

Arnott's Famous Biscuits

Letters to the Editor.

ELECTION OF ARCHBISHOP.

"Synodsmen" writes:—

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

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

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

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

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

THE LATE ARCHBISHOP.

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

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

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

ARCHBISHOPRIC OF SYDNEY.

An Open Letter to the Members of the Sydney Synod.

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

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

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

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

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

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

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

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

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

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

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

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

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

FOR SINNERS ONLY.

Ross H. Dalby, of Lane Cove, writes:—

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

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

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

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

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

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

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The Church and the Boy.

"They crucified Him."

Seven times He spake, seven words of love,

And all three hours His silence cried

For mercy on the souls of men:—

Jesus, our Lord is crucified.

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

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

And whose suffers most, has most to give.

Editorial

Sydney Makes its Choice.

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

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

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

A Missionary Pioneer.

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

The Shame of Germany.

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

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

The Tractarians Unmasked.

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

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

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

"Please do not 'Rev.' anybody. We hate that un-American, ungrammatical use, as 'Rev. Smith,' etc. If a minister is worth a cent, he is worthy of his initials. Besides, we get mad looking up his initials, and if we can't find 'em, changing the 'Rev.' to 'Mr.' We would as soon say 'Bish' Nicholson as to say 'Rev. Fruit' or 'Rev. Field.' Use the initials along with the 'Rev.' and save us from an early grave."—Editor, "Christian Advocate," U.S.A.

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Quiet Moments.

The Love of the Cross.

Text.—"He loved me, and gave Himself for me."—Gal. ii. 20.

GOOD Friday brings us back to the foundations; it takes us to the very focus of our faith. The Cross is the central thing of Good Friday, and Calvary, not Bethlehem, is the centre of gravity of the New Testament. Here, at the Cross, all Divine redemption truth is gathered up, and here we may read its meaning. Let St. Paul tell us what that meaning is. This is his view of it; the Cross is the assurance given to my soul that "He loved me, and gave Himself for me." Here we find three suggestions. There is—

1. A Historical Fact.
2. A Moving Assurance.
3. A Personal Experience.

1. A Historical Fact.

Let us never let go of the historical basis of our Faith. "He—in literal fact, at a verifiable date in history—Christ gave Himself for me." We are not asked to pin our faith to some new and clever religion, thought out and planned by someone with a view to our souls' great needs. It is not a new doctrine that saves us. But it is a Person, a character, Who once appeared on earth, and died voluntarily for us and for our salvation. Whom we are to confide in. Other great world teachers have given us their thoughts, or their examples, or their wise teaching, but Jesus Christ gave Himself. In this Christianity is unique. It differs from all other religious teaching that the world has even known. The Buddha, or Mahomet, or Confucius may be omitted from their respective faiths, and the faiths will remain. But Christ cannot be left out of Christianity, for "Christ is Christianity."

Then this Good Friday text supplies us with—

II. A Moving Assurance

that "He loved me." No other motive can explain His action. His sacrifice of Himself to save men was not, so far as we can see, a necessity of the Divine government, neither had men any claim upon Him for such a sacrifice. It came out of His spontaneous, undeserved, and unsolicited love. Finally, we find here—

III. A Personal Experience.

"He loved me." All that we have said so far is beautiful, but is of small value to anyone until its reality has been personally appropriated. The hardest lesson most of us have to learn is that Christ's love is particular and specific. It was for me that He hung on the Cross, just as though there were no one else in the world in need of Him. Our Christianity is a failure for us until it has passed within the realm of personal appropriation, apprehension, and experience. When we learn that His death was not simply good for the world, for the Church, but for me, then we have already entered into all the enjoyment God's bounty has provided for us.

So, as a historical fact, it was a wonderful truth, but most of all, as a saving experience of practical life, let us each one believe, "He loved me, and gave Himself for me."

The Easter Companion.

IN the whole of the Bible there is no more beautiful incident recorded than the story of the walk to Emmaus on that first Easter Day. It is not only a beautiful story, but it has been a source of strength and consolation to multitudes of troubled and oppressed souls right down the ages. The Lord of life is here revealed as the tender and intimate Friend of the perplexed and puzzled. Those two disciples were fearful and downcast. Their hopes had been shattered; their Master had been cruelly done to death; their future was dark and gloomy; their hearts failed them for fear. "They communed together and reasoned." Could it be possible that their faith in Jesus of Nazareth had been misplaced? Where was the promise of the Father? At that moment—"Jesus Himself drew near and went with them." Is not that just like Him? That is certainly the experience of millions of simple souls in all lands. Philosophers have argued—and still argue—about the wonderful occurrence on the Emmaus road. They endeavour to analyse and explain that Presence as they do the "real presence" of the Christ among His people to-day. And by so doing the eyes of men are blinded and their hearts hardened so that they fail to behold Him as He is—the intimate Friend of those in doubt; of those who have been bereft of their dear ones; and those who have been bruised along the rugged path of life.

Every word used by St. Luke carries a message of balm and healing for us to-day, but we are particularly grateful for the word "Himself"—"Jesus Himself drew near"—not an angel; not a human friend; but the great "I am," Who had pledged Himself to be with them all the days.

May we all this Easter time realise afresh that Jesus of the Emmaus road is still the same "yesterday, to-day and for ever." If we allow Him, He will not only draw nearer, but will go with us to illumine and cheer our path, however gloomy the outlook may be.

The Glorious Resurrection.

"In a moment, in the twinkling of an eye . . . the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed"—I. Cor., xv. 52.

O miracle most mighty,
O glorious Resurrection,
When saints of all the ages
Shine forth in full perfection.

Made like unto their Master
In body, soul and spirit,
They rise in dazzling splendour,
His Kingdom to inherit.

What greetings then in glory,
Beyond all thought and feeling!
But what to see the Sun rise,
Whose wings bring all the healing!

O King and great Creator,
Make new our inner being,
Till faith and hope and wonder
Are changed to joyous seeing.

—A. C. D. Ryder.

Our Paper.

Copies of the Australian Church Record are obtainable in Sydney at our Office, Diocesan Church House, George-street, the N.S.W. Bookstall, Town Hall Underground Station, Church Missionary Society Depot, corner George and Bathurst Streets. Supplies are also forwarded to a number of Churches. Ask your Rector. For other States, see our business note, page one.

ARCHBISHOPRIC OF SYDNEY.

ELECTION OF BISHOP HOWARD MOWLL, OF WESTERN CHINA.

WITH the Synod drawing nigh, there was widespread interest amongst all sections of the community as to who would be Sydney's new Archbishop. Churchmen took the matter of the election with all the gravity and seriousness that so important a task demanded. Before the actual date of the meeting of the special session of Synod, on April 4, in the Chapter House, Sydney, there were many informal talks, consultations, and inquiries, group meetings, and much canvassing of names. Friday, March 31st, was set apart as a Day of Prayer for the whole Diocese, and many made earnest supplication.

The Dean's Sermon.

There was an administration of Holy Communion in St. Andrew's Cathedral at 11.30 on the day that Synod met. The Dean of Sydney was the preacher, and took as his text, Acts Chapter vi. 3: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Thus, he said, we had the appointment of the first seven deacons of the early Church, the first seven whose duties it was to minister to the poor. These appointments, too, were the model upon which the Church appointed its ministers to-day. The seven were first chosen by the whole community, and the Apostles commissioned them for their work. The result was that there was then a great spiritual revival.

Referring to the appointment of an Archbishop for this diocese, he said that in this respect the Church in Australia enjoyed a very great privilege in the fact that each diocese was able to appoint its own chief pastor. The Church in England had no such right, for such appointments were made by the King. The Church in this new land had, therefore, given the lead in an important matter, and of that should be justly proud.

"We must, at this time," he added, "show something of the spirit of the early Church, and be emptied of all unworthy and selfish motives. We must be drawn together by the great bonds of Christian charity, seeking only the glory of God and the good of the Church. With the privilege we enjoy is also a great responsibility." He proceeded to say that an Archbishop must be a steward of God, and a good administrator; he must be a man who ruled his household well; but, above all, he must be no waverer with regard to the verities of the Faith, and be able to throw the light of increasing knowledge upon them. He must be able to exhort and convince the gainsayer, and, finally, be able to administer with absolute impartiality the whole Church within his diocese—for he should be the bishop of no party.

The Administrator's Charge.

A Crowded assemblage awaited the incoming of the Right Rev. the Administrator (Bishop Kirkby), at 4 p.m. on the opening day of Synod. An exceedingly happy and earnest spirit prevailed. After prayers and attendance to one or two details, the Bishop delivered his address. He said that Synod had met in circumstances of solemnity and gravity—solemnity because the shadow of the great loss of the late Archbishop was still upon them, and gravity because the choosing of a rightful successor was the responsibility which fell upon them.

Bishop Kirkby warmly praised the leadership of Dr. Wright during 23 years of great difficulty and stress. Dr. Wright, he said, had given them wise leadership and counsel throughout the dark days of the war, and in the crisis which followed, with the breakdown of pre-war standards of life and conduct. Those early standards were by no means perfect, but they did embody certain proved decencies, which sprang from the faith nourished by the Church. Then the great economic depression had come, causing men and women everywhere to wonder again whether God was a God of love.

Bishop Kirkby said he had that morning received a letter from the Archbishop of Canterbury in which, referring to Dr. Wright, he said: "Like all who knew him, I had the greatest esteem and respect for him, for his quiet steadfastness of service, his deep piety, his judgment, and the dignity with which he fulfilled the duties of his high office. He will be greatly missed in Australia. I only hope that a successor worthy of him will be appointed."

Election of Successor.

Bishop Kirkby said they had been called together to elect a successor to Dr. Wright. The immediate business of the day was to receive nominations for the office. When nominations were completed the adjournment of Synod until the following day would be moved. When that motion was passed it would be possible for members of Synod to hold a conference to discuss informally and unofficially, the question of the selection. It appeared that the ordinance had been framed to permit of this course being adopted. The conference should be confined to Synod members, and be held in private.

Discussion of the candidates, he continued, would be permitted when the select list of candidates was being drawn up. It would be appropriate for the mover and seconder, at least, of any nominee, to rise and speak in advocacy of the candidate they favoured. Multifarious voting would be permitted; if a synodman voted for one candidate he was not precluded from voting for other candidates if he so wished.

"What Manner of Man."

"And now, what manner of a man as Archbishop do we need?" proceeded Bishop Kirkby. "To such a question I hesitate to address myself. I am confident that Synod will keep the larger issues of the question in mind. This diocese of ours is of outstanding importance and dignity; its history, its size in respect of Church population, its faithful clergy working to a high standard of efficiency, its achievements, its sound traditions expressive of a true and sturdy Anglicanism, establish the claim that has been made. It is the premier diocese of Australia. If, because of this, our feelings swell out with pride, may God save us! Rather should the knowledge of our place and prestige burden us with a sense of the gravity. We have to determine who the new Archbishop will be according to the ideals that we entertain as to what manner of man he should be.

"We have not been left without guidance in this matter. The Press has gallantly and freely and gratuitously offered many suggestions about qualifications. I humbly set before you

other suggestions. Needless to add, they are not my own, nor, perhaps, is the catalogue exhaustive. I do not think that they have the imprimatur of the Press, but I believe that they carry the imprimatur of the Holy Spirit. I find them in an old letter:—

A bishop must be blameless as God's steward, not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, temperate; holding to the faithful word which is according to the teaching that he may be able to exhort in the sound doctrine and to convict the gainsayers.—Titus I.

"Old-fashioned they may be dubbed, but their implications are far-reaching. Much more could and should be added; nevertheless, if we begin on that basis, we shall not be far wrong in our ultimate choice. Our task is to find an able and wise and godly chief pastor, 'a man who has understanding of the times to know what Israel ought to do.'

"May we in this Synod be kept in the spirit of prayer, with the peace of God guarding our thought and our speech and the love of Christ binding us together. Our quest is for the man of God's choice. By His Holy Spirit we shall find him."

Nominations.

Several matters which had arisen having been disposed of, nominations for the Archbishop of the See of Sydney were received in writing. There were twelve of these, and they were as follows:—

The Rt. Rev. Francis de Witt Batty, Bishop of Newcastle.

The Rev. Dr. T. W. Gilbert, Principal of St. John's Hall, Highbury, London.

The Rev. A. Rowland Grant, D.D., Canon Residentiary of Norwich Cathedral.

Canon L. W. Grensted, D.D., Canon of Liverpool, England.

The Rt. Rev. J. S. Hart, Bishop of Wangaratta.

Canon W. G. Hilliard, Principal of Trinity Grammar School, Sydney.

The Venerable J. W. Hunkin, D.D., Archdeacon of Coventry.

The Rt. Rev. S. J. Kirkby, Bishop Administrator of Sydney.

The Rt. Rev. Howard Mowll, D.D., Bishop in Western China.

The Rt. Rev. J. S. Moyes, Bishop of Armidale.

Canon C. E. Raven, D.D., Canon of Liverpool Cathedral, England.

The Very Rev. A. E. Talbot, Dean of Sydney.

Synod then adjourned until the next day, when the work of making a Select List of the nominations according to the Archbishop Appointment Ordinance was begun. A Select List of four, namely, Canon Grant, Canon Grensted, Archdeacon Hunkin and Bishop Mowll, having been made, process began of making a Final List of three. This resulted in the elimination of Archdeacon Hunkin. The vote was then taken on the Final List, and Bishop Howard Mowll, of Western China, was elected by a large majority. At the close of the proceedings Synod sang the Doxology. The Synod was in Session three days, April 4, 5, and 6. A marked feature of the proceedings was the helpful and able way in which Bishop Kirkby, the Administrator, presided.

Wayside Jottings.

(By a Wayfarer.)

Troubles and Hopes.

"WE are always being told that things are improving," said one of the young men, "and that Australia in particular is emerging from this world-trouble. But here are Brown and Smith, good men as they are, still out of work; and the United States, with abundant wealth, still tied up in an almost comical state of entanglement. Then we have war in the far East, and a very fair prospect of another European war. God grant that it may not be like the last one!"

"Germany," said another, "is keeping up her character as the storm-centre of Europe. I suppose they are smarting under their defeat, and wanting another war to wipe it out; and to see whether they cannot this time succeed in imposing their 'Kultur' on the world. And to crown their wickedness, or to inaugurate their madness, they have started a persecution of the Jews. Surely, if they want another ruinous war, a persecution of the Jews, the world's bankers, is the maddest way of preparing for it!"

"You are right," said an older man, "it is madness; but not only for financial reasons. The Jews are still God's people; whoever touches them touches Him. It was, I think, Frederick II of Prussia who, when he was urged to get money for his wars by extorting it from the Jews, refused. 'I have noticed,' he said, 'that no one oppresses the Jews without suffering for it'—and I am afraid that Germany will find that true to-day."

"It's a pity," said a young lady. "From long before the time of Luther, the Germans were one of the most deeply religious peoples of Europe. But for the last half-century or more, Germany has been the home and the source of the most sceptical Higher Criticism; with the result that Modernism nearly killed, at least for a time, German faith and piety; and the upper classes and the ruling caste nearly gave up Christianity. Before the war, it was freely said in Germany that Christianity, with its teaching of love and forgiveness, was no fitting religion for a proud and warlike people—that Thor, the old German war-god, was better than the meek and gentle Jesus Christ—that might was right, and that the mailed fist was, and ought to be, the sole arbiter of right and wrong. What wonder, then, when the Allies cried to God, He gave them the victory!"

"Germany now wants to tear up the Treaty of Versailles," said another, "and to be free to raise armies and build battle-ships at her pleasure."

"It would be no use trying to enforce the Treaty," said the first. "Better give it up frankly and freely. It has, at no time, been anything to her but a 'scrap of paper,' to be evaded whenever possible. Any attempt at coercion would only precipitate the war that half the nation wants. Better to let it go, and trust to whatever safeguard may lie in her sense of honour, and in her connection with the League of Nations. After all, God rules, and this persecution of the Jews, and whatever else may come, may be just stages in His plans for the restoration of the Jews to their own land. The time for it cannot be far away."

"But how comes it," asked another, "that all the nations of the world are in trouble, and all at the same time?"

"For the economic troubles," said the older man, "blame first the universal disregard of the Apostolic rule to 'owe no man anything.' Nations and individuals alike have sinned and gone into debt with the present result. Next to that, blame the man who invented bank-notes. The universal use of fictitious currency—paper money, inflation, a pretence of wealth with little or insufficient backing—an abuse of the banking system to make it an agent of universal debt—strength for the moment, and weakness in the end. This is the next cause. Let the nations redeem their bank notes and henceforth use a gold and silver currency, and before long the depression will have ceased."

"Banks are not wrong things," said the young lady. "Didn't our Lord express His approval of them in one of His parables, when the King said, 'Thou oughtest to have given my money to the bankers, and then, at my coming, I should have received mine own with interest.' (Matt. xxv. 27, R.V.)?"

"Banks are not wrong," said the other, "but debt is. After all, the happiest times were when every man kept his money in his own house, and all business transactions were for cash. But beside that, the United States are deservedly in difficulties, because they are just an outstanding example of a great moral failure. They lent money to England during the war, that England might buy ammunition from them, wherewith to wage war for the defence of the whole civilised world. It never occurred to them to say, 'You gave the lives of hundreds of thousands of your men, so we, who lost very few men, will make up for it by bearing the expense.' They would have been more prosperous to-day if they had said it. They are loaded up with gold, which they can neither eat nor drink, nor wear, nor spend. In fact, they are an outstanding example of the evil results of national selfishness. They refuse to join the League of Nations; they refuse to throw the weight of their influence into the scale of universal peace, because they are afraid it might oblige them to brotherly actions towards weaker nations. I hope England will soon pay them every penny she owes them."

"I hope so, too," said the first. "She will be none the poorer. Money is not wealth. A free circulation of cheap food and other necessities of life is all the wealth that any country or individual can possibly have. Out of all his immense wealth, Rothschild himself gets no more than his food and clothing and accommodation. All the rest is spent by and for hundreds of other people; and he never sees either it or them."

"All that is true," said the older man, "but you are getting away from the question. You asked 'Are things really improving?' But the question is, 'Have we, as Christians, believers in Prophecy, any right to expect them to improve?' Reckon it as you will; read the Signs of the Times from whatever angle you will; is it possible to doubt that we are in the last days of this Dispensation? And do not all the prophecies lead us to expect that this Dispensation will close in times of unparalleled trouble? The Jews are to be gathered back to their own land; but if I read Ezekiel xxviii. aright, they will meet war and trouble there, from which only a special Providential interposition will save them."

"But do you," asked the young lady, "take these prophecies of Ezekiel literally?"

"It's impossible to say how far they are to be taken literally," said the other. "They are like mountains seen through a mist. But the main outlines of the future are clear. World-troubles are, no doubt, to come, leading up to the manifestation of the anti-Christ, and the final persecution, the battle of Armageddon. But before the worst comes (perhaps before any of the troubles come), we have the promise that Christ will come for His people—(1 Thess. iv. 16) and the Lord has bidden us watch and pray that we may be counted worthy to escape all those things that shall come to pass and to stand before the Son of Man (Luke xxi. 36), and that is our hope to-day."

The Late Primate.

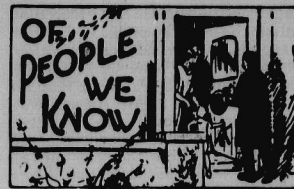
The Bishop of Goulburn writes to his diocese:—

At last I have had my first plunge into public duty, and my first task was to read the burial lesson at the lectern in St. Andrew's Cathedral beside the body of the Archbishop. It was a strain, as you can well understand. But I was thankful afterwards that we did not shorten that long lesson by omitting apparent digressions. The passages sometimes omitted are really part of the course of the apostle's thought. And there is something uplifting and sustaining in the splendid sweep of the argument as it grapples with the moral unbelief of the secularist and the speculative difficulties of the sceptic, and climbs up to heaven and then descends to earth to rest on the note of perseverance, in the certainty that death is conquered and that labour is triumphant. So the seeming descent of the argument is really its climax; the victory of the faith in the resurrection is to be felt in the new spirit of a service which is known now to be "not in vain in the Lord."

The Passing of the Chief.

It seemed a real grief not to be able to bid a sad but loving farewell to a chief who, more and more, as the years passed, reached out a hand in search of friendship and fellowship with men who had held or been kept aloof at times by the consciousness of differences of principle or practice. But the unforeseen breakdown on a sorely needed holiday, which we thought would restore him to reap the fruits of the victory which he had done so much to help to win for the new constitution for the Church, reminded us of the cost of the strain of leadership—the strain of that month of leadership in episcopal conference, in constitutional convention and in general synod. We could have wished that it might have been possible for him to hold his diocesan synod after a brief spell of rest, and enter into the joy of seeing his synod accept the amended constitution, which owed some of the amendments to a new spirit of conference and conciliation which he had brought Sydney churchmen and churchwomen of the Diocese so wonderfully together in the task of framing that constitution. But God ordered otherwise, and it must fall to his successor to crown his labour by leading his diocese in synod to accept the new constitution, which owes its promising outlook so largely to the co-operative spirit of the Sydney members of the committee which revised the constitution of the convention of 1926 for presentation to the convention of 1932.

The constitution bears the marks of the leadership of two bishops, Bishop Long, in 1926, and Bishop Hart, in 1932. Bishop Long drove the original draft home with all the force of conviction and enthusiasm; Bishop Hart won home with all the attractive power of a conviction which taught and pleaded. But the constitution will also always be linked with the name of a Primate who not merely presided over long and tired and tiring committees and conventions with the patience and courtesy, the fairness and firmness of a perfect chairman, only now and then revealing at the right moment his own judgment on a point at issue, but in those few moments, when it was his duty to reveal his own judgment, revealed the courage of a mind which had grown to a range and ripeness of judgment through more than twenty years of experience of the needs and the rights of a national Church. Unhesitatingly tenacious of the rightful liberty and the distinctive character of his own great diocese, he moved ahead of the diocese where he had come to see that the welfare and progress of the whole body of the Church in Australia called for freedom and efficiency for a governing General Synod.



The Rev. O. S. Fleck, assistant minister at St. Andrew's Cathedral, Sydney, has been appointed Rector of St. Paul's, Canterbury. Mr. Fleck was formerly on the staff of St. Clement's Church, Murrumbidgee.

The Right Rev. Bishop Cecil Wilson, D.D., Bishop of Bunbury, W.A., accompanied by Mrs. Wilson, passed through Sydney last week on their way to New Zealand. Bishop Wilson is recuperating after a somewhat serious operation.

The Rev. V. H. Sherwin has arrived in Sydney after five years of unbroken service in the Mandated Territory of New Guinea. The Rev. I. H. Stockdale has taken up the work of Mr. Sherwin on his station at Sag Sag, at the extreme end of the island of New Britain.

The Rev. Frank de L. Willis, Vicar of St. Andrew's, Epsom, Auckland, N.Z., who has been on sick leave for some months, has recently been staying at Hammer Springs, in the South Island. His health, we are glad to record, has now considerably improved, and he expects to be able to resume his parish duties next May.

An exchange of parishes has been effected between the Rev. G. A. M. Cerutti, of St. John's, Croydon, and the Rev. H. L. Ebbs, Christ Church, Newport, both in the Diocese of Melbourne. Archdeacon Hancock inducted the former at Christ Church, Newport, on Tuesday, April 4, and the latter at St. John's, Croydon, on Wednesday, April 5.

The Rev. F. R. Bishop, after eight years of service, relinquished the post of chaplain at Rabaul, Mandated Territory, and paid a visit to the headquarters of the Melanesian Mission at Siotia. He arrived in Brisbane by the "Mataram" on the 18th March, and will shortly come to Sydney. Mr. Bishop intends leaving for England at an early date.

The death in England of Mrs. F. E. Lewin, wife of the Rev. Frederick E. Lewin, B.A., Vicar of Portlinton, Victoria, has occasioned much grief in Church circles in the Diocese of St. Arnaud. The sad event occurred whilst on a visit to England. Mr. Lewin, who is the uncle of the Vicar of Maryborough, was at one time in charge of Wedderburn. It is understood that Mr. Lewin is returning to Australia shortly.

The Diocese of Ballarat has welcomed back the Rev. Arthur Bennett, B.A., who has, for some time, been on the staff of one of the leading parishes in England. With characteristic readiness to serve under the hardest circumstances, he has gone to the Apollo Bay and Forrest Parochial District, and will reside at Apollo Bay, in that Diocese.

On Monday, March 27, there was a large and enthusiastic gathering of parishioners of Christ Church, Ormond, Melbourne, to bid farewell to the Rev. W. R. Cooling and family. Many speeches eulogising the work of Mr. and Mrs. Cooling were made. Mr. Cooling received several presentations, amongst which was a wallet of notes. Mrs. Cooling received from the Churchwomen's Guild a silver entree dish, silver bread plate and crystal vases from the gymnasium, also a crystal bowl from the congregation.

Mr. A. Rayment, well-known Sydney Synodman, and Church worker at Christ Church, Sydney, and St. John's, Penshurst, who has entered on leave before retirement from the Railway Department, after a service of more than 46 years, was made a presentation on Friday, March 31, by the officers of the staff section, with which he has been associated. Mr. Rayment was at various times secretary to the staff committee, and staff board, chairman of the board of examiners, and more recently, officer in charge of the employment section.

The Rev. L. N. Sutton, Precantor, Sydney, and headmaster of the Choir School, has been appointed chaplain of The King's School, Parramatta, and has forwarded his resignation to the Cathedral authorities. He

Death of Right Reverend Bishop Gilbert White, D.D.

DEATH has removed from the life of the Australian Church a notable figure in the person of Bishop Gilbert White, D.D., who, for the last eight years, has been living in retirement at Epping, N.S.W. He had been in feeble health for some time, and had lately resigned from his seat on the Australian Board of Missions, and his editorship of the A.B.M. Review. Bishop White died on Saturday, April 1, having reached the age of 74 years.

He was born in Cape Colony, South Africa, and as an infant was taken to England, and was educated in Edinburgh, Scotland, and at Oriel College, Oxford, where he was a contemporary of Cecil Rhodes and took his M.A. degree in 1885. He was ordained a deacon in 1883, and as a priest by the Bishop of Truro in 1884, and came to Australia in 1885 in search of health. His early appointments in Australia were as rector of Charters Towers and of Herberton. From 1890 until 1900 he was Archdeacon of North Queensland.

In 1900 Dr. Gilbert White was consecrated first Bishop of Carpentaria, in Sydney, during a great gathering of Australian bishops and churchmen for General Synod, and he took up his headquarters at Thursday Island, where his cathedral was the Quetto Memorial Church, erected in memory of those who lost their lives in the wreck of the Quetta, nearby. During the 15 years in which he held the office he travelled over vast areas of the tablelands and the western plains of Northern Australia. He explored the great rivers and made a difficult journey from Darwin to Adelaide. Few men knew Australia better than he. Part of his work was done in the missionary ketch Francis Pitt, in the waters of the tropical Gulf of Carpentaria. One difficult journey was to the Mitchell River with Mr. F. R. Gribble, to found the Mitchell River Mission.

Dr. White resigned from the Bishopric of Carpentaria in 1915 to become the first Bishop of Willochra, South Australia. For 10 years he again did pioneering work in the establishment of the Church in the vast northern areas of South Australia. Since his retirement he has not been inactive. He has taken a keen interest in the affairs of the Australian Board of Missions, and has been an ardent worker in the cause of reunion of churches. He was an accomplished scholar, reading Greek, Latin, Italian, French, Spanish, and German, and he was an outstanding theologian. He published a book of poems, and wrote two books dealing with his life's work, "Thirty Years in Tropical Australia," and "Round About the Torres Strait." In 1925 he was unanimously elected by the Church of England and the Methodist, Presbyterian, and Congregational Churches of South Australia to represent them at the Christian Conference on Life and Work in Stockholm.

Bishop White was one of Australia's great pioneering missionaries. He was a man of deep convictions, but gentle and kind in all his ways. He set a high standard and was loved for his nobility of character, his faithfulness to duty, and deep spirituality.

The funeral took place on Monday, April 4, from St. Alban's Church, Epping, and was conducted by the Rector of the parish, Rev. O. V. Abram. Dr. Micklem delivered the sermon and said they were paying their last earthly tribute to one who, for 50 years, had devoted his great gifts to the service of the Church—one of the pioneer bishops of Northern Australia. Bishop White had led a strenuous life, often involving great hardship in covering what was, perhaps, the largest diocese in the world. He had two great passions in his life. They were missions and Christian Reunion. Dr. White's friendships were not confined to those of his own church, for he enjoyed the love and esteem and honour of other religious communities.

Bishop Kirkby officiated at the graveside. The chief mourner was Dr. White's sister, Miss White, to whom we extend our deepest sympathy.

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APRIL.

- 13th.—Thursday. Called Maunday Thursday, as on this day monarchs tended the poor, washing their feet, &c. To-day the King, through an official, makes a present of money to certain poor at Westminster Abbey. R.C. Emancipation Act, 1829, passed on the distinct understanding that English Roman Catholics did not believe in the Infallibility of the Pope.
- 14th.—Good Friday, or the Day of the Cross. The former title is distinctively Anglican. It is indeed a Good Friday for us, though it was sad and terrible for Him, Who knew no sin, to be made sin for us.
- 15th.—Easter Eve. Preparatory for Easter Communion. Edict of Nantes proclaimed, 1598. Wreck of the "Titanic," 1912.
- 16th.—Easter Day. Rubric: "And note, every parishioner is to communicate at least three times in the year, of which Easter to be one." May the joy and power of the Resurrection remain with us all. This is the Keystone of the Christian faith.
- 17th.—Monday in Easter Week. Luther brought before the Diet of Worms, 1521.
- 18th.—Tuesday in Easter week. John Foxe, martyrologist, born, 1517. His "Book of Martyrs" records some of the atrocities which Rome would again inflict were she in power.
- 19th.—Alphege, Archbishop and Martyr, 1012.
- 20th.—Gates of Londonderry shut by Pretence Boys, 1689.



He is not here, He is risen . . .
Come and see the place
where He lay.

The Resurrection Fact.

THE Christian Faith is not founded on any nebulous theories, or upon abstractions, but on historical facts. The facts are that the Eternal God, manifested in time in the Person of His dear Son, and the Word became flesh, tabernacled among men, and in that radiant life, displayed the glory and love of God to men. That was His Incarnation—necessary as the prelude to all that happened until it culminated in Calvary's Cross as the means of Man's redemption, sealed, as it was, by the Resurrection of Christ from the dead. The Cross is equally a historical fact, and it centres man's hope for salvation in Him Who lived and died and rose again and lives for evermore, the Lord both of the dead and living. The Church has always fixed upon the Resurrection as the crowning fact of our Lord's Revelation of the Love and Power of God, for it guarantees the truth of His teaching and gives His followers the proof that His abiding Presence with them was experienced by the Apostles and their friends in visible form after He rose from the dead. We see with the eye of faith Jesus, Who was dead, and is alive again, just as firmly and steadily as His friends saw, with the eye of living men and women, the One Whom they had loved and considered lost to them in the grave where He had been reverently laid. For us the Resurrection has an evidential force, and

at the same time gives a glimpse of what our Lord means to those who love and follow Him. His rising from the dead changed those disciples, scattered and depressed through the greatest of all disappointments, into the founders of the Church, which has throughout the centuries, testified to the fact that Jesus lives in the whole Body of the Faithful and in the individual hearts of the Redeemed. We do not follow cunningly devised fables—we declare that which we know on historical grounds and have experienced in our hearts.

The Resurrection of One Who had been crucified as a criminal in a remote Province of the Roman Empire is an event that is so extraordinary, that it may well evoke doubt as to its occurrence among men accustomed to weigh evidence. Looked at by itself, it may appear incredible. Taken out of its setting it may seem a fairy tale invented to give a starting point for a crusade of some kind in an age when the occurrence of miracles was not considered from the standpoint of a science which says, "miracles do not happen." To-day, we may remark, the bald statement "miracles do not happen," is not so universally accepted by the men who are in the forefront of scientific progress. For the revelations of the last thirty years show that the Universe of God is much more wonderful than man had thought. And what our fathers would have called "impossible" has become the commonplace of the laboratory and even of the industrial life of our day. The 'a priori' objection to miracle is no longer urged with the sureness that it once was. "We know in part" has been accepted, and "we dogmatise in part" has been the thought of many of the great successors of the materialistic leaders of science in the later Nineteenth Century. The sense of mystery ever broods over the scientific thinker of to-day, and the belief that a working model of the Universe can be constructed no longer finds a place among the men who know most and think deeply. God's workmanship is much vaster and more varied than man has imagined, and humility has dethroned the dogmatism of misplaced scientific arrogance.

Nevertheless, the fact of the Resurrection is so stupendous and far-reaching that it needs evidence to sustain it, as an event that can be accepted by the faithful who value truth above all else. If it were the story of an ordinary person, then we might well doubt even the strong evidence of the Gospel narratives and of the Epistles. What happened must be considered in view of all the facts, and the facts are the best witness to its reality. Nothing in history or life is separated wholly from its environment. All things have relation to one another. The life of Christ as He lived and moved among men was in outward appearance to the casual observer, that of an ordinary man. But when the life is looked at from close at hand, when His sayings and deeds are analysed, when His relations with men of all types, and classes, are taken into account, we see Him as different on the three-fold ground of an authority He exercised on those round and about Him, the timelessness of His teaching, and its appeal to the deepest instincts of the human heart, and the absence of those failings and weaknesses which we are accustomed to call sin, that have been the mark of universal humanity.

Our Lord Jesus Christ stands to-day the One sinless Son of Man amid the great giants of humanity. He occu-

pies a class by Himself, and therefore, that may be logically predicated of Him that could not be said of any other. His life and work may well be a prelude to events of a character that are as unprecedented as He Himself was. This at once removes the objection that it is impossible to believe in His rising again. There has been but One in history Who realised all that is best and highest in human thought, Who has lived as the best men would wish to live, and has brought into the one category the ideal of perfect man, and the idea of the Divine. Before Him we bow as we compare our faded and sin-flecked righteousness with the radiance of His Manhood. For Him the impossible became possible in life, and it was natural that death should not hold Him in its bonds.

But passing by the evidence in its cumulative force for the resurrection, and in the story of the transformation of the Apostles from a body of crushed and bewildered men into the boldest and most enterprising propagandists in history, we come to the evidence of experience in the hearts of men. For more than nineteen hundred years men of all types and classes, in every country, and under the most varying conditions, have sought Him as their living Lord. Those who have found Him have become better men. Many thousands have died for His sake rather than surrender their belief that He has been their most precious possession. The old world to which He came has become new; the Lamb of God has taken away much of the sin that stained it. "The world in itself, in an oblique way, has accepted His canons—for the criticism of other people. It has recognised Him, too, as its chief difficulty, the very ground and foundation of the Church of which it is so weary. He stands the permanent life of that Church, which has sacrificed so much and done it so gladly for Him, and which only lives, it assures us, in virtue of His Perpetual Presence." Jesus lives, for Christ is risen, and we are glad at Easter tide, because we know that He dwells in us and we in Him as the first-fruits of them that slept, and our anchor of hope in life's struggles and our sure and certain confidence that we, too, shall live with Him. Easter is the Festival of life—let us see that we live as the Risen One would have us live.

The Church and Human Society.

(By Rt. Rev. Dr. Batty, Bishop of Newcastle.)

WE believe the Church to be no human creation, but divine. We believe that it took its origin not in the will of man, but in the Will of God and of our Lord Jesus Christ. We believe it to be the organised expression of the Divine Plan for the redemption of human society. That society needs redemption I need not stop to assert. The facts are manifest, and they are best described in the Psalmist's phrase, "All the foundations of the earth are out of course." Within fifteen years of the bloodiest war in history, which we had been glibly assured was a war which would end war, we are witnessing the outbreak in the East of hostilities, the consequences of which none can foresee. It is a matter for our pride and satisfaction that the British Government has publicly announced its decision that in no circumstances will it be a party to the conflict. Recent developments in European politics have

produced a situation which is pregnant with possibilities of disaster, and the possibility of another world war is being openly discussed. In the realm of industry the problem of unemployment still haunts us like a spectre. If, as we are told, it is slightly less acute in Australia than it was twelve months ago, the same cannot be said of other countries, and notably of America. It is clearly a world-wide problem, and can only be met by a world-wide effort for solution. And it must be solved. Statistics are soulless things, and bald statements of the percentages of unemployment fail to impress our imagination as they should. But if we individualise the problem and force ourselves to contemplate the spectacle of homeless and hopeless men and women, denied the right to earn their livelihood through causes they are powerless to control; still more, if we visualise the spectacle of youth with its thwarted ambitions, and of the deterioration of splendid human material which has never known the discipline and satisfaction of work, we must surely see that no time must be lost and no effort spared to find the solution of the problem before it is too late.

The Root Cause.

But if the facts are manifest, so, also, is the explanation. It is a truism to say that the root cause of all our disorders is ethical rather than political or economic. But the most important thing about a truism is that it is true. And there is no evading the fact that our disorders, social and economic, national and international, are all of them ultimately traceable to the fact that men are acquisitive, selfish, cruel and unjust. "It is good to reflect," said Dr. Gore, in his Gifford Lectures, "how easy would be the redemption of man, economically, socially, and politically, if only mankind in the mass would set itself to be unselfish and self-controlled, honest and just." That is the plain fact. We have erred and strayed from God's ways like lost sheep, and therefore there is no health in us. And there can be no effective social convalescence except by way of return to Him Whose will is our health and peace. All this is contingent upon the fact that God has dowered man with the glorious and perilous gift of moral freedom. The power to obey involves as its corollary the power to disobey. Otherwise obedience would lose its meaning. And man has disobeyed, and his disobediences have thrown human society into disorder. Nothing could prevent that possibility except the cancellation of the gift of free choice. But God, in His mercy, has Himself entered into the scene of this disorder. He has set forces of love and wisdom at work to counteract the forces of human selfishness and folly. Of those forces the Church is intended to be the organised expression and channel. He has set it in the world as a seed growing secretly, as leaven hid in a mass of meal, and He has left it to grow and to become the tree whose leaves are for the healing of the nations; to spread until the whole mass of human society is leavened with the principles of the doctrines of Christ.

The metaphors I have quoted from the New Testament indicate that He expects the process to be a slow one. And so, from our human point of view, it is. But our human point of view is not the only one. And on a large view of human history we may still be said to stand at the very beginning of the Christian era. Scientists tell us that there has been life on this planet for three hundred million years, and

that human life probably made its first appearance not much less than half a million years ago. It has taken all those thousands of centuries for man to climb from the level of the beasts to the degree of civilisation which he has so far reached. Compared with figures such as these our nineteen centuries of Christian history are seen to be but a moment of time. In the face of them it is reasonable to expect that those few short centuries are all that is needed for us men to attain "the prize of our high calling in Jesus Christ?" Meanwhile, the Church stands as the permanent and indestructible representative of the Divine scheme of redemption, of God's patient effort to possess, without destroying, the wills of men.—(From Synod Charge.)

"The Catholic Hour."

("The Catholic Hour" is the title given to a period in the broadcasting from Melbourne, during which Roman Catholic propagandists get busy. Underneath is a reply culled from the C. of E. Messenger, Melbourne, over the name of the Archbishop of Melbourne.—Editor, "A.C. Record.")

NO, not Catholic, but Roman Catholic. I listened in on Sunday, March 19, and heard a curious defence of the claims of St. Peter to supremacy over the other Apostles. We were told that the statement in St. Matthew XVI: 18, "Thou art Peter and on this rock I will build my Church," showed that Peter was thereby conclusively regarded as the firm foundation on which the later Church was to be built. We were not told that this text appears only in this section of St. Matthew, and we do not find it in St. Mark. Scholars know how to compare the value of St. Matthew alone with the parts of St. Matthew also found in St. Mark. Nor were we told that there is an obvious play on the words, "Petros," a stone, the pet name for Peter, and "Petra," a cliff, which was probably the confession of our Lord's divinity. There is doubt about the exact meaning of Petros and Petra, and, in any case, there is not enough certainty for the theory of St. Peter's supremacy to be built upon it.

Nor were we told that five verses further on in Verse 25 come the words addressed to the same St. Peter: "Get thee behind me, Satan." Those words occur in the corresponding passage in St. Mark (viii: 33), where the words about the rock are left out. Any student of the Synoptic problems knows all this. It is not fair to the hearers who listen in not to tell them these things.

Then we were told about the words used by Christ to St. Peter in St. John xxi, where the commands occur: "Feed My lambs," "Tend My sheep," "Feed My sheep," that the word used for "tend" was to imply "ruling if necessary with a rod of iron" (Rev. xix: 15). Anyone who contrasts the context in which the word is used in the two passages cannot seriously imagine that our Lord was using a word which has one significance with regard to sheep, and another when used in an apocalyptic passage with regard to the nations of the world, in order to give St. Peter the right to rule the sheep with a rod.

We were also told that in Galatians ii: 11, when St. Paul says of St. Peter: "I withstood him to the face," it means that St. Paul made these remarks knowing that he was humbly speaking to a superior. Anyone who

has really studied the relations of St. Paul to the Twelve knows that this is contrary to all the evidence.

If this is the kind of argument that is often provided at the Catholic Hour, I am indeed sorry that we should be expected to take it seriously. It seems to me to be something which we must regretfully pass by as unworthy of the great Church in whose name it is given to us.—F. W. MELBOURNE.

Bishop Kirkby.

Chairman of Diocesan Synod.

A Character Sketch.

(By A. G. King, in the "Sydney Morning Herald.")

Eighteen months ago the Rev. Sydney James Kirkby occupied a small office in the Diocesan Church House as organising missionary of the Bush Church Aid Society; this week the same man, as the Right Rev. S. J. Kirkby, Bishop Administrator of the Diocese of Sydney, will preside over one of the most momentous sessions of the Diocesan Synod—at which the successor to the late Archbishop Wright will be elected. Eighteen months ago Bishop Kirkby's office was small in dimensions, but the work transacted from that office was important from the point of view of the Church, and important, also, from Bishop Kirkby's personal point of view. That is the spirit in which the popular prelate has approached every task he has set himself, and every task that has been set for him.

Of a genial disposition, Bishop Kirkby has always exhibited those broad, human characteristics which modern churchmen contend must be possessed by leaders of the Church. Nowadays, the clergy must lead the Church—not follow its members or remain quiescent. Behind all Bishop Kirkby's appointments there has been present the spirit of leadership, and during his 13 years' service with the Bush Church Aid Society he conveyed the Gospel to the scattered population of the outback—it did not matter whether it was to the back of Bourke or along the shores of the Great Australian Bight—and his two great principles have been leadership and service, both with capital letters. The Bishop Administrator also has another quality—doggedness—which he exercises when the occasion demands, and he is generally right when he brings determination to bear on any subject. Still, with all he has kindness and sympathy combined, and he has been described as "a man's parson."

Service and Leadership.

For several years it has been the writer's privilege to be in close touch with Bishop Kirkby, and those who have had that good fortune are confident that he will lead and at the same time give service to Synod during the present week.

Bishop Kirkby's rise has been as sudden as his ability has deserved. For many years he was regarded as one of the ablest of the younger clergy of the diocese. His contributions to the Synodical debates on important Church problems have always been listened to with respect, and have had much weight owing to the constructive suggestions which his speeches invariably contained. When he was appointed Archdeacon in August, 1931, he jocularly remarked that he did not know what the duties of an archdeacon were, but he would find out—and do the "job." That was typical of the man. A little later, Archbishop Wright selected him as Bishop Coadjutor, and again Bishop Kirkby found out the duties of the office—and performed them. A few weeks ago the death of Archbishop Wright placed upon Bishop Kirkby's shoulders the duties of Bishop Administrator of the Diocese—and he is performing the duties of that high office in the same way—with thoughts of leadership, service and courage.

One recent utterance occurs to mind. At the welcome to Bishop Kirkby's successor in the office of organising missionary of the Bush Church Aid Society, the Bishop Administrator said: "I occupied the position of organising missionary for 13 years, and I hope that the Rev. Thomas Terry will have at least 13 years of office. They will be years of hard work, but of absolute happiness, for the future of the Bush Church Aid Society is brighter than its past has been. But the people here will have to pray and pay for the work to go ahead." A neat little speech, but one full of determination, and typical of the Bishop Administrator.



NEW SOUTH WALES.

Diocese of Sydney.

MOTHERS' UNION.
Annual Festival.

On Monday, March 27, the Mothers' Union celebrated its annual festival with an afternoon service in St. Andrew's Cathedral, preceded by Holy Communion at 11.15 at the Cathedral, when Lady Game was present. There was a large attendance.

Bishop Kirkby delivered an address at the afternoon service, his subject being the place and responsibility of the mother in the current life and thought of the Church, and of the nation to-day. It would be well if the great, old-time principles which the Union affirmed, could be re-affirmed for the sake of society round about us. Family life needed to be lifted, for we had sometimes to meet propaganda of a baneful and most poisonous character, the bishop remarked.

Continuing, the bishop said that the best service could be rendered to God through a Christian marriage and true family life. In his opinion, marriages and engagements to marry should not be made, in the normal course of events, later than 25 years of age. The greatest particular bar to early marriages nowadays was the so-called worldly wisdom of parents, who ought to know better. The other bar was the extravagant notions that prevailed to-day. The average couple wanted to begin life where their parents had left off, and were caught up in the evil of extravagance and ostentation. If they could not start off with a large sum of money, they began with a large number of cash orders. So homes were built up on an insecure and uneconomical foundation, and we saw them too often crash to ruin, or end in the divorce court of this State.

A.B.M.

Women's Auxiliary Conference.

At the recent conference of the A.B.M. Women's Auxiliary, Dr. Micklem, who has just returned from abroad, told of some experiences during his voyage back to Australia, when he had been in touch with all the great Asiatic non-Christian religions and social systems. He had been in touch with Islam, Hindun, Jain, and Confucianism. After his experiences, he said, he was left with a tremendous respect for religions and adherents of religion other than our own. Three reflections seemed to emerge from things seen in this wide field:—

(1) He felt strongly the tremendous responsibility, through its geographical position, of Australia as the outpost of Christian civilisation in a world which is non-Christian. Australia is in close touch with this vast non-Christian world, and must influence it, not mainly by sending out missionaries, but by the type of life, order of civilisation, and standard of social morality which is built here. Missions will be rendered nugatory unless supported by social life in Australia. We represent the traditions of Christian civilisation in the Western Pacific. Parish priests and church workers are doing missionary work of first-rate importance. Every ounce of strength and energy thrown into cleansing the life and building up a Christian order of society is going to tell in the weight we shall bring to bear on these non-Christian countries.

(2) While we are absorbed with our own life we must not leave outside our thought or study, this non-Christian world. Those who have travelled have great advantages in awakened interest. We must get an inside sympathetic view of Chinese and Japanese points of view in the present conflict. We should use opportunities of contact with representatives of the non-Christian world. Any assertion of a rough, insular racial

superiority on personal contact tells for ill. Dr. Micklem believes that half the ill-will felt by Indians towards British rule is due to accumulations of such pin-pricks. He believes that politically we have nothing to fear from China and Japan. What those nations want is respect and racial equality. We can do our part in building up mutual respect.

(3) We need a deeper understanding of our own faith. We have become so absorbed in the details of missionary work that we seldom think out the basis on which it exists. We must consider why we dare to bring to other races that faith which we possess. We must not only extend faith, but deepen it in ourselves—develop greater capacity for vision in ourselves. Count Keyserling's detached attitude as a philosopher made him think there was more spiritual depth and more spiritual vision in Buddhism and Hinduism than in Christianity as he saw it. But Christianity, Count Keyserling thought, had practical capacity for building whole societies on Christian lines. Buddhism and Hinduism lived on their own traditions. Christianity is a great practical system which went out to conquer the world—it must be deep as broad, profound as practical; it will then conquer the world.

THE CHURCH IN ACTION.

St. George's, Earlwood.

The foundation-stone of an extension to St. George's Church, Earlwood, was set on Saturday, April 1st, by Sir Samuel Walter, who said that the church was established 17 years ago, when the suburb was thickly covered with trees and scrub, and had few houses.

The extension is expected to cost £500, and will be officially opened this month.

ST. ANNE'S, RYDE.

Memorial Wall Dedicated.

The Right Rev. S. J. Kirkby, Bishop administrator, and a former rector of St. Anne's, Ryde, dedicated the Lackersteen Memorial wall at a service at St. Anne's, Ryde, on Saturday. The money for the massive stone wall in front of the property was the gift of Mr. A. L. Lackersteen, of Ryde, in memory of his daughter, the late Miss Lily Lackersteen. The tablet on the wall was unveiled by Mr. Spooner, Minister for Local Government, and member for Ryde. Before the dedication and unveiling, a service was held in the church, which was crowded, an organ and vocal recital, directed by Mr. Robert G. Moon, organist, being given. The Rev. C. A. Stubbin, rector, presided at the service, and was assisted by the Ven. Archdeacon Langford Smith, of Cumberland.

Bishop Kirkby recalled the unostentatious work of the Lackersteen family, and declared that the finest church workers were those who assisted for the good of the church and the glory of God, rather than those who acted in a spectacular and well advertised manner.

ST. LUKE'S, BROOKVALE.

Historic Sacred Books.

At St. Luke's Church, Brookvale, recently, Mr. T. W. Gledhill, honorary secretary of the Many Historical Society, read the service from a Prayer Book 175 years old. The second lesson was read by Mr. H. A. Thomas from a New Testament dated 1880. The Testament had been in the possession of one family for 300 years.

SOCIETY FOR LADS AND BOYS.

St. Thomas' Church, Auburn.

Such splendid progress has been made with the branch of the Church of England Boys' Society, established at St. Thomas', Auburn, eighteen months ago, under the

guidance of Rev. G. P. Birk, that a number of lads have been advanced to the rank of Knighthood, which is for lads having been confirmed. On Sunday last (Mothering Sunday), at the close of Evensong, a Vigil, for the admission of nine candidates to Knighthood, was conducted by Mr. Birk, assisted by Mr. W. H. Wharrington, Vice-Chairman of C.E.B.S. for N.S. Wales. This interesting ceremony, the first of its kind, in the Auburn district, began with the Church in semi-darkness, the candidates entering bearing lighted tapers and followed by the Rector, with the attendants, took up their positions in the Choir stalls. After the recitation of portion of the ritual, the candidates were then invited by the Rector to stand at the altar, where they were presented with a badge and solemnly obligated, and took the Vow of Chivalry, and gave the salutation of their rank. An address on the Vow was given by Mr. Wharrington, who emphasised the place of womanhood in the nation.

A table stood in the chancel, having upon it a Union Jack flag and the symbols of the Order. Bible, Cross, pattern, sword, Prayer Book and Hymnal, showing up prominently in the rays of a spotlight. The Service closed with the Benediction and recessional hymn.

Evidently very good work is being done at St. Thomas' Church among lads and boys, as great interest was manifested in the Vigil, extra seating having to be provided for the large congregation.

Diocese of Newcastle.

DIOCESEAN SYNOD.

Bishop's Charge.

In his charge at the recent Synod of the Diocese, the Bishop, Dr. de Witt Batty, referred to—

Diocesan Finance.

"It is about the matter of parochialism that I am most seriously concerned at the moment. A study of the Budget figures reveals the fact that, taking the parishes as a whole, their contributions to diocesan funds have this year fallen most grievously short of the sum which is asked of them, and which is absolutely necessary if the work of the Church is to be done. In some cases the falling-off has been inevitable. And I have every sympathy and appreciation for those parishes which, despite very stringent financial conditions, have done what they could to meet their diocesan, as well as their parochial obligations. But a study of the returns will convince us that the shortage cannot be generally attributed to the depression. In more cases than one we shall find that of two parishes existing side by side and experiencing, so far as one can judge, identical conditions, one has met its obligations in full, or almost in full, and the other has done little or nothing in support of the work of the Church in the diocese as a whole. What I seek to detect is a waning of the diocesan sense, and a growth of a parochialism which keeps interest in the Church's task confined within the limits of the parish. I do most earnestly beg of the Clergy and parish officers to lay this matter seriously to heart. For nothing more than that, I am convinced, is needed to put the matter right. When once parishioners are everywhere made familiar with the work which the Church is doing both at home and abroad, and are impressed with the fact that as members of the Church they have their definite share of responsibility for financing it, then all the money that the work requires will be made available. I have asked the Rev. A. R. Holmes, Rector of Gresford, and Rural Dean of the Paterson, to undertake the six months' organising work in the diocese, and have given him leave of absence from his parish for that purpose. Mr. Holmes has already had both experience and success in this particular kind of work, and I hope and believe that his efforts will result in a greatly improved Budget Balance Sheet for next Synod."

Diocese of Goulburn.

Diocesan Statistics.

The parishes and the registry combined this year to establish a new record. The annual parochial returns are due from the parishes on February 28th, but usually they are not all received until the end of May. The results in recent years have not been published before June, by which time the information is stale and uninteresting. This year the last return was received on March 28th, and the diocesan finances and statistics tabulated and published before the end of March. Centres worked increased by 16 to 295, at 197 of which we have our own churches. Monthly services other than daily offices increased by 33 to 932.

Instructions in Public Schools increased by 796 to 8143, and there are 27 persons assisting the Rectors in this work. Sunday School scholars show a decline to 4199 and teachers to 326. Communicants on the rolls number 10,201. This figure would have been larger but that eight parishes sent in no return under this heading. Collections in churches declined by £1023 to £10,711, subscriptions by £46 to £2668, whilst moneys raised by indirect means increased by £254 to £10,858. Glebes and endowments naturally fell by about 22½ per cent. Total receipts for the diocese were:—Direct giving, £19,111; indirect giving, £13,160; glebes and endowments, £10,072. Grand total, £42,343. This is £3,000 less than 1931, £10,000 less than 1930, £12,000 less than 1929, and £20,000 less than 1928. In other words, booms and depressions are reflected faithfully in our accounts. Still, there is much to be thankful for in these figures, not least in the maintenance of direct giving at £19,000 p.a. in these hard times, and the fact that our contributions to Missions and other extra-parochial and extra-diocesan objects continue to increase.

ORDINATION.

As Deacon: George John Charles Hepworth, in St. Saviour's Cathedral, Goulburn.

APPOINTMENTS.

Rev. George John Charles Hepworth, to serve as deacon in the parish of Queanbeyan and the Mission District of Michelago.

Rev. Alfred Edwin James, to be priest-in-charge of the parochial district of Marulan.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

Current Topics.

The Archbishop writes:—On March 25 the Ridley College Commencement Day was held. This College is doing a great work in training candidates for Holy Orders. It has now been officially recognised by the Bishops of the Province as an integral part of our scheme for training. Trinity College, Melbourne, is the foundation of our scheme, but it is important that Ridley College, St. Aidan's College, Ballarat, and St. Columba's Hall, Wangaratta, should all be linked together in one great plan. The gathering at Ridley was large and enthusiastic. The speeches touched on its past history and its future possibilities. There is a great need for more financial help to this important college.

C.E.M.S.

On March 27 the annual meeting of the Church of England Men's Society was held and warm support was forthcoming for the "Forward Movement" to win 5,000 members throughout the Diocese. I commend this Society to all parish clergy, says the Archbishop. Delegates from over thirty branches were present. Nineteen failed to answer to the roll call. After prayers said by the Rev. W. J. T. Pay, the minutes of the last annual meeting were read and confirmed.

The adoption of the annual report was moved by the lay-president (Mr. G. E. James). In doing so, Mr. James dealt with various items in the report, and concluded by urging that each branch and every member should take a vigorous part in the Forward Movement. He hoped that every branch would arrange for a series of lectures on Church history. The motion was seconded by the Rev. R. H. B. Williams, and carried.

The adoption of the financial statements was moved by Mr. E. L. D. Homan, and seconded by Mr. H. G. Appleby. This was carried. The Archbishop then addressed the gathering, stressing the need for a closer interlocking between the C.E.M.S. and the C.E.B.S., and asked that those responsible should see to it that their branch programmes were made interesting. Branch meetings should become opportunities for men to learn about the things that mattered. He wanted them all to be students of Church history. The Church possessed continuity, and they all should be proud of it. Those who spent Sunday in ministering merely to bodily needs, by the time they reached middle life were intellectually and spiritually dull. He hoped that members of the C.E.M.S. would show an example in their method of observing that day.

ST. MARY'S, CAULFIELD.

Parochial Mission.

The Bishop of Gippsland, assisted by Rev. W. E. Ramshaw, conducted a ten days' mission in St. Mary's Church and parish, Caul-

field, from March 4th to 14th. The mission had been well planned, and long prepared and has left an indelible impression. The congregations on Sunday filled the Church, even the old disused gallery (soon to be transformed into an organ loft), was invaded by late comers, who could not find a vacant seat elsewhere. The attendance on week nights averaged over 200 nightly and besides that there were two men's services on the Sundays and women's services on week-day afternoons. One of the most definite and encouraging signs of blessing was the increased attendances at the early Communion at 6.45 a.m.

A memorable feature of the mission services was the series of addresses, lasting sometimes for near the half-hour, on the Christian view of God, of man, of sin, of salvation, and of the Church and sacraments. The Bishop insisted on the congregation bringing its best mind to bear on the great facts of revelation. It was a test of interest that the congregation not only listened with interest, but many remember the teaching; so valuable did it seem to some that they asked if these addresses might be printed for further study. Not less valuable were the seven-minute instructions given at the early celebrations on the Holy Communion—(1) As a Sacred Remembrance; (2) as a Feeding upon Christ; (3) the Bible in the Life of the Communicant; (4) the Communion of Saints; (5) Sacrifice and the Holy Communion.

The result of the mission has been a great uplift to the whole parish, and the gathering in of new members into the fellowship of the Church. Perhaps the most marked result is the impulse for Christian Service and the desire to make the Church a real centre of friendship and co-operation.

RENOVATIONS AND IMPROVEMENTS AT EAST MELBOURNE.

Archdeacon Hindley, a former vicar of East Melbourne, dedicated various memorials in Holy Trinity Church on Sunday evening, April 9. The east end of the sanctuary has been panelled in blackwood by the Nunn family, in memory of their parents, who were, for a very long time, loyal and generous supporters of the Church.

Friends of the late Rev. Newport White, who was for 24 years vicar of the parish, have placed a memorial window in the sanctuary to his memory.

The Misses Curtis Reid have also placed a memorial window in the church in memory of their parents.

Considerable improvements have been effected to the interior of the Church, the walls having been renovated, new lighting installed, and new carpeting laid down.

Generous gifts by parishioners have made all this possible.

Diocese of Bendigo.

THE BISHOP'S LETTER.

The Late Primate.

The Bishop writes:—We were all shocked at the unexpected and sudden home-call of our Primate, the Archbishop of Sydney, in New Zealand. The Archdeacon rang me up about 10.30 p.m. of the day the news came through, and both of us were reminded of the somewhat similar shock we received when Archbishop Harrington Lees' tragic death took place. The next morning I sent to Christchurch, in your name as well as in my own, a cable of sympathy to Mrs. Wright, whom we all should uphold in our prayers.

I remember so well the details of Dr. Wright's election and consecration. I was at the time a curate in England, and tried to attend the consecration service in St. Paul's Cathedral. This was on St. Bartholomew's Day, August 24, 1909. However, my vicar was ill (the parish was in Wol-verhampton), and I could not leave. But my friend, the Rev. J. V. Patton, at present on the staff of Melbourne Grammar School, was at the Consecration, and gave me a detailed account of it. Then in 1912, when I returned to Australia, Archbishop Wright gave me a very warm welcome, and I served under him, though only for a few months, for after being in the curacy of Summer Hill for somewhat less than a year, he was appointed to St. George's, Hobart, from whence I came to Bendigo. May God raise up a worthy successor to Dr. Wright.

The Need of a Cathedral.

The Bishop in referring to a crowded service at All Saints' pro-Cathedral, states "How such a big service reveals the obvious fact that we want a Cathedral worthy of Bendigo. Our visitors who came from as far away as Perth in the West, Sydney in the East, and Hobart in the South (no one seems to know quite how far from the North

Rotarians came), were loud in their praises of the stately exterior of the Masonic Hall (where the meetings were held), and the beauty of the interior of the Town Hall (used for luncheons, etc.), as well as the noble and dignified appearance of the other fine public buildings, especially in the Mall, so that I longed for the Church to rise to similar architectural heights and have a Cathedral worthy of Bendigo.

SUNDAY SCHOOL CONFERENCE.

Sunday School teachers in particular, as well as many of our readers in general, will remember the most helpful S.S. Conference arranged by the Diocesan Board of Religious Education last year. Especially from the north we had a fine representation of country teachers. It is, therefore, with much pleasure we announce that the Diocesan Board of Religious Education is arranging another Conference, to be held in May. Further details will be published later, meanwhile we can say that the Rev. J. V. Patton, M.A., B.Litt., and Miss Milson, are coming from Melbourne. The main conference will be on Tuesday, Wednesday and Thursday, May 16-18, but Miss Milson will be able to stay over the following Sunday, in order to give a model lesson, etc. The Rev. J. V. Patton is a distinguished Oxford Scholar, who at present is on the staff of the Melbourne Grammar School. We are most fortunate in securing the aid of these two able S.S. leaders.

Diocese of Gippsland.

BISHOP'S LETTER.

The Bishop, in writing to his diocese, refers to several diocesan Conferences to which he had attended, and then goes on to state:—

The sudden death of the Primate of Australia was a shock to us all. It was indeed noticed in October, at the meetings of the Constitution Convention, and of the General Synod, that his Grace was feeling the strain of the great position he then held, but no one, I think, thought that his earthly service was so nearly ended. I was present in 1909 at the Primate's consecration at St. Paul's Cathedral, London. On that very day, when I met him for the first time, he made me feel that he had admitted me to his friendship, and through all the years since I have experienced the faithfulness and strength of that gift to an increasing extent. Like very many others, I am feeling that life will be a little harder without his wise and sincere bodily presence. A man of far-reaching vision, of definite and clear views, of firm decision, of wise leadership in the Church, and of tremendous enthusiasm for the extension of the Kingdom of God at home and abroad—Dr. Wright will always have a large place in the history of the Church in Australia. I sent our respectful sympathy to Mrs. Wright and her family, and our message of fellowship to the bereaved Diocese of Sydney.

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Since writing my last letter I have completed a journey of 400 miles in Croajingo-long. I was the recipient of much kindness and hospitality, and I have returned with the cheering conviction that the condition of this great work which the Bush Church Aid Society undertakes for this Diocese is now much healthier and more efficient than it has ever been since the Society commenced its operations.

Diocese of St. Arnaud.**THE BISHOP'S LETTER.****Current Events.**

The Bishop writes to his diocese:—

The very fine attendance at the half-yearly meeting of the Diocesan Council was very gratifying, and shows that the interest of the members in the affairs of the Diocese continues unabated; several of the members were obliged to travel long distances in order to be present.

At the meeting of the Council of the C.E.M.S., Mr. G. J. White, B.A., was appointed Diocesan Secretary in succession to Mr. Perrett. The Council hopes that all branches will resume their meetings with renewed enthusiasm this month; and the Diocesan Secretary would like to receive early replies to his circular.

The Confirmations at Woomelang and Lascelles were notable from the fact that all the candidates, with one exception, were males. In both cases it was gratifying to observe that the Churches were appropriately decorated.

I am sorry to report that the devoted Deacon-in-Charge of the Woomelang District, the Rev. J. Hamilton, was stricken with a sudden and painful illness; and was obliged to enter the St. Arnaud Hospital. It then looked as if an operation would be necessary; this, however, was averted, and I am glad to be able to say that Mr. Hamilton is now well on the way to recovery, and hopes to resume duty shortly.

I think the example of the enthusiastic Quambatook Ladies' Guild is worthy of emulation in other places. I learned that they have secured the use of a shop, which they stock with appropriate wares, provided by themselves, and this little emporium is staffed once a week by the Guild members, and the result of their labours is of great assistance to the Church funds.

I was glad that my visit to Maryborough, Carisbrook and Majorca, synchronised with that of a contingent of members of the Melbourne C.E.B.S., under the guidance of that very live person, the Rev. R. G. Nichols, to Maryborough, for it enabled me to preside at a splendid gathering, which was held in the Parish Hall on the Saturday evening. Mr. Nichols gave a stirring address on the value of the C.E.B.S., and I hope that his fine boys' movement may make progress in our Diocese.

The fact that 32 boys travelled 103 miles on a motor lorry to be present at the gathering shows that it ought to be possible to hold rallies of the C.E.M.S., even in a scattered Diocese like ours; and I hope that some such gatherings will be held during the coming season.

Books for the Times.**"KNOTS UNTIED."**

(By the late Bishop J. C. Ryle, D.D.)

Plain statements on disputed points in religion from the standpoint of an Evangelical Churchman. This is a special edition, edited by the Rev. C. Sydney Carter, M.A., D.D., Principal of Clifton Theological College, Bristol, and published at the reduced price of 2/6 per copy. Post 3d. Four copies 10/-, post free. This edition is being published and sold at a reduced price for wide circulation, with a view to combating the Romanising influences of the Oxford Movement.

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Letters to the Editor.**THE ARCHBISHOPRIC ELECTION.**

Rev. M. G. Hinsby, Hunter's Hill, writes:—

Now that finality has been reached and an Archbishop has been chosen for the See of Sydney, may I be permitted to express regret that so much improper publicity and propaganda was permitted to find its way into your columns, as well as those of the secular press.

It was clearly the duty of members of Synod to obtain all available information regarding men whom various individuals might desire to nominate. To this end I feel such nominators were entitled to disseminate information among those upon whom would rest the responsibility of choice. Members of Synod, in groups or as a body, were justified in meeting in conference for the discussion of names with the object of securing information, provided that no final decision to support any person or group was reached, either individually or collectively.

Though choice with the full guidance of the Holy Spirit could not be made until all the names had been before the whole Synod, it was imperative for thought to be given to the matter beforehand, and any member or group helped the rest of the brethren by making known the direction of such thinking. This, however, was a matter of mutual help within the family, and was very different to public utterances in the press.

The wholesale publication of even the names of men who were in no sense candidates, and who, in some cases, had not even the remotest idea they were being considered, was to be regretted; the open espousal of their cause by biographical sketches and photographs was deplorable.

It was my desire to consider the feelings of nominees that prompted me to move for the holding of Synod in camera, and I am gratified by the knowledge that, though individuals offended against the dictates of good taste, Synod as a body observed them. It is also noticeable that the bitterness created by the press reports has been more evident outside Synod than within.

All must be grateful for the considerate atmosphere throughout the debate, and for the godly example of the President which contributed so much to this happy state.

To-day a leader appeared in the "Church Standard," which partially states the opinion I have expressed above, but it does not miss the opportunity thus provided of going on to jeer at Sydney's churchmanship with characteristic bitterness and unfairness. As an Evangelical of pronounced and conservative conviction, but yet who desires to work in happy fellowship with those of different ecclesiastical outlook, I was hurt by the slanderous implication of that article, but it did not hurt me as much as the publications that gave it its excuse for appearing.

At the time of the opening of Synod I had not made up my mind how I would vote, as I was anxious to be receptive to Divine guidance. As the debate advanced there developed in my mind the conviction that the one we have chosen would best meet the needs of this Diocese. Though I was ultimately so sure of this that my vote was cast for him, I am certain that my progress to this conclusion was retarded, not helped, by the publicity methods of some of his more ardent supporters.

My experience has made me wonder whether we might not give greater help to our cause by controlling the desire for aggressive enthusiasm by a keener appreciation of the ordinary ethics of business, to say nothing of the ideals of our Faith.

"THE CHURCH RECORD."

A subscriber from Geraldton, W.A., writes:—

For your great kindness in sending me so regularly a copy of the "Australian Church Record" for another year, I wish to offer my very sincere thanks, and to express my hope that its value and influence will be more and more felt and appreciated. It has brought me many messages of comfort through a long illness, and cheered and interested many a lonely and dark hour.

I had hoped to have gift money enough to enable me to send at least 10/-, but I have not, and will not delay my thanks any later this New Year, which I pray may be filled with blessings for all who are praying and working for the revival of the simple Faith of Salvation through Jesus Christ our Living Saviour.

I keep your name and address, with others, on a list, to be notified when our Father calls me Home.

"The Church and the Boy."

(Broadcast talk per 2CH Sydney, March 15, 1933, by W. H. Wharington, Vice-Chairman, C.E.B.S., N.S.W.)

WE hear a lot to-day about the boy problem. There is no boy problem. There never has been. The problem of the Church is the problem of Leadership. At first sight these words may seem striking, but on examination it will be seen how true they are, for it is the lack of right Leadership the Church is up against to-day. Each of the various churches is tackling the task of holding the boy to his Church, and winning him for Christ, but it is the effort of the Church of England Boys' Society that I would put before you to-night.

This Society, as its name implies, is a Society for Church of England boys, and run as far as possible by boys themselves. It is the answer of our Church to the challenge to "Win this generation for Christ and His Church." In it, the highest ideals are placed before our boys. All activities are built on a spiritual basis, and a strong Church relationship is demanded. The foundation of the whole movement is found in the 52nd verse of the 2nd Chapter of St. Luke's Gospel, where we are told that "Jesus increased in wisdom and stature and in favour with God and man."

What are the Objects of this Society?

They are:—

1. To help Church boys to realise their privileges and responsibilities.
2. To band them together for God and His Church.
3. To provide opportunities for spiritual, mental and physical development, and for Social intercourse.

The Rules of Life and Fellowship are:—

1. To pray to God daily.
2. To attend the Church of England regularly. Full members to be regular communicants.
3. To read the Bible regularly.
4. To help forward the work of the Church.
5. To help one another where possible.

Who can become Members?

Senior members are communicants under the age of 18. Associates are those between the ages of 14 and 18 who are not yet confirmed. Junior and Intermediate members are those up to 14 years of age.

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Branch Activities.

Each branch governs itself, makes its own rules, and fixes the membership fee, but certain essentials are demanded by the Central Executive.

1. Monthly Corporate Communion.
2. Preparation for Communion.
3. Devotional period to open every meeting.

Branches arrange many and varied activities. Basket Ball is popular during the winter, and also organised games. Gymnastic classes are also popular. It is desirable to draw up a syllabus for some time ahead. Some prefer three months, others six, while others, again, choose to arrange for the whole year. In drawing up a syllabus irrespective of length, it is advisable to leave a blank here and there, in order to allow for the unexpected; it may be a speaker, or perhaps a visit to another branch, etc. The following are taken from copies received from branches:—Musical evening, competition, visit to Public Baths, Inter-branch visit, Debate, Visit to Factory, Lantern Lecture, First-Aid instruction, Talk on signalling with Signalling games, Social Evening, Missionary evening, Visit to Newspaper Office, Talk on Training for Sports, Knot-tying and knot-tying games, Symbolism and the Church (particularly illustrated from the objects in the Parish Church), Visit to Gas Company, Visit to Electric Light Works, Visit to Telephone Exchange, Mock Trial, Visit to Law Courts, and many others.

Branch Officers.

President: The Rector.

Vice-President: Any person interested in boys, and who may be induced to turn that interest to something helpful.

Leader and Deputy Leader: These are chosen by the Rector.

The Branch Committee, with Secretary and Treasurer are selected from the boys themselves.

While dealing with the Branch, let us look at its inner working.

There are two alternate forms of Branch organisation:—

1. House system.
2. The Order of Christ, the King.

Under the House System the boys are divided into two or more houses, named after Missionaries, and designated by a colour. Each house elects its own Captain and the combined houses elect the Sports Secretary. A Roll is called each meeting, and points are awarded for attendance at meeting, and also for attendance at Church. Should the programme for the evening include a debate, a basket ball match between the houses, or

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Three Evangelical Lectures.

Monday, April 24th, 8 p.m.—Rev. E. C. Ettmann. Subject, "Catholicism and Protestantism, in the light of Holy Scripture."

Monday, May 22nd.—Rev. A. S. Devenish, M.A., "The Oxford Movement."

Monday, June 12th.—Ven. Archdeacon Davies, M.A., Principal, Moore Theological College, Sydney. Subject, "The Thirtieth Articles."

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any other competitive game, points are awarded the winning team, and these points are added up and credited to the respective houses. Thus the competitive spirit is fostered between the houses, and at the end of the year a splendid opportunity awaits the Vice-President or others interested in the work to show their interest in a practical way by donating a Shield or Cup or Pennant, &c., to the winning house, to be held by them for the next twelve months, when it is again presented to the winning house. This House System, encouraging a healthy rivalry between the groups of boys, is doing an excellent work in those branches where it has been properly taken up.

Let us look at the alternate form. The Order of Christ the King is a form of branch organisation recently adopted to meet the changed conditions within the Society. This aims at several things, including:—

1. A definite educational purpose.
2. The promotion of missionary knowledge and endeavour.
3. To make possible a means of co-ordinating the varied activities of the parish among boys and youths.

Prolonged investigation soon made it apparent that no existing organisation had an adequate method for securing these aims for such a variety of ages, and the result was the Order of Christ the King, "which shows the influence of Cubs, Scouts, the American Order of Sir Galahad, and Toc H, each of which has made a valuable contribution to the so-called youth problem, though none was felt to be adequate to the whole field. Adopting the stages of Knighthood as a framework, the standard Chapter consists of Pages, Esquires, Knights and Companions." With a beautiful ritual and interesting tests for promo-

tion, this Order will be readily welcomed in many parishes, and booklets with full information may be obtained by writing C.E.B.S., C/o. Church House, Sydney.

Central Activities.

Everything is organised for spiritual, mental, physical and social influence in boy life. Inter-State Camps are arranged from time to time. We have our Basket Ball, Football and Cricket Competition, Cross-Country runs, Combined Sports, Swimming, Junior and Senior Debating Competition, Annual Rally, Boys' Week Muster, Inter-branch visits, and perhaps the two most important items of the lot—the Annual Corporate Communion on Anzac Day in the Cathedral, and also the Annual Easter Camp, where the fellows from various branches can meet in Christian fellowship with each other, and are able to learn that Christianity is not something for Sundays, but something to live out in their daily lives.

The Victorian Section of the movement (being the oldest), has somewhere about 80 branches. Each of the other States is taking it up, and New South Wales is probably the second strongest. The response to the Call to Advance, by Rev. R. G. Nicholls, Victorian Chairman, and Mr. W. F. Rowe, Hon. Sec., last year, has been very gratifying.

We have 17 branches here already, and enquiries are constantly coming in for information regarding the movement. A monthly magazine, "Unitas," is published for the whole of Australia.

As we say in everyday life, "The proof of the pudding is in the eating." So here, too, we judge by results.

What are the results of starting a branch of the C.E.B.S., as it is called? In answer to that question I can safely say that, providing the branch has the right leadership, in almost every case the Church has been a big gainer. Young fellows will be found at its service, taking an active interest in it, who would never have been there if it had not been for the C.E.B.S.

From the experience gained at meetings, some of the members will take up Sunday School work. By attending Leaders' Training Classes, run by the Society, the latent powers of Leadership in a boy are brought out and utilised.

Let me quote a few lines which we have taken as our guiding principle:—

"Who touches a boy by the Master's plan,
Is shaping the course of the future man;
Father, or mother, or teacher, or priest,
Friend, or stranger, greatest or least,
Is dealing with one who is living seed,
And may be the man whom the world shall need,
For who can measure the pride and joy
That may grow some day from a well-trained boy?"

In conclusion, let me appeal to you Clergy of the Anglican Church to start a branch of the Church of England Boys' Society in your parish, and to you men who are interested in boys to see your Rector and tell him you will take charge of a branch if he starts one, and so back us up in our endeavour to win this generation for Christ; for it is the young people of to-day who, if rightly led, will become

the backbone of the Church of to-morrow.

Any further information can be obtained by writing to the Hon. Secretary, C.E.B.S., C/o. Church House, Sydney.

Medical Missions as a Force in Evangelism.

We used to think that the sole object of missionary work is to obtain conversions by direct teaching. But now this aim is being differently understood. Preaching still forms and always will form a very definite part of every undertaking; but other things are now proved to be also important, especially school work and medical work, for by both of these means lives are definitely touched by the Christian message. For a boy or girl to be under the influence of a Christian teacher for one, two, or three years, means much in the future. In India, where it is often found impossible to "preach" to the upper classes, even the princes and other leading Indians will send their boys to be educated at schools like that of the C.M.S. at Hyderabad. And very few boys will come away from a school such as this, without having at least a new point of approach to the Christian religion, for at school they have seen it practically lived and taught.

And even greater still is the work done by the medical witness. The fierce tribesmen of the Afghan frontier will come to the C.M.S. Hospitals to be healed of their wounds, and in hospital they will listen gladly to the story of the love of God, and they appreciate highly the Christian spirit of kindness which is ministered to them in their need, taking the thought of both of these back to their homes and to their neighbours.

And it is not being left to the Missionaries alone to do this healing work, but native men and women are being trained as nurses and doctors, to work in the hospitals, to minister to the sick in the villages, to care for the lepers, and to bear their witness to Christ in their daily work. Remarkable success is being attained, especially in the training of native men nurses, chiefly on the Indian frontier, and in China and in parts of Africa. To illustrate this, one may consider one report from C.M.S. at Iyi, Enu, in Africa:—

"One boy, Godfrey, has a great personality. Our evangelist was talking to Dr. Batley about the nurses the other day. When he came to Godfrey, he said, 'He, of course is splendid. He is like a European; he runs out to meet patients when he sees them coming'; which is very great praise."

Many other examples could be cited of the good work being done by the natives of every land, who themselves are splendid examples of the efficacy of medical missionary work.

Just as it is hoped that in time the Churches of India, China, Japan, etc., will be manned entirely by native clergy, so the ideal is for, one day, the hospitals of these lands also to be fully controlled and worked by their own doctors and nurses.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

April 14, Good Friday. Morning: 185, 190, 188, 184(427); Evening: 191, 185, 136, 188.
April 16, Easter Day. Morning: 207, 210, 212, 208(53); Evening: 208, 211, 213, 203.
April 23, 1st S. aft. Easter. Morning: 216, 205(527), 383, 566; Evening: 206(96), 285, 422, 31.
April 30, 2nd S. aft. Easter. Morning: 1, 277(7), 564, 346; Evening: 247, 229, 188, 923.

A. & M.

April 14, Good Friday. Morning: 113(73), 108, 107, 100; Evening: 109, 120, 200, 172.
April 16, Easter Day. Morning: 497(683), 134, 127, 136; Evening: 135, 232, 140, 139.
April 23, 1st S. aft. Easter. Morning: 125, 136, 504, 706; Evening: 132, 257, 437, 308.
April 30, 2nd S. aft. Easter. Morning: 160, 246, 527(568), 290; Evening: 231, 301, 683, 30.

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The Late Primate.—Bishop Knox.
The Oxford Movement Centenary.
The Universal Day of Prayer for Students.

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Editorial

An Orgy of Abusel

SYDNEY Churchmen have just cause to be indignant at certain press propaganda and invective hurled at their recent Diocesan Synod, at which Bishop Howard Mowll, of Western China, was elected with so overwhelming a majority to the vacant Archbishopric of Sydney. We note with special satisfaction, the resolution passed unanimously by the Standing Committee of the Diocese with regard to these base and monstrous attacks upon the transactions of honourable and high-principled gentlemen, as they fulfilled their duties in the parliament of our Church. We might well expect such low-down and vitriolic journalism from a cheap and nasty secular yellow press, but when a certain Church periodical stoops to such methods, we stand humiliated, aghast! However, these press attacks upon Sydney Diocese are not new. They are all of a piece. Sydney has been maligned and traduced not once, but again and again. The trouble is her type of Churchmanship. Go to various parts of the Commonwealth and talk with people of certain ecclesiastical colour, and before long Sydney Diocese, with its redoubtable Protestant and Evangelical Churchmanship, is sneered at. Even in London, in highly placed contacts, we have seen the lip curl and the contemptuous movement of the countenance come, as "Sydney" is sneeringly referred to, meaning, of course, Sydney Diocese. No stone has been left unturned by certain people to belittle Sydney—one of the largest dioceses outside England in Anglican

Communion—in the attempt to undo her. The recent attacks are in keeping with this studied propaganda, all because of her Churchmanship. However, such action defeats its own ends. Sydney Churchmen are determined to maintain their Protestant and Evangelical position. And nothing more need be said, except that the world beyond knows the truth and the reason for these jaundiced attacks.

The Meeting at Washington.

WE trust that the informal conferences at Washington, between President Roosevelt, Mr. Ramsay MacDonald, and M. Herriot, will be fruitful in the best results. They are for the purpose of so clearing the way that definite proposals may be placed before the World Economic Conference to be held this year in London. World issues are so complicated and the problems of industry, trade and finance so intricate, that heart to heart talks of this kind by our chief leaders are a great advantage. They quietly learn each other's point of view, they can discuss points on the principle of give and take as man to man, and there can be a crystallising of each other's thoughts and plans. What the world asks to-day in the light of its desperate condition and needs, is a larger appreciation of reasonableness in negotiation. Not only so, they and we have all to learn that the best national is he who seeks the good of the world as a whole. We shall never get out of this world-wide slump in commerce and industry, this "slough of despond," unless we act internationally. The prosperity of each nation is bound up in the prosperity of other nations. It is of no use putting a high wall around ourselves with the placard up, "all for ourselves alone." That way spells disaster. And if these preparatory conversations can help to break down barriers, they will do untold good. But we must be much in prayer for God's over-ruling providence and for the spirit of goodwill

Misguided Action.

LOVERS of the Lord's Day, with its worship and work amongst the young, cannot but view with deep misgiving the action of the Vicar of Coraki, New South Wales, who, on Sunday, March 26, attended by an "Altar" boy, blessed tennis courts which had been put down on his Church grounds. "The courts are to be open for Sunday play, so long as they do not interfere with Divine Worship." Such is the euphonious way according to the press, that the Vicar glozes over his inglorious action. Even the slightest knowledge of the West-

ern parts of this State reveals the universal spread of Sunday sport, in fact, the Lord's Day has become a veritable sports day—and all to the detriment of the quiet Sunday and spiritual religion. Allowed in by the "broad-minded" Bush Brothers, even sponsored by the highly placed in the Church, and fostered by the Roman Church, the gates were opened several years ago to this way of spending Sunday, with the result that the flood has come in with a vengeance.

The result is that the Church is almost submerged in a hedonistic Sunday. Advocates of Sunday recreation, "so long as it does not interfere with Divine Worship," have only themselves to blame. With no little interest and significance we note that the Roman Catholic Bishop of Bathurst, voicing his protest against the violation of sacred days, asks:—

"But what can we expect? As things are going we can no longer count on any of our sacred days being kept inviolable, not even the Lord's Day itself. The latest to conspire to profane it is the Bathurst Ambulance Committee, which proposes to invade the quiet and decency of Sundays in the countryside with money-making, organised Sunday games, with their attendant evils of drinking and gambling. The pagans of the Sydney Show Committee annually desecrate what should be sacred to all, as the anniversary of the day on which the Saviour died, and thousands of other pagans aid and abet them by flocking through the turnstiles to make a holiday of what should be sacred to the world's redemption. "If the memory of the Cross does not check them, how can we expect that thought of little narrow graves in Flanders or Gallipoli will make them pause?"

Truly, the Church is wounded in the house of her friends, by the Vicar of Coraki's action.

A Fruitful Ten Days.

MANY Evangelical parishes make much of the ten days between the Ascension and Pentecost as a period of earnest prayer for the outpouring of the Holy Spirit on the lives of God's people. In early days of Evangelicalism in Sydney, there was a widespread observance of the period. It can be singularly fruitful. Besides, it affords an opportunity for systematic teaching on our Lord's work in heaven, and about the work of the Holy Spirit. Our Lord Jesus Christ, in His glorified humanity, is our only High Priest, and He ever lives to make intercession for us, while the Holy Spirit is God's representative on earth—the true Vicar of Christ amongst men. It is He Who takes the things of Jesus and reveals them to us, Who guides into all truth and empowers Christians for true and acceptable service. We need to make much of the teaching and opportunity of this time, and we would suggest that now is the time to make adequate preparations.