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Editorial

The New Year.

WITH the good hand of our God upon us, the Church in Australia and Tasmania enters upon a new year! It is going to be a challenging year to our leaders in many ways. Certainly it will be a year of opportunity in days of adversity. Not for many years have the prices obtainable for primary products been so low, and humanly speaking, there appears no likelihood of upward levels. Such a condition must of necessity affect our whole position. Wages are down extremely low and other incomes have fallen very considerably. All this will react against the people's power to give. Taxation is high. Add to this the great army of unemployed and the thousands of workless youth, and we must confess that Australia's economic conditions are at a low ebb. Surely this is the Christian's opportunity to exhibit his courage and prayerful waiting on God's guidance in the life and work of the Church! There is no doubt that the power of Almighty God will once more manifest the victory of good over evil, but to help in that victory bishops, clergy, lay workers, congregations, must take up the challenge of the hour and tread with firm and steady step the pathway of earnest devotion, zealous service and sacrificial giving. To-day the Church is challenged by the prevailing conditions. The world looks on to see how her members will take them up and show the faith and mettle in them. It will be of no use to remain in a state of ecclesiastical coma. Pulpit puerilities and empty rhetoric will be of no avail. Elaborate Church machinery, merely as such, antiquated systems, nominal Anglicanism, and lethargic ways will, of course, be futile. We have a glorious heritage as Anglicans. But let us be impatient of complacency and inertia. Don't let our Church be, as it were, a straw in a back eddy, whirling aimlessly round in

its thought and activity with little or no worth-while contact with the main stream of life.

Melbourne and the Constitution.

IT was a wise step on the part of the recent Melbourne Diocesan Synod to decide to give time to the consideration of the Draft Constitution for the Church in Australia and to refer it to the Rural Deaneries for inquiry and scrutiny before coming to a final decision in their postponed Synod in May next. Precipitate action with regard to so vastly important a document is the last thing that is wanted. We know that some folk, imagining that the Constitution will prove the heavenly panacea for all the ills from which our Church may or may not be suffering, will want its acceptance rushed through. We are glad, therefore, that wiser counsels are prevailing. The delegates from the various dioceses who attended the General Convention may be familiar with the details of the proposed Constitution, but all local synodsmen will not. And besides, they cannot be expected to grasp the whole subject in a day or two. A great and grave responsibility in this regard rests upon all diocesan synodsmen, and therefore we happily endorse the Archbishop of Melbourne's statement in his Synod last month, wherein he said "He wanted knowledge of the Constitution to percolate through the diocese; there would be no fear then of a mistake being made. He did not consider that members were in a position to veto, and would much prefer that Melbourne should throw its weight on the right side than that it should act in a hurry."

Sydney Diocesan Reform?

A BODY of people styling themselves the Diocesan Reform Association, are on the "warpath" in Sydney, placing in the forefront of their aims "the reform of the Presentation Ordinance." It would be interesting to know the name of the person who first promulgated this body. Their purpose must have germinated in somebody's mind. Maybe, if his name were known, this Reform Association would be killed at birth. Evidently there is much smarting and chagrin at the outcome of the St. Barnabas', Chatswood, fiasco. Anyhow, with no little flourish of trumpets, it is solemnly announced that "The Diocesan Reform Association is a non-party body of Clergy and Laity of the Diocese of Sydney, seeking to bind more closely together Church men and women of all points of view who feel that there is a definite need for an alteration of the existing Presentation Ordinance. The Association also seeks to foster a

keener interest in the working of the several Church Councils and Committees, and to promote, wherever necessary, measures which will facilitate the better government of the Church in this Diocese." More than likely the Association will receive its quietus in due time. In the meantime, all that needs to be said is that a study of the procedures in other dioceses for presentation to parishes will show that the machinery of the Sydney Diocese (more than any we know) preserves the rights of all parties to an appointment. On the whole it has worked exceedingly well. Nothing in this world is perfect and there are intransigentists in every society. Doubtless, they have their value. Of one thing we may be sure, and that is, the Standing Committee of the Diocese of Sydney will only want and work for the best and most equitable machinery in the matter of appointments.

The King's Message.

IT was both memorable and inspiring and just what we should expect, for His Majesty The King to send to his subjects the world over, the warm personal message which came over the air at the Christmas season. His voice could be clearly heard and his gracious words, we are sure, have strengthened the bonds of loyalty, affection and unity. There was something very suggestive in the multitudes of people waiting up till the early hours, to listen to the King's voice itself. Which things are a parable. Not merely that we think of the magnitude of the British Empire and its far-flung lines, nor of the ties which bind his Majesty's peoples together, still less of the wonders of scientific achievement which have enabled the Crown to speak so directly to the Empire's many people, but rather that of the Christian's attitude—ever ready—waiting and listening for the voice of the King of Kings. That Voice comes speaking of mercy and pardon, of peace and joy, ever calling the pardoned soul to love and service. Far too readily do we in these days listen to all sorts of other voices, echoing shibboleths or catch cries which are all too banal and worthless. The opinions of the syndicated press, the nostrums of politicians, the vagaries of would-be teachers, the latest rubbish of the new psychologists, and the ephemeral captions of the day, these are the voices we so often pay attention to and heed, while the Voice that speaks from the Holy Place goes unheeded and unrecognised. "Speak, Lord, for Thy servant heareth," should be the attitude of every child of God in these fateful days. We bid our readers take time to be quiet and holy—listen to God's Voice and be ready to act, no matter what the cost.

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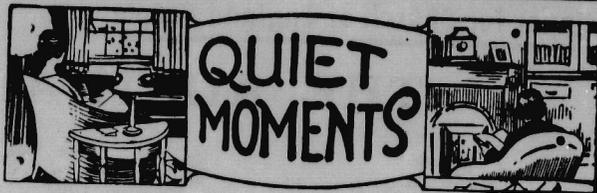
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The Epiphany.

WE find ourselves at the beginning
of another year, the 1933rd
"year of our Lord," and Chris-
tians are still arguing with one another
about the exact nature of His person.
And yet in one of the earliest pages of
the New Testament we have a simple
statement that certain strange men
from the East came a long journey to
find a little Child, and when they found
Him they fell down and worshipped
Him. Evidently the writer of this
Gospel did not think he was describing
anything which would surprise the be-
lievers who would read what he had
written. It seemed the natural thing
that everybody believed that Jesus was
worthy of worship and offering.

"The early Christian Church," says
Dr. Liddon, "did not content herself
with admiring Jesus Christ. She
adored Him. She approached His
glorious person with that very tribute
of prayer, of self-prostration, of self-
surrender, by which all serious theists,
whether Christian or non-Christian, are
accustomed to express their felt relation-
ship to God."

If we would live a truly Christian
life during the coming year, we must
be prepared to do the same. We must
worship Him as our Saviour and our
Lord. All our life must centre in Him.
Our life must be an offering of wor-
ship and sacrifice. Just as He offered
nothing less than Himself to God in
His life and in His death, so our offer-
ing is to be nothing less than our own
selves, renewed, indeed, and helped by
His grace, strengthened by union with
Him, but still our own real selves, our
lives, our souls. It is this offering of
ourselves which the gifts of the wise
men and shepherds symbolise. Will
our lives stand the test of being offered
to Christ, the Way, the Truth, and
the Life?

"Where is He that is born King?"
Yes, where is He to-day? What place
has the Lord Jesus in the world? In
our Prayer Book we read, "The Epiph-
any or the manifestation of Christ to
the Gentiles." As we look back over
history to the day of the coming of
the Wise Men to Jesus we see in what
a wonderful way He has been shown
forth—manifested—to the Gentile na-
tions throughout the world. Millions
now own Him Saviour and Lord. What
a mighty force His Church is in the
world to-day, and what a still mightier
force it can be! What part are we
having in the spread of the Gospel in
lands where He is still unknown as
Lord? If you give your life to Him you
must expect at once to be engaged by
Him as a servant of men, but also as
a soldier fighting for the Kingdom. "If
you don't want the Kingdom, don't
pray for it," says Ruskin, "but if you
do want it, you must not only pray
for it, but work for it."

At the beginning of a new year we
all have a good opportunity to un-
dertake some work for Christ's Kingdom.
Now is the time to undertake some
work in your own parish, to visit the
sick, to stir up the indifferent, to awak-
en the careless. Now is the time to
do something for the building of the
Kingdom in other lands. What a need

there is to-day! Men and women have
gone forth from our Church in Austra-
lia to all parts of the non-Christian
world. They need our help urgently.
Think of Africa, with our own Austra-
lian Diocese in Tanganyika, of China,
India, Japan, the Islands of the Pacific,
and the work among the Aborigines in
our own land!

Christianity is not a religion of mere
ceremonial, no matter of what Church-
manship. Nor is it a matter of recit-
ing creeds or singing hymns. It is a
religion which is absolutely incomplete
until it is issuing in practical work for
the salvation of the human race. Thus
Epiphany becomes a great missionary
season. Christ has been manifested to
the nations of the earth, not merely to
be looked at, but for them to have and
possess and know and love and live by
as their own Saviour and coming King.

We who know Him are the ones to
make Him known. We give ourselves
to Christ that we may in our turn give
Him to the world. We shall not want
to do this until we do really know Him
as our own personal Saviour. Men
and women of all nations to-day are
eager to know of Him and yet we
withhold Him from them. Doors are
open everywhere in heathen and non-
Christian lands; even in the hitherto
closed land of Tibet God's servants
are entering. God is calling the Chris-
tian Church to a forward move. He
wants men and women to come and
bring the gift of their whole life to
Jesus to be used in the establishing
of the Kingdom throughout the world.

"They fell down and worshipped
Him, and opening their treasures they
offered unto Him gifts, gold and
frankincense and myrrh."—Matt. 2:11.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

Jan. 8—1st S. aft. Epiphany: Morning: 1, 106, 109, 105; Evening: 107, 53, 108(427), 20.

Jan. 15—2nd S. aft. Epiphany: Morning: 17, 130, 129(49), 233; Evening: 400(255), 287(309), 121, 21.

Jan. 22—3rd S. aft. Epiphany: Morning: 18, 244, 278, 564; Evening: 371, 574, 188, 37.

A. & M.

Jan. 8—1st S. aft. Epiphany: Morning: 160, 79, 640(76), 80; Evening: 76, 585(327), 81(240), 27.

Jan. 15—2nd S. aft. Epiphany: Morning: 166, 219, 81(240), 292; Evening: 290, 22, 362, 21.

Jan. 22—3rd S. aft. Epiphany: Morning: 475(306), 293, 278, 281; Evening: 264, 80, 428, 288.

BREVITY WITH A VENGEANCE!

Dr. Pearce, Bishop of Derby, at the presen-
tation of prizes in connection with Bux-
ton College Speech Day, referred to some
examples of brevity in young children. He
mentioned these two gems.

As an essay on a cricket match, a little
boy is alleged to have written, "Raining—
no play!" A little girl in another essay is
supposed to have written that "Man is what
woman has to marry!"

Nelson Cathedral, N.Z.

Impressive Dedication Ceremony.

THE Dedication of the new Nelson
Cathedral and the official opening of
the building on Saturday, December 3,
will be recorded as a memorable occasion
in the history of the Church of England in
New Zealand, of Nelson City, and of the
Diocese. It was a most impressive cere-
mony performed in the presence of a most
distinguished assemblage of the clergy and
public, including His Excellencies Lord
and Lady Bledisloe, His Grace Dr. Averill,
Archbishop of New Zealand, the Bishops of
Christchurch, Aotearoa, and Nelson, visitors
from all parts of the Dominion, members of
the Nelson Diocesan Synod, and representa-
tives of local bodies and institutions.

It was a gala day in the city while the
Cathedral was filled early by a large con-
gregation and the impressive and inspiring
proceedings were marked by great dignity.

The robed choir and clergy assembled at
Marsden Church House in Nile Street and
proceeded to the Cathedral where they were
joined at the main entrance by Church dig-
nities to form a spectacular procession
which proceeded to their respective positions
in the church.

At the main entrance to the edifice Dr.
Sadlier, Bishop of Nelson, solemnly asked:
"Most Reverend Father in God, on behalf
of the people of this Diocese and Parish we
request you to dedicate this Cathedral to the
honour and glory of God."

The Archbishop, having declared his readi-
ness then proceeded to the Dedication, pass-
ing with the clergy, churchwardens and
others towards the Holy Table.

Psalms xxii. was sung as the procession
proceeded up the church aisle.

The Archbishop, standing at the Holy
Table, and turning towards the people, said:

"Dearly beloved, we know that from
ancient times, devout men have desired to
build and set apart houses of prayer for the
public worship of God, in order that the
people may gather, as one family, in
reverence and humility to honour His Name
and to seek His grace. Such pious works
our heavenly Father hath ever accepted and
prospered with His blessing. Let us there-
fore, not doubt that He will approve our
purpose in dedicating this building to His
honour, in the faith of Jesus Christ, and
let us pray that He will grant His blessing
upon this our undertaking."

Intercessions followed, after which, the
Archbishop, standing before the Holy Table,
dedicated the Cathedral, saying:

"In the faith of Jesus Christ we dedicate
this Cathedral under the name of Christ
Church to the Glory of the ever blessed
Trinity, Father, Son and Holy Ghost.
Amen."

Most glorious God, we are not worthy
to make our offerings unto Thee; yet we be-
seach Thee to accept the dedication of this
place to Thy worship and service; receive
the prayers of Thy servants, who entering
into this house, shall call upon Thee; and
prepare their hearts to serve Thee with
reverence and godly fear, that so, approach-
ing Thy sanctuary with lowliness and sin-
cerity of heart, they may be acceptable in
Thy sight; through Jesus Christ our Lord.
Amen.

Now unto the King eternal, immortal, in-
visible, the only wise God, be honour and
glory for ever and ever. Amen.

The National Anthem and the hymn, "We
Love the Place, O God," was sung by the
congregation, and the Very Reverend the
Dean of Nelson (the Very Rev. C. F. Askew)
conducted Matins: Venite; Exultemus
domino.

Following the singing of Psalm lxxxiv.
His Excellency the Governor-General read
the First Lesson from the First Book of
Kings, chapter 8, verses 22 to 30.

The Te Deum Laudamus was chanted by
the choir.

The Second Lesson, from Hebrews, chap-
ter 10, verses 19 to 25, was also read by His
Excellency.

The Sermon.

The preacher for the occasion was the
Bishop of the Diocese, Dr. W. C. Sadlier,
who took as his text Psalm 135:1
"Not unto us, O Lord, not unto us, but
unto Thy name give glory for Thy mercy
and for Thy truth's sake."

It was an inspiring utterance, during
which the Bishop traced the history of the
securing and the occupancy of the site on
which the new Cathedral now stands. He
quoted largely from Bishop Selwyn's diary
from the year 1842, for it was on Sunday,
August 21, of that year, that Bishop Selwyn
and the Rev. Charles Lucas Reay landed in

Nelson; the Bishop's diary states: "On
Monday, 22nd August, I moved my goods
on shore and immediately pitched the
church, and opened it with a native service
at sunset." And so we have the story
of the erection and opening of the first
Anglican Church in Nelson, but this
period which has extended to more than
double that of his agreement, knowing that
a great portion of his time would be absor-
bed in the work, of which some of the results
are before us. His extensive knowledge of
ecclesiastical architecture, his tenacious
loyalty to its ideals, his artistic gifts, and,
above all, his personality have been placed
at our disposal. The secret of all that he
has done has been the love of God; his con-
suming passion has been to offer nothing
but the best to the Only-begotten Son of
the Father, the effulgence of His glory and
the express image of His Person, to whose
adorable Name, with all humility and rever-
ence, we have dedicated this cathedral to-
day."

Later in his diary Bishop Selwyn writes:
"I think that I described to you the spot
selected as the site of the church at Nelson;
a grand situation; a small mount, rising to
the height of 100 feet, in the centre of the
little plain on which the chief part of the
town stands, and with a flat summit, suffi-
cient for the base of a fine building. The
hills rise all around, except on the side of
the sea, to the height probably of fifteen
hundred feet. The site is already occupied
by wooden buildings, convertible into a
temporary church and school at a small ex-
pense; and the Company's agent, Captain
Wakefield, has consented to let me have them
at a valuation; by which means I can at once
provide for the reverential performance of
divine service. In the meantime, I have
left my tent with all its appurtenances, for
the use of Mr. Reay, the clergyman, who is
staying to take care of the arrangements
made for the benefit of the natives at Nelson
and to act conjointly with Mr. Saxon . . .
in charge of the English settlers."

The preacher then traced the story of
Church erections on the site as they pro-
ceeded through the years, mentioning the
names of various personalities associated
with the work. Bishop Suter, Bishop Hob-
house, Bishop Mules, were mentioned, then
the name of Rev. J. P. Kemptom, now 30
years vicar of the parish, and those of Mr.
and Mrs. Marsden, Dr. Sadlier reminding
the congregation of the traditions handed
down from these worthies.

"You must begin a building which will be
a jewel of architecture and of such solidarity
that nothing but the Hand of God can move
it." To their generosity this diocese is
indebted for munificent gifts to its work,
and this portion of the Cathedral which is
distinctive in every feature. Their works do
follow with them, and their inspiration and
guidance will be remembered by those who
are generous donors who, while their power so
to do lasted, contributed generously to the
Building Fund. As I remember, in 1890, on
the occasion of the Jubilee of the Diocese of
Liverpool, listening at the Lord Mayor's
Banquet, to the Vice-Chancellor of the Uni-
versity and Mr. John Masefield speaking to
the toast of "The Unknown Good, I
am conscious that they expressed our feel-
ings to-day when they developed the thoughts
of some known to all, and some known only
to God, who by prayers and gifts, small and
great, united in one great achievement. To
those goes out our gratitude for their un-
swerving loyalty and support. But as we
review the way in which God has led us we
say "Not unto us, O Lord, not unto us, but
unto Thy Name give glory for Thy mercy
and for Thy truth."

After many tentative efforts had been made
to produce what we believe to be worthy
plans, the design made by the late Mr.
Frank Peck was accepted. We cannot over-
estimate the beauty of the design and the
singular genius of the detail plans, now in
our possession, which, happily, Mr. Peck
had completed before his lamented death.
It was the closing work of a life that had
been spent in serving God with a pure and
mind, and filled with love and joy. The
work on the foundations began in May,
1925. The importance attached to this be-
ginning was fully realised. It involved the
adequate provision of space and appliances
for the heating and other facilities, not for
the part in immediate contemplation, but
for the whole building as it will be in the
years to come. This meant the expenditure
of a very considerable sum on work hidden
from the public eye, but which is no mean
contribution towards the work which remains
to be done. A few weeks later Bishop Mules,
of revered memory, placed the first piece of
marble in what is ecclesiastically known as
the northern wall of the nave. On the
2nd August, 1925, the foundation stone was
laid by His Excellency Sir Charles Fergus-
son, Bt., then His Majesty's Governor-
General of this Dominion. On the 16th
August, 1927, the stone from his ancient
cathedral given to us by the Dean of Can-
terbury, now Lord Bishop of Chichester, was
placed in the trumeau by the Most Reverend
the Archbishop of this Province.

Bishop Sadlier then referred to the devo-
tion of all members of the Cathedral Erection
Board in the work, further stating that—
"In all this, humanly speaking, our greatest

debt is due to one, who I grieve to say, in
a few months will be severing official con-
nection with us. The Church and city owe
more than either knows to the Very Rev.
the Dean of Nelson. He came to us for a
period which has extended to more than
double that of his agreement, knowing that
a great portion of his time would be absor-
bed in the work, of which some of the results
are before us. His extensive knowledge of
ecclesiastical architecture, his tenacious
loyalty to its ideals, his artistic gifts, and,
above all, his personality have been placed
at our disposal. The secret of all that he
has done has been the love of God; his con-
suming passion has been to offer nothing
but the best to the Only-begotten Son of
the Father, the effulgence of His glory and
the express image of His Person, to whose
adorable Name, with all humility and rever-
ence, we have dedicated this cathedral to-
day."

The Cathedral Erection Board has ad-
journing sine die; but well will it be for the
Church and city, when it re-assembles, if it
be composed of men of knowledge, devotion,
and zeal similar to those possessed by my
fellow-workers who have brought their pleas-
ant labours to a close.

For all who undertake the continuation of
this sacred house, the standards of form
and beauty and art are clearly defined. How-
ever far short we may have fallen, and how-
ever conscious we may be of all that re-
mains to be done, we believe that we have
not wittingly or willingly admitted anything
that is unworthy of what is due to the honour
and glory of His worship. In this genera-
tion we have endeavoured to translate our
conception of His worthiness, and now in
faith, and in solemn trust, we hand on our
achievements to those who will succeed us.
In other days and by other hands the build-
ing will grow to completion. May those who
enter into our labours realise their responsi-
bilities as we have realised ours, and may the
Giver of all raise up godly and generous
benefactors for them as He has raised them
up for us. "Not unto us, O Lord, not unto
us, but unto Thy Name give glory," may
be a pious exclamation of thousands of years
ago, but to us to-day it is a prayer. We
ask Him mercifully to receive our hearts, our
minds, our labours. His has been the
genius of the designer, the skill of the work-
man, the wisdom of the directing body; and
to Him alone we ascribe the glory."

The Benediction was pronounced by His
Grace the Archbishop and the service, which
will long be remembered by those privileged
to take part, was concluded by the appropri-
ate hymn, "Now thank we all our God."

Japan and Manchuria.

JAPAN'S reply to the Lytton Com-
mission's Report on Manchuria
leaves no doubt as to the Japanese
attitude to that Commission's propo-
sals for settlement of the Sino-Japanese
problem. "China is an abnormal
country in a condition bordering on
anarchy. Foreign lives and property
cannot adequately be protected be-
cause of internal conflict and also the
Kuomintang's 'revolutionary' policy
against foreign Powers. Foreign
Powers have been obliged to exercise
exceptional powers and privileges in
order to protect their subjects and in-
terests. Japan has suffered more
severely than any other Power from
China's anarchical condition and anti-
foreign policy. General recognition of
the present regime would contravene
no inter-national obligations, would
satisfy Manchuria's aspirations, and
would eventually be realised by China
herself as the only satisfactory basis
for stable relations. Disguised inter-
national control in Manchuria would be
acceptable neither to Japan nor Man-
chukuo. The Lytton plan, which re-
quires that each of the parties shall
have a sine qua non of strong and
stable government, would make con-
fusion worse. Japan considers it im-
possible to demilitarise Manchuria and
maintain order by means of an inter-
national gendarmerie." Japan has
certainly made out a strong case. But
it is one of definite defiance to the
League of Nations. Thus the issue
widens. It remains to be seen what
the League and the nations at Geneva
will do.

Wayside Jottings

(By A Wayfarer.)

PROPHETIC CHRONOLOGY.

God is working His purposes out

As year succeeds to year.

God is working His purposes out

And the time is drawing near.

Nearer and nearer comes the time,

The time that shall surely be,

When the earth shall be filled with the

glory of God

As the waters cover the sea.

"YOU promised," said a young man, "to tell us some more about prophetic chronology. Will it suit you to do so now? We have all brought our Bibles."

"God," said the older man, "then let us begin with the fundamentals,—the prophetic half-week of 3½ years, otherwise called Time, times and a half, or 42 months, or 1260 days; and the complete week of Seven times or seven years, or 2520 days; for these occur many times in prophecy. To take the second first; if you will look at Leviticus xxvi. 28, you will find that God threatened, in case of His people's persistent disobedience, to cast them out of their land and to punish them Seven Times. Was that a mere general term for 'completeness,' or did it actually mean a definite period? Did it really mean 2520 years? We shall see."

"Now, we know when the punishment began. It began when Jerusalem and the Temple were destroyed by Nebuchadnezzar and the people finally carried away to Babylon in 586 B.C. Seventy years after, they enjoyed a partial restoration, though without political independence. But when the Jews of Palestine rejected and crucified their Messiah, God's wrath came upon them to the uttermost; and since then, scattered, despised and oppressed in all lands, their lot has been pitiable indeed. Now, if the Seven Time of chastisement, 2520 years, began in 586 B.C., will one of you please tell us when they will end?"

"That's easy," said the young man. "It will be in 1934."

"Thank you," said the older man. "Then if our assumptions are right we may look forward to something very remarkable happening about that time; the Restoration of Israel to God's favour; and the termination of what Christ called 'The Times of the Gentiles.'"

"What about the half-week, the 1260 days," said the young man. "Anything remarkable connected with that?"

"Yes," said the older man, "many more prophecies than we can discuss to-day. But take the most important of them; two that have been already plainly fulfilled. Look up Daniel vii., verses 8 to 12, and 21 to 25, and you will find a prophecy about a certain 'little horn,' a terrible persecutor, who was to overcome God's saints, and to wear them out; and they were to be given into his hand for Time, times and a half (3½ years, the prophetic half-week, 1260 days). You will find the same prophecy, slightly varied in form, in Revelation xiv. 25;—it was given to him to make war with the Saints and to overcome them . . . and authority was given him to continue forty and two months (the same period). You will see from Daniel vii. 20, that that 'horn' was to spring out of the Fourth Empire, the Roman. The Roman Empire came to an end in 476, after which Italy was ruled by successive Germanic

invaders. But at the same time there was growing up a new power, professing a spiritual power, which presently exercised all the powers of the old Emperors and more."

"You mean the Roman Church," said the young man. "But when did it become a temporal power?"

"The temporal power grew so naturally out of the spiritual," said the older man, "that it is impossible to fix a date. But by a monument still standing in Rome, called the Pillar of Phocas, the Roman Church dates its acquirement of universal spiritual power from the decree of Phocas, a usurping Emperor, who reigned from 602 to 610 A.D. During more than a thousand years the Popes practically ruled Europe and suppressed every vestige of religious liberty. But after the Reformation in the 16th century its power steadily declined. After the French Revolution, Napoleon caused the Pope to be imprisoned in France, and in 1813 extorted from him a 'concordat' by which the Pope renounced for ever all claim to Rome and to temporal power. He was indeed restored after Waterloo, but the final crash came in 1870. In July, 1870, Pope Pius IX summoned the Vatican Council and promulgated the decree of his own infallibility. The very next day the Franco-German war broke out, and the French troops were recalled from Rome; and no sooner had the French Empire collapsed than the Italian Army in September, 1870, entered and took possession of Rome, which then became the Capital of Italy; and the temporal power of the Pope was gone. That was exactly 1260 years from the death of Phocas."

"That prophecy, then, worked out true to time," said the young man. "Are there any other chronological prophecies?"

"Yes, many," answered the older man, both in Daniel and in the Revelation, but you must study those two books for yourself, as every Christian should study the Word of God. In Daniel viii. 9, however, another Little Horn is mentioned, arising, not from the Roman Empire, but out of one of the four fragments of Alexander's Empire. It is the Mohammedan power. Mohammedans date their years from the Hegira, the flight of Mohammed from Mecca to Medina in 62 A.D. Mohammedism also became a great persecuting power. It destroyed all the Christian Churches of the North of Africa. It rules to-day vast tracts of Africa and Asia, and wherever it has had power it has inflicted death without mercy upon any of its subjects who became Christians. But in 1844 Great Britain and Russia compelled the Sultan to sign a decree of Toleration, that henceforth throughout the Turkish Dominions no man should be persecuted for his religion. The persecuting power of Mohammedanism had come to an end, and 1844 A.D. was year 1260 of the Hegira. So that the Mohammedan Power and the Papacy, both cruel persecutors of God's people, each lasted the predicted 'Time, times and a half,' three and a half prophetic years.

"Another prophecy in Daniel has a peculiar interest for us Britishers. In Daniel xii. 12, we read, 'Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days.' In 1917 Lord Allenby drove the Turks from Jerusalem and set the Triple Cross of the British flag waving over Jerusalem; and ended for ever the trampling underfoot of the Holy City. 1917 A.D. was the year 1335 (Mohammedan reckoning) of the Hegira. Also,

from the Mohammedan capture of Jerusalem in A.D. 637, and the building of the Mosque of Omar, the abomination of Desolation, on the site of the Temple, just 1335 Mohammedan years will bring us to 1934, which will be, I think, the end of the 'Times of the Gentiles.'

"What will happen after that?" asked the young lady.

"We are not given any dates or details," said the other, "but surely it will be a time of wonderful spiritual blessing. If Israel is to be restored to God's favour, must they not, as a nation, accept the Lord Jesus as their Messiah? Their 'Seven Times' of chastisement will be over. And "if the casting away of them was the reconciling of the Gentile world, what shall the receiving of them be but life from the dead?"—Romans xi, 15.

"But it will, almost certainly, be, also, a time of unparalleled trouble among the nations (Read Daniel xii, 1 to 3). The Bible leads us to expect the manifestation of the Anti-Christ, the last and greatest persecution, and the First Resurrection with the Coming of Christ for His people. May He grant us grace to be ready and watching for Him."

The Years.

THE years, more especially of this present century, as they have succeeded each other, have left behind them gifts to the human race of unperishable value and grandeur. Each one, it seems, has been more splendid than its predecessor. We marvel at its attainments in the fields of Art and Science, at its daring excursions into the mysteries of Time and Space, where the infinitely great can find no boundaries to its greatness, and the infinitely minute transcends the barriers of matter. These things when we consider them, leave us amazed and breathless. Each year brings with it new solutions of age long problems, and leaving us, flings into the swirling mists and darkness that veils the future, search-lights which promise greater revelations, still to be disclosed. But a short time since we deemed great events and great discoveries to be the gleaming mileposts of the slow centuries, now we reckon them to be the swiftly passing measures of the hurrying year, and the cry is, still they come.

A visitor from another world might then turn with eager anticipation from these great achievements, to the agents by whom they have been wrought. Surely, they might fairly ask, we shall find in them some equally amazing advance towards the perfection of the race—towards those supermen of whom so many have dreamed. It cannot be but that the thinker himself must have climbed far upwards, to have reached such dizzy heights as these. And yet—the marvel of it—such has not been so! To recall to mind the vision of the prophet, the head is the head of a man, and the wings of his mind are as the wings of an eagle, yet his feet are but as iron mixed with common miry clay. Let us remember that the opening years of this marvellous century of ours saw the bloodiest war that ever stained red the pages of human history! The succeeding years of it have seen the death of millions by war, by legalized murder, by man-made misery, and the end is not yet. If there were no whole scheme of things would seem but the wild ravings of some insane divinity, gone mad in the plenitude of his power. We claim there is but one answer that explains the tremendous paradox, one solution which satisfies the questioning soul. We shall not find it in a king's palace or in a philosopher's chair. We find it in a cradle manger at Bethlehem and on a Cross reared upon a hill called Calvary. We believe there is no other explanation, and no other solution. He who slept in one and died upon the other is the world's sole hope. Therefore, if the troubled Christian sometimes looks upon the dark riddle of the painful earth, until it seem "as if some lesser god had made the world," yet even then he may take courage and comfort from the hope, that soon the day will dawn, when—

"The High God beholding from afar,
Shall enter it and make it beautiful."

"Even so, come, Lord Jesus." —"X."



The Rev. A. Thompson has been offered and has accepted a living in England, and has therefore resigned the parish of Geeves-ton, Diocese of Tasmania.

The Bishop of Adelaide has appointed the Rev. James Welsh, rector of St. Bede's, Semaphore, to be Warden of the Healing Fellowship in the place of Canon Docker, who sailed for England on December 26th on twelve months' leave.

The Rev. C. M. Statham, rector of St. Nicholas', North Goulburn, who has been District Scoutmaster for the Goulburn-Braidwood-Crookwell area since March, 1931, has been offered and has accepted the position of District Commissioner in the Scout Movement.

Much sympathy has gone out to Dr. Bickerton Blackburn, the noted Sydney heart specialist, in the death of his son, Thomas Arthur Bickerton Blackburn, through a shooting accident. The lad was only 17 years of age. Dr. Blackburn is the son of the late Canon Blackburn, of Adelaide.

On relinquishing the head mastership of Cranbrook School, Sydney, the Rev. F. T. Perkins received a farewell gift of £500 from the parents and friends of the school, and a further cheque of £600 from Old Cranbrookians. Mrs. Perkins received a silver salver from the parents and friends and a silver entree dish from Old Cranbrookians.

The Archbishop of York has appointed the Rev. Cedric Hurt, of the Brotherhood of St. Barnabas, North Queensland, as vicar of South Bank, Middlesborough, Yorks, in succession to the Rev. W. H. Baddeley, who has become Bishop of Melanesia. The parish is one of the most important in the Diocese of York, it has a population of 17,000 and a staff of three clergy.

The Bishop of Newcastle leaves Newcastle on March 29 on a visit to England. He has summoned a synod to meet on March 21, and following days for the purpose of adopting the Draft Constitution for the Church of England in Australia, agreed upon in the recent Convention in Sydney. Synod over, he will sail immediately.

Mr. W. H. Wharrington, who for some years past has taken a very keen interest in the young people's work of the Church, both at St. John's, East Malvern, where he had charge of the Bible Class, and at St. Mary's, Caulfield, and who has been actively associated with the C.E.B.S., has come to Sydney, where he is to take up another position. Mr. Wharrington has also been a lay reader.

Miss Barbara Flower, who is only 20 years of age, is the first woman to win the Craven Scholarship at Oxford. It is worth £40 for four years. Women seldom enter for the scholarship because they have to tackle a special form of Latin and Greek verse, which Miss Flower had to translate into Greek and Latin and then into English. She is considered one of the most brilliant scholars at Lady Margaret Hall.

The Rev. Edward Walker, rector of Wollongong, Diocese of Sydney, left for England on December 31. He was accompanied by Mrs. Walker. They are travelling via The Cape, and expect to be away twelve months. Mr. Walker has not been enjoying the best health of late. He was formerly a C.M.S. missionary in India, and coming to Australia, he has served in the Dioceses of Gippsland, Bathurst and Sydney.

The Bishop of New Guinea reports to the Australian Board of Missions the death on December 2, after a short illness, of the Rev. Mark Kereditri, one of the native clergy and priest. He was ordained deacon in 1926, and priest in 1930, by the present Bishop (Dr. Newton), and was assistant to the Rev. C. W. Light, at Boianai. There are now nine Papuan priests on the staff of the New Guinea Mission, three being raised to the priesthood on Sunday, December 18.

Archdeacon and Mrs. Hands have left the same year by the Surf Life-Saving Society of New South Wales. He also received the first certificate for gallantry ever given by the Returned Soldiers' League of Australia. Bishop Moses, in unveiling the memorial, said that heroism was a quiet thing, and always the obvious thing. The hero did not think about the deed at all. He simply did it and placed himself on the level of the deed. Geoffrey Hyman's action had been inspired by the influence of his home and his school.

Several clerical changes are noteworthy in the Sydney Diocese. The Rev. A. N. S. Barwick, curate of St. Stephen's, Newtown, becomes rector of Kurrajong, the Rev. A. J. B. King, rector of Holy Trinity, Miller's Point, and the Rev. Stanley Best, rector of Kogarah, exchange cures. The Rev. Harley Jones will enter upon his new work as rector of St. Chad's, Cremorne, at an early date, while the Rev. R. B. Robinson, rector of Souls', Leichhardt, will be inducted to the charge of St. Paul's, Chatswood, on January 31, by the Bishop Coadjutor of Sydney. The Rev. F. Dillon was inducted to the charge of Lawson parish on December 30.

The Cathedral Chapter of Christchurch, N.Z., has appointed as Headmaster of the Cathedral Grammar School the Rev. E. Edmonds, M.A. (Cantab.), F.R.G.S. Mr. Edmonds, who is at present assistant priest in Sydneyham, has had a most interesting career. Educated at Tonbridge School, he graduated at Emmanuel College, Cambridge. He obtained his Fellowship in the Royal Geographical Society in respect of research work in Ethnology in India. After being senior language master, housemaster and Rugby coach at Herne Bay College, he accepted an appointment as Headmaster of the Mohammedan Anglo-Oriental College, Aligarh, India.

The Diocese of Brisbane has suffered a great loss in the death of the late Mr. Joseph Allen. He was Diocesan Treasurer for many years, a member of all the important Diocesan Boards and Committees, and he represented the Diocese on the Australian Board of Missions. He was a cheery soul, strong, patient, steady and wise. The Brisbane "Church Chronicle," in closing its obituary notice, remarks: "May God bless and uphold his sorrowing wife and family. May they take comfort in the fact that God dealt kindly with him in his passing, and that throughout his life he carried with him the respect and the real love of so many of his fellows, and departed finally with a record of duty well and faithfully done."

After holding office for 37 years, Mr. W. M. Buntine, M.A., Principal of Caulfield Grammar School, Melbourne, retired at the end of the year. His successor is Mr. F. H. Archer, who has assisted him in the position of head master for several years. Mr. Archer was previously head master of Trinity Grammar School, Sydney. Mr. Buntine intends to live in Melbourne for a year, and then to spend about two years in England. Dr. M. A. Buntine, formerly head master of Camberwell Grammar School, and now in charge of Hale School, Perth, is a son of Mr. Buntine. Another son is Dr. Murray Buntine, who is returning to Melbourne after undertaking medical missionary work in Tanganyika. Mr. Buntine is a leader in the C.M.S. in Melbourne, and also a member of the Archbishopric election board. He takes a most active part in all movements concerning the forward work of the Church.

The Bishop of Armidale has unveiled in the Armidale School Chapel a bronze mural tablet, as a tribute to the heroism of Geoffrey Wellesley Hyman, an old boy of the school. Speaking on the occasion, the headmaster (Rev. H. Sanger, M.A.), said that Hyman, at the age of 23 years, gave his life to save Miss Betty Burnie, a girl whom he had never met, at Tamarama Bay, on January 29, 1930. He was awarded posthumously the only gold medal of the year by the Royal Shipwreck Relief and Human

Society, and the only silver medal of the same year by the Surf Life-Saving Society of New South Wales. He also received the first certificate for gallantry ever given by the Returned Soldiers' League of Australia. Bishop Moses, in unveiling the memorial, said that heroism was a quiet thing, and always the obvious thing. The hero did not think about the deed at all. He simply did it and placed himself on the level of the deed. Geoffrey Hyman's action had been inspired by the influence of his home and his school.

A representative gathering attended the funeral service of the late Mr. Henry Russell Braddon, eldest son of Sir Henry Braddon, M.L.C., in the Chapel of the Church of England Grammar School, North Sydney. The presence of prominent figures in the legal and commercial life of the community bore striking tribute to the esteem in which Mr. Braddon was held. Mr. Maxwell, K.C., addressing the congregation, said: "Harry Braddon was a friend, at all times loyal and steadfast. To those who knew him no words of mine are necessary. To those who knew him not, no words of mine could convey the measure of love and affection he drew to himself. He was an example in his home. His family life was an inspiration. Blessed with attainments that had already carried him far he still retained the simplicity that endeared him to every member of the Bar and to all other members of the profession which he so gracefully adorned. Of some men it can be said that they are beloved of their fellow men. Harry Braddon was such a one. He was always serious in his discussions, yet he had about him a happy disposition which infected those about him. Harry bore a name that has long been honoured in this community. He leaves that name no ways dimmed but rather with an added lustre."

Since the meeting of the Convention and General Synod in Sydney, the Bishop of Goulburn has not been well. He writes to his Diocese: "I was compelled to cancel my promised services to Church and Grammar School at Canberra, and my doctor has now ordered me to take from two to three months' rest from all work which I can be spared, in order to secure a complete recovery. I feel that this advice is as undeniable as it is drastic. So I ask for your patience and your prayers. Pray for me that I may be restored to freshness of mind and strength of body for the life and work of a bishop. And be patient with me, not only in waiting for the time when I can return to duty, but also in your judgment upon my supposed fault in the way of overwork. As a matter of fact, I have refrained from many tasks which I have wanted or been asked to undertake. My breakdown was due to the inevitable strain of a year and a half of problems and difficulties forced upon me by parochial crises and diocesan anxieties, and in particular by the pressure of the group of problems incessantly weighing upon me in the responsibilities of Canberra, and by the disappointing reception of the claims and needs of Canberra in General Synod. Please God, when I am fit and fresh again, I trust that I shall be enabled to deal wisely with just what things can be done, and leave the other things unattended."

BUILDING.

We are building every day
In a good or evil way,
And the structure as it grows
Over our inmost self disclose.

Till in every arch and line
All our faults and failings shine;
It may grow a castle grand
Or a wreck upon the sand.

Build it well, whate'er you do;
Build it strong, and true;
Build it clean, and high, and broad;
Build it for the eye of God.

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



Churchman's Reminder

"Life is given to no man as a lasting possession, but merely for use."—Lucretius.
 "While we have time let us do good unto all men, specially unto them that are of the household of faith."—Paul.

JANUARY.

6th—The Epiphany, or the Manifestation of Christ to the Gentiles. Thus early in the year is our duty in missionary work placed before us.

8th—Lucian, a teacher who opposed Sabellianism. He was put to the rack during a Roman persecution at Antioch, 311 A.D.

8th—1st Sunday after Epiphany. This day we think of the distinction between Knowing and Doing. When the latter lags behind the former we are in a dangerous state. In these days of knowledge we ask if the Church is as active as it might be?

10th—Penny Post introduced into England, 1810.

13th—Hilary, bishop of Arles, died, 368 A.D. Called the Athanasius of the West, because he stood valiantly for the truth of the Incarnation.

15th—2nd Sunday after Epiphany. This day's collect tells of the good government of God in His world. This is hard to believe when we regard only the middle which man makes of this world's affairs. If God's law was obeyed by Christian nations, how different would life become for millions of people! British Museum opened, 1759.

16th—Battle of Coruna, 1809. The battle of the Peninsula War commemorated in the poem so well-known, about Sir John Moore, who died in the moment of victory.

19th—Next issue of this paper.



1933—

A Year of Evangelism.

THERE is no doubt that we live in days of national crisis. We only need to follow closely for one week the pages of any reliable newspaper, to realise that all is not well with our nation, let alone other nations! We are living in strange and difficult times. Political upheaval, financial embarrassment, fearful loosening of morals, together with spiritual barrenness, are the order of the day. There is only one remedy for such a state of things in any society, and that is, a fearless proclamation of the Gospel of our Lord Jesus Christ. We believe that the time has arrived for a great movement of Evangelism in all our parishes. It seems as if the very atmosphere of the hour is pregnant with vast issues. There needs to be sounded out the old, old Evangel of God's redeeming grace—the doctrines of conversion, regeneration and sanctification—and all in the power of the Holy Spirit. We believe that people are looking for this. There are hosts of young lives in our parishes ready to cross the rubicon. They need (though they may not realize it) soundly converting, as our Evangelical fathers used to say. They have an insatiable hunger for something. Their lives are without soul peace. The true centre of their being has not been found. It is to find that centre, their souls are inwardly yearning. Surely here is our opportunity. We dare not fail in the hour of our challenging.

Man has not changed in his elemental needs, though centuries have gone

by. The issues are still the same. The ultimate choice of life for everyone is a choice between duty and desire, between God and Mammon, true religion and materialism. The Deity of our Lord Jesus Christ is the basal fact and foundation of the whole Christian faith. Without this great fact as a starting point, there can be no Evangel. It is on this basis that our land needs a great religious revival. There can be no fellowship between individuals, class and class, nation and nation; there can be no lasting peace and unity in this disordered world of ours; there can be no sweet and hallowed society without the cleansing, redeeming, renewing grace of God at work in people's lives, and to that task the Church must address herself.

As a nation we are seeking to put forth all material strength and determination necessary to meet our industrial and economic situation, but the paramount need is for us to give serious consideration to the root causes of the national failure to maintain our position in the eyes of the world at large. An esteemed correspondent, writing to us some time ago, pointed out that "there is much more at stake than the pound sterling. We have failed to see any suggestion made by politicians that most of our national difficulties are due to defects of national character. Love of amusement, an undue attention given to sport, a shortening of working hours, a scamping work, a 'ca canny' policy all round, these are some of the little foxes that spoil the grapes that would otherwise flourish in our favoured land. So much from a purely secular standpoint, but this is not all. There is the widespread neglect of God, His Day and His Word. These grave sins are the root cause of all national declension. They eat away all that is true and noble in character. Those who forget that righteousness exalteth a nation, forget all that is worth remembering." Now these are striking words and they point to better remedies than the mere revival of trade and prices and industry. They touch the very quick of our present day problem. It is the blessing of God that maketh rich and His blessing must be withheld from a nation which is sinful and foolish enough to treat His laws with contempt. The only remedy for such an attitude of mind and life as we see about, is a change of heart resulting in a change of life on the part of the people. Repentance whereby we forsake sin, faith whereby we steadfastly believe God's promises—leading to newness of life, such is the requirement of the hour. To bring this about is the work of the Holy Spirit, but in the work, He uses consecrated men and women, as they faithfully proclaim His Word.

It has become a truism to refer to the Great Evangelical Revival of the eighteenth century. But for this movement of the Spirit, Great Britain would have gone the way of France with its bloody Revolution. We know, too, that out of that great Revival there came our Church Missionary Society and kindred organisations. What was it in that day of sloth and laxity, that made that movement, as confessedly it was, the strongest influence in the Church, as expressive of the vital forces of religion and expounding its spiritual power? It began with the individual and it brought men into touch with God. It is the fashion to deprecate individualism and if the Evangelical Revival had stopped at individualism it would deserve to be criticised. It did not so stop. It is to Wesley himself that we owe the words, "the Bible knows nothing of a solitary re-

ligion." Moreover, the strong sense of fellowship which characterised the early Evangelicals, together with their emphasis upon the family as the home of character building and the splendid missionary and philanthropic work which marked their lives, disposes once and for all of the suggestion that their individualism tended to spiritual selfishness. But with the individual they began, and rightly. For them the Church was a company of redeemed individuals, rather than an institution which you must enter in order to find redemption. In their thinking, relationship to Christ precedes membership of the Church, though it be the task of the Church to bring men to Christ. The greatest stumbling-block to the progress of the Kingdom is the unsoftened heart of the individual man. So they thought, and who shall say they were wrong? Upon that view they acted, both the wandering evangelists whose parish was the world and the more settled ministries of the countryside. So they preached their Gospel. It had two central points: the Cross of Christ as the ground of God's forgiveness and the only hope of the sinner; the work of the Holy Spirit and the reality of His operation in the human heart and life. And it is that same message which we must proclaim to-day. We believe that many business men, at their wits ends and realizing how that man's schemes have failed, are ready to listen to and are eager for a faithful proclamation of the Gospel. The toiling masses, many of whom have had and are having exceedingly lean times, have a deep hunger within. They must be reached somehow. Then the hedonistic youth, self-satisfied and pleasure-loving, must be sought out to learn his desperate need. We have the remedy for all the ills of man. That remedy needs to be applied. May not 1933 be a year of aggressive evangelism in all our parishes, God-convinced, regenerated and truly sanctified men and women going forth, hot and enthusiastic for the souls of the people?

A Message to the World Mission at a Time of World Crisis.

(Part iii.)

Imperative Demand to Enter Upon the Third Stage of Co-operation.

(By John R. Mott, Chairman of the International Missionary Council.)

THE Herrnhut meeting took decidedly advanced ground on the subject of co-operation. They had before them abundant evidence from all parts of the world of immense areas of unmet human need as well as of ever-widening opportunity. At the same time, as responsible representatives of the Boards and Churches, they had come together burdened by the knowledge of world-wide, acute financial stringency in the face of which many societies have already been compelled to make very serious and crippling retrenchments and may find it necessary to effect further reductions. Not a few expressed the fear that for a long time the Churches will have to carry on with little appreciable increase in present resources. This critical situation, and above all, the desire to realise other and higher ideals implicit in the prayer of our Lord "that they

may be one" led us to consider afresh the whole subject of co-operation.

While recognising the marked progress in co-operative effort achieved since the World Missionary Conference at Edinburgh over twenty years ago, we arrived at a united conviction that the missionary forces of the various Christian communions stand on the threshold of a new period of co-operation—a period in which the objectives, principles, and spirit of missionary co-operation and their practical and early application shall be considered and acted upon more seriously, thoroughly and sacrificially than ever before.

It was recognised by us all that the failure to enter upon what was characterised as the third stage of missionary co-operation (the first stage being the period preceding the Edinburgh Conference and the second the period, between Edinburgh and the recent Jerusalem conference), will be attended with alarming results. For example, the leadership of the Christian forces in all lands touched by Christian missions will be impoverished, and this in turn means the impoverishment of the growing Church membership. In a number of important fields initiative may pass from the hands of the Christians into those of the secularistic and anti-Christian movements. The confidence of men and women capable of giving large and much needed support to the missionary programme will be shaken and withdrawn. One of the most compelling grounds of appeal for the allegiance to the mission cause of the new generation—a generation far from having been won—will be forfeited. Continuance of the present practice of division precludes the securing from the smaller countries and Churches the benefit of their largest and best contribution toward the enrichment and expansion of the missionary programme. The world mission will fail to meet its present unexampled opportunities all over the map, and will fall short of coming to successful grapple with sinister, aggressive, ably led, and united anti-religious movements which are rapidly gathering momentum.

At Herrnhut the representatives of the British missionary societies reported that at their recent annual meeting at High Leigh, in view of the present situation and impending perils, they had adopted definite plans for an early and united examination of the possibilities of closer co-operation. The representatives of the united women's Boards of North America told of a similar inquiry recently initiated in America. It was decided by the meeting that similar studies and action might well be undertaken in other countries. It was also agreed that with the help of the International Missionary Council collaboration between the various national councils or groups and with the younger Churches should be fostered. It was clearly understood that any final policies must be the formulation of the Churches and societies concerned.

Price of Triumphant Unity.

The Herrnhut meeting calls upon the leaders and members of Mission Boards and of the older and the younger Churches to further in every way in their power this divinely inspired initiative. If in some new measure the implications of the high-priestly prayer of our Lord are to be realised, so far as His world-embracing programme is concerned, it means that those to whom these words may come, together with His true followers everywhere, must associate themselves in

paying great prices. He who ever enjoyed upon His followers to count the cost, knew how costly is the widening of His reign. And He would have us count the cost with reference to paying it.

What will it cost if the vision and initiative of Herrnhut—and behind it that of the Mount of Olives—are to be realised? It will cost dedicated personalities—persons in positions of responsibility and influence who will definitely dedicate themselves to the larger discovery and fulfilment of the mind of their Lord so that they may draw together in plan and action those who bear His name. It will cost fresh, creative, courageous, constructive, unselfish, co-operative thinking; we shall not drift into the answer to His prayer and into giving tremendous reality to His wish that we present a much more nearly united front, and, therefore, the triumphant apologetic to an unbelieving world. It will demand resolute, heroic, persevering application of accepted guiding principles to actual or concrete situations, no matter how many at first oppose, and no matter how long the time required. It will require open-minded consideration of the sincere objections of those with whom we differ and an honest reevaluation of experience as the process of joint action unfolds. It will often necessitate siege work and the exercise of great patience and undiscourageable resolution. It will involve mutual sacrifice; there has been discovered no way to ensure vital co-operation and enduring unity apart from the way of the Cross—Christ's way. It means on the part of the Churches and Boards of different Communions, nations and races, nothing less than a greatly accelerated pace in the actual pooling, not only of experience and ideas, but also of men, money, and other resources.

At every advance in the pathway of achievement of any Christian unity worthy of the name, the price to be paid will necessitate great acts of trust—trust in our unerring guiding principles, trust in one another, trust in the One who wills our unity. The genuine and triumphant union of the Christians of different nations, races and Communions is through all a super-human understanding and process—the Living Lord working in His followers "both to will and to do."—Concluded.

Evangelism in England.

(By Rev. W. Wynn Jones, M.A.)

ENGLAND is at the threshold of an Evangelistic Revival. The signs of this are more evident than they have been for years. The Spirit of God is working in the most varied channels, but there is the one central trend—to bring Christ back into the heart of the religious life here.

Soon after I landed I was present at a day of Conference and Prayer which had been convened by Rev. W. Wilson Cash at Church Missionary House, Salisbury Square, London. The leading representatives of evangelical thought were asked to meet to pool their experiences and in a spirit of co-operation rather than criticism. There had been a feeling that many groups were working towards a revival of spiritual life, and that if, instead of going along separate and distinct lines, they could come together in this way, it would make for far more corporate unity. The Church Army, C.C.C.S., Oxford Group, C.S.S.M., Editors of Church papers and others, and representatives of a num-

ber of Missionary Societies, were there some 50 in all, of those who were directly in touch with the evangelistic work in England. It was a courageous move to bring together representatives of so widely diverging movements. For a whole day, in the most frank and friendly spirit, these men talked over and prayed about the next move. Some stressed the call to witness and others brought in the more cautionary note of emphasising the prophetic side. I shall always remember Prebendary Carlile's address in the afternoon. He summed up the thought of the day, and enriched it with his wide experience by saying that witnessing and preaching were both necessary, and that a full evangelism needed both means of presentation. Bishop Linton, of Persia, has been set free for a year to lead evangelistic missions up and down England. It is felt that missionary work abroad has its contribution to make to the life of the Church and people at home. The mission at Birmingham has just concluded, and has left a deep impression upon the Church there. Without signs of deep emotionalism, the vast Church of St. Martin was filled every night, and the challenge of Christ was brought home with such simplicity and force that a fellowship has been begun which has never been known. Can you imagine the situation of having numbers of clergy and laity, men and women, witnessing from the pulpit to the change Christ had brought into their lives? The Bishop of Birmingham was present, and among others there were some of the "rebel" clergy who witnessed together with the evangelicals to the new-found power which had come into their lives. The 'break through' which was made at Birmingham is felt to be the beginning of an awakening within the Church of England at home which will spread into the whole life of the nation.

The groups are working, and are proving to be one of the most vital forces in England. There is much opposition from the more conservative bodies, but there is no doubt that, through the witness of the Oxford Group Movement, thousands of men and women are being brought up against the reality of Christ, and lives are being changed. Stress is being laid on the fact that it is not a new sect, but those who come in touch with it are urged to take back into their Churches the power which they have found through an absolute and honest surrender to Christ. One meeting, which grew to such an extent that it was held at the Langham Hotel, in London, has now burst the limits of space there, and has overflowed to the neighbouring church in Langham Place. I brought Bishop Linton down from Birmingham last week, and we came via Oxford, and happened to be there for lunch. It was one of the most thrilling sights to see the mid-day meeting at St. Mary's Hall, of 100 undergraduates, all fired with the happiest Christian enthusiasm that they had found in the groups. It is significant that all this is in addition to the older organisations such as Evangelical Unions at Oxford and Cambridge, and Students' movements at the Universities. Amid the other forces which are working in England (as often evidenced by the Red Flag and destructive propaganda from without), there is a growing religious awakening which must have its effect, not only at home, but throughout the world.

Christianity consists in deeds rather than opinions, and in a life rather than in a system.—Dr. Percy Dearmer.



NEW SOUTH WALES.

Diocese of Sydney.

ORDINATION.

In St. Andrew's Cathedral, Friday, 16th December, the Archbishop ordained the following 13 deacons: S. C. Bradley, licensed to St. Andrew's, Summer Hill; L. H. A. Broadley, All Souls, Leichhardt; A. E. C. Gardner, St. Alban's, Ultimo; C. A. Goodwin, St. John's, Nowra; C. W. Hammond, St. Clement's, Marrickville; A. L. Ironside, St. Peter's, Neutral Bay; L. T. Lambert, St. Paul's, Wahroonga; K. W. Luders, St. Matthew's, Manly; G. G. Mottram, Mortdale and Penshurst; E. H. Parsons, St. Andrew's, Strathfield; J. G. Robertson, St. Peter's, Cook's River; G. F. D. Smith, St. David's, Surry Hills; H. R. Smith, St. George's, Hurstville; and J. H. Vaughan, Kiama and Gerringong.

The following were raised to the Priesthood: C. B. Alexander, A. E. S. Begbie, E. B. H. Burgess, O. W. C. Cooper, R. F. Dillon, G. T. Earp, C. J. W. Faulkner, T. G. Gee, G. A. Looker, R. A. O'Brien, and F. G. Standen.

THE CHRISTMAS FESTIVAL.

Crowded congregations marked the services at the Christmas festival. There were record attendances at Holy Communion in all parishes. Much good work had been put in by choirs for the Christmas music. Handel's Messiah and Carols were greatly featured. There was seen on every hand a rich liberality in giving. All city and industrial parishes had their Christmas Trees for needy children, together with their Christmas relief funds. In many cases parcels of groceries were distributed, many needy folks received cash gifts. Dinners were given to out of work men, clothing and boots were distributed and much done in scores of parishes to give Christmas cheer. The weather in Sydney was perfect, altogether in keeping with the generous spirit and the attitude of goodwill which were all so much in evidence.

ST. JOHN'S, BALMAIN.

The Rev. A. G. Rix, rector of St. John's, Balmain, is appealing to church people for help in the restoration of the church building, which was struck by lightning during the violent storm just before Christmas and during which the bell tower crashed on to the roof and did extensive damage to the building. The insurance does not cover this damage, and the church has no funds for the restoration, which is estimated to cost £200.

LADIES' HOME MISSION UNION.

At a meeting held on the 9th December, members said good-bye to Mrs. G. E. Hall, who, with Mr. Hall, will be going to England for a long period, early next year. Mrs. Hall has always been keenly interested

in the L.H.M.U. and the work will miss the influence of her enthusiasm as well as the actual labour she so readily gave.

We shall also be losing Deaconess D. J. Harris, who has been our own Deaconess for over two years. She is undertaking work for the Bush Church Aid Society. During her time with us she has spoken at a great many of our meetings. Though very sorry to part with her, we feel that the B.C.A. has acquired a valuable worker, and we wish her every blessing in her new venture for Christ.

In order to thoroughly review all the activities of the work, and to talk over plans for the year 1933-34 as well as to promote fellowship among our members, a L.H.M.U. Conference has been arranged for March 28, at which we hope to see delegates from every branch. Mrs. A. G. Friend has kindly offered the use of her large room and her garden for this. Particulars will be sent to secretaries in due time. The office will be closed for January.

Diocese of Newcastle.

THE BISHOP'S LETTER.

Girls' Grammar School.

Writing to his diocese, the Bishop states: "General satisfaction has been expressed at the School Council's appointment of Miss Zoe Martin to be Headmistress of our Girls' Grammar School in succession to Miss Margaret Lawrence. Miss Martin has twice served as Acting-Headmistress with conspicuous success. She enjoys the affectionate confidence of both staff and pupils. I am sure we can anticipate that the splendid traditions which the School has already built up will be safe in her hands.

"The future of all Church Schools is just now the subject of much anxiety, and our own two schools are no exception. The depression and the reduced incomes which it involves has in many cases put it beyond the power of parents to afford a Church Secondary School education for their children, and this has resulted in a serious diminution in the number of pupils, and especially of boarders. I am looking to the laity of the diocese to co-operate with me in an endeavour to increase the number of boarders at both our schools, and especially at Broughton School, which has been the worst sufferer. From my own personal observation I can assure parents that the atmosphere, tone and influence of the schools leaves nothing to be desired, and I would ask all who have children of school age to consider seriously the possibility of sending them to us as boarders or day pupils. With the passing of the depression, which, please God, will not be long delayed, the financial anxieties now surrounding our schools will certainly disappear. Meanwhile I hope we shall all co-operate in an endeavour to help them through the present difficult times."

Diocese of Bathurst.

BROTHERHOOD OF GOOD SHEPHERD.

"The Bush Brother," organ of the Brotherhood of the Good Shepherd, Dubbo, writes relative to erstwhile members of the Brotherhood staff:—

"We congratulate the Rev. L. Jarman (Brother Laurence) on his appointment as priest-in-charge of St. Cuthbert's, the Isle of Dogs, London, E. He writes enthusiastically about his experiences in England. He was present at the dedication of the new "Southern Cross" mission boat, which, unfortunately, is no more. He met Dr. Mickel, and had a short time with him. He has also had a happy holiday on the Norfolk Boards with Brother Godfrey and another Australian priest.

"Bro. Godfrey also is enjoying life in the Manchester Diocese. He has sent us good wishes for Christmas.

"Brother John (Hardy) is, we believe, to begin his work in Geelong early in the new year. We can assure him of our prayers. If any of the members of the Brotherhood pass through Colombo, we shall make ourselves known and leave the rest to him.

"Some of the Brothers were able, at the end of the Sydney Campaign, to say 'good-bye' to Brother Crispin on the deck of the "Oranto" before she sailed on Saturday, October 29. It was almost six years since he came out to us from England. He spent a year at St. John's College, Armidale, preparatory to ordination. He worked in every part of the Brotherhood districts, the longest period being in the Tottenham parish, where he made many friends. His work was quiet and faithfully done, and he loved the bush and its people. Some day he hopes to return to Australia, but whether to New South Wales is uncertain."

Diocese of Goulburn.

ST. GABRIEL'S SCHOOL, CANBERRA.

The Bishop of Goulburn writes:—

"Thank God, the school is saved for the year, in the sense that it is being given a chance to start the year. The Sisters of the Church have accepted the identical offer which they rejected when it was made a week ago on behalf of the Parents and Friends' Association, by Canon J. Robertson. The Rector of Canberra repeated this offer on his own personal responsibility, and it has been accepted by the Sisters. It means an offer to rent the school buildings erected by the Sisters under the leadership of Sister Hilda. The offer is for one year, with the option of renewal of the lease at the end of that year. May I state clearly but briefly (1) the history of the crisis, (2) the needs of the school for the immediate future?

(1) Let me first pay once more a grateful tribute to the venture of faith made so generously by Sister Hilda and her successors, in founding St. Gabriel's School for Girls, at Canberra, while I was compelled to confine my efforts to the founding of the Canberra Grammar School for Boys. St. Gabriel's School represents a cost of £22,000 met by a mortgage of £10,000 on the school buildings, a mortgage of £7,000 on St. Gabriel's, Waverley, and a sum of nearly £5,000 raised and given by the Sisters. In September I was informed by the Sister Superior that the Sisterhood's central authority in England had, after months of consideration, decided that the responsibility could be carried no longer, and that the school must be surrendered at the end of the year. I felt justified in expressing my regret that no intimation had been given to me at the beginning of this lengthy period of consideration, but that the school lease was being offered to the Federal Capital authorities. The leading members of the Parents and Friends' of St. Gabriel's threw themselves into eager conference with the rector and with myself, with a view to securing the opportunity of carrying on the school as a Church School, and begged me to appeal to General Synod to get the dioceses or the Church Schools of Australia to rally to the financial assistance of St. Gabriel's. I was given a brief to plead, too, for the Canberra Grammar School. Eventually, General Synod asked me to inform all diocesan bishops of the amount needed to save the two schools through the present crisis, and appointed a committee to co-operate with me. I have had for some weeks the information required for the Canberra Grammar School. But the reluctance of the Sisters to accept the offer of local supporters to rent the school buildings of St. Gabriel's, prevented my having a case to state to the Bishops. I can understand their reluctance: the rent of £550 offered was not sufficient to enable them to pay all their interests; and they were apparently anxious rather to hand over the school buildings to the Federal Capital authorities at a satisfactory value. The Federal Capital

authorities have just decided finally to reject St. Gabriel's buildings as the home of a High School, and to adapt the Hotel Wellington for that purpose. The Sisters' final acceptance of the Church offer will leave them still somewhat short of interest to pay on their mortgages. But it has saved the year 1933 in the sense that it has enabled the Church to carry on the school as a Church of England Grammar School for Girls, with a provisional council. And that acceptance conceded at last the parents and friends who have risen to a high level of enthusiasm and enterprise are indeed gratified.

(2) The immediate needs of the re-constituted school are twofold. The school numbers nine boarders and forty-three day girls. It needs another nine boarders to pay its domestic way and to strengthen its corporate life. It needs £1,000 a year to pay its rent and other liabilities, and it needs that sum for three years to carry it through the zone of depression. It is uncertain in what ways and to what extent the bishops and dioceses may be able to respond to the appeal suggested by General Synod. Their response will take some large part of 1933 to come in. Already the sum of £650 is in sight from private sources—including a loan of £500. I venture, therefore, to appeal to churchwomen and also the churchmen to rally to the support of this now definite plan for the carrying on of the school into and through the decisive year. I appeal for the sake of the good name and the work and life of the Church. The suspension of the cathedral projects at Canberra leaves two projects supremely important—the erection of a church building on the south side of the city, and the saving of the two schools. The church building is a problem for the parish of Canberra and the diocese of Goulburn. The Canberra Grammar School has a larger financial need, but is in no danger of breaking down in 1933 such as confronts St. Gabriel's School; and as chairman of the Grammar School Council I feel justified in pleading at this moment for the saving of the School for which the Sisters have felt bound to abandon their responsibility.

ORDINATION.

On St. Thomas' Day, December 21, by the Bishop of Goulburn, in the Chapel of the Ascension, Goulburn, Armstrong, John, to the Diaconate. Mr. Armstrong will serve in the Community of the Ascension.

APPOINTMENTS.

The Rev. Prosper De Mestre Pickburn, to serve as Deacon in the parish of Junee.

The Rev. Alban Ernest Elliott, previously assistant in parish of Canberra, to be Rector of the parish of Cobargo.

DIOCESAN QUARTERLY MEETINGS.

Diocesan Council.

All the Diocesan Councils and Committees met on November 22nd and 23rd, the Bishop presiding throughout. The Diocesan Council placed on record its appreciation of the life and work and service of the late Canon Bevan, Mrs. Forster Rutledge and Mr. John O'Keefe, Mr. H. G. Lamb was appointed to the Council. The financial position was reviewed carefully, and in the light of diminishing income grants to parishes and pensions to widows were reduced again, and drastically. A further measure of economy and rationing of the office staff was enjoined. The economies effected last year have resulted in some diminution in the overdrafts of the Home Mission Fund groups of accounts, but not yet to the extent necessary. Further pruning of the Clergy Training Estimates was made, and the number of students budgeted for was reduced. The working of the Guarantee and Loan Fund was carefully reviewed. The proposed transfer of St. Christopher's Children's Home, Young, to the premises formerly occupied by St. John's Nursing Home was noted. Pending organisation of a diocesan appeal for the Children's Homes, it was suggested that the Eastern half of the diocese should support the home at Goulburn, and the western half the home at Young. Concern was expressed at the large number of collections for the Church Society remaining unremitted from the parishes. An Ordinance providing for the sale of certain lands at Tumbarumba was passed. The parents and friends of St. Gabriel's School at Canberra were advised as to methods of saving the school now that the Sisters of the Church have relinquished it. A large number of reports of various funds and activities were considered in detail. Suggestions of the parishes for the amendment of the Parochial Administration Ordinance were deferred for further consideration.

Missionary Council.

The Missionary Council asked the Bishop to nominate the Rev. H. A. Morton as the representative of this diocese on the N.S.W.

Committee of the Australian Board of Missions. It asked for a deputation to tour the Goulburn Archdiocese next year. Despite depression the diocese has raised £910 so far for Missions, and is in hopes of getting very near its quota this year.

Board of Education.

The Board was faced with the total cessation of all income from its endowments, and a growing and menacing overdraft as a result of its recent activities. It decided to suspend all activities and to realise its assets. It decided it could not accept responsibility for the foundation, financing or work of the Church Lodge (Girls' Hostel at Wagga).

Church of England Property Trust.

The Trust had an anxious meeting, reviewing arrears of rents and interest, and endeavouring to arrange the necessary finance for current work. Advice was given to the parish of Wagga in respect to projected improvement and development of its properties.

VICTORIA.

Diocese of Melbourne.

CHRIST CHURCH, HAWTHORN.

Debt Extinguished.

Christ Church Memorial Hall, Hawthorn, was erected to commemorate the memory of the soldiers who fought and those who fell in the great European war. Its purposes, with its main hall and side rooms, were for a Sunday School on Sundays, and for the social life of the parish during the week. Eight years ago it was opened, and cost £5,000, with furnishings. Since then the interest bill has amounted to £662. Year by year the parishioners have steadily reduced the interest and the principal, till recently, as the result of a Fair, which yielded £216, the whole of the debt, £5,062, has been eliminated and £60 is in hand to renovate the hall. Thus the hall has now become a real memorial.

Another liability is about to be taken on by the parishioners—that of a new vicarage. Already in hand there is £153, and an offer from the Mayor of Hawthorn to supervise the building of the vicarage, as a labour of love. Within the next week or so, it is hoped that a start will be made to demolish the old vicarage, which has entered upon its 80th year—probably one of the oldest in the diocese.

C.E.M.S.

Forward Movement.

Under the leadership of the Archbishop, the Melbourne Diocesan Executive of the C.E.M.S. is planning a forward movement, the objective of which is the forming of new branches where there are none, and the extension of the present membership to 5000. The Archbishop set apart Sunday, 4th December, as Men's Sunday, and on the evening of Monday, December 5th, there was a rally of men in the Chapter House, at which His Grace presided. It is hoped that this meeting has given an impetus to the movement throughout the diocese. A band of clergy has accepted the invitation of the lay-president to visit the parishes in their neighbourhood in which there are no branches, with the object of establishing them.

Diocese of Bendigo.

ALL SAINTS' PRO-CATHEDRAL.

Recent Anniversary.

The Bishop writes:— "I want to congratulate the Dean and all the good people of the Pro-Cathedral most heartily on the splendid achievement of their 80th Anniversary. To have raised about £600 in these days of continued financial stringency is indeed something to be proud of, and proud and pleased we all are. I had the privilege of preaching at the Pro-Cathedral on the second Sunday of their Patronal Festival, and was much struck by the size of the congregations, morning and evening, and especially by the large number of men present. Quite plainly the C.E.M.S. will both manifest and justify its existence."

ST. PAUL'S, BENDIGO.

The spiritual results of the great parish mission of September last, are being conserved through the medium of house parties, which the rector conducts along the lines of the Oxford Group movement. Seven have already been held, and more are being planned. These provide an opportunity for

every one to share his or her spiritual experiences in a natural way. The mission services on the third Sunday evening of the month, when special intercessions are offered, questions answered and mission hymns sung, are also effective in keeping alive the vision given us by the Bishops during the spiritual Crusade.

The Every Member Canvass of the parish is now being conducted by members of the vestry and other helpers. The results so far are most encouraging, and indicate that more of our people intend contributing through the Envelope System towards the maintenance of the Church and the call to help others than for some time past. Sunday, December 11, was the date of the quarterly opening of mission boxes. The Missionary Service League is growing in membership, but there is still room for many more who are interested in the "Marching Orders" of the Church.

The attendances at the early morning communions are most encouraging. This, we believe, will be increased after the Confirmation Service conducted by our Bishop, on Wednesday evening, December 14. About 50 candidates were presented to the Bishop for the "Laying on of Hands" and of these nearly all are adults.

The Admission Service for Sunday School Teachers was conducted by the Rector during Evening Prayer on Sunday, December 4th. It was an inspiring sight to see over 50 teachers before the sanctuary rail, taking part in the service, and re-dedicating themselves to the high privilege and solemn work of leading the young to Christ, and teaching them to worship in His Church.

Diocese of Gippsland.

BISHOP'S JOURNEYS AND IMPRESSIONS.

The Bishop, writing to his diocese with regard to his episcopal work and visitations during the month previous, states:—

The chief impression of these visitations is the call being made in this difficult time upon our lay Church leaders to fresh dedication of effort and purpose in the business side of the Church's life. Our people are unable to give as much as of yore, but most of them are willing to give what they can if they are treated with sympathy and consideration by Church wardens, vestrymen, and committee men. Such sympathy and consideration can only be given by an increased business efficiency and care on the part of lay officials. Let these servants of God themselves wait on the people regularly, keep their books up-to-date, and watch and organise and administer their funds punctually, and they will find not only that the people are as ready as ever to do their duty to their Church, but that they will be able to balance their ledgers. Generally speaking, it is only where this work is being administered in a slovenly and careless man-

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ner, or where vestry and committee men are not sharing the task, but leaving it to one or two faithful and overworked persons, that Church finance is falling behind. It is often said that in this time it is the Clergy who are being submitted to an "acid test." That is true, and most of our Clergy are passing through it with a spirit that makes me increasingly proud of them. But my observation has led me to the conviction that the times are testing the lay officials of the Church even more than the Clergy. It is true now, as always, that it is the duty of the Clergy to give wise, unremitting and inspiring leadership in matters of finance as in everything else; but more than ever, at this time, it is the solemn duty of every layman who accepts office in his parish, to apply himself to his work with sacrificial and precise care, and with high and undiscouraged purpose, to make all considerate and yet sacrificial demands upon the people whom he is there to lead.

I believe this is just as true of our home and foreign Missionary finance as of routine parish finance. Last month I made an appeal for the giving of the full quotas of our 31st inst. But I know that the success of my appeal lies very largely in the hands of our lay Church leaders. It is never right for any of these to plead that we need all our money in these times for the maintenance of local Church work. For there can be nothing selfish in real Christianity; no Church is worth maintaining that at this critical epoch of history is not zealously keen to extend knowledge of Christ's way of life to others; and it is a law of Christian experience that an individual, or a group that is disloyal to Christ's command to extend the faith to all the world must soon fade away and cease to be effective in any local sphere. I know, therefore, in my heart, that if all our Gippsland Church people will give what they can, our Missionary quota will be fully paid. But I know, too, that this result depends almost wholly, from the human point of view, upon the faithfulness and loyalty to Christ of one lay Church officer of the Diocese; for every Clergyman is either enabled or limited by the vision and purpose, or the lack of those in these lay brothers, of whom God and the Church are rightly expecting so much in these testing days.

ORDINATIONS.

On December 18th, the fourth Sunday in Advent, by the Bishop of Gippsland, in the Church of St. John the Baptist, Bairnsdale.

Priests.—The Reverends J. A. Ashton, G. W. Briggs, G. A. Bunn, M. C. Pay, M.A., B.D., R. W. G. Phillips, J. D. Sansom, F. Slaughter, A. Sutton.

Deacons.—Messrs. D. Beyer, T. W. Hewlett, R. C. Southey, B.A.

Preacher.—The Ven. W. Hancock, M.A., The Archdeacon of Melbourne.

Gospeller.—The Rev. D. Beyer.

SOUTH AUSTRALIA.**Diocese of Adelaide.****THE NEW DEAN.****Archdeacon Jose's Appointment.**

With the concurrence of the Greater Chapter of the Diocese of Adelaide, the Bishop (Dr. Thomas) has appointed the Ven. G. H. Jose, at present Archdeacon of Adelaide and rector of Christ Church, North Adelaide, to be Dean of Adelaide in succession to the Very Rev. G. E. Young, whose resignation will take effect at the end of the year.

The new Dean was born at Clifton, near Bristol, in 1868. Leaving school at 16, he took up surveying. In 1888 he came to Australia, and three years later went to China as a lay missionary. Ordained in 1893, he laboured there for eight years. Returning to England for health reasons, he spent four years studying at Oxford, where he took his M.A. degree and won the Davies Chinese scholarship. After curacies in England he came to Adelaide in 1903 as priest in charge of St. Cyprian's, Lower North Adelaide.

Later, Dean Jose had charge of St. Clement's, Enfield, and All Souls', St. Peters, and in 1907 he succeeded Dean Marryat as rector of Christ Church, North Adelaide. Appointed Archdeacon of Mount Gambier in 1927, two years later he succeeded the present Bishop of Armidale (Right Rev. J. S. Moyes) as Archdeacon of Adelaide.

Archdeacon Jose organized the Church Congress held in Adelaide in 1928, and he is the Secretary for the Diocesan Mission

to be held early next year. The appointment will be heartily welcomed by the clergy of the Diocese.

QUEENSLAND.**Diocese of Brisbane.****ORDINATIONS.**

On December 18, the Fourth Sunday in Advent, 1932, by the Archbishop of Brisbane in his Cathedral of St. John, Brisbane, Deacons:—

John Frederick Barge (St. James', Toowoomba); William Don Clavell Dunbar (St. Paul's, Ipswich); Henry Edward Hunt (St. Luke's, Toowoomba); Alexander Livingstone Sharwood, M.A. (All Saints', Brisbane).

Preacher.—The Rev. R. B. Massey, Rector of Holy Trinity, S. Brisbane. Gospeller: The Rev. A. L. Sharwood.

THE ARCHBISHOP'S LETTER.

Writing to his diocese, the Archbishop states:—

"Our Church has suffered a grievous loss by the tragically sudden death of Mr. G. F. Weatherlake. Quite apart from the affection with which we regarded him, quite apart from his absolute faithfulness to the Church of which he was for so many years a communicant member, he has recently done a magnificent work for the diocese by preparing and presenting to Synod with the greatest possible skill and tact, a plan for the financial reconstruction of the diocese. We leaned on him greatly. Perhaps there was no layman whom the Church could so ill afford to lose at this time.

"And what are we to say of Mr. Joseph Allen? Treasurer of Synod for many years, a Superintendent for more than forty years of the Sunday School at St. Philip's, Thompson Estate, always good tempered and kind, always ready to spend and to be spent in the service of his Church, he leaves a gap in Synod and in the diocese which will be felt for years.

Besides these two loyal and faithful men, the Church of England Grammar School has lost in Mr. H. W. Luya one of its very best and most valuable friends. Only those who were members of the Church of England Grammar School Council know what he has been as Treasurer of the School.

In addition to all these, three of our Rectors are laid aside by illness, from which their total recovery is not likely to be very speedy. I refer to the Rev. S. Watkin, the Rev. C. C. Compton, and the Rev. J. Elliott. I ask for your prayers on their behalf."

Diocese of Tasmania.**THE LATE BISHOP MONTGOMERY.**

Following on the announcement of the death of Bishop Montgomery, aged 85, at his home in Ireland, a memorial service, with a celebration of Holy Communion, was held at St. David's Cathedral on December 1st.

The preacher was the Ven. Archdeacon Whittington, who began his work in this diocese during the Bishop's episcopate, which lasted from 1899 to 1901. On his resignation and return to England, Bishop Montgomery, always interested in missions, became the General Secretary of the S.P.G.

The twin evils of drinking and gambling have been very much before the public during the debates in Parliament on an amended Licensing Bill and a Bill to License Book-makers. From both sides of the House some most disquieting statements as to the amount of drinking that goes on among young people at public dances were held. Till the Church of England can let her parish halls for dances for the conduct of which she is not responsible, it is difficult to make an effective protest.

The opportunities for easy gambling have so increased, and the large money prizes offered are so tempting, that so long as these evil things are sanctioned by the law of the land, the young and the morally weak must be led astray.

The problem of the 250 half-castes on Cape Barren Island, in Bass Straits, is still unsolved. One suggestion is to remove these people, many of whom are diseased, most of whom are thriftless and indolent, to the mainland, settling them in small groups. This proposal will meet with opposition, no

community being willing to receive people among whom consumption and mental deficiency is rife, and who have failed to work the small holdings of land on the Island allotted to them by the Government. A considerable sum for old age and invalid pensions is drawn by the half-castes and one's sympathy is for the School Master who has to perform all responsible offices in this isolated spot.

WEST AUSTRALIA.**Diocese of Perth.****S.P.C.K. HELPS THE WORK.**

At their last meeting the Society for the Promotion of Christian Knowledge (London) voted two grants to help forward the work of the Church in Australia. Towards building a Church in Morawa (W.A.), they gave £20, and towards a Church in Canderdin (W.A.), £25.

Since 1886 this Society (the oldest Missionary Society in the Church of England), has been helping the Church in Australia with grants for many objects and the money benefactions granted since that date amount to no less a sum than £102,000 (one hundred and two thousand pounds) for the whole Commonwealth, of which the Province of Western Australia has received £14,000 (fourteen thousand pounds). In company with all Missionary Societies, the S.P.C.K. has suffered a severe diminution of income during the past year, and subscriptions, small or great, will be gratefully received by the Society's Correspondent in Australia: Rev. A. E. Kain, St. John's Rectory, Salisbury, South Australia.

Diocese of Bunbury.**CONFRATERNITY OF THE DIVINE LOVE.****Its Work in West Australia.**

Lord Victor Seymour presided at the autumn meeting of the Confraternity of the Divine Love (St. Elisabeth of Hungary), which was held on October 13, at Vicarage Hall, Kensington, London. Presenting her report, the "Reverend" Mother appealed to the supporters of missions to do everything in their power to maintain their subscriptions. The Confraternity, she said, had voted a small sum to the Bunbury Diocesan Association, because, unless there was a priest at the vicarage, the Sisters' work must come to an end.

The Archdeacon of Bunbury warmly praised the work of the Sisters in Australia. During the twenty-two years he had spent in Bunbury there had been no more important event in the life of the Church than the coming, five years ago, of the Sisters of the Order of St. Elisabeth of Hungary. It had coincided with the beginning of the Group

Settlements in Western Australia. In the diocese there was a wonderful system of free entry into the schools for half-an-hour daily; but, out of eight hundred schools, only five were entered for special religious instruction, owing to the lack of priests. In their little convent at Margaret River the Sisters did a great work, and at Bunbury itself a lady had given £2,000 for a hostel, in which girls attending the High School, whose homes were far away, could live under the Sisters' care

**EVANGELISTIC MISSIONS.**

Miss Louisa Brown, of Wentworth Falls, writes:—

In response to Canon Hammond's appeal to those who began their Christian life at an evangelistic mission, it is a great pleasure to me to witness to the fact that that was my happy experience! I feel sure there are many among our missionaries, clergy, deaconesses and church officers and others who can do the same, and in connection with the same mission. I refer to the one undertaken by the Rev. George Grubb and his party of men and one lady, sent upon this tour by the Keswick Convention. It was thoroughly apostolic in their methods, and the results are seen up to this day. In many of the parishes in which they held a mission no "mere emotion" there—solid conviction, resulting in permanently changed lives. Of course, we know that the success of a mission depends first upon the Spirit-filled conductor and secondly upon the rector and his workers to shepherd the newly-born. Perhaps we do not sufficiently realize our personal responsibility towards young Christians. I am sure we realize the need of Spiritual Revival, and it would be interesting to have an article written on this subject. For instance, how often has it been brought about as a direct result of a parochial mission? All success to Canon Hammond.

QUIET DAY FOR S.S. TEACHERS.

Mr. Moxham, of Parramatta, writes:—The 31st Quarterly Conference of the Sunday School Teachers' Association, Rural Deontology of Parramatta, have resolved to arrange a Quiet Day for the Clergy and Teachers of the Deontology. Anzac Day, Tuesday, 25th April, has been fixed as the date. The Bishop of Armidale has consented to

lead the various sessions during the day. Holy Communion will be administered at 10 a.m., followed by shortened Morning Prayer and Address; and then sessions at 4 p.m. and 7 p.m. I will send you further particulars later on; but thought you would be good enough to make the day and the date known, so as to ensure a good attendance.

THE BOOK OF DANIEL.

E.M.B., of Sandringham, Victoria, writes: The Archbishop of Melbourne, preaching last Sunday on the Book of Daniel, gave the modernist idea, with which he apparently agreed.

He said that the prophetic part was written at a later date than it claims to be, that the events had happened before it was written. But how does that agree with "When ye see the abomination of desolation which was spoken of by Daniel." (Matt. xxiv., 15.)

R. D. Wilson, Professor of Semitic Philology in the Princeton Theological Seminary, in his book, "Is the Higher Criticism Scholarly?" says, "No one knows enough to affirm with confidence that any one of the prophetic books was not written by the man whose name it bears; no one knows enough to assert that the kings and others mentioned did not do and say what is ascribed to them. Wherever there is sufficient documentary evidence to make an investigation, the statements of the Bible, in the original texts, have stood the test." In the Mothers' Union book some time ago, the story of Jonah was given as it should be told to children, and when it came to the thrilling conversation between God and Jonah, it said, "Then come the little details that make the story live," after having said there was no life in it, that the whole thing was made up.

If we can't believe the Bible as it stands, personally, I see no use for the Old Testament stories. They are only of value if they are true, and to say, as the Archbishop did, that false statements were made, for the purpose of strengthening the people's faith, throws great discredit on the person who made them—to say the least of it.

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Religion in Public and Private Life.

(By Laicus.)

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

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

Recognition of Dependence.

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

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

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

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

Religion in Public Life.

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

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

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

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

A Notable Inscription.

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

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

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

Our Hopes for the Future.

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

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



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

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

A Paper for Church of England People

THE AUSTRALIAN Church Record

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Anglo-Catholic Manifesto.

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

De Valera's Campaign.

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

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

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

Australia Day.

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