

## The Parish of Albury.

### An Amazing Situation.

EVIDENTLY in the Goulburn Diocese, the Patronage Board for appointments to Parishes is over-weighted with officialdom, so much so that the parish representatives on the Board are simply out-voted. Thus the parish, which pays the minister's stipend, and is required to accept his ministrations, have no say in the appointment. In this case, as against cases which have happened elsewhere in N.S.W., the local representatives wanted a certain minister entirely in sympathy with the traditions and ideals of the parish.

But the amazing feature about the situation in Albury is this: The Rev. R. D. Peatt, M.A., B.D., who has been in charge of the parish "temporarily" for three and a half years, is not eligible for permanent appointment because he had come in from outside the diocese, but in his place there has been appointed the Rev. H. K. Gordon, M.A., M.C., also from outside the diocese. Mr. Gordon has lately been living at Gostwyck, near Uralla. Last year he lived in Sydney for some time. That was after he gave up his work as Vicar of Glen Innes. We are writing from memory, but we fancy however, that long before the War, Mr. Gordon was ordained in Goulburn.

It is evident, beyond a shadow of doubt, that Mr. Peatt has done splendid work during the three and a half years that he has been in Albury. The attendances at Church have very largely increased, the organisations of the parish have come into a flourishing condition, while the finances have been straightened out and put on a much stronger basis. Mr. Peatt has proved his worth, and the consensus of the parish is that he should have permanent appointment to Albury. With such a record, for the life of which we cannot understand why he has been turned aside and someone else placed in charge. It looks palpably like a question of churchmanship. Albury stands for true Evangelicalism.

### A Mere Pawn.

It is no wonder that the Rev. R. D. Peatt considers himself "a mere pawn in the game." In the course of a statement made in Albury on January 19, he traversed the history of his appointment to Albury, stating:

"Reluctantly, I am compelled to answer the statement of the Administrator. This account (which appears in another column of this issue) is definitely misleading, and not in accordance with the facts in relation to my own position in the matter.

"In March, 1931, the then Bishop of Goulburn, after asking me if I would remain in the Diocese, stated that if I did not remain at Albury he would give me something with equal possibilities. This promise was later confirmed, in a modified form, in two letters of the Bishop to me. For three years I have been waiting, and am still waiting the fulfilment of this promise, even in its modified form. I have not been able to obtain any reasons why it should be repudiated. In September, 1931, when Albury petitioned for my nomination to the parish, the Bishop wrote stating that he would not nominate me to the Board of Presentation, and that I was to make it clear, presumably to the Albury representatives, that I could not accept nomination. I wrote, in reply, that, should I do as he suggested, to me, the action would be ethically unsound, as I would be interfering with a matter which was the rightful prerogative of the Nomination Board, and also guilty of dissimulation to Albury, as I should have to hide the fact that he had written to me.

### "Statement Not Correct."

"And now the Administrator states that I was offered almost every parish which fell vacant. This is not correct, as well as the statement that I twice refused offers of nomination made by him. I have had definite offers of nomination to three minor parishes only, and these I refused in the light of the Bishop's promise to me, and for definite other reasons stated in my letters. I have inalienable right, which must be ceded to every priest in the church, to accept or reject any offers made to me.

"When the Bishop left for England, the Administrator wrote asking me if I would accept nomination to a parish—no parish was mentioned. My reply was that I preferred to allow the matter to stand over till the election of the new Bishop. Immediately I was faced with opposition, and my licence threatened, which, if it had been taken away, would have left me unchartered in the church.

"I was compelled to consult a solicitor to defend my right in relation to the hold-

ing of a general licence, which is irrevocable except on cause shown, and is safeguarded in common law.

"Upon this the Administrator terminated my work at Albury on and after January 22, not upon any ordinance of the diocese, but by reference to the ancient common law of the church. No reasons were given, although I pressed for definite reasons. The fact that he has the legal right to do so is no reason why he should take such action. I pointed out that only upon the following grounds could such action be ethically justified:—

"(1) The non-fulfilment of my work to the standard required of a priest of the church.

"(2) The objection of Albury to my ministry.

"(3) Heresy or some grave moral delinquency.

"(4) A permanent appointment to Albury.

### "An Amazing Position."

"To my amazement, and the amazement of all, the Administrator last week submitted my name, together with that of Mr. Gordon, to the Board of Presentation, as a fit and proper person to be appointed permanently to Albury. This is astounding in the face of the fact that he had written to me only a few days before, stating that he would not give me any work under my present licence, and if I saw fit to resign it, he would help me to get some temporary work.

### Retention Wanted.

At the annual vestry meeting on January 17, parishioners heard expressions of opinion from several officers of long standing, all favouring the retention of Rev. R. D. Peatt, as permanent rector, and then unanimously carried a motion urging a continuance of efforts to ensure his appointment.

Dr. Cleaver Woods, in referring to the visit to Goulburn he, Messrs. J. E. Arnold and M. Dunlop, as members of the patronage board, made, said that they were beaten by one vote. The present position was unchanged in the last three and a half years, and he was sorry to say the acting-rector was leaving, though he hoped it was not for always. The board still held the "whip handle," as it could reject any permanent appointee, and it had achieved one victory, in that Mr. Peatt's name had been submitted for consideration. As regards the future, nothing was known; the board had been dealt a severe blow, but it would have something to say yet.

Mr. Arnold said that after Rev. Peatt had been in Albury for 12 months a number of people suggested he be appointed permanently.

Mr. Dunlop spoke strongly on the position. He said that Mr. Peatt was sent to Albury by the present Administrator, Archdeacon Pike. He then read an extract of a letter from the Administrator, under date 12/9/30, stating:—

"I have discussed with Rev. R. D. Peatt a proposal that he should act as rector in the interim; the wardens left the matter in my hands. He is a M.A., and a B.D., and is of very good standing. I have received a very good account of him and his work from the Administrator of Bathurst diocese, and I have confidence in sending him."

Mr. Dunlop said he felt the matter very much. It was at first stated that a man from outside the diocese should not be allowed one of the picked positions, and in this Albury had more or less concurred, but church officers here were amazed to find that the Bishop had proposed for the permanent position a man from another see, and who was quite unknown.

Mr. Dunlop then went on to discuss the values of the present acting-rector. Every-

thing he had touched he had improved, and if he were to leave, it would be one of the greatest disasters St. Matthew's had ever suffered.

"Now comes the ridiculous part," he proceeded. "The next man for Albury comes from outside the diocese. We are told he is an excellent man, but one thing they have not told us is his age. The church is the biggest business in the town, and we want to retain the priest who is making a success of it."

Mr. A. D. Vivian moved that the meeting place on record of the approval of the attempts made to fill the vacancy, and that it be a recommendation to incoming officers that they continue the efforts to have Mr. Peatt permanently appointed.

Mr. G. A. Gray seconded, and the motion was carried unanimously.

## The Katoomba Conference.

It is now more than thirty years since these meetings were begun. The original movers were the late Canon Jones, of Moore College, and the late Mr. Ernest Young. The first gatherings were held in the dining room of Mr. Young's house at Katoomba. Later, a tent was hired through the liberality of Mr. Young, and set up in the grounds this year. The collections at the meetings not only covered the cost of hiring the tent (a very much larger marquee than the original one), but added considerably to the funds of missionary societies. The Rev. R. B. Robinson, of St. Paul's, Chatswood, acted as chairman throughout, and guided the meetings with tact and sympathy. Many of the addresses were of a high order, both intellectually and spiritually. We especially appreciated the helpful teaching of the Rev. C. N. Lack, of the China Inland Mission. The programmes issued beforehand gave the names of the council governing the Convention, and also the names of the selected speakers. We notice on both the exceedingly small proportion of men having separate and local charge. It seems a sad indictment of the ministry in Protestant Christianity if that is a true reflex of the Church. And there is another side to this—the danger of such gatherings as these becoming not conventions, but conventicles. God has wonderfully blessed the Katoomba Convention in the past. We pray that He will preserve this gathering as an instrument of great usefulness, and also of increasing unity in the Church in all the days to come.

We notice by the "Keswick Week," that at the last Keswick Convention Mr. Graham Scroggie quoted an early Keswick speaker as defining the difference between a Convention and a Conference. "A conference," he said, "has a subject, but a convention an object."

The Katoomba Convention has for its object the deepening of the spiritual life of those who attend, and God has graciously used it in the past. Many, too, have been won for Christ at Katoomba from year to year, and we are deeply grateful to know that this year has been no exception.—(Contributed.)

All friends of the Church Missionary Society the world over rejoiced when the Rev. Preb. Wilson Cash was given a Prebendal Stall in St. Paul's Cathedral, London. Recently Prebendary Cash has been in Canada and now we rejoice that Toronto University has just conferred on him the honorary degree of Doctor of Divinity. This distinction is no doubt in recognition of his great services to the cause of Missions in general, and his recent visit to Toronto afforded a suitable occasion for conferring it.

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## Contents.

Diocese of Nelson, N.Z.

Goulburn Bishopric.

Is Religion Decaying?—By Laicus.

Leader.—Courage for Controversy.

Reunion.—Important Declaration.

The Archbishop of Sydney.

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## Editorial

### Chair of Divinity.

ONCE again there has been revived the idea of getting the N.S.W. Parliament to make a small amendment to the Sydney University Act, whereby that School of Learning may grant degrees in Divinity—and once again the Church of Rome shows strong and unrelenting opposition. Of course she poses as the sole fount of truth, and that nothing in Divinity is to be believed unless it has the Pope's imprimatur. It is the old, miserable doctrine of ultramontaniam. The encouraging feature, however, is that the Senate of the University, after careful consideration of the case, presented to them by authoritative teachers of theology in Sydney, reaffirmed their decision previously given, to the effect that they "approved of an alteration in the Act of Incorporation to enable the University to grant degrees in Divinity." The startling feature about the negotiations is that they were supposed to be confidential, that of them, the public was not in the slightest aware. Yet in a certain church weekly paper the whole thing came out, and was therein thoroughly denounced. How does the Church of Rome and her emissaries get hold of inside news? Has she a "secret service" chain through our Government departments and public institutions, whereby any and every move are reported to the Roman Church authorities for action? We live in extraor-

dinary times, when things stranger than fiction happen. It is an amazing position to think that the heads of less than a quarter of the population can hold up the remaining three-quarters in any much desired action. All that is desired in this case is that the Senate to set up a faculty or board of supervision, whose duties would include (1) the conduct of examinations for degrees in divinity; (2) the registration of all persons engaged in the instruction of candidates for such degrees, so as to maintain a proper academic standard among such teachers, no regard being paid to their denominational connections; expenses of the teaching to be borne, as now, by the colleges taking advantage of the scheme; expenses of conducting the examinations either to be met in the same way by the colleges, or out of the fees charged to the candidates.

### "Sydney Day by Day."

IT would be interesting to know who the correspondent is who writes the "Sydney Day by Day" column in the Hobart "Mercury." Evidently he is not an Evangelical, that is if we can go by the context of his "Mainland Notes"! This is what he (it may be she), wrote in a recent issue:—

"Although outwardly the administration of Anglican Church matters is proceeding smoothly, there persists from old disputes an undercurrent of bitterness. There are three revolts against high authority. One is the Chatswood dispute, which has reached a stage which may be described as being one of passive resistance against the rector. Albury has had a dispute for three years, which has just been inflamed by a new appointment against the wishes of officers of the church. And there is the bitter after-effect of the endowment dispute with a city church which not long ago came into the civil courts. New South Wales has an archbishop and six bishops. There is a hiatus in the Archbishopric until Dr. Mowll arrives, and the Bishopric of Goulburn is vacant. The Bishop of Newcastle returned to-day from a long trip to Europe, so that for some months the State has been an archbishop and two bishops short of its complement."

The whole thing is misleading. The column is termed "Sydney Day by Day," but the correspondent runs the gamut of the whole of New South Wales. Written up in this drag-net way, we are afraid that many of the Tasmanian readers of the Mercury will not realise that Sydney has no control over the other dioceses in New South Wales, that Albury is not her

concern, and that Newcastle is far beyond her confines. We assure our Tasmanian readers that the quotation above is very wide of the mark. Doubtless it is journalistic stunting—to tickle the ears of hectic readers. These are days when great care is needed in reading church news in the daily press. Take it we should say "with a grain of salt."

### Bringing Back the "Mass."

WE had occasion recently to offer public protest on account of the use of the word "Mass" in certain of our parish church notices, for the reason that the term is totally un-Anglican and places our Church in an altogether wrong light. This is to say nothing of the authoritative statement in Article XXXI., wherein the subject of the sacrifices of Masses is termed "blasphemous fables and dangerous deceits." We notice, however, that our contemporary, the "Church Standard," seeks to condone the use of the term in our Church, and in doing so, pleads such usage in the most plausible verbiage. Bishop Stubbs and Bishop Creighton were without question the most learned historical scholars. On pp. 325-327 of "The Visitation Charges," Bishop Stubbs states:—"I would beg the clergy to abstain from using the word Mass for the service of celebrating the Holy Sacrament. The word Mass signifies that form of celebration which is proper to the Roman and un-Reformed Church of the West. . . . The wanton misuse of the name in applying it to the Order of Holy Communion, is very strongly to be condemned. The Reformers in the first Prayer Book retained the word, but when they realised the state of the case they gave it up. Even if the word Mass were identical with the order of the Administration of the Lord's Supper, the use of the name would be offensive—but, as certainly it is not, it is false and suggestive of more falsehood and more insincerity."

In his charge to the clergy of the Diocese of London in 1900, reprinted in "The Church and the Nation" (page 387), Bishop Creighton, drawing attention to the growing use of the word "Mass," said: "Of course, it may be said that there is nothing in a name, but when a word is associated with a long-standing controversy, it is a great mistake to attempt to revive it. Words gain a significance which cannot be removed. The revival of a word invariably creates suspicion that what it has long been held to signify is being revived also. Few things have done more mischief than the needless use of this word."

### CUT THIS OUT.

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## HARRIS &amp; BOYD

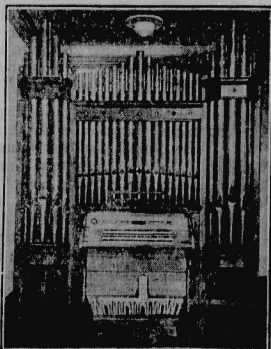
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## Quiet Moments.

## Notes and Reflections.

THE writer recently came across an interesting book by an American journalist, William T. Ellis, with the title, "Bible Lands To-Day." The writer gives an account of a tour by motor-car through the lands of the Old and New Testaments. He notes with pleasure the constant confirmation that he found in his extended journeyings, of the records of Holy Scripture. He visited a number of Mission Stations by the way, and gives his impressions of these. Of the C.M.S. Mission at Isfahan and Shiraz, in Persia, he writes (at page 431): "These are, on all counts, doing the best missionary work known to me in the whole world to-day. I wish there were space to tell the story here. Bishop Linton deserves a chapter by himself; and his physician-wife another. It is worth the long, hard journey to discover such a rare Christian group as this, and such an extraordinarily successful mission."

The Rev. R. J. Hewett gave four evening addresses at the C.M.S. Summer School, Austimner. In the closing address on "Home Organisation," he made a fruitful suggestion. He said that what the N. S. Wales Branch most needed at the present moment was a new spirit. This might well be made the text of a general appeal to all members and friends. If it were taken up by all alike, we believe that a new era would dawn for C.M.S. in New South Wales; an era better and greater than any before. Many are now praying daily for the removal of the debt. We recommend to our readers to make this matter of a new spirit also a subject for daily and definite prayer. If the Summer School started this movement in every heart and in every parish, what a fruitful school it would prove to be.

Speaking of the need of a new spirit and of prayer for a new spirit, we have for our encouragement a definite promise written in the thirty-sixth chapter of the prophet Ezekiel:—"A new heart also will I give you and a new spirit will I put within you." (v. 26). What this new spirit is, the next verse discloses: "And I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my

Commandments and do them." Obedience to the Divine Will is here also promised us as a result of endowment with the Divine Spirit.

The last-named promise raises the great question of obedience. Obedience to God lies at the very heart of true discipleship; this is acknowledged by Christian people generally, but only partially acted upon. Most are satisfied with obedience in part; they shrink from a full obedience. We notice that the Oxford Group Movement lays emphasis upon the need of full obedience. The half-hour of quiet waiting upon God each morning has, we understand, for its object the ascertaining of God's Will for the day. Too often this is forgotten in "the quiet time" which Evangelical Christians have been accustomed to keep in the early morning. This should not, and need not be. Holy Scripture has always been given a central place in the early morning devotions of Evangelical Christians. And it is primarily through Holy Scripture that God speaks to us and reveals His will. The mere emptying of the mind and the attaining of a state of mental vacuity is in itself inadequate if not dangerous as a means of ascertaining the will of God. On the other hand we must remember that one definite object of waiting each morning in the Lord's presence is that we might know His will for the day and do it.

As we have seen above, the prophet Ezekiel joins together "the new spirit" and obedience. This is not accidental or artificial. Obedience and the new spirit must go together. We cannot have the new spirit without obedience, and we cannot have obedience without the new spirit. This we too often forget. We pray for the new spirit, but we are not willing to render a full obedience. Then our prayer is useless, or practically so. It is hard to see what good can come of such prayer. And there is a lot of that prayer going on. Such prayer is consistent with spiritual deadness. Spiritual deadness was only too common in Ezekiel's day. In the next chapter to the one above quoted (the 37th), he sees the Church as a valley full of dry bones:—"very many and very dry." Of what Diocese in Australia to-day might not these words be spoken?

What was the remedy in the case of the prophet? The remedy was twofold. First, "O ye dry bones, hear the Word of the Lord." Secondly, "Come, O breath, and breathe upon these slain that they may live." The new life—the new spirit—came through the Word of God and the Spirit of God. It will be so with us. If we allow the Holy Spirit of God to apply the Word of God to our hearts and lives, He will put right all that is wrong in the life of the Church and of the Church's societies. Our spiritual resources are infinite, and our material resources are far, far greater than have yet been brought into action. We heartily commend this motto, "A new spirit." It is attainable, and it holds the secret of success.

The well-known Roman priest of London, Rev. "Father" Woodcock, has expressed himself in a Press interview as follows, with regard to the Anglo-Catholic Manifesto:—

"There is no immediate prospect of a secession of any large number of Anglo-Catholics to Rome as a result of the manifesto signed by fifty Anglo-Catholic clergy. All these vicars are still far from submission to the Pope, though they urge that reunion with Rome is the real and essential goal, and the logical result of the Oxford Movement. They regard schism from the Pope as merely a state of dislocation from the head of the Church, not as an amputation from the Catholic body. As long as they cling to this view they are not capable of being received into the Roman Church."

## Is Religion Declining?

(By Laicus.)

EMPHATICALLY No! To believe in its decay is to shut one's soul to evidence that is irrefutable.

This is a bold statement, and the present writer is deeply conscious of his limited ability so to set forth the reasons for the faith that is in him as to carry conviction to the minds of some at least of his readers.

In his case the wish is not father to the thought; but calm thinking over what he sees, hears, and reads has convinced him that religion is not decadent or moribund, but that, on the contrary, it is the greatest power in the world to-day.

We must distinguish between religion and its forms of expression, between the deep instinct that prompts us to seek to have personal relationship with a Personal God, and the forms in which religion is organised; between the life of conscious dependence on and reverence for God, and assent to the creeds formulated by this section of the Church or that.

## Personal Religion.

A dictionary definition of religion is as follows:—"The recognition of supernatural powers, and of the duty incumbent on man to yield obedience to them; the performance of our duties of love and obedience to God." Religion, then, is a personal matter, a relationship to a personal God, for we cannot picture ourselves as loving or obeying a force. So that our question resolves itself into this: "Is this sense of personal dependence on God, and of our duty to obey and love Him, less keen now than in past ages?" We are not asking just now whether Church attendance is diminishing, or whether adherence to the creeds of the Church is less common than formerly, or whether man nowadays demands for himself the right to criticise the dicta of ecclesiastical leaders by the light of his God-given reason; but whether God has a less place in the thoughts of men as a whole than was once the case.

## Church Attendance, Creeds, and Criticism.

As to Church attendance, something will be said later, in an attempt to alleviate the pessimism of many devout people who regard the state of religious affairs to-day as desperate. Regarding creeds, we need to remember what these creeds are—they are statements of Christian truth as it appeared to holy men of old, interpretations of Divine revelation as those men were able to receive it. But revelation from God has been through all the ages a progressive thing; and it is hard to believe that the discoveries of centuries since the creeds were formulated have thrown on these truths of Scripture no new light necessitating a clearer statement by devout divines of the present day. Reverent Biblical criticism should be hailed with delight by all who believe that God is the God of Truth, to Whom it is pleasing to see His creatures using to the full the powers of intellect which He has given them to search out the deep things of Him. The words of Erasmus are worth quoting: "By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance."

## Signs of Vitality in Religion.

## National United Services.

These lines were typed on Anzac Day. The writer had been listening in to the wonderful service held in the Sydney Domain, where, according to some estimates, 80,000 people met to take part in a religious service, as the most fitting way of commemorating the never-to-be-forgotten deeds of our glorious countrymen. The service was described in countless papers in many countries, but the point it is desired to make here and now is that Anzac Day is regarded by myriads of people as a fitting time to avow openly the reality of the religious feelings which ordinarily they are perhaps chary of revealing. The Domain service was but one of very many such services held far and wide throughout the length and breadth of the Commonwealth and elsewhere within a few days. It was a religious service, not merely a military display, nor even a mere glorification of our heroes' wonderful deeds and least of all was it a vaunting of national superiority over other nations. The hymns voiced the trust of our people in God, "our help in ages past," the appeal for the leading of the kindly light of the world, the desire of us all to be kept from forgetting the help and guidance of God in past troubles, and from thinking that by our own strength victory was ours. The prayers for national guidance, for the peace

of the world by means of the League of Nations, the Commemoration of the fallen, committing them and their loved ones to the tender mercies of a God of love, the address, reminding us that sacrifice is the law of life, and that a greater thing even than to die for one's country is to live for it; the Last Post, followed by the Reveille with its intimations of a sure and certain hope of a glorious resurrection—all bore the imprint of religion in its deepest and truest sense—personal relationship with a Father Who loves His people and wants their loving service, which is perfect freedom.

Recall, too, the depth of religious sentiment revealed at Armistice services at the Sydney Cenotaph and elsewhere. Let us thank God and take courage at these evidences of deep-seated belief in the eternal verities.

## Church Services.

We are told repeatedly that church attendance is falling off. It cannot be denied that there is some degree of truth in the assertion that the services, as conducted at present, do not have the attraction for people that they should have, and would have if everyone gave serious heed to the most important thing of life, the seeking first the Kingdom of God and His righteousness. The subject is one which would take too long to discuss here, but it may be said without fear of contradiction that even in these days of motor and week-end trips the attendance of worshippers is far larger than is believed by many churchgoers to be the case. Here is the experience of the writer during his stay at a certain marine suburb, visited every Sunday by tens of thousands of pleasure seekers. On one Sunday, Easter Day, there were at the local Anglican Church, no fewer than six celebrations of Holy Communion, with about 1200 communicants. To secure a seat in the large Church at the 11 a.m. and 7.30 p.m. services, one needed to go well before the advertised time. At the local Presbyterian Church, similarly large congregations assembled. The Methodists had overflowing congregations, and presumably other denominations fared likewise. Round the speakers at open-air meetings one could see rings of attentive hearers, people who were listening, not to some vehement and frothy exposition of political creeds, but to the story of the Gospel simply told. Religion is not dying out in our midst; the reverse is the case. People have deep longings for peace, comfort, assurance of the love of God, and help to withstand the evil that they feel to be too powerful for them to combat unaided.

As long as the Gospel of Divine love is set forth plainly and earnestly, as long as the Christ of God is lifted up as an example of sacrificial love and service, there will be no lack of hungry souls waiting for spiritual food at the hands of their ministers, of grateful children pouring out thanks to Him Who has supplied all their needs.

## Religious Literature.

I find hope and encouragement in another quarter. This is the day of mass-production of books. But the remarkable fact stands out beyond dispute that the Book of Books is easily the best seller in the world. Every year from the press issue millions of copies of the Scriptures, printed in almost all the known languages of the world; finding their way into countless homes, into far-away countries, and there feeding God's children with His own Divine truth. In the mission fields the work of evangelisation is going on by leaps and bounds, whole communities being led out of the darkness of heathenism into the glorious light of the Gospel.

But it is not alone the Bible which commands world-wide sales. We are told that the Pilgrim's Progress of the Tinker and Elstow takes second place in the list of best sellers. And within the last few months comes the news of prodigious sales of religious literature. To mention only four of the books which are being sold by the hundred thousand—of Hugh Redwood's "God in the Slums," and his "God in the Shadows," the "Story of Mary Slessor, the White Queen in Nigeria," and Harold Begbie's "Broken Earthenware," a million copies have been sold!

Ask at any book depot what demand there is for books of a distinctly religious tone, and you will be staggered by the extent to which such books are finding their way into homes of all kinds. Literature unworthy of the name there is in plenty, flooding the land with reading matter sensational, silly, and even vicious; but the forces of evil are not having it their own way in this direction.

We read in Redwood's and Begbie's books the story of modern moral miracles in the cities of the Homeland; we read the plain, prosaic story of the life of Mary Slessor,

factory girl, missionary, reformer and ruler of African tribes; and we rise from our reading thanking God that His Gospel is the power of God unto salvation of men and nations. "No!" we say. "Religion is not decaying; it cannot decay; it is now, has always been, and will continue to be, the only cure for the sin and suffering of the world, because by it men are brought into right relationship with God their Father."

## Religion's Future.

From a religious contemporary journal (the Australian Christian World), I quote the following:—"The New Outlook"—the organ of the United Church of Canada—contains an address on 'The Future of Organised Religion,' by Dr. Percy Dearmer. The publication of such an address is an indication that the thoughts of men and of Churches are widened with the process of the suns, for it contains some trenchant and almost startling statements. He insists that there must always be an organised body of religion as opposed to the merely individualistic idea. The latter, he is sure, would lead to nothing. But he would not base this organised religion on dogmas, which he regards as having to do with the past and with past thought regarding Christian truth. They were coloured, he thinks, by a decadent Greek philosophy, which is obsolete to-day. Religion, he maintains, must be positive and constructive, and not for ever, as now, on the defensive. It is forces that take the initiative that alone succeed. It must also have a common worship, which means an organised institution; and it must have a fellowship. The Christian religion is itself a fellowship, and an individual interpretation of it never could succeed. Seeing that human nature is of necessity limited, Dr. Dearmer prefers a religion limited with nationality—as a first attitude towards becoming international. The idea of a national fellowship in religion has already done much. It is a hopeful sign that Churches combine for action over social and national questions. We need a Christian voice that will make itself heard. There may be much in this that is debatable; but encouragement is found in the fact that influential Christian teachers are thinking constructively in these days, and that the good fruits of their effort will ere long appear."

Religion is not decaying in our midst. The outward forms of its expression are changing; ecclesiastical systems are being subjected to stern criticism; and there is an urgent demand for the re-stating of the creeds of the Christian Church in the light of modern knowledge. In other words, evolution is evident in religious expression, but the germ of religion, personal relationship with and conscious dependence on a Father, God is, in the writer's opinion at least, more vitally active than ever.

## Family Religion.

A subscriber to this paper sends us a very interesting note regarding the family of another old and valued subscriber, Mr. R. G. Moon, F.R.G.C.M. Our correspondent noticed that on Sunday evening last Mr. Moon presided at the organ as St. Anne's, Ryde, while Mrs. Moon and Miss Moon assisted as usual in the choir. A son, Mr. Spencer Moon, read the prayers. Another son, Mr. Trevor Moon, read the lesson. A third son, Mr. R. E. G. Moon, presided at the organ at All Saints', Petersham, where he is organist and choirmaster, and the fourth at the Homebush Congregational Church, where he is also organist and choirmaster. Thus the whole family were actively engaged in the Lord's work on the Lord's Day.

(We congratulate Mr. and Mrs. R. G. Moon. This is as it should be. We pray that it may become true of every Evangelical family in Australia.—Editor, A.C.R.)

"The present state of feeling between the nations makes the spread of the Gospel of Peace only the more urgent," says the Bishop of Christchurch, N.Z., "and a direct contribution towards solving these problems which baffle conferences and statesmen. They baffle them not only because of their intrinsic difficulty, but very largely because the price of solving them is the willingness to risk something of our own apparent security in helping on the recovery of others, which is precisely the Christian spirit and attitude. The Missionary is not just an agent for making converts, though we rejoice when he is allowed to do so. He is a living witness to the unselfish goodwill of one nation towards another, a witness that a new spirit is working in the nations which will, please God, one day leave the whole area of national thinking and politics."



## Wayside Jottings.

(By a Wayfarer.)

### "Defeatism" and the Oxford Movement.

"I READ last week," said one of the young men, "a very interesting article in the A.C.R., by Mr. J. A. I. Perry, on the 'Group Movement.' Whatever Mr. Perry writes is always worthy of careful attention; and the article will go far to remove the doubts that so many people have felt and expressed as to the real character of the Group Movement, and the actual tendency of its operations."

"I also read that article," said another, "but what impressed me most in it was Mr. Perry's quotations from Bishop Donaldson, formerly Archbishop of Brisbane, and now Bishop of Salisbury. Mr. Perry quotes the bishop as saying that they had prayed, and prayed again, for a Revival of Religion, but that no noticeable revival had come. Instead, he said, they observed a spirit of defeatism creeping over organised religion. They saw their congregations dropping away; some to the godless life of the average worldling, and some into the snare of Communism. And the Bishop seemed to hope that salvation from all this evil, and the long prayed-for revival, would come through the Group Movement."

"That there is a spirit of defeatism in the churches," said a third, "is clear enough. There seems to be a general agreement that the preaching of the Gospel has lost its old, attractive power. People no longer feel the burden of sin; they no longer fear its consequences; and therefore they no longer want to hear about Christ as a Saviour; though they don't mind hearing of Him as a social reformer. It seems, therefore, to be tacitly admitted, even by the ministers, that people are not now to be expected to come to Church, simply to hear an unnecessary Gospel. And a general, easy-going, nominal Christianity, that either keeps altogether outside the churches, or extends to them a very limited patronage, must to-day be accepted as normal. It follows, therefore, that since ministers are still expected to preach and are naturally unwilling to preach to empty benches, something more attractive must be provided to take the place of the now effete Gospel. In a few churches the magic-lantern has been tried; in one or two, I think, moving pictures; but most ministers are content with giving extra anthems and solos, and a general increase in the musical parts of the services."

"All you say may be true," said a young lady, "but when ministers can't preach well enough to attract congregations, or when they have nothing attractive to preach about, surely you don't blame them for putting in something that people do want to hear? Why, at St. Gabrielle's the singing is by far the best part of the service. We have all the chorus girls from the Melodians in our choir, and the singing is beautiful and does a lot of good. It brings many people to the Church who wouldn't otherwise come."

"Certainly not," said he, "we don't blame any minister for giving his people the best he can. But we do blame a minister if he has no better attraction than musical items to draw people to his church. Everyone appreciates anthems and solos, especially when they are the free-will offerings of loving hearts, offering their best

for the praise of God. But what a terrible contrast to the state of things in the early Church, or to the state of things in the Mission Field. We heard lately of a converted Chinaman whose farm was burned, and his cattle stolen, and himself beaten, and cut about the face, but all persecutions failed to keep him away from the weekly Christian meeting. Can you imagine a first century preacher writing to his converts? I shall try and visit you next month; so kindly arrange for some anthems and solos; and advertise them well so that we may have a good congregation."

"No," said the other, "those were stirring times, when faith and love were strong, and persecution never very far distant. But to-day that spirit of defeatism of which the bishop speaks has affected the whole character of the Church's witness. Preachers are afraid of driving people away by faithful speaking. They fear to speak of sin, and of God's anger against it, and of the awful doom that awaits impenitent sinners. They say nothing about repentance or about taking up the Cross and bearing it after Christ. Perhaps they only half believe in such things. And therefore their preaching has no spiritual force, and no attraction for anyone."

"That being so," said the first, "the question now is whether the Group Movement will supply the remedy. Will it cure this spirit of defeatism? Will it give boldness to the preachers, so that they will again fearlessly preach an unpopular Gospel; and will it bring the lapsed masses back to the foot of the Cross, asking, 'What must we do to be saved?'"

"I agree with Mr. Perry and the bishop," said one, "in believing that it will. Certainly there is nothing timid or half-hearted about its teaching. Its requirements are tremendous. Of everyone who is converted ('changed' they call it), they require a complete surrender to God, absolute honesty, absolute purity, absolute unselfishness, and they inculcate 'sharing' (that is confession), restitution, and a daily seeking for guidance. What more could they ask?"

"All those are good," said the other, "but I'm not sure that they go all the way. Is a man's surrender to God quite the same as a lost sinner coming to Christ for forgiveness and release from sin? A friend in London writes—'It was certainly a marvellous sight to see people crowding in, an hour before it was time to begin,—the sort of people, too, that one seldom sees at ordinary religious meetings. But I was not thrilled. There was no prayer or hymn; just sitting still all the time listening to remarkable testimonies, some of which I had heard before.' The Rev. H. T. Commons says, 'In all the talk about surrender there is little said about the Atonement for sin, herein differing from the New Testament, in which the substitutionary death of Christ is the principal theme.' The Group says to a man, 'Change your life; surrender to God; become absolutely honest, pure and unselfish.' He replies, 'I will'; and he does. Thank God for every so changed life. But if, with it all, there is no faith in the Blood of Christ, and no acceptance of Christ as our personal Substitute and Saviour, it is, after all, only a moral conversion, within the power of the human will, and the guilt of sin remains, and the soul is unsaved." (Abridged from Moore College Magazine.)

"Bring it to a practical test," said one of the ladies. "Are those whose

lives are changed found more regularly in Church and at the Lord's Table? Do they study the Bible, and are they given to prayer, and are they fruitful in good works?"

"Nay, that I cannot tell," said he. "Then," said an older man, "we must wait to see its results before we judge it. But as to the larger question—I see no reason to despair of the future of Christianity. Let our clergy throw off, in Christ's Name, that false and faithless spirit of defeatism. Let them hold fast to all that is beautiful in God's service, but let them rely on no other attraction than the faithful preaching of the whole of the Gospel—its terrors and its promises, and they will surely find Christ's words as true to-day as ever they were—I, if I be lifted up from the earth, will draw all men to Myself."



The Most Rev. the Archbishop of Sydney has accepted the position of President of the N.S.W. Branch of C.M.S., and Mrs. Mowll has become a member of the General Committee and Women's Executive.

Sir Henry Dickens, K.C., the only surviving son of Charles Dickens, broke his leg recently in an accident on the Thames Embankment. Sir Henry, who is 84 years of age, was knocked down by a motor bicycle.

Dr. H. G. Anderson, M.B., B.S., M.R.C.P. of Chengtu Union University, Western China, has been visiting Adelaide and Melbourne. He spoke at the Victorian Summer School on Thursday, 11th January, about his work in Western China. He will be in Sydney at the end of this month and early in March.

We offer our best wishes to the Rev. L. L. Nash and his wife, formerly Dr. Gwen Bradley, and daughter of Mr. "Cairo" Bradley, of Sydney, who were married at Hong Kong on 27th December. Mr. Nash is a son of the Rev. C. H. Nash, of Melbourne. He will continue his work in the Diocesan Boys' School at Hong Kong.

Dr. "Dick" Sheppard, who has greatly improved in health, has accepted an invitation to take charge of his old parish of St. Martin-in-the-Fields for the months of May, June, and July of this year. This arrangement will allow the hard-worked vicar, the Rev. Pat McCormick, to take a much-needed holiday.

The Rev. T. Gee, who has been in charge of St. Michael's, Wollongong, during the absence in England of the Rev. E. Walker, was tendered a farewell by parishioners on a recent Wednesday night, and presented with a wallet of notes. With Mrs. Gee, he has left for Werrimul, the mallee country in Victoria, to engage in B.C.A. work.

The Rev. R. H. Pethybridge, who was engaged during the last three months of 1933 by the Victorian C.M.S. as Organiser of the "No Withdrawal" Campaign, has been requested by the General Committee to continue similar work during 1934. Mr. Pethybridge has, with the consent of the Bishop of Bendigo, accepted this extension of service for the Society.

Mrs. Lilavatti Rallia Ram and her daughter, Miss Rajmoini Rallia Ram, of Northern India, reached Melbourne by the R.M.S. "Mongolia" on 8th January. They are Indian Christians who have undertaken the journey principally so that the younger lady may see something of the world. They subsequently visited Sydney and in both cities, at C.M.S. Headquarters, they were warmly welcomed and entertained.

It is with much regret that we note the death of Miss Effie Jackson, C.M.S. missionary in Central Tanganyika, following on a stroke of paralysis. Miss Jackson

went out to East Africa in 1909 and has laboured most acceptably during the 25 years as an evangelistic missionary. She was always welcome in parishes in the home land as a deputationist. Her quiet, solid, dependable and consecrated life has left a deep mark in Tanganyika's life.

The Dean of Bristol, Dr. de Candole, died recently after an operation, at the age of 65. He was a leading Evangelical and began his work as curate of Portman Chapel in 1891. After carrying on successful work in several important parishes he was appointed in 1918 Canon of Westminster and rector of St. John the Evangelist. He visited South Africa on the Mission of Help in 1904. In November, 1925, he succeeded Dr. Burroughs, the present Bishop of Ripon, in the Deanery of Bristol.

The Rev. J. Beasley, chaplain of the East Indian Railway Colony at Jamalpur, in the Ganges Valley, arrived in Melbourne last week by the Moldavia from Bombay. Just as he was about to begin his journey to Australia, he found himself in the midst of the earthquake which wrecked Jamalpur. The spire of his church (St. Mary's) crashed to the ground and nearly 300 houses in the railway compound crashed. There was ruin on all sides. The Government was coming to the people's aid.

The Right Rev. S. J. Kirkby, Bishop Administrator of the Diocese of Sydney, was entertained at a luncheon last week by the Council of Churches. Words of warm appreciation of Bishop Kirkby's manifold labours were given expression to by Dr. G. R. S. Reid, Moderator of the Presbyterian Church, and by other representative speakers, including Mr. J. E. Rofe, President of the Council of Churches. The gathering was very enthusiastic and marked by much regard for the Bishop. Bishop Kirkby suitably responded.

Miss V. C. Mannett, of the Victorian C.M.S., reached Melbourne by the R.M.S. "Mongolia" on 8th January. She had visited England from Western China, at the request of Dr. Mowll, Archbishop of Sydney, to consult C.M.S. London, Headquarters, concerning certain matters affecting the Mission in Western China. She will spend the rest of her furlough in Victoria before returning to China. While in England she made her headquarters at the home of the Rev. and Mrs. H. J. Howden, Christ Church Vicarage, Richmond, Surrey.

Evangelicals in England have learned with much pleasure that the Rev. C. Sydney Carter, of Brasenose College, has been awarded the degree of D.D. at Oxford. Dr. Carter, who is Principal of Clifton Theological College, Bristol, is a competent theologian, and has written several books which have been well received, the widest read being "The English Church and the Reformation," "The Anglican via Media," and "Ministerial Commission." We hope that it will not be long before Dr. Carter publishes his Thesis for the Oxford D.D.

Sir John Harvey, Acting Chief Justice of N.S.W., has just returned from a visit to the East. During his visit he was invited by the Vice-Chancellor of Hong Kong University (Sir William Hornell) to attend the conferring of degrees at that institution. Sir John Harvey accepted the invitation and was interested in the function, the most entertaining feature of which, he said, was the explosion of crackers. All the students met a week before the conferring of degrees and decided on the students who would receive crackers. The most popular students received a salvo of crackers, and others, not so popular, received only one cracker.

Mr. F. H. Molesworth, F.I.C. and F.C.S., a leading analytical chemist in Sydney, passed away last week. He was a keen Synodman for a number of years, and for a period acted as an indefatigable Secretary of the C.E.M.S. He had a brother a vicar in the Old Land, Mrs. Quigley, of Felixstowe Vicarage, England, being his daughter. The late Mr. Molesworth took up various reforms as Church finance and social uplift with zeal and devotion. He had a horror of tobacco smoking and wrote vigorously against it. He was, in his own way, a great soul, ever a faithful friend, devoted to good things.

The death of Mr. Charles Hardy removes a valiant spirit from the Church life of Wagga, N.S.W. We remember him 18 to 25 years ago, keen for the C.E.M.S., a devoted churchman, generous in his service and giving, and ever all-out for a live Church of England. He was well known

throughout the Riverina as an exemplary citizen—a noble soul, with a helping hand for everybody. He married Miss Pownall, the daughter of the late Dean Pownall, and was brother-in-law of Miss Pownall for so long a C.M.S. missionary in China. The late Mr. Hardy was ever hospitable to C.M.S. deputations.

The Rev. L. Ayscough, rector of Cessnock, speaking at a deputation to the N.S.W. Premier, urging more liberal remuneration for relief work, said the change from the dole to the relief work system had been accompanied by a substantial increase in food prices in the district, so that unemployed were no better off. Something must be done to relieve the position, because, owing to the collapse of the coal industry, hundreds of miners were doomed to unemployment for the rest of their lives. Many families urgently needed clothing and blankets, but had scarcely the money to buy sugar sacks as a substitute.

Matron Marston, of the Children's Home, Ashfield, N.S.W., was made a member of the Order of the British Empire at the New Year. She received her early training at St. Bartholomew's Hospital, London, and before coming to Australia was attached as sister to the Children's Hospital, Edinburgh, Scotland. She came to Australia to reside with her brother, the Rev. Sidney Marston, M.A., who was one of the clergy at St. James' Church, King Street, Sydney. From his home, nearly 28 years ago, she accepted an appointment as sister at the Children's Home, Ashfield, and was later appointed matron to the same institution, where she has occupied that position ever since.

The death is announced of the Right Rev. Bishop Edward S. Talbot, who for a number of years has been living in retirement in England, yet taking an active part in Church affairs. He was in his 90th year. Grandson of Earl Talbot, he was educated at Charterhouse and at Oxford University, where he had a distinguished scholastic career. In 1894 he was Chaplain-in-Ordinary to Queen Victoria, and subsequently was Bishop of Rochester, then of Southwark, and afterwards, until 1923, of Winchester. It was in memory of his son, Gilbert, killed in action at Hooge (Belgium) in 1915, that the organisation Toc H was founded in December, 1915, by Gilbert's brother, Neville, now Rural Dean of Nonthampton. Bishop Talbot exercised no little influence in the Church in England. He was a high churchman.

A subscriber to this paper sends us a very interesting note regarding the family of another old and valued subscriber, Mr. R. G. Moon, F.I.C.C.M. Our correspondent noticed that on a previous Sunday evening Mr. Moon presided at the organ at St. Anne's, Ryde, while Mrs. Moon and Miss Moon assisted as vocalists in the choir. A son, Mr. Spencer Moon, read the prayers. Another son, Mr. Trevor Moon, read the lesson. A third son, Mr. R. E. G. Moon, presided at the organ at All Saints', Petersham, where he is organist and choirmaster, and the fourth at the Homebush Congregational Church, where he is also organist and choirmaster. Thus the whole family were actively engaged in the Lord's work on the Lord's Day.

Mrs. Daisy Bates, who was honoured with the C.B.E. (civil division) in the New Year Honours list, for her services to Australian aborigines, arrived in Australia in 1899. Before leaving England articles appeared in the "Times," London, containing allegations respecting the ill-treatment of aborigines in Western Australia. Immediately on her arrival in Western Australia, Mrs. Bates made investigations into these allegations, and wrote to the "Times" refuting them. In 1904 Mrs. Bates was commissioned by the Western Australian Government to compile a history of the Western Australian tribes. This work was completed, but was not pub-

lished owing to a change of Government. She settled at Oldea Water, on the transcontinental line, in September, 1919, and has been there since. She supplements the small income derived from the sale of her properties in 1914 by writing articles on aborigines. Recently Mrs. Bates visited Canberra, at the invitation of the Commonwealth Government, to discuss with the Department of the Interior the welfare of the native tribes.

The Rev. H. E. Warren, leader of the Arnhem Land expedition, has sent a telegram to the Rev. R. Long, general secretary of the Church Missionary Society in Victoria, stating that his companion, the Rev. A. Dyer, second in command, and missionary in charge of Oenpelli, is in hospital at Burketown with a poisoned leg, the result of a spear thrust by a native. The message stated that when Mr. Dyer was speared last week, he was endeavouring to prevent a fight among Groote Eylandt aborigines outside the mission compound. Apparently the injury had become septic. Mr. Warren also said that he sustained an injury to a leg when he fell down the engine-room hatchway of the ketch Holly. His wound had also become septic, and he had found it necessary to obtain medical attention. A doctor will arrive at Burketown tomorrow. The ketch put into Burketown to refuel and to convey Miss M. E. Dove, relieving missionary, to the station at Groote Eylandt. Mr. Long said to-day that the doctor who would attend the two missionaries at Burketown would probably be one of the flying doctors working under the direction of the Australian Inland Mission. He used Cloncurry as his base, and paid regular visits to Burketown. A special call would have to be made for his services.

### THE CAUTIOUS.

One of our great difficulties was the cautiousness of the people in any parish. There was a long train of heavily laden trucks to be got up a very steep bank, and neither the engineer nor the brakeman was used to the job. There was a good deal of puffing and snorting before the summit was gained. The temporary engineer met the temporary brakeman half way along the train's track, and both were mopping their perspiring brows with untold relief.

The engineer, with a great sigh, said: "Ah lad, thou wert going back, and would n'er get to the top."

And the brakeman replied: "Neither thou would, lad, if I hadn't kept brakes on all time."—Bishop of Leicester.

### R.S.P.C.A.

### HUMANE SUNDAY, 1934

Sunday, March 4th

inaugurates

"BE KIND TO ANIMALS WEEK."

We would deem it a very great service if Ministers would celebrate the event in their Churches and Sunday Schools.

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"He who receives a good turn should never forget it; he who does one should never remember it."—Charron.

"While we have time, let us do good unto all men."—St. Paul.

## FEBRUARY.

16th—Papal Bull against the Hussites, 1427. Melancthon, a learned Protestant theologian, born 1497. Of milder type than Luther. Unfortunately there arose grave difference of opinion between them regarding the Holy Communion doctrine.

17th—Luther died, 1546. Despite some minor defects of character, he still stands as one of the world's greatest men.

19th—Clergy in England permitted to marry, 1549.

18th—First Sunday in Lent. It is sometimes overlooked that these Sundays are not 'of,' but 'in' Lent, that is, they are not part of Lent. No Sunday should be a day of fasting, for it is the weekly festival of the Resurrection. The Ember Collect is to be used this week.

21st—Fall of Jericho, 1918 A.D. Joshua took ancient Jericho, about 1530 B.C.

24th—St. Matthias. The chosen apostle to fill the place vacated by Judas Iscariot.

25th—Second Sunday in Lent. The ancient prayer embodied in the Collect comes from the Sacramentary of Gregory. How truly "We have no power of ourselves to help ourselves."

26th—William Sawtre, the first Protestant martyr of the Reformation in England, burned 1401.

27th—Patrick Hamilton burned at St. Andrew's, 1528.

## MARCH.

1st—St. David, Bishop of Wales. Another link of unbroken succession of the Bishops of England, apart from direct descent through Rome. Next issue of this paper.



## Courage and Controversy.

HERE happened to appear in a Sydney daily journal several days ago an article on "Lord Halifax—an Apostle of reunion." The Article was in some respects interesting, but it placed the Church of England in a wrong light, and white-washed the machinations at Malines. Someone suggested afterwards in conversation to a Sydney churchman, the need of a counter statement in the journal in question, but the reply given was that "it will cause controversy, and we don't want that just now in the Church." Such an attitude as "no controversy" is to us beyond understanding! It seems on all fours with the ostrich hiding his head in the sand and imagining that nothing is wrong—that there are no enemies near. We know that in these days of "comprehensiveness" and misty vagueness the "all-in" policy is encouraged in certain episcopal circles, that there is an affected pose which shudders at controversy in the Church, but we have no sympathy with it. Truth is truth, and

it will prevail. We need remember that we are bidden to banish and drive away erroneous doctrine and teaching. There must be righteousness before peace if peace is to be lasting and real, and the analogy holds good in the realm of truth.

Every generation has its own controversies, and if the Church of any age were to be left long without controversy she might well be in danger of stagnation. The history of the Christian Church is one of controversy, of truth seeking her place in the life of men, even from the day when St. Peter's mind was enlightened on the house-top and when St. Paul also withstood him to the face. Controversy is a sign of life. It is part of the price of progress. We welcome it, though sadly enough there are timid minds that resent it. Good for the world it has been that there is in every generation a type of human war-horse who scents the battle from afar and will not be kept from it by bit and bridle. Unfortunately there are souls of a different kind, who quail at the very thought of controversy, and who weary of it very quickly. Doubtless the latter have their convictions, but they cannot see why people will not leave one another alone; why there should be all this fuss and turmoil, this gathering of forces and clash of arms.

We are well aware that controversy has bred and often does breed poison which lingers long, like a slow fever, in the life-blood of a Church or community. It often embitters character and sunders friendship, causing more bitterness and pain than the issues seem worth. Dew is rarely found after a windy night. So there are souls built, shall we say, in some tender mould or texture, who may be pardoned when they will have nothing to do with polemics. Though even these are often gathered in at last to the struggle because the provocation has been sore and finally testing!

Controversy, however, cannot altogether be avoided. Just as the life of the body depends upon its victory over the germs of disease, so the life of truth depends upon its beating error in the race for mastery, or driving it from the field which it has held too long. Men don't engage in controversy for the mere love of it. It is love of truth which draws good men into controversy when they would much rather be silent. Our reading of history tells us that truth does not, as a rule, prevail by any sudden miracle. Truth comes in eddies and waves by action and reaction, by the clash of opposites and the emergence of the higher unity which transcends them both. And every controversy, if it deals with realities at all, has its own contribution, small or large, to make to the coming day when the forts of error and folly shall have fallen, and Truth shall be in possession of her large domain. The recrudescence of superstition in our day, the uprising of priestcraft, the advocacy of a sacerdotalism which is mechanical and so often divorced from spirituality, cannot be allowed an open field by those who love the simple teaching and practice of New Testament Christianity. A false catholicism which is abroad in our Church must be attacked and thrown out, root and branch, if she is to remain a truly apostolic, Catholic, Reformed, Protestant Church.

There is a kind of controversy that is evil. It is found in the things which men in their childishness or heedlessness, or wickedness, import into it. Nothing should ever be brought into

controversy which cannot be justified on the one hand by truth, and on the other hand by charity. The controversialist who would not be ashamed of his record must give good heed to the law of truth. Not only must he scrupulously avoid exaggeration, but still more the prejudice and narrow-mindedness which are ever the root cause of exaggeration and disproportion. In other words, the law of truth and the law of charity are linked closely together; they are two sides of that fair-mindedness which is needful in controversy, and especially where Christians are concerned. It is the law of charity which forbids a disputant to impute bad motives to opponents, at any rate until full proof of their selfishness or duplicity is before his eyes. It is the same law of charity which enables him to recognise a good motive lying often even behind actions which he disapproves, and the results of which he dreads. This law of charity is also one with the law of courtesy, which respects an opponent and forbids the descent from principles to personalities. To be rich in charity is to be rich in courtesy, two graces which in a final way, can never be the enemy of truth. It must, too, be admitted that religious controversies are often the bitterest and the most sundering of all disputations. Perhaps Newman gives the reason when he writes: "Religion is so deeply interesting and sovereign a matter and so possesses the whole man, when it once gains its due entrance into the mind, that it is not wonderful that, as worldly men quarrel fiercely about worldly things, so, through the weakness of human nature, particular theologians have had un-Christian disputes about Christian truths." No one of any account would waste time discussing whether an egg should be opened at the big or the little end; nor would he work up much heat upon the question of the number of angels who could dance on the point of a needle. But the things that touch God and redemption and destiny, the decisive, the final things, these are the sovereign interests of life and when men take them seriously tempests of argument may arise which will quickly fan passions into flame. Let him that thinketh he standeth take heed lest he fall.

For honest souls there is in this life no permanent escape from controversy. Such an escape would not be desirable even if it were possible. It would be a peace bought at too great a price. And we hold it right and proper to warn people of the evils of a supine tolerance, and of the dangers of caring less for the truth than for peace. There is a tolerance which grows too easily in the soil of indifference. There is a tolerance which is the outcome of timidity, and weakness, and fear. There are those who "don't like to offend," who "hate to be in the bad books of anyone." We say, however, that when truth and peace are in conflict, truth has the major claim, for peace and all else that matters depend upon the victory that truth wins. If the price of liberty is eternal vigilance, the price of progress is courage for controversy. Controversy is a glorious thing when carried on in the loftiest spirit for the highest ends. And we are bound to say that when Mr. Valiant-for-truth passes to the other side amid the sounding of trumpets, surely his first thanksgiving in the land of peace will be for this—that he had a place in the battle of light against darkness, in the conflict of truth with error, and in a contention that had to do with the coming of God's Kingdom.

## Goulburn Bishopric.

### Administrator's "Advice."

"I HAVE very little to say to you this month," writes Archdeacon Pike, Administrator of the Diocese of Goulburn, "but it is important.

"It is to plead with every parish, and with every synodman in particular, not to take part in any sectional action relating in any way to the election of a Bishop. Please ignore any and every approach made to you, especially those made on party lines. Let your synodmen come to Synod with open minds; not with minds biased in favour of some particular man; that is the only way to give the Holy Spirit freedom in your hearts and consciences. Nothing stops God's action amongst us so powerfully as do minds already made up.

"Meanwhile, pray daily for guidance. On the instant before the critical vote is taken, I shall request everybody present to kneel before God and to open his mind to the motions of His Spirit, and then every voter will cast his vote. Let your vote be cast according to the inspiration of that silence before God.

"I do not think there will be a man in that assembly who will feel more deeply and strongly than I shall the greatness of the issue upon which a decision is to be made. I confess I love this diocese as a man loves his own home. So I plead for the deepest sincerity, the most unfettered freedom of the Spirit, and for an absolutely unbiased vote from every member, clerical as well as lay.

I can say no more. Think over what I have said, and may God bless you all."

Surely the Archdeacon does not want responsible Synodmen to come to Synod with their minds in a state of vacuity with regard to so important a matter as choosing a bishop? As reasonable, sane men, it will be their duty beforehand to glean all possible information about likely men. They would be failing in their solemn trust if they failed to do so. Some time ago officials of the Diocese of Goulburn gave publicity to the various callings in life represented in the Synod, namely, doctors, lawyers, business men, squatters, farmers, artisans, accountants, bankers and so on. It is repeated again in this issue. Is it for a moment to be believed that these men, many with a knowledge of affairs, many with a wide knowledge of men, with power of appraisement, are not competent to crystallise their minds beforehand as to the calibre and qualities of a man who might reasonably be chosen as Bishop of Goulburn? Further, is it at all likely that the diocesan leaders in Goulburn will come to Synod with hazy notions, and minds not made up with regard to possible man or men? They know what man they want, and if we know anything about the work and procedure of choosing a bishop, they will certainly give a lead—and maybe, more than a lead. Do they propose to plump some name or names down, before Synod, and say, 'we who know have made the fullest inquiries—and this or these are the men fit to be Goulburn's Bishop? We suggest that Goulburn Synodmen will be wise to make all inquiries about any and every name brought forward—and even long beforehand. And further, just as Synodmen are required to come with open minds, so will they in turn ex-

pect the officials to come with open minds to Synod. What is sauce for the goose is sauce for the gander! Surely the Holy Spirit of God is able to work in men's minds before Synod as well as at the actual time. Synodmen, even in Goulburn, are not simpletons. The reference to the influence of "party" is beside the question. Rest assured that the "powers that be" have long since been at work. But the same responsibility rests upon each individual synodman. Goulburn requires a true shepherd, a man who knows the broad spaces, with a deep knowledge of men, and especially of those on the land. The Diocese needs a moderate Churchman, that is, if we know anything of the rank and file of that part of the State. She requires a man of God, wise, kind, faithful missionary-hearted; in a word, a man imbued with the true position of the Church of England as truly Catholic, Apostolic, Reformed, Protestant! And it must never be forgotten that the first Bishop of Goulburn was a convinced Evangelical and that so Protestant a Society as the Colonial and Continental Church Society of London helped very considerably in founding and financing the Diocese.

## The Archbishop of Sydney.

### Arrangements for Welcome.

THE Most Rev. the Archbishop of Sydney and Mrs. Mowll will arrive in Sydney on February 28 by the Orient steamer "Orford." It is most likely the Archbishop will himself think it fit and proper to proceed at once from the wharf to St. Andrew's Cathedral, there to engage in a brief service of thanksgiving for safe journey, and for his and Mrs. Mowll's arrival in the Diocese. However, we understand that no official arrangements have been made in this regard.

The Enthronement of the Archbishop will take place in St. Andrew's Cathedral on Tuesday, March 13, at 10.30 a.m. At 1 p.m. the same day, in Farmer's Blaxland Galleries, George Street, Sydney, a luncheon will be tendered to the Archbishop by the clerical and lay members of Synod. The same evening, March 13, in the Sydney Town Hall, at 7.45, there will be a public welcome to the Archbishop and Mrs. Mowll.

On Saturday afternoon, March 17th, in Sydney Town Hall, the Archbishop and Mrs. Mowll will be given a welcome by the youth of the Church.

On Tuesday, March 20th, at 7.45 p.m., in the Sydney Town Hall, the missionary organisations will give Archbishop and Mrs. Mowll a welcome. Both the Archbishop and Mrs. Mowll are outstanding figures in the missionary world, and it is expected that the Town Hall will be crowded for this and the other gatherings.

The Right Rev. S. J. Kirkby, Bishop Administrator, will preside at the above three gatherings.

### MELANESIAN MISSION KETCH.

The auxiliary ketch Patteson, which was built in Sydney for the Melanesian Mission, left for the New Hebrides from Man o' War Steps last week.

The Patteson, which was built at the yards of L. Halvorsen, at Neutral Bay, underwent successful trials on the harbour recently. She will be manned with a native crew on arrival at the New Hebrides, and will be used for the conveyance of missionaries between the islands.

## Lenten Thoughts.

"We tend to become like that which we worship. The good influence of a true faith and the bad influence of a false faith pervade all life; in a thousand subconscious ways faith moulds or checks both thoughts and desires."

"If Jesus is God, then the world can be no place of comfort for selfish men. While they persist in their selfishness, they will build one social fabric after another on the foundation of their self-will; and all will crash down in misery, until they seek, and try to build upon, the foundation of real fact—which is love triumphant through sacrifice."

"Prayer and love deepen each other. If we are Christians in any living sense, our love is sure to find expression in prayer, and so to become deeper. Prayer, therefore, and especially mutual intercession, is one great means of increasing the volume of love in the world."

"The joy of creation, the joy of efficient organisation, the joy of team-work, the joy of service, are all real facts in industry as it is. But it is quite true that self-interest in all branches overtops them all, and in some branches is so predominant that the others have hardly any place at all."

"The Christian remedy for the ills of society is fundamental, and therefore it is scarcely ever possible to apply it as a solution of actual disputes when they arise."

"There is nothing, I believe, that would so profoundly modify society as the growth of a sense that every 'calling' is in a literal sense a calling—a vocation—and is to be followed as the chief means by which we render service."

"We have to work out again the social principles of the Gospel; we must hope to be able to offer to the distracted world a Christian sociology which all Christians agree to propagate."

(Extracts from the Bishop of Manchester's "Personal Religion and the Life of Fellowship.")

"God became man in Christ, and speaks to us through Him, and we must follow Him in all obedience without asking How? or Why? But we can never hear His sweet voice until we have closed our ears to the distracting voices of the world, nor can we meet and have fellowship with Him till we desire it with our whole hearts. If we ourselves are not silent, we cannot hear what others are saying; nor can we understand them fully, unless we give them our full attention."

"God does not wish that we should try to prove His existence by the feeble arguments of our limited intellects. Had He wished this, He Himself would not have remained silent. He could at any time have given proofs convincing beyond anything we can imagine. But it is His will that His people, who have enjoyed His sweet and life-giving presence should bear witness of Him, because their personal experience is a witness far more convincing than their reasoned proofs."—Sadhu Sundar Singh in "Meditations on Various Aspects of the Spiritual Life."

## Hymns for Sundays and Holy Days.

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

### Hymnal Companion.

Feb. 18, 1st S. in Lent.—Morning: 142, 147, 151, 42; Evening: 140, 154, 520, 31.

Feb. 25, 2nd S. in Lent.—Morning: 143, 178 (109), 163 (96), 574; Evening: 145, 173, 159, 175.

### Hymns, A. & M.

Feb. 18, 1st S. in Lent.—Morning: 92, 626, 184, 480; Evening: 238, 283, 248, 28.

Feb. 25, 2nd S. in Lent.—Morning: 638, 191, 248, 225; Evening: 221, 269, 255, 198.





## NEW SOUTH WALES.

## SYDNEY Y.M.C.A.

## The Eightieth Anniversary.

After eighty years of service in the cause of Christianity and youth, the Sydney Y.M.C.A. will this year celebrate its 80th anniversary. Founded in 1853, the Y.M.C.A. can be numbered among those institutions which, over a period of many years, have consistently made a definite contribution to the standards of good citizenship and young Christian manhood in the State of N.S.W.

Eighty years of active service calls for some special recognition, and to this end the Board of Directors have decided to commemorate the past history of the Association, and give tangible expression to the spirit that will animate the future, by entering upon a special programme that will extend over a period of three months. To hear these plans, past and present members attended the Anniversary Dinner held at the Y.M.C.A., Pitt Street, Sydney, on Monday, 29th January, when the President (Sir Arthur Cockes, K.B.E.), presided. At 8 p.m. the Annual General Meeting was held, when, following the adoption of the 80th Annual Report, the Bishop-Administrator (Rt. Rev. S. J. Kirkby), spoke. After referring to the Y.M.C.A. and its place in the Community, he said the problem of youth was accentuated by the problems of unemployment and depression. He wondered how the youth of the State kept out of the gaols. There was every opportunity for wrong-doing. The biggest problem to-day was to find work for unskilled young men and women. The time had come for a great civic, industrial, legislative and social reconstruction. This did not necessarily imply Bolshevism, Communism, or any other ism. It implied common-sense.

Bishop Kirkby, in a condemnation of "city devils," said: "Action should be taken to remove them. I would start with some of the picture palaces. I have seen some rotten pictures, showing all the devilry of a city, a lot of half-naked women, and nit-witted men."

"Another devilry is the temple at the corner of Barrack and York Streets. I see hundreds of young men and women going into that place every day. As long as that thing is in Sydney it will exercise a baneful influence."

## A WEEK OF WITNESS AND INSTRUCTION.

The Committee organising the Diocesan Campaign for 1934 within the Diocese of Sydney have arranged a somewhat unique and ambitious programme, with the approval of the Bishop Administrator to eventuate early in Lent. Whilst being held for its own sake, the venture also hopes to create an extended interest in the missionary campaign.

It is ambitious, for it seeks to link up the whole Diocese for one week in a simultaneous effort in eight centres selected for convenience.

Further, it challenges many of our parishes to solve local problems of distance, prejudice, and the like, in their desire to be associated with the movement. They should make their own arrangements to be present.

It is unique, in so far as it seeks to gather together each night in the various centres, groups of Christians with special interests. For instance, let it be said that it represents no ordinary occasion for the Sunday School Teachers of the Diocese to meet in force to bear a powerful witness to the Church's care of the young in the building

up of character, and in turn to receive encouragement and instruction for future service. Some of our parishes can claim more than a hundred teachers. It is not generally known, but should be.

The success of the effort depends on the clergy and laity catching a vision of the possibilities. It means appreciating the opportunities and the purpose underlying the effort, rather than by a casual gesture dismissing it as of no consequence, or even by looking for the many difficulties and weaknesses (already known to the Committee), and allowing them decide against any share in the project.

The Committee believe God has prompted them to undertake the work, and so far the support they have received from clergy and laity alike reinforces their endeavour to push on to success.

Let the Church of England within the Diocese give a good lead in this matter. It is her bounden duty to lead, seeing that she represents the majority of adherents of any branch of the Christian Church.

The dates selected are from Monday, February 19th, to Friday, February 23rd (inclusive), and the centres with the speakers are:—

St. Andrew's Cathedral (the Rt. Rev. Bishop Kirkby); St. John's, Parramatta (Rev. F. W. Tugwell); St. Thomas', North Sydney (Rev. H. W. Barder); Bowral (Rev. J. Needham); Wollongong (Rev. E. Walker); Nowra (Rev. W. J. Siddens); Katoomba (Rev. H. N. Baker); Hornsby (Rev. W. F. Pyke).

The subject chosen in each centre each night (commencing at 8 o'clock), is as follows:—

Monday, February 19th—Sunday School Teachers.

Tuesday, February 20th—Church Officers and Men.

Wednesday, February 21st—Women's Organisations and Women.

Thursday, February 22nd—The Young Communicant Life of the Church.

Friday, February 23rd—The Clergy and General Congregation.

(This arrived too late for our last issue.)

## ST. PHILIP'S CHURCH.

## Anniversary of First Service.

A large congregation yesterday afternoon attended the special united service, at St. Philip's Church, held under the auspices of the Church of England Men's Society, to mark the anniversary of the first Christian service in Australia. That first service was held in the shade of a tree in Sydney Cove on February 8, 1788.

Bishop Kirkby, who conducted the service, was assisted by the Rt. W. A. S. Anderson (general secretary of the Presbyterian Church in New South Wales), who read the first lesson, and the Rev. L. E. Bennett (president of the New South Wales Methodist Conference), who read the second lesson. Other clergy present included the Revs. J. S. Needham (chairman of the Australian Board of Missions), W. F. Pyke (chairman of the Church of England Men's Society), and others. The singing was led by the Salvation Army (Dulwich Hill) Band. Members of the United Imperial Navy and Army Veterans' Association, with Mr. W. A. Matthews in charge, attended, and there were also present Boy Scouts (Holy Trinity, South Kensington troop), under the supervision of scoutmasters R. Partridge and J. Erickson, and representatives of the Royal Historical Society and Manly Historical Society.

The address was delivered by the Rev. S. M. Johnstone (rector of Parramatta). He

said that religion was the foundation and particular buttress of national character. It was on the character of a people that greatness and security of a nation were founded.

Following the service the clergy and congregation marched to the monument, on the site of the first church erected in Sydney, at the intersection of Bligh and Hunter streets.

Bishop Kirkby said that, looking back, they saw a long succession of great men who served their generation. God, from the beginning, had never left his people.

After prayer by Bishop Kirkby, the procession returned to St. Philip's Church.

## AUSTRALIAN BOARD OF MISSIONS.

## Summer School for N.S.W.

The Summer School for 1934 held at Barker College, Hornsby, was an unforgettable experience for those who were present. The large, airy buildings and beautiful grounds made an ideal setting for a week spent together in worship, study and fellowship. The exhilarating air, the hospitality of the Headmaster, Mrs. Leslie and Hornsby people, made a memorable school.

By the kindness of the Rector of the Parish, one of the rooms was set apart as a chapel in which the Holy Eucharist was celebrated, office said, and Intercessions offered daily.

The Chairman of the School, the Bishop of Riverina, and the Study leaders, the Rev. E. H. Burgmann (Bible Study), and the Rev. J. S. Needham (Mission Study), made a strong combination, and made possible the underlying unity of the School, which was a very evident factor in its success. The Rev. E. H. Burgmann took as his topic "The Kingdom of God and the Dawn of a New World," comprising in it one of the evening addresses on "The Emergence of a New Age."

The Rev. J. S. Needham led the Group Study on "The Papuans," a study of the peoples whom the New Guinea Mission serves. It was felt to be a distinct advantage to study one of the Australian Church's own missions.

The Bishop of Riverina's addresses after Communion were on the Pilgrims' Progress in a modern setting with missionary implications. These addresses held the members of the School spellbound.

Two cricket matches, tennis, bush walks and an excursion to Galston Gorge and Berowra Waters filled the afternoons.

Two members of the Melanesian Mission (Miss Ida Wench and Mr. F. R. Isom), spoke on their work, on the first evening. The Pioneer Mission to the Edward River Aborigines was the subject of the speaker on Wednesday evening (Mr. W. J. Daniels); Mr. H. M. Arrowsmith, General Secretary of the B. and F.B.S., talked on "The Distribution of the Bible in the Pacific," and on the last evening the Chairman of the Board gave a most interesting address on the book "Re-Thinking Missions."

Visitors from the country dioceses, and from the more distant parishes of the North Shore were welcomed and it was a great pleasure to have the Bishop Administrator of the Diocese of Sydney and the Bishop of Rockhampton as visitors to the School.

## R.S.P.C.A.

The Royal Society for the Prevention of Cruelty to Animals is making its annual appeal for the advancement of human kindness and tolerance towards the unprivileged animals of the field.

Humane Sunday falls on March 4th this year, and the clergy are most respectfully asked that in their addresses on that day, they will deal with the subject of man's obligation to animals. Kindness and tolerance to them is essentially Christian and is consistent with the teaching of the Master in the code He set down for man's guidance.

It seems that the work of the R.S.P.C.A. will be needed for a very long time yet, since animals suffer owing to man's predominance over them; and his acts of thoughtless and deliberate cruelty are amongst the outward and visible signs of his imperfections.

The cruelty side of the scales has so far, outweighed the Christian side, but the scales are surely coming into balance and then with equal sureness the developing of the Christian ideal will predominate and in the process cruelties become less and less.

In its work, the R.S.P.C.A. needs every support to enable it to maintain its place as an agent for the elimination of cruelty, and because in this way it plays a most important part in the gradual advancement towards the Christian Ideal.

## CHURCH OF ENGLAND BOYS' SOCIETY.

The camp committee of the C.E.B.S., consisting of the State chairman, Rev. G. P. Birk, Mr. W. H. Wharigton, Vice-chairman and Rex Meyer, clerk of St. Clement's, Marrickville, branch, met on Wednesday, 31st January, in Sydney to make arrangements for the first annual C.E.B.S. Easter Camp in this State.

Mr. Wharigton, organiser for several years of C.E.B.S. camps in Victoria, is Camp Organiser and Rex S. R. Meyer the Camp Treasurer. Chaplain and Camp Commandant have yet to be appointed.

Dundas was proposed as a site for the camp. It is within walking distance of Lake Parramatta, a most ideal watering place. A most interesting programme has been drawn up and includes special observance of Good Friday and Easter Day. A lantern service will be held on Good Friday and Holy Communion on Easter Day at 7 a.m.

The financial side of the camp provides the committee with a heavily pressing problem. Much material support from outside friends is asked for to make the project a great success.

## ST. MARK'S, DARLING POINT.

## Governor and World Peace.

Canon Lea, rector of St. Mark's Church, Darling Point, on Sunday morning, January 6th, read a letter from the Governor (Sir Philip Game) on world peace.

"What is peace?" read the letter. "It is not merely the avoiding of war. War has been and may again be prevented by armed strength, but armed strength is not peace. Economic war can be as disastrous in its effects as actual physical fighting, of which, indeed, it is a primary cause. True peace can only come by the victory of the moral over the material; by a sustained and fearless search for true values."

"Blindness of heart, pride, vain-glory, hypocrisy, envy, hatred and malice, and all uncharitableness are the real enemies of peace. And not one of us can claim that they do not enter into our lives. Another enemy of peace is fear, and we all suffer from it. Let us strive to get rid of these obstacles to peace first in our homes, in our daily lives, and in our dealings with our fellow men and women, and then in the wider spheres of national and international intercourse. Only so shall we evolve that more equitable social order and world economy which must be the basis of any real peace."

"It is a task of stupendous difficulty, but fundamentally it is in no way impossible if each and every one of us will truly endeavour to bring it about."

## Harvest of Distrust.

In his sermon, Canon Lea said it was within the power of one or two nations to sow a harvest of distrust. The happiness of the world was threatened. They should approach the fight for world peace from the angle of Christ. There was the workshop of the school, where it should be seen that the rising generation got its mental food—not the puff pastry of ancient battles, but the solid food of man's generosity to man. The whole system of education in the schools needed revision. No man should be returned as a Parliamentary representative unless he pledged himself not to give his support to a nation entering into war unless the nation as a whole had been consulted.

## Diocese of Goulburn.

## DIOCESAN SYNOD.

Synod will be held towards the end of this month. On Saturday, 24th February, there will be a Clerical Conference. Sunday, 25th, will be Synod Sunday. The Synod preachers will be Archdeacon West in the morning and Canon Hirst at night.

Synod will meet on Monday, 26th, and Tuesday, 27th, and Wednesday 28th, if required. It is intended to proceed with the election of the new Bishop before any other business on the first day of Synod. The Agenda for Synod is lengthy and includes the amendment of the Parochial Administration Ordinance which has been the subject of considerable correspondence with the parishes during the past three years. All the usual reports will be laid before Synod and these will be referred to in detail in our next issue.

Synod is representative of the diocese in more ways than one. Its personnel includes six solicitors, three members of Parliament (Federal and State), forty graziers, eighteen farmers, three dairy farmers, five orchardists, four builders, six storekeepers, four bank managers, two doctors (father

and son), two overseers, two railway employees and six public servants. The following occupations are represented in the person of one delegate each: Architect, schoolmaster, postal inspector, tailor, shire clerk, chemist, clerk of petty sessions, town clerk, journalist, insurance agent, exporter, estate agent, stock and station agent, district traffic manager, hospital secretary, iron moulder, surveyor, baker, nurseryman, monumental mason, dentist, sergeant of police, produce merchant, bank officer, storeman. One member describes himself as retired, and there are a number whose occupations are not stated.

## VICTORIA.

## Diocese of Melbourne.

## LARGE BEQUEST.

## To Board of Missions.

The Australian Board of Missions should benefit by at least £50,000 under the will of the late Mrs. Isabella Janet Hughes, formerly of East Melbourne, and wife of Canon Hughes.

The major portion of the estate will not go to the Board of Missions until after the death of Canon Hughes, but more than £20,000 should be available to the board soon after probate is granted.

Mrs. Hughes, who died on July 8, 1933, left real estate of £14,718 and personal property of £79,911. Mrs. Hughes made several bequests, the largest being £40,000 to be invested by her trustees, and the income to be paid to her husband for life. There are also several bequests, ranging from £62/10/- to £5000, to friends.

Mrs. Hughes bequeathed the whole of the residue of her estate, including that following the death of her husband, to the Australian Board of Missions, but stipulated that no part of this bequest was to be used either for repairing or erecting new buildings.

The Australian Board of Missions supports many missions in Australia and in the territories.

## PEACE PARTY.

## Welcomed by Caledon Bay Natives.

## Missions not in Danger.

The Rev. H. E. Warren, leader of the Church Missionary Society's expedition to Caledon Bay, has telegraphed to the secretary of the society (the Rev. R. C. M. Long), that there is no fear of an attack by Caledon Bay natives or any aborigines on the mission stations.

The expedition had interviewed aborigines on its second expedition to the Caledon Bay country, and it had been welcomed by all tribes in the area.

Mr. Warren stated that some light had been thrown on the fate of the prospectors, Traynor and Fagan, who have been missing since early last year, by the discovery in Grindall Bay, north of Woodah Island, of a small ketch used by the men. The ketch was badly damaged.

## Diocese of Ballarat.

## C.E.M.S. AND C.E.B.S. CONFERENCE.

A C.E.M.S. and C.E.B.S. conference took place at Wartook, in the Diocese of Ballarat, on January 27-29. On the Saturday, Archdeacon Best, as Chairman, welcomed those present, and outlined the programme of work and its purpose. The reports of the year's work of C.E.M.S. and C.E.B.S. in the Diocese were presented. The Rev. R. G. Nichols closed with an inspirational address. On Sunday there was Holy Communion at 7 a.m., and at 10 came the second session, when Mr. K. S. B. Arter spoke on "The Need for Leaders," Mr. W. Glover on "Qualifications for Leadership," and the Rev. R. G. Nichols on "Meeting the Need." At 4.15 in the afternoon there came the third session, when the three subjects (a) "Backing the Lead in the Parishes," (b) "A Branch in Every Parish a Necessity," (c) "Facing the Future," were dealt with by chosen speakers.

The conference concluded on the Monday, the final address being given by the Rev. R. G. Nichols.

## Diocese of Bendigo.

## The Bishop's Letter.

The Bishop writes to his diocese:—

So 1933 has come and gone. I fancy most people are not sorry to see it go for it has

been, speaking broadly, a somewhat trying and indeed frequently a critical time. Month by month brought problems and crises, thus America has tried a singularly bold experiment, the result of which none can as yet fore-see; England finds herself unable to pay her debts to U.S.A. in full, and without actually defaulting, has arranged "token payments." In Germany Hitler rules apparently with an iron hand, and the scandal of the German treatment of the Jews has shocked the world. Religion has to be fashioned anew to suit Germany's national aspirations! War has raged in the Far East, and neither the World Economic or the Disarmament Conference achieved their aims. Spain has had a revolution, Italy like Germany, worships the god of nationalism—nor are they the only countries to do so. Malta is in a ferment and Ireland is volcanic—What a mess we are in! But it does not do to look only at the dark side; that is the way of the pessimist. Amidst all the clash and the chaos God is working out His purposes of everlasting love for mankind. Here is our only hope. Man's extremity is God's opportunity, and the measure of the difficulty just registers the measure of that opportunity. For in God are all resources and treasures for our present needs. When the Church (and that includes you) witnesses to His love as it should, and liberates His power, then the crisis will be transmuted into blessing. It is interesting to observe that it is being recognised more and more how Christ and His message supply the only answer to the world's great need. I wonder whether you noticed the following in the public press a day or two after Christmas?

## THE PEOPLES OF ASIA

Will play an increasingly important part in the World's life.

Therefore, help the

## C. M. S.

to maintain an adequate place in the evangelisation of Asia.

Wisely's Chambers, George and Bathurst Streets, Sydney.

Cathedral Buildings, Swanston Street, Melbourne, C.I.

60a Gawler Place, Adelaide.

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"The Times," in a leading article, says: "It is a new thing for nations to be seeking peace by agreement on a world-wide scale, and, moreover, seeking it as a stable condition of international life instead of a mere respite between wars. We may wonder why, if the wish thus general is genuine, its fulfilment is so hard to achieve; but the angels' message, 'Peace on earth, goodwill toward man,' supplies the answer. How strange that after 19 centuries, the angels' Christmas message, reckoned hitherto to be a pleasing but impracticable sentiment for carols and Christmas cards, should become so plainly the central truth of international politics."

The significance of this lies in the fact that it was said not by Archdeacon John or Canon that, but by the greatest paper, a Secular Paper, in the world!

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

The Bishop writes to his diocese:—

As I look forward there are two announcements I should like to make. First, I have summoned meetings of the Diocesan Board of Finance and of the Council of the Diocese on 5th and 6th March respectively. Secondly, I purpose convening the third session of the tenth Synod during the third week in April. Under the new arrangements, April 15th will be Synod Sunday; on April 16th the Clerical Conference will meet; on April 17th the Quiet Half-day will be held from 7 a.m. to 2.30 p.m.; this will be followed at 3 p.m. by a Garden Party at Bishopscourt, and at 8 p.m. there will be the Synod Service during which I shall give a Pastoral Charge. The Synod will assemble at 10 a.m. on April 18th, and the Diocesan Festival is fixed for the evening of April 19th. If the Synod has any further business to transact it will be done on April 20th, but I do not anticipate the need for this. I shall be grateful if all who are concerned will note down these dates at once and keep them clear of all other engagements.

I have appointed the Rev. E. Franklin Cooper to the charge of the Cure of Souls at Yallourn, and the Rev. G. A. Bunn to that at Wonthaggi. The dates of their inductions are February 1st and 3rd respectively. The Rev. J. W. Ashton has accepted Canon Thornton's invitation to be his assistant and the vice-warden of St. Alban's Hostel, and also to share with him the heavy chaplaincy duties for which the institutional work in the Cathedral Parish calls. Mr. Ashton expects to commence his new work on February 1st.

I have invited the Rev. S. T. Ball to be the Rural Dean of Warragul in succession to the Rev. A. A. Bennett, and I am happy to say that he has accepted this responsibility.

From February 17th to 26th Archdeacon Weir and I expect to be at Orbost conducting a Mission for which long preparation has been made.

**Diocese of Wangaratta.****WIVES OF THE CLERGY.**

The Bishop writes:—

I do not think you always bear in mind the burden that is thrown upon the wives of the clergy, and it distresses me constantly that their strength should be over-taxed. Many of them, with as much to do for their homes and families as any other wives, undertake parish duties which other women decline "because they have no time." It is true that they occupy a position in which they should set an example of religious devotion, but just because it is an example the others should be stirred up to do their share of the work. So they are very often, but not always. And if occasionally the person's wife gets a little domineering or a little quick-tempered, or seems to neglect some individual, or resigns some position, or anything else that you think she ought not to do, it is just as well to remember that she is perhaps doing a good deal more than her share, and needs sympathy and not criticism. There are, I know, very few of them who are not loved by the parishioners—sometimes pitied. What I am pleading for in every parish is a warm fellowship of hearts—a happy, busy, thoughtful, understanding partnership in the parish work—the little deeds of loving kindness that draw us to each other—and no unkind gossip, no shallow criticism, no self-seeking

touchiness. Let us get the vision of the parish as a real family of God our Father, really united in Christ for love and service, and let us work to make the vision come true.

It has been a hard year for us. In the North-East, perhaps, with butter-fat down and tobacco unprofitable, it has been the hardest year of all. I can see signs of frayed nerves, a readiness to lose heart, overstrain of tempers. But those who seem to know best think we are winning through. Other nations look across to Australia and congratulate us on our courage and endurance, and prophesy that we will be the first to leave the depression behind. Let us pull together and carry on. Our religion is being tested as well as our manhood. "This is the victory that overcometh the world, even our Faith." It is in this confidence that I wish you all a Happy New Year.

**CLERICAL CHANGES.**

The Bishop writes:—

This year will see changes in some parishes. Rev. C. A. Rodda and Rev. T. J. Redhead will change places. Tallygaroopna parish will be dismembered. West going to Numurkah, and the rest becoming, with Brahmavale and Shapperton East, a curate's district under Shepparton. The Rev. A. May will be in charge of it. Mr. Longson, the Tally Secretary, writes: "I have met Mr. May, and I think that under his leadership we shall have a prosperous time."

We shall miss the energy and cheery optimism of Mr. Tyler, who is leaving us to assist Mr. Nicols at St. Mary's, Fitzroy. With an alert mind and a tireless body, he should do good work there, and probably gain much himself by the experience. Mr. North is to succeed him as rector of Tallangatta. This is serious for the diocese, for the Warden of St. Columba's has been doing the hardest job of all, with a district as large as Corryong to superintend, in addition to his college responsibilities. I knew when he came to us five years ago that we were making great demands upon him, and hoped that he would be able to throw more of the pastoral work on his assistants. But experience proved that this is impossible. The rector alone can deal with most of the work. We are now going to try to reach our end by another plan. Rev. H. Tassell will be rector and Rev. F. W. Slade will be warden. In the parish the warden will assist the rector, and in the college the rector will assist the warden. This is a plan which might easily lead to friction, but we are most fortunate in having two men who know one another, and are prepared to work together as colleagues, and who also are each of proved efficiency in his own sphere. They will, we hope, lay so strong a foundation that the experiment will become a permanent success.

I am sorry to hear that Rev. A. Hope has to undergo an operation which, although not dangerous, will lay him up for awhile. There are others of us who have had sickness also. Mrs. Crigan, Mrs. Bruce Ball, and Mrs. Leo Ball have all been in hospital.

**SOUTH AUSTRALIA.****LADIES' DIOCESAN ASSOCIATION.**

Adelaide Hospital—Visit of Cathedral Choir.

On Friday evening, December 22nd, Mr. John Dunn brought the Cathedral Choir to the Adelaide Hospital to sing carols and Christmas hymns to the patients in the different wards. It was a perfect moonlight night, and the singing of the choir as they went from ward to ward sounded most beautiful. It was a visitors' evening, so the wards were filled with friends and relations who seemed to appreciate the singing as much as the patients did! The members of the Ladies' Diocesan Association entertained the choir with light refreshments, and were afterwards thanked for their hospitality by Mr. Dunn. Mrs. Nutter Thomas was present, also Matron Dane, who was thanked for the great help she had given. Mr. Dunn has taken the choir to the Hospital every year since 1905. Mrs. Makin and Mrs. Davies Thomas (former members of the L.D.A.) always remember the association at this time of the year, and very kindly send donations to help the funds.

The Rev. Cecil H. Edwards, principal of the Bush Brotherhood of St. Paul, Diocese of Brisbane, has been made a Canon of St. John's Cathedral, Brisbane. Canon Edwards began his ministry in North Queensland in 1906. He served in the War and was made head of the Brotherhood in 1927.

**TASMANIA.****ST. GEORGE'S, HOBART.**

The Rev. Arthur Allan Bennett, Th.L., has been appointed to the rectorship of St. George's Church, which became vacant upon the resignation of the Rev. C. C. Short. Mr. Bennett was ordained to the priesthood in 1925, was for two years assistant chaplain to the Mission to Seamen in Melbourne; 1925-1926, curate of St. James and St. John Mission, Melbourne; 1927-1933, vicar of Yallourn, in the Diocese of Gippsland; 1928-1933, rural dean of Warragul. At present he is acting as locum tenens at Cullenswood for the Rev. H. E. Warren, who is absent on missionary work in the Northern Territory.

**Resumed Church Lands.****St. Andrew's Cathedral and St. Philip's.**

Terms suitable to the authorities of the Church have been agreed upon by the Railway Commissioners respecting land taken from St. Andrew's Cathedral and St. Philip's Church, York Street, Sydney, for railway purposes, and the Harbour Bridge approaches.

Without formal resumption, the Railway Commissioners appropriated a strip, 10 feet wide, of the George-street frontage for the approaches to the station. It has now been arranged that the Commissioners will place a stone kerbing at the George-street entrance of the Cathedral to designs prepared by Professor Wilkinson and approved of by the Standing Committee of the Synod. It will not be possible to have the work done for the enthronement of Archbishop Mowll on March 13. The kerbing at the Cathedral will harmonise with the treatment of the new entrance to the Town Hall, for which competitive designs are being called.

**St. Philip's Church.**

It was originally contended by the Railway Commissioners that the compensation to St. Philip's Church should be on the basis of 1922 values, that being the date on which the Act authorising the construction of the Harbour Bridge and its approaches was passed. Later, it was mutually agreed that the values should be on the 1927 basis, the year of the actual resumption. It was then contended by the Government representatives that the construction of the Harbour Bridge had so enhanced the value of the residue land that no compensation should be paid. The valuers for the church authorities pointed out that, instead of this being the case, the construction of the bridge had depressed values in that section of York-street; that the resumption had deprived St. Philip's of an entrance to Grosvenor-street, and that, in other ways, the amenities of the church had been seriously affected. The most important interference from the church point of view is that noise of train and tram traffic underneath the building disturbs worship during services. This was the last matter of importance arising from Harbour Bridge resumptions to be settled.

Attention is to be given by the church authorities to the future of St. Philip's. Under the ministry of Bishop Kirkby, as rector, the attendance at the Sunday and Wednesday services has been steadily increasing. It is realised that St. Philip's still plays an influential part in the religious and social life of Sydney, as it has done for 136 years. Its future usefulness is still considered great by the Church of England authorities.

Plans are under consideration for many improvements in the church and school hall. It is doubtful if the four stone pinnacles can be restored on the present building, owing to the vibration from the rail traffic underneath.

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**Funeral Directors****Letters to the Editor.****MISSION HYMN BOOK.**

"Crotchet" writes:—

To avoid the confusion (and often irritation) of diversity of Hymn Books in our Diocese, I understand that a special Commission is busy seeking to include the best words and tunes, all in one volume—a work long overdue.

Could not that Commission compile for our forthcoming Mission throughout the Diocese a reasonably-priced Hymnary? I have a copy of a "Mission Hymn Book," which was originated in Melbourne, and so deemed fit to fill the bill here. From a literary, as from a theological standpoint, it could be much improved. The music is loose-leaved and typed. A month's wear and tear would add considerably to the Verger's worries. Our Mission aims to attract and hold not only those who are prepared to sing anything "because it is in the book" but also to appeal to those possessed of some critical faculty to whom rhythm never outweighs meaning.

Hymn No. 1—"Breathe on me, Son of God," is Biblical and comprehensible. But "Breathe on me, Breath of God," is impossible. If breath can breathe, then we must allow that a web can weave.

No. 2 is so old that, in many cases, memory and old associations hang so richly about it, which I, for one, would never care to disturb. But to ask not only the aged, but the young and vigorous, to sing, "of faint taking my stand," "within a weary land—a wilderness"; of resting "from the burning of noonday heat—and the burden of the day" is to ask them to enter an atmosphere quite artificial and unreal. No. 3, "Dear Lord, if Thou dost see us—," That "if" seems to supply the reason of the thrice repeated "Lord, I am here!" (I wonder if Thou art?) If our clergy (as is the case), refuse to preach "if," it seems hitting below the belt to set it to music and ask them to sing it.

No. 6, an enigma! "Fling out the Banner!" By all means—even six times as demanded, if good reason is shown! There is a painted cross (maybe an embroidered crucifix) on it, else the whole outfit lacks point.

"The sun shall light its shining folds the cross on which our Saviour died." I've read this with a comma after each word in turn, then backwards, and found it reads as well either way. Are "folds" and "cross" interchangeable words? Then consider the "Angels bending in anxious silence—" "Be anxious for nothing," said our Lord. Are we to drop anxiety while on earth, only to pick it up again in Heaven?

"And nations crowding to be born (needs explanatory notes!) (shall) baptise their spirits in its light." Of the cross? Hardly, for the poet proceeds, "sin-sick souls—shall touch its radiant hem and spring immortal into life!" It's the Banner all right! From "the hem of His garment" to the gaudy fringe of a flapping banner is surely a far cry. The last line speaks of conquering "only in that Sign" of the cross. The whole thing, then, is not a cross-word puzzle, as might at first appear, but a bit of propaganda. As literature it suggests something written on "the morning of the night before." I, for one, am determined to "Fling out the Banner!"

No. 28. All will surely repudiate a conception of the "Giver of all good gifts"—"God's new Messiah offering each the bloom or blight." Look at it thus: "Come unto Me—and I will give you—" Our Lord said "life." Our poet says "blight." Who is right? To choose the deceptive thing which issues into blight is human; to offer it is not Divine.

"Then to ride with truth (small "t," though personified), is noble when we share her wretched crust. Then, or at any time and always, Truth is a noble thing to share. And why "wretched"? "Better" is the Bible word—"Better is little with righteousness than great revenue without right," Prov. 16: 8.

Then consider when Truth "brings fame and profit, when 'tis prosperous to be just"—when Truth gives good dividends, and "honesty ('to be just') is seen to be the best policy. Then the brave man is on the spot,

and the Time-server, the "Grafter" and the coward sink away? This is not private or public life as we know it! "Time makes ancient good uncouth" is incoherent. Does it mean that what was "good" in the eyes of the Ancients is now deemed odd, strange? Or is the poet a disciple of modern art? If so, it is his new good which to many of us is uncouth, even disconcerting! Good and Truth are twin sisters. How, then, can Good (neither more ancient nor modern than Truth) be so ill-favored, so "uncouth," that we must part company with her on our "upward and onward march, where we keep abreast of Truth?"

Can we ask folk to sing that which our intelligence utterly rejects?

There is a wide field from which to choose. Let us have some of the best, rejecting all mixed metaphors, questionable teaching, loose in structure—each a vehicle of praise or prayer to the devout, and at the same time a perfect piece of work that will not antagonise a lover of good poetry.

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## Diocese of Nelson, N.Z.

## Election of New Bishop.

The special Synod called for the election of a new Bishop of Nelson to take the place of Bishop William Charles Sadlier, D.D., was held on Thursday, December 14th. The President of the Synod was the Rev. E. M. Cowie, M.A., Vicar of Khandallah, Wellington, and a son of the first Bishop of Auckland. He presided in the capacity of Commissary appointed by the Primate of N.Z., according to the Canons of the Church of the Province of N.Z. The day before the Synod was kept as a quiet day of Prayer, the Conductor being the Ven. Archdeacon McLean, B.A., of Havelock North (Diocese of Waiau). There was a splendid attendance at the Synod, every clerical member being present (except one who is about to leave the diocese), and a very large percentage of laity. A keen spirit of earnestness pervaded the Synod, which was on all sides classed as a very fine one. Synod met at 10 a.m., and although there were several nominations of desirable men from New Zealand, Australia and England, about the middle of the afternoon the Rev. Canon W. G. Hilliard, M.A., of Sydney, was unanimously elected. The general feelings of the majority of the members of Synod might well be expressed in the following notes, which appeared in the parish paper of All Saints, Nelson:—

On Thursday, December 14, two days after this paper comes out, our Synod will be called together to elect a new Bishop of Nelson in the place of our much loved and respected Bishop, William Charles Sadlier. We are not concerned here with any particular persons who may be nominated—many indeed may be nominated, but only ONE can be chosen finally.

There are, however, some very vital principles that might well be stated so that our prayers might be the more intelligent.

1. We want first and foremost A MAN OF GOD. All other, even good, qualifications, sink into insignificance.

2. Synod can choose as its Bishop any priest of the Church of England or Churches in Communion with her, who is "fully 30 years of age." It could choose a man in England, or New Zealand, Australia, or the Mission Field. We want the best type of man we can get, irrespective of where he is from.

3. Nelson for many years has been looked upon as the Evangelical diocesan unit of the Church of the Province of N.Z. Long, indeed, may that be so. When we recall the life and work of our Bishops of Nelson, as well as of a large number of our clergy and laity, who by personal life and worthy service have not been ashamed to witness to their Evangelical churchmanship, we believe the Synod cannot lightly think of changing the character of the diocese. We want Nelson to continue to make an increasingly worth-while spiritual contribution of this kind to the Church of the Province of N.Z.

4. Our present Bishop has been a tower of strength and leadership in missionary circles, and especially as the trusted leader of the C.M.S. in N.Z. It was in this diocese, yea in this very parish of All Saints, that the C.M.S. of N.Z. was born. C.M.S. people up and down N.Z. are earnestly hoping and praying that the diocese of Nelson, through its trusted leader, will once again give great missionary stimulus to C.M.S. leadership, and so to the missionary forces of the Church of the Province. This fact must not be overlooked.

So our Synod will need the prayers of all our Churchpeople. The Vicar specially asks All Saints' people, during the day on Thursday, December 14th, to go down on their knees in earnest prayer in the quiet of their own homes.

We believed our decision was God's guidance, and though we have had to wait—not very patiently, perhaps—until January 14th (the Epiphany, a very suitable day withal) for his reply, we are naturally very thankful that our Bishop elect has now become our Bishop Designate. We look forward to him becoming our real Father-in-God. There is a great future before this Evangelical diocese of N.Z., and though we realise the loss it will mean to church life in the Diocese of Sydney and Australia, we believe the coming of Canon Hilliard to Nelson as its fifth Bishop (E. Hobhouse, 1858-65; A. B. Suter, 1866-91; C. O. Mules, 1892-1912; W. C. Sadlier, 1912-34), will mean a great spiritual forward move. Each of the preceding bishops of Nelson, and not least the present, have done splendid work for God and His Church. The date of the Consecration of our new Bishop rests

with the Primate of N.Z., Archbishop Averil, of Auckland. It may be some time in June, and we hope it will be in Nelson, in our own beautiful Cathedral. We would bespeak the prayers of all the readers of the Record for the Bishop Designate.

## Reunion.

## An Important Declaration.

THE following Declaration, which has been signed by members of the Church of England and Free Churches, has been issued to the Press for publication:—

1. In view of the attempts which are being made to prepare the way for Reunion between the Church of England and the Protestant Free Churches, and of the manifest difficulties of such a course, it seems opportune for such members of those Churches, as are less concerned about a formal reunion than for that oneness in Christ Jesus for which He prayed, to declare publicly their existing and essential unity as co-members of the Body of Christ (1 Cor. xii. 27), although for purposes of Church government and order, they are severally attached to those different Churches.

2. We declare that Christ and Christ alone is the Head, "from Whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in due measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. iv., 16). We also declare that we are thus "members one of another" (Eph. iv. 25), and that in this essential unity our blessed Lord's Prayer is largely fulfilled, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou has sent Me."—John xvii. 21).

3. Accordingly, we are convinced that a fuller practical manifestation of this unity by all true believers is desirable both as a reminder to themselves of this great fact, and as a witness to the outside world; and also that to this end and in view of the near return of our Lord (John xiv. 2, 3; Acts i. 11; 1 Cor. xv. 51, 52; 1 Thess. iv. 13-18), all things that would hinder the realization of "the unity of the Spirit in the bond of peace" (Eph. iv. 3) should be laid aside, that our Lord's prayer may have a greater practical fulfilment.

4. We would further register our conviction that the supreme duty of the Church is to "watch and pray" (Mark xiii. 33), and be increasingly earnest in work and witness for our coming Lord; "Exhorting . . . and so much the more as ye see the day approaching." (Heb. x. 25).

5. While not attempting to formulate a Creed, we affirm our adherence to the following basic principles of Christian doctrine, that is to say:—We believe that there is but One living and true God, and in unity of this Godhead there are three Persons, the Father, the Son, and the Holy Spirit, as shown in Article I of the Articles of Religion of the Church of England; we believe in the "fall" of Man, and that Holy Scripture, as truly the written Word of God, containeth all things necessary to salvation, as further explained in Article VI of that Church:—We fully accept the Deity and Incarnation of Christ Jesus, and believe that He made upon the cross a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and that we are justified by faith only; and we also accept the "Apostles' Creed" as a short summary of Chris-

tian doctrine warranted by Holy Scripture.

VI. We hold, as a practical outcome of our position indicated above:—

(1) That the Lord's Table is open freely to all baptised believers who "love our Lord Jesus Christ in sincerity."—(Eph. vi. 24).

(2) That there is no sacerdotal system in the Church of Christ, but that there is a spiritual and "holy priesthood" of all believers, ordained "to offer spiritual sacrifices acceptable to God by Jesus Christ."—(1 Pet. ii, 5).

(3) That the pulpits of the Church of England and of the Protestant Free Churches, and the right to minister occasionally in holy things, should be open by invitation to all men who are duly accredited ministers of those Churches, and who sincerely declare their assent to the basic principles of Doctrines set forth in section V. of this Declaration.

(4) That the Sacraments are two only, as instituted by our Lord, viz., Baptism, and the Supper of the Lord.

VII. The object of this Declaration is to demonstrate the essential unity of all true believers in the Lord Jesus Christ, and, in accordance with this, to suggest a method by which intercommunion may be at once achieved without such interference with the internal government, order, rules, or individual liberty of the several Churches referred to in respect of their own members, as would necessarily follow upon corporate reunion or absorption.

Those who have signed or given their names as Signatories to the Declaration are:—

The Right Hon. Lord Gisborough; Brig-General C. de Winton; Sir John Haslam, J.P., M.P.; Sir Robert Kennedy, K.C.M.G.; Admiral Sir G. F. King-Hall, K.C.B., C.V.O.; Sir G. B. Hunter, K.B.E., D.Sc.; Lieut.-Col. H. R. Pease, D.L., J.P.; Lieut.-General Sir Arthur Phayre, K.C.B.; Sir Edgar Plummer; Rear-Admiral Sir Harry H. Stileman, K.B.E.; The Revs. W. H. Aldis; E. G. Bowring, M.A.; D. M. B. Chapman, M.A.; M. C. Chapman, M.A.; Canon Copner; George Denyer; H. S. Gregory, M.A.; J. Stuart Holden, D.D.; T. C. Lawson, M.A.; G. H. Lunn, M.A.; J. Chalmers Lyon; J. Milner, M.A.; R. R. Neill, M.A.; George Northridge; Dinsdale T. Young, D.D.; Mr. Basil F. C. Atkinson, M.A., Ph.D.; Mr. G. W. J. Cole; Mr. R. A. Cripps; Mr. E. A. Denver; Mr. W. W. Macpherson (Major T. D. retired); Mr. H. Pavitt; Mr. P. S. Pert; Mr. Patrick H. White, LL.B.; Mr. W. Prestcott Upton; Mr. G. B. Wilmot; Mr. Albert W. Large.

The last-named will be prepared to receive names of Signatories, or to reply to any communications addressed to 22 Northholme Road, Highbury, London, N.5.

## Review.

The Oxford Movement.—This is a 43 page pamphlet, written by the Rev. E. M. Boyer, a Methodist Minister. Price 1/- Our copy from the Book Depot, Castlereagh Street, Sydney. The pamphlet seeks to answer the question, "Forward or Backwards," with regard to this much vaunted Anglo-Catholic movement. It constitutes also an appraisal of the movement styled at various times as Ritualism, Puseyism, High Church, Tractarian, Anglo-Catholic, and Catholic Revival. Mr. Boyer has read widely and has digged deeply into Oxford Movement literature. The result is a small volume full of useful information and cogent reasoning. We advise all Evangelical Churchmen to purchase this booklet. It will strengthen their conviction and unveil the hidden purposes of a Movement which seeks to undo the Reformation. The concluding chapter, entitled "What of the Future?" well repays the closest attention.

## A Paper for Church of England People

## THE AUSTRALIAN Church Record

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Albury Parish and Goulburn Synod.

Building up a Chinese Church.—Sermon by Archbishop Mowll.

Evangelicals and the Scriptures.

Islington Conference, London.

Leader.—Archbishop and Mrs. Mowll.

## "THE AUSTRALIAN CHURCH RECORD"

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## Editorial

## The Late King Albert.

ONE of the greatest of the heroes in the World War of 1914-1918 has gone off the scene, in the death of King Albert, of Belgium. His passing reminds us of the cartoon that appeared in the London "Punch" late in 1914, which represented the Kaiser in a bullying attitude, saying with a sneer to the brave young King of the Belgians, as the German army had overrun his country, "So, you see, you've lost everything"; and King Albert replies with proud emphasis, "Not my soul!" King Albert will go down in history as a chivalrous soul, whose record of life and service was above reproach. He was beloved of his people. He will be remembered as the personification of that cause which sent Great Britain into the most costly war in her history. On August 15, 1914, King Albert, having sent his appeals to the powers guaranteeing Belgium's security, went down to his parliament to put the issue to his people. He told the assembled people's representatives of the peril which faced, and of the supreme need for unity in resistance to the great German Army Machine. "Are you determined to maintain the sacred heritage of our ancestors?" There was but one answer—which all the world knows. We can only re-echo our own King's mes-

sage, sent a few days ago to Prince Leopold:—

"It was with the profoundest sorrow that I and my people learnt of the tragic death of your illustrious father. I offer my heartfelt sympathy to you and the people of Belgium. The British Empire can never forget the heroic figure whose courage inspired the Allies in the dark years of the war, and joins the Belgians in mourning the loss of a true friend and ally."

## The Commonwealth and the States.

IT has long been felt that some modifications and adjustments are required in Australia's Constitution, that is, if the States are to maintain their present entity and not become mere Commonwealth appendages. This fact has once again been shown in the recent Premiers' Conference. It is considered by many that there is a want of balance in the interpretations which have been placed upon the Constitution by the High Court—and all in favour of the Commonwealth. Some go so far as to say that if the present state of affairs proceeds, the States will become more and more attenuated, year to year, until they reach the point of extinction as governing entities. Hence the cry for revision of the Commonwealth Constitution. Boiled down, it is the problem of money. The States, with top-heavy administrative services (and especially the smaller States), cannot carry on, with their present income. Some leaders consider that the Commonwealth should make some substantial grant to the needy States. But this savours of the cap-in-hand, and places such States in the position of mendicants, with its resultant evils. Others think that the States by law should have some fixed and permanent share in Commonwealth revenue, while the more absolute of State righters consider that States should be given exclusive power in some field of taxation now shared with the Commonwealth. Doubtless there will be some immediate and temporary relief to those requiring financial help. This does not shelve the larger question of some modification in the Constitution. It has, however, to be borne in mind in the ultimate result, that whatever constitutional revision is proposed, it must have the approval of the majority of the States, and of a majority of the people in the Commonwealth as a whole.

## The Church's Youth.

WE shall watch and await with much interest the progress and report of a commission of inquiry which the Methodist Church has

set on foot with regard to the many problems associated with work among young people, both in the Sunday Schools and the various Church societies.

The commission has been asked to inquire into and report upon the decline in Sunday School enrolments, and their relation to the falling birth-rate and the economic depression; the incidence of Sunday sport and recreation; the adequacy of existing methods and organisations; the operation of any other factors, and the best means of meeting the situation which now presents itself.

Information will be sought from the other States, from New Zealand, the United States, Canada and the United Kingdom. It is hoped that the final report of the commission will be of importance to the Methodist Church and to other denominations engaged in work among young people.

We venture to suggest that in the Church of England in this respect, all is not well. If comparison were made between the total enrolment of our scholars in the day schools and those attending Church and Sunday Schools, there would be found an extremely wide margin. In other words, very large numbers of boys and girls who attend religious instruction classes in the day schools never come near Church or Sunday School. Is that state of things to be allowed to go on? Are any remedial steps being taken? If the commission above throws light on this and cognate aspects of the question, and outlines remedies for the appalling gap, it will have done vast good. We hope that the commission will receive all the assistance it needs. Its inquiry is extremely urgent.

## End of Financial Year.

WE remind our readers that in some States March 31 closes the financial year of the Church Missionary Society, Home Mission Society and many parishes. The various treasurers are anxious to balance their budgets—indeed to close the year well. Annual subscriptions, box openings, sums held by Churchwardens, envelope contents, should reach their right quarter in good time. We go further and suggest that the Sundays in March should in the parishes, be marked by most generous giving on the part of God's people. We know that our missionary organisations are in desperate need. Let us give to them with the utmost liberality. It would be a fine gesture in Sydney for the Archbishop to learn that his coming had been marked by unbounded giving to the needs of C.M.S., the H.M.S., and the B.C.A.—not to mention parochial finances.