

The Christian Priesthood.

(By W.F.P.)

THE two subjects over which there has been much controversy in the Church of England are the Christian Priesthood and the Holy Eucharist.

Regarding the first there has been a good deal of confused thinking as to the nature of the Ministry in the Church of England. The Three Orders of Ministry, Bishops, Priests and Deacons, are the glory of the Church of England and her Catholic heritage.

The South India Scheme of reunion recently caused quite a stir among some Anglicans who saw in such a union a challenge to the "priestly character" of the Anglican ministry.

Evangelicals are not blind to the fact that the word "priest" is the term deliberately chosen and stressed in the Ordinal as characteristic of the second of the three Orders of Christian Ministry. We do not share the popular suspicion of "priestly pretensions" in any scheme that seeks to emphasise our unique Ministry in the Catholic Church.

But it is too late in the day for intelligent Churchmen to accept sacerdotal ideas of the Ministry as sacrificing priests, or extravagant teaching on the Eucharist as "the offering of the daily sacrifice." Careful examination of the "origins" of Christianity deny such ideas. A close study of the New Testament will teach us what to preserve and what to discard. It is in this way we discover the true Christian Religion. Any unbiased reader of the New Testament will be struck with the small part the Jewish Temple and its services played in the life of the Church in the early days.

The Christian Church is undoubtedly the child of the synagogue rather than the temple. Christianity was a "lay" religion, differing from Judaism in that it had no priesthood at all. Nor was there any need for such. Its acts of worship—the breaking of the bread—the baptism of converts, required no priest, neither did its prayers and its readings of the Scriptures. (See Acts ii. 46; revised version).

There soon came a complete break with Judaism. The eleven apostles were the "elders" and they appointed the "seven deacons" of the synagogue.

This was the normal Jewish organisation in the Christian Church in Jerusalem, clearly depicted for us in the Acts.

In the Greek world, where the apostle, the missionary, carried the Gospel, the situation was different. The missionaries were Jews so that they had the synagogue in mind. The missionary had to leave the best man in charge. Apostolic appointment arose out of sheer necessity. So we see the developing organisation from the Christian synagogue in the Acts and through the Pauline Epistles, until in the Pastorals the synagogue has been left behind. There is no trace of any kind of notion of a special priesthood in the New Testament.

Bishop Lightfoot, in his Essay on the Christian Ministry has always been the champion of the Evangelical point of view.

In this essay, which all Churchmen should read, Lightfoot deals chiefly with the development of Monarchical Episcopacy out of the primitive presbyterate (which he holds was sanctioned by St. John in his old age), and with the chief changes in the office and

the language used about it in the early centuries. The second part of the Essay traces the origin and growth of the "sacerdotal" view of the ministry.

In speaking of "sacerdotalism," he assumes the term to have the same force as when applied to the Jewish priesthood.

In a sense, all officers appointed to minister in things pertaining to God may be called "priests," and sacerdotal phraseology, when first applied to the Christian ministry, may have borne this innocent meaning. But at a later date it was certainly so used as to imply a substantial identity of character with the Jewish priesthood, i.e., to designate the minister as one who makes atonement and offers sacrifice.

At the end of the Essay Lightfoot discusses the broader meaning of the term. According to this, the priest may be defined as "one who represents God to man and man to God." He must be called of God, for no man taketh this honour to himself. The Christian Ministry satisfies both these conditions. Of the fulfilment of the latter, the only evidence within our knowledge is the fact that the Minister is called according to a Divinely appointed order.

If Bp. Lightfoot's investigation be substantially correct, the threefold ministry can be traced to Apostolic direction. And short of a direct statement we can possess no better assurance of a Divine appointment, or at least of a Divine sanction.

The Christian Minister is God's ambassador to men. He is charged with the Ministry of Reconciliation. He unfolds the will of Heaven, he declares in God's Name the absolution of the penitent. This last named function has been thought to invest the ministry with a distinctly sacerdotal character. Yet it is closely connected with the "magisterial and pastoral" duties of the office, and is only priestly in the same sense in which they are all priestly. Throughout, his office is representative, and not vicarial. His acts are not his own, but of the congregation.

If emergency arises, the higher ordinance of universal priesthood will overrule all special limitations. Tertullian, in his "Exhortation," says: "Are not we laymen priests? When there is no bench of clergy you can present the Eucharist offerings and baptise and be your own priest. For where three are gathered together there is a Church, even though they be Laymen."

In the deepest sense there is, it is true, no priest but Christ. But His Priesthood is so essential that no one can be a member of His Body without sharing His Priesthood and being called to offer his body a living sacrifice to God in acts of loving service to the brethren. The whole of the Christian life is sacrificial.

It was just this view of the Ministry that found expression in the Eucharist, as a corporate expression of the life of sacrifice and our realisation of it.

It is not surprising that the Church should have felt that those who are set apart to take the lead in this service should, as far as possible, be kept free from all other entanglements that they may give themselves wholly to the spiritual service of their brethren, as a witness to—in no sense a substitute for—the essential priesthood of every member of the Body of Christ; or that they should be distinguished by the name "priest," which most clearly expresses their function.

After all, as Bunyan says, "Presbyter very soon becomes Priest writ large," and we must take pains to keep the ideal before us. To the true Christian, every Christian home is the House of God, and every man priest in his own house. If our eyes were open we should see the Body of Christ in common bread.

The reverent conservatism of our Reformers has preserved the title "Priest" in our Ordinal because they recognised the true priesthood of all believers.

The Beggar's Gift.

(After Tagore's poem in "Gitanjali.")

Have pity, noble sir, in Allah's name:
A helpless, aged beggar asks a gift.
He's gone! No pity there! They're all
the same;
I am weary now, my head I cannot lift.

All day I've sat, but in my begging bowl
No copper coin has fall'n, no cowrie shell,
Only a little wheat. I'll parch it whole,
And so make half a meal. Ah well! Ah well!

Look! What is that? That cloud of swirling
dust,
Far off upon the road? 'Tis drawing near.
Why, 'tis some rich man's carriage, and I
trust
He's generous too, my call of need to hear.

Why, 'tis the king, our gracious, noble king,
The friend of all; they say he is divine;
I'll stand; perchance a golden coin he'll
fling.

There, see, the carriage stops! What joy is
mine!
He speaks to me, to me, as low I bend,
'My friend, thy King would crave a gift
from thee.'

What gracious words he speaks, to call me
friend;
What royal jest it is, to beg from me!

O gracious majesty, what gift have I
That thou wouldst value? There, accept
this grain,
This single grain of wheat. O thou most
high,
Thou king of kings, for ever may'st thou
reign!

He takes it; now the carriage starts again;
He's gone! Too well he has carried out his
jest.
My loss is small, but smaller still my gain,
Though I had hoped this day would be my
best.

One scanty handful, scarce enough to eat,
I pour it on my matting, worn and old.
Ha! What is that, that gleams among the
wheat?
Can it be? Yes, it is a grain of gold.
Fool that I was, my pleading king to cheat!
Had I but given him all, all would be gold.
—L. S. Dudley.

1/1/1935.

Hymns for Sundays and Holy Days.

Hymnal Companion.

January 27, 3rd S. aft. Epiphany.—Morning: 18, 244, 278, 564; Evening: 371, 574, 188, 37.

February 3, 4th S. aft. Epiphany.—Morning: 8, 561, 149, 372; Evening: 562, 373, 119, 35.

February 10, 5th S. aft. Epiphany.—Morning: 11, 318, 564, 275; Evening: 299, 263, 285, 19.

February 17th, Septuagesima.—Morning: 133, 135, 535 (427), 131; Evening: 383, 134 (19), 553, 37.

Hymns A. & M.

January 27, 3rd S. aft. Epiphany.—Morning: 475 (596), 233, 278, 281; Evening: 264, 80, 683, 288.

February 3, 4th S. aft. Epiphany.—Morning: 7, 242, 238, 228; Evening: 300, 274, 362, 21.

February 10, 5th S. aft. Epiphany.—Morning: 731, 176, 545, 373; Evening: 193, 164, 257, 23.

February 17th, Septuagesima.—Morning: 168, 297, 290, 360; Evening: 220, 545, 302, 24.

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Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak.

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

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Editorial

Sir Alexander and Lady Hore-Ruthven.

WE extend a very cordial welcome to Sir Alexander Hore-Ruthven, V.C., the new Governor of New South Wales. The Mother State, as with other parts of the Commonwealth, has been fortunate in her Governors. They have been all through very worthy representatives of His Majesty the King, and have ever been diligent in upholding the highest traditions of British gubernatorial service. Sir Alexander and Lady Hore-Ruthven are stepping into the vacancy caused by the departure of two who had won the highest respect and admiration of Australian citizens, but we know from their service in South Australia, both Sir Alexander Hore-Ruthven and his good lady will ably, and with every acceptance, carry out the duties of their exalted place in our life. Not only has Sir Alexander knowledge of our Australian conditions, gained by a most successful tenure of office as Governor of South Australia, but he has a distinguished record as a soldier, and holds the Victoria Cross for military valour. Both he and Lady Hore-Ruthven are charming personalities. We wish them a very pleasant and very happy life during their tenure of office in New South Wales.

The Kings' Silver Jubilee.

DETAILS of the programme of the King's Jubilee celebrations are taking shape, so much so, it is now clear that the commemoration will prove one of the great festivals of Empire in the history of the British com-

monwealth of nations. Naturally London will be the scene of the richest and fullest celebrations, for there, the sea, land and air forces of the Empire will gather with all the pomp and prestige that uniformed and be-ribboned men lend to such an occasion.

Officially, the celebrations will commence in Great Britain on May 6, which will be a public holiday in honour of the 25th anniversary of the King's accession. On that day their Majesties, and all members of the Royal Family then in London, will drive in full state to St. Paul's Cathedral, centre of the religious life of the Empire, to take part in a special service of thanksgiving. The procession through the streets from Buckingham Palace will be organised on a magnificent scale, and will, it is hoped, be fully symbolic of Empire unity and loyalty.

All manner of local celebrations have already been devised, each civic centre vying with the others in planning demonstrations of joy. The tulip, which is at its best in May, will be the floral symbol of the Jubilee. In the principal London parks nearly 300,000 of these beautiful blooms have been planted in unique colour groupings, and in the beds outside the Palace there will be at least five thousand in bloom.

Processions and displays, official gatherings and ceremonies, and private entertainments will compete during the spring season for the attention of the vast concourse of Empire visitors and foreigners who are expected to come to London.

The Dominions and other parts of the Empire will not be backward in the arrangements they will make for due celebration of the event. The reign of His Majesty has been both remarkable and epochal. Even a cursory glance at the period affords abundant material for thanksgiving and resolve. We trust that the occasion will not be a time of superficial merry-making, but as it were, a vantage ground from which the nation will take stock and then go on in high endeavour to fulfil our God-given task in the world. The British Commonwealth of nations holds an unique place of influence in the world—but "unto whom much is given, of them much shall be required!"

The India Bill.

LOVERS of the Empire and well-wishers of India are earnestly desirous that, at the earliest possible moment Dominion status shall be given to the Indian peoples. This is easier said than done. India is a land of villages, with all the illiteracy that village life implies. It is also made up

of different races with vastly different religions, with the result that there is a distinct lack of homogeneity and consequent want of harmony. India is a land of students, and these are the most vocal. Then there are the hereditary princes, with little, if anything, of democracy as we know it. Hence the granting of self-government, with a liberal franchise to India is a highly contentious, if not almost an impossible task. However, it will be a wonderful achievement if the Jubilee year of the King Emperor sees the passage of legislation through Parliament at Westminster whereby the proposals of the Joint Select Committee on India are implemented in the form of Parliament and franchise for the Indian peoples. The Bill now before the Home Parliament makes a volume of 323 pages, "the most elaborate and most complicated structure," says the "Morning Post," "ever put on paper." Its length, however, is exaggerated by reason of its separate provision, involving much repetition, for a separate government for Burma. There has already been extensive debate on the Joint Committee's report, the conclusion of which in the House of Lords just before Christmas produced a symposium of authoritative views from former Indian Vicereroys and Governors, resulting in an overwhelming vote for the reforms. Thus Parliament at Westminster is already thoroughly familiar with the subject. Opposition in Britain has mostly died down. There is no alternative, in good faith or in expediency, but to go forward with the reforms.

The new bill aims at the gradual establishment of a Federation of all India under certain safeguards at the outset. These safeguards and reservations made by Britain are only by way of carrying out "the obligations that our long partnership with India has created." A constitution on paper is all very well—it has to be worked out! Time will tell. However, in the meantime the risk must be taken. We admire the courage of those who have the matter in hand, and we trust that their courage will be rewarded.

Libraries in Australia.

POSSIBLY with some truth, it has been said that "Australians are a pleasure-loving people—that they are inordinately fond of the out-door life." However that may be, no true lover of Australia and her cultural advancement can read the Carnegie Report on Libraries in Australia without feeling perturbed and even saddened. We had long felt that the so-called Schools of Arts in country towns and suburbs have little value. Only lately we had cause to go into several of them

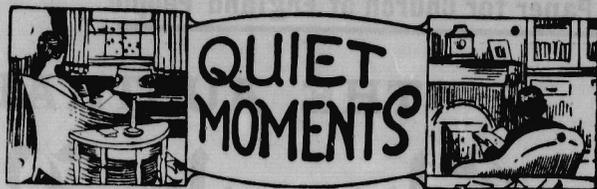
and found that they were made up of shelves of much-worn novels, a table or two of newspapers and journals and billiard tables. In a word, they were symbols of backwardness. The report on suburban libraries states, *inter alia*—"There is little evidence that this subsidy was spent on books of leading value." "The collections contain almost no useful non-fiction and 99 per cent. of the books issued are novels." "There is no recent non-fiction, no encyclopedia, and no dictionary. Referring to Newcastle, the report states: "The claim is made that there are 2400 members of the School of Arts, and 93 per cent. of the issues are novels, mainly of the cheaper type. Novels make up most of its book collection. Such serious books as are offered are so out of date as to be practically worthless."

Dealing with libraries for children, the report states: "Judged by overseas standards, there is no acceptable children's lending library in Australia, and only a few institutions are even making a creditable attempt to provide service for children."

All of which is a grave reflection upon the governments, the municipal authorities, and other leaders in Australian life. Mr. Carnegie always held that the greatest obstacle to human progress was ignorance. He considered that the way to reach the ordinary common man was to make the library as freely accessible to every family as was the school. The Carnegie Corporation of New York, established in 1911, has continued the work begun by its founder, but the trustees have realised that, with the growth of popular belief in the necessity for public libraries there is no longer the same need for grants for buildings for new libraries. Their later policy, therefore, has concentrated upon improving the efficiency of the existing library services. With this end in view leading Australian librarians have been franked overseas so that they may learn what is being done in this direction in other lands. If this report leads to the establishment of really efficient libraries in our land and the provision of worthwhile, authoritative literature, it will have accomplished a noble work.

Back to School.

THE rising generation are ere this, back at school again! Some will have entered the halls of education for the first time. We may well ask, what is the aim of such education? What purpose have the teachers in view? Is it education so that our boys and girls may earn a living? Is it education for citizenship, or is it for the development of the mind? These are pertinent questions! Primarily, education is for character. A man may be educated, but be a clever rogue. It is training in right action, in right relationship with others, in understanding the meaning of life and its purpose—that is so essential in any educational system. This means, of course, that all education must be religious. It must include, first and foremost, the knowledge and love of God in Christ. It must place the Bible and Church in their right place in the child's mental outlook. Every child has a right to this. They must be educated for living, not for earning a living. Are our schools doing this? Is the Church co-operating as she might? The general outlook and trend in the community call all right thinking people to pause and to see what our schools are producing—God-fearing, truth-loving men and women, or just educated animals?



QUIET MOMENTS

Uses of the Harvest Festival.

"The valleys are covered over with corn."—Ps. lxx. 13.

ONE of the uses of the harvest festival is to waken us to things we take for granted. We are always in peril of taking things for granted, especially in organised communities. The tinker, tramping along the highway, can never take his firewood for granted; nor can the desert traveller take his water so; he has to shape his course to reach the wells. But in the city, where we deal with coal merchants, and have water supplied to every house, such things cause us no concern at all. That is especially true of daily bread. The loaf on the table we just take for granted. It has been bought at the baker's, or the grocer's, and beyond that our vision seldom goes. And then breaks in on us the harvest festival, and away at the back of all our city shops we see the golden mystery of harvest. We are awakened; we are shaken out of ruts—and do you know what one has said about these ruts? He has said that the rut only differs from the grave in that the latter is a little deeper. We are touched with the wonder of the commonplace—we feel the glory that invests the usual—and that is one office of the harvest festival.

It is this, too, I venture to suggest, that makes it pre-eminently a Christian festival. For one of the beautiful things about our Lord was that He never took usual things for granted. The Pharisees were always doing that. They took the lilies of the field for granted. They took it for granted that if a woman was caught in sin, the God-appointed conduct was to stone her. And then came He, with that dear heart of His, in which there was always something of the child, and He went wandering and wandering through the world. He did not see the glory of the rare thing; He saw the glory of the familiar thing—of the tiny blossom that a babe could pluck and the ox could trample in the mire; of the sparrow, and of the mustard seed, and of the sweaty and dirty little child; of the woman who was a sinner on the streets. It is a very comforting thing to bear in mind that He never takes you for granted. Other people are doing that continually; they have you classified and docketed in pigeon-holes. But to Him you are always wonderful, though you be only a typist in an office, and nobody would ever call you clever. Filled with the wonder of the commonplace, alive to the potencies of common people, never dreaming of taking things for granted in this so mystic and mysterious universe, that was the vision of the Saviour, and it is to that that we are summoned by the recurrence of the harvest thanksgiving.

Another office of every harvest festival is to impress on us our mutual dependence. It is a call to halt a moment and reflect how we are all bound up with one another. Long ago in prehistoric times, it was everybody for himself. Every man was his own harvester; every man was his own baker.

And one may say with the most perfect confidence that if man had never risen above that, he would have been swept out of existence like the dinosaur. He survived because his Maker taught him the priceless secret of co-operation—co-operation in God's secret of revival. The bees survive in their organised communities while the ichthyosaurus is extinct. The ants survive in their interwoven polity when the screaming pterodactyl is a memory. And God, Who ever loved His children, even before the foundation of the world, taught them that inestimable secret. Somehow, somewhere, man learned the lesson of co-operation; learned that the one needs everybody, and that everybody needs the one; and so rose through clans into communities, where there is a brotherhood of service in an infinite diversity of need.

Now, at every harvest festival, how vividly is that thought brought before us! It preaches, with a kind of silent eloquence, the interdependent brotherhood of man. Those sheaves of corn that stand within the sanctuary—who ploughed the fields for them? Who in the bleak morning sowed the seed that sower and reaper might rejoice together? There are unknown ploughmen, and Canadian harvesters, and millers and bakers whose names are never heard, behind that common loaf upon the table. Was not that why the Master chose the bread to be the symbol of His dying love? He might have chosen one of the flowers which charmed Him, and which He has bidden us consider. But, choosing bread, He chose the staff of life, and that life not one of isolation, but of a rich co-operating brotherhood. We are always in danger of forgetting that when we look at the loaf upon our table. We are always in danger of forgetting it when we buy the loaf at the baker's or the grocer's. And then the church comes with her harvest festival, and says (like Ophelia), "This for remembrance," and we feel the interdependence of humanity.

The third office of the harvest festival is to impress on us our utter dependence upon God. And in great communities that is another thing we are always in peril of ignoring. We are so apt to forget, in cities, that it is God Who supplies our returning wants. We fall into the shallow way of thinking that that is the business of the shops. And we need, recurrently, to be reminded that back of everything the shops supply us with stands, in the shadow, the Creator. We hang on Him as utterly as a child upon its mother's breast. For every bit of food and clothing we are ultimately dependent upon Him. And to make us feel that vividly, amid the supplies of organised communities, is the greatest office of the harvest thanksgiving.

AN ACTRESS PRAYS.

"I made it a rule, though nobody knew it, to offer a mental prayer before beginning every recitation. 'Oh Lord, give me the power to say this piece without a fault.'"—Peggy Webbing.

Foreign Missions.

(By Lilian L. Picken, B.A., B.S., Satara, Bombay Presidency, India.)

I am asked the question again and again, "Why are you a missionary?"

I am a missionary first and foremost because when sixteen I saw a life transformed. A friend, who was a little older than I, was an attractive girl, but was self-centred and selfish. She went away to the University, and came back in her junior year, shining and radiant. I hardly knew her; I looked to see if she wouldn't snap back to the old Susie, but she was a new Susie. She had something to tell me. She had brought home a Bible outline and had come in contact with Christ, and wanted me to have the same experience; but I wasn't going to do it. When she had gone back to the University I couldn't get away from the fact that she was different. Finally one day I knelt down and said, "God, if there is any power in Heaven or earth that will change my life as that girl's has been changed, please give me that power."

You can't keep on praying a prayer like that, if you mean it, without something happening. I was pretty shy about prayer and Bible study every morning, but I got something—yes, and Christ got me, too. I went to a Y.W.C.A. conference the next year and I saw this done by the laboratory method of prayer, Bible study and personal work.

At that conference I heard Mr. J. Lovell Murray give a series of lectures on the need for teachers, doctors, nurses and social workers in America as compared with the need in the Orient, and in the Moslem World. I was quite dumbfounded; he had some simple charts with the number of pupils per teacher, and the number of patients per doctor. In America the number of doctors was one in a hundred, so that everybody can get a doctor. The number of teachers was enough so that everybody could go to school if they wanted to study. In China and India there were a million women to every woman doctor. It seemed to me that if I had just one life to invest, I naturally wanted to invest it in the place where it would count the most. After I heard those lectures I went into the woods and read the Sixth Chapter of Isaiah, where the prophet told of his vision of God and heard the Voice of God. I had never realised before that God had need of us to do His work. We can't hear His voice when we are so busy thinking about ourselves. We must let Him cleanse our lips and lives with fire. When Isaiah had received that cleansing he said: "Here am I, send me." I gave that same answer that morning; there didn't seem anything else to do. I heard God saying: "Whom shall I send, and who will go for us," and I had to say: "Here am I, send me."

I wanted to go to China, but I ended up in India. I love the Chinese people; they have so much backbone; the Indians have other good qualities. If God shuts one door, that is all right. The point is to be willing to go wherever He wants you to go.

Bible Study that meant Something.

Something that has meant a great deal to me through these years, both before I went to the mission field and after, is the kind of applied Bible study suggested by Louise Holmquist some years ago. It is this: "Take your need, whatever it is, and go to the New Testament with it, and you will find light on it." I think there is no human problem that can come into your life on which you cannot find some help in that way. You do not need anything but a Bible, notebook, pencil, time and an open mind. If you will take those five things and go to the Bible, you will get help.

But what I needed most was prayer. I was a very young Christian; I felt foolish when I tried to pray; I hadn't any prayer vocabulary, so my cousin and I started to study prayer. We got up at five in the morning and read for an hour. We copied all we could find in the Bible about prayer. First of all, we studied the praying people. What kind of people were they? What kind of prayers did they pray? What results did they get? Am I using that kind of prayer? Then we studied Jesus at prayer. If Jesus needed to pray, I must need to pray, too. After that we looked up and wrote down all the teachings about prayer in the New Testament. We wrote down all the prayers we could find. When we finished this study I found that I could pray. In the Third Chapter of Ephesians, 14th to 21st verses, is the most satisfying prayer I know to bring anyone into contact with God.

Next, I studied the promises. I wrote down every promise Jesus made, so as to see what He wants a life to be. Then I looked at my life, and I thought: What's

the matter? I went back and found that a condition is attached to every promise; so I began trying to fulfil the conditions—I am still learning.

A friend of mine was worrying about the Deity of Christ. I said to her: "Why take other people's words; let's see what Jesus Himself said." So we wrote down everything Jesus said about Himself. Any man who could make such claims must be either a fool, a deluded man or a cunning deceiver, who hopes by his deception to lure men to higher levels of living, or else He must be what He says He is. You can take your choice; I took mine! I have gone on with that method of Bible study and find it the most helpful thing in my experience; measuring my life constantly with that Life which is the very window in the heart of God.

In India, a group of us were in the villages doing evangelistic work, giving out medicines, going to homes, singing these wonderful hymns of Tilak, having meetings, showing pictures of the life of Christ. Somebody in our group quarrelled; everyone took sides; then we would go out and preach and come home and not speak to each other. One day someone said: "We are not going out to-day; we are not going to do any teaching, give any medicine, or anything. Get your Bibles and we will read through the four Gospels and see what we can find about forgiveness." I had often read the whole New Testament, and I had never seen forgiveness in the light I saw it then. Later, we went around to visit some villages. The mud was a foot deep, but finally it dried up and we packed our tents and went on to the next place. The next day the Christians were down where the Brahmans wash themselves, and some of the Brahmans said to them, "We are sorry you are going; you have given us medicine; you have helped take care of our children; you have showed us pictures of our Christ, and told us wonderful stories about Him. We shall probably forget much of what you have told us; we may forget the kind things you have done; we may forget the medicine you gave us, but one thing we cannot forget."

"What is that?" we asked.

"We shall never be able to forget how you Christians love one another," they replied. "We have watched you for three weeks in this hard, difficult time, and we have never heard a cross word spoken among you. The men carry the water for the women, and you are all so happy together."

Do you think that Bible study was worth while? I assure you that it was. If there is any bitterness among you, I commend that Bible study to you.

An Interim Rite.

The Bishop of Chichester, the Rt. Rev. Dr. Bell, sounds a timely note of warning in his diocesan gazette for September, and writes as follows:—"In view of efforts which he has reason to believe are now being made to induce the clergy to promise to use what is described as an 'Interim Rite,' consisting in a complete rearrangement of the order and sequence of the Communion Service of 1662, the Bishop (Dr. Bell), desires to remind the clergy of this diocese that the revision of the Church's Liturgy belongs to the Synods of the Church, and that it is a breach of Catholic Order for private persons to take it in hand. He would observe, further, that the promise 'to use the form in the said Book prescribed' is a promise not merely to use the prayers contained in the Book, but to use them in that order and sequence which is prescribed by the Book; and that there is no likelihood of 'lawful authority' sanctioning any customary divergences from it save such as were recognised in the Book of 1928." It is a pity that the Bishop weakens the strength of his warning by referring to the "customary divergences" which "were recognised in the Book of 1928; which is an illegal competitor with the standard Prayer Book of the Church of England.

IMPORTANCE OF THRIFT.

"The money which is actually saved is not nearly so valuable as the psychological effect which it produces. Saving, like mercy, is twice blessed."—Sir Ernest Benn.

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Wayside Jottings.

(By a Wayfarer.)

Two Days of Creation.

(With apologies to those readers who know more about the subject than the Wayfarer does.)

COUNTLESS ages ago (according to the generally accepted theory of La Place, the great French astronomer), this world of ours, like all the other planets, had its origin as a great, whirling mass of fiery, gaseous vapour, thrown off from the central sun in its rotation. During ages unknown and uncountable, this vast mass slowly cooled, condensed, and solidified until it became, in size and density, the world something as we know it, revolving on its axis and round its parent sun.

All the water that now fills its seas existed only in the form of vapour surrounding it for many miles outward, in dense clouds which excluded every particle of light, while constantly, over its white-hot central mass, a crust was continually forming and breaking up again, in endless change and unrest; until, after countless ages, the crust reached some degree of permanence, and had so far cooled that water could lie upon it, and that water, though still hot, was yet able to become the home of various lowly forms of life; and that wonderful era had dawned when "the Spirit of God moved, or brooded, over those hot and dark primeval waters; and had begun to pour into them the earliest forms of life.

The devout believer in his Bible does not need to speculate as to the origin of life. It may or may not be true that (in the words of a modern scientist), "one day, long ages ago, when there was much moisture in the air, a vivid dart of electric energy at very high voltage, struck and ionized the inert solutions, giving them life" (incidentally, he knows that life existed on this world for ages before there was any atmosphere). Nor does he need the theory that life may have reached this world on a meteorite thrown out from one of the stellar systems; for that would only push the question a step further back—how came life to be in that other world? The problem that worries the philosophers does not puzzle him. A little sentence in this first chapter of Genesis, a sentence which even the great commentator, John Calvin, dismissed as too insignificant to need remark (adeo frigidum est ut nulla interpretatio indigeat), solves for him the whole question of the origin of life. That "the Spirit of God moved on the face of the waters" is for the Christian palaeontologist one of the most significant phrases in the whole chapter; for it tells him of the Spirit of God everywhere pouring into those dark waters the first life that ever appeared on this globe; in forms lowly indeed, but which were a promise and pledge of all the countless and varied forms of life that were still to appear.

That first life was in lowliest form. The Eozoon, a lowly foraminifer, perhaps other foraminifers, perhaps some seaweeds, perhaps the Oldhamia, and some few molluscs, appeared in the primeval waters. It was during those long ages, too, that that first sedimentary or deposited rocks, in some places of no less than six miles in thickness, were slowly, grain by grain, laid down, all over the world, at the bot-

tom of those still hot oceans in that still dark world. Geologists call them the Laurentian rocks.

As the long ages passed, higher forms of life appeared in what are called the Cambrian deposits, the most remarkable being a crustacean called, from its form, the Trilobite. This early inhabitant of our world has a particular significance for us, because it tells us that the first day of Creation is now in progress.

No human ear heard the Divine command, "Let there be light!" but that it has gone forth and that those dense clouds have so far thinned that light has reached the surface of the world is evidenced by the fact that henceforth creatures that have eyes exist in those primeval waters.

The Trilobite was the first. These creatures vary in size from a tenth of an inch up to two feet long, but the remarkable thing about them is their eyes, the most marvellous ever created. The first eye is no mere lump of jelly, such as evolutionists might have expected, but is formed on the most accurate dioptric principle, and some of the species had eyes furnished with facets varying in number from fourteen up to (it is said), thousands (Geikie's "Geology" says 15,000). Surely no product here of any slow process of Evolution, but a direct creative act of God; and marking for us in these latter days the very time when the first light, though as yet no direct sunlight (that will be marked later on), shone on this dark world.

One more note of time, as the course of Creation advanced. In Genesis i, 6, 7, we read: "And God said, 'Let there be an atmosphere and let it separate between the higher and the lower waters, i.e., between the seas and the clouds.' And it is most interesting to note that in the Cambrian deposits we find rocks, now hardened, but originally of soft mud or sand, which bear the imprint of rain drops; so distinctly impressed that we can sometimes even tell from which direction the wind was blowing. Now, rain implies an atmosphere. The clouds are lifted above the earth. So that in the Cambrian system we have reached that point in the Creation record, indicated in Genesis i, 6 and 7. From this time onward the world has an atmosphere. And this is made yet clearer when in the Upper Silurian rocks are found the fossil remains of free-swimming fishes, such as need air to enable them to float. The in-coming of an atmosphere marks what Moses calls the Second Day.

What an immense change has by this time come in the condition of our Earth. Light, though not yet sunlight, has reached its surface, and it has now an atmosphere; and the way is therefore open for the growth of vegetation such as is actually found in fossil form in the Silurian, the next succeeding system; a system differentiated from the Cambrian by the appearance of more advanced forms of life. In the Silurian rocks, too, are found the earliest traces of land plants, ferns and lycopod trees, while in the waters are sponges, graptolites, corals, and (in its upper strata), the remains of fishes. Here, too, we find the first appearance of land animals; scorpions and creatures something like cockroaches. And if there were these, we may be sure that they were not the only ones; so that the Third Day, the day of dry land and of vegetation, may be said to have actually dawned.

(To be continued.)



The Rev. E. G. Muscamp, M.A., of Launceston, has been appointed Canon of St. David's Cathedral, Hobart.

Miss Clarice Hayton has been appointed by the Bishop of Carpentaria as a teacher at St. Paul's Mission School, Moa Island, Torres Strait. She has just completed a six months' training course at the Australian Board of Missions' Hostel, Epping.

We tender our affectionate sympathy to Canon H. S. Begbie, of St. Stephen's, Willoughby, in the death of his sister, Miss Elsie Begbie, at Katoomba on January 26. The interment took place in St. John's Churchyard, Gordon, after service at St. Alban's, Lindfield.

The death has occurred of Mrs. Martha Hart, a well-known resident of Richmond, Melbourne. Mrs. Hart was a daughter of the late Mr. Charles Edwin Jones, who for many years represented Ballarat West in the Legislative Assembly, and held office in the second McCulloch Administration. Mrs. Hart is survived by two sons, Mr. Charles Brette Hart, of Adelaide, and the Rev. W. F. Hart, vicar of Meredith (V.).

The Bishop of Ballarat has accepted the resignations of the Rev. D. K. McConchie as Vicar of the Parish of Colac, Rev. J. A. MacQueen as Vicar of the Parish of Casterton, and Rev. C. O. Andersen as Vicar of the Parish of Stawell. He has appointed Mr. Kenneth S. B. Archer as Registrar of the Diocese, and the Venerable Thomas Pearce Bennett, Archdeacon of Warrnambool, as Vicar-General of the Diocese.

News has been received that Mr. J. J. Virgo will be making a tenth world tour in the interests of the Y.M.C.A., commencing in February. He hopes to celebrate his 70th birthday and fifty years in Y.M.C.A. work in Adelaide, his native city, after which he will visit the eastern states, spending about two weeks in Victoria and New South Wales and about three weeks each in South Australia and Queensland. It is expected that he will be in Sydney about the end of May.

We notice that Miss Mary Robinson of Fort Street Girls' High School, and daughter of the Rev. R. B. Robinson, rector of St. Paul's, Chatswood, and Miss Anne Crotty, of Pixie Ladies' College, Bathurst, and daughter of the Bishop of Bathurst, and Miss Raynor Noake, also of the Pixie Ladies' College, Bathurst, and daughter of the Rev. R. Macartney Noake, were successful in the essay and map competition of the British and Foreign Bible Society.

Through the instrumentality of the Rev. R. G. Nicholls, vicar of St. Mark's, Fitzroy, 130 children from the Northern Mallee, Victoria, will spend a fortnight's holiday at the Church of England Boys' Society's camp at Frankston. Most of the children, who will be accompanied by 30 mothers, will then have their first glimpse of the sea and of city life. They were chosen from families which could not provide such a holiday without the generosity of others. The expenses of the undertaking amounted to £450.

Much sympathy has gone out to the Rev. J. G. and Mrs. Fletcher, of the Rectory, Narcutta, in the death of their daughter, Nancy, by drowning in the Murrumbidgee River, Wagga, on Anniversary Day. She was 18 years of age and had just begun work in a solicitor's office in Wagga. It appears that she plunged into deep water, where a strong current was running, and got into difficulties amongst some logs. The Murrumbidgee River is noted for its snags, and through the years has taken a great toll of life.

The Rev. B. T. Syer is resigning from the parish of Malmbury, owing to ill-health. He will live in retirement in Bendigo. The Bishop of Bendigo has appointed the Rev. W. A. Tyler to the vacancy at Malmbury. He has also appointed the Rev. H. H. Ham to be vicar of St. Mary's, Kangaroo Flat, with Lockwood and Ravenswood. The Rev. C. R. Miles, of Bridgewater, has been appointed to fill Mr. Ham's place. Both Mr.

Ham and Mr. Miles have done excellent work in their respective parishes and much regret is expressed in each place at their impending departure.

The Trustees of St. Paul's, Portman Square, London, have appointed the Rev. Colin Kerr, rector of Spitalfields, to succeed the late Dr. Stuart Holden, as vicar of this important church. Mr. Colin Kerr, who was trained for the ministry at Ridley Hall, was appointed rector of Spitalfields by the Bishop of London in 1925. He has been widely used as a mission preacher, and only a few weeks ago he conducted a special mission to the undergraduates at Cambridge University. At St. Paul's, Portman Square, he will have many opportunities for the exercise of his special gifts as an evangelist, and his many friends will pray that his ministry will be greatly blessed.

The diocese of Tennessee, U.S.A., which comprises 45,000 square miles, in almost the exact geographical centre of America, has just received a munificent legacy of slightly over £200,000 for diocesan endowment from the late Mrs. A. H. Robinson, a prominent communicant of Christ Church, Nashville, Tenn. The only provision is that the salaries of the Bishops, of which there are two, shall be a first charge. The remaining annual income, amounting to about £6,000, may be expended as the diocese directs. The Bishop of the Diocese, Dr. Thomas F. Gallor, one of the oldest and best loved of American prelates, has announced that it will be entirely used for the development of new parishes and missions.

The Rev. Wilfred Ernest Holtzendorf Percival, B.A., formerly Dean of Bendigo, died suddenly on Sunday, January 20, aged 73 years. Although he retired in 1927, Mr. Percival conducted services at St. Stephen's, Willoughby. He was resting at the home of one of the wardens when he collapsed and died. Mr. Percival was born in 1861 at Fermoy, Ireland. He was educated at Auckland, New Zealand, and attended St. John's Theological College there. He was ordained a deacon in 1884 and priest in 1885. In 1908 he was appointed rector of the All Saints' Pro-Cathedral, Bendigo, and held in succession the positions of Rural Dean, Canon, and Archdeacon of Bendigo. He was appointed Dean in 1917. He was a man of very kindly nature, and marked by great pastoral gifts.

On St. Andrew's Day the Archdeacon of Stoke-on-Trent, the Ven. D. H. Crick (brother of the Bishop of Ballarat), was consecrated in St. Paul's Cathedral, London, as Bishop Suffragan of Stafford. A large number of people from Lichfield Diocese had travelled by special train to attend the service. The consecration was performed by the Archbishop of Canterbury, to whom Archdeacon Crick was presented by the Bishop of Lichfield (Dr. R. A. Kempthorne), and the Bishop of Rochester (Dr. M. L. Smith). Other Bishops assisting were the Bishop of Kensington (Dr. B. F. Simpson), and Bishop H. L. Paget. The Bishop of London was the Gospeller, and the Epistle was read by the Bishop of Lichfield. Canon J. J. G. Stockley, Chancellor of Lichfield Cathedral, was the preacher.

The many friends of the Rev. George Green will be pleased to learn that he has been appointed Chaplain of Trinity College, Melbourne. Mr. Green is a graduate of Oxford, and was trained at the Leeds Clergy School. He has had a wide experience with men, and besides serving with the A.I.F. for the duration of the war, he was for some years with the Queensland Bush Brotherhood. He also has had wide experience in preaching and organising work. The death is announced of Mr. Eugene Brien, who was, until lately, a devoted Vestryman of All Saints', East Malvern. Before his retirement, on account of ill-health, Mr. Brien was a district surveyor of the Melbourne and Metropolitan Board of Works. His wife, who survives him, is the daughter of Mr. J. Viney, Melbourne Secretary of the British and Foreign Bible Society.

The death of Sir Langer Owen, K.B., for many years Chief Judge in Matrimonial Causes, of the N.S.W. Supreme Court, removes a notable figure from the life of Sydney. He, like his late father, Sir William Owen, upheld the highest traditions of the Judiciary, and retired from the Bench with the greatest respect and affection of everybody. He was affectionately remembered by families and members of the A.I.F. as the head of the Red Cross Investigation Bureau, which office he voluntarily undertook. Sir Langer Owen was educated at Charterhouse and New College, Oxford. He held strong views on the part which public men should play in preserving public morality. He was president of the Bribery and

Secret Commissions Prevention League of New South Wales, and enlisted the aid of many prominent men in the league's campaign.

The Bishop of Qu'Appelle, Canada (Dr. M. T. M. Harding), has resigned the See after twenty-five years. He is one of Western Canada's best-known men. He was born in England—at Barkway, Herts—on January 21st, 1863, and was educated at the City of London College and King's College, London. He went out west in 1893 as rector of St. Matthew, Brandon, Manitoba, from that year until 1904. He has been a member of the general Synod of Canada since its inception in 1896, and of the provincial Synod of Rupert's Land since 1893. He was Archdeacon of Qu'Appelle from 1904-9, and on St. Matthew's Day, 1909, he was consecrated at St. Paul's, Regina. The diocese is the largest missionary diocese in the Church of England in Canada. It has 261 churches, 122 parishes, and about 460 points at which services are held. When he was made Bishop, there were only 58 parishes and 23 out-stations in the whole diocese.

Professor Karl Barth has been suspended from his office of Professor of Evangelical Theology at the University of Bonn, and disciplinary proceedings are being taken against him. The suspension is stated to have been ordered by Dr. Rust, the Minister of Education, because Professor Barth has refused to take the oath to the Fuhrer and Chancellor in the terms prescribed for all State officials by the law of August 20. The Chair of Theology which he has occupied is a State post. As a result, the American Federal Council of Churches took steps in Berlin, through its European secretary, Dr. Keller, in favour of Karl Barth, and sent a wire to the German Foreign Office and the Minister of Public Worship, drawing their attention to the fatal consequences which a deposition of this world-famous theologian would have for the future relations between the Churches and especially the theological world abroad, and German theological science.

On the occasion of the Institution and Induction of Archdeacon Morgan-Payler as Vicar of Christ Church, Ballarat, the Bishop of the Diocese announced that it was his intention to name Archdeacon Morgan-Payler as "Archdeacon without territorial jurisdiction." The Bishop then went on to say: "I feel that the Vicar of Christ Church should hold some title that marks the importance of his charge in the life of the Diocese. Unfortunately, as I have already said, I hope that he may be made Dean. It had been in my mind to create a new title of Sub-Dean to meet the present case. My decision to confer the title of Archdeacon upon the new Vicar is due primarily to the suggestion of Archdeacon Best, which I very gladly accepted. The Cathedral Church will remain, as it is at present, under the supervision of Archdeacon Best, together with all the other Churches in the Archdeaconry of Ballarat, and this new appointment will not in any way affect the administration of the Diocese. But I have already been given proof of the keen appreciation with which this action has been received at once as a tribute to the character and worth of Archdeacon Morgan-Payler and to the dignity of the Cathedral Church of this Diocese.

THE CHILD AND THE PHOTOGRAPHER.

"Please, is a life-size enlargement awfully expensive?"

"Oh, no, my dear; what d'you want enlarged?"

"It's a snap I took of an elephant."—Punch.

HOUSE TO WILSON.

"I told him all the really big men I had known had taken advice from others, while the small men refused to take it."—Col. House.

Doings of the Month in Melbourne.

(By Maccabaeus.)

January was ushered in by the usual New Year services. These are never well attended, and the reason is not far to seek. The times of service are usually 11 p.m. on New Year's Eve, or 8 a.m. on New Year's Day. Neither time is convenient for the family. Perhaps an earlier hour on New Year's Eve may be tried at some future time.

There have been one or two echoes of the Eucharistic Congress, conducted by the Roman Church, in December. One of these has taken the form of what the Romans call the "educational injustice" under which "Catholics" are supposed to suffer. Roman Catholics are so oppressed by what they call this "educational injustice," that they forget others are also paying for the education of their children. From all these people no protest is ever heard, probably because they count it a privilege to do better for their children than the State is bound to provide. It is interesting to note that Roman Catholics, at the census in 1933, were only 17.3 per cent. of the population of Victoria. The Church of England, being highest with 34.4 per cent, does not make any claim for assistance for her schools. Why separate schools were maintained by the Roman Church was made clear by Cardinal McRory in the "Herald" on January 3rd, when he said: "It cannot be said that their (Roman Catholic) children can get the right education in public schools, because they cannot there get an education in Christian doctrine." What the Roman Catholic Church really desires is for the State to subsidise Roman sectarian propaganda. One way out of the difficulty would be for the State to close all denominational schools, or insist on secular education only in all schools, leaving religious teaching to the Church, Sunday School, or the home. This would rid the State of what will certainly become a very serious menace in the years to come.

Another echo of the Eucharistic Congress is contained in an article entitled "Archbishop Head's friendliness toward Rome," published in the "Vigilant," the Protestant Federation paper, for January. This article covers much of the ground revealed in our last letter, but one or two statements made in that article will show readers of the Record how unapproachable Rome is. Cardinal McRory is reported as having said at Armagh, in 1932: "The Protestant Church in Ireland—and the same is true of the Protestant Church anywhere else—is not only not the rightful representative of the early Church, but it is not even a part of the Church of Christ. That is my proposition. The Protestant Church here or anywhere else is no part of the Church that Christ founded."

The other statement used by the writer in the "Vigilant" was one made by Archbishop Mannix, whose bigotry is well-known in Victoria, and which was published in the "Sun," 9/6/30, to this effect:—

"No matter how many Protestants come to St. Patrick's, or how often they come, I am not going even once to a Protestant service at St. Paul's."

These two gentlemen were told by Archbishop Head that Anglicans had a great regard for them. Perhaps Archbishop Head will now believe that they have not much regard for Anglicans.

A few years ago the grounds of St. Paul's Cathedral were handed over to the City Council. The craze in Melbourne just now is to root out all shrubs in the gardens along the main thoroughfares and plant wide, desolate lawns, with a few trees here and there. Something like this was done with the grounds of the Cathedral, with the result that the seats and lawns are becoming what one newspaper calls "stamping grounds" on hot afternoons. The Council has now decided to erect "cast-iron standards of Gothic design, linked by heavy ornamental chains."

(Continued on page 11.)

STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED



"Whatever fortune lavishly can pour,
The mind annihilates and calls for more."
—Young.
"Be content with such things as ye have."
—Epistle to Hebrews.

FEBRUARY.

- 9th—Bishop Hooper burned, 1555. Queen Mary thus hastened Protestantism in England. There is a monument in Gloucester where he suffered for the truth's sake, near the Cathedral.
- 10th—5th Sunday after Epiphany. Church and Household is the phrase that clings. It reminds us that Church should be our home. We want Homely Churches, indeed.
- 11th—Bibles burnt at St. Paul's Cross outside the Cathedral, London, 1526. Bibles are still burnt in some parts of the world.
- 12th—Accession of William of Orange, 1689. From him the Orange Institution takes its name.
- 13th—Illegal Ritualism condemned by the Upper House of Convocation, 1867. What would happen to a similar proposal now?
- 14th—St. Valentine's Day.
- 16th—Papal Bull against the Hussites, 1427. Melancton, the learned Reformer, born 1497.
- 17th—Septuagesima Sunday, or 70 days (before Lent), as the name indicates. We are thus called to begin our Lenten preparation. Let us expect a good Lent and begin from the first day a more strict rule of life.
- 18th—Luther died, 1546. We owe much, but not most to this hero. The English Reformation began with Wycliffe and was rooted in people's minds before Luther.
- 19th—Clergy in England again permitted to marry, 1549.
- 21st—Fall of Jericho, 1918 A.D. Joshua took the city about 1530 B.C.
Next issue of this paper.



The Message of Septuagesima.

BEFORE the next issue of our Australian Church Record we shall have passed the Sunday called Septuagesima—the day which reminds us that we are again within measurable distance of Lent, Good Friday, and Easter. The wonderfully ordered sequence of our Church's year has led us to the contemplation of the supreme wonder of the Incarnation, to the early development of that mysterious Divine-human life and to the manifestations of His grace and glory. At Septuagesima we are bidden to pause in the progressive study and to let Divine revelation carry our minds back to the beginnings and on to the far-stretching future. He Who became flesh and dwelt among us was God from all eternity. The Word was God in the beginning. Without Him was not anything made that was made.

Most helpfully, therefore, has our Church ordained that at this stage of her well-ordered arrangement, we should come face to face with revealed Truth, as set forth in the opening chapters of Genesis. In other words, the Church's children are reminded of Creative Wisdom and power, so that they might bow in reverence before the Triune God, engaged as He is, in transforming chaos into order in the creation of the heavens and the earth. He

Whose life on earth was marked by ability to control and regulate the forces of nature, Who could drive out demons and cure the sick and raise the dead, was the Agent by Whom the Divine Will in Creation was exercised. The devout study of the first and second chapters of Genesis, in dependence upon that eternal Spirit Who brooded over the face of the deep, fills the true child of God with a sense of the infinite beneficence of the Creator's work. And the devout student of the Bible knows that the grand keynote of creation, which finds its first expression in those opening chapters of Genesis, recurs again and again through all the subsequent harmony of the sacred pages. A Bible whose first chapters are regarded as a fairy-tale becomes a fairy-tale throughout, but a Bible regarded in all its parts as the Word of God is found to be in harmony throughout, not only with itself, but with the experienced facts of daily life and with the deepest needs of the human heart.

It is not surprising that the great enemy of souls, whose whole purpose it has ever been to thwart and counteract the Divine counsels, should have used every effort to lead men to doubt the veracity and deny the authority of the Genesis narrative. He knows that if this is successfully accomplished the corroborating references to Divine Creation in the Psalms, the Prophets and history will be thrown back on human speculation, and thus lead into the mazes of human error. "Yea, hath God said?" has ever been the germinating seed of doubt which the enemy of souls has used to blind the eyes and weaken the obedience of mankind. In far too many minds he has been successful in substituting unproven theories for the plain statements of Holy Scripture, knowing well that the assertions of the pundits and those who speak with an air of authority always exercise more authority over fallen human nature than the revelation which the humble and contrite are prepared to welcome.

In His great mercy God has seen fit from time to time to raise up men who, while richly endowed with intellectual greatness, are numbered among the "babes" to whom our Lord referred, and these have testified to their fellow men by unmasking the batteries of unbelief and demonstrating the trustworthiness of the sacred records. The silent testimony of deciphered inscriptions and unearthed traces of the historic past has come powerfully to their aid, and the Word thus vindicated has spoken again with fresh power to those who have ears to hear.

It is not only in regard to the past glories of creation that the message of Septuagesima comes with refreshing reassurance. Most impressively do our Prayer Book lessons for the day crown the record of the first creation by the prospect of the new heavens and the new earth. The first creation was marred by sin, as the message of Sexagesima will remind us on Sunday next; but the reign of sin is to have its predicted end, and Divine grace, now carrying on its holy war against the forces of evil, will at last have a glorious triumph. Retrospect and prospect are thus linked together. The sinful parenthesis of man's fallen state obscures the one and decries the other. But He by Whom all things were made and Who became incarnate and died on the cross that He might, as the last Adam, restore all who should believe in His Name, shall yet see of the travail of His soul and be satisfied as the eternal King of His redeemed people.

The Call of Lent.

Season of Opportunity.

WE are approaching the sacred season of Lent, and it is probably true to say that at few periods in our history has its solemn call to self-denial been more urgently needed than it is to-day. The continued excesses and extravagances of so many thousands of our people are greatly to be deplored. It is not necessary to collect statistics on the question, for these are often misleading; it is enough for observant persons to keep their eyes open in their own neighbourhood to see how sadly men and women, and especially the younger among them, are wasting their time, their strength, and their resources. Unfortunately men and women of this class are often outside the range of the influence of the Church; but parochial clergy, moving in and out about their parishes, know well that in far too many instances among their own people the fascination of worldly pleasures seems to be irresistible. No doubt it is at all times the duty of clergy to check this tendency whenever and wherever they discern it—whether that duty is fully and faithfully discharged is another matter—but the season of Lent gives them a special opportunity, even if it does not impose upon them the solemn responsibility of speaking quite plainly upon the sin of excess, extravagance, and waste in every shape and form. The call of Lent is unmistakably to self-denial, and clergy who fail to impress that upon our people are failing in an important aspect of their ministry. It is not an easy thing to do, and there are those who are apt to resent what they foolishly regard as an unwarrantable interference with the liberty of their personal habits; but whether they will hear or whether they will forbear, the message must be delivered, for it is in the interest of their souls' welfare that they should learn to practise the denial of self. To many, of course, it will be possible to put the appeal on the highest ground of all. For His dear sake, Who gave up all for them, the faithful should be shown that the way of self-denial is the way of discipleship.

But the call of Lent is more than a call to self-denial. It is a call to the most thorough examination of self. And the starting-point of such introspection must surely be the question, "Am I right with God?" Until that is settled, until the relationship between ourselves and God is rightly and truly adjusted, there can be no progress in the spiritual life. It is the one question that matters, yet we venture to ask whether it is always pressed upon congregations with the fervency and insistence that it demands? The duty of attending Church services, the privilege of partaking of the Holy Communion—these are strongly and faithfully urged, as, of course, they should be; but there is too often a fatal reticence in pointing out the way of salvation and in seeking to bring men and women—aye, and children, too—into conscious relationship with the Lord Jesus Christ. There is a growing conviction that in some, we hope not in many, Evangelical parishes there is a strange failure to proclaim the Evangel with the force and urgency that were common enough a generation ago. It is true that times have changed, and that some adaptation of the method of presentation of the message may be called for. But men's spiritual needs have not changed, and the way of meeting them has not changed.

The Primacy.

Forthcoming Election.

THE Bishop of Ballarat writes, in the January issue of the Ballarat "Church Chronicle"—

An article under this heading was accepted for publication in the last (December) issue of the "Church Chronicle" (and, by the way, was inserted in other Church papers). Though it was published, and I am sure also written, in good faith, it contains statements that are so misleading that I feel it necessary, in the interests of all concerned, to make certain corrections on points of fact.

The remarks with regard to the health of the Archbishop of Perth are absolutely without authority or foundation.

The statement that "the appointment lies between Dr. Mowll and Dr. Head" is inaccurate in two respects. First, the Archbishop of Perth has not intimated his wish to be excluded from consideration; secondly, the Archbishop of Brisbane, whose name is entirely omitted from the article in question, is equally eligible with the other Metropolitans.

The Bishops of the Church in Australia have been summoned to meet on March 12th next in Sydney to make a choice of a Primate of Australia from amongst the four Metropolitans. As this is an election of supreme importance to our Church, I ask your Clergy and Laity to remember it in their public and private prayers.

There is a further inaccuracy in the article, which, while not so serious, is worth correcting, because our Church-people have the right to know how the affairs of the Church are managed. When the Primacy is in occupancy the remaining Metropolitans take precedence from the date of the formation of their Provinces. For instance, in the time of the late Primate the order was Sydney, Melbourne, Brisbane, Perth. When the Primacy is vacant, and only then, the Metropolitan senior in consecration as a Bishop becomes acting-Primate, as is the case now with the Archbishop of Perth. The statement in the article that "Precedence among the Metropolitan Bishops of Australia dates from the time of their consecration as Bishops," is therefore true in fact only when the Primacy is vacant and even then only when it has to be decided who is "Acting-Primate." Otherwise, even during the vacancy, the remaining Metropolitans take precedence according to the date of the creation of their respective Provinces. Many of us think that this arrangement is rather strange and illogical—but that is how it stands.

The Harvest.

We all love going to church to a Harvest Thanksgiving Service, to thank God for all His wonderful gifts, and we also love taking to church as a thankoffering, gifts of flowers, fruit, vegetables and eggs, which are given to the sick and poor. We always join in singing very heartily the harvest hymns. Yes, it is a bright, happy service, and it is good for us all to be reminded that all our good gifts come from our Heavenly Father.

I wonder if you ever think of other creatures that have a harvest, too? Go for a walk in the country at this time, and what do we see? Berries, berries, everywhere. The birds' harvest. Yes, the beautiful scarlet berries attract our

birds, and they provide food for them during the winter. In my garden is a sweet-briar bush, which, during the summer has been a joy to me, with its deep pink roses and scented leaves. Now the roses have gone and scarlet berries have taken their place, still beautiful to look at, and providing a harvest for the birds.

What else can be seen as we ramble about the lanes? Trees with another kind of harvest—nuts—a harvest for the squirrels. We know they store them up in their larders, nice little hidey-holes, to which they can go for little nibbles when they wake up hungry in the winter.

I like to think that birds and squirrels and all God's creatures have their own special way of saying "Thank you" for the gifts of their harvest.

There is something else I would like you to think about. A teacher in Sunday School, a preacher in church, sow seed in our hearts, and we want to pray that it may grow and bring forth fruit in our lives. That means we must try to remember their words and ask God to help us to do what is right.—"Auntie May," in the C.E. Newspaper.

The Challenge to C.M.S.

A CHALLENGE.

The Home Secretary of C.M.S., London, has just written to the various branches of the Society, throughout the world, in the following thought-provoking terms:

"The fields are white to the harvest. This was the first message that came home to the delegates at the Swanwick Conference in September. This Conference of C.M.S. Representatives was called in order that the present position of the Society might be frankly faced. They saw that the problems of the C.M.S. is the problem of success. God has blessed the work. He has answered prayer, and in Africa, India and the Far East thousands are pouring into the Church of Christ, and the door of opportunity stands wide open.

On the other hand the C.M.S. has been compelled to adopt a policy of retrenchment, crippling in its effect and tragic in its consequences, resulting in curtailed evangelism, closed hospitals, and closed schools. Is this God's Will? Is it His purpose that the harvest should be lost? The message which came to the Swanwick Conference was this: "The Church of God cannot budget for retreat." God calls to advance. How can the C.M.S. advance? It is clear that there can be no advance unless the Society receives an increased income. It is all-important that the annual income be not only maintained at its present level, but increased.

The secret, however, lies deeper than this. Swanwick brought the problem down to the individual. The call of the Conference was a call to go again to the place called Calvary, to learn afresh that "the Son of God loved me and gave Himself for me," to find anew the mainspring of all true missionary work. "We love because He first loved us," and then to face the questions: "Am I bearing witness in my ordinary life to what He has done for me?" "Am I doing my part by prayer and sacrificial giving to enable that witness to be borne overseas?"

Some Facts.

1. The world is in desperate need of Christianity and its benefits.
2. A needy Church overseas is unable to meet its opportunities owing to inadequate support.
3. The C.M.S. has a large accumulated deficit.

This cannot be God's Will.

It is not the fault of those overseas, who are sacrificing much to carry on the work.

The C.M.S. at headquarters has done its utmost year by year to cut down expenses and to meet emergencies.

Has the Home Church done its utmost? Have we? "Lord, what wouldst Thou have me to do?" "Whatsoever He saith unto you do it."

Emergency measures alone can wipe out such a deficit. Remember, for our sakes He became poor that we, through His poverty, might become rich. "If ye have faith, ye shall say to this mountain, 'Be ye removed,' and it shall be done."



NEW SOUTH WALES.

Diocese of Sydney.

CHURCH HOMES, CARLINGFORD.

The Church of England Homes for Boys and Girls, Carlingford, have received from Mr. A. E. Spurway the gift of a new home. The building will be erected at once, and will make accommodation for another 30 boys, making a total of 140 boys at the home. With this addition to the number in the homes, the present dining room will be too small to accommodate them all at one sitting. A plan is being prepared for a dining room to meet the requirements of two hundred boys, provision also being made for enlargement in the future. The Executive Committee is anxious to take this matter in hand as soon as possible, and bespeaks the help of their friends in the matter. Contributions to this worthy and necessary object will be gratefully recorded by the Committee.

C.E.B.S.

The third Annual Meeting of the Church of England Boys' Society N.S.W. Provincial Council will take place at the Y.M.C.A., Sydney, this evening, Feb. 7. Bishop Kirkby, a Vice President of the Society, will preside, and a short address will be given by Rev. A. J. A. Fraser.

HAMMONDVILLE.

New School Room Promised.

The Minister for Education (Mr. Drummond), promised Canon Hammond yesterday that he would provide additional accommodation at the Hammondville School by January 29. Canon Hammond had pointed out to Mr. Drummond that of the 211 children on the settlement 115 were of school age, but the school provided would accommodate only 36. It had been necessary to conduct classes in the community hall on the settlement.

The building will be enlarged to provide accommodation for another 95 children. Two portable schoolrooms will be taken to the settlement from Epping.

CHURCH MISSIONARY SOCIETY.

In a letter from the General Secretary of C.M.S. in New South Wales, to rectors of parishes, he comments as follows: "Wherever we look to-day, in Africa, Palestine, India, China, Japan, and North Australia, there are now opportunities facing us, so many of which we are unable to accept; and yet we believe God is calling C.M.S. to further effort. We are anxious that the support given by the Church may be so much greater this year. As a means to this end we commend to you the use of C.M.S. Lenten Boxes during the coming season of Lent, for the sake of the great missionary work of the Church to which we all, as Christian men, are committed."

Rev. P. W. Stephenson, M.A., B.D., Federal Secretary of C.M.S., returned from England in January, and has taken up his new and responsible work as Headmaster of Trinity Grammar School, New South Wales. While abroad Mr. Stephenson was able to attend the great Swanwick Conference, when leaders of C.M.S. met to consider the position of the Society.

Miss Dorothy Wise, B.A., of the C.M.S., South China Mission, returned to her work in January, after furlough spent in Australia.

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BRANCH SCHOOLS AT BOWRAL AND NORTH SYDNEY

For further information apply to the Principal, Miss D. I. Wilkinson, M.A.

The C.M.S. Summer School at Austinmer was most successful, and all present enjoyed a time of happy fellowship and inspiration. His Grace the Archbishop of Sydney was chairman, and Archdeacon Langley Deputy chairman. The Bible readings were given by Mr. Marcus Loane, B.A.

DR. KAGAWA'S SYDNEY PROGRAMME.

Thursday, March 21st: Civic Reception, 7.45 p.m.; Public welcome, Sydney Town Hall.

Friday, 22nd: Public Meeting under auspices of the League of Nations Union.

Sunday, 24th: 11 a.m., St. Andrew's Cathedral; 3 p.m., Auburn; 7 p.m., Pitt Street Congregational Church.

Monday, 25th: 10.30 a.m., Meeting for Ministers; 8 p.m., Annual Meeting, British and Foreign Bible Society of N.S.W.

Tuesday, 26th: Evening, Public Meeting at Marrickville.

Wednesday, 27th: Evening, Public Rally at Chatswood.

Thursday, 28th: 1.20 p.m., Student Christian movement at University. Evening: Public Rally at Manly.

Friday, 29th: Evening: Meeting in the Great Hall at the University.

Saturday, 30th: (Probably) Meeting at Trades Hall with Labour and Union Representatives.

Sunday, 31st: 11 a.m., Scots' Church; 3 p.m., Salvation Army; 7 p.m., Lyceum.

Monday, April 1st: Evening: Combined Rally of Youth Organisations.

Tuesday, 2nd: Evening: Public Rally at Ashfield.

Wednesday, 3rd: Leave by S.S. "Zealandia" for Hobart.

Diocese of Bathurst.

THE BISHOP ON DEMOCRACY.

On the future of democracy, the future of most things human hangs. The recent history of Europe is making that fairly clear. But the plain fact, says Deah Inge, is that popular government is quite impossible unless there is a fundamental unity, a deeper loyalty, flowing beneath the more superficial, if real, difference of classes, interests and men. Sectional treasuries, implacable feuds, crackbrained fads, are fatal to democracy. And tyranny is the inevitable nemesis of lawlessness. Fascism is a shield—abortive, we believe, and yet inevitable—against the betrayals and failures of a faithless democracy. The words of the London "Times," written in 1923, sound strangely prophetic and significant to-day:

"We may be moving to an organisation of the world under a power that will combine the characteristics of a political despotism and a great commercial trust. Everything which tends to make life disorderly or miserable, makes such a consummation more certain. For, if the choice be between chaos and despotism, men, in the long run, will embrace despotism. The one hope for the world seems to be that we should not pass into an era of violent struggle, whether between classes or nations."

And yet—and yet—into that era we most surely soon shall pass, unless democracy through Christianity and Christians, can be persuaded and inspired to equate its programmes with its faith at last. And this, not

least, suggests what Church life ought to mean to-day.

As we survey the life and witness of the Church of Christ in these times, may we not be forgiven if, to her, we cry for deliverance.

PARLIAMENTS AND PRAYERS.

The recent debate in the Legislative Assembly of New South Wales on the opening of the sessions of our Parliament with prayer had much in it to give both Churchmen and politicians cause furiously to think. The debate was curiously bitter, and revealed a pathetic misunderstanding of the true meaning either of religion or of politics.

One leading Parliamentarian, during the course of the debate, stated that he objected to the opening prayer being recited by politicians at all. It should be said, he claimed, if it were said at all, by some one "not tainted with politics." And that, after all, was an amazing estimate to come from the lips of any man, of the worth, to his own mind, of his own calling. There is not much to be expected from a race of men, or from the system they are serving, who regard their very calling as a "tainted" one. The opponents of prayer in Parliament must really do better than that if they want the constituency to take them seriously.—The Bishop of Bathurst in "The Drover."

Diocese of Goulburn.

CANNERRA GRAMMAR SCHOOL.

The headmaster of the Canberra Church Grammar School (the Rev. W. J. Edwards), in his report at the speech day of the Grammar School, advocated a revision of the curriculum prescribed for secondary schools.

The curriculum, Mr. Edwards said, needed to be released from the requirements of the University for matriculation. The number of children attending secondary schools had increased enormously in the last 20 years and of those who completed the secondary course, few went on to the University. The secondary school was now for thousands of boys an end in itself. Teachers were convinced that a curriculum which was intended to lead to a University education was unsatisfactory if it was not followed by that education. No effective reform could be made except by reconsidering the whole educational system. Education was the only antidote to the machine age. The chief object of devotion for most boys to-day was speed. That was a false and unsatisfying idolatry. No good purpose was served by speed, or even by time-saving, unless the art of using leisure wisely and profitably had been learned. The schools must give a background of knowledge engendered by hard thinking, and must develop a capacity for criticism and selection.

VICTORIA.

Diocese of Gippsland.

THE BISHOP'S LETTER.

The Bishop writes:—

Diocesan Meetings and Synod.

I am summoning the meeting of the Diocesan Board of Finance on 25th February, and that of the Diocesan Missionary Committee on the evening of February 26th; that of the Diocesan Sunday School Board on the morning of February 28th, and on that afternoon the Welfare of Youth Council. My mandate is now being prepared calling the new Synod together on March 26th. The Synod Evensong will be held in the Cathedral at 8 p.m. on March 25th, and the Synod Corporate Communion in the Cathedral early the next morning. I do not propose to arrange this year for a Synod Sunday, a Clerical Conference, or a Diocesan Festival. It is particularly urgent that as soon as the lay members of Synod are elected their names and addresses should be sent to the Registrar without delay.

The S.P.C.K.

Those letters stand for The Society for Promoting Christian Knowledge, the oldest Society in the Church, one which never ceases to send throughout the world a stream of splendid Christian literature, and one which helps the Church all over the world to train candidates for the Ministry and to build Churches. No other Society in our Church has done a more valuable and far-reaching work.

Throughout Australia, May 5th next is being set apart as S.P.C.K. Sunday. I invite you all to observe it with enthusiasm and gratitude. I ask the Clergy to remember the Society and its labours on that day in

their sermons and in the public prayers of the Church; and I ask Churchwardens to arrange for a retiring collection to be taken for this good work at the close of the services.

My own movements are not clearly defined yet. All I can say now is that I shall not be able to accept any engagements after Synod. I propose then to get away and to do my best to obey medical orders. Meanwhile I am most grateful to all who have written and are writing to me so kindly and helpfully.

Diocese of Wangaratta.

MEMORIAL PULPIT TO LATE BISHOP ARMSTRONG.

When Bishop Armstrong died in 1930, the authorities of the Diocese decided to place a pulpit in the Cathedral at Wangaratta in his memory. Delay occurred, because the Diocese was unwilling to ask for the cost of it when everything was in so disturbed a state. However, several months ago those interested got seriously to work. They met with so warm a response that almost the whole of the £400 needed has been given, and the Cathedral Ladies' Guild gladly became responsible for whatever may be short. The Cathedral architect, Mr. Walter Butler, designed an impressive and worthy pulpit, and this was dedicated by the Bishop of the Diocese on Saturday, January 19. There was a large congregation of the late Bishop's many friends.

NEW RECTOR OF WANGARATTA.

The Rev. Percival Hensby Dicker, M.A., Dip. Ed. (Melb.), B.D. (London), has accepted by cable the post of rector of Wangaratta and Canon of the Cathedral. At the University he gained honours in Philosophy, and was also twice Bromby prizeman at Trinity, in Biblical Greek and in Hebrew. He also was placed in the first class at his Th.L. examination. He was ordained by the Bishop of Gippsland, deacon in 1921, priest in 1922. His first charge was at Yallourn (1921-1925), and he was afterwards curate of St. Andrew's, Brighton, and headmaster and chaplain of the Preparatory School of Geelong Grammar. During his time in Geelong he had further experience in pastoral work. It is an open secret that his acceptance of Wangaratta means that he has given it preference over an important and attractive Melbourne parish. He married in 1927 a daughter of Archdeacon Hancock of whom we hear very pleasant things. They have no family.

Diocese of Bendigo.

THE BISHOP'S LETTER.

Four Big Problems.

The Bishop writes:—

The first Sunday in the New Year I spent at All Saints' (pro-Cathedral) relieving the Dean, who is away on a well-earned holiday. I took the opportunity of stressing in one of my sermons the Church's work of the present and immediate future, pointing out four big diocesan problems of our great task. The first is to make the Church more worthy of her Divine Head. He designed the Church, His Body, to be the light and the salt of the world, i.e., the illuminating, purifying and preserving power of society. The measure of the world's mess to-day is the measure of her failure! We have not interpreted Him and His Gospel as we should. We are too slack and self-satisfied. With God are endless resources for all our problems, the solution of all our problems. I quoted Canon Barry's words in one of his Moorhouse lectures: "The one really formidable argument against Christianity is the record of the Church."

The second big problem concerns peace and war. When Dr. Downey, the Roman Catholic Archbishop of Liverpool, was lecturing here in Bendigo, he stated that of every pound raised in taxation, fifteen shil-

lings went to pay for past wars or for preparations for future wars. The world was spending nothing less than the staggering sum of £3,000,000 per day for armaments. How could these things be if we were faithful to the teachings of the Prince of Peace?

The third big problem relates to the clash between Labour and Capital. Here I quoted from an American Magazine published last month in which the writer affirms that a new spirit is dawning. "My conviction is," he says, "that we are coming into a new business age. Once men made great personal fortunes by the then accepted rules of business. To-day we may perceive that a new social consciousness is taking form, and it is doubtful whether an equal proportion of huge fortunes will ever again be made. Once nations just grew up—like Topsy. To-day all nations are giving conscious thought to planning their development. In the days which are ahead, we shall not do away with the profit motive, but we shall emphasise the service motive more. We should translate into action the economically sound belief that our business, or profession, exists for the sake of serving our community. Society has long exercised the privilege of questioning the right of an institution to exist, if it does not fill a real human need. That concept, which is summed up in the word Service, is the hallmark of the new age." If this is part of the outcome of President Roosevelt's "New Deal," all I can say is, more power to his elbow!

The fourth big problem is that of evangelising the non-Christian world. No task is more imperative than this, for is it not our Saviour's express command? Moreover, no task is more imperative, because if we do not Christianise them they will paganise us. Still further, no task is more imperative because none shows such return-value. We have often gone to the heathen saying something like this: "We have come because you need our message; you need our Christ. This is eternally and abundantly true. But there is another aspect. For we are now beginning to see that not only do they need us, but also we need them. We need their help to unravel the mess. We need them to understand the richness of our human nature. Above all we need them to faithfulness of the Christian faith. Was it not Westcott who said that we should never understand all the varied depths of St. John's Gospel till the subtle philosophic mind of the Indian got to work on it?"

May God give us grace that we may all learn to be more faithful in serving Him and in interpreting His messages of everlasting love to the world.

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP'S LETTER.

The Bishop writes:—

There are great events in front of us. Monday, May 6th, is the Silver Jubilee of the King's Accession; it will be fittingly observed at home, and we shall endeavour to observe it with services of thanksgiving in our churches here. Looking further ahead, we hope to celebrate worthily in June of 1936 the 100th anniversary of the appointment of Bishop Broughton as Bishop of Australia. The Archbishop of Sydney is laying plans for the observance of this centenary in Sydney, and as this State of ours was until the year 1847 a part of the Diocese of Bishop Broughton, it is fitting that we should observe it too; our A.B.M. Council is not unmindful. Centenaries abound just now, and at the end of 1936 our own State celebrates its hundredth birthday, and our Church, which was represented by the Rev. C. B. Howard, the first Colonial Chaplain, who arrived with the first colonists, will have its part to play.

STUDENT CHRISTIAN MOVEMENT.

Criticism of a life, devoted to social engagements was made at the conference of

the Australian Students' Christian Movement at St. Peter's College to-day by the headmaster of Geelong Grammar School (Mr. J. A. Darling), in an address on the social and cultural aspects of life.

There was nothing, he said, more un-Christian than a life which was an endless confused bundle of social engagements. Activity was the primary essential of Christianity, but it was activity with a purpose, for the aim of living was to see God, and the Christian believed in God who was working His purpose out. That did not mean that the Christian should withdraw himself from social and cultural activities and enjoyments of life. To condemn art as unnecessary to religion was wrong, for the poet, the painter, or the musician, through his own medium, was striving to see and explain more adequately that very reality which religion called God. There were many approaches to life, and they were all necessary.

The way to see God, he added, was by going about and being decent, liking whom-ever one met and being unselfish, rather than by letting a sin or doubt get one down.

ABORIGINES.

Cruelty to the Whites.

At the Presbyterian Fellowship conference in Scotch College, Adelaide, on December

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27, Dr. C. T. Duguid, an Adelaide surgeon, said the average aboriginal had thrived until the arrival of the white man. The contact of the two cultures was inevitable, but it was not inevitable that it should have been so cruel. The shooting and poisoning of natives that had taken place in the past were too horrible to recall, and yet occasional happenings of a similar kind occurred from time to time in far outback areas. He had a photograph of a boy who was poisoned this year (although he recovered after treatment), by drinking from his own rock hole. The wife of a missionary in a far-off part of another State admitted that an aboriginal, if considered a nuisance, could be despatched in an out-of-the-way spot, and that was the end of it.

Dr. Duguid said the natives' country had been taken from him and game had been killed to make way for sheep and cattle, and their waterholes were now drinking places of the cattle. The so-called aboriginal reserves were a farce, with the exception of one in Queensland. White men could easily get admittance to them and, if gold was found in a reserve, that was the end of it for the natives. It was time the whites tried to do their duty by the natives.

Professor Wood Jones was of the opinion that the blacks should be left alone, but the Rev. J. R. B. Love, of Kununurra, said they were 100 years behind with that policy.

C.M.S. SUMMER SCHOOL, 1934.

The title of the Church Missionary Society Story of the year 1933-34, "Fresh Springs" may well be used to describe the C.M.S. Summer School held at Old Oxford House, Brighton, last December, when 53 (nearly all young people), were in residence ably "fathered" by the Rev. L. L. Wenzel, of St. Stephen's, Richmond, Victoria, who was the Chairman.

There were fresh springs of life, the renewing, invigorating, and abundant life of Bible Study and closing devotions; as they kept their Quiet Times with God or shared their experiences in Christ with those who were seeking Him. The living waters of the Spirit flowed into more than one young life as some of those at the School made their great decision to follow Christ. It was realised more and more that there are always greater depths to sound in this well of living water.

Then there were fresh springs of vision as the Chairman led us through the missionary message of St. John's Gospel. First, the thought of Christ the Lamb of God who takes away the sin of the whole world, followed by the realisation that it is the purpose of the Church to reveal Him to all people; that all types of men in every walk of life, whatever their race, are in need of Him and will respond to His appeal. Then the essentials of missionary endeavour, compassion, consecration, communion and co-operation with God and one another, a trusting in His omnipotence. Every fresh conversion is a vindication of Christ's claim to be the Light that lighteth every man. If we do not share this light with others, it begins to grow dim within ourselves; there are those who know Him not—"them also must I bring," and this compulsion is laid upon us too—we must evangelise or evaporate.

This extensive vision was given a deeper meaning by its intensive application to China, the subject of the thought-provoking study circles. At these circles and the very spiritual general assemblies (under the excellent leadership of Rev. R. M. Fulford) there were fresh springs of thought as the growth and need of the Chinese Church were brought out against the world background of the whole Christian Church. China needs men and women whose training and intelligence, heart and soul, are absolutely devoted to Christ, "whom shall I send, and who will go for us?"

The call to fresh springs of service was again emphasised by the missionary speak-

ers, Mrs. J. Bateman (C.M.S., Old Cairo), Mr. G. A. Rogers (C.I.M.), Rev. and Mrs. A. Riley (C. M. S.), on furlough from the Southern Sudan. Mr. and Mrs. Riley showed how opportunities are being lost through not taking advantage of the mass movements, owing to lack of workers. How shall they believe in Him of Whom they have not heard? How shall they hear without a preacher? And how shall they preach, except they be sent?

The spirit of prayer pervaded the whole school, and daily intercessions were led by members of the C.M.S. League of Youth.

Only those who have been to a C.M.S. Summer School can understand the vision, the communion with God, and fellowship with others that is there received, whether in the hours of study or tennis and bathing, or quiet talks and prayers. The thanks of all Summer Schoolers go out to the chairman, the C.M.S. Committee, the rector of Brighton, and all who have made possible such a joyous, inspiring time.

NEW ZEALAND.

Diocese of Christchurch.

"CATHEDRAL CROAKERS' CLUB."

The recent ex-members of the boys' section of the Cathedral Choir (Christchurch, N.Z.), who have reached that melancholy stage when their voices change, and they must leave the choir, have banded themselves together in a fellowship. The name conferred on the group is grimly "The Croakers' Club," and it is at present composed of 15 youths who have left the choir within the past three years. The idea behind the organisation is that boys leaving the choir will be able to maintain a common interest in the old associations of Cathedral life, and not drift away into oblivion so far as the Cathedral is concerned, as too often has been the case with such a club. The members meet on alternate Sundays at Evensong in the Cathedral, and afterwards adjourn for discussion and a light supper in an "upper room" above the north porch. On alternate Fridays they meet for games, etc., in St. John's schoolroom, by courtesy of the Rev. J. T. McWilliam. The officers elected are: Patron: Dr. J. C. Bradshaw; Patroness, Mrs. Hendrie; President, the Dean; Vice President, Mrs. Julius; Club Leader, Mr. L. Hughes; Hon. Sec., Mr. P. N. Wright. Regular members of the Cathedral congregation will be glad to know that the boys whose singing has contributed so much to the pleasure and helpfulness of the services in this way.

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Doings of the Month in Melbourne.

(Continued from page 5.)

These will at least be useful for people to stand on when processions are being held.

Archbishop Head proposes to leave Melbourne on his visit to England on April 27th. Bishop Booth, who will act as Administrator in his absence, has a good knowledge of the parishes and their needs, and should win general confidence. A special Lenten campaign has been announced for this diocese. Plans of the campaign have not yet been issued, but it is said that "the priest in each parish will be expected to organise a series of services in his own parish. Special subjects, suitable to the nature of the campaign, will be dealt with, and the whole movement is intended to infuse fresh life into the Church, and to increase the interest of Anglicans in public worship.

Anything that would increase the "interest of Anglicans," must be welcome.

A practical work is being done this month by Melbourne's energetic parson, the Rev. R. G. Nicholls, of St. Mark's, Fitzroy. This consists of bringing to the C.E.B.S. permanent camp at Frankston on a fortnight's holiday 130 children and 30 mothers from the northern Mallee. The cost of this was about £450, and as with almost everything for which Mr. Nicholls appeals, he soon raised the full amount.

During the month a pulpit, in memory of the late Bishop Armstrong, was dedicated in Holy Trinity Cathedral, Wangaratta. There are many, both in and out of that diocese, who think that a memorial, the late Bishop might have desired more, would have been a continuance of the great Evangelical faith and tradition, of which he was such a saintly exponent. Wangaratta has changed much since the late Bishop was its leader. During the last year the Church of England broadcasting hour has been cut down by half. It never was an outstanding success, and the Church could not raise £250 to keep going at one hour each week for the twelve months. Some have called it the Anglo-Catholic hour, and perhaps not without cause. Even now the influence of St. Peter's and its friends is most marked. A few weeks ago one vicar of an advanced parish said, in a broadcast address on the life after death, that there was "nothing so tragic as souls in paradise, not being prayed for." Again this month, another leading Anglo-Catholic was put up to tell something of the "happenings in the day of a parish priest." On his own admission, all sections of his parish gave him a very poor reception on the day he recorded. Never before has such an eloquent testimony to the failure of Anglo-Catholic teaching to win the laity, been given.

The public press appeal for the H. E. Warren memorial fund has been closed, though the fund still remains open at the C.M.S. Office. The amount raised in Victoria being over £1400.

An important change in the diocese is announced. The Rev. R. H. B. Williams, of St. Luke's, North Brighton, is to go to St. James', East Malvern, from which parish the Rev. H. E. Mallett is retiring. Mr. Williams is an active and energetic man, who should do well in his new parish. He is a moderate Churchman, who has given much time to the work of the Church of England Men's Society, as well as being Editor of the "Messenger," East Malvern, in which there are several churches, is an important part of the eastern residential area.

Anniversary of First Service.

Commemoration in Sydney Domain.

The 147th anniversary of the first Christian service in Australia was held in the Sydney Domain on Sunday afternoon last. It was largely attended. A procession organised by the C.E.M.S. marched from St. James' Church, King Street, to the place of rendezvous. The heads of the various denominations assisted in the conduct of the service, the principal speakers being the Right Rev. Bishop Kirkby, and the Rev. Dr. Micklethorp. Bishop Kirkby reviewed the significance of the occasion, calling the minds

of his hearers back to the early days of the settlement in Sydney, and challenging them with the responsibilities of the present. He said that the immediate duty of the people was to face up to their obligations, and stand for the ideals for which, in the face of all opposition, Richard Johnson had stood. They must face religious realities. A nation might be great because of its military or its commercial achievements, but no nation could be great unless it gave the foremost place to religion.

The Rev. Dr. Micklethorp dealt trenchantly with the indifference of the authorities during the first few years to the place of religion and moral welfare in the life of the convicts and the settlers. He said that the call of the hour, in Australia, was for militancy in religion.

In the few years of Australian history, the growth of organised religion has included the whole continent. But does that mean that the religion for which the Church stands holds that place of primary importance in the lives of its people which is its due? Must we not acknowledge that religion is here very largely on sufferance; that religion very largely has become something sectional and departmental, and does not enter into and control the lives of the people as a whole? Is it not true that a large section of our intellectual youth is wholly or in part alienated from organised religion, and is seeking to ground their lives on a non-religious basis? Is it not true that others, while prepared to admit the place of religion in their private and domestic lives, deny it in the public spheres, and would exclude the sanctions and obligations of religion from the business and industrial spheres? Is it not true that there are those who say "hands off business competition and profits?"

Religion is either everything or nothing. If the Churches allow themselves to be driven behind their battlements, to meet in small and smaller crowds, and to provide comfort for fewer and fewer people, then religion is a failure. It is for the Church to advance from her fortresses and go out and conquer.

Letters to The Editor.

COMBINED CHURCHES DEBATING SOCIETIES' FEDERATION.

The Secretary writes:—

I should be grateful if you could insert in the columns of your esteemed publication mention of a Debating Competition to commence in February of this year, under the auspices of the Federation. Particulars of this Debating Competition appear in the pamphlet enclosed.

Your assistance in giving publicity to this competition would be gratefully appreciated.

Open Debating Championship, 1935.

SIR ARTHUR COCKS TROPHIES

Winners—The winning team will receive an Inscribed Silver Cup, and replicas (4) will be presented to the individual members of the team.

Runners-up—Prizes will also be awarded to members of the team debating in the Grand Final.

Entries, in writing, close with the undersigned on

FRIDAY, FEBRUARY 15th, 1935.

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A QUERY.

"Protestant" asks:—

If you will answer the following question, divided into two for greater accuracy, it will be of interest to many readers:—

(1) Are there, in this Diocese (Sydney), any of our churches, of a definite Evangelical character, with library desks (or what-

ever name may be applied), in the nave below the chancel steps?

(2) Can a Minister legally place such a desk there without consulting the parishioners in accordance with section 6, "Regulations re Faculties"?

Answer to 1.—Not that we know of, though there are parishes which have Litany desks where the type of service is not in any way Anglo-Catholic. The Litany desk in such cases is an inheritance from the past.

Answer to 2.—No! A faculty must be obtained in the prescribed manner.

Unity in Central Truths.

The Bishop of London, in his new book, "Has God Spoken to Man?" refers to the divisions of Christendom, and says that we are much more united than we might appear. "Although the great Nonconformist bodies do not lay the same stress that we do upon the Sacraments," says the Bishop, "yet think what heroes they have had in the mission field. Most of the Nonconformist bodies are founded upon the great central truths of our religion, and which we hold in common. Do not let us, therefore, exaggerate our divisions. We so often hear it said that the work in the mission field is hindered by the divisions of Christendom. But as a matter of fact, the Buddhists have so many divisions of their own that it does not seem to trouble them that there are divisions also among those who belong to the Christian Church. We are all far more united in our preaching of the great central truths of Christ's Gospel than people imagine." The Bishop of London is writing a series of short books on religion, because, he says, the ordinary man and woman in these busy days has only time to read short books on religion, and he hopes by these small books to reach in print those whom he cannot reach by his voice, and especially his many friends in Canada, Australia, New Zealand and the United States. The second volume in the series is entitled "What the Cross Means to Me."

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The Place of Holy Communion in the New Testament.

(An address delivered at the Annual Meeting of the Church of England League, Hobart by Rev. T. L. Wyman, Vice-President.)

OWING to many practices and much teaching that are prevalent concerning the service of Holy Communion, and which are causing considerable anxiety and difficulty to the minds of many laymen, it is necessary from time to time to have recourse to the foundation truths.

Too often the evidence of the fourth or fifth centuries is regarded as yielding authoritative guidance in such matters, whereas real foundation truths can be discovered only by the evidence afforded by the New Testament.

The evidence of the fourth or fifth centuries alone is both unsafe and inadequate and if one builds on that alone, the results will be untrustworthy.

The Apostle Paul says: "For other foundation can no man lay than that is laid which is Jesus Christ."

Now let us take a look first of all at the position the service of Holy Communion occupies in the Church to-day. It is commonly spoken of and regarded as "the central act of worship," and indeed it is made to be central in no uncertain way. Everything is made to hinge on this service. In fact so important is it considered that attendance at a mass early in the morning on Sunday morning is deemed sufficient in many quarters to excuse one from any further religious exercise for the rest of the day. If a man desires to use the rest of the Sabbath for purposes of his own he may go his way with an easy conscience; for has he not engaged in the central act of worship?

Now look at the interior of a Church where such teaching is given. You will notice the tremendous emphasis that is placed upon that part of the Church more particularly associated with the Holy Communion. You are told it is the "altar," or the "high altar." In the centre you will see a crucifix. Numerous candles will be seen burning. The service is in progress now. You are struck with the elaborate ceremonial. Much of it is unintelligible to you, for your Prayer Book offers you no interpretation of it whatever. You are conscious that whatever it all means it is intended to be very impressive, although you feel it is very oppressive.

There is no other service which is carried out with pomp and ceremony as this one. Quite manifestly those who have called it the "central act of worship" have left no stone unturned in their endeavour to make it central.

A careful search through the Gospels, the Acts and the Epistles leaves us staggered in amazement, wondering how possibly this simple service could assume such tremendous and distinct dimensions. There we see it taking its place with other forms of worship, but never occupying the exalted place where we see it to-day.

Take, for instance, the occasion when the Seven were appointed for the serving of table, the Apostles, we read, felt themselves free after that appointment to apply themselves to what they deemed the chief work of their ministry, and from which they had been hindered. Acts 6 records that this was Prayer, and the Ministry of the Word. These were the things that were central in their minds. The ministry of the Word of Christ embraced the whole of the teaching of the Christian Gospel, the teaching concerning the birth of Jesus Christ, His ministry, passion, crucifixion, resurrection, ascension, His coming again and the Judgment. Here was no such thing as a central act of worship at a man-made altar, the whole body of Christian teaching in its entirety was the concern of the Apostles. Search the New Testament as you may, you fail to find any evidence that shows the Holy Communion occupying the position that it occupies to-day. It was not an obsession with the Apostolic Church.

The emphasis all the time is upon Repentance, Faith towards God, and the forgiveness of sins by reliance upon the finished sacrifice of Jesus Christ. The emphasis is upon the necessity of a believer's life expressing an inward union with Jesus Christ.

Then again the whole tenor of the New Testament militates most strongly against the idea that men are made holy by frequent attendance at Holy Communion. We are saved by faith in Jesus Christ, and by nothing else—the faith that accepts Him as Saviour and King, and which humbly seeks to follow Him. Salvation by Sacraments has simply no support in the New Testa-

ment. The value of the Sacraments lies in the spiritual condition of the person who receives them. If the heart is not right, then it will not be made right by the frequent reception of Holy Communion.

Apart from saving faith, sacraments become a snare and a delusion. They tend to produce that condition over which Jesus lamented, and over which Isaiah commented:

"This people draweth nigh unto me with their mouth and honoureth me with their lips, but their heart is far from Me."

If the Church went to excess over doctrines such as Repentance, the Atonement, the Second Advent, it would, perhaps, be pardonable for the New Testament has much to tell us about these things; but to go to excess in the matter of Holy Communion till it becomes a fetish and an obsession, is frankly unintelligible.

Evening Communion.

There are thousands of clergy in the Church of England to-day who have never partaken of Evening Communion, and who refuse to hold it in their Churches. They consider it would be wrong to do so. The Anglo-Catholic has certain phrases which he uses with reference to Evening Communion, by which he expresses his utter disgust for the practice. He calls it "a profane novelty," "an abomination," and even the epithet "sin" has been applied to it.

The growing demand on the part of the clergy is that Holy Communion be received in the early hours of the morning only, and that it be received fasting.

Here is something which ought not to be allowed to pass without a most serious challenge. First of all, do not all these restrictions render it very difficult for many of our people to attend the service of Holy Communion? Many people, for health reasons alone, cannot go in the early morning and so fasting. Again there are very many who, for various domestic reasons, are prevented from ever attending Holy Communion on where "early morning only" is the rule. Could our blessed Lord ever have intended that such difficulties should be placed in the way of His children who desire by their participation in this service, to show forth our Lord's death till He come?

This situation calls up rather forcibly the words which Jesus addressed to the Scribes and Pharisees: "But woe unto you scribes and Pharisees, hypocrites, for ye shut up the Kingdom of Heaven against men; for ye neither go in yourselves neither suffer ye them that are entering to go in."

Now what are the foundation truths concerning these things? When was this service instituted? The New Testament reveals that Jesus Christ instituted the service now known as Holy Communion after a meal, and that an evening meal. It was "after supper He took the cup." So the correct time, if time is so important a consideration, according to the ruling of Jesus Christ, would be in the evening, and never fasting! But the fact remains that throughout the New Testament reference is made to time on only two occasions.

It is an eloquent silence, for the important thing is not where the hands of the clock stand, but where the heart of the individual stands. But how is it that this extraordinary situation has come about that the Church does insist that the hour matters and further that the hour must be not evening, but morning only? The facts themselves are these:—Our Lord instituted a Holy Communion at the close of a sacred banquet, the Feast of the Passover; and the Apostolic Church at first naturally followed His example by having first a sacred banquet called the Agape, or Love Feast. Certain excesses and abuses, however, crept in, of which we read in I Corinthians, Chapter 11, and it was thought advisable to separate the two rites to avoid the temptations of these excesses to which some had gone. The Agape was left still an evening institution, and the Lord's Supper came to be held in the morning.

Now here is the important point! This happened in the second century, but various churches in one place or another continued to observe Evening Communion right into the early part of the fifth century. So that to quote Bishop Fraser, "Four centuries of Christian history passed before Evening Communion were formally repudiated."

Is not the present position, then, unreasonable? When it is realised that those who advocate Morning Communion only are allowing themselves to be ruled, and worse still, are ruling others, by an arrangement arrived at in the second century to meet second century conditions, and local conditions at that?

Here clearly is a case of "teaching for doctrines the commandments of men."

A Simple Service.

Now notice how involved this simple service of Holy Communion has become in the course of the centuries; how intricate and utterly perplexing it is to-day to the ordinary Prayer Book Churchman. The adornment, the ritual, the ceremonial, leaves one wondering for the greater part, what it can all be about. Can this really be the service our Lord instituted in the Upper Room?

Turn to the Gospel record and read it: "And as they were eating, Jesus took bread and blessed it and brake it, and gave it to the disciples and said, 'Take, eat, this is My Body.' And He took the cup and gave thanks, and gave it to them, saying, 'Drink ye all of it. For this is My Blood of the New Testament which is shed for many for the remission of sins.' Can you read anything more simple than that? It needs a great stretch of imagination to relate the service as held to-day in many churches to this simple, unadorned meal in the Upper Room, and yet such is man's love of pomp and ceremony that he will wilfully blind his eyes to the beauty of simplicity in order to indulge himself in the glamorous accretions of a dark medievalism. He will blind his eyes to all that is true, in order to give point to doctrines that are unapostolic, heretical, Romish!

Symbolical, Not Sacrificial.

The New Testament represents the Lord's Supper as symbolical; to-day it is made to be sacrificial. What I mean is this:—The Bread and Wine represent to us the sacred body and Blood of Jesus Christ, the one broken and the other shed on Calvary's Cross. They are symbolical of the sacred Body and Life of Jesus Christ offered in love as a sacrifice for our sin. "This man," says the writer of the Epistle to the Hebrews, "after He had offered one sacrifice for sins for ever, sat down on the right hand of God." So says the same writer, "Christ was ONCE OFFERED to bear the sins of many."

To-day man presumes to make again a sacrificial offering to God on a man-made altar, and in spite of Holy Scripture's emphatic declaration that the offering of Jesus Christ was final, perfect, and complete, we are told that what takes place on the "altar" is "Calvary over again."

No! a thousand times no! It is not true! We have no altar save the historic Calvary; we have no sacrificing priest save Jesus Christ; we have no sacrifice to offer save the sacrifice of our souls and bodies to be a living sacrifice to His honour and glory.

We refuse to call the Lord's Table an altar, not because of unimportant scruples, but because we dare not detract from, or presume to supplement that perfect offering, once offered, for all time, for all men.

May God the Holy Spirit inspire His Church and give her courage to go back to those precious foundation truths which the Spirit of God Himself has so carefully preserved for us through the ages in the pages of Holy Writ.

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Hymns for Sundays and Holy Days.

Hymnal Companion.

February 10, 5th S. aft. Epiphany.—Morning: 11, 318, 564, 275; Evening: 299, 263, 285, 19.

February 17th, Septuagesima.—Morning: 133, 135, 535(427), 131; Evening: 383, 134(19), 553, 37.

Hymns A. & M.

February 10, 5th S. aft. Epiphany.—Morning: 731, 176, 545, 373; Evening: 193, 164, 257, 23.

February 17th, Septuagesima.—Morning: 168, 297, 290, 360; Evening: 220, 545, 302, 24.

"We are sent, not to preach sociology, but salvation; not economics, but evangelism; not reform, but redemption; not culture, but conversion; not progress, but pardon; not the new social order, but the new birth; not revolution, but regeneration; not renovation, but revival; not resurrection, but resurrection; not a new organisation, but a new creation; not a democracy, but the Gospel; not civilisation, but Christ. We are ambassadors, not diplomats." We heartily commend this book to the notice of all who are interested in world-evangelisation.—H. T. Kerr.

A Paper for Church of England People

THE AUSTRALIAN Church Record

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Leader.—Lent—A Challenge to Reality.
Mission Zone Fund, Sydney.
The Census in Victoria.
The Responsibility of Success.

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Editorial

The Recovery of the Soul.

IN our main columns we gladly reproduce the very remarkable and salutary message which the Archbishop of Canterbury broadcast on December 30th last from his Cathedral. It is worthy of our close and earnest perusal. His Grace, having reminded his hearers of the dangers in these somewhat hectic days in which people live with their speed and excitement, rightly directed their thoughts to solid spiritual realities. He said:—"We are hurried along over the surface of life, and in the jostle of sensations we have no time to stop and think. The soul is unheeded and God is crowded out." Too often, in the utterances of those in high authority, smooth things are spoken and deceits phrased; for this, as the Divine Word reminds us, is what the human heart desires. The Archbishop has risen to a higher level, and has faithfully echoed the Saviour's challenge—"What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

Very much to the point were the Archbishop's quotations of our Lord's great words, where He bade His hearers to "seek first the Kingdom of God and His righteousness," and further, the earnest way in which He pressed home the duty of self-examination in the question, "How is it faring with my soul?" Surely the Archbishop's searching message gives a splendid lead for Lenten thinking and resolve!

"The Times" 150th Anniversary.

THE London "Times" has been celebrating its one hundred and fiftieth anniversary, and we gladly take opportunity of felicitating this great journal on the event. There is no doubt that the "Times" newspaper has raised the standard for the entire Press of the world. This is a fact at which certainly no one will cavil, for it is everywhere acknowledged that London's wonderful daily stands supreme, occupying its own distinct place in all that concerns public affairs, right thinking and action. As an indication of this we recall that a little while ago a series of papers, each written by an outstanding journalist, was issued under the auspices of the League of Nations Council. The little volume conveys the opinions and judgments of those authoritative men, on the influence of the World Press, as it is, or as it might be. We can never forget an observation made in the course of one of these papers by a well-known and leading publicist. It is to this effect: That any sudden policy which looked like sweeping the country, would be prosecuted by us, if at all, only with real uneasiness—if the Times were opposed to it.

That is a great and just tribute, but it is also a great responsibility. For its anniversary occasion, naturally, the Times published a special issue. We notice that on page xxi, it gives a review of the Religious Press over the period covered. The strange thing is that there is no mention made of that fearless Protestant journal, "The English Churchman and St. James' Chronicle." As a matter of historical interest, it must be stated that the "English Churchman," in conjunction with "St. James' Chronicle," can claim a very long existence. The latter journal was started as long ago as 1724, having first appeared under the title of "The Whitehall Evening Post," a few years prior to that date. Later it obtained a very large circulation, being the popular clerical journal for many years. "The English Churchman," which dates from 1843, received the "St. James' Chronicle" into its fellowship in 1884. Is it that this fine old church weekly is too uncompromisingly Protestant? For some time it has seemed to us that the "Times" has espoused the "official" position of the Church in England, and that means the "all-in" policy wherein a faithful Evangelicalism and sturdy Protestantism are taboo.

The Church and Social Reform.

ACCORDING to the cables, the Church Assembly sitting at Westminster has had before it the report of the social and industrial commission. The report expressed concern at the widespread unemployment, involving want and misery, and laments the restriction of production with in some cases, destruction of food. It describes restriction as a sacrifice in that it is "a flinging of God's gifts back in His face." The report was adopted with the reservation that the Assembly committed itself only to the demand "that financial, industrial, and economic policy should not transgress those moral and religious principles which are