

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 68. [Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]

JANUARY 4, 1934.

[Issued fortnightly.] 8/- per year, post free

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"THE AUSTRALIAN CHURCH RECORD"

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Editorial

The New Year.

A HAPPY NEW YEAR! In expressing this wish to our readers, we pray for them an abundant supply of the joy which is of the fruit of the Spirit. Maybe there is a certain irony in the wish; for even a cursory glance over the world of men and affairs reveals unrest, disorder, hardship and anxiety. Yet the Christian knows that true happiness consists not in the possession of anything that earth can bestow, but in a new relationship to God in Christ Jesus. Those only know true happiness who are as trees transplanted by the rivers of God's love, and whose delight and meditation are in the law of the Lord. "Let us Christians be more Christian," says one of our Bishops, a singularly pertinent demand in these days. Dean Inge states that "we have secularised the Christian hope far too much," adding that he believes the bottom is falling out of the artificial structure of modern society. Be that as it may, it is all a matter of secondary importance to the citizens of a Kingdom not of this world and who are sustained to endure trials by the power of the indwelling Christ. There is much cause for gratitude and rejoicing; for we believe that God's people in larger numbers are responding to the challenge of the hour and are up and doing. There has been a remarkable spirit of Christian joy and worship this Christmastide. It all augurs well. Please God, 1934 will see a notable revival in the spiritual life of the community, and a richer witness on the part of Christian people.

A Timely Rebuke.

WE commend Bishop Kirkby for his outspoken letter in the Sydney Morning Herald of December 27, wherein he says "It is regrettable that the Christmas Day greeting of Australia to the rest of the Empire made no reference to the place which the Christian Church occupied in the celebrations of that happy and holy day. Thus, the unfortunate precedent of last year has been followed. Surely the 'intelligence bureau' of the Australian Broadcasting Commission must have been aware of the crowded churches in city and suburbs (and doubtless the country), both on Sunday, December 24, as well as on the great day itself. Attendances were impressive, and would bear comparison with those of theatres and sports grounds, etc. And be it remembered that many people engaged in recreation on Christmas Day had already attended church. The indirect reference to 'an event . . . over 1900 years ago' was vague to the point of feebleness. There can be no harm in telling the rest of the Empire that quite a lot of our people do really go to church. We do not boast about it; we just humbly confess it." We are a professedly Christian nation and the message is to a professedly Christian Empire, and yet those who are chosen to frame and broadcast such a seasonal message are either so ashamed or so unimaginative that Christian expressions in the message seem tabu. It is a pitiable object lesson to the world. We trust that it will be remedied in the coming years, otherwise we Australians shall stand forth in the eyes of the world, as many outsiders consider us, mere hedonists and materialists. This so-called message is a reflection on our Christian sentiments, and it is about time its kind has seen the last.

The King's Broadcast.

HAPPILY his Majesty the King is not afraid to let his feelings go! His message to the Empire has come certainly from his heart, and has found responsive echoes in the hearts of his people. What could be more touching and appealing in their warmth and simplicity than his Christmas message:—"Once again at this season it is my pleasure and privilege to speak directly to the members of our world-wide family. I do so with profound emotion, as well as with gratitude for the unbroken chain of loyal greetings at this moment delivered to me. In spite of many upheavals and uncertainties, the past year has shown much progress towards world recovery and the setting in order of our respective communities.

What has been accomplished gives us hope for the present, and confidence in our future . . .

"And as I see it, the most significant development of the past year has been the everyday application of this spirit of goodwill in our outlook. We owe something of this to modern science; without it, much would have been useless.

"It is on these qualities to which I have referred that the foundations of national life, as of personal life, are laid. Unshakable sanity, invincible patience, and goodwill—these, in the long run, can overcome most things.

"In this belief and hope, I wish you all who hear me, and especially the children, whose great day this is, a happy Christmas, and the blessings of peace on earth to men of goodwill.

"God bless you."

Couched in plain and simple terms, we see his Majesty's acknowledgement of his faith in God and God's providential goodness. We see a complete understanding of the times and conditions through which his people have been going; and we have his testimony to those marks of British character which, under God, have been our stay through the years. We trust that the Message will be read not once but many times, and pondered for the beauty, the simplicity and the helpfulness it imparts.

Codex Sinaiticus.

THE British Museum Trust is singularly fortunate in acquiring from the Soviet Government the Fourth Century Bible manuscript known as the Codex Sinaiticus. The price paid was £100,000, and the special courier with the manuscript reached London on Christmas Eve. It was handed over immediately to the British Museum authorities. That British students, lovers of the Bible and antiquaries will be overjoyed at this priceless manuscript being housed in London goes without saying. It is a matter of extreme thankfulness. Its possession now in British hands is to us a matter altogether appropriate, when it is remembered what the Bible has meant to the British race, and what she has done to other nations through the work of our great and honoured Bible Society.

The Codex is written in block characters on vellum with four columns to the page. The Old Testament section consists of 200 pages, but about 40 of these are missing. The New Testament section, which is complete, comprises 148 pages. The pages measure 15 inches by 13 inches.

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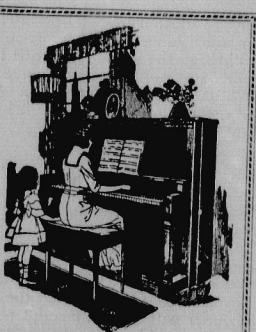
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Revs. R. T. Hallahan, of Werrimul, Victoria, A. H. Edwards, of Ceduna, Sth. Australia, and R. F. C. Bradley, of Mungindi, N.S.W., will complete their term of service at the close of this year, and will return to Sydney. Sisters Dorothy Todd, of Ceduna, and Una Selby, of Penong, also have completed their period of service, and will come back to Sydney at an early date.



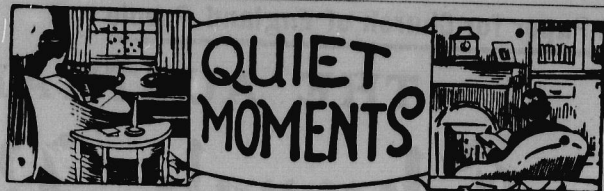
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**The Epiphany—Thy Light is Come**

(By the late Canon Nathaniel Jones, M.A.)

THE Epiphany. It comes to us on the threshold of every New Year, and it comes with the appropriate message: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Its theme is the manifestation of Christ to His people; and in the services for the day this is brought before us under three aspects: (1) The manifestation of His kingship to the wise men; (2) the manifestation of His Divine Sonship at His baptism; and (3) the manifestation of His glory at the marriage in Cana of Galilee.

We cannot dwell on these in detail, but let us notice in passing that Christ's manifestation now, is only to the man of faith. In the Collect we pray "That we which know Thee now by faith, may after this life have the fruition (or full enjoyment) of thy glorious Godhead." We shall have something better by and by; for we shall see Him, face to face, but now it is by faith that we see Him.

And now we must let that light shine out. The blessed sequel of the manifestation of Christ to the Christian is the manifestation of Christ through the Christian.

The Sundays after Epiphany.—"Arise, Shine."

When the Lord Jesus was upon earth He manifested Himself directly to men; now He manifests Himself through His people. We are called upon to manifest Christ to the world in our lives; as He walked so must we walk. This seems to be the idea that the Prayer Book sets before us on the Sundays after Epiphany.

The sun imparts its light to us in two ways; during the day directly, during the night indirectly, through the agency of the moon. So Christ manifests Himself directly, He also manifests Himself through the agency of His people. He said, "I am the light of the world." He also said, "Ye are the light of the world."

Now if Christ has shined into our hearts; if His glorious presence has illumined the inner sanctuary of the soul; then it is for us to take down the shutters, to draw up the blinds, and to let His glory shine out on to a dark world. Said one to a bright happy Christian, "Man, you are cracked." "Well, if I am," was the answer, "I trust the glory of God is streaming through the cracks."

Shining for Jesus. This is the Prayer Book teaching for us on the Sunday after the Epiphany.

First Sunday.—How to Shine.

Now let us take up the Sundays one by one.

1. The Collect for the First Sunday strikes the keynote. In it we pray that God's people "may both perceive and know the things they ought to do, and also may have grace and power faithfully to fulfil the same." It is not enough to know the right, we must also do it. We want less talking, and more doing, more readiness to turn

profession into practice. Let us "keep believing" by all means, but let us keep practising as well, otherwise we cannot be manifesting Christ to the world. We read the Bible because of its promises, we should also read it because of its practical directions. And as Christians we are bound to try to follow those practical directions. "Whatsoever He saith unto you, do it."

2. When we turn to the Epistle, we get the very first step in the life of shining. If we would live a life of perfect obedience, the first thing we have to do is to yield ourselves wholly to God. St. Paul urges us to "present our bodies a living sacrifice to God." When he speaks of the body he means the whole being. He means the soul, how else could the sacrifice be a living one? He means the mind, for that is mentioned in the next verse. In short, he means that our whole being, with every faculty and every power, is to be laid on the altar of consecration.

It is a tremendous demand. Men sing about it and pray about it glibly enough; but St. Paul knew that when once the greatness of the claim was realised, they would shrink from responding to it; that they would need urging to this duty; and so he cries, "I beseech you brethren, present your bodies." (Romans xii. 1.)

It is enforced by a tremendous argument. "I beseech you by the mercies of God." What are these mercies of God? Read for reply the preceding eleven chapters of the Epistle. Justification, holiness, victory; no condemnation, no separation, no defeat; the mercies of God embrace all these.

Is it not clear that God has a claim upon us? Think of His great mercies, and give Him the return He has right to. "Present your bodies a living sacrifice, . . . which is your reasonable service." It must be a whole offering, without conditions, without reservations. He gave up all for you, you must give yourself unreservedly to Him.

3. Now if we turn to the Gospel for the day, we find in it a striking illustration of this full consecration, this entire devotion to God's will. It records the one incident preserved to us of the childhood of Jesus. When His mother found Him after three days' search, in the Temple, sitting in the midst of the doctors, and gently expostulated with Him, He said, "Wist ye not that I must be about my Father's business?" Here was the absorbing principle of His life; He was engrossed with His Father's business; He gave Himself up entirely to doing the will of God.

This, then, is our lesson for the First Sunday. If we would be Epiphany Christians, we must manifest Christ in our lives by doing the will of God; and the first step in this blessed life is entire self-surrender.

Dr. Joan Taylor, daughter of the Rev. Stephen Taylor, Rector of Wentworth Falls, N.S.W., and a much valued teacher of the B.C.A. Mail-Bag Sunday School, has arrived in India, where she will engage in Zenana work at Amritsar, under the Church of England Zenana Mission. We wish her God-speed in her work.

A Hymn for the New Year.

"Whenever Christianity has struck out a new path in her journey, it has been because the personality of Jesus has again become living, and a ray from His being has once more illumined the world."—Bousset.

Lord, once again we come to Thee
To thank Thee for another year,
For love and friends and sympathy,
For days when Christ was very near.

In times of strife and sin and pain,
Be Thou our Guide and Helper still;
Open our ears to hear again
The Christmas tidings of goodwill.

The path ahead we may not see;
Yet on the threshold of this year
We hail the Christ that is to be,
That Perfect Love which casts out fear.

O Christ, Who oft did'st heal and cheer,
The troubled mind and anxious heart,
Be with us through the coming year,
And may Thy presence ne'er depart.

So may we know that Thou art there,
And once again the Vision see,
As in this ancient House of Prayer
We yield ourselves anew to Thee.

—C.E.M.

Sacerdotal Absolution and Confession.

(Ross H. Dalby.)

THE erroneous doctrine known as Sacerdotal Absolution means the authoritative forgiveness of sins, by the Christian ministry, considered as a sacrificing priesthood, in the exercise of an official power, conveyed to them by apostolic succession. With this priestly power to forgive sins is directly connected the necessity of specific confession, and infallibility, and as such it is notorious as distinctly paralysing to spiritual religion. The doctrine is definitely claimed and taught by Anglo-Catholics. In this they usurp the priesthood of Christ, in order to assume that as ministers they are priests, and that as priests they possess the power to forgive sins. Two distinct dogmas, each necessitating Sovereign authority, and both wanting in scriptural authority.

Precept Pamphlets.

In the recently published "Precept Pamphlets," issued by "The Anglo-Catholic Congress Committee," obtainable at "The Church Stores," in Sydney, and which "purport to provide a course of simple instruction on the six rules (or precepts) of the Church," we learn that the third rule of the Church is "to go to confession at least once a year." And we are further told that "confession is the name commonly used to describe the Sacrament of Penance." Now, apart from the superstition involved in this false sacrament, one is surprised to find that the doctrine of confession is simply inferred from the alleged authority of the priests to absolve. "We go to confession not merely or mainly to ease our consciences, or to receive good advice, but in order to obtain the gift of absolution, whereby our sins are forgiven." Confession and absolution are thus confused, but surely the former is in itself so mighty a matter, that it calls for a separate and undeniable warrant. If Anglo-Catholics have a warrant to absolve sins, and this we frankly deny, they would from the nature of the case need a further warrant to stating the means by which those sins are to be forgiven. Would a prince or a merchant give his servant authority to pay off his debts, and leave him without authority to examine the accounts of the creditors, that he may pay only what is due? And yet this is what "The Rule of Confession" pamphlet implies.

Priestly Absolution.

Out of nineteen pages, the appeal to the Scriptures is restricted to ten lines. It is as follows:—

"The power to absolve sinners was conferred by our Lord on the Apostles on the evening of the first Easter Day, when He breathed on them and said to them, 'Receive ye the Holy Ghost, whose soever sins ye remit, they are remitted to them, whose soever sins ye retain, they are retained' (John xx. 22, 23). The authority thus given by our Lord Himself was made effective by the descent of God the Holy Ghost on the day of Pentecost." Brief and all, as this is, it shows the dire straits that they are put to prove that they have the power they want to have, and it still remains to be shown by both the Roman and Anglo-Catholic priests that the

Apostles saw in these words anything that bore a shadow of what is asserted—the power of absolute forgiveness of sin. The New Testament Church and her ministers never either claimed or exercised the power. The power of absolution, that is, the pardon of sinners, is of its nature incommunicable. Our Lord could not have communicated it to the disciples for it is a Sovereign act of God; and when ever the Lord Jesus pardoned sins on earth, He exercised His divine prerogative, His Sovereign power as Lord and God. Moreover, it is an act of Sovereign mercy still to-day. The practice of the Apostles after Pentecost shows clearly and beyond dispute how they understood these words. Merely as conveying the power (the warrant) to declare the conditions on which God would pardon sin, and in precisely this sense is the doctrine applied by the Reformed Church of England in the "Absolution" which follows the General Confession in the order for Morning and Evening Prayer. This is a declaration vital to any church with a living faith, and any such omission would be an omission to proclaim a full gospel. "He pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel." God forbid that such a message of comfort and truth should ever be thought of as such a speculation as sacerdotal absolution. The Holy Gospel is a proclamation, therefore, of the fidelity of the Lord Jesus "to forgive us our sins, and to cleanse us from all unrighteousness."

Priestly pardon dishonours our "advocate with the Father, Jesus Christ the righteous," by making necessary the mediation of a priest, when we should come "boldly unto the throne of Grace." It makes Christ of none effect, as it perverts the whole Gospel. If we must have a priest, thus we shall find ourselves to be partakers of the Great High Priest; and in this sense we have immediate access to God by Jesus Christ. In Him we are sanctified and spiritually qualified to enter the holiest of all, and to offer up as a 'holy priest,' a 'royal priest,' spiritual sacrifices, not expiatory, but the oblations of praise, supplication and thanksgiving.

Special Pleading.

Returning to our pamphlet, we find that its promulgators go to considerable pains to prove that the Church did not banish private confession at the Reformation. It is no one asserts; but that form of private confession to which she invites any who "cannot quiet his own conscience" is as different from that which the "Rule of Confession" contends for, as light is from darkness. On page nineteen we read of the manner of confession (which incidentally on page seventeen we begin with "I confess to Almighty God, to Blessed Mary, and to all the saints").

"As regards the circumstances attending our sins, enough must be said to prevent our confession being a mere bundle of generalities . . . we ought to make it clear whether a sin has been committed habitually, occasionally, or only once, and if there are special circumstances which add to the gravity, these ought to be mentioned. Generally speaking, we ought to say enough about the circumstances of the case to enable our confessor to understand the exact nature of the sin we are confessing."

Now the tenor of this can only mean one thing. If it is not already on the same standard as the Confessional of Rome, it is fast on the way to what impartial history certifies to be the chief feature which justifies that Church being called "the Mother of harlots and abominations." The reformers knew well the nature of this kind of confession and commonly called it 'the slaughter-house of consciences.'

And to say that the Church of England did not banish Auricular Confession or Sacerdotal Confession at the Reformation is a sheer equivocation of the truth. If plain language means anything, Article xxv. says that the sacrament commonly called penance is not to be counted a sacrament of the Gospel. Penance includes both Confession and Absolution. And surely any passages that may be slightly obscure in the Prayer Book are to be interpreted in the light of the Articles and not the Articles in the light of the Prayer Book. So that no matter how close the wording of any expression of any Rubric or Prayer may come to the language of Penance, we can be sure beyond the shadow of a doubt that the proper construction of such is certainly not sacerdotal. On page nine of "The Rule of Confession," a quotation is made from the Homily on Repentance: "If any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man and show the trouble and doubt of their conscience to him." This is offered as proof that the English Church retained priestly confession, but, unfortunately, the same Homily also says: "We ought to acknowledge none other priest

for deliverance from our sins, but our Saviour, Jesus Christ . . . It is most evident and plain that this auricular confession hath not its warrant from God's word."

Private Confession.

Assuredly the Church of England allows private confession for those who have a troubled heart and for those who are sick, so does every other church that cherishes the faith of Jesus Christ. Have they no shame who would argue from this to say: "Thus the ideal of sacramental confession is constantly held up before the eyes of the faithful." Those who seek pardon at the hands of priests might well say with the father of the lunatic, "I brought him to Thy disciples and they could not cure him." Our Lord's words are also appropriate: "O faithless and perverse generation, how long shall I be with you? How long shall I suffer you—BRING HIM HITHER TO ME." This is only an imperfect parallel for the reason why Anglo and Roman Catholic priests cannot forgive sins is not want of faith, but of authority and of power.

Our Church does not "hold up the sacrament of Penance" as a precept of the Church in order to the forgiveness of sins, but she does "hold up" the matchless Saviour who said: "I, if I be lifted up from the earth, will draw all men unto Me." "If thy man sin, we have an Advocate with the Father, Jesus Christ the righteous." This is the voice of His Church, and far be it from her to claim for her ministers a sacerdotal priesthood which arrogates to itself the Sovereign power of Our Lord and Saviour Jesus Christ. If tradition did support the argument that Christian ministers are priests, it would do no more than ask us to believe they are, because they say so. A clear and unmistakable warrant is needed, but there is none.

Mwanza Exhibition.

Lake Victoria, Tanganyika Territory.

(By W. Wynn Jones.)

By far the finest exhibition of native produce and handicraft which has been held in the Territory was held at Mwanza, in August. It was a meeting place for primitive industries and modern inventions, for the wildest and most hilarious tribal dancing, and for the more regulated products of civilisation.

Mwanza itself was inundated with visitors. Some 200 Europeans came in from all parts and about 20,000 Africans swarmed in from outlying districts. How they were all fed and provided for was a credit to the Administration. To see an African Chief arrive in his canoe, escorted by some forty other canoes is a sight not to be forgotten. Before the fleet was visible there was a dull roll of drums to be heard coming in over the waters of Lake Victoria. Slowly they appeared round the headland, and with all due pomp and ceremony this Chief, arrayed in gorgeous scarlet robe, was safely landed, and then he led the way to the exhibition ground, followed by some hundreds of his men.

The exhibits were housed in neat, grass-roofed shelters surrounding the ground. In the centre, at one end, was the new European Church, with its tower rising above the whole scene.

Each district sent in exhibits of agriculture and handicraft. Side by side with improved maize and selected coffee were old men weaving cloth from home-grown fibre, thus perpetuating a cherished and ancient tribal industry. Indians were there with enticing and gaily coloured cloths, Europeans were selling motor tyres, soap, and other now accustomed necessities in African life. Near the Church was a bookstall which was erected for selling and distributing literature in Swahili and English. There was generally a crowd at this stall, and amid all the attractions of modern life in Africa this was a practical Christian witness. In addition to New Testaments and religious literature we had most of the general Swahili publications. At regular intervals during the day, in co-operation with the A.I.M. Missionary stationed at Mwanza, we held open air services. Hundreds were attracted by the singing, for Africans love singing. Other stalls had their attractions. If during the verse of a hymn the whole crowd rushed off to the right without a warning of any kind, we knew that the Mwanza Meat Rations Ltd. were distributing free meat. Again there would be a scramble in another direction—soap was being scrambled for nearby. But amid it all there was a definite Christian witness to all who passed by, and hundreds of Africans who lived out of touch with any Christian Mission took back something new—who knows what the result will be?

Archbishop Mowll.

Arrives Sydney February 28.

THE RIGHT REV. S. J. KIRKBY, Bishop, Administrator of the Diocese of Sydney, has received information from Archbishop Mowll stating that he will arrive in Sydney by the R.M.S. "Orford" on Wednesday, February 28.

The committee of welcome met last week to make arrangements for the reception and enthronement, which will take place in St. Andrew's Cathedral on March 13. Members of Synod will tender him a luncheon on the same day, and at 7.45 o'clock that evening, the church welcome and rally will take place in the Sydney Town Hall. There will later be a great missionary welcome, and also a welcome by the youth of the Church, the dates for which have not yet been decided.

It is officially announced that the Archbishop-elect will not make any engagements between the date of his arrival and that of his enthronement.

Christmas in the Dioceses.

Throng of Worshippers.

ALL the Dioceses in the Commonwealth of Australia report large throngs of worshippers in city and suburban churches at Christmastide. Everywhere the spirit of Christmas was manifest in the services, and in the devoutness of worshippers. The Church's social institutions, Home Mission Societies, as well as parochial organisations, had a busy time in the distribution of Christmas cheer.

The Administrator of the Diocese of Brisbane, Bishop Dixon, preaching in St. John's Cathedral, said:—

"If each individual did his utmost to live as Christ lived, and to turn the world into a real kingdom of God, the real solution to the difficulties of the present day would be found. The story of Christmas was ever-fresh, and it never failed to fill men's hearts with love and devotion. On this most beautiful of all birthdays, joy and well-wishing reigned, and all thoughts of bitterness were swept away. At the altar the Christian found his Bethlehem, and in that lay the true spirit of Christmas."

St. Andrew's Cathedral, Sydney, was not large enough to hold the crowds which came. The singing was of the usual high standard, the rendering of Carols being particularly effective. The sermons delivered dealt with the central fact of the Incarnation, the spirit of goodwill and the call to peace and brotherhood.

St. Paul's Cathedral, Melbourne, was likewise the rendezvous of many hundreds of worshippers. The spirit of devotion and goodwill was most noticeable, the sermons were particularly appropriate, and altogether Christmas Festival at St. Paul's this year proved a memorable one. The parishes report the same.

New Year.

A Resolve.

I shall pass this way but once;
Any good thing that I can do,
Any kindness that I can show to
Any human being,
Let me do it now;
Let me not defer it or neglect it,
For I shall not pass along
This way
Again.

Australian College of Theology.

Class Lists for 1933.

Associate in Theology (Th.A.)

Name	Diocese
First Class.	
Jefferys, Irene Florence	Adelaide
Watkins, Daisy Eileen	Adelaide
Novice Kathleen	Brisbane

Second Class.

Devenish, Albert Sidney	Melbourne
Eddy, Elsie Gertrude	St. Arnaud
White, Nancy Helen	Melbourne
Vidal, Lucy Edith Selwyn	Melbourne
King, Nancy Phyllis	Sydney
Baxter, Jane	Brisbane
Mort, Richard Selwyn	Newcastle
Smith, Annie Adrienne Irene	Newcastle
Buck, James Frederick	Melbourne

Pass.

Jerrim, Henry Allingham	Tasmania
Davies, Kathleen	Sydney
Walker, Edward Eric Rutter	Sydney
Clemens, Florence Irene	Sydney
Gayford, Mary Sarah	Brisbane
Herring, Gweneith Mary	Melbourne
Haslam, Mona	Sydney
Roberts, Harold	Newcastle
Kirby, Henry George	Melbourne
Wilkins, Amy	Sydney
McMahon, Alfred William	Melbourne
Watson, Frances Eileen	Tasmania
Hanley, Valeria Lillian	Tasmania

(One failed.)

Passed the First Half of the Examination.
(In Order of Merit.)

Wright, Dorothy Maud	Adelaide
Murchie, Charles Nathaniel K.	Melbourne
Randall, Harold Frederick G.	Goulburn
Mitchell, Doris Mabel, B.A.	Sydney
Evans, Lindsay	Sydney
Kugelman, Brian Strong	Melbourne
West, Evelyn M.	Gippsland
Henningham, Harry	Sydney
Bransden, Septimus Mervyn	Sydney
Frecklington, Jessie	Bathurst
Knox, Patricia E.	Sydney
Wills, Katherine Adelia	Melbourne
Bullstrode, Mollie	Melbourne
Waller, Mary Fanny W.	Brisbane
Lean, Lorna	Wangaratta
Tanner, Eileen M.	Gippsland
Hall, Gweneith	Sydney
Laurence, Thomas	Sydney
Harris, Kenneth Hope	Sydney
Jones, Ellen Latham	Sydney
Ridgway, George Gilbert C.	Brisbane
Ridgway, William	Sydney
Ramsden, Samuel Raymond	Sydney
Cantrill, William Arthur	Bathurst
Mathews, Hessel William H.	Sydney
Mathews, Myra Clare	North Queensland
Whibley, Alma Eileen	Wangaratta
Moore, Eric	Gippsland
Farnham, Rita Ellen	Gippsland
Piggott, Violet Annie	Brisbane
Birt, Jean McDonald	Melbourne
Walton, John	Bunbury
Glascodine, Beatrice Louise	Melbourne
Gledhill, Ruth Lily	Sydney
Gamble, Laura	Melbourne
Minty, Norman Basil	Sydney
Heath, Eileen	Perth
Morley, Ella M.	Gippsland
Jones, Vera	Melbourne
Hucker, Jessie Josephine	Brisbane
Mitchell, Violet Daisy	Sydney
Wall, Harry	Brisbane
Brother Jack, C.A.	Goulburn
Farrer, May Elizabeth	Bathurst
Olsen, L. R.	Brisbane
Paul, Alberta	Gippsland
Sims, Frederick	Melbourne
Blackwood, Donald Archibald R.	Tasmania
Wiley, Robert Gordon	Sydney
Pashen, Thelma	Brisbane
Johnston, Nellie Myrtle	St. Arnaud

The Following Candidates were Held Over.
Baker, Arthur Leslie ... Newcastle
Hall, Kenwyn ... Sydney
Thomas, Gwendoline ... Melbourne
(Five failed.)

On behalf of the Council of Delegates.

JOHN FORSTER,

Registrar.

Booluminbah, Armidale, N.S.W.,
12th December, 1933.

We congratulate the Rev. T. Gee, of Wollongong, and Miss Joyce Taylor, on their recent marriage at Christ Church, Kiama. N.S.W. Miss Taylor is the daughter of Rev. Stephen Taylor, acting Rector of Kiama, and sister of Dr. Joan Taylor. Mr. and Mrs. Gee will remain in Wollongong until the end of January, 1934, when they will leave for Werriwil, where Mr. Gee will succeed Rev. R. T. Hallahan.



The Very Rev. the Dean of Hobart has been the recipient of heartfelt congratulations on attaining to the Jubilee of his ordination to the Priesthood.

The Rev. F. G. Bush, of St. Alban's, Perth, has offered himself for work at the Forrest River Mission, and has proceeded there to take up the position of Chaplain and Assistant Superintendent.

Mr. A. E. Quinton, Secretary of the Lay-readers' Association, Diocese of Sydney, recently underwent a serious operation. We are glad to learn that he is making some headway.

The Rev. T. M. Armour, B.A., Principal of the Brotherhood of the Good Shepherd, will sail for England on the "Ormonde," on February 3. It is almost six years since he left the Old Country. His present plans are to stay in England six months, returning in October next.

Archdeacon Charlton, the Rev. S. H. Denman, Messrs. J. A. I. Perry, and Wm. Hutchinson, have been appointed the Secretaries for the arrangements in connection with the welcome to the Archbishop of Sydney. The Dean of Sydney is Chairman of the Executive Committee.

Mr. Phil. Williams, son of Canon Williams, of N.Z., has left Auckland en route for Melanesia. He will assist at the Boys' School at Vureas, New Hebrides. Mr. Williams was educated at Christ's College, and for the past five years has been studying for Holy Orders.

Miss Olga Silverstone left Sydney by the "Narkunda," on December 14th, to take up work at the C.M.S. School in Hyderabad, S. India, where six representatives from N.S. Wales are already stationed. Hyderabad is one of the largest Moslem centres in the world, and presents a wonderful opportunity.

Miss May Hulse, who, after 32 years' service in the Mission, is retiring owing to ill-health at the end of the year, joined the Mission in 1901, and for some considerable time laboured among the women and girls at Norfolk Island. After the removal of Headquarters to the Solomon Islands, Miss Hulse established a boarding school for girls at Torgill, Banks Islands, where she is the Principal.

Dr. A. E. Floyd, who has been organist at St. Paul's Cathedral, Melbourne, for 19 years, has been granted leave by the Cathedral Chapter, and will leave for England on January 16, for a short visit. He will travel by the steamer "Oder," and intends to return in June. While away, Dr. Floyd will revive old associations, and will take note of the many interesting developments in Church music in England.

The Venerable Archdeacon George Kitchen, M.A., after 18 years' incumbency of St. Paul's pro-Cathedral, Adelaide, was given a public farewell and presented with a wallet of notes by the citizens and with a gold fountain pen by the Horticultural Society on the eve of his departure to the parish of Black Rock, Diocese of Melbourne. The Mayor presided, and speeches were delivered by the Bishop of the Riverina and leading residents.

The Rev. W. C. Gray, who was ordained priest in St. Peter's Cathedral, Adelaide, on Thursday, December 21, has been appointed a missionary chaplain in the Pinnaroo district. The Rev. W. Taylor (priest), is assistant curate at St. Augustine's, Unley, and will have as colleague there the Rev. A. J. Robinson (deacon). Others appointed to assistant curacies are the Revs. V. F. Meyer (St. Peter's, Glenelg), T. G. Pedlow (St. Andrew's, Walkerville and Broadview), and A. White (St. John's, Halifax street), all of whom were admitted to the diaconate on Thursday, December 21.

Mr. R. Riggall Prentice, B.Arch., and A.R.A.I., has commenced practice as an architect at 4 Bank Place, Melbourne. Mr.

Prentice is a son of the Rev. W. T. Prentice, now Vicar of All Saints, Kooyong, sometime Curate at Sale, and later, in Vicar of Heyfield and Rector of Stratford. His mother was a daughter of the late Mr. Riggall, of "Byron Lodge," Maffra, and Bishop Pain, first Bishop of Gippsland, one of his godparents. Mr. Prentice was educated at Melbourne Grammar and Melbourne University, and attained the degree of Bachelor of Architecture.

We extend our deepest sympathy to Canon W. L. Langley, of All Saints', Woodlaira, and to Canon H. T. Langley, of St. Mary's, Caulfield, in the death of their sister, Miss Minnie Ruth Langley, a daughter of the Right Rev. Henry Langley, first Bishop of Bendigo. Miss Langley was the foundress of St. Catherine's School, which was opened at Castlemaine, but later transferred to Toorak. Miss Langley continued to take an active part in the administration of the school until a few weeks ago, when ill-health compelled her to relinquish, but she attended the Speech Night this December.

Dr. A. P. Elkin, M.A., Ph.D., sometime a Rector in the Diocese of Newcastle and lecturer at St. John's College, Morpeth, was appointed to the Chair of Anthropology at the Sydney University. The appointment is for a period of five years from January 1. At present Dr. Elkin is the lecturer in charge of the Department of Anthropology, chairman of the Committee on Anthropology of the Australian National Research Council, and editor of "Oceania," a journal devoted to the study of the native peoples of Australia, New Guinea, and the islands of the Pacific Ocean.

The Rev. L. M. and Mrs. Dunstan have begun their work at Denmark, Western Australia. Mr. Dunstan writes:—If the object of the Colonial and Continental Society is to follow its own people when they leave the Old Country, then there can be no question that the Society is fulfilling its task here, for 90 per cent. of the people of the town and district are from the Old Land. The people have given us a very warm welcome, and the general feeling seems to be one of thankfulness that someone has come to minister to them. It is rather a tragedy that such an important work has been neglected for so long. It will be a difficult task to rebuild, but with God's help it can be done."

There has been widespread regret in New Zealand at the sad news of the ending of the young life of Mr. "Jack" Nanson in Switzerland. Much sympathy has gone to his parents, the Rev. G. B. and Mrs. Nanson, of Christ Church, Auckland, who had a brilliant career in Christ's College, and was doing well at Oxford University when, on the eve of his final examination, chest trouble developed, and his life was despaired of. He, however, recovered after removal to a sanatorium sufficiently to enable him to take up youth work in Paris, where, however, another breakdown occurred. He was sent to a famous hospital in the high country of Switzerland, and there he gradually sank.

The Bishop of Armidale has appointed Canon C. E. Hulley, Th.Schol., to succeed the Reverend Canon Best as Sub-dean of the Armidale Cathedral and Canon-Residentary. Canon Hulley's work at Moree has been notable, both in the development of a strong Communicant life, and fine Men's Society, and also in the preparation for the building of a fine church, towards the cost of which some £7000 is in hand or promised. The Canon has found time to study as well, and has gained a first class in the Th.Schol., an achievement only equaled seven times in the history of the Australian College of Theology. Canon Hulley was chosen as a member of the Cathedral Chapter by the clergy in 1930, and also appointed by the Bishop as one of his Examining Chaplains.

Writing to his diocese, the Bishop of Gippsland remarks:—"It is 25 years this month since I was ordained to the priesthood. Said someone the other day, 'Would you have done it if you knew what you know now?' My answer was 'Yes, a thousand times yes, for although I am conscious of ever so many failures, it is a life packed full of wonderful privilege, especially for a priest who is a bishop.' Referring to the Bishop's ministry, a correspondent has sent us the following paragraph:—"One of our ministers listened-in on Sunday week with admiration and gratitude to the noble, Evangelistic address given by the Bishop of Gippsland, Rev. Dr. Cranswick, says the Melbourne Spectator. Addresses of that kind help as much as anything to bring about the reunion of the Churches."

A humorous episode was recalled by Bishop Kirkby in an address at Narraean,

N.S.W., on Saturday, December, 16. He went to a mountain town to set a foundation stone, he said. Before the function he was presented with the customary trowel. When proceedings began he was asked whether he wanted a trowel. He replied that he had one, which was sufficient for him. The next issue of the local paper stated that the bishop had told the gathering he had one trowel, and one was sufficient for the rest of his life. The incident became a subject for London. "The Punch," which expressed the opinion that, at any rate, cleanliness was a near relation to godliness."

After spending three days in retreat at Bishopscourt, Melbourne, two candidates were ordained to the priesthood and six to the diaconate of the Anglican ministry by Archbishop Head at St. Paul's Cathedral, on Thursday, December 21. The chaplain of the college (the Rev. T. M. Robinson) preached the sermon. The candidates ordained were:—To the priesthood, the Rev. J. V. Gason, curate of St. George's Church, Malvern, and the Rev. H. L. Kerdel, assistant chaplain of the Missions to Seamen. To the diaconate:—The Revs. Baden Gilbert (Holy Trinity Church, Surrey Hills), G. B. McWilliams (Mission of St. James and St. John), Geoffrey Young (St. John's, East Malvern), R. D. Lloyd (St. Mary's Church, Caulfield), W. Nicholls (Christ Church, Brunswick), and S. G. K. Harvey (Diamond Creek).

We offer our warmest felicitations to Sir Kelo King, who celebrated his eightieth birthday last week. Sir Kelo is the son of Rev. George King—one of the early clergy of Perth, W.A. He is a man of many public interests and activities—director of the Bank of New South Wales, chairman of the Walter and Eliza Hall Trust, and president of the Australasian Pioneers' Club. Greatly interested in all movements that have for their object training in citizenship and the development of the character and physique of youth, Sir Kelo is chairman of the Boy Scouts' Association, chairman of the council of the Boys' Brigade, Lay Canon of St. Andrew's Cathedral, and a member of the council of The King's School, Trinity Grammar School, and Canberra Grammar School, and many Church bodies.

The Rev. W. H. D. Batten, Rector of Maldon, has been appointed Canon of All Saints' pro-Cathedral, Bendigo. The Bishop of Bendigo, in offering Canon Batten this dignity, wrote him as follows:—"When such an appointment is in my hands, I like to take into consideration as an important factor the parish as well as the priest. Now no parish in the Diocese, indeed, venture to say no parish in Victoria, has shown more zeal for God's work among non-Christian people, than Holy Trinity, Maldon. Moreover, Maldon has not had such a Church dignitary as a Canon for a very long time, and I want the people to know that by bestowing this Canonry, not only am I trying to show you my high appreciation of your personal worth, but also I want to express my realisation of the loyalty and zeal of the parish."

The death of Lady Allen, who was on a trip abroad, removes a devoted Churchwoman from the Diocese of Melbourne, and a zealous parishioner from the parish of St. John, Toorak. She was a keen worker in the Mothers' Union, Girls' Friendly Society and other public institutions. Archdeacon Hancock, preaching at the memorial service in St. Paul's Cathedral, Melbourne, said:—"We thank God for the radiance of a Christian life shed in a Christian home, the life of a wonderful wife and of an ideal mother. We thank God for her gracious influence in the society of her fellows, where her witness was always Christian. We thank God for her largehearted charity, and especially today, and in this Cathedral, for all that she was to, and all that she did for, the Mothers' Union in its battle for purity, and in its stand for the maintenance of the

sanctity of family life." She died in London on December 19.

Writing to friends in Sydney from Brockham Green, Surrey, England, where she is staying, Mrs. J. C. Wright, wife of the late Archbishop of Sydney, states:—"In this village, where I have been spending two months with my mother-in-law, there is a G.F.S. branch. They have just re-opened for the winter's work. There is a touch here with N.S. Wales, too, as our Rector is the Rev. F. Ward, formerly Canon Ward, of Canberra. On Sunday last, for the Harvest Festival, the village church, which is of considerable size, was filled to overflowing, both in the morning and evening, for the Harvest Festival. There was a choir of ten men and thirteen boys in surplices. To those who have never seen our English Harvest Festival, the wealth of floral decoration, flowers, fruit, corn and vegetables, would come as a great surprise. The harvest has been a bountiful one. We had an almost unbroken spell of two months' fine, hot weather, after our arrival in England."

The Ven. Archdeacon Maynard, who for 38 years has been a missionary of the Victorian branch of the C.M.S. in Kenya British East Africa, has retired from active service. The committee of the C.M.S. in Victoria has placed on its minutes the following resolution:—

"This Committee desires to record with thankfulness to God its appreciation of the devoted services of the Ven. Archdeacon Maynard, on his retirement after a long and honoured missionary career in Kenya. Going to the field in 1895, he was located to the Taita country, and later to Mbatia, in the Dabida Hills, Kenya, where he was soon engaged in a vast evangelistic and pastoral work. While so labouring he accomplished a notable literary work of great value to the mission, the transliteration of the language of his people and the translation of the Bible, the Prayer Book and many hymns into their tongue. We are pleased to learn that he hopes to continue this translation work, and we wish him and Mrs. Maynard every blessing in their retirement."

Arnhem Land.

Friendly Aborigines.

Mission Party in North.

Funds Wanted for Expedition.

The first stage of the C.M.S. missionary expedition to the Caledon Bay blacks has ended, according to a message received by the general secretary of the Victorian branch of the Church Missionary Society (the Rev. R. C. M. Long), from the leader of the expedition (the Rev. H. E. Warren). Mr. Warren has informed the society in a long message that the mission keels, Holly 21, since leaving Groote Eylandt, on December 4, Mr. Warren states, the party travelled 1,000 miles in the Holly, and had visited the territory of the Caledon Bay tribe. Everywhere they were welcomed by the natives. They landed at every inhabited aboriginal camp and interviewed every native seen. Personal contact had not yet been made with the leader of the Caledon Bay tribe, who had gone inland.

Mr. Warren said that he had exhumed the remains of Constable McColl at Woodah Island, which were brought to Groote Eylandt at the request of the superintendent of police. Constable McColl was speared by blacks in July, during an encounter between a police party and a large number of Caledon Bay blacks.

The Church Missionary Society is appealing for funds for the expedition, which is expected to cost about £1,000. To the present only £129 has been received. Donations may be sent to the secretary, Church Missionary Society, Cathedral Buildings, Swanston Street, Melbourne.



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED

The Churchman's Reminder.

"Good times and bad times and all times pass over."—C. Kingsley.

"My times are in thy hands."—Psalms.

JANUARY.

- 6th—The Epiphany, or the manifestation of Christ to the Gentiles.
- 7th—1st Sunday after Epiphany. The distinction between Knowing and Doing is important for us all who live in days of knowledge. Action is needed to translate knowledge into practice for the good of the world.
- 8th—Lucian, a teacher who opposed Sabelianism, was put to the rack during a Roman persecution in Antioch, 311 A.D.
- 10th—Penny Post introduced into England, 1840.
- 13th—Hilary, Bishop of Arles, died 368 A.D. Called Athanasius of the West because of his valiant stand for orthodox belief in the Incarnation.
- 14th—2nd Sunday after Epiphany. God's government among the Nations must be believed in, whatever happens.
- 15th—British Museum opened, 1759. How its fame is increased by the purchase of the great Codex Sinaiticus.
- 16th—Irish Church Missions founded, 1849. Battle of Corunna, 1809.
- 17th—Tyndale's Pentateuch published, 1530.
- 18th—Council of Trent affirmed Transubstantiation, 1562.



1933.

LONG ago Horace said: "The years fly away and are lost to me, lost to me"—which is true only up to a point. The years are not entirely lost to us; each one, as it passes, leaves its mark upon nations and individuals, and each one so differs from its predecessors that we can recall the characteristic marks of this year or of that! Who can forget the impress of the great war years, 1914 to 1918, or the indelible markings of the depression years 1930 to 1933. They stand in never-to-be-forgotten lineaments in our mind's eye as epoch-making years. Things and conditions will never be the same to us who have passed through these years. From another aspect they are not lost to us, but have passed into the realm of history, there to form materials for study, maybe to remote generations. But memories soon grow blurred and dim, and it serves a useful purpose to survey each separate year at its close, so that we may judge where we stand, and make some sort of forecast of the near future, at least.

What, then, are we to say of 1933? One thing we can certainly say; the millennium promised by the optimists has not yet arrived. Governments have striven their best, but the world presents a sorry spectacle. The closing days of the year revealed "the best Christmas since the depression began," whatever that may mean! Certainly there has been a little more money about, and a greater readiness to spend—but we fear that the apparent prosperity is merely superficial. The old problems of supply and demand, capital and labour, home consumption and overseas markets, trade and competition, thrift and waste, workers and workless, are still with us, and modern civilisation only seems to make them more insistent and complicated. Nations subsidise their shipping so as to oust others, huge tariff walls are erected around the nations, with the result that nations are compelled to

make trade agreements, the great lands of the East, without labour laws are turning out goods against the cost of which Westerners can never compete, and all the world over the "haves" and the "have-nots" are arrayed, if not openly, then tacitly, in their camps.

It is true that nations have sought to make amicable agreements. It is well-known that men like Ramsay MacDonald and Sir John Simon have sought international goodwill and co-operation. While the League of Nations, it is true, has pursued its great task of pacification in the face of all discouragement, and of the difficulty of discovering how to enforce its own sanctions, the Disarmament problem seems no nearer solution, though Britain has nobly led the way, even to her peril. Evidently the need of the hour in these respects is patience—Rocce was not built in a day.

The two outstanding phases of the world's condition have been those connected with Germany and the United States of America. The latter, in spite of her colossal gold hoarding, her unlimited home market, her doctrine of consumption and her ambition to gain an economic stranglehold on the world, came crash. Depression in its worst form has been seen there, and at the peak period there were 12 millions of unemployed. Ruin was the lot of countless numbers. The outstanding feature of the whole situation was the election of Mr. Roosevelt as President of the U.S.A., and his subsequent attempts to rehabilitate the value of the dollar and restore industry and national stability. Many of his attempts are so novel that the world awaits their outcome with the keenest interest. The question is, will America learn her lesson? Germany has been the nightmare of Europe. Hitler and his Nazis rule the land with an iron hand—the Jews coming in for strange and almost barbaric treatment. Thoughtful men had foreseen something of the sort in the Fatherland. A proud nation, virile and a growing population could not, and would not, sit down for ever under the humiliating Versailles Treaty. It could not see its markets shrink to almost nothing, nor could it suffer the disarming policy that victor nations had imposed upon it. Repression never ultimately wins anybody, and Germany to-day is the Germany of reaction, because of an intolerable Peace Treaty. What the outcome will be it is hard to say. Mussolini sees a brother in purpose in Hitler, and there is consequent fraternisation. Doubtless the whole situation will lead to a Treaty revision. Germany will come again, we trust, a regenerated Germany. Disarmament by the world powers waits in spite of Arthur Henderson and his confreres in Europe. Fear is the terrible bogey of the nations, coupled with desire for markets and greed of gain. Europe needs a brotherhood of nations. Japan has long since established her ascendancy in the East. She has evidently been consolidating her position in Manchuria, and to the stark amazement of the whole world, has been challenging the world's markets with low-priced wares—the products of low-paid workers. Financially she is in a precarious state. Her teeming millions are her problem and yet her salvation.

India simmers with subdued unrest in the desire of her educated classes for self government. Her conglomerate peoples and inter-racial rivalries, together with her millions of illiterates, add to her difficulties, and cause delay in parliamentary franchise and rule. Britain has been marvellously patient.

and in our opinion, and for some time to come, the British Raj is the best. Not for one day too long will Britain hold back parliamentary freedom in India, but India's multitudes are not ripe for dominion status.

It will be seen that as things stand at present, there exists in the world a vast deal of unrest—and we have not referred to Russia or China, with their Red menace, or to Canada, with its poverty in the middle and West, to the seethings in South America, or to unhappy Ireland. Every country seems to have its troubles, domestic or external, some of them acute. We of the far-flung British Empire have not escaped, but both in Great Britain and Australia, with sober economic policies, we have come through remarkably well, for which we should thank God. We are not out of the wood, but if this recent Christmastide is any indication of the return of the tide, then we have seen the worst of the black days. One thing we must learn is that Australia cannot live alone. She must have markets for primary products. Great Britain and the East, coupled with several European countries, are undoubtedly her held in this respect. She cannot stand in lonely isolation. She must adjust herself to outside demands. Trade is her life-blood. Coupled with this there must be the whole-hearted desire on the part of all to work and co-operate for the country's good; no people can be satisfied if there is an army of permanently unemployed in the land, nor will a nation fulfil its destiny if each year sees the ranks of the unemployed swelled by accessions of young men and young women no longer required in industry or business because they have reached certain ages which involve larger pay. Industries that cannot afford, or will not, in view of the dividends, pay adult wages to members of their staff who have served from youth for six and seven years, ought not to be allowed to exist. In our eyes it is a menace to the future of Australia, this widespread dispensing with the services of those who have just reached adult stage. It is a grave problem, and to it our parliamentarians and industrial leaders should address themselves. There are many other problems not only here, but abroad. Space does not allow us to refer to them. They confront all thoughtful people. One thing we hope is that the troublous times through which we are passing may prove a discipline which we most need to fit us to become an instrument of God's will in the world. In any case they should serve to throw us more and more in humble penitence and faith upon our God, Who is the God of nations as well as of individuals. The call of the hour is for a more serious national and individual recognition of God in His Almighty power and love. It is the acknowledgement of His overruling providence that is the very foundation of all national prosperity. "In all thy ways acknowledge Him and He shall direct thy path," is as true to-day as of old. It seems to us that just here we are failing. Statesmen and economists may devise and plan, and toil and labour to reform, readjust, and reconstruct, but unless the blessing of Almighty God be upon their efforts, these cannot be permanently successful. A review of 1933 gives cause for solemn reflection. There is cause for thankfulness. There is much to cause searching of heart. Surely it is here that the great opportunity and great responsibility of the Church of God comes in! She has to mould the moral and religious life of the nation; to inspire it with great

ideals and to strengthen its righteous ambitions. If she is rightly and adequately to fulfil her task, then her own life must be kept pure and sweet. She must not become entangled with unholy alliances. She must bear witness without fear or favour. It is our profound conviction that the teaching and practice of the Oxford Movement will not make for this. That is why we so severely deprecated the Centenary celebrations during the year. The strong, virile Australian, robust in outlook, manly in the details of life, shudders at the millinery, the dressings-up and the trinkets of Anglo-Catholicism. He will have none of its incense waftings, its confessionals, its "fathers," and its gaudy trappings. We desire to hurt nobody's feelings, but we are convinced that if a false Catholicism ever becomes the expression of the Church in Australia, then her moral and ethical usefulness is gone. She will make her appeal to the effeminate and superficial, but will never win the strong currents of our nation's life. Of one thing Churchmen are warned; the opening of this New Year, 1934, is in itself a call to a reconsideration of purposes and plans, which should be inspired by God. Given that, we may confidently hope that, although the outlook is mixed with bright and dark colours, the Church will step out into the future with the full determination that the year 1934 shall be marked by faithfulness of witness and whole-heartedness of service. Only so can she meet the needs of the nation.

The Church in England in Danger.

Warning by Bishop of Norwich.

"Disestablishment (of the Church in England) Would be a Disaster."

"I BELIEVE the Church of England is in danger," declared the Bishop of Norwich (Dr. Pollock) evening at Walton Parish Hall, Felixstowe. He said one of the things of which it stood in danger was an attempt to disestablish it, or establish it in a new way. He said: "It would be a disaster, to my opinion, if the Church of England is disestablished. It is a great mistake for people to be apathetic on these matters, though I am not suggesting we should cry out before we are hurt."

The meeting was the annual meeting of the Felixstowe branch of the National Church League, and there was a very good attendance. The chair was taken by the President (Mr. H. B. Barkworth), who was accompanied by the Rev. H. B. Greene (Vicar of Felixstowe), the Rev. Walter Horne (former Vicar of Felixstowe), the Rev. Ralph Burnham (Rector of Trimley St. Mary), the Rev. J. R. Garratt, of Felixstowe, and the Rev. T. Quigley (Vicar of Walton), and secretary of the branch.

Steady work during the past year was reviewed in the report of the Secretary.

"Romanising" the Church.

The Chairman said that the report for their second year was distinctly encouraging, though they wanted still more members. Felixstowe had given a lead to the whole country in certain ways, and he hoped it would do so again, by continuing to have the strongest branch of any town of its size in the country. He said: "I can assure you that the danger which dis-

cerning minds can see looming ahead for our church is no small or fanciful one. I am convinced that if English men and women have it clearly brought home to them the fact that some of our bishops and many of our most influential clergy are definitely working to Romanise our church, then they would fight strenuously and unyieldingly to resist them. Alas, we find an appearance almost of apathy in some places. If this League is going to do any good at all it will put an end to such apathy. One of the dangers which is being threatened is that our Church is to be no longer a National Church. It is going to be caused to lose its character. An attempt will be made to put it at the mercy of that new-fangled Church Assembly, without recourse to Parliament at the back. That would be a most tremendous danger." In welcoming the Bishop of Norwich, he said he did so for three reasons. Only a few years ago, this district was part of his diocese, and the people there still remembered and respected him. Secondly, they remembered the solitary, firm and consistent stand he took in the great Church crisis six, and again, five, years ago. (Applause.) They owed him a tremendous debt of gratitude. Thirdly, the Chairman recalled that he was a pupil at Wellington College when Dr. Pollock was Headmaster there. They welcomed also Mrs. Pollock. The Chairman added that a fund was being raised to do honour to the memory of the late Lord Brentford.

Church and State Commission.

The Bishop of Norwich, who was greeted with cordial applause, said he made his first acquaintance with Felixstowe between sixty-five and seventy years ago—in the arms of his nurse! Referring to the period when this part of the country was in his diocese, he said he had never forgotten his friends in Suffolk. With regard to the Prayer Book question, he said that he was one of a number of persons who were pushed to the front, but he declared that the real work which successfully prevented the new Prayer Book being adopted was done by people whose names would never be recorded. When the Prayer Book was rejected the Bishops as a whole took rather a strange and inconsistent line. When the debates in Parliament were going on, the Bishops moved Heaven and earth to obtain a favourable vote from the House of Commons. They failed. When they failed they said: "This was no business of the House of Commons." Why have they taken the trouble to try and persuade the House of Commons not to veto the book? When it was rejected it was said that a Commission must be set up to examine the relations between church and State. He himself had years ago felt that there were certain minor modifications which might merit some attention in that direction; but the selection of the Commission (now sitting), was directly attached to the vetoing of the Prayer Book. If the Commission had been elected before to look into certain aspects, well and good, but it was elected definitely because the House of Commons had vetoed the Prayer Book.

"It struck me as odd at the time," he said, "that amongst the small membership of the Commission should be found three or four members who had in Parliament voted for the new Prayer Book, and no one who had voted against it. The Chairman of the Commission himself is a man who, in the House of Lords, voted for the new book. Lord Brentford and I moved

that certain names be added to represent the other side. The Church Assembly thought otherwise.

The Church's Danger.

"I have said that much because I do not disguise the fact that I am looking with certain apprehension toward the report of this Commission. I don't know what is going to be in it, and it is foolish to comment on it before it is received. But knowing this situation and this little bit of history. I look forward to it with apprehension. I believe the Church of England is in danger. It is in danger of being disestablished, or being established in a new way. There are a good many people who think it would be a good thing. How splendid for the Church to be 'free'! It might be a way to giving new life to the Church of England, they said. But it would be a disaster if the Church of England were disestablished." He then traced the close relationship between State and Church to England, and said that to throw away the privileges and duties which had evolved upon the Church, the connection with the State and with the life of the people, would be to lose something which could never be recaptured. He paid a great tribute to clergymen of the Church of England, and the wonderful influence which radiated from thousands of parsonages. If the Church was disestablished it would become a perfect little circle revolving about itself, instead of a permeating great circle of the nation; nothing more than just another denomination. There was a danger, too, that the Church, an immensely wealthy corporation, if severed from the State, would be thrown into strife with the State as in so many countries. "I believe this is really a spiritual question," said the Bishop. "It is for us all to work and make the Church live. If it is a dead Church it doesn't much matter whether it is disestablished or otherwise. Some people's only contribution to Church life is to grumble at the parson. And how we love committees! My experience is that the committee's resolutions are mostly concerned with what other people should do!" (Laughter.) If we want a reformation, let us begin with ourselves, then the Church will become a spiritual power in the country. Let us base all our actions on the Bible."

Things that Could Not be Regained.

He went on to say: "I have never belonged to any party in the Church. I don't want to look to Rome for my inspiration. I am proud of being an Englishman; and it was as an Englishman that I rejected the proposed Prayer Book. I believe it is the greatest mistake to be apathetic on these matters. I don't say we should cry out before we are hurt. But whatever the report of the Commission proves to be, even if imperfect, this meeting will not have been in vain if we aim to make our Church more perfect. On the other hand, if the report is in favour of an Act of Disestablishment, this meeting will not have been in vain, because such an attempt won't go through the Church Assembly, and then through Parliament with nobody noticing it. We must be prepared to criticise it. We cannot recapture the assets we now enjoy if the Church is disestablished. All the king's horses and all the king's men could not set the Church up again to the same position."

A vote of thanks to the Bishop was tendered at the proposal of the Rev. W. Horne.—("Felixstowe Times," 21st October, 1933.)



NEW SOUTH WALES.

Diocese of Sydney.

C.M.S. SUMMER SCHOOL.

The C.M.S. Summer School will be held at Austimmar from 13th to 20th January. The Chairman will be Rev. Canon Hilliard, M.A., and the Bible Readings will be given by Rev. Eustace V. Wade, M.A., B.D., Principal of Ridley College, Melbourne. The Missionary speakers will include Dr. John E. Bateman (Egypt), Deaconess Lora Claydon (India), Miss Amy Gelding, and Mr. Lionel Swindlehurst (Tanganyika). Applications should be sent to the Secretary, C.M.S., 100a Bathurst Street, Sydney.

CHURCH OF ENGLAND BOYS' SOCIETY.

A most impressive Admission Service was held at the evening church service on November 5th, in All Saints' Suspension Bridge, in the presence of a good congregation. The Rector, Rev. G. Mashman, conducted the service, and explained the objects of the Society. The following foundation members were duly admitted:—Seniors, Messrs. W. L. Headford (Leader), Ronald Turner (Asst. Leader), Arthur Sadler (Secretary), Jack Wheeler (Treasurer), Reginald Middleton, Jack Clark, Herbert Martin, Eric Previtt; Intermediates: William Jones, Eric Previtt, Eric Hindmarsh, Robert Langtry, Reece Healey, Laurie Wilkinson.

St. Augustine's branch, Neutral Bay, was well represented by a number of young men ably led by Mr. James A. Knife, who spoke encouragingly to the new members.

The Rector, Mr. Headford, and Mr. Wheeler, sent, thanked the visitors for their co-operation, and urged the new members to strive to live up to the high ideals of the Society.

The Society is steadily growing. There is also a branch at Manly. It was first born in Victoria in 1912. This movement for Anglican boys has only come into prominence during the last few years. With high ideals, the Boys' Society is out to win the boy for Christ and His Church through the four-square plan—the spiritual, mental, physical, and social desires of youth. Branches exist in all States—upwards of 80 in Victoria, 20 in New South Wales, and 15 in Queensland. The alternative form of internal organisation, the "Order of Christ and the King," with its simple regalia, ceremonial services, and rank degrees, has an appeal, and is an excellent contribution to the C.E.B.S. branch.

The C.E.B.S. is governed by Diocesan and Provincial Executives and Councils, the New South Wales Council being inaugurated in February, 1932, and the Brisbane Council in September, 1932.

We believe that the C.E.B.S. has a definite position to occupy in the Church of England to-day. It offers an organisation which has been tested by experience, and is therefore superior to any boys' club started in a haphazard manner. It is most adaptable, and can be made suitable for city or country parishes with equal success. Boys and young men are welcomed.

SYDNEY CHURCH OF ENGLAND GRAMMAR.

Address by Governor.

The Governor (Sir Philip Game), was received by a guard of honour when he attended the prize-giving ceremony at Sydney

Church of England Grammar School yesterday. The guard, which was drawn up on the lawn beside the chapel, comprised members of the school corps in uniform, under Lieutenant Hodgkinson. The grounds were crowded with parents and other visitors, and the addresses were amplified for the convenience of those who could not be accommodated in the school hall. Sir Hubert Murray, Lieutenant-Governor of Papua, was among the visitors.

"I always like to come to 'Shore,' because, to use a colloquialism, it is a 'real live show,'" said the Governor, addressing the large gathering in the Hall, following a service in the chapel.

The headmaster's report, he added, showed that a great endeavour was being made to provide for every type of boy some activity in which they could take a lively interest. Once a boy's interest was aroused he began to think. If the boys who would form the next generation were to endeavour to get the nation out of the troubles besetting it, they would have a lot of thinking to do. With hard thinking came high moral courage.

Sir Philip Game praised the cadet corps of the school, and the efforts of the authorities to assist boys in finding employment upon leaving school. In the latter respect he believed that much could be done by establishing close touch with leaders of industry and business. He was gratified at the success of the recent conference of headmasters, held in Sydney. He believed that the inquiries which had been made by the Government educational committee into school matters would result in improvements, and they could look forward to a "better and brighter dawn for examinations." (Applause.)

Archdeacon Charlton, who presided, said that education was the secret of progress, and the process by which the boy was fitted for life. It was not what the boy got out of school, but what he gave to the life of the school which was important. The history of the Great Public Schools would be the history of the Commonwealth, and, as he could see it, the schools were first of all the builders of character, as well as an inspiration to service and the encouragement of comradeship.

The headmaster (Mr. L. C. Robson), reported that the average enrolment for the year was 630 scholars, or 30 more than the previous 12 months. Building extensions had been put in hand, and two tennis courts had been erected. In some respects there was an improvement, although that was difficult to record in precise terms. Latterly they had taken an interest in the careers of boys who were about to leave school, and in many instances they had been successful, both in guiding boys to appropriate avenues of employment, and in obtaining positions for them. He would be glad if parents would realise that the school's interest did not cease when a boy was leaving. He was glad to discuss with parents the welfare of their boys, and to have their interest and co-operation in the general administration of the school.

ST. LUKE'S HOSPITAL.
Year's Activities Reviewed.

"A magnificent and beneficent work," was how Sir Thomas Bavin, M.L.A., described the activities of St. Luke's Hospital Sydney, at the 14th annual meeting.

Reviewing the progress of the institution during the last year, Sir Thomas Bavin said that it had not been forced to resort to

"questionable means" of raising money. Those questionable means included going to the Government for help. (Laughter.) It had never had one shilling of help from the Government. The hospital was ministering as cheaply and efficiently as possible to the sick and suffering, and was justifying the hopes and expectations of those who established it.

Dr. A. E. Colvin, acting-chairman of the Hospitals Commission, said that, while the sick poor should have first claim upon hospital accommodation, it did not seem fair that all the scientific capabilities of public hospital staffs and the wonderfully improved equipment should be confined to one section of people. It should be available to all citizens. With that object, the commission was developing the community hospital system, under which there was no discrimination, and the commission was looking to such hospitals as St. Luke's, which catered for a certain class, to guide it in directing the community section of the public hospitals.

The chairman (Mr. A. M. Hemsley, M.L.C.), said although the balance-sheet showed a deficit of £395, the satisfactory position and substantial reduction of debt indicated that the hospital had effectively balanced its budget. Since last year there had been many improvements to the hospital.

Mr. J. A. Spencer said the average number of patients during the year was 69.6, or an increase of four patients a day, compared with last year. Fees had been reduced slightly during the year, and it was hoped that as the result of lower interest to be paid on mortgage next year the fees would be reduced still further.

Mrs. Hubert Fairfax, moving a vote of thanks to centres, subscribers and donors, said there were now 34 centres, and all were doing wonderful work. She knew the difficulties which helps sometimes encountered, but she realised that they were inspired by their desire to assist their less fortunate brothers and sisters. Gifts came from the poorest homes. Such giving often possessed greater merit than substantial gifts.

ST. ALBAN'S, BELMORE.

The Rev. L. S. Dudley, B.A., Rector of St. Alban's, Belmore, who, for nine months has been relieving Principal of Christ College, Hobart, was welcomed home by the parishioners on November 29. During his absence the Rev. Mervyn Archdall had been locum tenens, and has done excellent work. Under his leadership the school hall has been entirely re-floored, and the platform enlarged, and the "Special Effort" which for some years has taken the place of the former annual Sale of Work, amounted this year to no less than £154. Mr. Payten has also initiated a Church Fellowship of Communicants, which meets on Friday nights, and Sunday afternoons, and which already shows signs of marked usefulness.

Another mark of progress was a very successful "Spring Fair" organised by the Women's Guild of St. Philip's Hall on MacCallum's Hill, which resulted in the fencing of the whole of the church property in that district.

A farewell was given to Mr. Payten on December 22 by the parishioners of St. Alban's, when many kind and appreciative things were said.

Mr. Payten has begun his new work as curate on the staff of St. Stephen's, Newtown.

VICTORIA.

Diocese of Melbourne.

ST. PAUL'S CATHEDRAL.

Memorial Service to Rev. E. Wynne Evans.

The memorial service in St. Paul's Cathedral to the late Rev. E. Wynne Evans, missionary of the C.M.S. Victorian branch, who was accidentally killed by a gunshot wound at Groote Eylandt, was largely attended. There were 1000 present, and many of them young. The service was arranged by the Archbishop, who asked the Rev. C. H. Nash to preach, sending a message of deep regret at his unavoidable absence. The sermon was most solemn and inspiring, the text being, "Lord, thy pound hath gained ten pounds." A note of praise for the grand young life given to God was given, and the history of Mr. Evans, known to Mr. Nash all his life, traced. It concluded with a searching appeal to the young people present to give the whole of their lives to Christ, no matter how successful or wealthy they might become, so that they might say, "Lord, thy pound hath gained ten pounds." The Choir was composed of Trinity and Ridley men chiefly, and a good

many clergymen were robed. The Secretary of C.M.S. and the Precentor took the service, and the lessons were read by Archdeacon Herring and Principal Wade. The service closed by the magnificent rendering by Dr. Floyd, St. Paul's organist, of the Funeral March and Song of the Seraphs, by Guilman.

C.M.S. SUMMER SCHOOL.

January 6-13, 1934.

Final preparations for the C.M.S. Summer School indicate a large attendance. The title of the School's programme is "Progress on the King's Highway," and if one can judge by past experience, our programme gives the promise of much spiritual help. The Chairman is to be the Federal Secretary, Rev. P. W. Stephenson, who will give the closing meditations, the Rev. J. Schofield takes the Bible Reading, the Rev. J. H. Blundell, Missionary Secretary of Gippsland Diocese, will give morning lectures on "Some Native Road-makers," and missionaries from different countries will speak. Afternoons will be devoted to recreation. Tariff for the week, 27/6; weekend, 7/6. Special concession Railway fares. Apply to Rev. C. H. Young, Hon. Sec., C.M.S. Office, St. Paul's Cathedral Buildings, Melbourne.

Diocese of Bendigo.

THE BISHOP'S LETTER.

Writing to his diocese, in the Bendigo Church News for December, the Bishop states:—

Christmas this year brings many reflections, some of them not altogether of a happy nature. For it is a sad commentary on our civilisation and an indication of the bankruptcy of the world-statesmanship, that almost all the nations at the present time are so seething with unrest and are so throbbing with preparations for war. Never was the message of the angels of Bethlehem so needed as to-day. Never was there greater urgency for the gospel of the Prince of Peace to be applied. The world is on the edge of a volcano which might blow up at any time. I wonder whether you have come across a book with the somewhat quaint title, "Cry Havoc!" It is by Beverley Nichols, some of whose earlier writings I did not care for. But this is different. Markedly and radically different. He is a pacifist, and in this book he produces facts about great armament factories which are enormously rich and powerful. In some parts they not merely influence, but control the press, that powerful instrument for moulding public opinion. One firm visited by Beverley Nichols was at that particular time supplying armaments to no fewer than 14 countries. Two of these countries were at that very moment, actually engaged in hostilities with each other, and the same firm was supplying them both! It is in the interests of such firms to ferment war-scares, in fact, very largely they live on death. "More death, more dividends," says Beverley Nichols. "More blood, more bonuses. Every shell that screams across the sky, no matter what forsaken country that sad sky may lower, is bringing money into the pockets of the shareholders. Perhaps only a penny or two, but every little helps. Thus may the men in Bolivia, in Rumania, in Italy, or wherever the armament firm's writ may run, console themselves. Their trails are blown out? Their leg is hanging by the knee? A portion of their brain is protruding (as the medical reports so often delicately describe it)? No matter, because the shareholders are getting their dividends as usual.

More and more clearly we see that the alternatives before civilisation are Christ or chaos. On the one hand is the piling up of armaments which besides incidentally impoverishing an already bankrupt world, are bound to go off in a war of simply indescribable horror, causing the downfall of our much-vaunted civilisation. On the other is the application of Christianity to international problems, the application of the great truths of the brotherhood of man and the Fatherland of God.

That is the message of Christmas. Individually we can only make it more effective by allowing Christ to do with our lives just what He wants to do. The more closely to God we Church people live, the greater our influence for righteousness and peace. Apart from Him, the world tends to death—spiritual death, bodily death, the death of our civilisation. Apart from Him we can do nothing, but with Him,—well, Christ's words are eternally true for nations as well as for individuals. "I am come that they might have life, and that they might have it more abundantly."

Shall we not this Yule-tide, pray that the peoples of the world may realise that it is righteousness and only righteousness which exalteth a nation?

Diocese of Gippsland.

THE BISHOP'S LETTER.

In his December letter to his diocese, the bishop states:—

The first week in December found me in Melbourne, enjoying with my brother Bishops of Victoria the kind hospitality of the Archbishop and Mrs. Head. For four days and nights we were kept hard at it with a Bishops' Conference, Trinity College Council and other Provincial meetings, and a Conference with Methodist leaders. I was able also to pack in a long night meeting of the National Executive of the C.E.M.S.

As I write I have just finished a week of prize-givings, and am now at the close of our annual ordination days. The Revs. T. D. Beyer and T. R. Vizard have been made Priests, and Mr. G. L. Perry a Deacon. Please remember them sometimes in your prayers, as they go forward in their new life. We have been delightfully ministered to by Archdeacon Weir, who was in charge of the Retreat here at Bishops Court, and by the Rector of Maffra, the Rev. J. H. Brown, who gave us the Ordination sermon.

The decision of the State Parliament in the question of Closing Liquor Bars on Good Friday must have come as a great shock to many thousands of citizens. I don't fancy it had occurred to many of us to think that the legislators whose vote caused this shock could allow themselves to be so swayed by the influence and adroitness of the liquor people, who always think and fight for themselves alone, and never for the country. We had thought better of our legislators than that. When it is remembered that the compensation fund to which all hotel keepers contribute is raised wholly and solely to compensate those whose licenses are not renewed by the Licensing Board, it is possible to see in its right perspective much that was said about the justice of compensation. Moreover, if it is further remembered that when liquor bars were closed by legislation at 6 p.m. instead of 9 p.m., and, later on, on Anzac Day, no compensation was thought to be necessary we can estimate rightly the position occupied by those who refused to vote for the closing of bars on the most sacred day of the year.

In the pages of the public press recently a deplorable religious controversy has been waged about the proposed Roman Catholic Eucharistic procession in Melbourne next year. Very little that was said in the prolonged correspondence was really to the point. This is, of course, a free community, and tolerance is rightly exercised towards all types and kinds of religious fashions. But it is inadvisable, to say the least, to permit any religious body to upset this atmosphere of tolerance by making a public display in this new country of the one particular dogma which all down the ages of history has divided nations, communities and individuals so tragically. All honour to the Archbishop for his courage in this matter. I agree with the attitude taken by the N.S.W. Bishops during a similar time in Sydney—but I remember that their attitude was taken at the time of the procession, not when it was being decided as to whether it should be held or not. This fact puts their attitude in a quite different perspective.

ORDINATION.

By the Bishop of Gippsland in his Cathedral at Sale on the third Sunday in Advent, December 17th:—

Priests:—The Revs. T. D. Beyer, Th.L., and T. R. Vizard, Th.L.

Deacon:—Mr. G. L. Perry, Th.L.

Preacher:—The Rev. J. H. Brown, M.A., The Rector of St. John's, Maffra.

Gospelist:—The Rev. G. L. Perry.

QUEENSLAND.

Diocese of Brisbane.

THE DIOCESAN APPEAL.

The one great appeal which is now before our Church people for that which is known as the Diocesan Financial Rehabilitation Scheme. The objective of this scheme is to raise the sum of £5000 per year in order to carry on the work of the diocese, and to build up its Capital and Administration Funds. For this purpose, friends of the diocese are asked to contribute sums ranging from 10/- to £10 per year.

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It is well known that the Property and Finance Board is responsible for the payment of the losses on the Cathedral properties. It is also part of its duty to see that the Cathedral warden shall have sufficient money to carry on the work of the Cathedral. Under the policy of consolidation which has recently been adopted, provision has been made for the needs of the Cathedral in connection with the Diocesan Central Fund.

There is another great work which we must also endeavour to do. Love and gratitude impel us to commemorate the memory of our late Archbishop, Dr. Gerald Sharp. This it is proposed to do by erecting a tombstone over the Archbishop's grave in the Toowong Cemetery, and by placing a cross in the Cathedral Church of New Guinea. The Diocesan Finance Commissioner has been asked to receive and acknowledge contributions for this purpose.

Thus it will be seen that the Diocesan Central Fund now embraces three objectives:

- Diocesan Rehabilitation.
- Cathedral Assistance.
- Memorial to the late Archbishop.

It is to be carefully noted that Archdeacon Glover is the official organiser, to whom contributions for any of the purposes named should be sent. Mr. Thomas Percy, who recently organised the Cathedral Appeal, has kindly consented to co-operate with the Archdeacon in the work.

Position of the Consolidated Fund.

The Consolidated Fund now stands at something like £1,440/17/3, made up as follows:

Rehabilitation	£1,424 11 9
Cathedral	10 14 0
Memorial	5 11 6

It is safe to predict that the fund will be considerably augmented now that its threefold objective is so clearly defined.

Diocese of Carpentaria.

The Bishop of Carpentaria reports that the Rev. G. H. Darke has arrived from England to take over the Torres Strait work. A priest from the Diocese of North Queensland will be acting as chaplain to the Mitchell River Mission during the wet season. Miss Doris Turner (late of the Diocese of New Guinea), has consented to take charge of the school at St. Paul's, Moa, until June, 1934. The Bishop has appointed Mr. Edgar J. Glymo and his wife (late of Oenpelli), to take charge of the pioneer work among the Edward River tribes. The Rev. Percy McD. Smith has gone to act as chaplain at Alice Springs. Part of his work will lie amongst the half-caste population. The responsibility for the spiritual oversight of Alice Springs has been taken over again by the Diocese of Carpentaria.

TASMANIA.

December, as usual, has been full of school breakings-up and prize distributions, and the fact is very apparent that a really first-class girls' school in the Southern end of Hobart is much needed. One constantly hears Evangelical parents who have to decide between sending their girls to the school in charge of the Kilburn Sisters, the Sisters of the Church, where the religious teaching is naturally of advanced Anglo-Catholic character, or sending them on a long tram journey to the northern end of the city, where there are good but co-educational schools. Only a well-equipped building with a properly qualified staff, an experienced headmistress, and definite Evangelical religious teaching would succeed. In England there is an Evangelical trust specially for this work. Could not their help be obtained here?

NEW ZEALAND.

Diocese of Nelson.

ELECTION OF BISHOP.

Under the laws of the Diocese of Nelson for the election of a bishop to the vacant see, a special synod must be convened, such Synod to be presided over by someone appointed by the Archbishop of New Zealand. For the recent special session of the Synod held in Nelson, at which Canon Hilliard was unanimously elected, his Grace, the Archbishop of New Zealand, appointed the Rev. E. M. Cowie, M.A. Vicar of Khandallah, in the Diocese of Wellington, to be his Commissary for the purpose of calling

and presiding at the Synod. The Rev. E. M. Cowie is a son of the late Bishop Cowie of Auckland, who was Primate from 1893 to 1902. He was Vicar of Hamilton from 1908 to 1926, and Archdeacon from 1913 to 1929. The Rev. E. M. Cowie, in due course, visited Nelson to make the necessary arrangements, and then issued a letter to the clerical and lay members of the Synod, calling them to meet for a Quiet Day of Prayer and devotion on Wednesday, 13th December, as a spiritual preparation for the important work for which the Synod is being assembled.

The Commissary's Letter.

The Vicarage, Khandallah,
Wellington, 24th Nov., 1933.

Dear Brethren of Clergy and Laity of the Diocese of Nelson,

With the consent of the Bishop of Nelson, the following Services will be held in the Cathedral in connection with the Special Session of the Diocesan Synod, and as a spiritual preparation for the important work for which the Synod is being assembled. On Wednesday, December 13th, a Quiet Day will be held in the Cathedral as follows:

- 7.15 a.m.—Holy Communion.
- 10 a.m.—Morning Prayer and First Address.
- 12 noon.—Litany and Second Address.
- 1 p.m.—Luncheon.
- 3 p.m.—Third Address, followed by Evening Prayer.
- Thursday, December 14th:—
- 7.15 p.m.—Holy Communion.

The special synod was held the next day.

Diocese of Christchurch.

£70,000 FOR CLERGY PENSIONS.

Mrs. Bullock-Webster's Munificent Gift.

All New Zealand knows of the amazing "windfall" the Diocese has received by the astonishing munificence of a former resident of Christchurch, the late Mrs. Amelia Bullock-Webster, of Malvern, England, who bequeathed all her N.Z. property to the Public Trustee "upon trust as to capital and income for the purpose of forming a fund for providing retiring pensions for the clergy of the Christchurch, New Zealand Diocese, and to supplement pensions already enjoyed when judged to be insufficient." The N.Z. portion of the estate thus bequeathed is estimated at over £70,000, comprising £4,326 in cash, £3,500 in N.Z. Gov. Stock, two mortgages, and a well-known block of Christchurch property, that at the corner of High and Lichfield Sts., part of what was Messrs. Strange and Co's. premises, and including that portion at present leased by Messrs. J. R. McKenzie & Co. The deceased lady left assets also in Canada and England, which are being administered by separate trustees and are subject to separate trusts, but the N.Z. property is placed by the will in the care of the Public Trustee; neither the Clergy Pension Trust Fund nor the Diocese is associated with the administration by the terms of the will. The Canadian and New Zealand trusts are charged with the testamentary expenses, debts and the succession duties of the whole estate, including the English portion of it, and as the extent to which the English property is liable to the very heavy English death duties is entirely unknown at present, it is uncertain what the net value is likely to be. There is also the question whether death duties will be payable in N.Z. on such a bequest. The sum of £3000 has been suggested as the probable income, but it cannot be relied upon because of the unknown factors. Whatever the deductions may be, the balance remaining should be very substantial.

The bequest is given as a memorial of Mrs. Bullock-Webster's father and mother, and will be known as "the Robert and Elizabeth Watson and Amelia Bullock-Webster Fund." The Public Trustee is the sole N.Z. executor named in the will, and he will apply for probate as soon as possible. The original will is still in England, where the English trustee is applying for probate, and it may therefore be a considerable time before local probate can be obtained, and the net value of the endowment ascertained.

The donor received the bulk of her N.Z. property under the will of her father, Mr. Robert Watson, of Christchurch, who arrived in the infant city in 1851, and built up his fortune along with its growth, being by calling a tailor. He had the sagacity to acquire a block of land in what is now the heart of the business centre of the city, the frontage to High Street from Ashby Berg's present premises to "Strange's corner," and round into Lichfield Street.

Archbishop of Brisbane.

Appointment Made.

The Rev. J. W. C. Wand M.A., Dean of Oriel College, Oxford, has accepted the Archbishopric of Brisbane.

Mr. Wand has been tutor and dean in Oxford since 1925. He took first-class honours in theology in 1907, and was ordained in the following year. He served in several curacies, and became Vicar-Choral at Salisbury. He was an army chaplain from 1915 to 1919, when he was appointed vicar of St. Mark's, Salisbury. He became chaplain of the Royal Air Force three years later. He is identified with the Anglo-Catholic movement, and has been one of its most influential exponents at the University. He took a prominent part in the recent Oxford Movement centenary celebrations, when he delivered a series of lectures.

Mr. Wand expects to leave England about July for Brisbane.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

Jan. 7, 1st S. aft. Epiphany.—Morning: 1, 107, 96, 103; Evening: 104(105), 102, 106, 108(427).

January 14, 2nd S. aft. Epiphany.—Morning: 8, 109, 105, 123; Evening: 112(53), 121, 285, 19.

January 21, 3rd S. aft. Epiph.—Morning: 18, 244, 278, 564; Evening: 371, 574, 188, 37.

Hymns, A. & M.

January 7, 1st S. aft. Epiphany.—Morning: 160, 72, 80, 81(240); Evening: 76, 74, 79, 19.

January 14, 2nd S. aft. Epiphany.—Morning: 7, 640(76), 80, 704(431); Evening: 488, 362, 257, 23.

January 21, 3rd S. aft. Epiph.—Morning: 475(596), 233, 278, 281; Evening: 264, 80, 683, 288.

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New South Wales Auxiliary

TWO POINTS OF EMPHASIS:—

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2. The Bible Society is the primary source of supply of the Scriptures to all Missionary Societies, whose financial burdens would be increased were it not for this fundamental service rendered by the Society. The Society is printing the Scriptures for Anglican Missionaries in 200 different languages.

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WHOSE WAS THAT SURPLICE?

If there is a piquant yarn afloat, it is sure to be picked up by Penelope, whose notes are the most refreshing feature of the N.Z. "Sun." Here is one of her latest:—"He is a church dignitary of considerable presence, and recently his wife sent one of his surplices to the laundry along with the weekly quota of sheets. In due time it was returned, fresh and shining as an Easter morning. That outside in surplices, however, had evidently puzzled the laundryman, for the account read: 'To laundrying—sheets, and one bell tent.'"

Now, whose could it have been?

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Letters to the Editor.

"THE PALACE OF THE KING."

(By Miss Charys Begbie, O.B.E.)

Mr. L. Wickham, C/o. C.M.S., Sydney, writes:—

As promised, I now forward under separate cover a copy of the abovementioned book written by Miss Begbie.

It is confidently anticipated that the book will prove most attractive, both in regard to the beautiful thoughts and suggestions contained therein, as well as in appearance, whilst the price, 1/6d., or including postage, 1/8d., places it in reach of all.

We trust that you may see your way to assist in making this book very widely known in order that it may find its way into the hands of as large a number of readers as possible. It has been written and sent forth with the prayer that it may bring comfort, joy and hope into many hearts and lives.

Copies may be obtained from the Church Missionary Society's Book Depot, corner of Bathurst and George Streets, Sydney (3rd floor).

Foreword by Bishop Kirkby.

"It was my privilege to read this booklet whilst it was in the hands of the Press. Of abundant comfort and quiet joy was it, to my own soul. Combined in it is a deep knowledge of God's Holy Word and of the gift of His great grace in our Blessed Lord Jesus. Based upon most sure promises, it is far removed from a merely religious emotionalism; rather is it a volume of 'inner experiences' confirming the Word of Truth, possible to all believers, young and old.

"Sturdily, yet sweetly helpful will the booklet be. It will richly repay the reader who gives it time and thought. May God bless it in its 'coming in and going out.'

The Rev. S. M. Johnstone, of St. John's, Parramatta, writing with regard to the little book, states:—

"In this little book Miss Begbie has managed to find a place for most of, if not all, the fundamental aspects of what is known among us as personal religion—by which is meant, of course, the truths of religion applied by the individual to his own life and practised in it.

"Miss Begbie has mastered the beautiful imagery of Scripture, and constantly uses it throughout the book, interpreting it, using it for purposes of illustration to make clear the several points, and finally, availing herself of it to fix in the memory of the reader the truths she wishes to impress. It is a book that can be read more than once, and especially is a valuable manual to place in the hands of young Christians anxious to learn more of the doctrines of grace, and who might find a less attractive presentation too difficult at the stage of spiritual experience they have already reached. But this is not to say that mature Christians will find nothing to illuminate and help in these pages. They, too, will find much for the reading of which they will be thankful."

ANZAC FESTIVAL COMMITTEE

Miss G. Brown, Secretary at 22 Queen Victoria Buildings, George Street, Sydney, writes:—

I should be very grateful if you could find space for the enclosed paragraph concerning an Anzac Anthem Music Competition, which my Committee has arranged.

Thanking you in anticipation, and wishing you the Compliments of the Season.

The Anzac Anthem Music Competition.

Composers of music will be interested in a competition for a musical setting for the Anzac Day Anthem. The poem which is to be set to music is "The Rising Sun," which won the prize offered by the Anzac Festival Committee from among ninety-one competitors early in the year. The competition closes on January 31st.

The winning anthem will be used in the Choral Competitions arranged for the Anzac Day Season.

Among the judges are Dr. Keith Barry, Mr. T. W. Beckett, Organist at St. Andrew's Cathedral, Mr. Howard Carr, Dr. Floyd, Organist, St. Paul's Cathedral, Melbourne, Miss Lillian Frost, Mr. W. N. McKie, City Organist, Melbourne.

You can get full particulars, including copies of the poem "The Rising Sun," (price 3d. per copy), also official entry forms, from the Secretary, Anzac Festival Committee, 22 Queen Victoria Buildings, George Street, Sydney, or by calling or sending a stamped addressed envelope.

The Journal of a Somerset Rector, 1822-1839.

WE have heard so much lately of the condition of the Church of England in the years just preceding the Oxford Movement, that great interest is attached to the recent publication of the diary of the Rev. John Skinner, M.A., Rector of Camerton, who bequeathed his writings to the trustees of the British Museum, to be published when fifty years or more had elapsed after his death.

The narrative is certainly not a cheerful one, for Mr. Skinner was consumptive, and had lost a brother, two sisters, his wife and in the end, three children, from this disease, the infection of which at this period was not recognised. After serving for two years as a curate, the living of Camerton, near Bath, was purchased for him by a clerical uncle, and he took over a parish which had become somewhat disorganised in the later times of his predecessor, who held it for over fifty years. John Skinner was an enthusiastic antiquary, and his most congenial task was tracing the many remains of the Roman occupation of the surrounding country, and conferring with his brother antiquaries. But there was no neglect of parish work or parish registers, and most of the weddings and baptisms took place on Sundays, even Easter Sundays, after the two usual services. Holy Communion was frequently administered not only in Church, but for the sick, whom he constantly visited. Bad weather and sick parishioners seem to loom largely in the diary when he sends for the apothecary at his own expense, and takes food and drink to the patients. He enquires at once when a case of shameful neglect of an old man in the workhouse is reported; he takes the part of pensioners whose allowance is cut down, he does his utmost to keep small day-schools going, and protests against the opening of an unnecessary ale house in the village. Drink, immorality, and ignorance were his three worst foes. He was not a practical man of business, and the system of collecting his tithes led to all sorts of disputes, while he was at variance also with the lords of the manor, and it had cost him more than £1,000 to put his rectory in good repair. He notes on July 12th, "The day has been threatening, but I hope that the hay of the two fields now about will be on the rack, as two waggons and a number of hands from the coal pits are gone to assist. I do not go into the hayfield to witness the Saturnalia of the colliers; they have drunken three hogsheads of beer already, and there are seven more acres to mow and rake. I may truly say this business of farming has been forced upon me. I am heartily sick of it, and the bleating of sheep and lowing of oxen is as unpleasant to my ear as it was to Samuel."

Large confirmation services were the rule, the candidates coming from many parishes, and being provided with tickets certifying their fitness. One service at Frome occupied more than two hours in the actual laying on of hands.

After this "The Bishop read a very impressive charge to the clergy, confining himself more particularly to the enforcing of the parochial duties of the resident minister. He also spoke in decided and very appropriate terms of reprobation against the increase of licensed ale houses. It was a very good charge; the delivery was excellent, and had double effect as the sentiments thus conveyed evidently came from the heart. The singing during service was excellent, as was the reading of the prayers by the Vicar of the Parish."

Had Mr. Skinner been able to see that there should have been a place for the Methodists in his Church, what good would have resulted. They came to his services, he visited them in sickness, giving them the Sacrament, he acknowledges that they understood far better than himself the lives and dispositions of the poorer orders, and that there were evidently in the Primitive Church men of their sort carrying out duties; but he resented them trespassing on his office and being told by an old woman, and at the bedside of the dying, that "Christ is all in all."

On the other hand, he is deeply troubled over Catholic Emancipation, though he goes to hear a new Catholic Bishop preach at High Mass on the Real Presence, "being anxious to hear what he could advance on the subject." Admission for Protestants to this service was two shillings.

Though the diary reaches the year 1839, and though the Rector was a graduate of, and still had friends at that University, no mention is made of the Oxford Movement or its early leaders; it never reached him.

The Cholera Epidemic of 1832, which brought death and distress to Camerton, showed Mr. Skinner at his best. He seemed to have no fear for his "tenement of clay, which has lasted sixty years, a good lease for any house," and set about distributing the disinfectants of his day, arranging for quicklime in a common grave, conducting burials, closing the day schools, and urging his parishioners, one and all, to keep themselves, their houses and farmyards, clean. We may fittingly conclude with an extract from his sermon during the visitation: "It is our duty to prove ourselves, both in our private and public capacities, kindly disposed to the afflicted and distressed, by essential acts of useful service, instead of wordy professions and unavailing lamentations."

CUT THIS OUT.

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Vol. XV. 69. [Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]

JANUARY 18, 1934.

[Issued fortnightly.] 8/- per year, post free

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Editorial

Mussolini and the League.

MUSSOLINI is anxious to reform the League of Nations! Really, he would like Fascism to spread throughout the world and take the League's place. This can never be! Fascism may or may not be good for the Latin races, subversive as they are, and nurtured through centuries under cast-iron rule, but it will never work with the more open-minded and freedom-loving Northern European peoples. In our opinion the League is the only international authority capable of acting the role of a saviour in the present world chaos. If the spirit and purpose of the League are not allowed to function to-day, we can see no hope on the horizon. There is the nightmare of the piling up of armaments; there is the seething cauldron of Europe; and there is Japan looming up in the East. Evidently Mussolini wants a grouping of strong powers for the purpose of cowering and compelling the rest. Such "Fascistisation" as Mussolini terms it, would mean the denial of the vital principle of collective responsibility and consent in world affairs. In other words, it means a conflict between democracy or dictatorship. We have a strong suspicion that Fascism comes from Vatican inspiration, whether the political department of that institution denies it or not. Fascism's methods of government are purely the methods of Rome—and they finally give the Church all she wants. It is the method of Mussolini, Hitler and Dolfuss, all of whom are Roman Catholics.

Lord Halifax and the E.C.U.

IN our main columns we publish Lord Halifax's letter announcing his resignation of the post of President of the English Church Union. It will be read with deep interest, because the E.C.U. owes much to the prolonged activities and leadership of its erstwhile aged President. He has been its mainstay for more than the normal span of human life. Naturally it has fallen as a veritable bombshell into the camp of the E.C.U. It appears that the November issue of the

"Church Union Gazette," the official organ of the E.C.U., has given umbrage to the Anglo-Catholic Congress Committee—the body that had to do with the Stadium Mass in connection with the recent Oxford Movement Centenary Celebrations in London. To make matters worse, the article in question stated that the Romanists in England are in schism, and it even went as far as scolding the Pope. Not only does the Correspondence afford fresh proof of division within the ranks of the E.C.U., but it reveals the depth and earnestness of Lord Halifax's desire for the reunion of the Church of England with the Church of Rome. In this Lord Halifax and those about him are true to the policy which they have advocated through the years. Evidently the E.C.U. is not going fast enough along the Roman road for the noble Lord. However, the whole position is a reminder of the true trend of a very large section of Anglo-Catholics. For example, the recently-issued manifesto of the fifty Anglo-Catholic priests, and the journey taken the other day of sixteen others to Rome to make their homage to the Pope—and they claimed to represent hundreds of others. There may be marginal differences, but to our mind both the E.C.U. and Anglo-Catholic Congress Committee have the same objective—the undoing of the Reformation Settlement and the subjugation of our church to priestcraft. To the efforts of both united or apart, or to their counterparts in Australia, we present an undying opposition. It is trends and movements in our Church, which stress once again the need of such a paper as the Australian Church Record!

On another page we publish in full Lord Halifax's letter, announcing, also, that he has withdrawn his resignation.

A Desperate Problem.

THE tragedy of our Australian life just now is the large number of young men between the ages of nineteen and twenty-one years, who are out of employment. We have lately been through the country. Unemployed young men are on the track everywhere. There is not a country town without them. Clergy in suburban parishes are concerned with them daily. Many of them have passed the Leaving Certificate and cannot get work. The worst phase of the problem is their dismissal from work at nineteen and twenty-one years of age, because they are due for increases in wages. Something must be done to remedy so lamentable a condition of our industrial and social life. South Australia recently, through the instrumentality of its State Governor, convened a meeting in Adelaide's largest hall to seek for remedies. Not only is there danger of deterioration on the part of these young men, because of enforced unemployment, but the whole condition is an economic dead-weight upon our national life. No nation can prosper with an army of people unemployed at the most strategic stage in their life. The problem should be the concern of the whole community. Governments can do much to help. Employers can do more. There must be something radically wrong with our economic life, with our industrial concerns, our business houses, if they cannot pay a man's wage to employees when they come to man's estate. We earnestly hope that 1934 will see a notable step forward in remedying what is nothing less than a desperate problem.

Harvest Thanksgiving.

THE season is upon us for Harvest Thanksgiving. Coming as it does upon us at the end of the holiday period, with most clergy away, there is, we fear, a tendency to belated arrangements! It should not be so, for without God's bounty in primary products, Australia would have little to boast. The harvest season just concluded has been a phenomenal one. Wool prices have been richly enhanced. The wheat crop is pouring in, and we read of terminal silos full to overflowing and ships coming into harbour for transportation purposes. The gold yield has been very noteworthy, while the bountiful rains through spring and early summer have produced an abundance of pastures and notable yields in fruit and vegetables. Apart from recognising all this, Harvest Thanksgiving services afford opportunity of reminding people of the debt they owe to our Heavenly Father. It always seems to us that harvest reminds us of God's intrusion into the natural order, producing a result which the ordinary laws of that order could not produce of themselves; and the truth is that in this sense miracles, so far from never happening nowadays, are happening continually before our eyes, and the reason why we do not recognise them as miracles is just that they happen continually. Harvest is a miracle, and Harvest Thanksgiving Services afford a great opportunity, not only for giving thanks, but also of dwelling upon God and the wonder of His working.

Christ Church St. Lawrence.

WE draw the attention of our readers to the special article in this issue, on the recent Christ Church St. Lawrence Suit. It comes from an authoritative pen.