

# Arnott's

# Famous

# Biscuits

## Hymns for Sundays and Holy Days.

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

### Hymnal Companion.

March 19, 3rd S. in Lent. Morning: 144, 149, 365(173); Evening: 145, 150, 160, 22.

March 26, 4th S. in Lent. Morning: 154, 329(279), 166, 295(149); Evening: 151, 361, 172, 306.

April 2, 5th S. in Lent. Morning: 17, 302, 351, 278; Evening: 564, 30, 137(115), 395.

April 9, Palm Sunday. Morning: 180, 44, 188, 333; Evening: 181(53), 196(121), 289, 553.

April 14, Good Friday. Morning: 185, 190, 186, 184(427); Evening: 191, 195, 136, 188.

April 16, Easter Day. Morning: 207, 210, 212, 208(53); Evening: 209, 211, 213, 203.

### A. & M.

March 19, 3rd S. in Lent. Morning: 1, 238, 224, 706; Evening: 228, 183, 258, 266.

March 26, 4th S. in Lent. Morning: 240, 349, 466, 373; Evening: 184, 233, 626, 19.

April 2, 5th S. in Lent. Morning: 3, 520, 263, 224; Evening: 540, 229, 523(76), 427.

April 9, Palm Sunday. Morning: 98, 633(238), 292, 172; Evening: 99, 304, 362, 302.

April 14, Good Friday. Morning: 113(73), 108, 107, 100; Evening: 109, 120, 290, 172.

April 16, Easter Day. Morning: 497(683), 134, 127, 136; Evening: 135, 232, 140 139.

## AUSTRALIAN COLLEGE OF THEOLOGY.

### Th.A. Examination, 1933.

The Registrar desires to point out to intending candidates for Th.A. and those conducting classes in the subject of Religious Education, that a mistake has been made in the Manual of A.C.T. for 1933.

In Th.A., Part I, 1933 (page 34 of the Manual), the detail should read:—

Religious Education: 1933—

The Teacher, Weigle (Part II only). Introduction to Child Study (Newby).

## The Three Problems of Christianity.

ONE of the best known stories of classical antiquity describes how Alexander the Great went to Gordium in Phrygia to see the famous chariot of the old kings of the country, and to try whether he could untie the knot which bound the yoke to the pole. There was a prophecy that whoever should first do this would be lord of Asia. Alexander tugged at the knot in vain, and then did exactly what Napoleon would have done in the same circumstances—he drew his sword and cut the strap through. He became lord of Asia for a year, but the fates were already preparing to cut the thread of his “thin-spun life.”

He died in the thirty-second year of his age.

There was another great conqueror who, like Alexander, died at the early age of about thirty-three. He, also, at the outset of His career, was confronted with a knot, or rather three knots, hard to untie; and he who showed Him the knots put a sword in His hand and invited Him to cut them.

What are the three temptations of Jesus Christ but just this—invitations to cut certain knots, and thereby to achieve at a blow all that He wished to do? Our Lord would not cut them, and knots they still remain. For these are the very same problems which have challenged Christianity from the first, and which still press upon us with a relentless urgency which gives us no peace. “Untie these knots,” the world cries to us, “or confess that you and your Master have no message for us.”

What are they? First there is the social question, the bread-problem of the world. Next, there is the problem of the natural and the supernatural, Nature and God, matter and spirit—the fundamental problem of theology, science and philosophy. And lastly, there is the problem of the Kingdom of God upon earth, the conflict of mercy, truth, righteousness and peace, against the powers of spiritual wickedness.

Observe that the devil places each of these problems before our Saviour in turn, and invites Him to solve it, as Alexander solved the problem of the Gordian knot, by a blow. And observe further, that the solution in each case is what most of us would accept without hesitation if, by evil chance, the control of events were placed in our hands. First, the devil shows Him the social question, the problem of the hungry multitudes. “If Thou art the Son of God, command that these stones be made bread.” What could be better? Nutrient for all provided directly out of the soil—the greatest problem of chemistry solved. Food literally dirt cheap for everybody. What a splendid opportunity to release the human race from all their sordid cares, and set them free for the pursuit of higher things! Yet Christ will have none of it. The problem set to mankind is to find out the proper place and value of the bodily needs and appetites in a reasonably ordered life. That is a knot which He refused to cut, and it remains a problem to this day.

Next, according to St. Matthew's account, the tempter bade Him to fling Himself from the parapet of the Temple, and save Himself by a miracle. There is more in this than a mere temptation to presumption. It raises the great question which is suggested by the Ninety-first Psalm and by many

other Psalms. Is it true that God's special providence watches over the righteous—that God keepeth all His bones, so that not one of them is broken? Or are the forces of Nature blind, non-moral and inexorable? This question has tormented mankind from the time when men began to think, and it still troubles us. Even Carlyle complained that “God does nothing.” What would be more welcome and satisfactory than to see the moral law visibly established and in operation, by means of special rewards and punishments, exactly proportioned to the merits or demerits of the agent? How plain would our path be, and how delighted we should be to see goodness and happiness always walking hand in hand! Yet here again our Saviour refuses. That knot still remains uncut. The moral government of God is too complex for us to understand. There is much in the world that looks like injustice, and more that looks like indifference. And God never intervenes to redress the balance by miracle; however much He may do it by His providence.

Lastly, the devil shows to Christ all the kingdoms of the world and the glory of them, and offers to give Him all these things if He will fall down and worship the tempter. To worship the devil means, of course, to use the devil's weapon to achieve our ends, whether those ends be good or bad. The devil's weapons are violence and fraud. The temptation was to do evil that good might come. The alternative is painted in the most glaring colours, as a choice between God and Satan. But it is needless to say that when the devil tempts us to unscrupulousness, he does not invite us, in so many words, to fall down and worship him. He more often whispers that such and such methods will redound “to the greater glory of God.” The Kingdom of God upon earth is still a dream of the future; not only because the hour is not yet come when we may hope to see all things put under Christ; but also because the temptation to overcome evil with evil has impeded the work of the Church more than any external obstacles.

Violence and fraud are the weapons of men in a hurry, or of men who do not believe in God. They often seem to succeed for a time, but the tempter ends by leaving his victims in the lurch. Nothing is more certain than that our Lord deliberately chose the slowest of all possible ways of leavening society—that of personal example and personal influence. He chose to be neither a conqueror, nor a legislator, nor a discoverer, nor a social reformer. He revealed no facts except spiritual and eternal truths; He committed His message unwritten to a few simple folk in a remote province; then He left the seed to grow, the leaven to ferment, with the slow, unhasting, unrelenting movement of a natural force. The mills of God grind terribly slowly. God is never in a hurry. With inexhaustible patience, He watches poor, wilful humanity groping its way in the dark and stumbling over every obstacle. That is our education. We are to learn by experiment and by suffering. God has infinite time to work out His plans, eternity in which to solve His problems. The trouble is that we, personally, have only a few years to live, and must feel an agonizing contradiction between our ideals and our opportunities. But St. Paul knew the cure for this impatience: “Whether things present or things to come, all are yours; for ye are Christ's, and Christ is God's.”—Very Rev. Dr. Inge, Dean of St. Paul's.

## A Paper for Church of England People

# THE AUSTRALIAN Church Record

“CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED”

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Archbishopric of Sydney.—Names Mentioned.  
Leader.—The Portents in Sydney.  
Quiet Moments.—Are we Spiritually Fit?  
Sunday Cinemas in England.  
Tasmanian Evangelicals.—Petition.  
The Easter Victory.

## Editorial

### Sydney Archbishopric.

THE one indispensable factor in the filling of the vacancy in the Sydney See is that the man chosen should be a definitely Evangelical, spiritual leader. We mean by a spiritual leader, one who has experienced the saving grace of God in Christ in his own heart, who is marked by a deep, fervent, Scriptural spirituality, and who feels the mighty Evangel stirring within his breast, so that he must, with a holy imperativeness, go forth hot to win souls for his Divine Lord. If any name is brought forward with all sorts of “qualifications,” and the man has not this primary qualification, the Synod of Sydney will do well to reject that name. It was expected that all and sundry, with axes to grind, would be at work, stating who and what kind of an Archbishop is needed. They have not been slow in using the newspaper. But Synodsmen need to beware. It is all of a piece, and is for the purpose of whittling down the Protestant and Evangelical character of Sydney Diocese. Our faithful laymen need to be on watch, not to be caught with any of the sophistry which is abroad.

### An Amazing Meeting.

The most futile of the gatherings staged as part of the Sydney Archbishopric election propaganda was the meeting of Churchpeople in the King's Hall, Sydney, last Friday. Evidently the so-called “Diocesan Reform Association” had something to do with it, and that needs to be borne in mind. Let it be noted that it is the clerical and lay representatives of the Diocese of Sydney, duly qualified and sitting in a specially convened Synod, who are called upon to consider and make choice of a fit person to be Archbishop of Sydney. It is not any body of outside general churchpeople who will make the choice, and therefore we fail to see the use of this meeting, other than as a smoke screen, and for the purpose of “educating” Synodsmen. Anything done at this meeting is be-

side the point, and we hope Synodsmen will see through it all, and give any “resolutions” the meeting passes the reception that they deserve. We know how citizens are up in arms if some outside group of general public seeks to drag on members of Parliament in the performance of some appointed task; the same holds good with regard to Synod, the Church's Parliament. Once again we exhort Synodsmen to beware of any false issues which may be raised, any catch-cries as “to Christianising our corporate life our institutions, industry, commerce,” and so on. All this is part of a deeper movement, and demands that our eyes should be wide open. Be on guard for the sinister cry of so-called “comprehensiveness.”

### Kenya and Gold.

NO set aside a pledge deliberately given to the natives with regard to land reserved for their occupation, is a step which carries with it moral, as well as political and economic consequences.” Such is the comment of the Archbishop of Canterbury, with regard to the alienation of native reserves in Kenya, East Africa, on account of gold-mining. Naturally, the forces of righteousness in Great Britain are sorely troubled, and are making urgent protest. C.M.S. missionaries are greatly perturbed. Lord Lugard, one of the greatest authorities on African questions, has remarked that the rights of the natives were protected by the Ordinance of 1930, under which a pledge was given that for any land excluded from the native reserve an equivalent area should be added to the reserve elsewhere. The recently promulgated Ordinance provides that land may be alienated from the natives without equivalent land being provided elsewhere. Such action weakens the confidence of the natives in the good faith of the British Administration.

The discovery of gold in the Kavirondo reserve means that Europeans and natives will be brought into contact as neighbours, and the elementary duty is to see that the natives suffer as little as possible from the contact. This can only be done if the native be secured in his rights, present and future, as an agricultural people with a life rooted in the land.

Mining experts state that there are wealthy deposits of mica, tin, radium and copper, and the precedent of the Kakamega fields will govern all future developments. Sir Albert Kitson speaks of a gold-producing area of 420 square miles.

A little imagination will show the deadly disintegration which awaits the native in Kenya. It will be South Africa over again. Surely the year when

we celebrate the centenary of the emancipation of the slave should not be marked by a careless sacrifice of the future welfare of the natives of Kenya. The present duty is to secure delay in the application of the new ordinance.”

### An Extraordinary Report.

A COMMISSION of fifteen American experts, only one of whom was a working minister, have been making a laymen's inquiry into foreign missionary enterprise, and have issued their voluminous report, under the title “Re-thinking Missions.” These lay investigators confined their research in the main to American Missions in India, China, Japan and Burma. Group conferences were held in the larger cities, with missionaries, Christian nationalists and non-Christians! These were followed by many private interviews and by journeys into remote districts. The report is a joint production, and in the absence of personal signatures, the reader misses that individual outlook which is so often more helpful than argument. However, it is an extraordinary report, and reveals the depths to which the nebulous modernistic mind will go. The report suggests that Christian teachers should seek closer contact with the religions of the East. They have in view some kind of synthesis which would unite all worshippers everywhere in the battle against materialism. Experienced missionaries have tested this ground, and have found themselves on the edge of a quaking bog.

“It is clearly not the duty of the Christian missionary,” says the book, “to attack the non-Christian systems of religion . . . What is necessary is that the missionary should realise . . . that he is joining Hindus in rectifying abuses which have invaded the structure of their religion.”

The Report urges the missionary to “refrain from misrepresentation abroad of the evils he desires to cure, and more particularly from dwelling on these evils without mentioning also the efforts being made by nationals to correct them.”

Something is said in favour of the saintliness and devotion of hosts of missionaries, but there is also a cold critical attitude to noble workers in the field. It will be seen from all this that the investigators have gone out, not passionately imbued with the saving truths of the Gospel of our Lord Jesus Christ, but enveloped in the fog of a certain modernism, which looks upon all religions as alike in their aspirations, though maybe Christianity is the best of the bunch.



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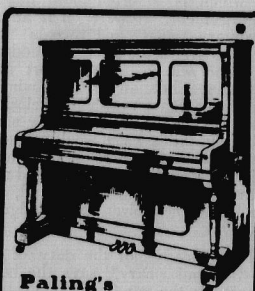
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## Are We Spiritually Fit?

SOME years ago the "Quarterly  
Review" asked: "Are we biologi-  
cally fit?" The reference was, of  
course, to physical perfection, to "fit-  
ness" of bodies so trained as to be  
anxious and alert, ready to respond at  
once and effectively to every proper  
call made upon them.

There is a question of higher import-  
ance. "Are we 'spiritually' fit?" Does  
temptation find us on the watch and  
ready for its assaults? Do we stand  
firm every time? Can we meet at par  
the calls made upon our spiritual re-  
sources? Do we always, if we are  
preachers, speak with power? Do we  
get results in our spiritual service and  
life? These and like questions will find  
an affirmative reply when we have dis-  
covered how we can become spiritually  
fit.

The Epistle to the Hebrews, Chapter  
13, verses 20, 21, will help us in this  
meditation. "The God of peace . . .  
make you perfect in every good work  
to do His will, working in you that  
which is well pleasing in His sight,  
through Jesus Christ." We may re-  
translate this passage according to the  
Greek: "The God of peace . . . make  
you fit . . . to do His will, &c." that is,  
"render fit" in the sense of furnishing  
completely, equipping, preparing.

1. Notice that it is God's purpose to  
make us fit—to do His will. His de-  
sire is to make use of His people. He  
makes His people fit that they may do  
His will. He wants to use us as His  
agents, His machinery for the fulfil-  
ment of broader designs perhaps, than  
we can conceive. Christ imparts His  
grace not only for our enjoyment, but  
for our employment. Each of His  
people has a place in a vast Divine  
scheme, and we only really fulfil the  
meaning of our lives when we find out  
and fall into the place apportioned to  
us in the great process of His provid-  
ence. A solemn thought follows. If  
we refuse Him, if we misuse the gifts  
bestowed upon us, we defeat God's  
purposes, and "hold up" in that small  
area, the advance of His cause and the  
carrying out of His plans.

This brings us to see that part of  
His deliberate purpose is to perfect us  
for that which He purposes to do  
through us. Take our Greek word  
again. It means, as we have seen,  
"to fit," "to tune up," to bring all the  
parts of our nature into perfect adjust-  
ment and harmony, so that we may be  
ready for our allotted work. It is the  
word used in Matt. iv. 21, of "mend-  
ing" the fishermen's net, or making it  
fit to catch fish; and, again, it is the  
word used of restoring a dislocated  
limb or making it fit for walking. Now,  
just that is our Father's thought for  
us. He will provide our life's employ-  
ment, and He will also fit us to follow  
it. He commissions, and He also  
equips.

2. God has a method which He em-  
ploys in so rendering us fit. His meth-  
od of perfecting us for His service is to  
"work in us" that which is well-pleas-  
ing in His sight. Here is no outward  
adaptation of means to end. Here is  
an inward thing. Not by training us  
to skill of speech, to correctness of de-

portment, to nicety of action, does He  
do this work. But He touches, and  
cleanses, and strengthens, and directs  
the action of the inward springs of be-  
ing, and then He makes the issues of  
life to flow out from the prepared heart.  
He works in that which we are to work  
out. High service, noble endeavour,  
great influence come first from what we  
are, before they are indicated by what  
we do.

The best sermons spring not so much  
from much study of books, from many  
hours' labour in developing thoughts  
and shaping and moulding their verbal  
expression. They spring from much  
communion with God. They are pre-  
pared upon the knees. For so is the  
channel kept open through which He  
works in that which we work out. What  
is true of the sermon is true in all  
spiritual life. The fit life comes not by  
much endeavour, but by first opening  
the whole being to God.

But a question remains—how is this  
to be realised in practice? We are  
not left in the dark. No sooner has  
the question sprung to the mind than  
our passage from Hebrews furnishes  
us with the answer.

3. God's medium of equipment is  
"through Jesus Christ." This I take  
to mean that He is the channel of  
supply. And more even than that, He  
is Himself the supply. For indeed, in  
wonderful truth, He is "made unto  
us" all that we need (1 Cor. i. 30).  
Jesus Christ is God's storehouse for  
everything we need; and, yet more still,  
He is Himself everything we need. He  
is not only the medium of God's grace  
to us, He is God's grace. So that  
sometimes I like to think that "Grace"  
and "Christ" are almost interchange-  
able names. Thus, to enjoy God's  
provision through Christ, we must ex-  
perience God's provision of Christ. He  
imparts Himself and in so doing im-  
parts every quality and every power  
and every good thing needed to fit us  
to do His will.

Well, how is this an answer to the  
question about Lent asked above? In  
this way:—

If it is true that God has a purpose  
for each of us, and is prepared to make  
us fit so that that purpose may be ful-  
filled through us; if, further, the fit-  
ness is to be found not so much in what  
Christ gives, but in what Christ is,  
then it is clear that what is needed  
for the perfecting of our lives is noth-  
ing short of an unhesitating "answer  
in the affirmative" to His voice when  
He claims possession of our beings.  
Nothing short of glad yielding to Him  
will serve. Yet it is just such a sur-  
render that we often boggle at. Many  
hesitate because they are unwilling to  
yield; others because they cannot see  
how to yield. A well-known preacher  
has analysed the process. He sug-  
gests that there are four steps, or four  
phases in the single step, into the ex-  
perience of a fully equipped life.

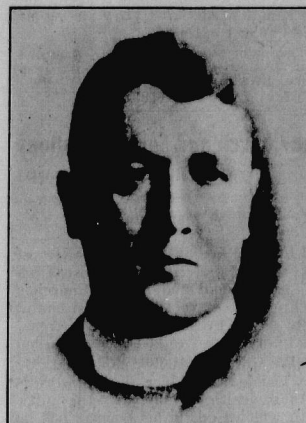
Messrs. Wood Cofill Ltd., Sydney, write:—

As, not improbably, you will make some  
reference to the death of the late respected  
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that effect.

Thanking you in anticipation.

## ARCHBISHOPRIC OF SYDNEY.

The following will receive strong support:—



RIGHT REV. H. W. K. MOWLL, D.D.,  
Bishop of Western China.

BISHOP MOWLL is 43 years of age.  
He graduated as Bachelor of Arts  
from King's College, Cambridge,  
in 1912, taking second-class honours  
(Hist. Tripos). He also took a theo-  
logical course at Ridley Hall, Cam-  
bridge.

He was Chairman of the Cambridge  
Intercollegiate Christian Union, and  
showed considerable power of leader-  
ship among students.

He took the M.A. degree in 1915,  
and Hon. D.D. in 1922 at Cambridge.

He was ordained Deacon in 1913,  
and Priest in 1914 by the Archbishop  
of Canterbury.

After serving a curacy in England,  
1913-14, he became Tutor of Wycliffe  
College, Toronto, 1915-16, Professor,  
1916-17, T.C.F., 1918-19, Dean of  
Wycliffe College, Toronto, 1919-22. He  
was chosen by the celebrated Bishop  
Cassels, of West China, as his assist-  
ant Bishop, and succeeded him in that  
See in 1925, having been consecrated  
by the Archbishop of Canterbury, as-  
sisted by a large number of English  
Bishops, in Westminster Abbey in 1922.

Bishop Mowll has had ten years' pas-  
toral and episcopal experience as  
Bishop of a Diocese with a population  
of 14 millions, including 10,000 Chris-  
tians. He has 150 Churches in the  
diocese, 22 Chinese and 17 European  
clergymen, with 55 Chinese and 58  
European lay missionaries. He has  
taken an active part in the formation  
of the Chinese Church, and has two as-  
sistant Chinese Bishops in readiness  
for the early handing over of the whole  
of the Church Government to the Chin-  
ese. Bishop Mowll has rightly been  
styled one of our missionary heroes.  
His life has frequently been threatened  
and his home raided by bandits.

In the very last letter written by the  
late Archbishop of Sydney to his dioc-  
ese, and in the very last paragraph  
of that letter (published in the Dioc-  
esan Magazine, February, 1933), Dr.  
Wright said:—

"In a recent letter, Bishop Mowll,  
the heroic Bishop of Western China,  
whose recent visit we remember, asks

for our prayers to sustain him in his  
difficult work, and for peace for the  
distracted country of China. Not long  
ago his own garden was the centre of  
a desperate battle, and for the third  
time he sustained the spoiling of his  
goods."

In his scattered diocese, with its  
enormous population, Bishop Mowll has  
proved himself to be a good organiser,  
a brave leader, a sympathetic friend,  
and a great spiritual stimulus to the  
many Missionaries labouring under  
him.

Bishop Mowll is a gifted preacher  
and speaker, is 6 feet 4 inches in  
height, and possesses a strong person-  
ality.

Mrs. Mowll is a great favourite with  
all classes, and is an able speaker and  
earnest Christian worker. She is a  
daughter of the late Rev. John Martin,  
a C.M.S. Missionary.

REV. THOMAS WALTER GILBERT,  
D.D.

Dr. Gilbert is Principal of St. John's  
Theological College, Highbury, Lon-  
don. He graduated from Balliol Col-  
lege, Oxford, taking the B.A. Degree  
(with First Class honours in Modern  
History), in 1905. M.A. 1908; B.D.  
1912; D.D. 1923. He studied theology  
at Wycliffe College, Oxford. He was  
ordained Deacon in 1906 and Priest in  
1907. He filled the following positions  
in parochial work: Curate of St. Cle-  
ment's, Oxford, 1906-8; Rector of St.  
Nicholas' with St. Runwald, Colches-  
ter, 1908-13; St. Clement's, Oxford,  
1913-18; Bradfield with Buckhold, 1918-  
26; Principal of St. John's Theological  
College, Highbury, since 1926. He is  
the examining Chaplain to the Bishop  
of Llandaff.

Dr. Gilbert is well-known as a Theo-  
logian and is the author of several  
Theological works.

He is a Proctor in Convocation, and  
an Examiner in Theology at the Lon-  
don University. Dr. Gilbert is 51 years  
of age, is married, and has a family.

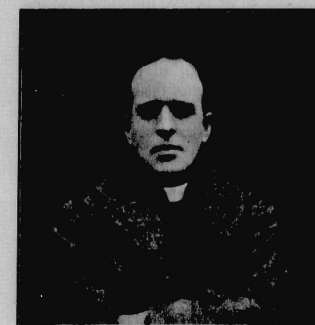
He is a pronounced Evangelical, and  
for many years has been a trusted  
leader in the Evangelical cause in Eng-  
land, and a frequent contributor of val-  
uable papers at the Islington Confer-  
ence.

REV. CANON ARTHUR ROWLAND  
HARRY GRANT, D.D.

(C.V.O., 1926; M.V.O., 1918.)

Dr. Grant is 51 years of age, and is  
a son of the late Rev. Prebendary  
Grant, of Wells Cathedral. He was  
educated at Monkton Combe School,  
Bath, and at the Oxford University. He  
took the B.A. Degree with third class  
honours in 1905, M.A. 1908, B.D. 1920,  
D.D. 1924. He was ordained Deacon  
in 1905 and Priest in 1906. He was  
curate of Walcot, Bath, 1905-8, Rector  
of Great Warley, 1908-12, T.C.F. 1916-  
19. He married in 1908 the Hon. Mar-  
garet, daughter of the late Col. Hon.  
L. P. Dawnay and Lady Victoria Dawn-  
ay, who was Maid of Honour to Queen  
Alexandra, 1905-8. There is a family  
of one son and two daughters. Dr.

Grant was Rector of Sandringham,  
Domestic Chaplain to His Majesty the  
King, and Hon. Domestic Chaplain to  
Queen Alexandra. He was Librarian  
at Sandringham, 1912-26. Dr. Grant  
has been Canon Residentiary in Nor-  
wich Cathedral since 1926, and Proctor  
in Convocation since 1929. He is a  
pronounced Evangelical, a good  
preacher, and a man of all-round parts.



REV. CHRISTOPHER M. CHAVASSE,  
M.A., M.C.

Master of St. Peter's Hall, Oxford  
since 1929. Mr. Chavasse is a son of  
the late Right Reverend F. J. Chavasse,  
Bishop of Liverpool. He is 49 years  
of age, married, and has a family of  
three sons and two daughters. Mrs.  
Chavasse is a daughter of the late Wil-  
liam Edward Willinck, J.P., of Dingle  
Park, Liverpool. Mr. Chavasse was  
educated at Magdalen College School,  
Oxford, Liverpool College, Trinity Col-  
lege, Oxford, and Bishops Hostel, Liv-  
erpool.

He played Lacrosse against Cam-  
bridge in 1905-6-7. He represented  
Oxford in the 100 yards and  $\frac{1}{4}$  mile,  
1906-7-8. He represented England in  
the 400 metres at the Olympic Games  
in 1908.

He was curate of St. Helen's, Lan-  
cashire, 1910, Domestic Chaplain to the  
Bishop of Liverpool, 1913, T.C.F., 1914.

During the Great War, he was  
Senior Chaplain, 62nd Division, 1916,  
Deputy Assistant Chaplain, General  
9th Corps, 1918 (Wounded, M.C.,  
Croix de Guerre), Vicar of St.  
George's, Barrow in Furness, 1919,  
Rector of St. Aldate's, Oxford, 1922,  
Examining Chaplain to the Bishop of  
Bristol, 1924, and to the Bishop of Ox-  
ford, 1925. He has shown consid-  
erable organising ability in connection  
with the establishment of St. Peter's  
Hall, an Evangelical College, at Ox-  
ford, in memory of the late Bishop  
Chavasse, and was appointed its first  
master. St. Peter's Hall, although  
only a few years old, comprises a very  
fine block of buildings, has a splendid  
staff, and a large number of under-  
graduates, who have already done well  
in the realm of study and sport.

Mr. Chavasse is a definite Evangeli-  
cal, and is Chairman of the Oxford  
Conference of Evangelical Churchmen,  
and a contributor of valuable papers to  
that and to the Islington Conference.



## Wayside Jottings.

(By a Wayfarer.)

### THE LEAGUE OF NATIONS.

#### An Ideal for Christian Brotherhood.

"OUR minister preached this morning," said Jones, "about the League of Nations and our duty to support it. He took his text from Colossians in 11, 'Where there can be neither French nor German, Chinese nor Japanese, European nor Asiatic, but Christ shall be all in all.'"

"He said the establishment of the League marked an important stage in the development of God's purposes of mercy for the world—a great step towards the bringing in of Christ's eternal Kingdom of peace. A second great step (soon, he hoped, to follow), would be the restoration of the Jews (Judah and Israel), to their own land, a great nation, to inhabit all the country from the Mediterranean to the Euphrates, and then, of course, their inclusion also in the League, which must be imperfect until it includes God's own people; but in which they would surely take the premier place—controlling, as they always have done, the wealth of the world, and including the greatest of the world's scholars and statesmen. The third and final step in God's purposes, he said, would be the complete fulfilment of these ideals in the final manifestation of the Kingdom of Christ when the great, original ideal of 'Peace on earth among men of Goodwill' would find its full accomplishment, and all the 'Israel of God' be gathered into the eternal and universal Kingdom of Christ."

"Good," said Smith; "how did he work it out?"

"First of all, he said, people mustn't be in a hurry. He said people were foolish who expected to see everything work out smoothly from the first. The League of Nations must have, no doubt, its initial failures and set-backs, but these should not shake our faith in its final success. The development of God's purposes for the nations is like the probation that He lays upon us individually. The powers of evil are constantly allowed to hinder, for a time, God's purposes; but the seed once sown by one who was both an English statesman and a prophet of God, shall germinate and spread, as in Tennyson's vision:—

"Till the war-drums throbbed no longer,  
and the battle-flags were furled,  
In the parliament of men, the federation  
of the world;

There the common sense of most shall  
hold a fretful realm in awe,  
And the kindly earth shall slumber, lap't  
in universal law."

"The League, he said, is an adjunct as well as a product of the Christian Church, upholding and extending Christ's ideals of love and fellowship and peace, and it ought to be upheld with the money and the prayers of every Christian."

"Money?" asked another. "I thought it was supported by the nations! It isn't our shillings it needs, but thousands of pounds!"

"True," said Jones, "but beside the great League there are countless local affiliations, meant to give every individual a finger in the pie, an opportunity of helping in the propaganda. It isn't only our half crowns that are wanted, but our understanding and interest, and especially our prayers. If these local affiliations were multiplied in every nation, how much more sympathetically each nation would understand the position and aims of all the others; and how genuinely each nation might seek the welfare of all the rest. The Secretary in Sydney is Mr. Ray-

mond Watt, 32 Castlereagh Street. A good many of us are writing to him for forms of enrolment, and for information."

"Good," said the other. "I will write too. National prejudices, often misnamed 'Patriotism,' have caused no end of wars and troubles. Wider knowledge may disperse a good many of them. But, I say, young man, didn't I hear you, the other day, making some very fiery speeches about maintaining a White Australia? Isn't that the last word in national selfishness? How will you reconcile it with your enthusiasm for the brotherhood of men, and universal peace? Didn't I hear you say something about calling in the British Navy to enforce your selfish ideas? Here you are with millions of acres that you will never use, and a great nation, on whose support we safely relied during the war, would gladly send here some of her superfluous population, and you won't allow it. Why not India for the Indians, and Ireland for the Irish, and kick all the English out of each of them? Why! some of your selfish politicians don't even want any of the surplus population of England to come to this country. However, I don't think you need expect armed support from England for your White Australia ideals. England has already practically pledged herself not to go to war over any international question. But go on, what else did your preacher say?"

"He spoke," continued Jones, "of the wickedness of men regarding each other as enemies because they lived on different sides of a river, or because they spoke a different language, or had skins of different colours. Such heathen conceptions, he said, ought to have no place where men professed the service of Christ. He instanced a case in the Russo-Japanese war, where a Russian soldier saw a cross hanging round the neck of a wounded Japanese, and at once took him to hospital, and thenceforth cared for him as for a brother."

"Well, then," said the other, "how are you going to defend the tariff barriers that we erect against other nations? Mutual trade would be good for both. Tariff barriers have their origin in selfishness, and they lead to increased selfishness and ill will, beside being suicidal. Australia lives by selling her wool and her wheat. Do our wise politicians really imagine that other nations are going to send empty ships to take away our wool and wheat? If we won't take their goods, must they not buy their wool and their wheat from nations that will take their goods in exchange? It seems to me that Christianity and Free Trade go hand in hand."

"Those people are heathens," said the other, "and we must protect our standard of living."

"Whose fault is it that they are heathens?" asked an older man. "The Christian Churches have had twenty centuries during which to convert them to Christianity; and we have been too selfish to do so. We must take the blame for that. And what's the sense of talking of a standard of living, when we have half a million of men on the dole. Your minister did well to preach on the League of Nations; and he took a good text. May God abundantly bless the League of Nations, and may He hasten the time when all national distinctions shall be swallowed up in the Church of Christ, as the rising tide unifies all the tiny pools. And may He give us the grace of brotherliness, to welcome to our wide spaces all men who will work manfully, and pay their taxes, and keep our laws and be good neighbours, and be loyal to our King. And don't forget that their needs

of boots, clothing, hardware, etc., will all help to keep trade going. And if so be that they be at first strangers to our Lord and Master, Jesus Christ, may He give us grace to spare no efforts to bring them into His Kingdom. Then, indeed, will ours be a happy land, free from the curse of selfishness; such a land as the Lord may bless, that our land may give her increase, and want become unknown, and the Kingdom of Christ grow among us to its fullest extent."

(League of Nations Office: Mr. Raymond Watt, 32 Castlereagh Street, Sydney. Telephone, BW6918.)

## The Church and Social Questions in England.

### A Manifesto.

ELEVEN bishops and the leaders of the Presbyterian, Methodist, Congregational and Baptist Churches in England, have sent forth a manifesto on the present economic distress. We quote from two of the paragraphs:

"We are profoundly impressed by the visible abundance of the world's actual wealth of supplies—the gifts with which God, in his bounty, has so richly endowed us. We refuse to believe that, where material resources and technical skill exist in such plenty, it is past man's wit or zeal so to adjust the distribution of that wealth as to satisfy true human needs. The situation is a challenge for the reconsideration of existing theories and practice in economics and finance, and of the artificial barriers which prevent the exchange of goods between the nations."

"We are also convinced that no mere attempt to restore the conditions of the past can be successful, nor if it were to succeed, would it be satisfactory. Our social life has to be rebuilt, and, for that rebuilding, account must be taken of the difference to the whole system of employment which mechanical improvements and scientific discoveries have made. It has not yet been thought out what these things mean in relation to the life of human workers. Nor has the new significance which attaches to the increase in the hours set free for leisure by labour-saving inventions, yet been faced. Here, also, is a challenge to our statesmen, our thinkers, and our political and economic leaders."

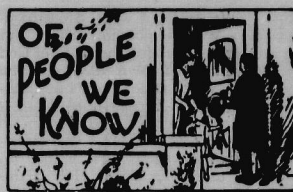
## The "Modern" Sunday.

### An Anthem for Bright Young People.

The Rev. R. H. Hesketh, Vicar of Beckermest, St. John's, England, writes in the Parish Magazine:—"I am not a poet, but submit the following lines for consideration. My apologies are given to the writer of the hymn, 'O day of rest and gladness.' A modern version—the Bright Young People's Anthem (and others):—

O day of films (?) and hiking. O day  
for motor trips,  
O pleasant day for biking, to sharp-  
en up our wits;  
Forsake our Church; for leisure, with  
worship don't agree,  
Sing pleasure, pleasure, pleasure,  
self first, God last, that's me.

When you have recovered, please  
think about it. It is supposed to be a  
'Modern Sunday.' The remedy rests  
with you."



Mrs. Wright, wife of the late Archbishop of Sydney, returned to Bishopscliff last Saturday from New Zealand. She expects to return to England in May, where she will reside.

Rev. C. T. Kenderdine, of Lane Cove, returned to Sydney yesterday by the Orsava, after a visit to Europe, during which he acted for a time as chaplain to the English Church at Boulogne.

Mr. Clement Bellamy, well-known Sydney bank manager, has been elected Hon. Treasurer to the Australian Board of Missions. He has held this office with great acceptance for 23 years.

Miss Macarthur Onslow was very cordially welcomed at the recent meeting of the Australian Board of Missions, under the presidency of the acting Primate. It was her first appearance since her recent return from a visit to England.

The death of Mr. George F. Earp, M.L.C., removes an earnest churchman and Synodman of the Diocese of Sydney. He was Consul-General for Poland. His funeral moved from St. Andrew's Cathedral to the Waverley Cemetery, the Dean of Sydney and other clergy officiating.

The Rev. Alexander C. Stevenson has come to be Assistant at Holy Trinity, Valley, in place of the Rev. W. A. Hardie, who has been appointed Chaplain of the Southport School. Mr. Stevenson worked in the Brotherhood of the Good Shepherd in New South Wales, then at St. Paul's, Burwood, then as Assistant Master at Barker College, Hornsby, N.S.W.

March 16 was the 80th birthday of Archdeacon Hindley, of the Diocese of Melbourne. We warmly felicitate him on his attainment. The Archbishop of Melbourne writes:—"I am sure that I may bid him, on behalf of you all, Godspeed on his birthday, and wish him happy days in his retirement, with the memory of a life of service and achievement for his Lord."

Dr. West Watson, Bishop of Christchurch, N.Z., states that the appointment of Canon C. S. Woodward, Rector of St. John's, Cranley Gardens, London, to the Bishopric of Bristol, deprives him of a very able and excellent Commissary, but the Church at home is indeed to be congratulated on the elevation of the Canon. "I am glad to remember how kindly willing he was to render us his help."

At the opening of the Newcastle Synod last week, the Bishop of Newcastle (the Right Rev. F. de Witt Batty), said that Sir Albert Gould, who would be present at the session, had been a member of the Newcastle Synod for a continuous period of 56 years, which must constitute a record in Australian Church history. Sir Albert Gould has also been in the Sydney Synod many years, of which Diocese he is Chancellor.

In All Saints', Northcote, Melbourne, where he had served so long as Vicar, the Archbishop of Melbourne dedicated, on March 12, a new Holy Table and a set of communion rails, in memory of the life and work of the Revd. Alfred Charles Kellaway. The Archbishop says of him: "He was a man of strong personality, who had a high ideal of the work of a parish priest. We may be thankful for his example and influence over the lives of all with whom he came into contact."

Miss Farr, who has been connected with many good diocesan and parochial works in Christchurch, N.Z., has gone to Sydney, to live with her sister, Mrs. Hey Sharp. She will be greatly missed in Cashmere, where she has been a leader in the B.C. and missionary study circles, and the committees of the Maori Girls' School and of Melanesia will feel the loss of her help. For some years Miss Farr was on service in Norfolk Island; she is a connection of Bishop Patterson's, and we understand the Bishop was Dr. Farr's godfather.

The Rev. E. R. Harrison, B.A., who has been working in Chiba, Diocese of South Tokyo, Japan, for many years, as a missionary of the Australian Board of Missions, will continue to work in future under the Protestant Episcopal Church of U.S.A., which carries on very extensive work in Japan. Thus has he made final severance with Board. It is entirely on the ground of financial support. Mr. Harrison is one of the finest missionaries who has ever laboured in Japan. In future his headquarters will be New York.

The Rev. H. S. Cocks, Rector of St. John's, Ashfield, took the opportunity, in his New Year vacation, of visiting New Guinea and adjacent islands. On his return he spoke to the Sydney Clerical Prayer Union, and said that there should be greater cohesion between the Government representatives, the planters and workers, and the missions in the Mandated Territories of Papua and New Guinea. He recognised that there must be differences of opinion, but expressed the view that the work of all parties and the welfare of the natives would benefit from periodical conferences between representatives of these three interests.

When the English cricketers were in Brisbane recently, their manager, Mr. P. F. Warner, called on the Archbishop of Brisbane. The Archbishop writes:—"Mr. P. F. Warner, who, in his day as a great cricketer, was always known as 'Plum' Warner, came to call on me one morning. Mr. Bodger, of the New Guinea Mission, had left behind him a bat, and Mr. Warner kindly took it away with him, and the result was that every member of the English team wrote his name on the blade of it. The bat will be a much treasured possession of the boys of the Mission School at Dogura, for they are as familiar with the names of all the players in the Test Matches as we ourselves are."

The Church Missionary Society headquarters had a very interesting visitor early this month in the person of Dr. H. J. Trevithick. She was the first woman doctor to be sent out by C.M.S., and worked for many years in Egypt. Dr. Trevithick was a contemporary of Dr. Maynard Paine, and in a letter to the Sydney C.M.S. she says: "His memory will never die. He was one of our most highly valued workers, and his loss was irreparable." The Doctor is a life Governor of the Parent C.M.S., and a member of the General, Africa, and Medical Committees at Salisbury Square. She has just returned to England, after a short visit to Australia.

During the luncheon adjournment on the last day of the recent cricket match, Victoria v. England, the president of the Victorian Cricket Association (Canon E. S. Hughes), was presented with a stump and ball used in the second Test match at Melbourne, mounted on wood obtained from St. Peter's Church, Eastern Hill, where Canon Hughes was incumbent for many years. In making the presentation on behalf of present and past delegates, Mr. H. Bussell (Fitzroy), said that the presentation was a token of the esteem in which Canon Hughes was held by the delegates. They were indebted to H. Ironmonger for the wicket. The names of the 12 players on each side were inscribed on the stump. Canon Hughes briefly responded.

The Rev. Stephen Parr, M.A., B.D., M.C., Principal of Christ's College Upper Department, has been appointed as an Honorary Canon of Christ Church Cathedral, to fill the place vacated by Canon Wilford. Canon Parr has received many warm congratulations on the appointment, in which we join. He has the distinction of being the youngest Canon on the Chapter. His ordination took place in 1914, in the year following his completing his M.A. degree with 1st class honours in Philosophy. He assumed charge of Heathcote, with care, also.

of the tunnel workers at Bealey Flat. The war drew him to enlist with the ambulance corps, as he was considered too young to go as a chaplain, but he was called on to the field as the chaplain in France, and there obtained the coveted Military Cross for his conduct in the field. Returning to N.Z. in 1919, he was appointed as Chaplain of Christ's College, and in 1923, on the reconstitution of the Cathedral Grammar School, he was selected as its first head.

The death of Mr. E. H. Bragg has removed an ardent church worker from Sydney's ranks. No C.M.S. or B.C.A. gathering was ever complete without his happy presence and ready helpfulness. All through his life he was a devoted servant of God. He helped to establish the parish of St. Stephen, Hurlstone Park, where, for 11 years, he was honorary organist and choirmaster; thence organist at Holy Trinity, Dulwich Hill, and for seven years he held the same office at St. James', Croydon. He was a member of the Home Mission Society Council, Church Missionary Society, and St. James' Church Parish Council, and besides, was ever at hand to render assistance to some needy Rector. The funeral moved from St. James' Church, Croydon, after service, Bishop Kirby being present and many clergy and leading representatives of the mercantile world. The service at the Rookwood Cemetery was conducted by Archdeacons Charlton and Langford Smith, and the Rev. A. L. Wade. We extend our deep and prayerful sympathy to Mrs. Bragg and the members of her family, who, by the way, are greatly associated with this paper.

There passed away at Cheltenham, England, on Sunday, January 22, Mrs. Frances M. Addams. She came of a very old Cheltenham family, and was the wife of Dr. Benjamin Newbury, who left England many years ago, and practised his profession at Paterson, N.S.W. In 1883, while returning to England, Dr. Newbury died at sea. His widow, Frances Newbury, returned after some time to N.S.W., and married the Rev. W. Addams, for nearly 40 years incumbent of St. Paul's, Paterson. He afterwards became Rector of All Saints', Petersham, from which he retired, subsequently living in the parish of St. Clement's, Marrickville, where he died. Mrs. Addams returned to England and worked for many years with her brother, the Rev. A. J. Humphries, in his parish, Dendron, in Cumberland. After his death she moved to Cheltenham, and took a deep interest in church work. The Gloucester "Chronicle" states:—"Although of a great age, over 88, she did a splendid work in Whaddon-lane, both as a district visitor and president of the Mothers' Meeting in that part of the parish. She was much beloved by all who came in contact with her, and we shall sorely miss her cheery presence."

"Her interest in overseas missions was profound. She loved the week-day services, and was a most regular and devout communicant. Her generosity to all Church funds was unbounded."

"We are sometimes told the Church of England does not produce 'Saints'—but as long as we point to such lives and characters as that of Frances Addams we can be satisfied."

## Startling, but True!

In a leading article entitled "Scriptureless Priests," the Church Times, London, of October 21, expresses a fear that the younger clergy do not know their Bible well. "Many of the younger clergy possess a deep devotion to the Sacraments, but can such a devotion remain healthy and intelligent without a profound basis in the knowledge of Holy Scripture?" The danger seems to the writer real and pressing. "An existing Scriptureless generation has to be dealt with, in the best way that it can. And the only way is to enforce a stern requirement that ordinands should know their Bibles, or be put back until they do."

**SEVAC**  
**Brushing Lacquer**  
HOME BRIGHTER—WORK LIGHTER  
Makes You Feel the COMFORT of  
Your Home.







## The Portents in Sydney.

SYDNEY Diocese is face to face with grave issues. The hour of the choice of her Archbishop is at hand. This choice, whatever it may be, is bound to affect vitally not only the future of the Church in Sydney, but of the whole Anglican Church in Australia and beyond. There must be no postponement of the issue. All the facts necessary for a choice will be available to Synodsmen, and we trust that no squeamishness, or pusillanimity or nervous dilly-dallying will deter them from their God appointed task. It may be that certain timid persons, or maybe designing persons, will counsel delay, but we hope that any such proposal will receive short shrift. For a couple of weeks past at least, the portents have been manifest. It must not be forgotten that Sydney has stood for certain deep-seated principles in her Churchmanship. She has been predominantly Evangelical and Protestant. She has been the home and stronghold of missionary endeavour on the basis of the Society principle. She has been marked by her own type of warm, whole-hearted spirituality and her leaders have sought to fashion the life of her parishes on Scriptural lines. Indeed, deep and fervent loyalty to Holy Scripture and Scripture foundations, has actuated the majority of her clergy and laity in the work of the Diocese. This is not to say that there are no other types in the Diocese, but if we may venture to say so, the predominant type and outlook of the Diocese has been that of old-fashioned Scriptural and Spiritual Evangelicalism. Let it not be forgotten that it was this attitude and conviction of life which were the soul of the great Evangelical Revival of the eighteenth century, a century which gave us our great Evangelical Church Societies, and inspired and fostered all sorts of social and industrial amelioration, brought about various reforms in the life and structure of Society, and developed educational institutions, and gave a spiritual ethos, which has left indelible impressions upon our nation—and all for the good.

It is in the face of this that certain portents are arising. "Reformers" of a certain kind are at work. Advocates of nebulosity are in the field. Leaders "who will become centres of unity" are desired, men with a "modern outlook," and "alive to the international social and industrial conditions of the day," who will give pronouncements on great public issues, are being advocated at the very hour when Sydney Diocese meets to make choice of a fit person to be Archbishop of so great and important a diocese. Well, there needs the greatest caution. That earnest supplication should go up continuously to the Throne of Grace is a sine qua non. What the Church in Sydney needs first and last is a spiritual leader, a veritable Man of God, on fire for the salvation of souls, and a man who will maintain Sydney's great and noble tradition. He should be a man who is Evangelical as well as Evangelistic, a sincere and convinced Protestant. He should stand foursquare on the Holy Scriptures of God—in a word, a man whose heart God has

touched, who knows where he stands, and why, and who will come here and lay himself out to build true to the foundations laid by our noble forefathers. That he will prove brotherly and magnanimous at heart are taken for granted. Given such a man, other things and contacts follow in their place, and in due relationship. First things must come first. Sydney Synodsmen dare not barter their birthright and position. Certain pleas will be dangled before them, but let no one be caught. There are trusted leaders in our midst, who have served right nobly and have been consistently true. Let us pay heed to their guidance.

One thing we appeal for is unity among all who profess and call themselves Evangelical Churchmen. Deliberate efforts are being made in the Church to-day by a well organised and militant party, to reverse the reformed and Protestant character of our Church. The coming centenary of the Oxford Movement, and its present day counterpart—Anglo-Catholicism—witness to this. Besides, we live in an age intolerant of anything that is opposed to comprehension. Beliefs to-day shade into one another with curious haziness, and there is an unwillingness to shape faith to form. There are the beliefs of the new mediaevalists and modernists, and they all find a home in the one fold. This beats our comprehension. There is in the British character a rough honesty that is not satisfied by subtle ingenuity making things incompatible appear identical. The plain man to-day sees in our Church a violent conflict of conviction between our formularies and standards on the one hand, and the return of mediaevalism and evolutionary modernism, which is as shifting sand, on the other.

The dangers of our compromise with either the pretensions of Anglo-Catholicism or with a withering modernism, are always grave. Once grant for the sake of peace that is no peace—for it will involve the sacrifice of the purity of the teaching of Christ—the right of such teaching in the Church of England, and there will be a speedy death to all that is truest and best. Men are now seeing the real character of the crisis that has arisen to-day from two angles. It is a life and death struggle, on which we have entered. And the pressing question is, "Will Evangelicals face it as one united body, laying aside any small and trifling differences so as to preserve the freedom and the reformed character of our Church?" Surely there can be but one answer to this question.

Well, the hour for action has come. Given an Archbishop true to what we have premised, the work of God in this Diocese will be maintained in ways we consider best.

We have a great responsibility and an unrivalled opportunity. It is our task to defend what our fathers have won for us—it is our privilege to lead in holding our people to the faith of the Reformed Church, as the spiritual heritage of our nation and the basis of religious unity. The hour of action has come. Not for 23 years have we had the responsible task of choosing an Archbishop.

It is incumbent on all men who hold Evangelical principles—no matter what adjective they may insert before Evangelical—to make common cause in the presence of a soul-destroying modernism, or of a temporary obscurantism that has taken possession of a great number of good men and involved Church authorities in a policy of making concessions that can only work permanent injury to the Church of

Christ. We are men with strong convictions. We are not intolerant, but we are very jealous for the truth of God and desire to hand down to our children the Church which is dear to us as Catholic, Apostolic, Reformed and Protestant. With the help of God we can do this, but God calls on us to be steadfast and to be true to what he has revealed to us as His will in Holy Scripture. We can do no other.

May every Synodsmen be in his place to vote and may he be true to Sydney's heritage.

## The Easter Victory.

THE Resurrection of Jesus Christ is the greatest historical fact of our faith. Easter announces the victory over death. It shatters materialism to pieces, and disallows the pessimists' theory that man goes down into the darkness and ceases to be.

The proofs of the Resurrection are as strong as any fact of history; as strong as they could be. There are many witnesses. The writings of St. Paul, the rise of the Christian Church, the changing of the Sabbath to the Lord's Day, all prove the reality of this great affirmation of our Creed, "The third day He rose again from the dead, according to the Scriptures." But, best of all our Lord's own words, "I lay down My life that I may take it again."

To understand the full significance of Easter we must remember that something happened that transcended the norm of the world's order; a miracle was performed. We need not wonder about the divergencies in the Gospels of the narrative of the Resurrection. These can all be related into a wonderful whole.

The resurrection of Jesus Christ makes us conscious of the realities of the supernatural life. We commemorate a fact in time that has timeless issues. When we have believed the witness of the Evangelists we have not even then grasped the significance of the Resurrection.

It was something more than the recovery of life by Him who had been crucified. When He rose from the dead it was to give His life to others, to endow them with the splendour and grace of immortality. Eternal life is assured to men. We are partakers of His resurrection.

The Incarnation without the Cross and the Empty Tomb, would be to us, to-day, an idle tale. Christ rose in the power of His endless life, and He now lives at God's right hand, shaping the events of the world's history and immanent by His Spirit in the hearts and lives of His people.

The spirit of man has always protested against the grave, and dissolution and nothingness. It disclaims any alliance with transience and decay. "Why should it be thought incredible with you," said St. Paul, "that God can raise the dead?"

To every Christian who enjoys the full gifts of faith and hope, the presence of the living Christ is the greatest force for power, courage, service.

The Resurrection of Christ finds its witness here and now, in our Christian experience, justifying our conviction that the future contains for us an ever abundant life.

May our Easter worship give us all confidence and courage in the assurance that a living Christ is with us, filling our lives with joy and peace in believing.

## Tasmanian Evangelicals.

### Petition to Bishop.

### Against the Diocesan Celebration of the Oxford Movement Centenary.

A DEPUTATION of Evangelical laity presented the following petition to the Bishop of Tasmania, Right Rev. Dr. Hay, on Thursday, March 9th, at Hobart:—

"We, the undersigned, being members of the Church of England in Tasmania, respectfully urge upon your Lordship that the Centenary of the Oxford Movement should not find a place in the Church Revival Celebrations of 1933, so far as such celebrations are officially organised throughout the diocese; as in our opinion, the principles underlying the Oxford Movement are alien to the principles of the Church of England. Our reasons for this opinion are that the leaders of the Oxford Movement systematically belittled the Reformation Settlement, and brought back into the Church of England the Confessional, the sacrifice of the Mass, the Invocation of Saints, Purgatory, and other doctrines and practices that are contrary to her formularies. Further, we consider that the Oxford Movement is the cause of the great cleavage that exists in the Church, and that the celebration of its Centenary will accentuate that cleavage."

### Presentation Address

The following is a copy of the Presentation address delivered to the Bishop on the occasion of the presenting him the Petition referred to above:—  
To the Right Reverend the Lord Bishop of Tasmania—  
My Lord Bishop,

We, members of this deputation, desire first of all to re-affirm our loyalty to you as Bishop of this Diocese, and also to thank you for your kindness in receiving us to-day.

The purpose of this deputation is to acquaint Your Lordship of the widespread anxiety among Churchpeople throughout the Diocese of Tasmania concerning the proposed intention of officially celebrating the Centenary of the Oxford Movement among the Commemorations of the Church Revival of the Nineteenth Century.

Churchpeople are gravely concerned over this, because it is remembered that the leaders of the Oxford Movement definitely repudiated the Reformation Settlement, and were successful in restoring doctrines and practices within the Church of England which were rejected at the Reformation, and are still illegal in our Church under the Law of Tasmania.

An expression of opinion has been obtained from the Churchpeople of this Diocese, and 1872 men and women have used this opportunity of registering their solemn protest against any official recognition of this Movement. All the principal halls throughout the length and breadth of England are at present engaged and filled to capacity and great demonstrations are being made, considering such questions "The Oxford Movement to Romanise Church and Nation—Shall we praise or resist it?"

We should feel lacking in our sense of duty as laymen of the Church of England if we did not lift up our voice against that Movement, the ultimate goal of which, acknowledged by the leaders themselves, is Rome.

To quote one leader of the Movement:—

"To look Romeward is a Catholic instinct, seemingly implanted in us for the safety of the faith."

These sentiments were unfortunately amply endorsed by many of the leaders of the Oxford Movement. The Anglo Catholic Manifesto recently published in England has served to confirm all this.

We, therefore, feel, in the light of these undeniable facts, that so far from bringing about peace and unity within the Church, the recognition of the Oxford Movement will constitute a fresh challenge to Evangelical Churchmen throughout the Anglican Communion to defend the Protestant and Reformed Character of our beloved Church.

My Lord Bishop, in placing these signatures before you we would call attention to the fact that by far the great majority of them are the signatures of communicants, while many of them are of men and women holding high offices in the Church life of this Diocese."

Amongst the large number who signed the petition as mentioned above, were ten of the clergy, members of the Diocesan Council, members of Synod, lay readers and Churchwardens, and all the executive officers of the Tasmanian Branch of the Church Missionary Society.

The Bishop, on receiving the petition, told the deputation that he would carefully consider it, and call them together again for a reply.

## Sunday Cinemas in England.

### Disillusionment.

LAST year the British House of Parliament took the retrograde step of passing the Sunday Entertainments Act, which meant the opening of the cinemas on Sunday evenings. In this action, to our extreme surprise, some misguided Churchmen, and especially Bishop E. S. Woods, of Croydon, Surrey, took a leading part. Disillusionment has now set in, and much searching of heart is the result. In the London "Times," of Monday, January 23, significant prominence has been given to a letter from Canon Guy Rogers, Rector of Birmingham, in which he says that "many of us who supported the passing of the Sunday Entertainments Act view with increasing apprehension the methods adopted by the cinema trade in pressing for Sunday opening, which in some cases, would appear to be directed to corrupting or coercing the public conscience." He then gives the following quotations from journals of the cinema trade:—

"Sunday opening is a prize worth winning. It is a prize which would be immediately payable in cash."—The Bioscope, October 28, 1926.

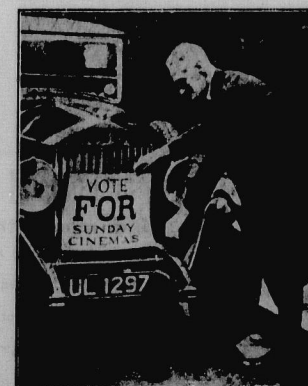
"Myriad hoardings exhort the public to cast favourable votes, and a hundred canvassers are conducting door-to-door calls, while from the 12 Committee rooms dotted about the town, an avalanche of propaganda is belched forth daily."—The Daily Film Renter, January 7, 1933, describing the campaign of the trade at Tottenham.

"It will cost, with a population of 100,000, a minimum of £2,500, although £5,000 may be nearer the mark. It is best to be lavish. Therefore, an election agent is essential. In fact, it perhaps would be better to have an agent to represent each shade of political opinion. Committee rooms and a public meeting in each district are advisable, and a constant stream of cir-

culars to all voters is indispensable. Every house must again be canvassed, lavish promises made to the doubtful ones, money poured out in all directions, donations made to all institutions, prizes presented to everything of a charitable, public or sporting nature, and all shopkeepers must be patronised, irrespective of whether the goods are desired or not. Concentrate on the industrial voters, as these are more favourable to Sunday opening than the middle and upper classes, and can be more easily persuaded to record their votes, and besides, if too big promises are made, they are easier to mollify afterwards. If fortunate, fully 20 per cent. of the electorate will record their votes, but as this applies to both sides again, why worry? Incidentally, motor-cars by the hundred will be necessary to take all voters to the polling station, and these must be borrowed, begged, or as an alternative, bought—they can always be sold again at a slight loss or given away."—Mr. G. Benjamin, of the Maidstone Campaign, in The Kinematograph Weekly, January 12, 1933.

Canon Guy Rogers then goes on to state: "In the face of this campaign, carried on by a wealthy and interested trade, can we have any confidence that the intention of the Act, which was to leave the decision on Sunday opening to the people themselves, in accordance with their local needs, can ever be fulfilled? If moral considerations have so little weighed, legal restraint must be applied. If the Sabbath was made for man, it does not follow that the Sabbath was made for the trade." The very fact that the Act left the decision to the people themselves surely invited the electioneering methods which now cause the good Canon such wholesome apprehension. What else could he or the other supporters of the Act expect? They were fully warned of the results that would follow their misguided action, and now they are beginning to see the use made of their support. The "wealthy and interested trade" must be amused at their simplicity and their ignorance or forgetfulness of the ways of the world. The Sabbath was indeed made for man, but He Who deigned to become the Son of Man, and Who knows better than any of us what is in man, remains the Lord of the Sabbath.

It is beyond our comprehension to think that a Bishop of the Church is President of the Sunday Cinema Opening Society known as the Films Association. That is the case, and there was no more enthusiastic advocate of Sunday picture theatre opening than Bishop E. S. Woods. Below we give a picture of the Bishop tying a calico sign on the front of his motor car as part of his propaganda on behalf of Sunday opening.







## NEW SOUTH WALES.

## Diocese of Sydney.

## SPECIAL SYNOD.

Bishop Kirkby, Administrator of the Diocese, has summoned a Special Synod for Tuesday, April 4, to deal with the appointment to the vacant see of Sydney. Preparatory thereto he has fixed a Day of Prayer, to which all churchpeople are invited.

## The Bishop's Letter.

To the Clergy of the Diocese of Sydney, There is a strong feeling prevailing in the hearts of many of us that there should be a Day of Prayer held in connection with the forthcoming Special Meeting of the Synod.

I have, therefore, fixed on Friday, March 31, as the date for such a gathering, to be held at St. Andrew's Cathedral, Sydney, and have arranged for some five sessions to be held, both morning and afternoon, on that day. The subjoined programme will furnish you with details. The leaders of the sessions will be representative of the Diocese and I am sure that all who attend the sessions will find spiritual inspiration and guidance.

There is no need for me to impress upon you the importance of such a Day. I beg to ask you to give fullest notice of the Day of Prayer and of its sessions at all your services on Sunday next. Lay it as a burden upon the hearts of your people that they should come and gather together in waiting upon God.

I am, Yours sincerely,

S. J. KIRKBY,

Bishop, Administrator.

Session 1—10 a.m. to 11 or 11.15: Holy Communion, including Special Prayer prescribed for the Diocese at this time.

Session 2—11.30 a.m. to 12.30 p.m.: Hymn, Holy Scripture, Short meditation on Scripture, Litany (special) and prayers. Opportunities for silent prayers. Hymn.

Session 3—1.25 to 1.55 (for business people): Hymn, Short Bible reading; Prayers. Opportunities for silent prayers.

Session 4—3 to 4: As 11.30 to 12.30.

Session 5—4.15 to 5.15: As 11.30 to 12.30.

## ADMINISTRATOR'S LETTER.

Bishop Kirkby, writing with reference to the late Archbishop and his work, states:—

Noteworthy is the fact that during the twenty-three years of our Archbishop's administration the Parishes (with representation in Synod), grew in number from 105 to 156. Natural expansion, coupled with influx of overseas population, were factors, but behind and in it all we see the stimulus and wise encouragement given by our late head. There was no artificial growth permitted. He was statesmanlike enough to refuse to create "starveling" parishes. Sydney Diocese is broader-based and more soundly established because of his plans. Despite critics, the Church of England in the Diocese is a spiritual and moral power, with clergy maintaining high ideals and effectively working in the ministry of the Word and Sacraments. Our Archbishop has left the Church richer by reason of his leadership and of his oversight and care.

All will recall his manifest pleasure in taking Confirmations in the Diocese. He found therein special opportunity of entering into the life of the Church, giving inspiration to and deriving inspiration from the

young people who were pledging themselves to Christ's happy service. His messages from the pulpit of the Cathedral and in Parish Churches were always stirring. There was a vigour and robustness in his utterances, relating, as they did, to human need on the one hand, and to divine grace on the other. We shall miss the note he so often struck, that of fidelity to his Lord and Master, together with a loyalty to the best traditions of his Church.

## ST. MATTHEW'S, MANLY.

## Boys' Farm.

Remarkable work is being done at the St. Matthew's (Manly) training farm for boys, at South Creek Road, Dewey. The farm was instituted 12 months ago by the Rev. A. R. Ebbs, whose idea was to give to unemployed youths an agricultural and horticultural training to enable them to earn a livelihood.

It was an uphill task. First of all, a swamp area had to be partly drained, and rendered fit for habitation and cultivation. Boys came and went. Some found other work after a brief stay at the farm; others remained. They all worked with a will.

The success of the scheme now seems assured. The swamp has yielded to the hand of Australian youth. Already 1500lb. of tomatoes have been marketed, and so successful has been the effort that preparations are now being made for growing a large winter crop. During the last two months the farm has disposed of 1500 eggs. Four thousand flower seedlings have been put in, and it is hoped that the farm will establish for itself a name as a flower-growing centre.

The honorary manager is Mr. A. L. Robertson, who is a schoolmaster of wide experience. He sees that the ordinary education of the boys is not neglected. Those who so desire can be taken up to matriculation standard free of cost. The average number of boys at the farm is 12. Accommodation can be made available for between 40 and 50. Mr. Ebbs is negotiating with the Government for financial assistance, to enable that number to be trained. The cost of feeding each boy is 6/- a week. The boys live in tents, preferring them to huts. They mess and spend their leisure in a large weather-board room, the material for which was given by the Government.

## TRINITY GRAMMAR SCHOOL.

## Foundation Day.

Sir Philip Game, speaking at the Trinity Grammar School's "Founder's Day" celebration on Saturday afternoon, remarked that the school was run on almost identical lines with those of a school in England to which he had sent his two sons. Formation of character and individuality, self-government, and a further close co-operation between masters and boys to guard the good name of the school, were outstanding features in each case, and he was fully confirmed in his conviction that there was not a greater school in England than the one he had referred to.

"What is it that makes a school great?" his Excellency asked. "I do not think it is really the winning of scholarships, or even the winning of football and cricket matches. Both are important, and have great value, but other things are more important. The final test is, not what Tommy knows or thinks, or rather, perhaps how much Tommy thinks. That leads one on from the past to the future."

"I never feel very confident when talking to schoolboys about the future, because

I have to confess that I belong to a generation that has made a pretty bad muddle of things, and I am afraid we have left you no easy job to get the world on to a level keel again. I do not know how to do it—that is your job.

"I can only endorse what Sir Henry Wilson said some time after the war: 'Your future depends on yourselves.' How you face that future will be largely decided by what you imbibe at school. Don't forget that the customs and traditions you imbibe here will remain with you throughout life. You have a difficult job to do, and whether you make a success of it or not will largely depend on how you put in your time at school."

## ST. ALBAN'S, FIVEOCK.

## School Hall and Shops.

The foundation stone of the new school hall and shops of St. Alban's Church of England, Fiveock, was laid on February 18, by Sir Kelo King.

The new building will contain a hall 60ft. by 40ft., with stage, dressing rooms, and kitchen, on the ground floor, and will be used for parochial and other functions. On the street frontage there will be two lock-up shops, and above these shops there will be a hall 40ft. by 20ft., with a cloak-room.

The external treatment will be of brick-work, with window and door dressings, and the whole structure will be roofed with French tiles. Internally there will be a brick dado 5ft. high, and cemented above. The roof will be of open timbered construction, and the ceilings will be of fibrous plaster. The proscenium will be constructed of ornamental fibrous plaster. Light and ventilation have been carefully studied.

The work is being carried out by W. Strahan, builder, of Croydon. Burcham Clamp and Son are the architects.

## Diocese of Newcastle.

## DIOCESAN SYNOD.

## New Constitution.

The draft of the new constitution of the Church of England in Australia came before the synod of the Diocese of Newcastle recently.

In his opening address to synod, the Bishop of Newcastle (the Right Rev. F. de Witt Batt), pointed out that the Newcastle synod was the first to consider the question of adoption of the constitution, and it was appropriate that it should be so. The first Bishop of Newcastle (Dr. Tyrrell) had taken part in the movement for constitutional reform in its initial stages. Dean Selwyn was later conspicuous in advocacy of an autonomous constitution for the Church. Bishop Long had been a leader in the movement from 1921 until his death in 1930, and the constitution had finally been drafted by the chancellor of the diocese (Sir John Peden).

Bishop Batt added that under the proposed constitution the Church of England in Australia took complete power to order its own life. Every provision could be altered by the Church itself, though with degrees of difficulty varying in proportion to the importance of the particular matter concerned. In the matter of discipline three tribunals were constituted, and there was no appeal from the decisions of the highest of these, the appellate tribunal—the final court of the Church. The Church thus claimed for itself full right, not only to make and to change, but also to interpret its laws, its standards, and its formularies.

"The next step is to be taken by the dioceses," Bishop Batt said. "The constitution will now be considered by all the diocesan synods, and if 18 of them, including the synods of two metropolitan dioceses, accept it without amendment, the way will be open for approach to the State Parliaments for the necessary amending legislation. Should substantial amendments be requested, it will probably be necessary to hold another convention. But it is believed by those mainly responsible for the present draft that as amended by the convention, it ought to satisfy all reasonable demands."

## Memorial Window to Bishop Long.

A window in the Bishops' Chapel of Newcastle Cathedral in the memory of George Merrick Long, Church of England Bishop of Newcastle till his death in 1930, and one time Bishop of Bathurst, was dedicated by the present Bishop of Newcastle (Right Rev. F. de Witt Batt), at the synod service of the Diocese of Newcastle.

Bishop Batt was assisted by the Archdeacon of Newcastle (Ven. H. D. Wood), the Dean of Newcastle (Very Rev. W. H. Johnson), and other clergy of the diocese. The Archbishop of Brisbane and Acting Primate of Australia (Most Rev. Dr. Sharp), who preached the sermon, said that for those who had been present on the third day of the Lambeth Conference of 1930, and had heard the Archbishop of Canterbury an-

## VICTORIA.

## Diocese of Wangaratta.

## THE BISHOP'S LETTER.

## Need of Steady Thinking.

The Bishop writes:—

There is nothing about which steady thinking is more necessary than our religion. For what we truly believe governs our actions and moulds our whole object in life. Lent is intended to be a sincere effort to think. What do you really believe about God? Do you truly think that He cares about your conduct, that His judgment of you—not your own or other people's idea of you—is what matters? Do you know that He wants you to have eternal life, but it depends on whether you accept His gift? Perhaps you do. Well, then, what difference does it make in your life? What are you doing because you are a servant of God? Do you really believe all the time that He is at your right hand to make you able to live usefully? Do you pray at all sorts of times, or do you just "say your prayers" in the evening? Do you pray for what you want to do, or do you say what you think you ought to say as a formal duty? These are questions that we have got to face out for ourselves. There are others belonging to our Church life. What sort of fellowship with others does my religion lead to? How much do I care about the welfare of other souls? We clergy have got to face these questions even more than other Christians. Is my preaching an earnest effort to win souls and to build them up in true faith and piety? You can add plenty more to the list.

Our religion is such an infinitely important thing. Our souls need so much spiritual food and patient training. We have no right to assume that what we have done for years is the best thing we can do, or to take for granted that all is well with us because we do not commit the crimes that put men in gaol.

The good saints among you will pardon me if I seem to doubt their honest strivings after holiness and their consciousness of imperfection. I know that some of you sigh as you admit that in many ways you fall short. You will go on trying, so that you may be pleasing to the Master Whom you love. But your peace of mind will not come from your own success, but from your trust in the love that encompasses you and the power that will yet manifest itself in blessings beyond our hopes as far as they are beyond our deserts.

## QUEENSLAND.

## Diocese of Brisbane.

## THE ARCHBISHOP'S LETTER.

## Missionary Interest.

The Archbishop, writing to his diocese, states:—

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## Diocese of Melbourne.

## ARCHBISHOP'S LETTER.

## The Late Primate.

The Archbishop writes:—

On March 8 I was in Sydney at the funeral of the late Archbishop Wright, of Sydney. All who knew him respected and admired him. He was a real leader among us Bishops. Even so I was not prepared for the evidence of the part which he had played in the life of Sydney. The Cathedral was absolutely packed for the first half of the Service. Outside the Cathedral there was an enormous crowd on either side of the road, through which the funeral passed, and this crowd stretched out to Hyde Park, and in several districts in the City, little groups of people were waiting. Everywhere heads were bowed, and there was a sense of reverence for the life of a great Christian who had passed on to his reward. It was a sign of the hold which the Church of England has upon the people of that city. It will not be easy to fill his place, either as Archbishop, or as Primate.

## Bishop Stephen's Eulogy.

Bishop Stephen, preaching in St. Paul's Cathedral, Melbourne, at the memorial service to the late Primate, held on the afternoon of the funeral in Sydney, eulogised the unflinching courage of the late Primate. Not only in the ordinary intercourse of life, when men could put on the appearance of good manners, but when self-control was severely tried, Archbishop Wright never failed. Habitual courtesy was not a mere veneer of manners. It was an expression of inward spirit—the spirit of consideration for other people's feelings—which was a valuable Christian virtue. But it was a greater thing to be said of a man holding high office, accustomed to deference, always tempted to assert himself and resent opposition, to not only hold his own views, but to express them in Synod, or in private conference, without a tinge of warmth or bitterness. During the war he did the work that every bishop had to do. He took part in preaching, in encouraging the faint-hearted, in kindling the sense of duty, in fostering patriotism and in consoling the sorrowful. Such work could have been done in spectacular fashion, which appealed to the crowd, but those methods were distasteful to him. Instead, he paid a visit to every transport that left the harbour, no matter what hour, and gave the troops his encouragement and blessing.

The death of the Primate calls the attention of the Church once more to the opportunity presented by Canberra. Of all the disabilities from which the Church in Australia suffers, perhaps the most noticeable is the lack of some central organisation which would co-ordinate the work of the 25 dioceses of the Commonwealth. Imagine an army of 25 divisions endeavouring to function without a G.H.Q. If the Primacy is to be something more than a mere name, the present unsatisfactory arrangements must be abandoned. If the seat of the Primacy were located in Canberra, the Primate, freed from the burden of diocesan administration, could give his attention to those larger questions which affect the life and work of the Church as a whole.

"With the passing of the Primate," concluded Mr. Edwards, "the Church and the Commonwealth lose one who faithfully performed his duty, in the high office to which God called him. Realising, as we do, the importance of the office, not only to Sydney, but to the Church, to Canberra, and to the nation at large, we shall pray that a wise choice may be made of a successor."

## Diocese of Armidale.

## BISHOP MOYES' ADDRESS.

## Need for Religion.

Bishop Moyes, of Armidale, addressed the Students' Christian Movement at the University yesterday on "Does Religion Matter?"

Religion, said Bishop Moyes, was essential to humanity to-day. It was the co-ordinating factor which was necessary to give a meaning and relationship to life. Without religion life became chaotic. To-day there was a purposelessness in life. Discipline had gone. Poetry, music, and painting were shallow and lacking in meaning. Self, psychology had taught us, was not a unity, but a complex mass of instincts and emotions. We had come finally to personality, which was fashioned by education and experience. In the face of these new facts, we needed loyalty to religion to give us a guide in life.

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I went to a large party at Mrs. Barker's house, Norman Park, to welcome back Miss Mary Waller, who went to China as a Missionary nearly five years ago. The Diocese in which she is working—Shantung—has given her leave of absence until the end of the year. After that, she greatly hopes that nothing will prevent her returning to her work. It is noticeable that in almost all cases, people who are engaged in missionary work long to return to it, even though it be attended with hardships, discomfort and (in the case of China), danger. The reason, probably, is that those who have been called to do missionary work are happy in the doing of it, just because they are trying to do that to which God has called them; also, their work is frequently attended by so much visible result. I have heard that the garden of Bishop Mowll, of Western China, whom many of us remember, has lately been the scene of a desperate battle, and, for the third time recently, the Bishop has suffered the despoiling of all his goods.

It was a pleasure to me to dedicate a new reredos and panels in the Chapel of the Church of England Grammar School. One pleasing feature was that some former Prefects of the School have given a picture, "The Light of the World," which helps to beautify the Chapel. The sight of between 240 and 250 boys in Chapel in their bright uniforms was to me a very delightful one.

I have to attend the meeting of the Australian Board of Missions in Sydney on March 15th, and 16th. On my way back, I am going to spend Sunday, March 19th, with the Bishop of Newcastle and Mrs. Batty, and on the evening of Monday, March 20th, I am preaching in Newcastle Cathedral the opening sermon of their Synod, and at the same service a window is to be unveiled as a memorial to Bishop Long. I shall be able to catch the train back to Brisbane the same night.

**FINANCIAL REHABILITATION.**

Brisbane Diocese finds itself in a critical financial position. The present income falls short of annual commitments to the extent of £4,624.

Three chief causes may be assigned for this great discrepancy:—

(1) The extraordinary development in recent years, of our religious, social and educational activities.

(2) The fact that our Churchpeople, for the most part, have failed to give, in corresponding measure, to the growing needs of the Diocese.

(3) The world-wide economic crisis, followed by reduced money and property values.

The Synod of the Diocese, in facing the situation, has adopted severe measures of retrenchment, and appointed a Finance and Property Board of expert laymen to regulate future expenditure. In addition, appeals are being made to Churchpeople generally to increase their giving.

In connection with the latter proposal, Synod sanctioned an important administrative measure to the effect that Archdeacon Glover, of Toowoomba, should become Diocesan Finance Commissioner, and that his special work should be the establishment of a Diocesan Central Fund for the purpose of rehabilitating and consolidating the finances of the Diocese.

The scheme now put forward is aimed at the achievement of Synod's splendid vision and purpose. It is a plan based upon the principle of straight-out giving in such moderate measure, that practically every Churchman in the Diocese will be enabled to share in the great work of reconstruction.

So many subscribers at so much and so much are being sought, and it is hoped that in this way, to wipe out indebtedness.

**North Queensland.**

ST. JAMES' CATHEDRAL, TOWNSVILLE

Church and Cathedral authorities have so organised that dinner on Sundays is given to the unemployed. The Cathedral notes state:—

"The dinner on Sundays for our unemployed men continues to be very popular, which is only natural. We average about 130 every Sunday. Some folk have remarked that all who come are not models of society; but having a meal under the shadow of St. James' Cathedral cannot make a man good; it is only expected to make him feel comfortable, and it certainly does this."

The bird that soars on highest wing,  
Builds on the ground her lowly nest,  
And she that doth most sweetly sing,  
Sings in the shade when all things rest.  
In lark and nightingale we see  
What honour hath humility.

—Montgomery.

**The Challenge of Holy Week.**

(By W.F.P.)

Holy Week is a Call and a Challenge from Christ to the World. The events we commemorate during the Sacred Season are concentrated on the real issues of the Christian Revelation—the very Essence of Christianity. The contending forces of Good and Evil are face to face in deadly combat, as Christ goes to His appointed end, and on the Cross of Calvary the victory is decided.

The space the Crucifixion fills in our own Christian thought and feeling will vary at different stages in our own experience.

Good Friday means little to those who are young. They are still in their first garden, and it perplexes them to see a Cross set up among the flowers. The Cross speaks in a dark language they have not mastered or had time to learn. The older we get the more we are aware of the evil and misery of the world. We discover a strange, new significance in the Figure of the Man of Sorrows.

To the careless and godless is addressed the wistful appeal, "Is it nothing to you, all ye that pass by? Behold and see if there is any sorrow like unto My sorrow."

To a large number of people Good Friday is an extra holiday. They are already making plans to begin a festive week. On the day of our Redeemer's death they will be making their own pleasure, without a thought of the solemn reasons why business is suspended.

To all Christians this holy season means much. It breathes of a Love that will not let them go. Only these can enter into the meaning of the Passion of Christ.

What does the Cross of Christ mean to us? He drank the cup of human sorrow and human sin. He regards the sins of men as though they were His own. We see the Love of the Holiest in contact with the evil in the world—the accumulated results of all the errors, vices, crimes that poor humanity commits every day. He took the burden of human frailty. He voluntarily opposed Himself to all the organised tyranny, bigotry, hypocrisy, selfishness, treachery and cowardice of His time. He let it crush Him, and by so doing, He conquered it.

He endured what we can never suffer. His Cup was Divine and unfathomable. He alone redeemed us to God.

We are called to enter into the meaning of Holy Week. The powers of evil are terribly strong. Society to-day blunders along like an unwieldy, half-blind giant, stupidly and half-consciously trampling down those who get in its way. Christ calls us from His Cross to follow Him in the same spirit of self sacrifice and service with an enthusiasm born of love to the best Friend that humanity has ever had.

May all our people be found within their parish Churches at the various services provided for them, and by meditation and prayer, enter afresh into the meaning of the Passion.

**C.E.M.S. in New South Wales.**

Good Friday, 1933.

THE leaders of the Church of England Men's Society in N.S.W. are appealing to Churchmen for a due observance of Good Friday—as a counterblast to Sydney's Royal Show. We commend it to our readers.

**C.E.M.S. APPEAL.**

The Meaning of the Day.

From earliest times the Day of our Lord's death has been observed by all Christians with prayer and fasting.

It is a natural instinct for anyone who loves our Lord Jesus Christ to do this. It is a rule of the Church to which we belong, and as loyal members we will obey.

**Why We Should Observe Good Friday.**

Every true Churchman will spend the day in devout remembrance of the Cross.

No Churchman who is loyal to his Church can seriously spend the day in any other way.

Every real Australian who has the best interests of his country at heart,

will respect the witness of eighteen centuries in drawing the people to the Cross of Christ.

Jesus Christ set a standard of human life and human values; He chose a death of sacrifice—the giving of His life for others.

That standard was not pleasure or profit.

On this one day of the year men are forced to reflect on the meaning of Good Friday. Remember, all that is best in human life, all that inspires it with tenderness, beauty and heroism, comes from Christ's Sacrifice and those who imitate it.

Good Friday and all that it stands for has had a deep effect on the National Character of the British Nation. Think this out for yourself.

**What About This Year, 1933?**

Never was a reminder needed so much as to-day. We see the old restraints weakened; the pursuit of pleasure is more intense than ever; the spirit of apathy towards spiritual things is appalling! Christ from the Cross appeals to us:—

"Is it nothing to you all ye that pass by?"

**Do Not Follow the Crowd.**

Those who provide amusement on this day—those who share in it—are helping to harden the hearts and weaken the conscience of their brother men.

Be in your Parish Church on this day!

Make your active witness. In this way you are helping forward the Kingdom of Christ. You never know how much your witness counts.

Good Friday is a Holy Day, not a holiday. Come into line with all earnest Christians!

Christ says: "He that is not with Me is against Me."

**Sydney Diocesan Reform  
Association.**

(Communicated.)

A group of clergy and laity, under the above title, has been formed in Sydney as the result of the disgraceful happenings at St. Barnabas', Chatswood, recently. A small body of clergy who are a different school of thought to that prevailing in the Diocese, as well as laity from a few suburban Churches, have been busy trying to impress men who are Synodsmen, Churchwardens, Parish Councillors, etc., that there is need for such an organisation for the purpose of "reforming" the Synod, Standing Committee, Presentation Board, and anyone else who stands between them and their will.

They even have arranged a Public Meeting of the members of the Church of England, re the vacant Archbishopric, and invite all who "wish their Church well," to attend. As the filling of the vacancy is the responsibility of the Synod elected by the parishes, the object of this meeting is mere-

ly a camouflage to cover their real object, which seems to be to discredit the selected leaders of our Diocese in their loyalty to the traditions of the Diocese.

The Presentation Ordinance of Sydney Diocese as it now stands, requires "concurrent majorities" by both Synod and Parish representatives. This method gives equitable opportunity for three elements in an appointment to be considered, viz.:—the Diocese, the man, and the Parish. A study of any other Ordinance of any Diocese in Australia will show how fair and democratic Sydney is in her desire to give to all an equal chance, and how large a place the laity have in the appointment of a clergyman.

This self-appointed body of dissatisfied churchmen have also included in their programme of "reform" the cost of getting ordinances through Synod, the buying up of suitable sites for churches, the better management of the funds of the Home Mission Society, and the castigation of our "leaders," whoever they are, for not leading in "social problems" and religious education.

Any ordinary layman can read the Diocesan Year Book and find various Committees appointed by Synod for all these purposes, and a report of their work is laid on the table of Synod every year. In fact, several of the clergy and laity in the "Reform" association are members of these Committees.

From observation of the methods and propaganda of this association, Evangelical clergy and laymen want to be well awake to the real object of this small body of churchmen and resist any efforts to make inroads on a settled policy of the Diocese, which is the pride and inspiration of the large majority of Sydney churchmen for many years.

The Synod is the place, and the only place, for any reforms that are necessary in the Church, to be discussed.

**Hymns for Sundays and  
Holy Days.**

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

**Hymnal Companion.**

April 2, 5th S. in Lent. Morning: 17, 302, 331, 275; Evening: 364, 30, 137(115), 305.  
April 9, Palm Sunday. Morning: 180, 44, 188, 333; Evening: 181(53), 196(121), 289, 553.

April 14, Good Friday. Morning: 185, 190, 186, 184(427); Evening: 191, 195, 136, 188.  
April 16, Easter Day. Morning: 207, 210, 212, 208(53); Evening: 209, 211, 213, 203.

April 23, 1st S. aft. Easter. Morning: 216, 205(527), 383, 566; Evening: 206(96), 285, 422, 31.

April 30, 2nd S. aft. Easter. Morning: 1, 277(7), 564, 346; Evening: 247, 229, 188, 223.

**A. & M.**

April 2, 5th S. in Lent. Morning: 3, 520, 263, 224; Evening: 540, 229, 523(76), 427.  
April 9, Palm Sunday. Morning: 98, 633(298), 292, 172; Evening: 99, 304, 362, 302.

April 14, Good Friday. Morning: 113(73), 108, 107, 100; Evening: 109, 120, 200, 172.

April 16, Easter Day. Morning: 497(683), 134, 127, 136; Evening: 135, 232, 140, 139.

April 23, 1st S. aft. Easter. Morning: 135, 136, 504, 706; Evening: 132, 237, 437, 308.

April 30, 2nd S. aft. Easter. Morning: 160, 246, 527(568), 290; Evening: 231, 301, 683, 30.

**Dean of Durham's Wisdom.****Decision to Resign.**

Genuine regret has been widely felt and expressed that Bishop Weldon is to resign the Deanery of Durham at Easter. He intends to live at Sevenoaks.

The reason he gave for resigning was that he was getting on in years, and had always had a great dread of staying too long in one office. "The death of my old butler has made a great change in my life," he added.

Mr. Edward Perkins, who died a few months ago, had been the Bishop's faithful servant for fifty years.

Bishop Weldon further stated: "I have suffered an injury which must keep me from doing any duty for at least two or three months, and, perhaps, for many months longer."

"It is just as well I should make way for someone else, and I would much rather it was said: 'Why does he go?' than 'Why doesn't he go?' I have known so many people spoil their work by going on too long."

**His Career.**

Born at Tonbridge nearly 79 years ago, Dr. Weldon was educated at Eton and King's College, Cambridge, where he was Senior Classic, and was appointed Master of Dulwich College at the age of 29.

Two years later he became Head Master of Harrow, where he remained for thirteen years. In 1898 he was appointed Bishop of Calcutta and Metropolitan in India, but his health proved unequal to the climate and the work, and he came home after four years.

He was Canon of Westminster till 1906 and then Dean of Manchester for twelve years before his appointment to Durham.

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# Arnott's Famous Biscuits

## Letters to the Editor.

### ELECTION OF ARCHBISHOP.

"Synodsmen" writes:—

As a member of the Sydney Synod, I am very glad to see the Bishop Coadjutor has arranged a Day of Prayer at the Cathedral in view of the very important decision to be made by us all in the election of a new Archbishop.

This action is much more to be commended than the action of small sections of clergy and laymen meeting together for the purpose of discussing methods of procedure with a view to obtaining a leader as near to their particular ideas as possible.

Synodsmen generally need to remember the traditions and policy of the Sydney Diocese, and keep in mind its essential Evangelical character. There are always, in every diocese, a few disgruntled people who are "against the government," and who imagine they have deep grievances which should be recognised by the majority.

We have much in the Sydney Diocese to thank God for. There is a toleration for divergent views here that is not always shown in Anglo-Catholic Dioceses. The faithful adherence to Apostolic teaching, the placing of the Gospel and its implications foremost; the stressing of the individual responsibility to God, has enabled us to bring together into our Synod a very able body of Churchmen with definite convictions on spiritual matters, and a desire to carry them out in our corporate and Diocesan life.

We have much to gain by standing together on a broad Evangelical basis, and I feel sure God will guide us to choose the right man as our Chief Pastor on April 4th.

### THE LATE ARCHBISHOP.

The Rev. Charles J. James, of Wahroonga, writes:—

There are many who, doubtless, would desire to express their deep regret at the passing of the Reverend Primate of the Church of England. Not being members of the Communion of which the deceased Prelate was the Head, they none the less regarded Dr. Wright with admiration and reverence, and realised how finely he represented all who held with him the essential principles of true religion.

It was my privilege and honour to meet Dr. Wright not only as a fellow guest at the Wentworth Falls Hotel, and to enjoy his company in social intercourse, but more particularly in connection with an effort made in 1913 to draw all religious interests together, irrespective of differing creeds, for the purpose of discussing certain phases of our communal life. It was thought possible that the moral tone might be improved by bringing to bear upon authorities the weight of the opinion of the representatives of religious opinion, and to that end, it was essential to success that all the "Churches" should consult together. Largely by the influence of the late Primate, supported by the kindly attitude and practical assistance of His Grace, the Roman Catholic Archbishop (Dr. Kelly) and the presence and help of Rabbi Cohen, that effort was temporarily successful, and had it not been for the outbreak of the Great War, with all it meant to the Australian community, much might have been done. I have mentioned this in order to indicate the catholicity of spirit, the earnestness, the great courtesy of one whose name stands for all that is admirable and noble in personal character. The late Archbishop will be remembered by all who knew him not alone because of his able occupancy of an exalted position and the unity, faithfulness, and power of his public deliverances, but perhaps most of all because of the impact of a gracious and devoted life placed unreservedly at the disposal of the Almighty God, and exemplifying all that is highest and best in a humble following of the footsteps of the Christ.

### ARCHBISHOPRIC OF SYDNEY.

#### An Open Letter to the Members of the Sydney Synod.

Rev. F. W. Reeve, Rural Dean of North Sydney, writes:—

A few years ago I suggested in Synod that when the Archbishop retired we should alter the stipend to £1,200 per annum, plus travelling expenses, and that the balance of the Endowment Fund should be used towards paying two Suffragan or Assistant Bishops, one of whom should reside at Wollongong as the centre of the South Coast district, and the other on the north side of Sydney, to deal with the rapidly increasing population between Manly and the Hakesbury River. Further, that Bishops should be secured in a middle-class suburb. Under these changed conditions, I expressed my opinion that the work of God would be more effectively done. My remarks were greeted with a hearty "hear, hear," from many members.

I have often wondered since whether those who expressed their vocal sympathy with the project would have the courage, when the opportunity presented itself, to do anything definite in the way of a forward movement.

Two Bishops are not able to cope with the work requiring to be done in this diocese. I have sat in conference with the late Archbishop, when arranging Confirmations for the year, and have regretted that many refused. A Confirmation in a Parish Church is infinitely more valuable and the effect more lasting than massed Confirmations in the Cathedral.

Again, if the Episcopal Staff were increased, it would be possible for the Clergy to have the benefit of personal advice in their parishes. The laity throughout the Diocese would have the opportunity of meeting the Bishop. It might even be possible, in some cases, for a two or three days' mission to be arranged at such Episcopal visitation.

Bishopscourt, in my humble opinion, is unsuitable for the residence of our Father-in-God. It was built and occupied by a man of wealth, and should be utilised by such. A few years ago a canon refused an English Bishopric because it was compulsory for the occupant of the See to reside in the Bishop's Palace. Recently, several Bishops have expressed the strong wish to get rid of their Episcopal residences so that they might live a simple life with the rank and file of the people in their diocese.

I have no doubt that several objections will be raised to these suggestions. Take e.g., three:—

1. I have already been told that a good man will not accept the position of Archbishop with only £1,200 p.a. and travelling expenses. It all depends on what is meant by the word "good." Honourmen of their universities have cheerfully gone out to do God's work in the Mission Fields and elsewhere on much less stipend. At present the Bishops of Australia do not average that amount, and they are by no means inferior

men. Sydney has also arranged to do what no other diocese has done, viz., provide a pension of £700 for its Archbishop on retirement.

2. Again, I shall probably be told that the Bishopric Endowment can be used only for the Bishop of Sydney. I have yet to learn that the legal talent in our Synod has ever failed to "vary a trust" when it was deemed necessary.

3. Again, one has been told that it is necessary to spend a large sum in keeping up the "prestige of the Office." To my mind, the only prestige worth having is that which is won by devoted service to the Lord Jesus Christ and His Church.

May I suggest that when Synod meets, it should at once adjourn for a month, and that one or two informal conferences of the Synod members be held with the object of discussing a Forward Movement in the diocese and the type of man suitable to lead that movement. The first conference might well be held five minutes after the adjournment, when we shall be sure of a truly representative gathering.

The tremendous issues at stake in our modern Church Life demand the fullest consideration.

### FOR SINNERS ONLY.

Ross H. Dalby, of Lane Cove, writes:—

Having read with interest the above article I find that I am still in doubt as to the motive. Is it to be taken merely as an appreciation of A. J. Russell's book "For Sinners Only," or as the official commendation by your journal of the Group Movement? Or again, of this Movement as seen and believed in by one of its own votaries?

If it is simply an appreciation of the book, would not a criticism have been more helpful to your readers, for then you could have informed them that this book, purporting to be "a book about sinners, for sinners," for some reason or other, does not ascribe to the Eternal Son that one name which is the most precious of all to the soul that feels sin to be a burden, the wonderful name, Saviour. That name, and its power, is surely essential to even the most pious sinner. But the absence of this perhaps prepares us for the greatest disappointment which must follow when we find that the book also fails to present, beyond the rather casual mention of "the Cross," any helpful view of the Lord Jesus Christ in His capacity of Redeemer.

Whether these be accidental or deliberate this is surely a comment that the evangelical should consider, and if, as you say, "the book is a challenge," a fact that needs explaining.

But on the other hand, if your article is the official approval of the Church Record to the Group Movement, would it not be only fair to your readers to tell them that after some years the Movement has not yet declared itself for a fully inspired Bible; that it, I say nothing of the well-meaning Evangelical member, never points a sinner to the event of Calvary; that it never stresses the doctrine: "He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him," and that because of these omissions, the Movement is appreciated by Unitarian and so-called Trinitarian alike. A fact in itself not devoid of suspicion.

You say in your article that "sharing" is done "after the advice of St. James." It would be enlightening for us to know where the Apostle gives this precise advice, and why our Church does not teach it. Were the reformers wrong after all? If it is only St. James' advice to the sick that becomes in the Movement a common rule, do they also send for the elders of the Church and use the oil of anointing? Is it reasonable to isolate a few words from their context and found a practice on them? For then are the Papists right. It would, no doubt, interest your readers to know that in 1 Tim. v. 22, the Greek word translated "partaker" could also be rendered "sharer," which would make one clause read "Neither be a sharer of other men's sins."

Did not Paul think it a shame to speak of those sins which Mr. Russell does not even find to be "in bad taste"? Finally, Sir, I am sure your readers would also be glad if you let them know that the evidence of changing lives, which is the apparent sole evidence of the Group Movement, is not by any means peculiar to it. In point of fact, every heresy has made the same claims, and it is true that all modern forms of infidelity such as Christian Science, Theosophy, Bible Students, even Rationalists, all rest their case on the self-same claim. The question is, to what are they changed? But to the Evangelical Christian the issue at stake is simply: "Lord, to whom shall we go? Thou hast the words of eternal life."

## A Paper for Church of England People

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The Church and the Boy.

## "They crucified Him."

Seven times He spake, seven words of love,

And all three hours His silence cried

For mercy on the souls of men:—

Jesus, our Lord is crucified.

Measure thy Life by loss instead of gain,  
Not by the wine drunk, but the wine poured forth!

For Love's strength standeth in Love's sacrifice;

And whose suffers most, has most to give.

## Editorial

### Sydney Makes its Choice.

THE Diocese of Sydney has made its choice. The Right Reverend Howard West Kilvinton Mowll, Bishop of Western China, has been offered the Archbishopric of Sydney; and there is every hope that he will accept. Many Church leaders in Sydney were deeply impressed with the Bishop's personality, breadth of vision, and spirituality, when he passed through Australia from England on his way to China, in 1931. This impression was confirmed at recent date by information received from trusted leaders in Great Britain and Canada, with the result that the deep conviction was laid upon many Sydney churchmen's hearts that Bishop Mowll would make an admirable Archbishop for Australia's premier Diocese.

To bring this about, Evangelical stalwarts prayed and worked. It was necessary that a Synod of over five hundred members must become conversant with the merits of Bishop Mowll. It was no use gathering in Synod ignorant of the qualifications of so likely a man. These qualifications had to be made known, and we congratulate our Evangelical leaders on the ability and foresight they used in giving facts about their candidates. We have no time for the humbug and cant of certain churchmen and church press, as they pose as the models of rectitude and perfection in the matter of Church appointments, and we make

no apologies for our share in publicity! We know what we are about. It is our firm belief that Bishop Mowll will prove the man of God's choice, and we congratulate Sydney Diocese on electing so eminently suitable a man to be their leader. May God richly bless him and His Church both here, and in China.

### A Missionary Pioneer.

THE passing of Bishop Gilbert White, formerly Bishop of Carpinteria and then of Willochra, removes a notable pioneer missionary from our midst. His episcopate of thirty years in the northernmost part of Australia is worthy of being classed with the finest pieces of service which adorn the annals of missionary enterprise. His work was truly apostolic. Long journeys into the loneliest parts of his huge dioceses, unwearied faithfulness in the pursuance of his duties, coupled with courtly graciousness and a deep spirituality of life, marked his life's work. He belonged to the old school of Anglicans, high-minded and devoted, with a strong sense of duty, with no "flourish of trumpets," but imbued with the spirit of true service and sacrifice. He has left a marked impress upon the inner life of the Church. He was a sound scholar, a man of ripe Christian experience, and altogether charitable and brotherly. He was never one to seek the open forum, but when he spoke, his words were full of wisdom and sanctified common sense, reinforced by a wide knowledge of affairs and of men, and a well furnished mind. Above all, he was a man of God, and a man of prayer. Gilbert White was a saint. His works do follow him. Not least will this be evidenced in the dioceses which he ruled, but in the Councils of the Australian Board of Missions and in all movements that made for the reunion of our broken Christendom.

### The Shame of Germany.

THE whole world stands aghast at the treatment of Jews in Germany to-day under the Hitler regime. This Nazi anti-Semitic campaign—if it goes on in the way it has, will stand as another blot on that nation's escutcheon. The unparalleled atrocities which have come down upon God's ancient people are beyond our comprehension. Britain and her dominions are filled with anxiety, because the Jews have ever found liberty and light within our Empire's borders. We wonder what it is all about. No doubt there have been Jews who have amassed huge fortunes at the expense of the impoverished populations during the post-war years, but this is not enough to give sanction for ruthless persecu-

tion and killing. Maybe the press is exaggerating the condition of things in Germany beyond all proportion. Perhaps it is one of those periodic outbreaks which ever and anon have besmirched the name of Central Europe, wherein unreasoning people vent their feeling of grievance against imaginary wrong-doers. Unfortunately though, the Jews have so often been the butt of vengeful feeling and murderous rage. We trust that happier conditions will soon prevail in Germany, for the wounds of Europe will never be healed while the Germanic peoples wallow in a welter of persecution and blood. The Jews have many faults and no doubt God is dealing with them. That he has His purpose to fulfil through them, is evident from Holy Scriptures and history. Perhaps these untoward things will work out to the furtherance of His will through His Chosen Race. Meantime, they are learning some bitter lessons.

### The Tractarians Unmasked.

THE Bishop of London has been forced to make a statement as to his position concerning the Anglo-Catholic centenary services in London in July next, and the association of his name with it and the "Pontifical Mass," the Bishop of London presiding. The statement is weak and spineless, the Bishop, in keeping with his "all things to all men" policy of the last twenty-five years, hiding the issue in a cloud of ambiguous words. If the "pontifical mass" is at all like that on the Chelsea Football Ground in 1930, it will be a complete travesty of the Anglican formularies. In other words, it will be a great party demonstration in favour of the Mass, and against the Reformation. As a revelation of all that it means, we quote from the "Church Times," which, by the way, thanks the Bishop of London for his statement.

"Pusey and Keble fought for the Eucharistic Sacrifice and Eucharistic adoration, for the recovery of the habit of Sacramental Confession, for the restoration in the Church of England of monks and nuns. When the faithful assemble this summer in London, in Oxford, in a dozen other places, to recall the Tractarians, they will have these things in mind. It would be an offence at once to their memory, and to the consciences of Churchmen, not yet led to the knowledge of the Catholic faith, to pretend that this is not so. A Requiem Mass is not a memorial service. The intention of a Pontifical High Mass is obscured and misrepresented if it be called a choral celebration of Holy Communion."

Surely these words will now convince Australian Churchmen as to the Romancing purport of the Oxford Movement!