

Arnott's Famous Biscuits

Religion in Public and Private Life.

(By Laicus.)

IT is often wise to examine carefully the words we use, to see their exact signification, and to study their origin, so that we may use them aright and know their full connotation. My dictionary defines the word "religion" thus:—"The recognition of supernatural powers, and of the duty lying upon men to render obedience to them."

A man then, is irreligious in those life this regard for God and the things of God is not found; and this irrespectively of any degree of moral excellence to which he may have attained. We certainly do see around us many people who will tell us that they are not religious, who seldom or never attend divine worship, and yet who are good citizens and kind neighbours. How far their estimable characters are due to an almost unconscious recognition of God's claims and of an obedience to His Voice heard in the promptings of conscience is uncertain. Another element that makes for right living in the general community is the public conscience, the age-long tradition as to what is fair and proper in our relations one with another, but this heritage comes to us as a result of the lives of our progenitors to whom the things of God were regarded as more important, and His claims for service better warranted than they seem to be now. This living on our capital, this using up of our reserves, will be referred to later.

Recognition of Dependence.

The man who openly says that he believes in religion is sometimes taunted with cowardice, with a craven fear of a great God Who must be placated with prayers, and almost bribed with

service, so that peace and prosperity may be secured. To some people man's dignity and individuality are so overwhelmingly real that they refuse to acknowledge One greater than themselves.

But religion does not involve self-contempt. He Who made us expects us to respect His handiwork. "And we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." He has given us powers of reason; He asks from us the "reasonable service" that results from a recognition of His Fatherhood revealed to the world by Christ.

What men most need is a clear vision of the Father-God, a recognition of what the filial relation involves—loving dependence on Him for what we cannot do for ourselves, grateful acknowledgement of His gifts, an assurance of divine sympathy with us, His children, in our attempts to realise ourselves, and an infinite patience with us in our blunders and wilfulness. To me, the thought of the Divine Fatherhood, interpreted in the light of what I know of human fatherhood, as a son and a father, is the pivotal point of religion.

Religion in Public Life.

But religion is a matter that concerns not only our private relations with our God, but also our public life. We are taught to turn to God as to our Father, Whose is the "Kingdom, the Power and the Glory," and to Him we can turn at all times for the help we need in our national crises, assured that infinite resources are ours because of the infinite love of the Father of all men. And so it is a great joy to see from time to time, outstanding instances of calm and untheatrical avowals by public men of their steady faith in a great, over-ruling Power waiting to be used for our salvation.

I have before me the words of the prayer offered by Mr. Stanley Baldwin when wreaths were laid on the grave of the Unknown Soldier at Ottawa. It runs thus: "O God, Creator and Preserver of all mankind, Ruler of the world, Who hast entrusted to the government of our Commonwealth the care of many peoples in distant lands, grant, we beseech Thee, that members of our wide-spread Empire may ever be bound together in mutual love and unity under our Sovereign Lord the King; give to those who have the responsibility of governing, wisdom, patience and courage, and grant, we pray, that at this time the guidance of Thy Holy Spirit may be with them in all their deliberations so that all that is now said and done shall be for the good of the nations, the welfare of humanity, and the spread of Thy Kingdom throughout the world."

We were not surprised, after this prayer, to hear that the progress of the deliberations at Ottawa had been greater than was anticipated by the most sanguine.

Turning to local politics, we remember that a former stalwart in the Labour Party in N.S. Wales, the late James McGowen, was a devoted worker in a City Sunday School for a very long term of years, being in this association of himself with champions of Divine Truth, like many another of Labour's leaders here and elsewhere. And within the last few months we have heard of a Premier, called upon to face a colossal task of reconstruction, seeking preparation for his work in the reception of the Holy Elements in a Communion service.

A Notable Inscription.

When we remember the fierce light that beats upon political leaders, and the readiness with which inconsistencies of professions with practice are seized upon by one's adversaries, it is evident that such public avowal of one's inmost convictions makes a large demand on the Christian statesman.

The inscription set in Latin over the main entrance hall of the new B.B.C. Building in England is worthy of more attention that it has received. Translated, it runs thus:—

"The first Governors of this Institution dedicate this Temple of the Arts and the Muses, under the first Directorship of John Reith, Knight, praying for Divine help that a good sowing may have a good harvest, and that everything impure and hostile may be banished from this building, and that whatsoever things are sincere and beautiful and of good repute and lovable, the people, inclining their ear to these things with a contentment of mind, may follow them in the path of virtue and of wisdom."

Our Hopes for the Future.

Amid the storms that are raging throughout the world within and between nations, it is something to cheer us when we think of these and many more signs that to many of our public men, religion is not a mere name, that now, as formerly, the Lord has "seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed Him."

But we need to remember the danger of living on our capital, of drawing on our reserves of religious conviction and customs. Each age needs to add to the store, and this is done by fostering true religious education in home, school and university, so that each succeeding generation may rely, not on the lessons learnt by previous generations, but on what it has learnt by reverent listening to the voice of God, and by obedient following of the example and teaching of the Christ Who came to reveal to us His Father and ours, and to guide our feet into the way of peace.



What Shall We Say of Christ? by Principal Cave, D.D., published by Hodder & Stoughton. Our conv from Angus & Robertson. Price 3/6.

This is one of the Westminster Books, a series which Messrs. Hodder & Stoughton are publishing on live, up-to-date subjects. They are being treated by experts in their own line, in view of modern problems and with a modern outlook. Principal Cave's treatment is most readable and exceedingly interesting. There is a sane and balanced introduction, after which the author deals with: (1) What did the first Christians say of Christ? as seen in St. Paul's and St. John's writings and in the Hebrews; (2) Do the Gospels bear out the first Christian testimony? and here Principal Cave examines their gospels, their sources, and our Lord Jesus Christ, whom they portray. In Chap. 3, he deals with some modern criticisms and perplexities, and then relates Christ and faith in Christ to modern needs, over against the vastness of the universe, other religions and Christ; and faith in Him and faith in God. The writer is abreast of modern literature on this and cognate subjects, and while some who have been schooled in an earlier outlook on the Christian revelation will question some of Principal Cave's statements, yet those who are troubled with the modern outlook and some of the plausible dicta issuing from secularistic thinking, will find this book a real tonic and guide. No volume could give a clearer and more succinct summing up of the present day trends in Christology and a more helpful understanding of Christ's person and place in the scheme of things.

A Paper for Church of England People

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Editorial

The C.M.S. Commission.

ELSEWHERE in our columns we publish the exceedingly interesting and instructive report which has recently come from a special Committee appointed in England to look into the whole work of the Church Missionary Society at home and abroad. "There have been other commissions of inquiry into the history of the C.M.S., but never before has such a complete investigation and survey been attempted. Post-war developments have led to considerable changes in the situation facing the Society." Overseas the growth of native churches and the policy of diocesanisation have raised problems in a new form, while in England the setting up of the National Church Assembly, with its Missionary Council of the Church, and new diocesan and parochial bodies, together with official efforts to "make the Church its own missionary society," have created a change in the conditions in which the Society works. Hence the time was ripe for the appointment of a C.M.S. Commission to investigate every side of the Society's life and work. We have printed the report in extenso, not only because of the illumination it gives on grave and important issues, but also because it is the work of a very wise and expert body of people, who met for months under the chairmanship of the Bishop of Rochester (Dr. Linton Smith), and left no problem without deep and searching inquiry. The report we now commend to our readers' earnest and prayerful attention. It is our conviction that C.M.S. and Evangelical Churchmanship are synonymous. Indeed, there will be no live and potent Evangelicalism without such a society as the Church Missionary Society—and Church bodies of similar principles and aims. A strong and living C.M.S. bodes well for our convictions and church principles. We long to see C.M.S., as we have known it, not only maintain its great work, but make vital progress, and if this document can help towards those ends, with the blessing of God, a noble work will have been achieved.

Anglo-Catholic Manifesto.

THE manifesto issued by fifty Anglo-Catholics in England, and which we print in our leading columns, must prove a very awkward document for the main body of Anglo-Catholics, and even more difficult for the Bishops who are wanting to celebrate the centenary of the Oxford Movement during this year. A perusal of the statement will make clear the fact that the signatories have a heart beating in unison with Rome, and they advance absolutely no suggestion that Rome has departed from the faith. We ourselves, have visited, not once or twice, many of the churches of which many of the signatories are incumbents, and one is not surprised at their manifesto. It means that fifty of the straiter sect of Anglo-Catholics have delivered their souls in a statement with which, so far as it condemns blatant Modernism, we have no little sympathy. But the manifesto is chiefly valuable for the evidence it affords of the real aim of the original Oxford Movement. The signatories claim that this is being abandoned, or compromised, and they insist in very plain terms that the "real and essential goal is reunion with the Apostolic See of Rome," and that this is "the logical and highest goal, and the natural consummation of the Movement celebrated by the present Centenary." This is what these leaders openly declare, but we are of the opinion that it is the conviction also, which many more Anglo-Catholics secretly cherish. We commend the manifesto to those Bishops and others in Australia, as elsewhere, who are working for Oxford Movement Centenary celebrations. To us this statement is an unequivocal vindication of our oft repeated estimate of the Oxford Movement—the Romanising of the Church. Of course, "The Church Times" does its best to minimise the effect of the manifesto, but plain Churchmen will have no wool drawn over their eyes, as they read that the notorious Vicars of Walsingham and St. Hilary, and Anglican monks of Nashdom and members of much vaunted "religious" orders have signed the document.

De Valera's Campaign.

THE politics of De Valera in Ireland have for months reached the lowest possible depths, and his present electioneering campaign is in keeping therewith. Fierce jibes at Great Britain, words that savour of the Wild West, and sentences calculated to appeal to mob violence, seem to be his only stock in trade as he conducts his hurricane campaign. "The Free State cannot continue as John Bull's cattle ranch . . . a nation on the march, not a subject people . . . England has done her damndest to crush us"—

surely from the mildest standpoint, these are grotesque words to describe the present complete liberty in self-government of the Irish Free State and the friendly attitude of Britain since the treaty of 1921 established that self-government. These words, too, are in flat contradiction of de Valera's own attitude when he sent Minister delegates to the Ottawa Conference, where the only agreement that could be made by the Free State was with Britain. The purpose is plain. It is to inflame the Irish people, if possible, to a sense of old wrongs and grievances, in order that they may return to power a Government pledged to seek a new quarrel with Britain and the Empire. While de Valera does not announce in plain words his aim to establish a republic of all Ireland, and to make war upon Ulster in that cause, the manifestos of the Irish Republican Army, the militant body upon which he must rely chiefly for support in the country, declare the aim for him.

Evidently he has no political honour, nor self respect, in all his diatribes and bitter proceedings. We wonder what the Roman Church has to say about it all? We hope, however, that when the poll is declared, those sane and lovable qualities of the Irish race will have ruled the day, and that de Valera and his regime of boom and burst will have ended.

Australia Day.

ON January 26, Australian citizens will celebrate the one hundred and forty-fifth anniversary of the landing of Captain Arthur Phillip at Sydney Cove, an event which marks the beginning of our history as a nation. The anniversary is one of immense importance. It has tremendous teaching value for the rising generation, and certainly demands full and adequate celebration. It should be honoured, not merely as some local anniversary, but as a national day—unique and significant in the life of this people. Not only so, the consideration of the years which are past will have a very salutary effect. The one hundred and forty-five years constitute a record of alternate ups and downs. No steady curve here, nor even a sustained level, but rapid peaks and steep falls; and such as we have experienced during the last two years and more. The moral is clear, namely, that to this changeable condition which our forefathers constantly experienced, we, too, must accustom ourselves. Plain living, hard thinking and hard work, are the requisites of this day in which we live. Helpful consideration for one another, readiness to find a way out of our present troubles, courage, unselfish devotion to duty, together with willingness to learn, are all greatly needed in our life as a people.

THIS WEEK'S BULLSEYES.

These howlers are from an English composition paper in the University of Cambridge Local Exam., the results of which were announced this week.

Question: Express in one word, (a) Not having made a will. Answer: Willy nilly.— (b) An office with little work and high salary. Answer: Ideal.

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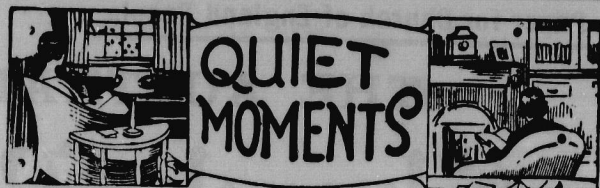
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Law, Grace and Truth.

LAW-MAKING is a characteristic of our times. Witness the number of law-makers that Australia supports and their constant activity in making and un-making laws. The older generation had great hope in Law. But that hope is weakening. Men are finding that the power of law is very limited. It can regulate, but it cannot create. Law can help—as a stake helps a weak plant or a bandage helps a weak limb. But Law cannot create character nor wealth.

In religion the power of law is very limited, too. Religious laws regulate religious living, but only in outward behaviour, and that to a limited extent. They do not create spiritual life, nor can they sustain it.

In the religion of the Jews at the time of our Lord, law was the dominant characteristic. Religious laws governed everything in life. And yet what a dearth of true religion itself! The outward life was regulated by religious law but the inner life was unchanged, and almost untouched—perhaps, indeed, in some respects, made harder and more unfeeling.

St. John says, "The Law was given by Moses; Grace and Truth came by Jesus Christ." The law is not depreciated by St. John, or indeed by any New Testament writers. On the contrary, it is described as just and holy and good. The law expressed the will of God for those to whom it was given. But while the law is not depreciated its limitations are recognised, and the greatness and completeness of the Gospel is emphasised.

Truth is not contrary to law, although it is here, in a measure, contrasted with law. Truth is not contrary to law, but truth is greater than law. That truth is greater than law may be deduced from two considerations. First, their relationship to each other. Truth is the foundation of law. Truth should be the inspiration and guide of all law makers. This, unfortunately, is not always the case. We have had sorry evidence of failure here in quite recent Australian happenings, not to go further back in history. Truth is the end and purpose of law. Law exists to protect and promote truth. That truth is greater than law may also be seen from their mutual relationship to life. Law can only regulate living, but truth is the very breath and inspiration of life itself. Hence it is that Christianity is a revelation rather than a regulation.

Plato tells us that at certain fixed times the gods ascended a high mountain, and from that elevation, contemplated the whole range of truth. This was their sustenance. A beautiful conception—the Divine Life sustained by the continual contemplation of truth. But while that may be sufficient for the gods, it does not meet the whole need of man.

Men need more than the knowledge of the truth. Truth of itself would be as impotent as law. We need the truth, but we also need strength and power to convert that truth into life. Hence the Gospel message: "Grace and Truth came by Jesus Christ."

Now grace stands for two things. Grace stands for mercy and it stands for help. And are not these man's primary needs? Grace is God in action in human life. But mark! Grace operates on individuals, not on systems. We cannot think of grace as operating directly on a system. But we constantly see grace effective in the lives of individual persons. There are many such instances in Holy Scripture. And we know that grace is at work now in the world in innumerable lives. And in all these operations of grace there is one object in view—likeness to Jesus Christ. This is the highest of all ideals, but for its accomplishment we have the greatest of all resources. "The Word became flesh and dwelt among us . . . full of grace and truth . . . of His fullness we all received, and grace for grace." "In Him dwelleth all the fullness of the Godhead bodily and in Him ye are made full."

Ordination Service.

At Mukawa, Diocese of New Guinea.

(By Canon Tomlinson.)

On Sunday, the 18th of December, 1932 there was a great gathering at Mukawa of hundreds of Papuans, to see the ordination of three Papuan deacons to the priesthood. They came from all over the peninsula of Cape Vogel to the head of Goodenough Bay on the one side and to the head of Collingwood Bay on the other side, many walking very great distances. The Church in which the Ordination took place is only a few yards from "Sirage Kapukapuna," the place for roasting prisoners in the cannibal days. The greater part of the people arrived by the Friday evening. All the native clergy were present except one, who was too far away in the north. Our rejoicing was mixed with a little sorrow, for Mark Kerediedi, one of our Papuan priests, had died just a little before. The Bishop conducted a Quiet Day on the Saturday for the ordinands, and any others who wished to join with them, and the addresses were very helpful.

On the Sunday morning, at the early celebration of the Holy Communion, there were 346 communicants. The Rector of Mukawa, Rev. C. C. Chittleborough, celebrated.

The Ordination service was held at 9.30 a.m., the sermon at Morning Prayer being preached by Rev. Peter Rautamara, the senior Papuan priest, and his subject was, "The gift of God to us of a body and a spirit, and the great need of providing food for both body and spirit." At the Communion Service, the Epistle was read by Rev. Richmond Dila, and the Gospel by Rev. Francis Tutuana.

The Ordinands were presented to the Bishop by the Rev. A. P. Jennings, the principal of the College, who had prepared them for Ordination. At the laying on of hands it was an inspiring sight to me, who connected it with the commencement of the Mission in 1891, to see five white priests and five Papuan priests with the Bishop, grouped round with their hands on the ordinand's head. The Bibles given by the Bishop were the Mukawan translation, kindly printed for us by the British and Foreign Bible Society in 1925.

The ordination service was conducted in the Wedau language, which is the lingua franca of the Diocese, the early morning service having been conducted in the local language. The service was very reverent, and the hymn singing was very hearty. It was the first ordination of a Papuan held at Mukawa, I myself having been ordained priest there by Bishop Stone-Wigg in 1904.

"Youth of to-day is determined to think things out for itself, and to take nothing on trust."—Bishop of London.

Church Missionary Society

Report of Special Commission.

(Section I.)

The Society and the Church.

THE C.M.S. was born of a spiritual awakening in the national life of England. It came into being because a small body of men, who had experienced the new life and freedom of the Evangelical Revival, heard in corporate fellowship the call to world evangelisation. The Society was founded upon the principle of the inherent duty of Church people to bear their own witness to Jesus Christ at home and abroad. In the state of the Church at the end of the eighteenth century and in the absence of adequate official channels through which such witness could be made to other races and peoples, the demand arose for fresh agencies for the discharge of this urgent duty. Out of this sprang some of the largest missionary societies.

The C.M.S. is to-day, as ever, a Church society. As such it has taken its place along with other societies in the fellowship of the Missionary Council, accepting for itself the status of a recognised agency of the Church of England, and it seeks to work in co-operation and harmony with other societies of the Church. In its policy both at home and abroad it loyally adheres to the faith and order of the Churches of the Anglican Communion.

While the Society stresses its Church character, it emphasises the fact that it is an Evangelical Society, founded by Evangelicals, and supported for 133 years mainly by the Evangelicals of the Church of England. By this fact the C.M.S. has been enabled to make its distinctive contribution to the life of the whole Church, both at home and overseas. It seeks to maintain and promote that spirit of evangelisation which gave it birth, and through which it has been enabled to take its part in the building up of the Kingdom of God in "Africa and the East."

The Society therefore, stands in a dual position: on the one hand its allegiance and loyalty are deep rooted in the Church of England, and it is an official part of the Church's organisation by reason of its place in the Missionary Council; on the other hand, it is an Evangelical society, conducted on democratic lines, through which like-minded Church people are enabled to bear their witness to the Gospel in other lands by personal service, either as missionaries overseas or as workers at the home base.

The C.M.S. has, accordingly, always relied on the personal interest taken by such people both in the work of evangelising the world and in the maintenance of those Evangelical principles which have ever inspired them in that task.

The Commission is glad to find that the growth of co-operation with other societies within the fellowship of the Missionary Council has led to a clearer understanding and a greater appreciation of the society principle. It desires to reaffirm the essential value of this principle, in accordance with which the work of the C.M.S. has been carried on; it believes that by adherence to this principle, not only will the democratic character of the Society be maintained and its distinctive Evangelical message preserved, but also the Church will in this present age best fulfil its missionary responsibility.

(Section II.)

Relations with the Missionary Council.

It is the opinion of this Commission that the C.M.S., having by a resolution of the General Committee of December 14, 1921, accepted the position of a "Recognised Missionary Society" in accordance with the scheme for a Missionary Council of the Church Assembly, has thereby given approval to and should heartily co-operate with the efforts of the Missionary Council to stimulate the sense of the Church's corporate responsibility for missionary work. It recognises with appreciation that it is the purpose of the Missionary Council that this growing sense of responsibility shall be directed towards increasing the volume and effectiveness of the service rendered by the missionary societies as recognised agencies of the Church of England for its overseas work.

The Commission considers that the offer of the Church Assembly, through the Missionary Council, to give the Society formal recognition as an agency of the Church, and the acceptance of that status by the Society, involves implications on both sides, though these implications do not appear to have been defined. It is not for the Commission to attempt fully to define the obligations assumed by the Church Assembly in granting this

recognition, but it would seem at any rate to imply that—

(a) The official bodies of the Church will initiate no policy which is likely to hamper the work of the Society.

(b) The fullest opportunity will be given to the Society to share in any general plans for missionary advance in the home dioceses.

(c) The Society will receive the cordial support of the diocesan organisations in the carrying out of its share of these plans.

The Commission considers that the acceptance of recognition must be held to involve on the part of the Society:—

(a) Readiness to co-operate with other societies engaged in the work of the Church overseas in such a way as to present a united front both at home and abroad.

(b) Acceptance of the Missionary Council as the platform on which the societies will most naturally meet for the discussion of common problems and for joint action.

(c) Acceptance of the function of the Missionary Council to advise a society as to its policy whether at home or abroad in its bearing upon the responsibility of the whole Church.

The Commission calls attention to (i) The right of the Missionary Council to exclude a society from the recognised list, and (ii) The right of a society to withdraw from the list.

The Commission also considers that the acceptance of recognition involves no obligation on the part of a society to compromise its doctrinal and ecclesiastical outlook, or to admit the right of the Missionary Council to control the affairs of the society, or to be the only link between the home Church and provinces and dioceses overseas.

(Section III.)

Relations with Diocesan Missionary Councils.

The Commission welcomes the resolution of the Missionary Council of April 26, 1932, which states that: "It is of great importance that the closest possible contact be maintained between the Missionary Council of the Church Assembly and the Diocesan Missionary Councils."

The closer the relationship between these bodies, the easier will be the task of the societies in dealing with the official organisations of the Church.

The confidence of the missionary societies is largely dependent upon the degree in which the policy of the Missionary Council is reflected in the proceedings of the Diocesan Missionary Councils. It is vital to harmonious working between the societies and the Diocesan Missionary Councils that the societies should have adequate representation on those councils.

The Commission therefore, warmly welcomes and supports the recommendation to that effect in the Resolution of the Missionary Council of April 26, 1932, which reads as follows:—

" . . . In order to insure that the policy formulated by the Diocesan Missionary Councils is framed in consultation with the representatives of the societies working in the dioceses, it is desirable that the dioceses be urged to re-examine the constitution of their Diocesan Missionary Councils, and, if necessary, revise them, so as to combine representation of the Diocesan Conferences with specific representation of societies which work in the dioceses, following the analogy of the Missionary Council of the Church Assembly. Special attention should be given to this question at the Diocesan Missionary Councils' Conference in July . . ."

The Commission recommends the Society to co-operate and to urge its supporters to co-operate with the Diocesan Missionary Councils in their efforts to quicken the sense of responsibility in the diocesan, rural, and parochial bodies, for the work of the Church overseas.

The Commission is deeply conscious of the extreme difficulty arising from varying circumstances, which attend the preparation of detailed suggestions as to the methods of co-operation for general use throughout the Dioceses; and it is not at the present stage of its deliberations, in a position to make any recommendations.

The findings of the Commission on this matter will be included in a further report.

(Section IV.)

The Unified Statement.

The Commission notes with interest the scheme of the Missionary Council to issue an authoritative statement to the Church on

its overseas work and recommends the Society to do all in its power to help the Council by placing at its disposal such information as may be required for the full compilation of the statement.

It is understood, however, in any co-operation in this scheme—

(a) That this statement will be drawn up in collaboration with the representatives of the societies.

(b) That the Society will steadfastly maintain its freedom to issue as heretofore its own appeals and statements of needs to the Church, and the scheme will not be allowed to fetter the Society in its home propaganda.

(c) That in so far as the issuing of this statement constitutes an appeal to the whole Church to support missionary work, the Council will make every effort to secure that money thus subscribed shall normally pass to the societies to strengthen their general funds (due consideration being given to their respective commitments), and to relieve them of liabilities under budgeted expenditure; and that such money will not be treated as additional to what may have been promised by the societies to dioceses overseas. While this procedure is emphasised as normal and regular, special appeals by the Council where some sudden emergency (such as the Japan earthquake) occurs, are not excluded, but should be put forth only where there is general agreement with the societies as to their need. The Council should do all in its power to prevent the diversion of funds from the societies to other channels.

(d) That the Council, in its efforts to increase both the volume and the efficiency of work overseas, will not assume administrative or financial responsibility for any missionary enterprise. (The Commission welcomes the declaration of the Missionary Council that: "It is not the function of the Missionary Council to undertake the administration of work overseas, it is its function to promote the most practicable co-operation among the societies."*) A strict adherence to this declaration will avoid the danger of competition with existing societies, and will greatly strengthen the influence of the Council as a centre of fellowship and a unifying force. The Commission recommends that as far as possible all funds coming to the Council for work abroad should be paid through the societies, and not direct to the dioceses overseas.)

(e) That the right of the Society to initiate fresh work, or new Missions, is in no way subjected to the control of the Council. *See Resolution 8 of Conference of Missionary Council, High Leigh, February 22-24, 1932.

(Section V.)

Finance and the Quota.

With regard to any suggestion that funds for missionary work should be raised by a quota system similar to that adopted in Central and Diocesan Finance, the Commission is of opinion that the needs of the missionary cause could not be adequately met by this method. It recognises that the quota system has a real value, and that, wisely employed, it is a useful auxiliary. But it must be remembered that missionary support owes much of its inspiration to the direct links between the donor in England and the work abroad. Anything that breaks this personal link will involve a serious loss, not only in income, but in individual prayer, fellowship, and interest in missionary work. Salisbury Square, E.C.4., September, 1932.

Hymns for Sundays and Holy Days.

Respectfully offered to save the time of busy Ministers. Communion Hymns are not included. The figures in parentheses signify easier tunes.

Hymnal Companion.

Jan. 22—3rd S. aft. Epiphany: Morning: 18, 244, 278, 564; Evening: 371, 574, 188, 37.
Jan. 29—4th S. aft. Epiphany. Anniversary Sunday: Morning: 62, 120, 121, 125(427); Evening: 115, 46(327), 47 (To Russian Anthem), 19(National Anthem).
Feb. 4—5th S. aft. Epiph. Morning: 117, 123, 113, 129(49); Evening: 248, 109, 561, 422.

A. & M.

Jan. 22—3rd S. aft. Epiphany. Morning: 475(596), 233, 278, 281; Evening: 264, 80, 428, 288.

Jan. 29—4th S. aft. Epiphany. Anniversary Sunday. Morning: 709(331), 319, 362, 369; Evening: 706, 376, 742, 23 (National Anthem).

Feb. 4—5th S. aft. Epiph. Morning: 217, 357, 235, 439; Evening: 19, 307, 683, 437.

Wayside Jottings

(By a Wayfarer.)

The Word of Truth.

"I SEE," said a young man, "that the N.S.W. Branch of the B. and F. Bible Society, reports a sale last year of close upon 29,500 Bibles. If we take the average price of the Bible as 2/-, that means £2,950 spent in this State alone on Bibles. Where do they all go to?"

"Most Christian parents like to give each child a Bible," said the old man, "but I suppose they were mostly bought by Churches and Sunday Schools."

"Not by the Churches," said the young man. "When I go to a strange church I am always offered a hymn-book, but not once have I been offered a Bible. Bible reading is on the decline in the Churches. I am afraid, just as it is in the homes. The modern minister gives his people any amount of 'stunt' preaching, but not very often does he speak with Divine authority, and say, 'Thus saith the Lord.'"

"You ought not to need the loan of either Bible or Hymn-book," said the young lady. "I think it is disgraceful to see how many people go to Church without providing themselves with the necessary books."

"The Bible is becoming an unknown book," said another. "I was in a suburban church lately, when a minister tested the knowledge of his congregation by asking two questions. They were (i) What became of the bodies of the men who were killed in Ishmael's conspiracy? and (ii) What two cities are mentioned in the Bible as having been built, one seven years before the other? He said the first was answered promptly in an Irish national School; the second was given him by a doctor now practising in North Sydney. The doctor said that when he was a boy, he was asked it by a visitor, and when he couldn't answer it, his mother said, 'Naughty boy; you don't know your Bible!' The preacher invited any member of the congregation who could, to give him the answers after church. 'Otherwise,' he said, 'I shall call you naughty people, you don't know your Bibles.' But they had to bear the blame, for nobody could give him the answers."

"I'm sure I couldn't have answered them," said the first, "all I know about Ishmael is that for his misconduct, he and his mother were turned out of Abraham's camp; and that when he nearly died of thirst, God showed them a spring of water; but I never heard of any conspiracy."

"I couldn't answer those questions," said a third, "but should I be a better man if I could? I could ask that minister a lot of questions from Roman History that perhaps he couldn't answer—and what is the difference?"

"The History of Rome is of very secondary importance to any of us," said the older man, "but the Bible is given us by God to be our guide from earth to heaven."

"There you puzzle me," said one. "What has the date of the founding of two cities, or the stories of a hundred men like Ishmael or Abraham or David to do with guiding us modern Australians from earth to heaven?"

"The Old Testament and the New," said the older man, "are God's gradual revelation of Himself—His character, His way and His Will, conveyed in the record of His dealings with His

people. God might have given us a text-book of theology, with thousands of rules and elaborate exceptions, and provision for all sorts of cases, like modern Acts of Parliament. But He has done nothing of the kind. He has indeed, given us a Code of Ten brief Commandments, but even that is bound up with the History of His dealings with His people, and He has left each one of us to draw up, from that, our own text-book of theology. You read Roman or Greek history, or you read Virgil and Homer with their stories of Gods and Goddesses; and you feel that they are only magnified human beings, and not always good specimens. But you read the Bible with all its stories of men and women—Ishmael, Saul, David, Manasseh, Solomon, Ruth, Esther, Jezebel, and a hundred others, some good, some bad—but all told from God's standpoint—and you gradually get God's character impressed on your mind; and the conviction grows upon you that He is indeed 'The Lord, the Lord God, merciful and gracious, slow to anger and plenteous in mercy and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, Who will by no means clear the guilty, visiting the iniquity of the fathers upon the children in the third and fourth generation of them that hate Him, and showing mercy unto thousands of them that love Him and keep His Commandments,' and that what He requires of us is to do justly and to love mercy, and to walk humbly with our God."

"But that is not a fair summary of the whole of the Bible," said one of the party; "there is a great deal beside the ten commandments and Jewish history."

"That is true, thank God," said the older man. "Commandments and history are not the whole of the Bible. Through both Testaments there runs, from beginning to end, like a golden thread, the old, old, story of God's remedy for sin. First in the Old Testament, in type and symbol we have atonement made by the blood of bullocks and goats and sheep—the value of the sacrifice proportioned to the greatness of the sin and the rank of the sinner—until, in the New Testament, these types and symbols all find their antitype, their fulfilment, their explanation, when God Himself took human flesh in the Person of Jesus Christ, and offered Himself a sacrifice for the sins of the whole world."

"Then you think that the whole Bible in all its parts is a necessity for us," said the other.

"Yes," said the older man; "from Genesis to Revelation, we cannot dispense with any part of it. The more you have its very words and phrases embedded in your heart, the more conscientious and upright you will be in every relation of life; because the more you know it, the more you will realise that in every action you are walking in the Presence of a loving Father, but Who is also a just God, and that all you do here will have its relation to your eternal state."

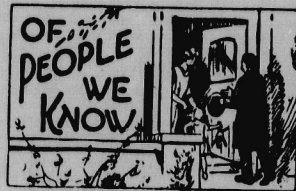
"But are there not a terrible lot of difficulties in the Bible?" asked the younger man, "and a lot of mistakes, and isn't a lot of it only folk-lore; and are not some of its prophecies just pious frauds written after the event?"

"Difficulties, yes," said the old man. "You don't get gold without digging, but mistakes, no! Folk-lore? Yes, possibly, provided it is true tradition. But pious frauds, no! Would they not be an abomination to a God of Truth—bits of heathen poetry even, here and there; but all truth and all one great, inspired unity. The whole Bible is

God's great revelation of Himself. To every man who knows Christ to be his Saviour, it brings guidance in difficulties, comfort in sorrow, and an assurance of loving guidance in this world, and of a glorious future of higher love and service hereafter."

"What a lot, then, I have been losing in not studying it more," said the young man; "however, I promise you that in future I will give it more time and attention. Can you give me any advice as to how to set about it?"

"Read the Old Testament every morning," said the older man, "and the New Testament every evening, and read it always with prayer. Don't be staggered because you come across shocking records of human sin, nor because some parts seem dry and uninteresting; and as to those questions with which we began, you may perhaps find that there are two Ishmaels."



The Rev. H. S. Cocks, Rector of St. John's, Ashfield, Sydney, is travelling through New Guinea and Mandated Territory.

The Archbishop of Sydney, accompanied by Mrs. Wright, left for New Zealand last week on a holiday visit to their daughter. They will be away several weeks.

The Rev. Herbert Norton, who visited England in March last, has returned to North Queensland, and has resumed his work in connection with the Brotherhood of St. Barnabas.

The Rev. Bryan Ward, B.A., of the Brotherhood of St. Barnabas, after serving as assistant master at All Souls' School, Charters Towers, has been appointed assistant curate in the parish of Mackay, Queensland.

The Rev. Selwyn Ide, of the Brotherhood of St. Barnabas, having served as assistant curate in the parish of St. Paul, Charters Towers, will resume his duties as assistant master at All Souls' School, Charters Towers, Queensland.

Dr. and Mrs. Gill, of the New Guinea Mission, with their small boy, are the guests of the Rev. A. C. and Mrs. Rowsell, of the Rectory, Blackheath. We are glad to report that Mrs. Gill has greatly improved in health.

The Bishop Coadjutor of Sydney, accompanied by his family, are visiting Lord Howe Island. Through the kindness of the authorities, they will reside at the old government residence. While on the island, Bishop Kirkby will hold a confirmation.

Dr. A. E. Floyd, organist and master of the chorists of St. Paul's Cathedral, Melbourne, is under treatment at "Windarra" Private Hospital, Toorak. It is not expected that he will be able to return to his duties until the end of January.

The Rev. Eric Thornton, rector of St. Martin's and St. John Evangelist's Homes for Boys, Canterbury, Melbourne, and the Rev. Oliver Brady, St. Dunstan's, Camberwell, left Melbourne by the "Mariposa" for a holiday in Fiji. They expect to be absent for about a month.

The Rev. Arthur Culmer, for the past fifteen months curate of St. Peter's, Thanet, Kent, has been instituted and inducted as Rector of Stourmouth, Kent, by the Archdeacon of Canterbury. Mr. Culmer was formerly Rector of Ingham, Diocese of North Queensland.

The death of Mr. Thomas F. Tresilian removes a leading business man from the citizens of Young, N.S.W. He was an earnest Churchman, and for years was a member of St. John's Parish Council. He was

68 years of age, and for several years had been an alderman and mayor of the town.

Sister Elsie, deaconess in the parish of St. Paul, Redfern, has had to relinquish her work on grounds of ill-health. The Deaconess is a recent trainee of the Sydney Deaconess Institution, and has endeared herself to the parishioners of Redfern, on account of her devoted and zealous work.

As soon as flying conditions make it possible, after the wet season, in North Australia, Mr. K. Langford Smith, of the Roper River Mission, will come south. Under Government regulation he is required to fly to Melbourne, so that his plane may receive the periodical government overhaul.

The Rev. C. F. L'Oste, who is living in retirement, celebrated his 104th birthday at St. Helen's, Tasmania, on Sunday, January 8th. Mr. L'Oste, who enjoys good health, is the oldest living alumnus of Moore Theological College, Sydney. We offer him our heartiest felicitations.

The Rev. A. E. Britten, of St. John's, Footscray, has announced his intention to retire. Mr. Britten's health has not been of the best for some time past, and he has taken this step on the advice of his medical advisers. His resignation will take effect after the end of this month.

The Rev. Cecil Payton left England yesterday by the "Esperance Bay," and will arrive in Townsville on March 5th. Mr. Payton will join the Brotherhood of St. Barnabas. The Rev. Thomas Macleod, B.A., having completed two years with the Rev. M. D'A. Collins, Rector of Mackay, joined the Brotherhood of St. Barnabas this month.

Miss Gillespie, M.A., head of the Deaconess Institution, Sydney, has gone to Western Australia. She will be absent two months. Her visit will give opportunity of noting the progress of deaconess work in Perth, and of women's work amongst the Group Settlements. There are unique opportunities for women to labour amongst the new settlers.

The Rev. E. Wynn Evans, who was ordained to the priesthood this Advent, and licensed to St. John's, Launceston, has offered to the C.M.S. for service at the Roper River Mission, North Australia. He has already served at Emerald River, his work finding much acceptance. He expects to go forward in May next.

Mr. G. E. James, Lay President of the C.E.M.S., Diocese of Melbourne, has undertaken the duties of National Secretary, in the place of Mr. McCarthy, resigned on account of ill health. Mr. James is known throughout Australia as a keen worker in the interests of C.E.M.S., whilst those who know his work in Melbourne feel that no better appointment could be made.

On 5th January, the Vicar of Sandringham, Rev. C. P. Schwiager, celebrated the 25th anniversary of his ordination. He was ordained by Bishop Green in Christ Church Cathedral, Ballarat, on Sunday, 5th January, 1908. After serving for five years in the Diocese of Ballarat, he went to London, where he was on the staff of St. Luke's, Upper Holloway. Since 1914 he has served in the Diocese of Melbourne.

The newly consecrated Bishop of Melanesia (Dr. Baddeley), passed through Sydney on January 10 en route to the Solomon Islands. The Australian Board of Missions arranged a reception for him that evening at the Blue Tea Rooms, which was also attended by the Rev. Dr. Fox, the Rev. R. E. Tempest, and the Rev. W. F. Browning. The Bishop sailed on Wednesday, accompanied by members of the island crew of the Southern Cross, who were brought to Sydney after the vessel was recently wrecked.

On St. Thomas' Day, December 21, the Rev. F. E. Maynard, Vicar of St. Peter's, Eastern Hill, Melbourne, attained the silver jubilee of his ordination to the priesthood. In commemoration of the event, and of a similar landmark in the ministry of the Bishop of Riverina, the parishioners of St. Peter's joined in a social gathering after service on Sunday evening, when a presentation in honour of the occasion was made to the vicar. The Archbishop of Melbourne presided.

The announcement that Dr. Cranswick, Bishop of Gippsland, and National President of the C.E.M.S., has acceded to the unanimous request of both the National Executive and the National Council to retain office for the time being, has been received with great satisfaction by members throughout the Commonwealth. There is much evi-

dence of a forward move in the C.E.M.S., and change in this office just now would not be in the best interests of the Church's work amongst her men.

The New Guinea Missionary Association, London, has recently suffered a very severe loss in the death of their Vice-Chairman, the Rev. H. M. Shuttleworth. At a recent meeting of the Committee, the members all standing, the following resolution was passed:—"That this Committee wishes to express to Almighty God its deep thankfulness for the life and work of Harry Mundy Shuttleworth, in connexion with the New Guinea Mission, and to record their high appreciation of his faithful and devoted service."

The health of Mr. J. McCarthy, National Secretary of the Church of England Men's Society, has been giving him and his friends such grave anxiety that he has been compelled to resign his post. The organ of the C.E.M.S. in Australia states: "Mr. McCarthy has won friends for himself throughout Australia by the genial, tactful, and efficient manner in which he has discharged the duties of his office. We desire to add to the motion of the National Council, appreciative of his services, our sense of obligation to him, and our prayers that he may be greatly blessed during this trying period."

Archdeacon F. E. Haviland has resigned from the rectorship of St. Stephen's, parish of Portland, N.S.W., as from December 31st. His resignation thus closes a career of 51 years in the ministry, begun at Christ Church, Sydney, in 1881. He was appointed to the charge of the Mudgee archdeaconry when he came to Portland seven years ago. His future home will be at Austimner, on the South Coast. He was stationed at Cobarr and Coonamble for several years, and was at one time Editor of the Bathurst Church News. The Archdeacon made a deep study of the fauna and flora of Australia, and wrote on these subjects to a number of journals.

In the recent Sydney University Examinations we note the success of two sons of the Rectory. The youngest son of the Rev. Dixon Hudson, of Hurstville, Carlyle P. Hudson, has passed his final medical examination with credit and Second Class Honours, and has been appointed to the Medical Staff of Sydney Hospital, where he is now in residence. Nelson B. Hudson, B.E., the second son, has passed his third year in Economics, with high distinction in Accountancy, and credit in Statistics. The eldest son is a doctor, the second daughter a graduate in Architecture, and the youngest daughter a graduate in Arts. Five members of the family have spent between them, 25 years at Sydney University.

The Misses Batty, sisters of the Bishop of Newcastle, who have been in Newcastle for the last six months, sailed for England in December. Before leaving, they were entertained by Mrs. Johnson at the Deanery. Speaking on the occasion, Miss Batty said "that she and her sister had been struck by the generous hospitality and warm friendliness of Australians, and by the great beauty of the country. They had visited many parishes with the Bishop, and were touched by the love which people everywhere showed for the Church. They would always look back with the most happy memories of their association with Newcastle Cathedral, where the services had been a great joy and inspiration to them."

Canon Stacy Waddy, M.A., now General Secretary of the Society for the Propagation of the Gospel, London, and formerly on the staff of clergy in the Diocese of Newcastle, N.S.W., and afterwards headmaster of The King's School, Parramatta, has brought out a new volume on the Psalms. It is entitled "Gloria: Some Psalm-Visions for the Eucharist." He treats the Psalter, not simply as a field for arid textual research, but as a book to use in prayer, and a store-house of the most marvellous word-pictures of de-

votion in the world. He notes more than once the spiritual affinity of the Psalter to the Apocalypse; in both we have worship-vision, which are of the greatest value to the life of prayer, and specially to liturgical devotion. Not all the details of the book will be carried away by its readers, but the general point of view and attitude of mind cannot fail to be an inspiration.

The Vicar of All Saints', Geelong, writes: The resignation of Miss E. Morres from the position of headmistress of the Girls' Grammar School, Geelong, to take effect as from the end of next year's first term, is an event of deep and widespread concern to the whole community, and, in a very intimate sense, to this parish in particular. Miss Morres and her girls have been so closely identified with All Saints', and have supported our efforts and entered into our ideals so fully, that we realise how true a friend we shall lose when Miss Morres leaves us. The Vicar, Church Wardens and vestry have already resolved to place upon the records of the Church their sense of the high quality of Miss Morres' services to the Cause of Education, their appreciation of the generous support she has ever accorded to All Saints' Church, and their sincere hope that good health and happiness may be hers in the years to come.

On January 31, the Rev. E. M. Baker, M.A., finished his duties as headmaster of The King's School, Parramatta. His retirement has been caused through ill-health. He will leave for England immediately. His departure has occasioned no little regret, both on personal and professional grounds. For the thirteen years he has occupied the post, his headmastership has been marked by outstanding ability. Formerly Warden of St. John's College in the University of Brisbane—he came to Australia to fill the position at the invitation of Archbishop Donaldson, of Brisbane—he was appointed to The King's School in 1919. There were many changes during his term of office. The school buildings were modernised and greatly enlarged, and a fine chapel was built. Mr. Baker's interest in the progress of the school was not confined to the scholastic side. He represented England in international Rugby Union football for several years, and had a wide knowledge of all branches of sport. His interest, as was to be expected, induced a corresponding keenness in his pupils. His extremely vigorous and successful work on behalf of the school, however, undermined his health, and in 1929 he temporarily relinquished his post, to take a brief holiday in England. He leaves behind a host of friends.

Another Anglican U.S.A. President.

Mr. Franklin D. Roosevelt, the new President of the United States of America, is a keen member of our Church, styled in America the Protestant Episcopal Church. He is a regular churchgoer and is senior Warden of St. James', Hyde Park, New York. He has been on the Church Vestry for nearly 30 years. He will be the ninth Episcopalian to occupy the Presidential chair—George Washington being, of course, the first.

All truths are Thine, O God of Truth,
All lights shine out from Thee,
Thy wisdom led the world in youth,
And still its guide must be.
Our Science is but search of Thee,
Our Art would see Thy face,
Our Politics from self set free
Would win Thee larger space.

The shadows God sends are few; those we make for ourselves are many.—Ruskin.

SEVAC Brushing Lacquer

HOME BRIGHTER—WORK LIGHTER
Makes You Feel the COMFORT of
Your Home.



Churchman's Reminder

JANUARY.

- 22nd—Third Sunday after Epiphany. This collect reminds us of our infirmities, which are different from actual sins, but which should not lead us to excuse our errors.
First Reformed Prayer Book issued, 1549. This was only a partially reformed book, compiled from the various diocesan uses. It was followed by a more fully reformed book in 1552.
Queen Victoria died, 1901.
23rd—Order to destroy images in churches issued, 1561.
24th—Dogger Bank naval battle, 1915.
25th—Conversion of St. Paul.
26th—Australia Day, and God save the King.
28th—Edward VI began to reign, 1547.
29th—Fourth Sunday after Epiphany. Thirteen Articles of the Book of Common Prayer subscribed, 1563. This collect refers to 'our frailties,' which means our natural limitations, distinct from our infirmities. Frailty means that inherent weakness which makes us susceptible to temptation.
30th—King Charles I beheaded for treason to the realm, 1649. There is little doubt that he, like some other Kings, was at heart a Roman Catholic, and so unfitted for the throne of England. A service commemorating him as a martyr was very properly expunged from the Prayer Book.



The Festival of St. Paul.

ST. PAUL the Apostle, and his interpretation of our Lord Jesus Christ and the Christian Faith, have fallen on evil days at certain hands. Modernists, somehow or another, approach the writings of the great Apostle both with prejudice and misunderstanding. They regard him as a theologian whose Jewish outlook and training obscured the simplicity of his Master's teaching and subjected the Christian Church to the hard and tyrannous rule of dogmatic theology. "From his words have been derived terrific doctrines which depicted God not as loving, but as harsh and arbitrary." So we are told. Not unnaturally, when these doctrines were, of course, rejected, many of these would-be modern exponents of Christianity, thought with aversion of the man himself, whom they regarded as responsible for the "perversion of the Gospel." But it is not all so easy as these gentlemen would have us think. Their amiable Christ is not the Lord Jesus Christ of the Gospels. Their doctrine of experience with regard to the Christian Faith really comes down to a mere human subjectivism, which is nothing less than a bed of quicksands. Subjective conceptions of Christ and His teaching are marked by the queerest of vagaries, and are stamped with the Kaleidoscopic changeableness of each varying human temperament. These are days when convictions must not be held too strongly. The doctrine of assurance finds no place in the realms of the modern high-brows. Let us see.

We remind ourselves that the doings and writings of St. Paul fill nearly a third of the New Testament. This is significant. So large a space occupied in the records of the Apostolic Age, indicates the mind of the Church in this regard. The Apostle and his writings must have been considered worthy of

such space, otherwise the Spirit of God Who guided in the framing of the Canon, would not have led our Fathers so! For their source and sustaining power are in the Living God, and it has to be said with Gamaliel: "If this counsel or this work be of God, ye cannot overthrow it." History tells how, by means of many poor and unlettered folk, Christianity won its way to triumph in the Roman world; but history also tells how, at sundry times and critical moments, great men were raised up to do some signal service for the furtherance of the Gospel. We recall Augustine, who, amid the crash of the Roman Empire, lifted the gaze of his contemporaries to the City of God; Luther, who, in the Church's most degenerate days, launched a thunderbolt against indulgences and Rome's nefarious ways; William Carey, who, in modern times, lighted the torch of interest in Foreign Missions. But supreme among the dominating personalities of all Christendom, stands the figure of the great St. Paul—Apostle to the Gentiles, who broke the narrowing bonds of Judaism from off the limbs of the early Church, and made Christianity a universal religion. He thought out and gave expression to the characteristic doctrines of Christianity, and had the vision to see, and the strength to work for the time, when Christianity would be the religion of the Roman Empire and even of the world.

It needs to be kept in mind that St. Paul was a genius. He was cast in a large and heroic mould, and into his nature there had been breathed that mysterious something, that spark of celestial fire, which no labour can ever produce. Add to this the regenerating and redeeming experience he had of Christ on the Damascus way, and we have over the Apostle's theology the blood streak of a vital experience shot through with the 'heart that makes the theologian.' He had, too, what Sabatier calls a passion for the absolute, or what in common speech, we would call thoroughness, or wholeheartedness. His mind was simple and logical, all of a piece. Thus, when he passed from Judaism to Christianity, he made a complete change. To him there were no degrees of truth, no accommodations, no temporisings; Christ was in all and through all, and had captured him completely. The most absolute thing in St. Paul, however, was his conscience. No partial righteousness could satisfy him, no venial offence could be passed by. Charitable to all men, he dealt unsparingly with himself. His high sense of duty and obligation gave to him a touch of intolerance, but with it all, unselfishness shines out conspicuously in his character, so that he stands, to-day, a great and noble figure, to which we look back with profound veneration and gratitude.

A simple glance at his writings reveal him as a citizen. He had his pride of birth—a Jew, but with it, he gloried in his Roman citizenship, and testified too, that he was a citizen of heaven. He was undoubtedly the man of action, but behind it, there lay the motive power of deep and fervent thought. He was a man of courage—the courage that arose out of obedience to the call of duty. He was a man of rich and intense feeling; a fine emotional nature, with a true and tender heart. He had the faculty which clearly saw right and wrong, and which enabled him to do the right. But this is not all. He tells us that he was a sinner saved by Grace, that when Christ apprehended him, he became the man in Christ, which made him a winner of souls, a man of prayer, and an heir of immortality. He was a rev-

olutionary, because Christ's Gospel is revolutionary in life and character. He proved a leader of men, a statesman of the Church, a student of the things of God, an ethical teacher, a theologian, and a controversialist. No wonder that he has an abiding influence. He has profoundly influenced the theological thinking of the Western world. The first of the great Latin Fathers to be moved by St. Paul's writings was Augustine. He, in turn, determined the problems which were to engage Christian thought in the following centuries, so that Anselm, Aquinas, and others, were affected thereby. The influence of the great Apostle on Luther and the men of the Reformation stands clear and unquestionable. Calvin and Cranmer, and a host of others, were all his debtors. In later times, so were John Bunyan, John Wesley, George Whitfield, Toplady, and all the men of the great Evangelical Revival. These, and others like them, when they came to the knowledge of themselves in Christ Jesus, cried out in the profound yet simple words suggested by the Apostle, "What would I do if God did not justify the ungodly?" "Whenever," as Dean Farrar says, "the faith of Christ has been most dimmed in the hearts of men, whenever its pure fires have been in greatest danger of being stifled, as in the fifteenth century, under the ashes of sensuality, or quenched, as in the eighteenth century, under the chilling blasts of scepticism, it is mostly by the influence of Paul's writings that religious life has been revived."

In spite of Modernistic notions, we venture to state that the Apostle is a figure set above the ebb and flow of time's changes. Christians in these laissez faire days, can still bear as full witness to his power to bless, as did Chrysostom in a far-off age. Paul, by his letters, still lives in the mouths of men, throughout the world; by them not only his converts, but all the faithful men to this day, yea, and all the saints who are yet unborn, until Christ's coming, both have been and shall be blessed.

An Anglo-Catholic Manifesto.

"Reunion with Rome is our Real Goal."

A MANIFESTO has been issued in England, signed by 50 clergymen, attacking "the inconsistency of many who are looked on as Anglo-Catholic leaders." It refers to the proposed celebration of the Centenary of the Oxford Movement, and states:—

"In the modern Anglo Catholic Movement much of the enthusiasm over the observance of the Centenary cloaks a marked departure from the original Oxford principles and ideals. . . . There is manifest to-day a drift and tendency leading the main body of Anglo-Catholics to depart fundamentally from the religion of the great leaders who began the movement. It is now infected with a spirit of compromise and modernism which is gradually leavening the whole, and threatens to divert it from its true form. Representative leaders are continually endeavouring, in speech and writing, to commit the revival—the rank and file of the followers of which are largely innocent and unsuspecting of such tendencies—to those departures from its origins.

Modernism.

The movement has become permeated with the modernistic teaching. . . . Hence a large section of modern Anglo-

Catholics are rapidly becoming false to their own past and to the standards of that original movement from which they profess to draw their inspiration and ideals. Many of the leaders to-day attempt to create and to justify an insular and particularistic interpretation of the universal faith which in practice results in the virtual denial of the "Catholic" and the undue stressing of the "Anglo" in their illogical use of the name. Abandoning the necessarily exclusive claim of Catholic truth, they now begin to advocate and justify a novel comprehensiveness and mutual toleration of opposed teaching on fundamental matters within the English Church, in which they express themselves as willing henceforth to occupy the position of one among many mutually contradictory 'schools' of thought."

Sinister Developments.

"In the face of these sinister developments, it becomes a necessary duty for us on the occasion of this Centenary to voice our remonstrance and repudiation. We urge upon all who value consistency and are jealous for the Catholic claim of the English Church, the need of awakening to the dangers involved in recent developments, and the duty of taking strong action against such a distortion of Catholicism as now threatens the Movement."

"We utterly reject Modernism, and reprobate all theories and accommodations of a Modernistic character which impugn or innovate upon that faith so formulated."

The manifesto then sets forth the views which the signatories hold should be the objects of the Movement, as follows:—

(1) We confess the Catholic doctrine of the Incarnation. (2) We reject all theories concerning Holy Scripture which detract from its inspiration and authority, and we declare that the Catholic Church alone has the right and power authoritatively to interpret it. (3) We proclaim that the Catholic religion is divinely revealed and essentially a religion of authority. (4) We hold it is the one authentic Christian religion. (5) We affirm that the claim of the Church of England to continuity with the Church of St. Augustine and St. Theodore . . . involves oneness of Faith and practice with the historic Church of the past. (6) We reject State control of the Church in spiritual matters. . . . We denounce the culpable silence and acquiescence of the main Anglo-Catholic body in the face of appointments of Modernists to important and influential positions in the Church, at the universities, and in theological colleges and we protest against this insidious attempt to change the character of the witness of the Church of England by according favours and advancement to Modernist teachers.

(7) We declare that the first real and essential goal is reunion with the Apostolic See of Rome. . . . The existence of the Church of England as a body separate 'de facto' from the rest of the Catholic Church is only tolerable when it is regarded as a temporary evil, destined to disappear when God shall please to restore us to our normal place among our brethren. . . . We assert that reunion with Rome is the logical and highest goal and the natural consummation of the Movement celebrated by the present Centenary.

The following names of clergy appear on the manifesto:—

W. R. Corbould (Carshalton), H. J. Fynes-Clinton (St. Magnus the Martyr,

London), S. Herbert Scott (Oddington, Oxon), Silas M. Harris (Egmont, Notts), A. H. Baverstock, J. E. Watson (St. Alban's, Fulham), W. Dolman (Cromwell, Notts), R. E. Young (St. Thomas's, Shepherd's Bush), Spencer Jones, A. Wilmot Phillips (Plaxtol, Kent), T. Henry Dale (St. Andrew's, Plaistow), H. W. G. Kenrick (Holy Trinity, Hoxton), J. G. Horton Howard (Wetwang, York), Lord Victor Seymour, A. St. Leger Westall, Donald Hole (St. James's Home, Fulham), P. J. Shaw (All Saints, York), A. W. Wells (Whitworth, Rochdale), H. K. Pierce (New York, U.S.), H. C. Butler (Kettlebaston, Ipswich), H. J. F. Arnold (Gate Burton, Gainsborough).

A. M. Baines, St. Osmund's, Parkstone), George P. Crookenden (Markham Clinton, Notts), A. M. Gazelet (St. Olave and St. John's, Southwark), T. Whittin (Langenhoe, Colchester), William B. Monahan (St. Swithun's, Worcester), E. S. Martby, W. G. Hargrave Thomas (Needham Market), C. E. Roe (St. Mary's, Buxted), Ernest B. Clarabut (Blisland, Bodmin), James Plowden Wardlaw (St. Clement's, Cambridge), W. G. Roach (Elkesley, Retford), C. Willoughby Gabb (Carlton, Pontefract), A. N. Acheson, H. Hubert Heap (Ampton, Bury St. Edmunds), Alec D. Durham (St. Michael's, Swanmore, Ryde), C. B. Woolley (Church Lench, Evesham), C. W. Coles (St. Agatha's, Portsmouth), W. H. Pickburn (St. Peter's, Folkstone), H. S. G. Walker (Christ Church, Belper), J. R. Francis Frazer (Christ Church, Doncaster), T. C. Calvert (St. Peter's, Acton), A. Hope Patten (Walsingham), Bernard Walke (St. Hilary, Marazion, Cornwall), W. S. Brindley (Leake, Boston), Alfred J. Linsell (West Retford), F. L. Hillier (St. Silas, Kentish Town), Martin Collett, Anselm Hughes, and R. V. Eden (Sibsey, Boston).

In the above list there are six London incumbents, all of whom were appointed to their present positions by the present Bishop of London, and five others owe their preferment to episcopal patronage. Amongst the list will be seen the names of Rev. A. Hope Patten, Vicar of Walsingham, Norfolk, who has revived the Walsingham Mariolatry done away at the Reformation, and the Rev. Bernard Walke, Vicar of St. Hilary, Marazion, recently before the Consistory Court for undiluted Romanism.

Born of . . .

Suffered under . . .

WE would suggest to the Clergy for consideration with their people during this coming Lent, the urgent need of a course of sermons on the Christological portion of the Apostles' Creed. There is fundamental and vital need for such teaching. These sermons, however, will need to face up to the teachings and implications of the Modernist position. They need to be positive and clear, not just hortatory essays, having little or no significance. They certainly should not be a mere recasting of old lecture notes, or of chapters in books on dogmatic theology. They need to be on the old paths, but abreast of the modern outlook, and way of putting things. What shall we say of Christ, is certainly a question that troubles many sincere people in the modern world. Christian leaders have got to say something of Him, if they would come to terms with the life and thinking of to-day.

It is a noteworthy fact that six times as much is said of Christ as of the

Father in the Apostles' Creed, and that twelve times as much is said of Christ as of the Holy Spirit. The reason is that our Lord Jesus Christ is central in the Christian religion. He dominates the Creed, and because of this, He has become the storm centre of religious controversy. The belief in "God the Father Almighty, Maker of Heaven and earth," is held by Jews, Christians, and Mohammedans alike, and also by many thoughtful heathens. But it is faith in Jesus, the historic Christ, which distinguishes the Christian Faith from all other faiths, and it is this doctrine which has been most fiercely contended for throughout the centuries.

Now it needs to be affirmed plainly and often, that Christianity is a revelation of the redeeming love of God, a revelation made by One Who Himself became Man. In portraying the Person of Christ, the Apostles' Creed entirely omits any reference to our Lord's life on earth. It says: "Born of the Virgin Mary—suffered under Pontius Pilate." The Creed leaps from the Incarnation to the Crucifixion. Because, what at the beginning He was, and what at the end He did—these are the things which matter for the Christian Faith. Our Christian Religion rests foursquare on the great fact that Christ was both human and divine. It is where a man puts Christ in his creed which determines whether he is really Christian or not! The story of Christendom proves that when Christ is placed on the throne, the life will be as it should, for there alone in such attitude of the human soul, is found inspiration for true Christian living and service.

"I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His Son, our Lord. That is vital. We cannot have the Father without the Son. As Christ Himself said, 'I and my Father are one; no man cometh unto the Father but by Me.'"

In order that the knowledge of God might become vital for religion, it was necessary that God should reveal Himself to men, and this He did historically and redemptively in Christ. Thus, in the Creed we have set forth in the words, "Jesus Christ," His relation to the human race, and in the words, "His only Son, His relation to God the Father," and finally, His relation to the Christian Church, "Our Lord." Let us never forget that Jesus is the Name, Christ is the title. Jesus is human; Christ is Divine. In the name Jesus is declared the fact that Jesus, nineteen hundred years ago, lived in Palestine; and in the title, Christ, we have the Christ of prophecy, the revelation of God, the Redeemer of the World. Hence the two words Jesus Christ, declare two things—His human nature, and His redemptive mission. "Thou shalt call His name Jesus, for He shall save His people from their sins." The name Jesus tells us that He saves, the title Christ, tells us how He saves.

In the Creed, over and above His Saviourship, is acknowledged His Lordship. "I believe in Jesus Christ, our Lord." It is the central fact of history and of our Christian faith. To believe in Him is to take Him and to trust Him. It is not enough to say that He is divine, not enough to say that He is related to God. We must know also, that He is related to us, and we must know how we may become vitally related to Him. Jesus Christ is the test of truth and the touchstone of character, and He says, "Believe in God, believe also in Me."



NEW SOUTH WALES.

Diocese of Sydney.

ST. JOHN'S, MAROUBRA.

A meeting of members of St. John's, Maroubra, convened by the Rector, was held in the Parish Hall, Maroubra, on Monday, December 19, to consider a proposal for the formation of a Provisional District in connection with St. John's Church. There were about eighty persons present, all being of the age of twenty-one and upwards.

The Rector stated the object of the meeting, and the following motion was moved by Mr. F. Seedsman, seconded by Mr. L. J. Pinn, and supported by Mr. W. M. Colley, "That the members of St. John's Church of England, Maroubra, through the Rector, the Rev. W. Greenwood, and any other constituted authority whose aid can be invoked, petition the Archbishop of Sydney, for the formation of St. John's into a Provisional District for Maroubra."

There being no others who wished to speak, and no amendments proposed, the Rector pointed out the responsibilities and liabilities that would be involved in the granting of the petition, and also certain considerations that might prevent its being granted at the present time. The motion was then put to the meeting, and carried "necesse contradicente."

ST. MARK'S, GRANVILLE.

Jubilee Celebrations.

St. Mark's, Granville, celebrated its jubilee on Sunday, January 8. It is 50 years since the foundation-stone of St. Mark's was laid by the Very Rev. Dean Cowper.

The first step in the history of the Church was the erection in 1877 of what was then called the "Iron Church," which was a temporary building constructed of iron at Paramatta Junction. In 1880 it was decided to build a stone church in a quieter spot.

St. Mark's has had five Rectors. The first was the Rev. W. A. Phillips, who was in charge from 1885 until 1886. He was followed by the Rev. D. E. Evan-Jones, from 1886 to 1901; the Rev. A. E. J. Ross, from 1901 to 1922; the Rev. H. W. Mullens, from 1922 to 1931. In the latter year, the Rev. George Richmond was appointed.

Preaching at the Jubilee Service on Sunday, the Bishop Coadjutor of Sydney said: "To-day we are apt to belittle the past, but we owe it a debt. We should be doing wrong if we did not take from the past the torch that has been handed down to this generation."

"There are many things said about the Church which makes us wish there was, perhaps, a sturdier faith," he added. "But, distressing as these symptoms may be, it is well to remember that it is better to have a kicking mule than a dead horse; it is better to have these symptoms than a society that is dead and cold with indifference. Do not be over-afraid of the future. Later we shall see it in its true perspective. The golden age does not belong to the past, or the distant future, but to to-day. The Christian faith is more firmly grounded than ever."

STUDENT CHRISTIAN MOVEMENT.

Annual Conference.

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Chairman of Council: Hon. F. S. Boyce, K.C. C. C. THOROLD, M.A. (Oxon), Headmaster

ST. MATTHEW'S FARM, MANLY.

The farm established by St. Matthew's Church, Manly, to give elementary training to unemployed lads, and thus give them an aptitude for farm life, is making great headway. Indeed, a transformation has taken place in ten weeks. Those who visited the site some weeks ago with the Premier and the Minister for Industry, saw inaugural clearing operations, grubbing, draining, and so on, being carried out. Under skilled supervision, a remarkable amount of work has been accomplished, which speaks volumes for the lads and their worthy director. There have been erected a commodious building, hush tea rooms, a poultry plant, and a fine section is at present under cultivation with vegetables. The whole work is being carried out on scientific lines, and the lads being faithfully schooled, not only in these very useful and practical avenues, but also educationally. The farm has been very fortunate in securing a man of such wide experience and educational attainments as Mr. Robertson. He is a splendid leader, the right man in the right place.

A special tribute is paid to the Management Committee; and the Rector, Rev. A. R. Ebbs, to those inspired foresight such a scheme became possible, is to be congratulated on the selection of keen, practical men to guide the destinies of this truly admirable scheme. Among these may be mentioned Inspector Brodie, Messrs. W. C. McNally, W. W. Service, F. Bowen, A. C. Samuels, and Gordon Carter (hon. secretary).

The whole scheme has been in operation some nine months. It began under the supervision of Captain Lowe, on an area about half a mile away. Later, through the generosity of the Government, and the Warringah Shire Council, the present area of about 15 acres had been acquired for ten years, at a rental of 1/- a year. Since the inauguration of the scheme, some 30 lads had been engaged. Employment had been found for several of these, and at present there were ten at work.

The State Government had put up the very fine building in which they were accommodated, and had backed up the work with the gift of £100. Excellent assistance had also been given by the Warringah Shire Council, and the public. Every week kind friends remembered the lads, and parcels of groceries and other gifts were forwarded to the farm. For these he and the committee were deeply grateful.

The manager, Mr. Robertson, reports that he was given charge of the farm on October 6. At that time the farm was situated elsewhere.

"All the work, the results of which could be seen, had been accomplished in the remarkably short time of nine weeks. The work, which included the clearing of the land, had been accomplished without first-class equipment in the shape of tools and implements. Of their performance they might justly feel proud. They had availed themselves, he continued, of the help, freely given, by experts from the Department of Agriculture. All the planting and fertilising of the land had been done after consultation. The poultry plant, with its first laying house, was designed by Mr. Hadlington, Chief Government Poultry Expert. When completed, this would accommodate 500 layers, and be equipped with incubator house, brooder, and colony houses for the rearing of young birds. Feeding was being carried out on scientific lines, and only pedigree birds would be bred. A big scheme was the draining of the swamp, and in this regard he hoped they would receive the assistance of the Councils. Flowers and vegetables were under cultivation, and a side-line was a hive of bees. As this developed, honey would be sold. The pigery so far had not proved a profitable proposition, but it was hoped later to go in for pigs extensively."

Regarding the training of the lads, Mr. Robertson said he had linked up with Captain Aarons, of the N.S.W. Rural Employment Scheme, and jobs had already been found for five boys. He proposed to introduce next year an educational course, and also instruction in carpentry by a skilled tradesman.

In closing his report, Mr. Robertson said that the destiny of our land was in the hands of the boys of to-day. Those who loved Australia could not give better evidence of that love than by assisting Australian lads to help themselves in this critical period of their lives.

St. Matthew's Farm is doing good work. "I want to do better; I want to see its scope enlarged. Soon I hope to see 30 lads here instead of 10 or 12. With a little help this would be possible. Regarding my appointment, I will set myself, come what may, to remain at St. Matthew's Farm for one year, as from 1st January next."

HOLY TRINITY, ERSKINEVILLE.

Fifty Years, Sunday School Teacher.

A notable tribute of affection and appreciation has been paid to Miss A. M. Goddard,

REGULAR BIBLE READING.

The Bishop writes to his diocese:—

"I would ask you to resolve that in 1933 you will cultivate the habit of regular and prayerful Bible reading. Personally, I feel that there is nothing so much to be desired as that we Church of England people should once more become a Bible reading people. We once were. Most of us can remember a generation of Churchmen and Churchwomen whose minds were steeped in the language and thought of the Bible. It ought to be so again, and I pray that it may be. The motto and the resolution are closely connected with one another. It is in the Bible records that we can most clearly discern the golden thread of the Divine purpose running through all the vicissitudes of human history. And it is in the Bible that we read of those heroes and heroines of faith, great in their magnificent confidence in God, whose witness inspires and strengthens us to run with patience and confidence the race that is set before us."

After a musical programme, the Rector, Rev. R. P. Gee, called Miss Goddard on to the platform. Bouquets of flowers were presented by Miss Betty McClymont, and Mrs. Finlay.

In a few words, the Rector expressed the honour all felt in joining to appreciate the wonderful record of faithful service given by Miss Goddard in the Sunday School and the Church. He then presented her with a gold wristlet watch on behalf of those present.

Rev. A. G. Halliday, Messrs. R. Upton, R. Dowd, senr., W. R. Wright (Superintendent) and D. Handel, also spoke in laudatory and affectionate terms. Testimony was borne by several teachers as to Miss Goddard's high sense of duty, her devotion to the work, and utmost regularity.

Miss Goddard was so overcome with the whole evening, which was a complete surprise to her, that she was able to speak only a few words of thanks, and so Mr. Finlay, a relative, responded on her behalf.

The Rector concluded by challenging the younger generation to emulate Miss Goddard's example, and so complete her work as a teacher.

Truly a wonderful record of faithful, quiet and persistent work of a most important kind in our Church and community. Trinity is proud of Miss Goddard and prays that she may have health, peace and happiness in the eventide of her life.

Y.M.C.A. SCHEME.

Training Youth.

The Sydney Y.M.C.A. is inaugurating a new scheme to assist youths who are desirous of embarking upon professional or commercial careers. The proposal is to provide a short-cut to efficiency by inducing students to concentrate on particular subjects attractive to them. The course will aim at giving a good foundation of general knowledge likely to be of service in any commercial career.

Commercial cadets—as the students will be termed—will be given regular lectures by business experts. A number of leading citizens have volunteered to give addresses and to fill vacancies in their establishments as they occur.

Physical instruction will be included in the syllabus, each student being taken one hour a week in the gymnasium.

The directorate is reserving the right to replace by another candidate any cadet whose attendance or conduct may at any time be considered unsatisfactory.

The list of subjects to be taught include: Office methods and principles, postal knowledge and despatching, shipping, book-keeping, city transport, banking practice for customers, Governmental administration—State and civic, common law, accidents and emergency knowledge, health and hygiene, correct procedure, personal behaviour, and the conduct of meetings.

Selected candidates are to be made members of the institution for the period of the course.

Diocese of Newcastle.

THE CATHEDRAL.

Toc H. Founder's Gift.

The Dean of Newcastle, the Very Rev. W. H. Johnson, has received news that the Rev. P. B. Clayton, C.H., founder padre of Toc H and Vicar of All Hallows by the Tower, London, is giving a plaster copy of the bust of Lord Forster for the Warrior's Chapel, at Newcastle Cathedral. The original is at Lord Forster's home at Lepe, and he has given full authority for this plaster copy to be executed by Cecil Thomas, who also executed the bronze figure of Alfred Forster, which lies unnamed in the warriors' chapel as a tribute to all who gave their lives in the Great War.

Dean Johnson said that Cecil Thomas was one of the most gifted modellers of modern times and was at present engaged in executing a bronze recumbent effigy for Canterbury Cathedral of the late Dr. Randall Davidson, who died in 1930, after having been Archbishop of Canterbury for 25 years.

REGULAR BIBLE READING.

The Bishop writes to his diocese:—

"I would ask you to resolve that in 1933 you will cultivate the habit of regular and prayerful Bible reading. Personally, I feel that there is nothing so much to be desired as that we Church of England people should once more become a Bible reading people. We once were. Most of us can remember a generation of Churchmen and Churchwomen whose minds were steeped in the language and thought of the Bible. It ought to be so again, and I pray that it may be. The motto and the resolution are closely connected with one another. It is in the Bible records that we can most clearly discern the golden thread of the Divine purpose running through all the vicissitudes of human history. And it is in the Bible that we read of those heroes and heroines of faith, great in their magnificent confidence in God, whose witness inspires and strengthens us to run with patience and confidence the race that is set before us."

Diocese of Goulburn.

DIOCESAN FINANCES.

The annual balance of the books of account took place on the 31st December. The continued depression is, of course, reflected in the accounts; on the other hand there are distinct signs of a coming improvement. Capital accounts total £134,528, an increase of £659 for the year. Current accounts in credit total £4,490, an improvement of £773. Current accounts overdrawn amount to £3,171, a retrogression of £228. Sunday debtors for interest, rents, etc., outstanding, amount to no less than £3,800, £503 more than at 31/12/31. Whilst the moratorium continues, any improvement here will be only gradual.

By dint of drastic economies the diocesan administration account and the Goulburn Diocesan Fund balanced their budgets and completed the year with small credit balances. The overdraft on the superannuation Fund was reduced to £149. The Clergy Widows' and Orphans' Fund remains overdrawn £1,028. The "Southern Churchman" showed a profit for the year, reducing its deficit to £42. The Educational group of accounts have been amalgamated with a total deficit of £738. The endowment (station shares) has ceased to produce any income, and no improvement can be looked for here until dividends are resumed.

The missionary assessment for the Australian Board of Missions was achieved in full.

The nett bank overdraft has been reduced to manageable proportions.

Missionary Offerings, 1932.

Towards our assessment of £1,200 (A.B.M. £900 and C.M.S. £300) we raised £1,234 12s. 3d. (A.B.M. £1,000 3s. 4d. C.M.S. £150 2s. 7d., and sundries £18 6s. 7d.) our best showing for three years past. The following parishes obtained their quotas in full or exceeded them:—

West Goulburn, Adelong, Albury, Binda, Boorowa, Canberra, Junee, Kamberuka, Kooreawatha, Temora and Tumbarumba.

VICTORIA.

Diocese of Melbourne.

BEACH SERVICES.

The Melbourne "Church of England Messenger" states:—

The service conducted by the Archbishop, assisted by the Vicar of St. Andrew's, Brighton (the Rev. H. B. Hewitt), on the beach at Brighton on Sunday afternoon last, January 1, was sufficient answer to critics who consider such efforts worthless or undesirable. There were quite one thousand people with in earshot; many others would have desired to come closer, but the crowd prevented them. The attitude of those both within and without the large audience was reverent and interested. It was a revelation to note the way in which from unexpected quarters, voices were heard joining in the hymns; voices, the owners of which did not suggest any present active interest in the work of the Church. Yet they sang with lively interest the hymns set down. The Archbishop's message was simple and direct, and was a challenge to put God first, one's neighbor second, and self last. He worked out this theme in a way which must have touched the hearts of many who, from sheer heedlessness, had for many years made the service of self the chief pursuit of life. Such services cannot be productive of anything but good, and we feel that in doing this work the Archbishop is setting an example which many of his clergy and laity must follow.

low. There are many beaches; there are many bush holiday resorts; we have only one Archbishop; if the work is to be effectively done, we must organise in such a way that every one of these places will be touched, and one man will not be worked to death.

His Grace conducted further services of a similar kind at Sandringham on Sunday, January 8, Elwood on January 15, and at Edithvale on January 22.

C.M.S.

The Women's Missionary Council of the Church Missionary Society is giving a Farewell Party to Mr. and Mrs. Tom Lawrence, before they return to their work in Africa, to take place in the Fellowship Room, Cathedral Buildings, on Tuesday, January 31st, at 8 o'clock.

On the same occasion a welcome will be given to Mr. and Mrs. Port, who have just returned from N. Australia and to Sister Pethybridge, of Tanganyika. The Council extends an invitation to any friends who would like to come and meet these missionaries.

QUEENSLAND.

Diocese of Brisbane.

THE ARCHBISHOP'S LETTER.

Writing to his diocese, the Archbishop states:—

Just now I am immersed in school prize-givings. By the time next Wednesday night arrives, I shall have attended the prize-givings of ten of our schools. How fine they are! They are things to be proud of, with their efficient equipment, first rate staffs, commodious and often beautiful buildings, and excellent results. Situated, too, in varying climates—Southport, Brisbane, Corinda, Toowoomba, Warwick, Stanthorpe. It is a little surprising to me that any of our Church of England parents should seek out the schools of other denominations and of other States, when we have such entirely admirable schools of our own. In these difficult times it has been difficult to maintain them all in full efficiency, and to keep them all up to the mark, but we have done it, and mean to continue to do it. But it has only been done by economies cheerfully borne by the various masters and mistresses, and by great efforts on the part of Church people, who have nobly rallied round the schools, and come to their help. And the examination results have been for many years so very good. Without any fear, I prophesy that the results of the Senior and Junior Public Examinations this time will be at least as good. The enrolments for next year, of which I have heard, seem to show that when next term begins, all or nearly all of our schools will have an increased number of boys and girls.

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ger of the Queensland Trustees, has been appointed Treasurer of Synod in place of Mr. Allen, and that Mr. Cecil Brennan has accepted a place on the newly appointed and most important Property and Finance Board. Also I have nominated Mr. J. A. Robertson, Manager of the Aberdeen and Commonwealth Line, as a member of the Diocesan Council, there being a vacancy in the list of my six nominees. Mr. R. J. Morris was, at the last meeting of the Diocesan Council, appointed a member of the Presentation Board in place of Mr. Allen.

It is not my intention to go away for a holiday this year.

DIOCESAN COUNCIL CONDOLENCES.

The Diocesan Council has passed the following resolutions:—

The late Mr. Joseph Allen.

"This Council, in expressing its very sincere regret at the death of Mr. Joseph Allen, and its deep sympathy with his wife and family, desires to place on record its high appreciation of the services he rendered to the Diocese. The Council especially remembers the fact that Mr. Allen was Treasurer of Synod for many years, and that in carrying out this duty he gave freely of his time and business ability. In serving the particular Church he attended (St. Philip's, Thompson Estate), he was just as invaluable. Not only did he attend his parish Church with absolute regularity, but he worked as Superintendent of its Sunday School for more than forty years. The good work he did for this Diocese and his own parish Church was enhanced by the fact that he did it with unflinching good temper, tact, gentility and kindness."

The late Mr. G. F. Weatherlake.

"This Diocesan Council desires to record its very deep regret at the tragically sudden death of Mr. George Frederick Weatherlake. As a most valued and valuable member of Synod, of the Diocesan Council, of the Cathedral Chapter, of the Church of England Grammar School Council, and in many other ways, Mr. Weatherlake has for many years given of his best to the Church, of which he was so faithful a member. His great financial ability has always been placed unreservedly at the service of this Council, and in particular this Council will ever remember with gratitude the great work that he did in preparing a plan for the financial reconstruction of the Diocese and in recommending that plan to the special Synod recently held for that purpose. This Council respectfully begs Mrs. Weatherlake and the members of her family to accept the assurance of its deepest sympathy."

C.E.M.S.

During the year 1932, the Social Service Committee of the C.E.M.S. have provided just over 118,000 meals for unemployed single men. 1,100 articles of clothing have been distributed; 800 men availed themselves of the opportunity of repairing their boots, which free service is made possible through the generosity of the leather firms of Brisbane; some 130 jobs were found for men, and although most of them were temporary, several were permanent. The Society's Lay Readers were kept busy; they conducted or assisted at no less than 90 services, while the Executive Committee attended no less than 52 meetings, other than their 40 Social Service Committee meetings and 11 full committee meetings.

This resume of the Society's activities demonstrates that beyond doubt the C.E.M.S. in Brisbane is a very active organisation, doing, in its own quiet way, a tremendous amount of work towards consolidating the man power of the Church. The Committee realise full well that until some three years ago, the Society was more or less dead, but they believe that at the present time much good can be accomplished through the formation of a branch in every parish.

For this reason they intend to make a vigorous drive early in the New Year, and ask the clergy to invite them to conduct an Evening at the parish church, in order to deliver their message to the men, and to follow up the service with a meeting of men, at which the Committee will assist with the formation of a branch. A branch run on lines as laid down by the Executive Committee is not merely another organisation for the Rector to look after, but is a body of men pledged to assist the Church in every possible way.

North Queensland.**THE BISHOP'S LETTER.**

"I wish that in a New Year's letter I could say that world affairs were clearly improving, but I'm afraid there are not, as yet, visible grounds for thinking so. World Conferences about Disarmament and Debts have

not had much result. Economic troubles are still very serious, with unemployment as their obvious and distressing symptom. The wisest men admit that they do not see their way through. The leaders of the nations express their discouragement and their fears. For very many homes it is a time of great anxiety. The men and women have their strength, their experience, and their practical ability, but the one thing they desire—employment—often cannot be found. They see their savings slowly melting away, and they wonder how long they can keep a roof over their heads, and how they will provide for their children. They do not see their way through.

There is only one way of dispelling the fears that assail us, and that is to renew our faith in the Fatherhood of God. "He knoweth the things we have need of before we ask Him," and He knows the way through. Read the 107th Psalm and call to mind "the wonders that God doeth for the children of men"—wonders shown to us as a Church, as a nation, as individuals—and thank Him for those things and then look at the future with courage and hope, sure that it is going to unfold to the Church, to the world, and to each of us, new wonders as yet undreamt of.

Reflect upon the wonders wrought in the life of the Church in the last hundred years. The nineteenth century witnessed wonders of many kinds, an astonishing advance in knowledge, and an even greater increase of material property. But if we were asked to say what were the best things that happened in that century we should point, not to the great records of invention or to the vast expansion of trade, we should point to the lives of good and wise men, who changed the currents of thought, overcame evils, and recalled men to true ideals for their homes, their country, and their religion."

TASMANIA.**C.E.M.S. ACTIVITIES.**

The usual monthly meeting of the Holy Trinity branch, Hobart, was held in the Parish Hall on Monday evening, 14th November. This was the last meeting for the year, and also the quarterly visit of the Hobart Federation. The President, Mr. M. I. Crawford, was in the chair, and after the usual C.E.M.S. service, led by the chaplain, Archdeacon D. B. Blackwood, the president extended a cordial welcome to the visitors, particularly to the diocesan representatives, who had recently returned from the meeting of General Synod in Sydney, and who had been invited to give us short addresses on their experiences there.

Mr. F. W. D. Butler gave a very interesting and instructive account of the meeting of the Convention, and in a very lucid manner sketched the building up of the Divine society, and how laws and rules had to be made. He pointed out which was the Divine law and the human law, and how our Church came into being. He touched on the building of the Church of England in Australia, and fully explained the position as it is today.

Mr. F. P. Bowden spoke of the wonderful hospitality they had received in Sydney, both public and private. He spoke of the high tone of the debates and the wonderful fellowship of certain of the Bishops, and he spoke of the work of Mr. Butler as chairman of committees.

The Rev. C. H. Corvan compared the General Synod to that of our own Tasmanian Synod. He spoke on the question of the building of the Cathedral at Canberra, and the reference made at Synod to the revival known as the Oxford Movement.

The Rev. R. W. Barrett dealt with his impressions of Synod, chiefly in reference to the Bishops whom he met there. He paid a tribute to the Primate and to the Archbishop of Melbourne.

Archdeacon Blackwood dealt principally with the work of the C.E.M.S. in Sydney, and of the manner in which they were entertained during their visit.

At the close of the meeting, the Rev. W. T. Reeve thanked the speakers for their addresses and the general information they were able to give, which was far better than the jumbled accounts that were given in the local press. Mr. A. B. Howell, in seconding, spoke of his appreciation, and thanked Holy Trinity branch for their entertainment. After prayers, supper was served.

SAYS OUR BISHOP IN ENGLAND.

"On Sunday last I addressed fifty young men, members of a Bible-class conducted by a layman for thirty years. It is by the glorious drudgery of particular service that religion flourishes."—Times.

SOUTH AUSTRALIA.**Diocese of Adelaide.****C.M.S. AT PRAYER.**

A "Fellowship of Prayer" has lately been formed in Adelaide with the idea of linking up all who believe in the power of prayer. It is somewhat on the lines of the Victorian "Fellowship," but will be of the simplest character. Those who join undertake either to: (1) pray individually for C.M.S. work; or (2) attend the existing meetings for prayer; or (3) to form a prayer group. Some may be able to combine these three. Specially it is desired that invalids or isolated friends in the country may join, and so share in a very real way the spread of the Lord's Kingdom and themselves receive the blessing of Christian Fellowship.

Miss K. French, formerly of N.S.W., is acting as Hon. Secretary to this movement.

NEW GUINEA.**ORDINATION.**

The Bishop of New Guinea informs us that on December 18th last, he ordained, in St. James' Church, Mukawa, the following to the priesthood: The Revs. Robert Madouna, Clement Wadikka, and Gregory Awui. The preacher was the Rev. Paul Rautamara.

**SUNDAY OBSERVANCE.**

The Hon. Secretary of the Church of England Defence Association of Queensland writes:—

"The enclosed correspondence dealing with 'Sunday Observance' is now forwarded you at the request of my Council.

They are of opinion that (constituting as it does, so great a variance from the views of the Primate so recently voiced in his Charge to General Synod, when he uttered these pregnant words: "The neglect of Sunday is more than a passing phase of fashion") it opens up a very serious position.

When, as in this correspondence, we find that the leaders of spiritual thought are prepared, under certain circumstances, if, and when, it suits their views, to condone the non-observance of the Lord's Day, it may be safely said that they are giving a dangerous lead to those who are now inclined to treat with an approach to indifference the matter of Sunday observance.

In excuse, it surely cannot possibly be argued that there was no other channel left whereby a joint gathering of those interested could have been brought about, as has always been the practice in the past.

Our correspondence on this subject to the Editor, "The Church Chronicle," the Church Organ of this Diocese, was not afforded publicity.

Trusting that you will grant us your views on the question.

St. Francis', Nundah.

Dear Parishioners,
During the past few weeks we have added to our parish that of Chermide, Zillmere, Bald Hills, and Dayboro. Most part of these are areas that have again gathered under their parent wing.

It becomes us to unite and know each other better, so that we shall be able to assist those who claim this parish as their home centre. We feel that we should meet under happy conditions, and for this purpose it has been decided to hold a Basket Picnic. We recognise that a Sunday would be the most convenient time for the majority of the parishioners. It has been decided to leave St. Francis' Church grounds at

11 a.m. on Sunday, 30th October, en route to Young's Crossing. This is an ideal picnic spot—plenty of playground, and good, safe bathing. It is situated about two miles upstream from the North Pine railway bridge.

Furthermore, it would be more convenient for our fellow-parishioners, who would care to journey from other centres. To Banyo, Chermide, Zillmere, Bald Hills and Dayboro, we shall be glad to meet you, and to know you personally, and we extend to you a hearty invitation to join us.

The charge, exclusive of driver, will be 1/2, children 6d. Children must be accompanied by guardians.

Hot water can be had.

Cars to carry extra passengers are wanted. Please send in your name and help us to help those who have felt the need never greater than it is to-day.

Further particulars from your parish priest, Wardens, Sunday School Teachers, Mrs. Handyside (phone M6186), or F. G. Jordan (phone M6356).

An early reply will oblige.

38 Windermere Road, Hamilton,

27th October, 1932.

To His Grace.

The Most Reverend the Archbishop of Brisbane.

Most Reverend Sir,

At a general meeting of members of the Church of England Defence Association, held on Wednesday, 26th instant, a Resolution was carried that a letter should be addressed to you, signed on behalf of the Association by myself, as the official honorary secretary, calling your urgent attention to the following matter:—

It would appear from the printed circular (which is herewith enclosed for your information) that the priest in charge, and the officers of St. Francis' Church, Nundah, are making arrangements for a basket picnic, to be held on Sunday, the 30th October, starting at 11 o'clock a.m. At this hour, it is pointed out, the Church bells ring, reminding faithful members of the Church of England of their duty to attend the House of Prayer and to worship God.

My Association is strongly of opinion that the proposed picnic is a violation, and degradation, of the most sacred day of the week, and that each Sunday should be so regarded, and not devoted to a pleasure hunting expedition, as proposed by a basket picnic under the aegis of St. Francis' Church, Nundah.

It is very evident that God's Commandment to "Remember the Sabbath Day to keep it holy," had no place in the minds of those concerned when organising the aforesaid excursion. But my Association hopes, and believes, that before the feelings of Churchmen and Churchwomen, who disapprove of this peculiar movement alluded to, are wounded to the quick with indignation, that you will, in the interests of the Church, and its morals, intervene, and prohibit the holding of this proposed basket picnic on Sunday, the 30th October.

I am,

Most Reverend Sir,

(Sgd.) H. CAULFIELD.

Hon. Secretary, Church of England Defence Association of Q.

Bishopscourt, Brisbane,

October 28th, 1932.

Dear Mr. Caulfield,

I have received your letter dated October 27th, in which you convey to me the substance of a resolution carried at the meeting of the Church of England Defence Association on October 26th.

I have very carefully read the notice about the picnic from St. Francis' Church, Nundah, to take place on Sunday, October 30th, but I have come to the conclusion that the object of the picnic is not only so harmless, but really so good—the drawing together of the parishioners of St. Francis from very scattered districts, in order that they may get to know one another and realise that they are now members of the same parish—that I do not feel it would be right for me to interfere with it, or to try to stop it. There is no morning service later than the 9.30.

so the outing would not prevent parishioners attending Service in their own parish Church.

Yours sincerely,

GERALD BRISBANE.

Henry Caulfield, Esq.,
38 Windermere Road,
Hamilton.

N.S.W. TEMPERANCE ALLIANCE.**Change of Name.**

The Secretary, N.S.W. Temperance Alliance, writes:—

Though retaining its objective, the abolition of the liquor traffic, the New South Wales Alliance has altered its name from "Prohibition Alliance," to the more comprehensive title, "Temperance Alliance."

The organisation—as its new title indicates—is an Alliance of the Churches and Temperance organisations, for the abolition of the beverage use of alcohol, and embraces much more than just the political objective of Prohibition.

As a matter of fact, its present principal activities are educational—particularly through its Young People's Department, the Band of Hope Union.

The Alliance stands also for total abstinence, and for preventative work as well as law enforcement—hence the adoption of the more embracing and generally acceptable title "Temperance" Alliance, which was adopted unanimously by the special meeting of members called for the purpose.

Plans are being laid for a vigorous campaign in favour of the restoration of Local Option, and for the prosecution of the Health and Temperance Examinations and general Band of Hope work, through the Churches, in the New Year.

WILL SYDNEY RECTOR offer Catechist's position to young fellow anxious proceed Moore College from N.Z.? Experienced, capable, loyal. Aged 28. I can thoroughly recommend. Apply (giving particulars, duties, salary, etc.), Rev. Donald Haultain, All Saints' Vicarage, Nelson, N.Z.

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Mothers, Be Prepared!

Address by the Archbishop of Auckland.

(In St. Mary's Cathedral, Parnell, on November 23rd, 1932, at the Annual Festival of the Mothers' Union.)

Ephesians XI, 13: "Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day and having done all, to stand."

It is a challenge, and a challenge which should be taken up by every Christian man and woman in our land. It is useless to shut our eyes to the fact that things are not all right with the world, and that there are hidden and secret forces which are seeking to undermine the very foundation of religion and morality. From time to time these forces, like subterranean fires, burst out and destroy whatever lies within the sphere of their influence. We are not merely called upon to wrestle against flesh and blood—the outward and visible manifestations of these forces of evil—but against invisible powers which, like leaven, are working beneath the surface and seeking to subvert men and women from their allegiance to God and to His Christ.

They are disintegrating forces, preparing for a more open attack upon religion and morality.

Even to-day these destructive forces are revealing themselves in the pernicious literature which is broadcast throughout the world—in many of the modern novels and magazines—in some of the productions of the stage and picture house, and are seeking to pervert public opinion and to create in the world an atmosphere helpful to their propagation.

The sanctities of home and family life—the sanctity of the marriage bond—the sanctity of purity and self-control are derided, and license is even advocated as the normal and reasonable life for human beings, and interpreted as the equivalent of freedom and liberty.

It is only Christian principle which stands in the way of a more open declaration of principles entirely subversive of what is true and pure and beautiful in the relation between the sexes—principles which wilfully confuse the fundamental difference between right and wrong.

2. The challenge must be taken up—the challenge which a godless world-spirit is hurling at what we Christians hold most dear. "Put on the whole armour of God."

"Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

I am fully aware of the fact that the Mothers' Union has been one of the great forces for righteousness in our city and country for many years past, and to-day is a stronger force than ever.

Who knows better than a mother what the blight of divorce means to a home and to the children? Who knows better than a mother the influence of a godless home upon the happiness and ideals of the children? Who knows better than a mother the danger to the rising generation of this dangerous propaganda on behalf of the laxity of morals and revolt from moral restraint? Who knows better than a mother the meaning and so-phistry of so-called companionate marriages, and the conscience-deadening effect of the use of contraceptives by the young? Who knows better than a mother the difference between a godly, prayerful home, and a godless, prayerless, dwelling house?

The Mothers' Union has always stood for the things that really matter, and for the things which ennoble life and character, and it behoves the Mothers' Union to face courageously the dangers of the present—dangers which are fed and intensified by the economic condition of the country and the world. The members of the Union must renew their armour, stand four square to their principles, resist in every way whatever tends to destroy the Divine sanction for moral life and conduct in the world, and even be prepared to enter into the political arena and fight for their faith against the forces which are seeking to undermine and destroy it.

3. Remember that it was the steadfastness and faithfulness of Christian men and women in the days of the persecutions by the Roman Emperors which eventually brought about the conversion of the Roman Empire. Paganism did its utmost to stamp out Christianity, but the successive waves of persecution served only to intensify the determination of the Christians to be true to the faith which had brought them and their forefathers out of darkness into light, out of the power of Satan unto God!

They stood their ground, they witnessed, they fought and they conquered. They withstood in the evil day, and having done all, they stood.

We need to catch something of their unconquerable spirit; we need to face the pagan spirit which is striving for world dominion to-day. We need to renew our devotion to the living God and to His Christ—the world's only hope—we need to keep the flag flying and refuse to surrender one iota of our faith and our principles.

Just as I believe that the Christian life of a good mother can never be lost or thrown to the void, however much it may seem to be ignored or even despised at times, so I believe that the faithfulness of the Mothers' Union to the principles and standards of Christ can never be lost, however much it may be ignored at times, but will assuredly be writ large in the hearts of those who will witness the dawn of a better day and nobler world than ours is to-day.

4. The Mothers' Union has stood solidly behind all our efforts to bring about the public acknowledgment of Almighty God and the teaching of His Holy Word in the Primary Schools of this Dominion. We realise that we are up against anti-God and anti-Christ forces in this contest. We realise that we have been let down by those we trusted, and whose word we relied upon.

Surely those who are resisting our efforts to teach the children the fundamental truths of Christianity as part of the regular syllabus of instruction in our State Schools are incurring a terrible responsibility, inasmuch as they are biasing the plastic minds of the children against God and religion, and depriving them of the best and most powerful weapon against the anti-moral and anti-god spirit in the world. It is useless and futile and savours of hypocrisy to deplore the growth of anti-social elements in our midst and then seek to deprive the children of the best possible antidote to them.

We cannot lower our standard, we must fight on and possess our souls in patience, until the day of victory comes. As believers in God and His Christ, as patriots and lovers of our country, as women who are conscious that the solution of all our problems is Jesus Christ our Lord, we dare not slacken our efforts in the great fight which we have undertaken.

No doubt our enemies hope to wear us down and compel us to give up the fight. Perhaps they don't know the spirit of the Mothers' Union. We shall go on fighting for the right and for what we believe to be the will of God and the teaching of Jesus Christ, for if we once ceased to be a fighting force and became just an amiable social society with no very definite principles, we should lose our savour and be fit only to be trodden under foot of men.

5. I welcome the members of the Union to this service to-day because I regard this annual gathering of Mothers' Union members in our Cathedral Church as a yearly renewal of their devotion to the principles of the Union. It is a wonderful inspiration to think of the thousands and tens of thousands and even hundreds of thousands of mothers who belong to the great fellowship of prayer, and I hope that you will remember in your prayers your fellow members in every part of the world, not forgetting your Maori and Melanesian sisters.

Remember, too, the tremendous importance of honouring the Bible in the home, even if it is temporarily barred from the Primary Schools. Nothing in the world can equal or be accepted as a substitute for the religion of the home and the Christian example of parents, and I hope that as many members as possible will make use of the Mothers' Union "Bible Readings."

Australian College of Theology.

Class Lists for 1932.

Licentiate in Theology (Th.L.) (Supplementary.)

Pass: Harper, Jack Reah, Ridley College, Melbourne.

Associate in Theology (Th.A.)

First Class:

Name Diocese.
McLennan, Constance ... Melbourne
Francis, Vera Eleanor ... Adelaide
Airey, Mary Ward ... Sydney
Fox, Eve ... Sydney

Second Class:

Haskard, Thomas Gregory ... Willochra
Parker, Hilda Agnes ... Melbourne
Beaumont, Hilda ... Brisbane
Silverstone, Olga Caroline ... Sydney
Thynne, Lucy Mabel ... Brisbane
Dunstone, Jessie Pretoria ... Adelaide
Kenney, Mary Hazel ... Adelaide
Gardner, Florence Beatrice ... Sydney
Sister Maud ... Gippsland
Samwell, Mary Adeline ... Adelaide
Dixon, Nellie Margaret ... Sydney
Mather, Evelyn Nellie ... Sydney
Brocklebank, Lilla ... Melbourne

Pass (in order of merit):

Jones, Grace ... Sydney
Cockington, Frank Joseph ... Adelaide
Patterson, Dorothy Ada ... Melbourne
Harwood, Grace Adelaide ... Adelaide
Yolland, Clara Helen ... Tasmania
Marden, Marie Eleanor ... Melbourne
Jenkins, Alan McQuire ... Perth
Leach, Dorothy Newland ... Perth
Webster, Alice ... Adelaide
Rogers, Dorothy Phyllis ... Melbourne
Bargrove, Grace Edith ... Christ Church (N.Z.)

Pengilase, Charles Maxwell ... Melbourne
Bottroff, Casmia Hilda ... Adelaide
(Two failed).

Passed First Half of Examination (Part II): (In order of merit.)

Watkins, Daisy Ellen ... Adelaide
Kirkby, Ernest Raymond ... Sydney
Purshas, Stella Margaret ... Melbourne
Mort, Richard Selwyn ... Newcastle
Baxter, Jane ... Brisbane
The Novice Kathleen, S.S.A. ... Melbourne
Austin, Kenneth Ashurst ... Melbourne
Smith, Annie Adrienne ... Newcastle
Bengafish, Lancelot Frederick, Tasmania
Devenish, Albert Sidney ... Melbourne
Eddy, Elsie Gertrude ... St. Arnaud
Tomkins, Dorothy E. ... Sydney
Steinbeck, Mary Leith ... Brisbane
King, Nancy Phyllis ... Sydney
White, Nancy Helen ... Melbourne
Clemens, Florence Irene ... Sydney
Jerrins, Harry Allingham ... Tasmania
Vidal, Lucy Edith Selwyn ... Melbourne
Buck, James Frederick ... Melbourne
Ross, Mabel ... Melbourne
McMahon, Alfred William ... Melbourne
Pickington, Charles D. H. ... Gippsland
Wilkins, Amy ... Sydney
Davies, Kathleen ... Sydney
Haslam, Mona ... Sydney
Bailey, Norman ... Sydney
Herring, Gwenth Mary ... Melbourne

Failed Over:

Brownrigg, Grace C. ... Sydney
Burton, Elsie ... Perth
Davies, Rosaleen ... Sydney
Hanley, Valeria Lillian ... Tasmania
Kerby, Henry ... Melbourne
Walker, Eric Edward Rutter ... Sydney
Watson, Frances Eileen ... Tasmania
(Twenty-nine failed).

On behalf of the Council of Delegates,

JOHN FORSTER,

Registrar.
Boolumbinah, Armidale, N.S.W.
20th December, 1932.

VICTORIAN EDITION.

A Paper for Church of England People

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Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Please report at once any irregularity in delivery or change of address.

Editorial

State Schools and Religion.

THE Roman Catholic Archbishop of Sydney (Dr. Kelly) has again made (what is now) his periodical outburst, wherein he sets forth reasons why members of his faith cannot and dare not send their children to the State Schools. This time his statement is more reasoned and conciliatory. We, however, look upon his remarks as a smoke screen for and on behalf of State aid to Roman Catholic Schools. All the purple patches in his remarks are so much propaganda. On all sides Rome is rearing great educational establishments; primarily, of course, to educate and train her children in the tenets of the Roman faith. It would never do for that Church to have her children trained in the more liberal outlook and larger conceptions of the State Schools. She would lose. But there are other and further motives. In her own schools she is able to concentrate on special subjects and so turn out successful candidates for the Public Service competitive examinations. Their pupils are so sorted out and so concentrated on required subjects that her candidates are invariably successful. Then she is a kingdom within a kingdom. Her young life must needs be segregated and thus taught and trained in Roman Catholic ways and outlook, so that these may be retained inviolate through the succeeding years. Of course she wants all the advantages

and benefits the State may be able to give, but, in what her members render as their due, their Church as a kingdom must be first, middle and last; and the State in its wider relationships, a very poor second. To us the growth of Roman Catholic teaching establishments bodes no lasting good for the common weal of our State as an entity. Two nations are growing up in the land. There is still another consideration. Rome is looking ahead. She visualizes the day when her schools, and especially the primary ones, will have grown so large and widespread, as to house tens of thousands of scholars, thus relieving the State of an enormous burden of expenditure in education. It will have become so impressive to the politician and to the unthinking that the appeal for State aid can no longer be resisted. In the meantime Archbishop Kelly's words are fuel to the fire of Roman Catholic devotion.

A Banned Book.

WE are thankful beyond measure that the authorities have taken steps to prevent Aldous Huxley's "Brave new World" from entering the Commonwealth, though it is six months too late. Its circulation has had a good fairway. Doubtless, there will be the usual outcry from certain people and papers, but these may safely be ignored. It is a far cry from Aldous Huxley to his famous grandfather, T. H. Huxley, but we wonder whether the grandson's disturbing notions and animalising ideas are just the logical and legitimate outcome of the naturalistic conceptions of his forbear's days. Family life is not doomed. It is God's noblest institution and it has been fraught with inestimable benefits to the race. Family tradition, too, is a noble and historic institution, and will only be endangered by the queer assumptions and animalistic grovelling of authors of the so-called "New Morality." Bertrand Russell, Aldous Huxley, and their conferees may advocate the doctrine of "free love," companionate marriages and the non-moral outlook of behaviouristic psychology, but such teaching and unbridled license bodes no good for humanity. We have inherited a high and noble morality of sex. It has been established on the principle that man comes from God, is accountable to God, and will one day be called upon to give an account of himself. Not only that, it has proved its worth and potency in the long record of Christian peoples. Books such as that which has been banned only bring about the demoralisation and devaluation of sex. That means the family—for they deny the dignity of the family and its happy and hal-

lowed relationships. Once their ideas gained a hold on the popular mind, the home as we understand it, would go. A very wholesome tonic on this subject just now is a careful reading of the Master of Selwyn's new book, "The New Morality."

Liquor in Palestine.

THE liquor magnates of the world will go to all lengths in the endeavour to swell their dividends, even though multitudes of lives are blasted and children made destitute. Witness the impudent advertisements in the Press of Australia on the "health-giving benefits" of beer and other alcoholic beverages. The story of our great public hospitals and their infinitesimal use of alcohol is at once a clear refutation of much advertised health value of brewers' and distillers' concoctions. The amazing effrontery with which these advertisements are flaunted in the daily press is not to our credit. It is a revelation of our moral turpitude and the ease with which the average mind may be gulled. Unfortunately, no country is free from liquor's ramifications. It is now laying its devastating hold on Palestine. At a conference of the Native Races and Liquor Traffic Committee in London, the other day, most disturbing statements were made with regard to the increase in the sale of intoxicating drink in Palestine under the British Mandate. There is no reason to doubt the indictment, which is calculated to make Englishmen blush with shame. Indeed, the story constitutes a very serious blot on England's fair name. At the very time of the year when the thoughts of men and women the world over were being turned to the Holy Land in connection with the birth of our blessed Redeemer in Bethlehem, it was unspeakably shameful to learn that liquor in Palestine had increased twelve fold since the war, that the number of liquor licences in Jerusalem had increased since the war from 25 to nearly 400, and that there are now nearly 1,000 licensed houses in Palestine. That Christians should have to be told that Palestine was more sober under Mohammedan rule than under Christian administration, and that this was due to the decline of Moslem rule, is a matter for the deepest shame. This state of things must not be allowed to continue. Are we to flood Palestine with strong drink as we once forced opium on China? May God forbid! It is gratifying to note that our moral reformers are at work to rid Palestine of this blot and we trust that success will reward their efforts. But it only goes to show how unsleeping and active we should be in seeking to dethrone liquor from its place in the world.