

Islington Conference, London.

President's Address.

THE Islington Conference of Evangelical clergy took place in London in January. The conference has lost none of its interest and was crowded, clergy coming from all parts of England. The subject for consideration was "The Minister of Christ; in study, Church and parish."

President's Address.

The Vicar of Islington, the Rev. J. M. Hewitt, M.A., is president, and after a few preliminary references, he said:—

A survey of the situation in the English Church to-day, especially as it affects our Reformation heritage, will attest the need for constant vigilance, and, when the occasion demands it, for concerted action. It would be presumptuous to attempt to forecast the recommendations of the two Commissions appointed by the Archbishops, viz., on (1) Church and State, and (2) Doctrine. We are not without some grounds for apprehension, and the reports of the Commissions must not find us unprepared. There is in the circumstances of these times a clamant call to Evangelicals. The need may be summarised under four heads:—

(1) **Cohesion.**—A well-known dictionary defines cohesion as "the act of sticking together." We all deplore the disintegration which has weakened our witness in recent years. We cannot hope to pull our full weight until this bane of disunity is removed. Those of another school of thought, to whom we are in opposition, have recently made a serious and seemingly successful attempt to reconcile divergences within their own party. With the Anglo-Catholic forces thus presenting a united front, we must spare no effort to secure a greater measure of unity in our own ranks. We must have no misapprehension as to the objective of those who describe themselves as Anglo-Catholics. This is unequivocally stated in Viscount Halifax's foreword to the Official Handbook of the Oxford Movement Centenary, 1933: "Let us remember that nothing less than the reunion of Christendom and the healing of the deplorable schism which so grievously affects the relations of the Anglican Communion with the Holy See is the consummation of the work of the Oxford Fathers begun 100 years ago." Now we are under no delusion as to the significance of this "reunion." Rome demands absorption within her fold, and will countenance nothing less. To achieve such a consummation as Lord Halifax desires, Evangelicalism within the English Church must suffer extinction. This, indeed, is the declared policy of Anglo-Catholicism. I quote certain remarkable words from the Preface to the Official Handbook of the Anglo-Catholic Congress of 1923 "It is becoming generally recognised that we have a right to exist within the Church of England . . . But we cannot rest content with the position often accorded to us by those of our authorities who are most kind to us. We cannot be content to be for ever a mere section of a Church, part of which, with equal recognition from authority, contradicts our teaching and denies our claim."

The issue, then, is clear. We are to be driven out from our inheritance.

Shall we disregard the challenge? Can no means be found whereby we Evangelicals can unite as brethren, along the lines of the Thirty-Nine Articles, with a common acceptance of the Holy Scriptures as our norm of doctrine, and a definite repudiation of those accretions of a later age which are contrary to God's Word written.

(2) **Conviction.**—We Evangelicals are, in a special sense, custodians of the Evangel of God. Whenever in the past the Gospel message has been preached with assurance, souls have been converted and the Church has been edified. This it was which gave a majesty and force to the preaching of our fathers in the Evangelical tradition. But there are those amongst us to-day, naming themselves Evangelicals, who speak with a faltering accent. They lead their hearers into a realm of conjecture, not of certainty. The quest of truth is a laudable pursuit, but he who is not absolutely convinced as to the great Christian verities cannot be an effective minister of Christ. The Roman Church holds the allegiance of multitudes, because it speaks with the note of certitude. There are, I surmise, many credulous folk who are coming to believe that "Guinness is good for you," for the sole reason that the affirmation meets the eye on every hoarding. Shall error be proclaimed with the sound of the trumpet while truth is spoken with the stammer of misgiving?

(3) **Courage.**—The increasingly aggressive campaign of the Anglo-Catholics, with the measure of success which has attended it, has produced a spirit of defeatism in the breasts of some Evangelicals. No victory was ever won with an inferiority complex. In the fight for truth there should be no hesitation. There must be a fearless avowal of our convictions. Why are some Evangelicals so sensitively afraid of the word "party"? My etymology may be at fault, but I would assume that "party" is simply equivalent to "part." If that be so, then in a community of 100 persons, if there be one dissident, not only he, but the remaining 99, must constitute a "party." Again, there are those who abhor the word "negative." We Evangelicals, they would urge us, must teach only what is positive. But surely a positive implies a negative, as error implies the existence of truth. Can we duly proclaim the one, while maintaining silence as to the other? In the words of Archbishop Whately: "We must neither lead men nor leave them to mistake falsehood for truth. Not to undeceive is to deceive." There is also that great word "Protestant," great in its historic associations, great also in its connotation. It has become the fashion to disparage it. There are those within our Protestant Church who would defame the martyrs of the sixteenth century, Cranmer, Latimer, Ridley, Hooper, and the rest, and would describe the Reformation as a work of Satan. We must not surrender the word "Protestant." It has its positive and negative significations and both enshrine something of incalculable worth. It is our duty to expound its true meaning and never to decry it. Apologetics? Yes. Apologetics? No. I have spoken of courage. Of any people in the Church of England, we Evangelicals have least cause for fearfulness. We claim to represent more truly than any others the mind and spirit of our Reformed Church, as indicated in the Prayer Book and the Articles. We have, moreover, with us a vast majority of the people, many of them inarticulate,

but still Protestant at heart. More than that, there is a great company of devout laity, without the Church, who are on our side. I have extracted certain figures from the Church of England Year Book for 1934. The figures are the latest available in reference to home and overseas missionary activities. For the work of assisting in the staffing of the parishes in this country the Church Pastoral Aid Society had in 1932 an income of £52,000. Under the head of Missions Overseas the Year Book classifies together those Anglican Societies which have an income of over £25,000 per annum. Particulars are given of five definitely Evangelical societies, viz., Church Missionary Society, C. of E. Zenana Missionary Society, Bible Churchmen's Missionary Society, Colonial and Continental Church Society, and Church Missions to Jews, which show an aggregate income in that year of £612,000. Though we could wish that these figures were much larger, we are warranted in inferring from them that the Evangelical constituency within the Church of England is at least a more numerous one than sometimes we are asked to believe.

A call to courage is, then, my third point. In the words of the Psalmist, "Be strong, and let your heart take courage, all ye that hope in the Lord" (Psalm xxxi. 24).

(4) **Consecration.**—A layman, himself a doughty champion on the field of controversy, has said to me that the most cogent argument for those distinctive beliefs which we profess is an Evangelical parish, faithfully shepherded by a true minister of Christ, where the flock is diligently visited, and the eternal Gospel, by way of exhortation, and instruction, is preached in all its simplicity and power. The din of conflict is in our ears. We would that it were otherwise. But we turn to-day our thoughts heavenwards. We seek the Face of the Master Who commissioned us, and we long to enter into closer communion with Him, that those to whom we minister may find in Him their Redeemer, and the inseparable Friend of every new day.

Archbishop and Mrs. Mowle.

(Continued from page 7.)

In a statement to assembled newspapermen at Fremantle, Dr. Mowle said: "We have had an excellent voyage, and we are looking forward immensely to our new life. My wife and I were in Australia in 1931. The Board of Missions of the Church of New Zealand invited us there, and on the way back to China we spent a month in Australia, visiting the churches that had sent missionaries to West China, and relatives and friends of these Australians. We then had a fortnight in Sydney, and stayed at Bishops Court with the late Archbishop Wright. So we feel that we already have many friends there, and are not entirely going among strangers. We can never forget the warmth of welcome we received in Sydney, Melbourne, Adelaide and Brisbane. I remember that one friend gave me a boomerang at Sydney Station, saying it signified our return but we never thought we should be coming back so soon to live there."

"It is very nice to be coming back to live again under the British flag," Dr. Mowle said. "Before going to China I was for seven years in Canada, and I look forward to visits from some of my Canadian and Chinese friends in Sydney."

Enthronement of the Archbishop of Sydney.

A Paper for Church of England People

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Enthronement of Archbishop of Sydney.
Leader.—The Resurrection of our Lord.
Public Welcome to Archbishop and Mrs. Mowle.
Quiet Moments.—The Cross of Christ.
Sermon by the Archbishop of Sydney.

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Editorial

Sydney Rejoices.

IF huge and enthusiastic gatherings are any indication, then the Church life of Sydney is indeed virile and vigorous, for churchpeople in the mother diocese of the Church in Australia really meant business as they welcomed their new chief pastor and Mrs. Mowle last week. The great gatherings augur well for the future. There was a wonderful spirit abroad, and a universal desire to co-operate in demonstrations worthy of the church, and befitting so historic an occasion. On the one hand Archbishop and Mrs. Mowle must have no doubts about the love and warmth evidenced in the welcome, while on the other hand churchmen and their womenfolk can have no doubt that God has sent them a leader after His own heart. We don't remember for a long time such Church enthusiasm and thankfulness. Sydney Churchmen were at their best, and right royally did they greet their Father-in-God. They have not been disappointed. Archbishop and Mrs. Mowle's unassuming ways, their humility, their readiness to be one with the people, have captured all hearts. More than that, lofty spiritual notes were struck—and even more significant and gratifying have been

his Grace's personal testimonies to the faith within him. His noble utterance in St. Andrew's Cathedral at the enthronement service, where the Archbishop spoke of his office as "ministerial and not magisterial," and then his appeal to the Bible and for Bible reading, together with his reiteration of the doctrine of justification by faith alone, in the Town Hall at his welcome, have filled Christians everywhere with the deepest thankfulness. This paper rejoices. Fountains were springing from the depths as we heard his Grace unequivocally indicate where he stood, as he quoted those memorable words of Article XI: "That we are justified by Faith only is a most wholesome doctrine, and very full of comfort." Truly we are, under God, in for great days. The winds of God are veritably in the tops of the mulberry trees! And with it all, there were a charm of speech and a graciousness which made everyone feel that a big brother has certainly come amongst us!

The Enthronement Service.

WE congratulate the Dean of Sydney and those associated with him in the very striking form of the service used at the enthronement of the Archbishop of Sydney. The arrangements were really splendid, while the ritual actually followed was simple, dignified and expressive. It was to the point, not overloaded, containing in its simple form all that was required for so notable a service. The Archbishop himself spoke of the service as one of "stately ceremonial." The placing of the Archbishop's Crozier on the Holy Table, the taking of it up by the Dean and his handing it to the Bishop Coadjutor for presentation to the Archbishop, proved a very touching piece of ceremony. The choir was at its best. The huge procession of lay readers, clergy, visiting dignitaries, Cathedral officials, and participating prelates, each going to his appointed place and together sharing in their appointed task, was a triumph of organisation and arrangement. The Archbishop's sermon was a noble utterance, based on St. Paul's great words, "We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." Its historical references to the Sydney See, with a brief portrayal of the successive Bishops, followed by so easy a transition to the main burden of the text, revealed the Archbishop as a preacher of note, with a fine historical sense and apt application. His call to silent prayer at the close of the sermon, followed by his own extemporaneous entreaty for God's blessing up-

on Diocese and Archbishop, were veritably a crowning point. We pray that God may greatly use His servant in our midst.

St. Andrew's Cathedral Site.

ONE fact stands out all too clearly as we think of the inspiring enthronement service in St. Andrew's Cathedral on March 13, and that is the utter inadequacy of the building to cope with attendances on great occasions in Church and State. Not once, but often during recent years we have seen the Cathedral packed to suffocation almost, and hundreds outside unable to gain admission. But if ever a case was made out for a new Cathedral, it was on Tuesday of last week. Fortunately the Standing Committee is alive to the situation. Happily, in conjunction with the Chapter, it has now issued a small pamphlet giving the history of the negotiations between the Synod and the State Government respecting the new site for St. Andrew's Cathedral in Macquarie-street. The case is summarised:—

"After lengthy consideration the Cabinet finally decided to grant the Mint and District Court site, and £500,000 compensation, and this was publicly announced through the Press."

"The whole of this sum of £500,000 was to be spent in wages and material and other expenses connected with the construction of the cathedral and buildings connected therewith."

"The agreement was drawn up and under the authority of the Executive Council, signed by the Premier on behalf of His Majesty the King."

"The corporate trustees signed on behalf of the Church."

"The agreement was duly ratified by Synod on behalf of the Church, but the Government undertaking given in the agreement, to submit it to Parliament within twelve months, was never carried out."

"The Church has again and again protested against this breach of contract on the part of the Crown, and the injustice and inconvenience caused thereby."

"It will thus be seen that the Church of England, representing numerically about one-half of the population, has had the cathedral property of the mother diocese of Australia seriously impaired by the Crown. This injustice has been recognised by an agreement, but the agreement has not yet been honoured."

In some respects the most illuminating parts of the pamphlet are those showing the cathedral's size compared with other Cathedrals, and the gradual dwindling of the present site.

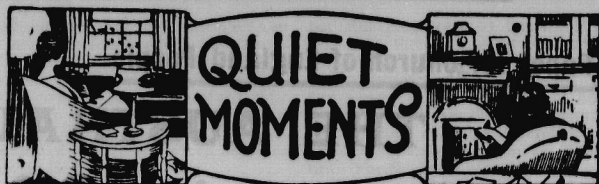
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**The Cross of Christ.**

THE Cross of Christ, with its profound and compelling influence on men and women, through the Christian centuries, is a fact which no one can gainsay. It is a fact rich with associations which have gathered round it. When Bunyan, in Pilgrim's Progress, made the burden fall from Christian's back at the foot of the Cross, he was giving a transcript from experience. Theorise about the matter as some will, men have unquestionably found in the Cross something which meets their need, satisfies their spiritual hunger, and makes God wondrously real. God was in Christ reconciling the world unto Himself. No wonder the potency of the fact of the Cross is independent of any elaborate speculative interpretation of the Atonement.

On Good Friday, those for whom the Cross has any vital meaning are not concerned to theorise about it. They are seeking for its purpose and meaning, for their will and heart. They want to be drawn by the Cross and to come into closer personal relationship with Him Who hung upon it; so only will the Day give them its real message. Yet interpret we must, for we are thinking beings; and a fact so central in Christianity as the Cross of Jesus must commend itself to our minds as well as to our wills, for religion is concerned with the whole man. Wherein, then, lies the meaning of Calvary? What does it tell us of God and His relation to man? Jesus on the Cross speaks of the Love of God—that first of all. The Cross is rooted in and springs from love. That was how St. Paul viewed it, that is how every New Testament writer views it. Unless we start with God's love as the source and ground of Calvary we shall never reach any really satisfying theory of the Atonement.

And so on Good Friday we try very humbly to realise something of this divine love, which shows itself in sacrificial giving for mankind. Through the window of the Cross we look into the heart of God and see that it is a heart of love. "God so loved the world that He gave." The Cross is a revelation of the divine nature, of the divine attitude to the world. Love is essentially a sacrificial thing. It goes out upon its object in forgetfulness of self. It grows by self-giving. And in its relation to ourselves the love of God, revealed in the Cross, spells forgiveness and the restoration of broken fellowship. Here, so Christianity has always taught, is the supreme proof that God is ready to pardon past failures, and to set our feet on a new path. His forgiveness covers the past. He blots out our transgressions, though they leave their inevitable effect on our character. It embraces the future also, for it means that He still trusts us and has yet work for us to do for Him. Is it any wonder that the Cross has appealed to men conscience-stricken and seeking for some way in which the barrier between themselves and God may be removed? In the Cross they find the assurance and the hope which they so sorely need.

But the Cross is more than a revelation of the love of God. It is an act of God, striking down into human history. Here we see love in action, dealing with sin and with the ruin sin has caused. We see what it cost God to redeem a world. We can never fully know what the Cross meant for God Himself. Its Godward side is hidden from us. But as we study its manward side we see in it two things at least. It measures the reaction of God against sin; it shows the cost to His love of dealing with sin in love's way. Here was the holy love of God coming down into all the sin of human life to wrestle with it, to conquer it, to point the road of conquest for all men. Here was sacrificial love proving its redemptive power. Good Friday cannot be separated from Easter or Pentecost. The Resurrection was God's vindication of His Son. It was proof that sacrificial love was triumphant, just as Pentecost was proof that a tide of regenerating life had begun to flow out upon the world.

Faced with this amazing love of God coming so close to men in its redemptive quest, dwelling on the greatness of this divine self-sacrifice, what does the Cross say to ourselves? It bids us become one with the Saviour Who died, by dying to sin, by making the Cross the very principle of our own living, by showing in our own lives the power of sacrificial love. We have to turn the external fact of Calvary into an internal principle or energy, to be baptised into its spirit so that we can say, as St. Paul said, "I die daily." None of us like doing things which are "against the grain." But the grain of God often runs in a direction different from our human grain. It produces a wood more beautiful than any wood which we can produce, and from it God can carve out structures of exquisite shape. The stone lying rough in the quarry became a statue of beauty only after it had endured the rough blows of the hammer and chisel. Christ calls on us to join Him in perfecting the fruits of His victory won on the Cross. But if we would share in His triumph we must share in His suffering.

The Rev. S. T. C. Best, rector of Brighton, Adelaide Diocese, has been elected Canon of St. Peter's Cathedral in place of the Ven. Archdeacon Bussell.

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our Representative will Call.**Enthronement of Archbishop Mowl.****Great Gathering of People.**

CHURCHPEOPLE were early astir for the enthronement of Archbishop Mowl in St. Andrew's Cathedral in Sydney, on Tuesday, March 13. It is estimated that 2000 persons attended the service. Every portion of the building in which it was practicable to place seats was used for the purpose of accommodating those who desired to witness the enthronement, but the accommodation was hopelessly inadequate, and more than 1000 persons had to be refused admittance. Apart from greater considerations, the day will not soon be forgotten on account of the oppressive humidity which prevailed. Everyone seemed to be sweating, but this did not damp their enthusiasm.

The enthronement was carried out in the simple but historic manner of such ceremonies in the Church of England throughout the world. There was a full attendance of all the Bishops of the Province, save the Bishop of Goulburn, who has not yet been consecrated. The Goulburn Diocese was represented by the Administrator, Archdeacon Pike. The Archbishop of Melbourne was also present and the Rev. E. H. Burgmann, Bishop designate of Goulburn.

Clergy, in their robes, proceeded from the Chapter House to the Cathedral in processional order. At 10.30 o'clock the west door of the cathedral was closed, this being the only door through which the public was admitted. The same rule applied to the Governor, the Premier, and the Lord Mayor as to ordinary citizens and representatives of other Churches.

At 10.35 o'clock Archbishop Mowl knocked three times outside the great west door, and, addressing Bishop Kirkby, who was inside the door, stated: "Right Reverend Sir, we desire that you shall induct, instal, and enthrone us archbishop of the Archdiocese of Sydney, with all the rights, dignities, honours and appurtenances thereto belonging."

Bishop Kirkby replied: "We willingly undertake to do so on your making the declaration customary in this behalf."

The procession then proceeded up the nave of the Cathedral to the chancel, the choir leading. In the procession were, in the following order, representatives of the Lay Readers' Association, the Deaconesses' Institution, clergy of other dioceses, and clergy of the Sydney Diocese, who marched in the order of their ministry, the juniors preceding. Seats were provided for the clergy at the back of the choir stalls. Provincial and other visiting bishops, including the Archbishop of Melbourne, were seated in the chancel near the throne.

A shortened form of morning service was used for the liturgical portion of the ceremony. This was conducted by the Precentor. The Dean of Sydney read the special lesson for the occasion from the First Epistle of St. Paul to the Thessalonians, where he admonishes them to esteem highly those who were placed in authority in the Church, and to warn the unruly, comfort the feeble-minded, support the weak, and be patient towards all men.

Declaration of Office.

The Archbishop was then conducted to his throne by Bishop Kirkby and the Dean of Sydney. Archbishop Mowl handed to Bishop Kirkby the certificate of his election. This was read by the Diocesan Registrar (Mr. Walsh).

The following declaration of office was then made by the new Archbishop:—"I, Howard West Kilvinton Mowl, Doctor of Divinity, elected Archbishop of the Diocese of Sydney, and previously consecrated as Bishop, do solemnly and sincerely make the following declaration: I accept the Constitutions for the management and good government of the Church of England within the State of New South Wales, and I will, to the best of my ability, give effect thereto, and to all Acts and Ordinances passed in pursuance thereof, until the same or any of them shall respectively be lawfully altered, varied, or repealed."

Following this Bishop Kirkby placed in the hands of the Archbishop the pastoral staff, and addressed him as follows:—"I, Sydney James Kirkby, Bishop, having been Administrator of this Diocese, do hereby instal, enthrone and induct thee, Howard West Kilvinton Mowl, Doctor of Divinity, duly elected Archbishop of the Diocese of Sydney, and being already consecrated a Bishop, into possession of this Cathedral Church, with all its rights, honours and appurtenances. The Lord preserve thy going out and thy coming in from this time forth for evermore. Amen."

The Te Deum was sung by the full choir, and prayers were offered for the Archbishop.

Bishops' Greeting.

Following the recital of the Prayer of St. Chrysostom, the Bishops of the Province of New South Wales proceeded to the Archbishop's throne, where the Bishop of Grafton and his brethren, acknowledged Archbishop Mowl as Metropolitan of New South Wales in the following declaration:—

"We, John William, Bishop of Grafton; Reginald Charles, Bishop of Riverina, Horace, Bishop of Bathurst, John Stoward, Bishop of Armidale, Francis de Witt, Bishop of Newcastle, Joseph Pike, Archdeacon and Administrator of the Diocese of Goulburn; in the presence of God and of this congregation, do greet and recognise you, the Most Reverend Howard West Kilvinton, Archbishop of Sydney, as Metropolitan of this Province of New South Wales, and profess and promise all due reverence and obedience to you as Metropolitan. May the people honour thee, and God Himself support thee. Amen."

The Bishops having returned to their seats, the choir sang the anthem "Hallelujah" (Beethoven), and the congregation sang the hymn, "Command Thy Blessing from Above."

THE MOST REV. H. W. K. MOWL.
(Archbishop of Sydney.)**Archbishop's Sermon.**

Archbishop Mowl preceded his sermon with the following prayer: "Oh, Thou who art Heroic Love, keep alive in our hearts that adventurous spirit which makes men scorn the way of safety so that Thy Will may be done. For so only, O Lord, shall we be worthy of those courageous souls who, in every age, have ventured all in obedience to Thy call, and for whom the trumpets have sounded on the other side."

The Archbishop took as his text the words "We preach not ourselves, but Christ Jesus as Lord; and ourselves as your servants for Jesus' sake." II Corinthians, Chapter 4, verse 5. (We print the sermon in another column.)

At the conclusion of the sermon, Archbishop Mowl asked the congregation to kneel for a few minutes in silence whilst they rededicated themselves to the service of Christ, after which he offered prayer. The Recessional was the appropriate hymn "Thy Hand, O God, has guided Thy flock from age to age."

When the service had concluded Archbishop Mowl met the clergy, members of the Lay Readers' Association, and of the Deaconesses' Institution in the Chapter House,

and shook hands with each of them as they passed out.

The Governor and Lady Game were in the congregation. They were accompanied by Miss Rosemary Game, Mr. Philip Game, Mrs. de Witt Batty, Mrs. Ashton, and Mr. W. Bashurst, and attended by General A. T. Anderson and Lieutenant Commander Gifford.

Others present were the Premier and Mrs. Stevens, the Lord Mayor (Alderman Parker), and the Lady Mayoress, Sir Alexander Gordon, Sir Hugh Poynter, Judge Backhouse, Sir Mungo MacCallum, Dr. Chen (Consul-General for China), Mr. E. C. Riddle (Governor of the Commonwealth Bank), many leading laymen of the Church, and a very large body of clergy from Sydney Diocese with representatives from Newcastle, Goulburn, Bathurst, Armidale, Grafton, and Brisbane.

There were also present representatives of other Churches. These included Rt. Rev. D. F. Brandt, State Moderator, and Rev. R. J. H. McGowan (Presbyterian), Revs. R. B. Reynolds, L. M. Patison, Dr. R. Dey, and W. A. Marsh (Congregational), S. Bembrick, president, F. W. Hynes and James Green (Methodist), Archimandrite Nicodemus (representing Archbishop Timotheos, Greek Orthodox Church), Colonel Cross, chief secretary, Lieut.-Colonel Rixon, field secretary, and Colonel Bell (Salvation Army).

Mr. R. H. Swainson represented the Y.M.C.A. The British and Foreign Bible Society was represented by Messrs. H. M. Arrowsmith (general secretary), and many others. Mr. Bertram Wright, son of the late Archbishop Wright, attended, and Mrs. Mowl, Mrs. Kirkby, and Mrs. Moyes, occupied prominent seats.

Public Welcome to Archbishop and Mrs. Mowl.**Tremendous Enthusiasm.**

NOT soon, will all those who attended the Sydney Town Hall on Tuesday evening, March 13, for the public welcome to Archbishop and Mrs. Mowl, forget the wonderful enthusiasm which prevailed. It was spontaneous and thankful. It came from thousands of full hearts, glad that Sydney's new Church leader with his good lady is amongst us—expectant of great things which await the Archbishop's leadership. The singing of the hymn, "Stand up, Stand up for Jesus," was a revelation of pent-up feelings. More than that, we feel that it was the sincere expression of thousands of souls—just ready to go forth and do battle for the Lord. If ever the spirit of a meeting augured well for the future, that did on Tuesday of last week.

Early in the evening people began to assemble in large numbers, so that when the doors were opened at seven o'clock there streamed in a vast concourse, so that when the meeting began, every available space in the great hall was occupied by clergy and people.

The arrival of the Archbishop, accompanied by the Governor (Sir Philip Game), Mrs. Mowl, and Church officials, was the signal for a burst of applause which was renewed as he approached the platform.

Among the Church representatives present were the Archbishop of Melbourne, all the bishops of the province of New South Wales, the State Moderator of the Presbyterian Church, the president of the Methodist Conference, the president of the Congregational Union, Archimandrite Nicodemus, of the Greek Orthodox Church of Australia, and the leaders of other church organisations in Sydney. The chairman (Bishop Kirkby), read greetings from the Archbishop of Perth and the Bishops of Warraratta, North Queensland, Bunbury, Willochra, Ballarat, St. Arnaud, and Bendigo, and the Bishop Administrator of Brisbane.

Bishop Kirkby, who was given an ovation when he rose to speak, said the gathering was not only one of the churchpeople of Sydney; it was the welcome to the Archbishop the whole Church of Australia joined. (Applause.) If the luncheon had been described as a family gathering, then to this meeting had come all the uncles, aunts, nephews, and nieces, and not only the poor relations, but the rich relations as well.

Addresses from various Church and other organisations were then presented. Mrs. Mowl, at this moment, was presented with a posy of flowers by Miss Dillon, of the Home Mission office. The action was not on the programme, but it elicited all the same, a great storm of applause. People caught its happy touch.

The Governor's Speech.

The Governor said he could only speak for himself and his family, unless he spoke also for one who epitomised in himself the public and corporate life of the whole Empire. He thought he was entitled to do so, because it would be in accordance with the King's wishes. (Applause.) He was sure the welcome given would be a prelude to a long stay, happy for the people and happy for his Grace, and fruitful for the spiritual and daily life of the State.

The Archbishop of Melbourne, who said he spoke for dioceses outside New South Wales, said it was recognised all over Australia and Tasmania that Sydney was the mother diocese. Australia would play a big part in the events in the Pacific, and Archbishop Mowll, with his long experience in China, his knowledge of Japan and the East, his years of service in Canada and knowledge of U.S.A., had been trained to lead the people of Australia in all the responsibilities God was going to give them in the next few years in the contacts and problems of the great Pacific basin. Australia could not play its part except as part of the British Empire.

Bishop Ashton, of Grafton, acting metropolitan and senior bishop of the province, in the most cordial terms, welcomed the Archbishop and Mrs. Mowll. He stressed the importance of having a permanent leader over the province and said that the Archbishop's knowledge of missionary problems would be of great value in missionary work in Australia.

The Premier (Mr. Stevens), said that after he had experienced the inspiring service in the morning, and the hospitality of the luncheon, he felt he could say, "Almost I am persuaded to be an Anglican." (Laughter.) He was present primarily as Premier of the State, but he also came as a humble and very contrite churchman. (Applause.) He welcomed Archbishop Mowll on behalf of the whole of the people of the State, and on behalf of the Government. He welcomed him for the leadership he would give. There was not one home in the State that could not be better for the renewed inspiration of Christian leadership. (Applause.)

The Dean of Sydney (Very Rev. A. E. Talbot), spoke on behalf of the clergy. He referred to the office of a Bishop in the Church as Father-in-God, and felt sure that the Archbishop would be an instrument of unity, not only in the Church in the Diocese, and the Province, but also between it and the other churches.

Mr. Minton Taylor, on behalf of the laity, assured Archbishop Mowll of the unwavering loyalty of the laymen of the diocese. He felt that the Church's machinery and methods must be overhauled to meet the needs of the times—(applause)—and that Archbishop Mowll would lead the Church into new paths and new ways.

Archbishop's Reply.

Archbishop Mowll, who was greeted with prolonged applause and cheering, said he felt truly unworthy of the welcomes he had received if they were merely personal, but he thought they were more than that. He said he felt strengthened in the knowledge that with him was just the colleague he needed. Bishop Kirkby, who had the confidence of the diocese and the affection of the people. He paid tributes also to Dean Talbot and the Registrar (Mr. C. R. Walsh.)

He said that he had begun his career in Canterbury, and he had gone to Canada, and then to Western China; the last few years in China had brought very different conditions from those to which he had been used, but it was the same Church at work. The call to Australia did not seem strange—it seemed only that he was to leave one member of the family to serve another. He hoped he was to be of some use in strengthening the links that bound the world.

Describing the wreckage that he found in his house in Western China when he returned after two rival armies had fought a battle in his garden, he said that, in spite of all the signs of struggle in the house, the text in his study was still intact; it read, "The battle is not ours, but God's."

Mention had been made of problems of Church and State, but the fundamental problem of all was the individual's relation to the living Christ. The difficulties of many could be met by what the Church described as a most wholesome doctrine, and very full of comfort—the doctrine of justification by faith only. (Applause.) They must get the Bible back into the minds and hearts of people if it was not there already.

The Archbishop pronounced the Benediction.

The Rev. A. L. Kilpatrick, rector of Trinity Church, Sydney, New Jersey, U.S.A., has been on a health trip to Sydney with his father. They returned to America on the S.S. Monterey.

Arrival of Archbishop and Mrs. Mowll.

Cordial Welcomes to Sydney.

SYDNEY was at its best for the arrival of Archbishop and Mrs. Mowll on Thursday, March 1st. It was a perfect morning, fresh and balmy, the Harbour entrancingly inviting.

The Bishop Administrator (Bishop Kirkby), accompanied by members of the welcome committee, Cathedral Chapter, the clergy, and laity, extended a cordial welcome to Archbishop Mowll and Mrs. Mowll in the lounge-room of the R.M.S. Orford, soon after she pulled in to the wharf.

Bishop Kirkby, speaking on behalf of the reception committee and the organisations of the diocese, referred to Archbishop Mowll's long journey through Western China and said that the clergy of the Diocese, and even beyond, had been looking forward with pleasurable anticipation to his arrival in Sydney.

"You will find none more loyal," said Bishop Kirkby, "than the lay men and women of Sydney. They are ready to stand behind you and give their wholehearted support."

With simple directness and friendly informality, Archbishop Mowll made his first speech in Sydney in reply to Bishop Kirkby's welcome.

"I deeply appreciate the comments made by Bishop Kirkby," he said, "and your generous welcome. Ever since we arrived



MRS. MOWLL.

Wife of the Archbishop of Sydney.

in Australia we have received fine welcomes at each port of call. I shall always associate the wonders of Sydney Harbour and its bridge with Sydney's welcome. It is in keeping with what we experienced nearly three years ago, when we visited Australia on our way to China. It is a long way from Western China to Sydney, and we feel thankful that we have reached our journey's end, and can now make our home in your midst. I am thankful to God that He has enabled Bishop Kirkby to carry on in the magnificent way he has, and he and I are going to be colleagues together in the common service. There a fine family spirit prevailed, and we are anxious for a similar spirit in Sydney and the province of New South Wales. It will be a joy to me to be a friend of everyone who will extend his friendship to me."

Service at the Cathedral.

An informal service of thanksgiving followed at the Cathedral. It was conducted by the Dean of Sydney, and the preacher was Bishop Kirkby. The Archbishop and Mrs. Mowll occupied seats in the front pew, many synodsmen, members of the Chapter, and a large number of Churchpeople, were present.

Bishop Kirkby, taking as his text the words "He thanked God and took courage," from the 28th chapter of the Acts of the Apostles, said that they were written in reference to the landing of St. Paul in Imperial Rome after an adventurous voyage across the Mediterranean. The Bishop said he was concerned with what was the reaction of the Christians of Rome to St. Paul's safe arrival in their midst. Had the story been written by the historian St. Luke, the words would possibly have been, "They thanked God and took courage." At any rate, that was their reaction that day at the safe arrival in Sydney of one who would be the

chief pastor of this great diocese. They were thankful that Archbishop and Mrs. Mowll had had a pleasant voyage, but they were most thankful at the arrival of one who, they knew, would, under God, be their leader and their guide. They thanked God that another chapter in the history of their historic and important diocese had begun. They felt in their hearts that the Holy Spirit had guided and prompted the appointment of their new Archbishop.

In accepting the appointment, Archbishop Mowll realised that he was accepting a great responsibility. They could say of their new Archbishop, without any flattery, or fulsome, that he was a giant in missionary enterprise. He would naturally maintain, in his new sphere, that zeal and enthusiasm for missions. As the missionary activities of their Church increased, so would their ministry benefit in the richness and fullness of spiritual grace. They believed that zeal for missions would also lead to more extensive and more enterprising work by the Church in the home spheres. Thus they should be prepared to give their Archbishop their full confidence, heartfelt fellowship and support in whatever work he would call upon them to undertake, as individuals or as collective members of the Church.

They looked forward with faith and confidence to great and glorious days in the history of the Sydney diocese, and they prayed God to give His servant grace and strength for the responsible tasks he would have to undertake as their leader and guide. They were confident that he would be a true Father in God, and that he would be a brother to them all. Let them all, as true sons and daughters of the Church, give him all possible brotherly support and encouragement.

At the close of the service, Archbishop and Mrs. Mowll were introduced by Bishop Kirkby to members of the congregation who had not previously met them at the wharf.

Meeting with Women Workers.

Subsequently, Archbishop and Mrs. Mowll met the members of the committee of the women's organisations, connected with Church of England activities in Sydney in the Cowper Room, Diocesan Offices.

Archbishop Mowll said he was thankful for them coming along to welcome him and his wife. He was glad of an opportunity of meeting so many Church workers whom he had not had an opportunity of meeting on the occasion of his previous short visit in 1931. He had met many women there who were helping the work in China and India. He knew how much the women of Western China helped in church work. There they talked very little, but helped a great deal. He was glad to have the assurances of support from the women and the women's organisations. He could assure them that he and Mrs. Mowll would help in this work in every possible way. He was prepared to do a great deal of work, but he sought them not to ask him to talk too much. He had a great objection to being asked for a speech on occasions when speeches were not really necessary, but work was urgently wanted. He and his wife would get to know all the activities of the women workers, and their organisations, with the least possible delay. He looked forward to having a full programme of effort on behalf of the Lord Jesus Christ in Sydney.

Miss Gillespie, head of the Deaconesses' Institution, said the women gave Archbishop and Mrs. Mowll a most cordial welcome, and promised him the greatest possible help and support in the different spheres of church work allocated to women workers.

Intervening Days.

Though the enthronement and public welcome were not to take place until March 13, the Archbishop got to work at once. He has a great reputation as a tireless worker. He at once visited his Archdeacons at their homes; he called upon the Lord Mayor, the Roman Catholic Archbishop, and made an informal visit to the Methodist Conference, then in session. He presided at a special meeting of the Standing Committee of the Diocese, as also of the Cathedral Chapter and the Council of the Home Mission Society. There followed an unending chain of interviews and then a visitation to Canon Hammond's hostels. For the first week, the Archbishop and Mrs. Mowll were the guests of his Excellency the Governor and Lady Game, after which they moved into Bishopscourt. As March 13 drew near, Bishops began to arrive in Sydney, and dignitaries and clergy from other dioceses, so that right up to the eve of the enthronement the Archbishop had an overwhelmingly full time. The outstanding impressions of these days are Archbishop Mowll's exceeding friendliness, his spirituality, his readiness to be of service, his quickness in uptake, and his unflinching sense of appreciation of all that has been done. The consensus of opinion is that Sydney has been led of God in its choice, and with His blessing, great things are in store for the Church.



The Most Rev. the Archbishop of Sydney and Mrs. Mowll, were the guests of the Governor and Lady Game at Government House, Sydney, from their arrival until March 8.

We regret to learn that Miss MacArthur Omslow, of Camden, has had a severe accident while on a visit to Melbourne, fracturing her arm. She will not be about for some time.

The Rev. George Connolly, of Central Tanganyika, is on his way back to Australia for six months' rest. He recently met with an accident which necessitated some months of quiet.

The Rev. Arthur L. Wade, M.A., B.D., rector of St. James', Croydon, has been appointed acting Principal of Moore Theological College, Sydney, during Principal Davies' six months' leave of absence.

The Rev. F. A. S. Shaw, B.A., curate at St. Clement's, Marrickville, has been appointed domestic chaplain to the Archbishop of Sydney. Mr. Shaw will reside at Bishopscourt.

The Rev. Alan Begbie, son of Canon H. S. Begbie, curate of St. Paul's, Chatswood, has been appointed missionary for young people, Diocese of Sydney, from the beginning of April.

The Rev. Leonard Daniels, rector of St. Paul's, Lithgow, N.S.W., left Sydney on March 9 on twelve months' leave, during which he proposed visiting England. The Rev. R. F. C. Bradley, lately of Mungindi, will act as locum tenens during that period.

The Rev. H. E. West, formerly of Werris Creek, N.S.W., has been inducted by the Bishop of Armidale as rector of Moree, in succession to the Rev. Canon Hully, who has been promoted to sub-dean of St. Peter's Cathedral, Armidale.

Mr. John Stanhope Arkwright, the Chief Steward of Hereford, England, best known as the author of "O Valiant Hearts," has been knighted by the King. He has also written several poems, "The Last Muster," and "The Supreme Sacrifice," being two of them.

The Victorian Branch of the Church Missionary Society has been advised of a legacy of £3000, bequeathed by the late Miss Isabella J. E. Elmslie, of Moonee Ponds. The late Mr. William Corry, of Essendon, left £300 to the Society, with a further share in the residuary estate.

Sir Kelo King, a leading Churchman of Sydney Diocese, and lay canon of St. Andrew's Cathedral, has been elected president of the N.S.W. Branch of the Royal Empire Society. Sir Kelo is the son of the late Rev. George King, one of the early chaplains of the Swan River Settlement, Perth, W.A.

The Rev. G. W. Vizard, very happily remembered at Long Gully and Millo, Diocese of Bendigo, has been appointed to the oversight of St. Mark's, Golden Square, and St. Mary's, Kangaroo Flat, and dependent districts. Mr. Vizard, who has been working of late in the Diocese of Melbourne, began his work in the above charge on St. David's Day, the 1st March.

Bishop Kirkby, Coadjutor Bishop of the Diocese of Sydney, came in for an ovation at the Synod luncheon, and then at the public welcome to the Archbishop of Sydney. There were several minutes of sustained applause. It was just an indication of Sydney's appreciation of the Bishop's great and valued work as Bishop Administrator. We understand that a movement is on foot whereby some tangible recognition of the Bishop's service will be made.

The Venerable W. A. K. Fitchett, M.A., Archdeacon of Dunedin since 1918, has been elected Bishop of Dunedin, N.Z., in the

place of Bishop Richards, who has resigned on health grounds. The Bishop elect passed through Selwyn College, Cambridge, and was ordained in 1899 in Manchester Cathedral, where he served for three years. He came to the Wellington Diocese, N.Z., in 1902, transferring to Dunedin in 1911.

The Rev. Fred R. Bishop, lately of Rabaul, New Guinea, has accepted the living of Kilpeck, in the Diocese of Hereford. Kilpeck is a tiny village with a tiny Norman Church—quite a show place. The Church is considered by the many summer visitors as being one of the very finest bits of Norman work in England. There is another Church in the parish, situated about three miles away, and services are held in both Churches every Sunday.

The Bishop of Melanesia has been visiting the Mandated Territory of New Guinea in the "Southern Cross." He spent some time at Rabaul and at stations on the South Coast of New Britain, getting as far as Wau to dedicate the new Church of St. Augustine, in which the first service was held on Christmas Day. The Bishop will be passing through Brisbane and Sydney towards the end of this month, on his way to New Zealand to attend the General Synod.

The death occurred in Melbourne on Tuesday, February 20, of Mrs. Annie Elizabeth Gason, widow of the late Canon J. B. Gason, who was formerly vicar of St. John's, East Malvern, for 27 years. Mrs. Gason had been living with her son, the Rev. E. I. Gason, at Mornington. Mrs. Gason, who was born at Cranbourne, was the eldest daughter of the late Alexander Duff, who was a pioneer Presbyterian minister in the Cranbourne, Berwick, and Lang Lang Districts from 1855 to 1888.

Dr. Batty, Bishop of Newcastle, referring to his recent visit abroad, said that on April 30th he broke his journey at Port Said and spent a fortnight at Cairo with the Bishop of Egypt and the Sudan (Dr. Llewellyn H. Gwynne). During his stay there he had the pleasure of seeing something of the wholly admirable work being done in Cairo by the Church Missionary Society—notably at old Cairo Hospital, where a great Australian, Dr. John Bateman, was in charge.

Referring to the election of the Rev. E. H. Burghmann as Bishop of Goulburn, the Bishop of Bathurst (Dr. Crotty), said the choice of the Goulburn Synod had fallen on a man of great intellect and strong personality, who was not only an industrious student, but also a realistic and arresting thinker about the social and economic issues of to-day. His influence would be of no small standing, not only in his diocese, but also in the wider sphere of national life.

The recent synod of the Diocese of Goulburn passed the following resolution:—"That this Synod desires to record its deep appreciation of the immense value of the episcopacy of over eighteen years of the Right Reverend Lewis Bostock Radford, D.D., fourth Bishop of Goulburn, and to express his sincere regret concerning the cause of his resignation. This Synod respectfully assures him of the high regard of the churchpeople of this diocese for him, and prays for the blessing of God upon his future life and work in England."

The Most Reverend Gerald Sharp, Archbishop of Brisbane, who died on August 13 last, left personality of £882. He bequeathed £200 to Sister Lucy Sharp, £50 each to his brothers, Thomas Budworth Sharp, and Rev. Harry James Sharp, and £30 to the Australian Board of Missions, earmarked for the New Guinea Mission. Sister Alice Marian is residuary legatee. His copes and vestments go to Rev. C. H. Edwards, the episcopal ring and mitres to St. John's Cathedral, Brisbane, and a silver Communion set.

to his successor, "in the hope that it may be used in Bishopbourne Chapel."

Bishop Golding Bird, formerly Dean of Newcastle, N.S.W., and Bishop of Kalkoorie, W.A., and now assistant Bishop in the Diocese of Guildford, England, as chairman of the Diocesan School of Prayer, has addressed a letter to every clergyman in the Diocese, asking his co-operation in observing the period from February 12 to February 18 as a week of continuous intercession for God's blessing on Guildford's new enterprise, namely, "a new Cathedral and Churches Fund." The response has been quite remarkable. Every incumbent, without any exception, promised co-operation.

At the third annual meeting of the Church of England Boys' Society (N.S.W. division), the following officers were elected:—President, the Archbishop of Sydney; Vice-President, Bishop of Bathurst; the Bishop Coadjutor of Sydney; and the Dean of Newcastle (Very Rev. W. H. Johnson); chairman, Rev. C. P. Birk; vice-chairman, Mr. W. H. Wharington; prov. secretary, Mr. Harry Thorpe; honorary treasurer, Rev. R. F. Dillon; and minute secretary, Mr. F. Pittman. The executive committee will consist of above, with Messrs. W. L. Headford, D. Brady, H. Dixon, R. Meyer, F. Summers, and W. Brown.

There passed away recently in Samaria Hospital, New Guinea, Miss Maude Mowland, who has been a missionary in Papua for over thirty years. She was the Own Missionary of St. Peter's, Barcalaine, Queensland, and went out to New Guinea soon after Bishop Stone Wigg was consecrated Bishop of the Diocese. She saw wonderful changes in the field. Evil practices were renounced, and schools and hospitals were established, and the native priesthood started. There are at the present time twenty-three clergy working in the mission, of whom nine are Papuans. There are twenty-nine women workers, three laymen, nine Melanesian teachers, and forty-one Papuan teachers.

Mrs. Mowll, wife of the Archbishop of Sydney, first went to China in 1916, and had remained there until last year, with occasional visits to England. Life in China is full of interest, and Mrs. Mowll has been actively engaged in furthering missionary work and after her marriage, in assisting the Archbishop in his work. She has already been taken to heart by the churchwomen of Sydney. She fears, however, that she will sometimes be "homesick for China," which she loves. But she hopes that even at this distance she will be able to interest people in the work of the missions there, and thus continue to give a helping hand to the people with whom she has lived for so long. "We feel like settlers," she said, "and have brought all our belongings with us."

The Rev. J. S. Needham, Chairman of the Australian Board of Missions, leaves from England on April 7. The S.P.G. is meeting his travelling expenses. On his way to Great Britain he hopes to pay a short visit to Jerusalem and so make himself acquainted with the work of the Jerusalem and the East Mission. In England the Chairman will, apart from holding consultation with the Missionary Council of the Church, the S.P.G., the Melanesian Mission, and the Anti-Slavery Society, have an opportunity of appealing for help towards some of the missionary work in which the Board is interested. On the way home he intends returning via America and the Pacific. This will enable him to obtain an insight into the home base methods of the Churches in Canada and the United States, in addition to calling in at the Diocese of Polynesia. Before reaching Sydney there will be an opportunity of holding a conference with Melanesian Mission Committee in New Zealand.



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED



"Then wake my soul to high desires."—Kehle.

"Seek those things which are above, where Christ sitteth."—St. Paul.

MARCH.

24th—Queen Elizabeth died, 1603. We owe much to her wisdom in securing the Protestant movement in England.

25th—Sunday next before Easter, known as Palm Sunday. Also the Festival of the Annunciation. Our Lord's triumphal procession to the gates of Jerusalem probably took place on Monday.

28th—Maundy-Thursdays, when is remembered the Foot-washing.

30th—Good Friday. The Day of the Cross.

31st—Easter Eve. Welsh Church disestablished, 1920.

APRIL.

1st—Easter Day. The Queen of Festivals, and every Lord's Day is a Festival of the Resurrection.

2nd—Monday in Easter week.

4th—Ambrose, Bishop of Milan, alleged author of the Te Deum, which he is said to have composed with St. Augustine when the latter was baptised, 386 A.D.

5th—Next issue of this paper.



The Resurrection of our Lord.

EASTER is not only the oldest of the Christian Festivals, but it is the most important event in the Christian year. St. Paul preached "Jesus and the Resurrection," so that we are safe in saying that Christianity began with the Resurrection. That fact was the central conviction of the Apostolic witness.

But what precisely did the Resurrection mean to our Lord's followers? It meant two things: the emphasis of the open grave and the reality of the appearances. It is a significant thing that the earliest Christian sermon ever delivered insists in the plainest terms, that the flesh of Christ saw no corruption. It can be said without doubt that if the Body of our Lord had been proved to have been subject to corruption, no Palestinian Jew would ever have proclaimed Christ's Resurrection.

The doctrine of the immortality of the soul, combined with denial of the Resurrection of the Body, was completely foreign to the mentality of any thinker in the days of Christ. Such theories are purely modern, and cannot without the grossest anachronism, be attributed to the circle in which the Gospel of the Resurrection arose. That the Body of Jesus saw no corruption was to the Apostolic mentality an absolutely indispensable condition for belief in—indeed, the fundamental proof of the reality of—their Lord's Resurrection. This is unmistakably what the Lord's Resurrection meant for the first believers in it.

The consequences of that belief were tremendous. When the reality that Christ was risen became irresistibly certain, the revulsion of feeling was intense. The Lord is risen indeed! What fervour of conviction lies behind that phrase! All the dreadful, paralysing depression of the tragedy of

Calvary and the Tomb was swept away. The whole world was flooded with heavenly light and glory. It was unutterable relief. The dread, the suspense, the despair of those awful hours when the Body lay in the grave, were gone for ever. Defeat was turned to victory, despair to exultation. "When the Lord turned again the captivity of Sion, then were we like unto them that dream. Then was our mouth filled with laughter, and our tongue with joy."

The whole character of our Lord's disciples was exalted. They had seen the Divine intervention, the supernatural over-ruling of the deeds of men. Everything was transfigured for them. Jesus' Resurrection was the greatest certainty in their whole experience, and by that knowledge and the conviction which it brought, they were dominated, inspired, driven onward into service and witness.

The Resurrection of our Lord was not only the cause of immeasurable, lifelong joy. It was also a revelation of religious doctrines hitherto unknown. Their conception of the Eternal God and their teaching in regard thereto were immensely enriched and transfigured.

The first great change was in their conception of the Messiah. The Nationalist idea of a victorious Deliverer residing in Jerusalem, securing the temporal freedom of Israel, and making it supreme above the nations, had to be entirely given up. Our Lord's Resurrection proved that the Crucified could be the Messiah. The whole idea of the Messiah and of His Kingdom had to be spiritualised, universalised. The doctrine underwent a complete transfiguration. Nothing less than the overwhelming fact of His Resurrection could have induced a Jew to accept the astounding paradox that the Messiah was crucified. That was the first and altogether revolutionary change of belief wrought by the Lord's Resurrection on Easter Day.

There was also a second change. This concerned the meaning of Jesus' Death. For the Death of the Messiah required most urgently to be explained. Why was the Lord's Anointed allowed to die? St. Peter said it was "by the determinate counsel and foreknowledge of God," that is to say, it was Divinely ordained. But why? What purpose could it serve? Our Lord's adherents were unanimous in this. It was an Offering and a Sacrifice to God. It was redemption: deliverance in the highest of all senses, moral and spiritual. It was the reconciliation of God and sinners. He died for our sins. He rose again for our justification. That was the second great doctrine involved in His Resurrection.

There was a third and final change. This concerned our Lord's Person. St. Peter, in his earliest speeches, said that Jesus was "the Holy and the Righteous One." Moreover, He was "the Prince of Life," and further still, He was "by the right hand of God exalted." And gradually, as they became more accustomed to the splendour of the new Revelation, and more able to bear it, the depth of its significance grew upon them more and more. They saw how impossible it was for Him to see corruption, that the sphere to which He was exalted was the sphere to which He belonged, and that He was originally and essentially in the form of God before He appeared in history in the form of Man.

These three stupendous truths, the truth of the spirituality of the Messiah and of His Kingdom, the truth of Redemption through His sacrificial

Passion and Death, the truth of the Divine character of the Messiah—were all made irresistible to the Apostolic Faith by the fact of their Lord's Resurrection. He was powerfully certified to be the Son of God by His Resurrection from the dead. These great religious truths were built on that Resurrection. They would have been for the Jews altogether inconceivable without it.

But what did this great fact of the Resurrection and all that is connoted mean to the disciples as individual followers of Christ? It meant that these men out of weakness were made strong, the cowardly became courageous, so that they turned the world upside down and persevered indomitably through a life of discouragement and privation. Beyond these moral changes, there is the immense intellectual and dogmatic change, the grandeur of new conceptions which the Easter Fact created. The Crucifixion is the Redemption of the world. The Son of Man is the Incarnate, the everlasting Son of the Father. The preaching of the Gospel is now with power. The Resurrection glory rests upon the Church. It is Easter Day which has rendered all these facts credible, and has brought them home to the intelligence of mankind.

Bishop Kirkby.

WE have been delighted to notice how greatly Sydney has shown its appreciation of the labours and devotion of Bishop Kirkby. Very wonderfully, and with marked ability, has the Bishop carried out for fourteen months the onerous duties and responsibilities of Bishop Administrator. The people have known this, and so, on every available occasion, as opportunity offered, at the various gatherings, they showed their appreciation by cheering and applauding him—we were going to say to the echo! It was all so warm and spontaneous. The Archbishop is extremely fortunate in having so wise and far-sighted a colleague as Bishop Coadjutor, and we trust that he will long be spared to fulfil the many duties which will devolve upon him.

Sermon by Archbishop of Sydney at His Enthronement.

Text.

2 Corinthians, Chap. iv., v. 5: "We preach not ourselves, but Christ Jesus as Lord; and ourselves your servants for Jesus' sake."

THE Most Rev. H. W. K. Mowll, D.D., Archbishop of Sydney, was the preacher at his enthronement in St. Andrew's Cathedral, on Tuesday, March 13, 1934. He prefaced his sermon with the following prayer:—

"Oh, Thou Who art Heroic Love, keep alive in our hearts that adventurous spirit which makes men scorn the way of safety so that Thy Will may be done. For so only, O Lord, shall we be worthy of those courageous souls who, in every age, have ventured all in obedience to Thy call, and for whom the trumpets have sounded on the other side."

His Grace then went on to say that nearly a century had passed since the Bishopric of Sydney was created on January 18, 1836. William Grant Broughton was consecrated in Canterbury on the following February 11 as

Bishop of Australia. It was good to look back over these 98 years and recall the five men who had presided over the Church in that Diocese. Bishop Broughton had already served for seven years as Archdeacon, and for two more years he had the help of the great Samuel Marsden. During the 17 years of his Episcopate he made extensive visitation journeys in Eastern Australia and Tasmania, and in 1838 to New Zealand. Churches and schools were built under his guidance and arrangements made for the support of

establishment of the Sydney Diocesan Synod in 1866. The founding of Moore College served the whole of Australia, so that at his death most of its graduates were serving outside the Sydney diocese. St. Paul's College, within the University of Sydney, was opened in 1857. The Home Mission Society, commenced by Bishop Barker, raised £70,000 during his Episcopate. The number of clergy and churches in the diocese were almost doubled. The Diocesan Endowment Fund was begun, and provision made for clergy super-

cise on the foundations laid by his great predecessor.

Bishop Barry's Episcopate was a comparatively brief one. He was a noted educationist. The Church of England Grammar School in North Sydney was founded by him, and a chapel added to The King's School, Parramatta. The Cathedral Choir School came into existence, and a secondary school for girls was suggested. The Church Rescue Home was founded, and from this the Homes at Glebe Point and Carlingford had developed.

Archbishop Saumarez Smith was well remembered by many present. The spiritual life of the diocese was greatly enriched during his Episcopate. His own saintly life was his personal contribution to it.

The Late Dr. Wright.

Archbishop Wright had unusual difficulties to contend with—the Great War, the serious decline in moral standards following the moral shock of the war, the financial depression, and his own impaired health. Many tributes had been paid to his sincerity, his courtesy, and his genuine piety. The diocese benefited by his practical grasp of affairs. He was called on to preside over the General Synod during the framing of the new constitution. The great crowds attending his funeral was an eloquent testimony to the impression he made on the people and the life of the community.

These great men had handed on their torch of service to him as their successor. He looked back on the inspiration of the past, but also at the opportunities of service that existed to-day. The presence of the Bishops of the Province at that service was a reminder that his work touched not only the life of the Sydney Diocese, but was bound up with the work in the country. Tours which he had made in the Canadian North-West when he was living in Toronto convinced him that frequently those in the city were unaware of the conditions in the country. That day's ceremony hallowed afresh the ties which bound together all the dioceses of the province in mutual service.

Christian Citizens.

The presence of the Premier and the Lord Mayor reminded them that they were not merely Churchmen, but Christian citizens. The State and the municipality demanded the service of every devoted Churchman. The claim of the early Apologists—"We are the best citizens of the Empire"—was one which they ought also to be able to make. The welfare of every citizen was the responsibility of them all.

Again, the presence of the Governor, as the representative of the King, was a reminder of the Empire of Empires over which King George presided, and to which they all belonged. To use Lord Cecil's paraphrase, "It is the duty of the British Empire to save herself by her exertions, and to save humanity by her example." The interests of the dominions and the colonies should be not merely, or even primarily, material interest in their products and markets, but spiritual interests in the ideals of government being applied, and the working of the principles of Christianity in colonial government. They were all thrilled as they knew more of British justice being dispensed under great difficulties, of selfless sacrifice, of service and trusteeship for backward peoples. Varied major policies were being pursued. There was democratic self-government in the East, white trusteeship in Africa, and indirect rule in large areas of



THE ARCHBISHOP OF SYDNEY KNOCKS AT THE CATHEDRAL DOOR.

the clergy. The dioceses of Tasmania, Adelaide, Melbourne, and Newcastle were created. In 1850 an Australian Board of Missions was organised to propagate the gospel among the aborigines of Australia and the islands of the Pacific. Bishop Broughton was remembered for his foresight and sound judgment, his organising ability and his spirit of self-sacrifice.

Bishop Barker, who succeeded him in 1854, was a man whose height alone marked him out as a giant among his people. His long episcopate saw the

annuation and for the clergy's widows and orphans. Bishop Barker presided over the first General Synod in 1872, and was elected Primate. The "Sydney Morning Herald" spoke of him at his death as being universally beloved, one of the most prominent men of his day, and one who contributed in no small degree to the social and moral welfare of the community. The completion of St. Andrew's Cathedral in 1868, which was begun by Bishop Broughton in 1837, was a symbol of the way Bishop Barker built up the dio-

both the East and of Africa. There was, for instance, the building up of a black civilisation in West Africa and the totally different and more European ideals in East Africa.

Australian citizens could contribute to the solution of these problems from their unique experience in the building up of Australia and in the government of New Guinea. They belonged to a Church which was an Imperial link. For the sake of the peace and welfare of the world, let them think Imperially.

The Mother Diocese.

No member of the Sydney diocese who reflected on its past history as a mother diocese, or who watched the shipping pass in and out of this harbour to all parts of the world, should be parochial in his outlook. As one who had been associated with a young Church in a non-Christian land, he knew how vital for it was the co-operation of the older branches of the Church at this juncture. As he recollected the achievements of the past, and contemplated the magnitude of his responsibility for the future, he realised that his sufficiency was of God. Who had entrusted him with a gospel. They were only servants. Christ was the Master.

He was grateful for the presence of the representatives of other Churches that morning. He faced his task in co-operation with them. They were working side by side to proclaim Christ Jesus as Lord. They shared a common spiritual experience. They had been entrusted with the same commission. That was the inward aspect of that significant service. It was the antithesis of the very thought of ecclesiastical assumption, to all exaltation of man or of a ministerial class or order. The conception at that service was not magisterial, but ministerial. The minister of Christ was the servant of his brethren. Their Church could only go forward, as each one of them honestly determined that their conduct should proclaim not themselves, but Christ Jesus, their Lord.

Synodsmen's Luncheon.

To the Archbishop of Sydney.

UPWARDS of four hundred synodsmen of the Diocese of Sydney sat down to lunch in Farmer's Blackland Galleries, George Street, Sydney, on Tuesday, March 13, immediately after the enthronement service.

The visitors included the Premier (Mr. Stevens), the Archbishop of Melbourne (Dr. Head), the Bishop of Gipsland (Dr. Cranswick), the Bishops of the Province of N.S.W., and Archdeacon Pike, Administrator of the diocese of Goulburn.

Bishop Kirkby, who presided, said that that morning they had had the privilege of entering into the bond of fellowship in worship, and now they had what might be called the parliament of the Church wishing to exhibit all the tokens of goodwill, loyalty, and everlasting welcome to both Archbishop Mowll and Mrs. Mowll. He wished to assure the Archbishop of their deep and fervent loyalty, their Christian spirit and goodwill, which were indicative of all the Church men and women throughout the diocese of Sydney. (Applause.)

Archdeacon Martin, speaking on behalf of the clergy of the diocese, said that he had already served under three Bishops of the Diocese. When he joined the ministry 46 years ago, there were only 138 clergy, but only 12 of them remained to-day. In that

time the clergy had increased to 324. He made an earnest appeal for loyal co-operation with the Archbishop in his work. These are challenging days, and call forth the very best from all clergy and laity alike.

Mr. W. Hutchinson welcomed Archbishop Mowll on behalf of the laity. They expected from their Archbishop, he said, a wise, strong and courageous lead. They felt that, with his energy and experience and great spiritual outlook, he would galvanise the diocese into new life. (Applause.)

Dr. Mowll's Response.

Archbishop Mowll was given an ovation when he rose to respond.

"I deeply appreciate that you should arrange this family party at the very beginning of my time officially among you," he said. "You will find in the days to come that I may do and say many things which are mistaken. I may be a fool in many respects, but you know that I have one single desire: that the Holy Spirit may be pleased to use my life in order that the Lord, Who means everything to us, may mean something to those with whom we come into contact. (Applause.)"

"I do hope that I may not be hindered by other things in getting round as speedily as possible to all the churches in the diocese. I believe that, with your co-operation, I shall be able in the near future to have the pleasure of visiting all the churches in this diocese. (Applause.) I hope that every rectory will send me a copy of the parish magazine. I do not promise to read all of them, but they will give me an opportunity of finding out what is going on in the churches before I visit them. On my part, I hope to use the diocesan magazine for letting you know ideas that may be in my mind, and through that agency get into touch with the whole diocese. In all these circumstances, it will be impossible for me continually to give addresses and preach sermons, so I propose for the present only to preach one sermon each Sunday and to use the other services for visiting the parishes. I should like to do that quite informally, and sit at the back of the church, but that may not be possible. (Laughter.) I shall probably take some part in the service, but I will not preach."

Civic Reception to Archbishop Mowll.

Appeal for Prayer.

THERE was a large attendance of many of Sydney's leading professional and business men at the Lord Mayor's reception to Archbishop Mowll on Wednesday, March 14. Many of them were also prominent Churchmen. The feature of the gathering was the Archbishop's telling address. The Lord Mayor (Alderman Parker), in cordial terms of welcome, said that the Archbishop came to our midst with a great record of service in West China and Canada. In fact, he looked upon the Archbishop as one of the great heroes of the Church. He said that Dr. Mowll was revered for his simple faith and his good works, esteemed for his learning and his manliness. He thought the Archbishop and Mrs. Mowll would learn to love Australia as they had always loved England. On behalf of the citizens, he gave them a warm, sincere and genuine welcome.

The Honorary Minister (Mr. Hawkins), on behalf of the Government, said that they rejoiced that to the office of Archbishop there had been called one in whose veins the fires of youth still burned, and who had the qualities of leadership.

Archbishop Mowll, replying, said that ever since he and his wife had responded to the call from Sydney,

they had been looking forward to meeting the many friends they had made here in 1931. When it came to the onerous duties the office imposed, it was a different matter, and he appreciated the help which the Premier, the Lord Mayor, and others had given him in assisting him to understand better the conditions of the State. Sydney was such a beautiful place that it must be a great temptation to people who lived there to do nothing but enjoy the magnificent climate and the beautiful surroundings. It was a particular pleasure for him to receive an invitation to a civic reception, because his family had lived for centuries at Dover, where they had always been connected with the municipal life, and they were one of the few families the members of which received the freedom of the borough when they became 21. So, at the age of 21, he had been taken to the Mayor and given that freedom.

"But," he said, "the only privileges it gives me are the right to vote at municipal elections, no matter where I reside, and to sell fish on Sundays." (Laughter.)

Archbishop Mowll said he had always tried to follow, whether in Canada or in China, the municipal politics of Dover, for serious study or for a little relaxation, and he was looking forward in Sydney to learning about the municipal life of the city, not for relaxation—(laughter)—but so that, if there was anything he, as a citizen, could do, he would be able to. (Applause.) He knew from experience that there was need for the best men in municipal politics; there was need for reliability and honesty and purity not only in the Church, but in all walks of life. But after all, they were only human, and there was need to look to a Power that was not human. (Applause.)

The Archbishop concluded by making a most earnest appeal for corporate and individual prayer. He told of the call to prayer in the Mansion House, London, by the Lord Mayor of that city on January 6th last, in connection with the Week of Prayer organised by the World's Evangelical Alliance. He, the Archbishop, attended, and was inspired by the remarkable address given by the Lord Mayor himself on prayer and its place in the life of the city and of the people themselves. He stressed the importance of prayer, and hoped that all present would prove themselves men of prayer—praying regularly and earnestly, not only for themselves and their families, but also for the city and the State, and for himself and Mrs. Mowll.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

March 25, Palm Sunday.—Morning: 180, 44, 188, 333; Evening: 181(53), 196(121), 289, 553.

March 30, Good Friday.—Morning: 185, 188, 186, 191; Evening: 197, 184(427), 136, 203.

April 1, Easter Day.—Morning: 207, 204(49), 210, 209; Evening: 211, 214(427), 212, 213.

Hymns, A. & M.

March 25, Palm Sunday.—Morning: 98, 633(238), 292, 172; Evening: 99, 304, 302, 302.

March 30, Good Friday.—Morning: 113(73), 109, 108, 107; Evening: 200, 100, 172, 120.

April 1, Easter Day.—Morning: 107(683), 232, 132(460), 127. Evening: 134, 135, 302, 140.



NEW SOUTH WALES.

Diocese of Sydney.

ST. DAVID'S, ARNCLIFFE.

Governor Sets Foundation-stone.

The Governor (Sir Philip Game), set the foundation-stone of the extensions to St. David's Church of England, Arncliffe, on St. David's Day, March 1st.

Bishop Kirkby (Bishop Administrator), the Rev. A. Reeves (Rural Dean), the Rev. R. L. Houston, and other clergymen, and Professor Wilkinson, who prepared the plans of the church, were present.

The Governor said that he had learned a lot about the history of the church from the rector, and of all the difficulties and set-backs they had had to contend with since 1910, when the walls were demolished by storm; of how another start was made just as war was declared. Then the depression followed.

"But you were not discouraged," he said, "and I am glad to see you meeting with the success in your undertaking you so thoroughly deserve. This church will be a very excellent witness to your loyalty and your perseverance."

After performing the ceremony, Sir Philip Game was presented with a silver trowel.

When the parishioners and others were invited to lay their contributions on the foundation-stone, £250 was subscribed, included in which was £53 from the mothers of the parish.

The building of St. David's church was begun in 1910. Before the structure was completed the walls were blown down by a strong gale. The place lay in ruins for four years. An effort was made in 1914 to reconstruct the building, and it was opened in an incomplete state in January, 1915. This church has been one of the most progressive in the Sydney diocese. Although in a working-class suburb, it never has had an overdraft. During the past 10 years ground has been purchased for a rectory for £500, and on it was erected a building at a cost of £1800. The parish hall was extended at a cost of £300. Renovations to the mission church at Cook's River cost £150, a pipe organ £500, new fences and gates around the church property £280. It is now proposed to spend more than £3000 on the completion of the church building, as well as a considerable sum in additional furniture.

Spacious rooms will be erected for the choir, and there will also be a side chapel, a west-end bay, tower, organ loft, chancel and sanctuary included in the addition.

The Rector is the Rev. R. H. Pitt Owen, during the War Chaplain to the Forces.

CHURCH OF ENGLAND FELLOWSHIP.

Diocese of Sydney.

Seven branch Fellowships, and friends took part in a Launch Picnic to Killarney, Middle Harbour, Sydney, on Saturday, 24th February, over 100 young people being present. The occasion was a Re-union of those who attended the Fellowship Christmas Camp held at Castlereagh, on the Nepean River, and a coming together of other Fellowshipists and friends.

During the afternoon, the President, the Rev. F. A. Walton, M.A., in his usual happy way, spoke a few words of welcome, mentioning that the occasion was an illustration of the Fellowship way. He then went on to state what the Fellowship is—Australia-wide, an Anglican Society seeking to bind young people in loyalty to their Church—and principally a Society meeting on Sunday for worship, study and fellowship along spiritual lines.

Each Branch Fellowship in the details of its organisation can work along its own lines; but should aim at a four-square development of character, spiritual, intellectual, physical and social.

The Rev. W. G. Coughlan, B.A., spoke on "Things Learnt at Camp." Each "camper" probably learned many different things; but all learned to study together, to think together, to pray together, and to play together, to such profit that each was determined that we must have another camp, and a larger one this year.

The Rev. M. Payten advised all present to decide to attend the next Camp, and to make the year a 100 per cent. year for the Fellowship.

The Picnic was a truly "Fellowship" one, all present voting that it was a most happy, profitable day.

PARRAMATTA DEANERY.

S.S. Teachers' Association.

The 86th Quarterly Conference and 23rd Annual Meeting of the above Association was held at St. John's, Parramatta, on 12th February. Seven clergy and 190 teachers and officers were present, representing 26 schools. The Rural Dean, the Rev. S. M. Johnstone, presided.

The Annual Report disclosed a successful year of instruction, devotion, and fellowship. Special activities enjoyed and profited by were the Quiet Day, and the Board of Education's Training Courses for Kindergarten and General Teachers. Appreciative reference was made to the good work resulting from St. John's College, Parramatta, as instituted by the Rural Dean, assisted by the Rev. C. Burgess.

Arrangements were finalised for the Quiet Day, next April 25th, which the Bishop Co-adjutor had kindly consented to conduct.

Election of officers resulted in nearly all former members being returned to office.

The President addressed the teachers on the responsibilities and importance of religious instruction in the Sunday and Day Schools, stressing the need for greater State and parental interest in the child's religious training, and the importance of the teachers' thorough instruction in the Church Catechism and the Ten Commandments, wherein lay the right way to live and the duty to God and one's neighbour.

HOME LIFE.

Influence on Community.

Bishop Kirkby's Advice.

Bishop Kirkby, speaking at Narrabeen on March 3, emphasised the importance of the home in the life of the community. No one who read the newspapers, he said, could avoid being shocked by the reported instances of commercial immorality in the city. It seemed that the foundations of all ordinary morality and honesty were being attacked.

"The cure is in our own homes," added Bishop Kirkby. "If we bring up boys and girls without the solid backing of the Christian faith the blame is ours. The greatest need of Australia to-day is Christian homes. We cannot have a great country moving towards the highest ideals, unless we have good homes."

Bishop Kirkby quoted the case of the mother who brought up her children on porridge, the Bible, and her slipper. "A wonderful trinity, that!" he said. "If we had more of it and less of chocolates and cinemas and weak leniency, we should raise up a better generation. I am not a pessimist, but I am concerned about some of the indications around us."

Bishop Kirkby was opening and dedicating a new rectory for the parish of Narrabeen.

MENACE OF INEBRIETY.

Canon Hammond's Address.

In an address to members of the Racial Hygiene Association recently, Canon Hammond said the menace of inebriety was indicated by the number of convictions for drunkenness at the Central Police Court. In 1931, 6450 men and 1404 women were convicted. In 1932, the figures were 6477 and 1749, and in 1933, 8667 and 1869 respectively. During the year period 1928-31, 3421 persons had been killed and 55,518 injured in accidents in the State. Many of these accidents could be attributed to inebriety. More accidents occurred on Mondays than on other days in the week because of frayed nerves, following week-end drinking bouts.

BOY SCOUTS AND GIRL GUIDES.

Permission has been granted by the Scout and the Guide Headquarters for Church of England Troops of Scouts and Guides to form a Guard of Honour at the "Youth Wel-

come" to the Archbishop on Saturday, March 17. Representation of each Church Company is specially desired, and each troop should bring its colours. Church of England Scouts and Guides belonging to Open Troops may also attend (without colours).

Guides are asked to assemble at 2 p.m. in the Cathedral Grounds (by permission of the Dean), near the Chapter House, Miss Bilton, captain of the 5th Randwick (St. Jude's) Company, will be in charge of the Parade.

Scouts are asked to assemble at the rear of the Cathedral at 2 p.m. Mr. C. Bell, G.S.M. of the 7th Sydney (St. Philip's), will be in charge.

As the "Youth Welcome" has had to be restricted to those over 12 years of age, Cubs and Brownies are not invited to attend.

BRITISH & FOREIGN BIBLE SOCIETY N.S.W. Auxiliary.

The 117th Annual Meeting will be held in the

PITT ST. CONGREGATIONAL CHURCH

On Monday, 26th March, 1934, at 7.45 p.m.

Speakers: The Archbishop of Sydney, and

Dr. F. W. Norwood.

Music by the Christian Endeavour Choir.

On the same afternoon the Annual Meeting

of the

Sydney Ladies' Branch

Will be held in the Board Room, 242 Pitt

Street, at 3.45 p.m.

Speaker: Rev. M. K. Gilmour (of Papua).

Tea, 5.30 p.m. Lantern Lecture, 6.30 p.m.

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The Committee of the "Youth Welcome" has approved of this formation of a Guard of Honour, but, as seating accommodation has already been allotted, requests that Scouts and Guides should apply to their Rectors for tickets of admission. Failing this, a certain number of seats may be available for Scouts and Guides after ticket holders have been admitted.

Rev. W. J. Owens,
Hon. Secretary,
Diocesan Scout and Guide Council,
The Rectory,
Riverstone.

Diocese of Newcastle.**THE BISHOP'S LETTER.**

The Bishop writes:—

Before another issue of this paper (Newcastle "Churchman") is published, the Archbishop-Elect of Sydney (Dr. Howard Wale) will have been enthroned in St. Andrew's Cathedral, Sydney, and will thereby have become Metropolitan of New South Wales. I hope that before long we shall be able to secure from him a promise to pay an official visit to Newcastle, and we can assure him in advance of a very loyal and cordial welcome. His record of service to the Church is a heroic one. He is of the company of those who, like Paul and Barnabas of old, have literally "hazarded their lives for the Name of our Lord Jesus Christ," and his presence in our midst should be of the greatest inspiration to those who are working for the cause of the extension of Christ's Kingdom.

In July the Church in Australia looks forward to welcoming another Metropolitan-Elect in the person of the Rev. J. C. Wand, elected Archbishop of Brisbane. I had the pleasure and privilege of meeting Mr. and Mrs. Wand at Oxford, shortly before I left England. And I feel confident that his coming will be a notable reinforcement to the Australian Church, especially on the side of theological scholarship. But what impressed me about him most was the obvious fact that his main interest was in the pastoral work of the Church, and his greatest personal ambition to make the Gospel of Christ a power in the lives of men. We may all, I am sure, be thankful that Brisbane's choice was guided to fall where it did.

Diocese of Goulburn.**FIRST SESSION OF 20th SYNOD.**

The second day of Synod was given up to diocesan concerns. The Administrator, Archdeacon Pike, reported that in the lunch interval conference had taken place between the representatives of Albury and diocesan authorities. The Chancellor reported that the same would proceed with greater possibility of success if amendment of Part IX of the Parochial Administration Ordinance were proceeded with. In camera a sharp debate ensued. The proposal to consider the Parochial Administration Ordinance was defeated. The House then proceeded to consider the Rev. W. J. Edwards' Ordinance to provide for the appointment of a rector for the parish of Albury, and went in to committee to consider the provisions of the bill. With the exception of three-quarters of an hour spent on the elections, the whole afternoon was spent on this subject.

The first hour of the evening session on the second day was a missionary hour, when the Chairman of the Australian Board of Missions, the Rev. J. S. Needham, and the Secretary of the Church Missionary Society, the Rev. R. J. Hewitt, were invited to address the Synod.

The Rev. H. A. Morton, our diocesan secretary of the Heralds of the King, had charge of the two years' reports of the Diocesan Missionary Council, and made some useful suggestions to the parishes represented in Synod. Canon Done seconded the adoption of the reports. In urging the younger clergy to volunteer for the Mission Field, he stressed the compensations of that work.

The Administrator then announced that the Rev. R. D. Pratt had been offered, and had accepted the position of the Organising Secretaryship of the Diocese, and that the lay members from Albury had assured him that the local members of the Albury Patronage Board would endeavour loyally to work under the present Parochial Administration Ordinance. Canon Done appealed for the same support for Mr. Pratt as he had received from clergy and laity. The Rev. W. J. Edwards received permission from Synod to withdraw his ordinance. The result of the contested elections was announced here, viz:—

Diocesan Council: Canon Burgess, Messrs. S. H. Belcher, H. G. Lamb, M. Man-

fred and N. H. Benson; Diocesan Board of Education: The Rev. D. Blanche, Canon Done, the Rev. W. J. Edwards, Canon McKeown, Mrs. A. N. Stacy, Sister Ursula; Diocesan Missionary Council: Canon Burgess, Canon Done, Canon Sherris, Miss Akerhurst, Mr. W. R. Costley, Mr. W. R. Harrison, Mrs. G. H. Hirst, Mrs. W. M. Holliday, Miss Hunt; General Synod: Canon Hirst, Archdeacon Pike, Canon Robertson, Archdeacon West; Panel of Triers: Rev. W. M. Holliday, Canon Hirst, Archdeacon Pike, Rev. C. M. Statham, Canon Robertson, Rev. W. J. Edwards, Canon Done, Canon Sherris, Archdeacon West, Canon McKeown, Provincial Synod: Canon Burgess, Canon Done, Canon Hirst, Canon McKeown, Archdeacon Pike, Canon Robertson, Canon Sherris, Archdeacon West; Patronage Board: Canon Hirst, Canon Done, Canon Sherris, Canon McKeown, Mr. E. W. Johnson, Mr. W. R. Costley, Mr. S. H. Belcher.

Canon Sherris forwarded the question of clerical stipends. He put his case for revision and increase breezily. Canon McKeown's motion in respect to social reform was reached at a late hour. "That this Synod of the Diocese of Goulburn expresses the deepest concern at the continued unemployment and distress in the land due to the failure to extend the principles of Christianity to daily life and service. It is of opinion that urgent co-operation of Christian forces should be sought to adjust the existing conditions with as little delay as possible." Seconded by Canon Hirst. Mr. H. J. Bate, M.L.A., put the other side of the question when he pointed out that much of our recent legislation had resulted in taxing the thrifty to support the thriftless. Nevertheless people are still ignorant of the enormous extent of the social services of this State, and instances how the Governments of this country are concerned with the unemployed youth. In industry many firms are keeping going only for the sake of maintaining employment.

Archdeacon West moved: "That in the opinion of this Synod it is desirable that the office of Dean of the Cathedral should be revived, and that Synod respectfully requests the Bishop, on his accession to the See, to appoint as Dean the Incumbent of the Parish of St. Saviour's." The motion was carried without debate.

The thanks of Synod were conveyed to the hosts and hostesses of the clergy, the ladies for the Synod teas, the Chairman and Clerk of Committees, the Secretaries of Synod and the scrutineers, the press, the Chancellor and the Administrator.

VICTORIA.**Diocese of Melbourne.**

The Archbishop writes:—

On Thursday, February 22, the Mothers' Union held a Quiet Time of Preparation in Holy Trinity Church, East Melbourne, when their own leaders gave short addresses from the Reading Desk, with my authority. This is the beginning of a great effort for the spiritual renewal of the members of that Union. We look for great things, by God's grace, from this movement, which will mean much for Christian life in our families, and for the hallowing of our boys and girls.

On Sunday, February 25, I dedicated the new pews in St. John's Church, Toorak. These pews have been beautifully carved with flowers, birds and animals to represent the wonders of nature in Australia. The carving round the Baptistry represents scenes from Pilgrim's Progress. It is good to have a Church which is so generous towards God in the beautifying of His House of Prayer at a time when many people are forgetting the claims of God because of their own financial needs.

On Monday, February 26, the Archbishop-elect of Sydney and Mrs. Mowll were with us on their way to Sydney. The Church Missionary Society gave them a private welcome in the afternoon, and they stayed with us at Bishopscourt for most of the day. We could not have any general welcome until after the Enthronement has taken place at Sydney on March 13. Sydney is to be congratulated on its new Archbishop and his wife, and I am sure that he will make an important contribution to the Bench of Bishops in Australia. Let us keep them both in our prayers on the 13th.

On March 5 there is to be a special meeting at 8 p.m. in the Chapter House to discuss future plans for the Church of England Men's Society. I hope that this meeting will be well attended, as it is very important that this Society should have the support and backing of the Church at large.

It has a great work to do if only the men themselves will catch a vision of their opportunities for the service of God.

March 11 is the Sunday set apart throughout the Diocese for collections for the Clergy Provident Fund. This is a very important Fund, especially in this time of stringency. We want good collections this year, so that we may have no difficulty in providing the necessary funds to assure our self-sacrificing clergy of a reasonable amount of security in their old age.

Diocese of Bendigo.**THE BISHOP'S LETTER.**

The Bishop writes:—

February 2 was the fourteenth anniversary of my consecration as your Bishop; how time flies! We had a communion service at the pretty little Church here, and prayed for both Bishop and Diocese. They have been fourteen strenuous but very happy years. From some points of view they seem sometimes to have been spent very largely in spadework, and I hope and pray we may be able in the future to achieve more, which will prove to be both intensive and extensive, than has been done in the past. Certainly the times call for this, because the world never needed the Church and the message of the Church, more than now. It is not the Church's province to espouse this or that economic or political theory, but it is her high task to give the inspiration and dynamic so that our civilisation may rest on righteousness and the fear of God. We must hammer away at this truth in season and out of season for the world is slow to believe it, and yet needs it so terribly. How thin the veneer of our civilisation is, is seen by the shocking riots at Kalgoorlie and Boulder City, as it was seen in Melbourne some years ago, when the police went on strike, and for some hours mob-rule prevailed.

I am very cheered at the increase in our Diocesan Missionary contributions. I have not the figures with me, but they will probably be somewhere in this issue, and you will see them for yourselves. I believe that nothing is a surer index of the spiritual state of a Church than its missionary zeal, and certainly, nothing reveals more clearly our obedience to Christ's last and greatest commands. So, like St. Paul of old, we thank God and take courage—and also hope for even greater things in 1934. Let us make the increase of 1933 the starting point for an even greater increase this year.

Diocese of Gippsland.**THE BISHOP'S LETTER.**

The Bishop writes:—

The Rev. J. H. Blundell has just completed ten years as the Rector of St. James', Traralgon. On February 5th his parishioners signalled the event by tendering a concert-verse to him and Mrs. Blundell. It was a most happy evening, and the report of it has encouraged me greatly, showing as it does, the genuine love, appreciation, and esteem with which the Rector of Traralgon is regarded.

You will be grieved to learn that, on account of continued ill-health, the Ven. Archdeacon Adeney has felt compelled to give in his resignation as Vicar-General and Registrar. We have been reducing the scope of his activities so much recently that I had hoped we might have been able to keep the Archdeacon in office for some time to come. But it is not to be, and the whole diocese will share my own regret and sorrow. The resignation takes place on March 31st. I am here making the bare announcement. More will be said later on.

You will have read in the press of the striking development that has taken place in our Diocesan educational work. Miss Tisdall, M.A., until a few weeks ago the headmistress of Rosobern School, at Brighton, has become the Principal of our Church of England Girls' School at Sale, and of St. Anne's Hostel, and the two are being welded together as one institution. The Deaconesses, through whose efforts this work

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has been brought to a high standard, are continuing their valuable co-operation, under Miss Tisdall's expert guidance. Sisters Winnifred and Maud will still give themselves mainly to educational work, while Sisters May and Marie will in the future devote themselves entirely to the pastoral side of their vocation. Girls are received as boarders, whether they are High or Technical School students, or Church School pupils. But the difference is that henceforth our Church can proudly offer to Gippsland parents the very best of educational advantages for their girls in the secondary as well as in the primary sections, and this is at a cost that is considerably less than that offered elsewhere, and in an atmosphere that is altogether desirable. Thus is the scope of our Christian service enlarging, and I confidently look to all our loyal people to support in every possible way this central school for Gippsland, which in ten years has grown from a tiny beginning to the status of a Church public school.

SOUTH AUSTRALIA.**Diocese of Adelaide.****ARCHBISHOP MOWLL PASSES THROUGH.**

The Adelaide Advertiser, of February 24, reports:—

Dr. Howard Mowll, Archbishop designate of Sydney, who is travelling from London by the Orford, to take up his new office, will be welcomed on the ship's arrival at the Outer Harbour this morning by the Dean of Adelaide (Very Rev. J. H. Jose).

This will be Dr. Mowll's second visit to Adelaide. When Bishop of Western China he visited Australia in 1931 on behalf of the Western China Mission, and spent a short time in South Australia. Although his visit was hurried, he made a strong impression on the clergy and laity whom he met and addressed, and he is well remembered for his striking personality, his eloquence in public speaking, and his untiring energy.

He is a man of commanding appearance, and has had a distinguished career. He was born at Dover, England, on February 2, 1890, and was educated at the King's School, Canterbury, and at King's College, and Ridley Hall, Cambridge. For some time before the war he held a curacy at Dover. In 1913 he was appointed tutor at Wycliff College, Toronto, Canada, professor in 1916, and dean of the college from 1919 to 1922. In the latter year he transferred his activities to the missionary fields, being appointed assistant bishop in Western China, becoming bishop four years later.

Dr. Mowll has been called one of the missionary heroes, for his life has been frequently threatened, and his home robbed by Chinese bandits. Shortly before he accepted the Archbishopric of Sydney, his garden was the centre of a desperate battle. Even while his nomination was being considered by the Synod in Sydney he was cut off from his headquarters at Chongqing by fighting between "official" and "non-official" troops—as he himself described them in his letters to Bishop-Administrator of Sydney at that time—and the Synod had difficulty in keeping in touch with him. After he had accepted the office of Archbishop of Sydney he made a tour of his diocese to complete the plans of the organisation on which he had been working for 10 years, and then visited England to strengthen the organisation there.

The Diocese of Western China has a population of 14,000,000, of whom, roughly, 10,000,000 are Christians. There are 150 churches, and among the workers are 22 Chinese and 17 European clergy, with 55 Chinese and 58 European lay missionaries.

A strong evangelical and possessed of an insatiable appetite for work, it is expected that Dr. Mowll will exercise a stimulating influence on the Church in Australia. An Adelaide clergyman, who met

APPLICATIONS ARE INVITED for the position of Headmaster of Trinity Grammar School, Summer Hill and Strathfield, N.S.W. Applications will be received until 15th May by the Hon. Secretary of the Council, from whom particulars may be obtained.

TASMANIA.**COMMEMORATION OF THE FIRST CHURCH SERVICE AT HOBART.**

On Monday morning, February 26th, in front of the Town Hall, Hobart, the Bishop and Clergy of the Church of England conducted a service to commemorate the 130th anniversary of the one held by order of Governor Collins near that spot, on the first Sunday after the foundation of the settlement at Hobart.

The original sermon by the Chaplain, the Rev. Robert Knopwood, is still in the possession of the Diocesan authorities, and this was read by the Bishop of Tasmania, the text being, "Whoso is wise and will consider these things, even they shall understand the loving kindness of the Lord." Psalm 107, 43.

His Excellency the Governor, and the Mayor, were present, and a large number of interested people. Perhaps Sunday would be a more suitable day for the celebration, as the noise of the traffic at such a busy

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

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

Unemployment.

A National Blight.

Sermon by Dr. Micklem.

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

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

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

Melbourne Church Congress:

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



GOOD FRIDAY AND SYDNEY SHOW.

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

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

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

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

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

Memorandum.

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

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

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

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

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

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

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

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

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

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

Dated 28th December, 1933.

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

Copy.

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

Dear Sir,

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

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

Yours faithfully,

C. H. Hay,

Under-Secretary.

Y.M.C.A.

Welfare of Youth.

The General Secretary writes:—

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

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

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

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

Church Record Office.

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

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

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

A Paper for Church of England People

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Editorial

No Slacking in Prayer.

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

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

Christian Co-operation.

THE Archbishop of Sydney's presence at the laying of the foundation stone of St. Stephen's Presbyterian Church, Sydney, and his remarks thereat, that "We all have great obstacles to overcome, and we need the closest fellowship in working together. It will be no lack on my part if there is not fellowship in the coming days," has occasioned widespread pleasure. We are linked with the non-episcopal churches by the closest possible ties of doctrine in things fundamental and primal. Our Free Church brethren, as they are termed in England, are one with us in the common tasks of home and overseas evangelisation, and in building up a Christian Society in our midst. The more that we can have a complete understanding with our Protestant brethren in these respects, and work together in the common cause of Christ, the stronger will be our Christian witness and the happier its results. We all believe in the one Lord, accept the one Faith, receive the one Baptism, and hold to the one Bible, and thus have a wonderful basis for the warmest co-operation in Christian witness and work. Many of our Protestant brethren are wide awake, as we are, on evangelism, social endeavour, and the upbuilding of Christian character. Surely, then, the most generous and warm-hearted co-operation in these and similar Christian tasks is a most desirable thing if only for the Cause's sake! Every true Christian and lover of Christian witness welcomes unity of action in Christ's cause in the world. We only speak for ourselves, and gladly rejoice in Archbishop Mowll's brotherly and statesmanlike attitude towards common spearhead thrusts in Christian action in our land.

All-Australian Anglican Assembly.

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

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

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

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

Mission to Far East.

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