direction.

If then, as Canon Barry implies, all this means that the Church, summed up in its ministry, has lost its leadership—what follows? Surely not a supine acquiescence in the loss, for that would be treason towards the Church's Head. "Lo, I am with you always" is a promise still to be claimed. It cannot be too late to attempt a return to the preaching of the whole gospel in its sterner aspects, as well as in its more pleasing features. How seldom in modern sermons is Sin mentioned, and how still more infrequently the doom of impenitent sinners; until the "Offence of the Cross" has well-nigh ceased, and the prevalent doctrine become scarcely distinguishable from a gentle and amiable Universalism.

Canon Barry says that the remedy must be a background of solid theology; the Church must have definite ideas as to what it has to teach; and then (he says), a revived capacity for worship. A weeding-out of worldly attractions; a bolder and clearer preaching of the Cross, as a symbol of hardness and self-denial, and a more complete and single trust in the attractive power of His unadulterated Gospel. Who, if He be boldly lifted up, will draw all men to Himself. This is the remedy. We pray that those in command in the Church may use their authority and influence to bring it about.

It cannot be too late (without totally banishing anthems and solos from our Church services), to make only such occasional use of them as of cream and sugar with our strawberries; pleasant additions, but not regular

items of diet. Let us wholly cease to advertise them as attractions. And so, rejecting all worldly and sensuous appeal, let our leaders (who, Canon Barry says, have lost their leadership), put it to the test whether an earnest and faithful preaching of the whole Gospel—ruin our natural state through sin; salvation through the substitutionary sacrifice of Christ received by faith; and lastly, the gradual but indispensable growth of holiness without which no man shall see the Lord—whether the faithful preaching of these, with their universal appeal to every man's heart and conscience, will not prove to-day, as in all previous ages, an all-sufficient attraction to draw needy men and women, conscious sinners, to the house and the worship of God; and, incidentally, restore to the clergy of the Church their lost leadership.



Miss Patience Rowe, B.D., of St. Mary's Mission School, at Vanua, Levu, Fiji, is at present in Sydney on furlough.

The Bishop of the Diocese has given a carpet, screen and rail to furnish a Baptistry in the Wangaratta Cathedral.

We extend our deep sympathy to Mr. T. S. Holt, of Appian Way, Burwood, in the death of his sister, who was the wife of Dr. G. H. Baring Deck, of Wollstonecraft.

The Venerable R. Godfrey, Archdeacon of Southern Melanesia, with headquarters at Vila, New Hebrides, has come to Sydney to consult an eye specialist.

The King has approved the appointment of Dr. S. C. Carpenter, Master of the Temple, to the Deanery of Exeter, in succession to Dean Matthews, now of St. Paul's, London.

The Rev. A. F. Falconer, vicar of the parochial district of Sorrento, will succeed the Rev. R. M. H. Hudson on the staff of the Mission of St. James and St. John, Melbourne.

Captain Davey, the Church Army Overseas Missionary Secretary, has left England on a tour of inspection of Church Army work overseas. He will visit Canada, India, Honolulu, Australia, and also New Zealand.

On December 26, the H. E. Warren Memorial Fund, which is being raised in Victoria to provide assistance for Mrs. Warren and her children, totalled £1239. The fund is still open.

The Rev. Canon A. B. Rowed, of St. Silas's Church, Albert Park, Melbourne, has completed 25 years' service in the parish. On Sunday evening, December 23, after the service he received a presentation from his parishioners as an expression of their esteem.

The Bishop of Geelong, the Right Rev. J. J. Booth, succeeds the Rev. P. W. Stephenson on the Ridley College Council, Melbourne. Mr. F. H. Archer, M.A., takes the place of Mr. H. J. Hannah (resigned). Mr. H. N. Bainbridge succeeds the latter as honorary treasurer of the College.

The Rev. W. F. Hart, who has been vicar of Meredith since 1928, has accepted the incumbency of St. George's, Queenscliff. Mr. Hart will be inducted early in February. The Rev. William Blackwell has been appointed to succeed the Rev. W. F. Hart at Meredith, Diocese of Melbourne.

Mr. W. H. Wharington, Vice-Chairman of the C.E.B.S. in N.S.W., has gone to live in Brisbane, where he has received an important business appointment. Mr. Wharington has held office in Sydney as a Diocesan Lay Reader. He was the organiser of the last Easter Camp of the C.E.B.S.

The resignation of the Rev. F. A. Tooley, of Woolston, N.Z., is announced, as from January. Mr. Tooley came to the Diocese of Christchurch in 1923 to be Vicar of Met-haven, after some years in the West Coast part of Nelson Diocese. His health has not been good for some time and he hopes to recover it by a change to the North Island.

The Rev. Thomas Quinton, who has been Vicar of St. Mark's, Leopold, near Geelong, for 30 years, celebrated the 60th anniversary of his ordination on December 21. Mr. Quinton has resigned his charge, but will continue until his successor is appointed. He received a testimonial amounting to over £200.

Much sympathy has gone out to Brigadier-General and Mrs. J. J. Paine, of Sunny Brae, Windsor, in the death of their daughter, Miss Jean Paine. Only three months ago they lost their second eldest daughter. General Paine is closely associated with St. Matthew's, Windsor, and for many years has been a synodman of the Diocese of Sydney.

Mrs. J. C. Wright has had done in oils a portrait of the late Archbishop of Sydney (the Most Rev. Dr. J. C. Wright). The portrait was sent to Mr. Bertram Wright and at a gathering in the Copper Room, Sydney, Mr. Wright handed it over to the Most Rev. the Archbishop, Dr. Howard Mowll, for hanging in the Chapter House.

The Rev. W. R. Brown, rector of St. John's, Wallerawang, has been appointed rector of Riverton, and the Rev. F. R. Elder, who returned recently from the mission field in British New Guinea, with which he has been associated since 1913, has been appointed rector of Mulgoa, Greendale and Luddenham. Both parishes are in the Diocese of Sydney.

We offer our warmest congratulations to Miss Geraldine Johnstone, elder daughter of Archdeacon and Mrs. Johnstone, of St. John's Rectory, Parramatta, and to Mr. John Stafford Needham, son of Canon and Mrs. J. S. Needham, of Westmead, whose marriage was celebrated in St. John's, Parramatta, on December 7 by the Archbishop of Sydney.

The Rev. C. F. Cross, who has been Vicar of Waihai Downs, Diocese of Christchurch, N.Z., since 1931, has resigned his cure, intending to return to England. Mr. Cross came out from the Diocese of Gloucester with the object of giving service overseas for a few years, and returns for family reasons. It will be remembered that he married a daughter of Bishop Cecil Wilson and granddaughter of Archbishop Julius.

Miss Victoria Krone, B.A., has filled the post of Headmistress of the Girls' School, Diocese of Ballarat, with much acceptance since the end of November. She came to the school with a splendid academic record, and personal qualifications. Above all things, she is a keen and devoted member of our Church, to which she has consistently given enthusiastic service in Melbourne and elsewhere.

The Archbishop of Canterbury spoke at a meeting at the Mansion House, London on Tuesday, November 20, to commemorate the centenary of Britain's abolition of slavery. He said that freed natives are still exposed to dangers of exploitation by the white races. Sir Kingsley Wood, Postmaster-General, said that to-day fourteen British warships are still engaged in watching for slave traffic.

On February 28 the Apostle of Labrador and Newfoundland, Sir Wilfred Grenfell, will reach his 70th birthday, and his friends desire to celebrate the event in a fitting way. Plans are afoot for raising a partial endowment fund of £10,000, in aid especially of those Deep Sea Fishermen whose welfare is so near his heart. The annual budget of Sir Wilfred's work is £40,000, and he reaches a population of 50,000 in Newfoundland and Labrador.

The Rev. F. J. Beeman, who has been living in retirement at Manly, passed away suddenly on December 28. Mr. Beeman was ordained deacon by the Bishop of Newcastle in 1895, and in 1900 the Bishop of Grafton and Armidale ordained him to the priesthood. He served in both dioceses and also for a while in the Ballarat Diocese. He filled several curacies in the Sydney Diocese and retired in 1928.

The Rev. S. L. Halliday, who formerly served in the Diocese of Sydney, and for the

last eight years has been Government Chaplain in India in the Diocese of Calcutta, arrived in Sydney on December 24. He is at present holidaying at Moss Vale and will return to India in February. Mr. Halliday is immediately under the episcopal oversight of the Metropolitan of India, the Right Rev. Dr. Westcott, who has been in India over 40 years.

Canon Arthur Davies, the new Dean of Worcester, was for many years a C.M.S. Missionary and Principal of St. John's College, Agra, and was the first Vice-Chancellor of Agra University. He was a Canon of Lucknow, and his exceptional services in India were recognised by the Government in 1921, when he was awarded the Kaisari-Hind gold medal. Since his return home he has been General Secretary of the Missionary Council of the Church of England.

The Bishop of Goulburn (the Right Rev. E. H. Burgmann) states in his current monthly diocesan letter that the times called for an outburst of religious energy to-day that would lift mankind to a new plane of life. "Our problems," he stated, "are insoluble on our present ethical level. Our pictures of heaven are the measures of what our earth can be, and our traditional pictures of heaven are out of date, as the actual conditions of life are to-day for millions of the race."

Miss B. Haussman, assistant secretary for foreign missions, Diocese of Brisbane, did a fine Christmas trade in her fancy work shop in Church House, Brisbane. More than 10,000 pieces of fancy work were distributed to her honorary selling agents in parishes throughout Queensland. Some parcels went as far as Thursday Island, and others out to the farthest west. The shop itself has sold about 600 dozen hand-worked handkerchiefs alone. Last year the profits amounted to £519, and the great business of this Christmas season is expected to make the proceeds much higher.

The death has occurred in a private hospital at Manly of William Cranston, aged 73, who was employed as a bricklayer on the erection of Christ Church Cathedral, Grafton, more than 50 years ago. Set in brickwork over the main western entrance to the cathedral is a miniature china doll, which was an object of interest during the jubilee celebrations and the laying of the foundation-stone of additions to the cathedral last June. It was the late Mr. Cranston who placed the doll there at the request of a little girl named Bella Greenaway (now Mrs. Williams, of Pound Street, Grafton), who wished to make her offering to the building.

Referring to the gatherings and addresses at the recent All Australian Anglican Assembly in Melbourne, the Bishop of Wangaratta writes:—"It was encouraging to notice that the new Archbishops of Sydney and Brisbane gave indications of being real leaders, each in his own way. So, also, did our new neighbour of Goulburn. I believe we are on the eve of a faithful proclamation of the will of God for our nation in its industrial and economic concerns. The voice of the Lambeth Conference of 1920 has at last been heeded, and our own branch of the Church will, I trust, translate it into a call to Christianize our politics, our business and our society."

The retirement of the N.S.W. Chief Judge in Equity (Sir John Harvey) for health reasons, has been the occasion of high encomiums. Sir John Harvey is known in the Courts of every British country as a great lawyer. He is the son of an English Vicar and was educated at Marlborough and at Keble College, Oxford, where he received a classical scholarship, and graduated in 1888. Four years later he was called to the Bar in New South Wales, and he soon became a leading member of the Equity Bar. His appointment to the Bench followed the trans-

lation of Mr. Justice Rich (now Sir George Rich) to the High Court. He was knighted last year. Sir John Harvey is closely identified with St. Mark's, Darling Point, and is Chancellor of the Diocese of Sydney.

The death of Mr. E. Lee Neil, at his home in Kew, Melbourne, removes one who can ill be spared from Christian activities in Victoria. He was an earnest and devout member of the Church of England, and at the time of his death, he was a member of St. Paul's Cathedral Chapter, Melbourne, the Diocesan Council and the Committee of the Church Missionary Society. He was a man of broad sympathies with all Evangelical work, and he exercised a deep influence in Christian circles in Victoria. His only son, Mr. Alan Neil, is a missionary in the Solomon Islands under the South Sea Evangelical Mission. There are three daughters to whom and Mrs. Neil, we extend our deepest sympathy. See our fuller notice in another column.

The death is announced of the Rev. Tristram David Dunstan, who retired from the active ministry of the Church in 1926, after 45 years' service. He was ordained deacon in 1881, and priest in 1884, when he was appointed to Cobarr, N.S.W. After four years in country parishes, he went to Carisbrooke, Victoria, in 1888. In 1892 he went to Warracknabeal (Vic.), and remained there until 1912, when he returned to New South Wales as rector of South Bathurst. For a period he was Commissioner of the Bishop of Bathurst's Endowment Fund, and raised £7000. His brother, the Rev. C. C. Dunstan, was rector of St. Matthew's, Bondi, until his retirement recently, and is living at Dulwich Hill. Two other brothers were in the ministry, both in the Diocese of Bathurst, the late Archdeacon E. Dunstan, and the late Rev. William Dunstan, both well known in their day at Mudgee, Forbes and Orange. He is survived by Mrs. Dunstan and four sons—Dr. H. F. Dunstan, of Melbourne, the Rev. L. M. Dunstan, of Denmark, West Australia, Mr. Allen Dunstan, of Sackville, and Mr. S. T. Dunstan, of The Prince of Wales College, Achimota, West Africa.

Writing in the January issue of "The Church News," of his Diocese, the Bishop of Christchurch, N.Z., Dr. West Watson, says of his recent visit to Australia: "I spent a few days with my old Cambridge friends Archbishop and Mrs. Head, and then went on to Sydney on November 23 to stay with Archbishop Mowll. There I found myself in time to see some of the great events of the Prince's visit on the 24th, and on the 25th preached in the Cathedral in the morning, and in the evening in Samuel Marsden's old parish of Parramatta, where Archdeacon Johnstone is Vicar. Before I sailed on the Friday I was able to meet a gathering of Clergy at Dean Talbot's home, where we discussed some of our common troubles. I was also shown by Canon Hammond some of his wonderful work for the unemployed, being specially struck by a visit to 'Hammondville,' about 23 miles out of Sydney. This is a country settlement scheme where unemployed families with three or more children (who have been evicted from their homes) are settled in small cottages with about an acre of land to cultivate. The village is growing rapidly, and has brought sunshine into many homes. I omitted to mention in my former letter that on my way through Sydney to Melbourne I was entertained by the Archbishop and some of the leading clergy and laity of Sydney to lunch, at which they expressed their gratitude for help given here in connection with Archbishop Wright's death. I was able to read a letter from our own Archbishop telling of our appreciation of Archbishop Mowll to New Zealand. The lunch was a most kindly thought, and I hope that a real friendship may be knitted up, arising out of the great sorrow of Archbishop Wright's death, between the Dioceses of Sydney and Christchurch."



**STERLING
HOME PAINT**
THE ECONOMICAL PAINT
DURABILITY — GUARANTEED



"A Happy New Year depends on yourself; your obedience and faith."
 "All things work together for good to them that love God; to them that are called according to His purpose."—St. Paul.

JANUARY.

- 8th—Lucian, who opposed Sabbellianism, killed on the rack at Antioch, 311 A.D.
 10th—Penny Post introduced in England, 1840.
 12th—Another great scholar of the Anglican Church, Dean Alford, died, 1871.
 13th—First Sunday after Epiphany. Hilary, Bishop of Arles, died, 368. Named the "Athanasius of the West" because of his able defence of the doctrine of the Incarnation.
 Queen Elizabeth crowned, 1559.
 15th—British Museum opened, 1759.
 16th—The great Irish Church Missions founded, 1849. It still carries on its work in the heart of Romanism.
 Battle of Corunna, Spain, 1809, when Sir John Moore was killed.
 17th—Tyndale's Pentateuch published, 1530.



Forward Into the New Year.

WE have entered a New Year. That it will give us increasing opportunities for service we have not the slightest doubt! The pertinent question is, shall we make the most of them? Shall we buy them up for the sake of the Kingdom of God? The year, moreover, is bound to bring us problems. Shall we face them in a spirit of meek acquiescence, or shall we take our courage in both hands, gauge the situation, and go forward with conviction and determination? The true Evangelical is never faint-hearted. His Gospel is the only hope for sin enslaved mankind; and he knows that his Divine Lord and Saviour is not only the Conqueror and Lover of men's hearts, but that He has vindicated His saving and keeping power in the experience of countless followers through all the ages of Christendom. However, in spite of the spurts of religious observance manifested at the great festivals of the year, no earnest, zealous Christian can feel anything but profoundly distressed with the state of organised religion and its hold on the life of the people. It is hardly too much to say that we have organised religion almost to the dissecting room, and have killed the spontaneity of its life by the many channels that have been dug and the care we have taken in keeping the banks sound. The result is that there is a trickle flowing in many directions, but there is no mighty torrent—no overflowing to irrigate the thirsty land. We have been so anxious about machinery that we have sunk personality in the machine. Administrative and organisation committees galore, more and centralised authority, no end of what nots, through whom our administrative and directive forces work—and yet the great mass of people live their own life and are outside the range of their influence. The

Church moves slowly under the weight of organisation and makes no impression on the world outside. It has been truly said of the early days of the Church: "The real conviction of the living Christ was not carried to the world by a book, nor by a story. Men might allege they had seen the risen Lord; that was nothing till they themselves were known. The witness of the resurrection was not the word of Paul (as we see at Athens), nor of the eleven; it was the new power in life and death that the world saw in changed men."

Let us all cease from thinking of our organisations and give ourselves to personal effort. It is hopeless to expect revival in our parishes from mere official leadership. We are putting our trust in that which will surely fail, if we think that corporate this and corporate that are going to effect the desired spiritual revival in our midst. Nor will going into retreats, the raising up of father confessors, beating the big drum, the erection of church systems, of craziness in ecclesiasticism, priestcraft and sacerdotal functionings effect the desired change. It is not the Church as a whole, it is not the Diocese that is the unit where the work of the Church is to be done—it is the Parish. It is not in Church Assemblies or in Diocesan Synods that the spiritual life of the parish finds its inspiration or its real guidance. It is to prayer and to the pulpit, and to the man who has been placed there to teach and lead that we must look for the focus of the thought that will set on fire the life of the parish, and this must be shared by the parishioners. "Responsibility, a free initiative, the sense of the future, these are the things that make character; and these are of the very fabric of the Christian life. At every turn the Christian has opportunity, and the cry of Paul is, in a way, a summary of two centuries of Church life: "Woe is me if I preach not the Gospel!" His task was to bring the whole world effectively to Christ.

We have to act as St. Paul acted—with an immediate eye to that which is next our hand. St. Paul never allowed his gaze on the world to close his eyes to the needs of the community in which he was working. He carried in his heart the burden of the places he had evangelised, and the mark of his personality was on them, as the influence of their faith dwelt with him. There is no Christian teacher or Christian worker that is not in touch with the people among whom he or she lives. We all make contacts every day in our lives, and the question is, "Are we impressing our immediate environment with the conviction that we live in Christ and that He lives in us? Are we bearing testimony to the truth of His Gospel by the character of our living and by the impact that makes on the lives of others? We shall never see a revival of religion unless the revival begins among us who have been called by God to His Service, and is seen in a deeper devotion to the Saviour and in a more whole-hearted service of man—striving to woo and win for Christ those round and about us. We have lost our grip of the hearts of men, because we have permitted ourselves to wriggle out of the firm hold that our Lord would have on us. We have lost the freshness of our faith, and the virility of true service because of external routine and functioning, instead of really focussing our thought on the Captain of our Salvation, Who will lead us to certain victory. He never meant His flock to dwindle without additions, as we are

seeing it do in daily evidence. Christ wishes us to go forward and win for Him those who are out of the way, and not to rest content with empty pews and well-known faces who rebuke, in many cases, their pastor by their self-denying devotion to Christ and His Church.

We shall go forward from triumph to triumph in our parishes if we carry with us during the year three facts, expressed in three words. **Consecration.** The consecration must be whole-hearted and leaving nothing ungiven to God. We must place ourselves unreservedly by the side of the Lord Jesus Who consecrated Himself to the work of Redemption and sacrificed His glory in order that by enduring the humiliation and the shame of His earthly life and death He might win us to God. The world looks on to-day and sees the Christians of our churches not much different (if any) from those who make no profession. Crass worldliness abounds in the churches. Worldly methods and ways, the maxims of the world hold sway, so that the question is constantly asked, "What does your Christian profession mean to you? You are no different from us! You may go to church from time to time, but in your life and words and actions, where and how are you different from the great run of people?" The call of the New Year is to whole-hearted consecration to Christ and His Cause in the world. Such a consecration will be seen in deeds. **Concentration.** There must be concentration on definite work for God if we would go forward into the New Year in a manner worthy of the Christian. We fail because we dissipate our energies not by doing, but by a fussiness that exalts the method above the end and makes much of saying that everybody ought to do something, whereas nothing definite is being done by anyone. The best work to-day in innumerable parishes is being done by unknown saints who do what God has given them to do, and do it with their whole heart, whereas many whose names are household words effect little or nothing because they are so careful to keep themselves in the limelight of publicity. If we had more concentration and less dissipation of energy we soon should reap the benefit. Thirdly, there must be **Consistency**, and by consistency we mean a definiteness of teaching and outlook which has not the amiable weakness of agreeing with that of everyone else until the personal outlook and message are forgotten. The world is not impressed by the vacillations of men of this type, who are a peculiar product of our age. We are so anxious to be open-minded and broad-minded that we have become mere mirrors of what everyone else is thinking, instead of being men who hold forth the Word of Life and shed light in dark places. There must be consistency between profession and expression in life, between the teaching of to-day and the guidance of to-morrow. We must be prepared to be considered fools for Christ's sake in a world that is wise in its own conceit, and believes that because it knows something more of the secrets of Nature and can use Nature's laws for its own ends, it is superior to all the ages that have gone, and therefore has no place for God in life. It is for the Ministers of the Gospel, for every Christian worker and follower of Christ to bring back God to the seething life of the day, and this can only be done by our being true to our Saviour in consecrated, concentrated and consistent service. Such a life is the very essence of true Evangelicalism.

Bishop of Liverpool's Letter.

Outspoken and Enlightening.

IT is well-known that in Liverpool, England, there is a very large Roman Catholic population, most of whom have come over from Ireland, or are their descendants. The Romish Church there is very aggressive. Archbishop Downey, a recent visitor to Melbourne and Sydney, is the Roman Catholic Archbishop of Liverpool. The following letter, which appeared in the London "Daily Mail," is both interesting and enlightening, because Australia is faced with religious problems similar to those of Liverpool.

From the Bishop of Liverpool, Dr. David, to the Editor of "The Daily Mail."

Sir,—Your readers may remember that at the recent Diocesan Conference I gave two particular reasons which make it specially difficult for us to live here side by side with Roman Catholics in Christian charity. One is their practice of holding street meetings near our churches at which speakers attack the Anglican Church and its ministry. The other is the method and language used by their priests in dealing with mixed marriages. Archbishop Downey quite rightly asked me for evidence by which my assertion might be justified. I have sent him such evidence, and in view of the wide interest excited by the issue between us, I hope you will allow me to summarise it here.

I have given him details of a meeting held in August, 1929, near an Anglican church, in which speakers delivered thinly veiled attacks upon the Church of England and its ministry, and have informed him that addresses often to the same effect are regularly given a few yards away from another Anglican church in Liverpool, and elsewhere. It is impossible to ascertain the speakers' names, but I welcome Dr. Downey's recent announcement that the Catholic Evidence Guild is forbidden to attack anyone else's religion, and that if any speaker does so his certificate will be withdrawn.

In October I asked the Archbishop whether it is by his authority that Roman priests constantly assert, in so many words, and without distinguishing between Church law and the law of the land, that partners in mixed marriages who are unwilling to submit to Roman rites and conditions are not married, and that their children are illegitimate. In a very courteous reply he explained to me the Roman Catholic marriage law, and added, "I cannot imagine that any priest would be so ignorant and foolish as to pronounce the children of a mixed marriage contracted outside the Church illegitimate." I have now sent him six extracts from letters (others are in process of being verified), specifying occasions, since the time when the Ne Temere decree was promulgated in this country, on which such statements have been made, often in language far coarser than I have used above.

The writers have allowed me to give their names to Dr. Downey, and in most cases the priests' names as well, and are prepared to stand by what they have declared. I have sent him also notes from other letters which corroborate this evidence. I have a number of other communications from persons whose names I am not allowed to pass on even to Dr. Downey for fear of the priests.

Tacitly Accepted.

It is pitiable to realise the terror revealed in many letters I have received and interviews I have held, and the extent and depth of the misery so caused. "My husband will lose his job." "Our windows will be broken." "He says he will put us out of salvation." "He is going to send the ghost of my mother to curse me all my life." "The priests will make my life a far worse hell than ever." I am not surprised to hear this autumn of several cases of nervous breakdown among defenceless women (it is the women who suffer most), subjected to such a strain. It is to be noted that the Roman Church reserves this weapon of fear for the unlearned and the poor.

I have recently learned of mixed marriages among the well-to-do (who are not so readily frightened), in which the parties have made their own arrangements, and the situation has been tacitly accepted by the priests, who remain on friendly terms with the family and leave it in peace. But these cases are mostly in the South of England. It is upon the industrial population in the R.C. Dioceses of Liverpool, Lancaster, and Glasgow, that the Roman Catholics are concentrating these methods of force and fear, so alien to the mind and spirit of Christ, with a pitiless rigour which the author of the decree could never have contemplated as a result of it.

Lastly, I have submitted to his Grace quotations from documents carrying at least some Roman authority, which seem to render evidence from private conversations almost superfluous. Thus a printed advertisement of a mission in Everton last month contains this statement: "How greatly in need of God's special graces to save them from Hell are . . . men and women whose life is a continual scandal . . . sometimes they start life by running to the Registry Office or the Protestant Church to contract a mock marriage that is neither ratified in Heaven nor blessed by Jesus Christ."

Again, in a Roman Catholic magazine called "Stella Maris," the editor, in answer to a correspondent who complains that a Roman Catholic had left his non-Roman wife because she would not join his Church, writes: "As the marriage, from his point of view, was no marriage, he was evidently not a married man, and not being so, he was free to contract a marriage."

And in a Catechism of Christian Doctrine, approved by the Archbishop and Bishops in New Zealand, the following answer (No. 313), occurs: "A Catholic and a non-Catholic, presuming to go through a form of marriage before a non-Catholic minister or before the civil registrar, do not contract a valid marriage, that is to say, they are not married at all." This statement may supply a reason for the Marriage Amendment Act passed in that country ten years ago. It provides that any person is liable, on summary conviction, to a fine of £100, who alleges expressly, or by implication, that any persons lawfully married are not truly and sufficiently married.

Some of my correspondents ask me whether there is any legal remedy against a priest who makes similar allegations in this country. I am advised that libel actions of such kind are not likely to succeed for lack of "publication," and of the possibility of proving "material damage." My own advice to those who can afford to take it is that such statements as I have described should at once be challenged, and unless, as sometimes happens, they are

withdrawn, they should be reported, with the name of the priest, to the Anglican vicar, or to myself, or direct to Dr. Downey, Archbishop's House, Wootton, Liverpool. There need be no fear whatever that His Grace will take unfair advantage of disclosures so made to him. Indeed, I feel sure that in his own way he will take his own part towards setting right a widespread and grievous wrong.—Yours faithfully,

ALBERT LIVERPOOL

Church House, Liverpool,
2nd December, 1930.

The Primacy.

Forthcoming Election.

The forthcoming election of Primate of the Church of England in Australia is of considerable importance. The election will probably take place at a meeting of the House of Bishops in Sydney about next March. Meanwhile, the Archbishop of Perth, as senior metropolitan, is acting as Primate.

Precedence of Metropolitans.

Precedence among the metropolitan bishops of Australia dates from the time of their consecration as bishop.

Dr. Le Fanu, Archbishop of Perth, is senior metropolitan, and now acting Primate. He was consecrated coadjutor-bishop in 1915, and became Archbishop of Perth in 1929.

Dr. Mowll, Archbishop of Sydney, was consecrated as Assistant Bishop of Western China in 1922, and became bishop of that See in 1925. He was appointed to Sydney last year.

Dr. Head, Archbishop of Melbourne, was consecrated as Archbishop of Melbourne in 1929, that being his first bishopric.

Dr. Wand, Archbishop of Brisbane, was enthroned in September last, that being his first bishopric.

It is understood that Dr. Le Fanu, for health and other reasons, does not desire the Primacy. The appointment, therefore, lies between Dr. Mowll and Dr. Head. There is a consensus of opinion among Church of England members in most of the States that the Primacy should be allowed to remain in Sydney as the Mother See of Australia, as it has remained with Canterbury since 1070.

A Thought for the New Year.

Life is worth living!
More for the giving
Than for the getting
Did we but know;
Let this year find us
Casting behind us
Failures and fretting
Of years long ago.

Fair in their beauty,
Courage and Duty
Stand up before us,
Glorious and blest,
Love, true and tender,
Life, in its splendour,
Rise and inspire us,
"Give of your best."

Every new morning
Start we from dawning
Till the sun-setting
Forward to go,
Life is worth living!
More for the giving
Than for the getting,—
Let it be so!

—A.R.G.

RULES OF LIFE.

"Be intelligent; and look it. Stand up straight."
 "Be healthy. Stand up straight."
 "Make a success of life. Stand up straight."—George Emerson.



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

The Christmastide Services at St. Andrew's Cathedral were marked by very large attendances and beautiful music. On Christmas Day the congregations filled the cathedral to capacity, numbers having to be turned away in the evening. The flowers used for decorations were greatly admired. The pulpit was banked with blue and mauve hydrangeas and red and white roses.

Archbishop Mowll preached at the 10.30 a.m. service. He said that when the words of the text: "And the government shall be upon his shoulders," were uttered there was a spirit of expectancy abroad, and the Jews were cherishing the hope that the Messiah would come and redeem Israel from her troubles. When the fulness of time had come God sent forth His Son. Christmas Day revealed unexpected possibilities to mankind in its attitude one towards the other, and in the expression of its faith in the living God. The joy of Christmas was not meant for one day, but for the whole of one's lifetime.

Evening Service.

At 7.15 p.m. the Cathedral was again thronged, when the choir, under Mr. T. W. Beckett, organist and choirmaster, sang selections from "The Messiah" (Handel) and Christmas carols.

Dean Talbot, who preached, said it was not enough that men should think of God as inhabiting eternity, dwelling in light unapproachable, or even that they should associate His presence with the great works of nature. They should feel that He was with them in the simple ways of life, in their homes and in their hearts, and to strengthen, comfort and bless them. It was to assure mankind of His that Jesus was born. A wider and greater significance was given to the name Jesus, as a sign that God would deliver, not merely Israel, but all nations and people who put their trust in Him and sought to do His will. Without God men and women would be left to their weakness and wretchedness. Christ must first be their Saviour as Jesus, before He could become their companion and friend.

ST. PETER'S, RICHMOND.

124th Church Anniversary.

A special service was held in St. Peter's Church, Richmond, to mark the 124th anniversary of the first service in the district, held in the old schoolhouse (now demolished) in 1810. A pilgrimage was made to the south-eastern corner of the cemetery, which was the nearest practicable position to the original site. The lesson was read by Mr. E. H. Lambert, of St. Peter's, Neutral Bay, who used a Bible more than 80 years old. The Rev. N. Haviland, rector of St. Peter's, and Mr. P. W. Gledhill, of the Royal Historical Society of New South Wales, also took part in the ceremony. Mr. Gledhill said that the first rector of St. Peter's was the Rev. R. Cartwright, who filled the position from 1810 until 1814. The foundation-stone of the present church building was laid on July 15, 1841, by Bishop Broughton.

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LADIES' HOME MISSION UNION.

There has been an excellent response to Archdeacon Charlton's appeal for funds for "One Red Letter Day," and for toys this year. Christmas trees and teas were provided at Woolloomooloo, Waterloo, St. David's and St. Michael's, Surry Hills, Erskineville, Pyrmont, Ultimo, St. Mary's, Balmain, and Yarra Bay and Happy Valley Camps. About 1300 children were entertained. The parish of Willoughby again kindly undertook to give the children of Long Bay Camp a party. Large parcels of toys have been given to the Rectors of Enmore, Newtown, Glebe Point, St. George's, Paddington, St. Barnabas, City, Sutherland (for Engadine Camp), Malabar, Maroubra, Rockdale (for Brighton le Sands Camp), Rozelle, and St. Peter's, Cooks River, and to Mr. P. D. Brady's Free Club for boys at Millers Point. In addition, the L.H.M.U. has sent out numerous hampers of Christmas Cheer, and some presents of new clothing to some who would never ask for help. A small present for each of the members of the Deaconesses meetings at Redfern and Happy Valley—eighty in all—was supplied, and the St. Anne's, Strathfield, branch entertained over seventy mothers attending our mid-week meeting at Yarra Bay.

Miss Melsop and members of the Girls Friendly Society have also helped us in various ways. All this has brought happiness into many homes, and we thank those who made it possible and wish them a very happy New Year.

The office will be closed as usual for the month of January.

Diocese of Goulburn.

THE BISHOP'S LETTER.

The Bishop writes to his diocese:—

We stand once again upon the bridge of the years. The old year is fading into a things of memory. The New Year confronts us with all its problems, promises and possibilities. The old year is an experience, the new year is a challenge. The old year has left many sobered in thought and apprehension of the future. The new year looms up before us as storm clouds hurl themselves over the horizon and across the sky, things of grandeur, power and insurgent life calling the courageous to adventurous action, to mind and hand, saving the timid from the troubled uncertainty of repressed fear. What are we going to do in and with the new year? It is conventional and nice to wish people a prosperous New Year. But if wishes were horses beggars would travel in a Rolls Royce to-day. There is a lack of reality in wishing a prosperous new year to a man who has been on the dole for years and has become practically unemployable. Even our unemployed boys may be comforted for a moment by the warmth of a friendly wish, but the ensuing chill in the atmosphere when they ask for work is only aggravated by the gap between the wish and the fact. This new year comes to us as an urgent challenge. The active forces in the community are drifting farther and farther apart. The forces of reaction are becoming more sensitively fearful and defensive, the forces that would drive reformation in the direction of revolution are becoming more restive and impatient. The large section in between those who will cling to property at all costs and those who have no property to cling to are largely unrepresented in public affairs and ineffective in social and political action. It is very desirable that they should become articulate and find effective representation in proportion to their numbers.

Down through the ages people have looked to religion to bring them comfort, to ease the harshness of life, and to give them hope and faith for the days that lie ahead. Religion has softened the blows of life in a rough world and has sometimes been misguided into feeling that this was its whole mission. But the great days of religion have always been periods of aggression and expansion. The Spirit of Jesus Christ inspired such a movement in the early days of the Christian Church and the time calls for such a fresh outburst of religious energy to-day as will lift mankind on to a new plane of life. Our problems are insoluble on our present ethical level. It is only an outburst of the Spirit of Man, religious in its nature, that can generate the power to raise the race to a new experience of comradeship and solidarity, to a new and vigorous unselfishness, to a fresh and relentless search for the truth of things, and a fearless and disinterested facing of facts, to a fresh vision of a new heaven and a new earth for the sons of men. Our pictures of heaven are the measures of what our earth can be, and our traditional pictures of heaven are as out of date as the actual conditions of life are to-day for millions of the race.

These things can be done and the Christian Church has unexplored and unused resources available for the task. Can she in this new year rediscover that spirit, which is her life and the life of man, and go forward to that regeneration of the race that will make the Kingdom of Heaven a fact on earth? If this could be, then our new year would lead us to true happiness and real prosperity.

VICTORIA.

Diocese of Ballarat.

BISHOP TO VISIT ENGLAND.

The Bishop writes on 15th December:—

As is now pretty generally known, I intend to sail for England at the end of next January and to be away for a few months, for most of which time I hope to be doing some work for the Diocese. For family reasons, I had been thinking that perhaps I ought to go to England for a short visit some time after May, 1935, at which time I had it in mind that we might celebrate in some simple manner the Diamond Jubilee of the Diocese. And I hoped that at the same time I might be able to do some work on behalf of our Schools, and particularly the Girls' School. For reasons which I need not detail in this letter, it seemed to be the unanimous opinion of everyone not only that my suggestion was a good one, but also that the sooner it could be put into effect the better. We discussed the whole matter at our Clergy Conference in October, and I found the Clergy unanimously in favour of the postponement of our Diamond Jubilee in view of the importance of the work for the Schools. Accordingly, with the ready assent of the Episcopal Council, I have ante-dated my arrangements and hope to leave, as I have said, quite early in the year, upon my mission.

I am asking Archdeacon Bennett to act as my Vicar-General during my absence, and Archdeacon Best to resume control during that same period of the Archdeaconry of Ballarat, in which I have been acting as his deputy since he took up his work as Schools Commissioner. I am quite sure that with our two Archdeacons, who have so intimate a knowledge of their respective spheres of work, the Diocese will go on quietly and happily while I am away.

ORDINATION.

On St. Thomas' Day the following were ordained in Christ Church Cathedral: Revs. G. E. Mutton and P. D. Scott to the priesthood, and Thos. Pickburn to the diaconate.

Diocese of Bendigo.

PROBLEMS OF PEACE.

The Bishop's Letter.

Writing to his diocese, the Bishop says:— We have recently been reminded that the most fruitful cause of possible war to-day is fear. One nation fears another (you see it in both France and Germany); and that leads to suspicion, which in turn breeds hatred. And under the stress of these powerful emotions, armaments flourish. Another factor in the already complex situation is the old enemy, viz., the love of money. "A root of all kinds of evil" as the R.V. more accurately translates St. Paul's words. Moreover, if there are to be future wars, which God forbid, they will be ten times more terrible than we have any conception. Then there are problems in connection with our more domestic affairs, those touching the internal life of the nation; and every one affects democracy. In our Empire we have accepted this form of government, but have we raised democracy as it should be raised? When the Great War was raging, Mr. Lloyd George said that our task was to make the world safe for democracy. Someone replied

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that an even more urgent task was to make democracy safe for the world. Unfortunately there is a great deal of truth in the implication of the latter statement. Consider how democracy works when an election is on. How much of the political propaganda is aimed at the cupidity of the elector; how much is directed towards purely partisan objects, and how little there is which has for its good real statesmanship and the benefit of the whole. Macaulay tells us of a period in ancient Rome:—

"Then none was for a party,
Then all were for the State."

Whether that happy time ever existed in the days he sings of is disputed by historians, but it is only too evident that we do not observe very much of it this day. The Bishop of Goulburn told us we should study communion, should learn more about Fascism and should work for a Society which would be a synthesis of the best of these, and what is worth preserving in our present system. Whatever form the civilization of to-morrow may take, it is our bounden duty to see that it is founded in righteousness. Nearly two thousand years ago St. Paul laid down the guiding principle when he exhorted us to look not every man on his own things, but every man also on the things of others. And a Greater than St. Paul taught us that we are brothers, and should act as such.

Diocese of Gippsland.

THE BISHOP'S LETTER.

The Bishop, in writing to his Diocese in reference to the recent floods in Victoria, says:—

The beautiful church at Kowceup has suffered great injury. The walls were in water to a depth of eight feet. And as in the homes, so in the church the mud has wrought dreadful damage. The people who love their church greatly, and were so proud of it, are doing all they can in the work of restoration, but I am wondering if any who read these words would care to help. The organ—a particularly good one—completely spoiled, and most of the prayer and hymn books are destroyed. Help in these two directions would be a wonderful inspiration.

During the last week I have confirmed large numbers in the Parochial Districts of Lang Lang and Moe, and in the parish of Traralgon, and among my generous hosts and hostesses have been Major and Mrs. Beckett, at Bunyip, the Rev. and Mrs. T. R. Vizard at Lang Lang, and Mr. and Mrs. Boyce at Moe. Next month I hope to write of the consecration of St. James' Church at Traralgon, which took place recently.

Please let me ask attention for the following important notice. I think it likely that I may call the half-yearly meetings of the Diocesan Council and other Central Committees for February 25, 26 and 28, and it is possible that I may summon a first session of the new Synod during the last week in March. Will all who are affected by such gatherings please note these dates? It will also be particularly necessary for all parishes and districts to take great care to see that their Synod representatives are duly elected at the forthcoming annual meetings.

A Personal Word.

And now in closing I have a personal word to say about which I confess I hardly know how to begin. The fact is that of late I have had the most unusual experience for me of having to submit myself to my doctor friends. The verdict has been quite clear, and peremptory. I am ashamed to have to tell you that my physical condition is rather like that of a battery that has run down, and that I must be recharged or stop all together. I am ashamed because it means that I have failed to organize my life in the way in which it is the duty of every man to do. That those who know me and my work best tell me they are not surprised that I am compelled to give in for a bit is

not much comfort, for although I have had no relief from responsibility for 17 years, I have honestly tried, by prayer and thought, to live above the increasing demands of the past few years upon us all. Apparently I have failed and I am sorry.

The upshot is that I am assured by my doctors that if I go away for an extended rest there is every chance that my best and ripest years of service still lie in the future. I have taken special care to test the validity and soundness of this assurance, and because the test seems to ring true, and also because my most trusted advisers are unanimous in telling me it is my duty to do it, I have resolved to submit and go away for a while.

READER.

A READER (unnamed), will shortly be required for the Diocese of Bendigo. One possessing the Leaving, or at least the Intermediate Certificate preferred. Facilities for students leading to ordination available. Applications may be sent to the Diocesan Registry, Bendigo.

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TASMANIA.

THE KINGSTON CONVENTION.

In accordance with the earnest expressed wish of the late Mr. Louis Dobson that the Kingston Convention, of which he was the enthusiastic organiser for many years, should still be carried on, the Committee of the Open Air Mission, with the help of mainland speakers, again arranged the meetings from December 25th to January 1st inclusive. Mr. A. J. M. Dobson, the young son of the late President, has been elected to fill his father's place, and he is strengthened by the prayers of many devoted friends. The attendance was good and in spite of a natural feeling of sadness and loss, hope and encouragement, and the joy of Christian fellowship, were the dominant notes of the Convention.

NEW ZEALAND.

Diocese of Nelson.

THE BISHOP'S LETTER.

Writing to his diocese on November 23, the Bishop, the Right Rev. W. G. Hilliard, says:—

It seems hard to realise that it is just one week over a month since we landed in Nelson, so friendly has been our welcome, and so crowded has been the interval. I have seen something of the Church life in and around the Sea city during that time, and have made pleasant contact with bodies and organisations outside the Church. I have enjoyed the reverent and well-ordered services at the Cathedral, listened with much interest and profit to the Dean's thoughtful and thought-provoking sermons, and felt the encouragement of the attentive and appreciative congregations. We had the privilege of having their Excellencies, the Governor-General and Lady Bledisloe, with us at the Cathedral services on Sunday last, and His Excellency read the lessons. Our pleasure was tinged with regret as we realised that this was, in all probability, the last occasion on which we should have them officially with us. Many and sincere have been the tributes paid to the value of their work, and the graciousness of their attitude, but I should like to add on behalf of the Church of this diocese how very greatly their fellow Churchmen have admired and valued, not only their distinguished public services, but also their consistent Christian witness. They will be long remembered with affectionate regard, and because of them the ties have been immeasurably strengthened that bind us to the Empire and the Throne.

Diocese of Christchurch.

BISHOP OF CHRISTCHURCH IMPRESSED.

The Right Rev. Dr. West Watson, Bishop of Christchurch, N.Z., writing to his Diocese regarding his recent visit to Australia, says: I was much impressed by the strength and resources of the great Dioceses of Sydney and Melbourne, and longed that we might have some closer touch with them. I am sure that they could be a great help to us, and that together we have, as Archbishop Mowll urged upon us, a great work to do for the Kingdom of God in the Pacific. The danger of an island is the development of an insular mind, and touch with a continent is a good corrective!

Another matter which attracted my attention was the very great educational work which the Church of England is doing in Australia through its Secondary Schools and its University Hostels. Indeed, in Sydney and Melbourne "Hostels" is hardly the word to use, for St. Paul's and Trinity are more like Colleges at Oxford or Cambridge. I was able, on this occasion, to visit Geelong and Melbourne Grammar Schools, and to pay another visit to The King's School, Parramatta. I am encouraged to think that the excellent work of this nature being done

by the Church in Christchurch Diocese is on the right lines, and should be developed.

I wonder if, some day, when we have regular aerial postal services, we might not be able to link up our Theological Examination System with that of Australia, and both establish a common standard and provide objectives for further study after ordination?

GREENSTONE FOR MARSDEN'S CHURCH.

When Bishop Bennett, the Maori Bishop in N.Z., visited the West Coast recently, he secured a fine piece of greenstone, which he is sending to Archdeacon Johnstone, Rector of Paramatta, N.S.W. The Archdeacon is Samuel Marsden's fourth successor at Paramatta, and when he was in N.Z. for the consecration of Bishop Hilliard, he said that he would like to have a piece of greenstone to build into the base of the tower of Marsden's old church. The block secured by Bishop Bennett should prove very suitable for the purpose. Probably part of the face will be polished, and the rest left in the rough.

Letters to The Editor.

ST. SAVIOUR'S, REDFERN.

Rev. A. R. Maclean's Farewell.

Mr. H. W. Margrie, of 472 George Street, Sydney, writes:—

May I draw your attention to the following extracts from "Father" Maclean's response to the addresses and presentation recently at St. Saviour's, Redfern.

"He asked them to remember him at MASS and to ask OUR LADY AND THE SAINTS to pray for him, as he would for them." Be regular in your CONFESSIONS and in your duty at the Altar. My object in writing is that you told me you only saw the "Church Standard" sometimes and that this has probably not come under your notice. I would attempt a criticism of the statements, but on the two occasions I have asked space of the "Record" none was allowed. One wonders where the Church of England will eventually land.

DANGERS OF ECCLESIASTICISM.

We thank the Rev. A. Bromley Blades, of St. Barnabas Church, Croydon, Adelaide, for his letter. But we think he has misunderstood both Canon Barry's strictures on the Church, and our remarks thereupon.

If we understood Canon Barry rightly, he did not mean that the Church is always and everywhere an obstacle to the spread of Christianity. But that there have been times when the Church has been such an obstacle. And when one thinks of the superstition of the Middle Ages, and of the cruelties of the Inquisition—to name no other offences—surely we must admit that Canon Barry was right.

We shall be glad to hear again from the Rev. A. B. Blades.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

January 13th, 1st S. aft. Epiphany.—
Morning: 107, 109, 105, 122(41); Evening:
106, 112(53), 108(427), 30.
January 20th, 2nd S. aft. Epiphany.—
Morning: 17, 304, 129(49), 233; Evening:
400(255), 287(309), 121, 21.

Hymns, A. & M.

January 13th, 1st S. aft. Epiphany.—
Morning: 80, 230, 77, 220; Evening: 79,
175, 219, 163.
January 20th, 2nd S. aft. Epiphany.—
Morning: 81, 531, 178, 292; Evening: 290,
22, 362, 24.

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(Late of Surry Hills, Sydney.)

The late Mr. E. Lee Neil.

Many eloquent testimonies have been borne to the late Mr. E. Lee Neil, whose death has been announced in Melbourne. His name meant great things in Christian circles in Victoria. Apart from his wide spread interests, he was actively associated with St. Hilary's, Kew, as honorary organist and churchwarden. These two offices he held at the time of his death. At the memorial service in St. Hilary's Church on Sunday morning, December 23, the vicar of the parish (the Rev. A. R. Mace) said:—"This is not intended to be a service of mourning. We do, of course, mourn our loss sincerely, but our sense of loss has been swallowed up in a feeling of profound thankfulness to God for a life which showed what is possible when it is consecrated to His service."

Relatives and friends of Mr. Neil were present, and the three vicars with whom Mr. Neil worked in the parish took part in the service. These were Mr. Mace, the Rev. H. Collier, who was vicar from 1890 (shortly after the parish was formed) until 1912, and the Rev. C. H. Barnes, who succeeded Mr. Collier and remained until Mr. Mace was appointed in 1929. Two of Mr. Neil's favourite hymns—"Jesu, Lover of My Soul" and "For All the Saints"—were sung. The anthem chosen was "Blest are the Departed."

During the trying days of the last few weeks, Mr. Mace said, the family of Mr. Neil had found that God was true to His promise, and their experience had been a triumphant vindication of Christian faith. When he had visited the family he had come away feeling that he had been more helped than the helper, so radiant was their faith. Not always was it so in the life of a clergyman, for many, in the turmoil of suffering, became bitter and rebellious. Because with the Neil family Christian faith had been so victorious in a test born of reality they were able to come to such a service with rejoicing. Thus there was the strange paradox of sorrow and rejoicing existing together. Christian people felt grief as deeply, and perhaps more deeply, than any other people, but grief was transformed by rejoicing which sustained and illuminated even the darkest hour.

"We rejoice to-day," Mr. Mace added, "because of the fine example of Christian character shown by Mr. Neil. Edwin Lee Neil was what he was by reason of the faith that was in him. Without that faith he probably would have been successful as a business man, but he would not have become the man he did, nor would he have reached such heights of character. Two qualities were conspicuous in his life. He was one of the most generous men whom I have ever known or heard of. Few knew or understood the extent of his helpfulness, for he gave away thousands of pounds to assist many good and needy causes. Sometimes his generosity was imposed upon, but he preferred to err on that side. His life, too, was remarkable for its sense of duty and responsibility. The real tragedy of life and the only tragedy of death is that a man or a woman should be born into the world for a purpose and not carry out that purpose. This purpose is that a man or a woman should do the will of God. We rejoice this morning that that was Mr. Neil's simple and persistent view of life."

The Australian Church Record.

Auricular Confession.

Prebendary H. W. Hinde, speaking on the subject of Auricular Confession at a recent meeting of the National Church League, London, referred to the proposal which was now being put forward by a certain section in the Church that there should be nominated by the Bishops a panel of Confessors in every diocese. It would be folly on their part as Evangelicals, said the Prebendary, to ignore that proposal, for it was a subject which was of vital importance to the individual soul. The Church of England recognised a ministry which set forth God's plan of salvation, and in the Absolution at Morning and Evening Prayer the people were taught that God did forgive those who came to Him in repentance and true faith. The priest to-day who heard Confessions, and sometimes even assigned penances when pronouncing absolution, claimed to do so in the name of God. That was a position which they as Evangelicals could not accept. Any such priesthood was contrary to the truth and to the revelation of God's Word, and it was something which stood between the soul and God. "We maintain," said Prebendary Hinde, "that souls may pass out of darkness into light, that they may pass from the conviction of sin to the knowledge of sins forgiven, that they may have personal fellowship with Christ, altogether apart from any kind of direct human intervention." Thousands had been led to know Christ altogether apart from any direct human touch. As Evangelicals it was their bounden duty to see that the positive truth was set before the people. They were being told to-day that confession of sin before a priest was something which was required of the age in which they lived. If that was so, then it was a disgrace to Church people generally.

PECTORAL CROSSES.

The Bishop's Dilemma.

"Why do English Bishops of late years wear this foolish decoration? Usually, by the way, upon that part of their person which is not designated 'pectus' in Latin. As that learned old ritualist, Dr. Wickham Legg, used to say, the pectoral cross should be a box containing relics. If the cross worn by English bishops does not contain relics, it is a humbug. If it does contain them it is a Romish superstition. Which horn of Dr. Legg's dilemma do these bishops prefer?"—"Grit," October 11, 1934.

The Claim for Episcopacy.

The following incident is mentioned by Sir Henry Lunn, in his recent book, "Nearing Harbour." A priest had a visit from his old nurse, who told him that he had never been baptised. When she should have presented him for baptism she substituted her own illegitimate infant, and the priest was never baptised. When the priest told this to Cardinal Vaughan, he said:—"Well, we will put this matter right now; I will christen you, confirm you, and ordain you." The priest replied—"You do not regard me as an ordained priest?" "Certainly not," said the Cardinal. "Then if I am not a priest I am free from my vows. I shall bid you farewell," said the priest. Sir Henry Lunn asks what the result would be if the Cardinal had been the victim of such an accident, or if it had happened to other Bishops? The whole line of Prelates would have handed down an invalid priesthood and the theory of Apostolic Succession is reduced to an absurdity. He further points out that to accept the Dogma of Apostolic Succession would bring all who accept it under "an invalid ministry, and make them recipients of sacraments which are no sacraments at all." He also adds the comment: "Surely God does not depend for the conveyance of His Grace on the spiritual cable." We called the dogma of tactual succession a figment. It could not be proved, even if it were true, and "Streeter's Primitive Church" has shown that the original form of Church government varied in different churches.

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Doings of the Month in Melbourne.

(By Macabaeus.)

November 30th was the day chosen for the consecration of Bishop Booth, who is to be Bishop Coadjutor of Melbourne with the title of Bishop of Geelong.

All the Bishops of the Province, as well as Archbishop Head, were present. The ceremony coincided with the visitation of the storm and tempest which was responsible for such widespread damage by wind and flood. This fact, no doubt, restricted the attendance, which was fairly large in spite of the inclement weather. The new Bishop is a man of great personal charm, and may be described as a liberal evangelical, if such a title is worth anything in these days. While evangelicals are relieved that the appointment did not go to a churchman with Anglo-Catholic connections, they feel, however, that the new Bishop is not likely to make any vigorous contribution to evangelical churchmanship.

The parish paper of St. Peter's, Melbourne, stated a few months ago, that "the appointment of an Anglo-Catholic was more than they could hope for." It was stated also, that Masses would be said at St. Peter's with that hope in view. We do hope that the new Bishop will not follow blindly the "all things to all men," policy, which has been the feature of Archbishop Head's administration. There were several things which caused surprise among evangelicals attending the consecration service. One was the presence of acolytes, presumably borrowed from the stock in trade at Eastern Hill, and the other a direction to members of the congregation, printed on the order of service, in these words: "It is suggested that only those who are related to the newly consecrated Bishop by ties of kindred or friendship will communicate at this service." These are perhaps only small things, but taken in conjunction with other matters, tend to show how the wind is blowing in Melbourne.

During the early part of the month the thought of our city was dominated by the Roman Eucharistic Congress, not because of anything they contributed to the thought or the problems of the day, but solely because they treated Melbourne as a stage, and set out to do as many spectacular turns upon it as possible. In this connection Melbourne was treated to an amazing display of ecclesiastical acrobatics by Archbishop Head. For some months past our Archbishop has opposed the procession, and the carrying of the Host. He has written to the Lord Mayor, to Archbishop Mannix, and joined with the leaders of other denominations in protest, stating that the proposal, if carried out, would cause distress to many Christian people. Writing to the "Messenger," on May 11th, His Grace commended a resolution circulated by the Protestant Federation, which condemned the idolatry of carrying the Host. Again on August 31st, in the "Messenger," correspondence between the Lord Mayor and His Grace was printed. In this case His Grace, amongst other very definite statements of opposition to the Eucharistic Procession, said that "Christian feeling was roused against this form of religious procession." In spite of all this, when the Congress was being held and people in Melbourne were wondering if they really were living in a Roman Catholic country, Archbishop Head attended the civic reception given to the Cardinal and others, and made statements so foolish that Protestantism was made to appear nothing more than a joke. He told the Romans at the reception "what a tremendous respect the members of his Church had for them," and this, "If all Cardinals were like Cardinal McRory, he felt that it would be difficult to stay outside their church." And again, "we know your wonderful history, and we are really thrilled by the way you are carrying out this Congress." Needless to say, these remarks were generally received among Protestants with the utmost disgust. He certainly was not speaking for the majority of Anglicans, who have not a "tremendous respect" for Rome, neither are they "thrilled" by the "wonderful history" of Rome or her superstitious processions and eucharistic propaganda. His Grace, during the few weeks since the procession, has constantly spoken in terms of admiration, regarding the Roman Congress and has uttered meaningless expressions about "worshipping the same God," and "serving the same Lord." The worship of the Virgin Mary, of material objects of bread and wine, and all the outward formalities of Rome, can surely not be the same as the Spiritual religion for which constructive Protestantism stands.

If what Melbourne saw of Roman propaganda, its empty ceremonial, and spectacu-

lar theatricalism, is the best that the Christian Church can offer, it will not be long before the whole world follows the lead of Russia and Mexico.

Calling a meeting of clergy in the Chapter House on December 18th, the Archbishop wrote to his clergy in these terms: "A good many of our people will be troubled about the great Roman Catholic Eucharistic Procession and its effects upon our Church. What is troubling our people," is not so much what is being done by Rome, but what is NOT being done by our own Church. While the world is calling for leadership, the differences of Protestantism are lessening the influence of the Christian Church. At the meeting of clergy in the Chapter House, it was clear that the majority were prepared to follow the lead of the Archbishop, though it is known that many have been most critical of the attitude of His Grace.

One Vicar of an industrial parish, who is well known and respected for his gift of enthusiasm and straight speaking, and his very fine record of useful work, pointed out with characteristic vigour, the futility of congresses which were quickly forgotten, when the great need was to give the Gospel message to those who were in such need of it.

At St. Paul's Cathedral on December 21st, four deacons were ordained to the priesthood and six other candidates were made deacons. Among those ordained were several young men who have been most active in C.M.S. youth movements, and who will be a decided acquisition to the Ministry.

By the death of Mr. E. Lee Neil, during the month the evangelical cause in Melbourne lost a strong supporter. There was hardly an evangelical movement in which the late Mr. Neil was not interested, while his love for missions was well known.

The Rev. T. Quinton, a fine old evangelical of this diocese, has reached the 60th anniversary of his ordination. Mr. Quinton is now aged 87 years, and a testimonial fund is being raised to provide for his retirement.

Among the changes in the diocese, one notices that the Rev. R. M. Hudson goes from St. James' Old Cathedral to Geelong, which will not alter the evangelical position. The Rev. A. F. Falconer, who comes to St. James' from Sorrento, has had a wide experience and was at All Saints', St. Kilda, for several years. One hopes that he will fit in with the evangelical policy of the mission of St. James and St. John, which is under the leadership of Archdeacon Lambie. Several other changes in minor parishes are also indicated.

Christmas Day in Melbourne was beautifully fine, and churches in both city and suburbs had large congregations. It was reported that about 100 persons attended midnight Mass at St. Mary's (Brotherhood of St. Laurence) Fitzroy. The 11 a.m. service at St. Paul's Cathedral was attended by about 2000 people. The Governor, Lord Huntingfield, was present at that service, at which Archbishop Head was the preacher. The Archbishop said that "if people thought during the year as they did at Christmas, there would be peace in politics and industry and fellowship among nations."

Australian College of Theology.

Class Lists for 1934.

Associate in Theology (Th.A.).

(In order of merit.)

First Class.

Wright, Dorothy Maud . . . Adelaide
Evars, Evan Lindsay T. . . Sydney
Mitchell, Doris Mabel, B.A. . . Sydney
Murchie, Charles Nathaniel K. . . Gippsland
Lawrence, Thomas Ian . . . Sydney
Henningham, Harry . . . Sydney
Bransen, Septimus Mervyn . . . Sydney
Lean, Lorna . . . Wangaratta
Knox, Patricia Evelyn L. . . Sydney

Second Class.

Ramsden, Samuel Raymond . . . Sydney
Bulstrode, Mollie . . . Melbourne
Tanner, Eileen . . . Gippsland
Hall, Gwendith . . . Sydney
Frecklington, Jessie Adell . . . Bathurst
Birt, Jean McDonald, St. Hilda's T.H.

Jones, Ellen Latham . . . Melbourne
Whitley, Alma Eileen . . . Wangaratta
Cledhill, Ruth Lily . . . Sydney
Heath, Eileen . . . Perth

Cantrill, William Arthur . . . Bathurst
West, Evelyn Maud . . . Gippsland
Childs, William . . . Sydney
Walton, John . . . Bunbury

Brother Jack (Salzmann), Community House, Goulburn
Morley, Ella . . . Gippsland

Wills, Katherine Adelia . . . Melbourne
Mathews, Myra Clare . . . Nth. Qld.
Harris, Kenneth H. St. John's Coll., Parramatta, Sydney
Hucker, Jessie Josephine . . . Brisbane
Wall, Harry . . . Brisbane

Pass.

Pigott, Violet Annie, A.B.M. Hostel, Epping, Brisbane
Farrer, May Elizabeth . . . Bathurst
Matthews, Hessel W., St. John's Coll., Parramatta, Sydney
Mitchell, Violet D. . . Sydney
Paull, Alberta . . . Gippsland
Olsen, Lizzie Rowland . . . Brisbane
The Novice Cecile, S.S.A. . . Brisbane
Baker, Arthur L., St. Columba's Hall, Wangaratta
Wiley, Robert G., St. John's Coll., Parramatta, Sydney
(Three failed.)

Passed the First Half of the Examination. (In order of merit.)

MacLennan, Flora Joy . . . Adelaide
Wilkinson, Callon, St. Hilda's T.H., Melbourne
Woodford, Hazel Elizabeth . . . Brisbane
Stacy, Florence . . . Goulburn
Brother Michael (Jenson), Community House, Goulburn
Jenkins, Muriel Joan . . . Perth
Shoring, Reginald Thomas . . . Nth. Qld.
Smith, Lila . . . Melbourne
Parkinson, Mavis Doreen . . . Brisbane
Sister Dorothea, C.D.S.C. . . Brisbane
Somerville, Ethel M., St. John's Coll., Parramatta, Sydney

Woolf, Freda M. . . Willochra
Cook, Emily Jane . . . Melbourne
Patterson, Hilda Lucy . . . Melbourne
Smith, Philip Hoseason . . . Adelaide
Brother Gilbert (Mauders), Community House, Goulburn

Allan, Kathleen . . . Melbourne
Wroe, Eleanor Joan . . . Brisbane
Edwards, George Walter . . . Melbourne
Pechey, Kuini . . . Brisbane
Smale, Barbara . . . Perth
Hayton, Clarice A., A.B.M. Hostel, Epping, Tasmania

Murchison, Katherine . . . Adelaide
McSpedden, William Leon . . . Gippsland
Koska, Lucia, St. Hilda's T.H., Melbourne
Laing, Ida F., Deaconess House, Sydney
Fabian, Reginald Thomas . . . Adelaide
Latimer, Eme Lesley . . . Melbourne

Browning, Lionel Beaver . . . Tasmania
Taylor, Emily Elizabeth . . . Sydney
Reynolds, Edward Thomas S., Melbourne
Wright, Olive . . . Bendigo
Barry-Brown, Evelyn . . . Melbourne

Bashford, Frederick Hugh . . . Grafton
Eime, Agnes Constance . . . Adelaide
Nunn, Harry Wilfred . . . Melbourne
Rumming, Joyce . . . Melbourne
Shaw, Arthur Douglas . . . St. Arnaud
Kennedy, Agnes, St. John's Coll., Parramatta, Sydney

Flower, May Silverthorne . . . Melbourne
Harvey, Georgina, St. Hilda's T.H., Melbourne

Rankin, Iris Linda . . . Sydney
Hahn, Elsie R., St. Hilda's T.H., Melbourne
Langley, Eric . . . Sydney
Butler, Harold Henry . . . Riverina
Terry, Vera . . . Sydney

Brother Robert (Gerrity), Community House, Goulburn
Pallister, Doris, St. John's Coll., Parramatta, Sydney

Dechaineux, Yvonne . . . Tasmania
Watts, Grace Emery . . . Melbourne
McEwen, Jean Naomi . . . Adelaide
Spurway, Herbert S., St. John's Coll., Parramatta, Sydney

Butler, Margaret . . . Adelaide
Clow, Winifred . . . Adelaide

The following Candidates were held over:—
Clements, Dulcie V., St. John's Coll., Parramatta, Sydney

Dobbs, D. . . Sydney
Strudwick, Rita L. . . Adelaide
Swan, Frank . . . Melbourne
Thorne, Gladys . . . Melbourne

(Thirteen failed.)

On behalf of the Council of Delegates,
JOHN FORSTER,
Registrar.

Armidale, N.S.W.,
15th December, 1934.

A HINT TO LECTURERS.

"If you can go on to a platform with a smile on your face that won't come off, it will be worth a fortune to you. The most pessimistic audience loves an optimist on the platform. Bright sunshine is always a tonic. —'A Naturalist's Pilgrimage,' by Richard Kearton (Cassell).

A Paper for Church of England People

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Editorial

Anniversary Day.

WITHIN a few days the minds of all real Australians will turn to that historic day in 1788 when Governor Phillip and his six ships entered what is now known as Port Jackson, and established British settlement in this great southern land. After a day spent in preparation and in scrub-cutting, the little company assembled together in the evening of January 26, 1788, around an improvised flagstaff, from which fluttered a Union Jack, and to the accompaniment of volleys from marines, the new land was claimed in the name of King George III. One hundred and forty-seven years may not be a long period in the history of nations, yet in the case of Australia, it has witnessed really marvellous development. The tranquility of that first scene has given place to the noise and tumult of vast cities, the virgin bush land, which once was but a monotonous prospect, has given place to buildings, tall and stately—to farms and orchards second to none in productivity, while the vast waterways of our harbours and rivers are now the venue of the ships of all nations as they pass to and fro, with the produce and wealth of a growing and enriching nation. Of the change and progress of the one hundred and forty-seven years, we may be justly proud. To the memory of sturdy pioneers, with their far-sightedness, courage and hard work, we may well pay a willing and grateful tribute, but better still, pledge ourselves to the carrying on of

the work that they so nobly began. Truly this great outpost of the British race was cradled in humble beginnings when we think of it! And yet no nation could have made greater progress. We look around to-day and see! Evidence is on all sides!

The material and economic and social progress has been remarkable. However, it must be borne in mind that righteousness alone exalts a nation. This truth should be brought home to people's minds. Given that in our land, we shall then be able to say with the Psalmist of old, "Not unto us, O Lord, not unto us, but unto Thy Name be the praise and the glory."

Sir Philip and Lady Game's Departure.

ALL over the State of New South Wales there are hosts of people in every walk of life, who have come to love and respect Sir Philip and Lady Game, not only for their work's sake, but also for their worth and noble standard of living. The Governor and his Lady have made many personal friends during their stay in the Mother State, and can count on the esteem of great numbers of the public throughout the State who know them only by their charitable works up and down the land. They have won the lasting affection and prepared an enduring memory for themselves in the country districts—and these they have toured as exhaustively as any Governor and his lady in our history—by reason of their interest in the improvement of domestic life outback, and particularly Lady Game's devoted work for the Bush Nursing and District Nursing Association. The children everywhere have attracted them. Sir Philip Game has been the Boy Scouts' own Governor. Both are devoted and ardent members of the Church, and at every opportunity helped on her work and were in their place in the worship of God's House. They have set a really noble example to the people in all departments of life, and have exemplified in the fullest sense the highest traditions of the Vice-Regal office. We are confident that they found real joy in fulfilling the many, and often-times arduous duties pertaining to their position in the community, but we believe that in it all they have counted their efforts well rewarded. They return to England next month, leaving behind treasured memories and an exceedingly fine record of unselfish and impartial service. We wish them God-speed in their journeying to the Old Land, and pray that they may have many years of happy usefulness. We shall have no warmer friends and advocates at the centre of the Empire.

It is good to think that they will be there—champions of the Australian character. We have been all the better and richer for their life and work and witness amongst us!

State Aid to Education.

THE emissaries and leaders of the Church of Rome never stage a big occasion but they use it to advocate their oft-repeated plea of State aid for their schools. Doubtless they go on the plan of asking repeatedly enough until they get what they want, which we hope will never be! It would be a calamity if the day of State aid to denominational education returned in New South Wales. Scotland to-day is a sample of what this means. Because in an evil hour, politicians in Great Britain were caught napping and State aid to Roman schools was put on the Statute Book, vast educational buildings, equipment and support are now being provided in Scotland for that Church at the expense of the rest of the population—mostly Presbyterian. That there is a rising tide of indignation in that land, our exchanges clearly show. Of course, in New South Wales, Rome would be the gainer by far. The educational provisions made by other denominations are a mere bagatelle alongside those of Rome. Most people know what the teaching of the Church of Rome amounts to. They know that that Church is building up a State within a State. The only loyalty its followers really know is their loyalty to the Roman Church merely as such. For the State to provide financial aid for the building up of that loyalty would be suicidal. Apart from this, the State makes provision for the educational facilities of all children within its borders, and if further facilities are required, they would soon be provided. If the Church of Rome or any other Church, for that matter, seeks to provide schools for its own children, such provision should be entirely its own responsibility. Why segregate the children of the State? We have boasted as Australians of "one people with one destiny," but every Roman School means the furthering in this fair land of "two peoples with two destinies." Rome, as a great religio-politico institution is the aim of her schools, and no broad-minded, true-hearted Australian desires that. State aid to denominational education is fraught with grave and far-reaching dangers, and we trust that a law enacting it will never find place on the Statute Books of the Mother State, not to say the other States of the Commonwealth. Let no heed be paid by authorities to the specious, honeyed pleading of Roman dignitaries, whe-