

man alone can partake of eternity. This life would seem to be a school to drill man for eternal life. For life he must overcome death. He does this by his attachment to things that time cannot touch, to love of God and man, to love of truth and righteousness. In this way he passes into the fellowship of the Eternal. He can do it here and now. His soul is conformed to what or whom he loves.

But the world will exact its price. Every Christian must be prepared to share with Christ both Gethsemane and Calvary. And to-day, on his way to Eternity, Christ goes down into Gethsemane and climbs Golgotha in the soul of every man who looks up for life and is denied. The cross of Calvary is not merely a thing of nineteen hundred years ago. It is with us still and we are still nailing Christ on it. We drive in the nails afresh when His little ones look up and are refused the life the Christ Spirit wills for them.

A Recall to Religion.

WHITHER ARE WE MOVING?

SUSTAINED ENDEAVOUR NEEDED.

(By the Archbishop of Canterbury.)

Following is the full text of the Primate's address broadcast from Lambeth Palace on Sunday evening, December 28, 1936.

Address to All Christian People.

It is the last Sunday of the year. An old year is going and a new year is coming. We stand at a stage in the journey of personal and national life when we do well to stop and think, to ask, "Whither are we moving?"

In our national history the year that is going can never be forgotten. But its most recent and vivid memories had better now be kept in silence. Let us turn from the past to the future and look upon all that has happened as a call to re-establish, to re-settle, the foundations of our national life.

At this time I am moved to make a somewhat special and solemn appeal to my fellow countrymen. I make it not primarily as the chief officer of the Church of England, but rather, if I may presume to say so, as a representative of the Christian life of the nation. It is "A Recall to Religion." It is a summons to re-found our life, personal and national, on the Fear of God, on the Revelation of Himself, of His Will and Purpose for the human race in Jesus Christ, on the standards of human conduct which Jesus Christ has set. Surely this is the foundation on which all that has been best and noblest in the life of our nation, in this land and across the seas, has been built. I ask, are we loosening or fastening our hold on this foundation?

There can be no doubt as to the need of such a recall to the Christian religion. I have no time to speak of the present place of that religion in other countries. Suffice it to say this. We know too well that in Russia a vast community is being poisoned by an aggressive atheism and by a doctrine of class warfare which is anti-Christian, and we must be vigilant to prevent the poison infecting our own people. In other countries the menace is less open, but more insidious. There, even in the name of religion, the idols of Race and State are usurping the supremacy of Christ.

I Note Three Facts.

But let us keep to our own nation. Here I note three facts. First, there is beyond question a drift away from religion. It is natural, almost inevitable. Consider the all-pervading influence of a secular civilisation, so complete, so rich in the resources of science, that it seems to be all-sufficing. Consider the influence of the new scientific outlook on the universe and on man's life within it which seems to see no place for a personal God, or for the inherent worth of the human soul. Consider, perhaps most of all, the ever-increasing haste and hurry and distraction of modern life. God is not so much denied as merely crowded out. Just as when Christ came on the first Christmas Day there was no room for Him in the inn, so now there is no room for Him in the noise and bustle of the hostility of modern life.

Moreover, all this brings a slackening, sometimes even a scorning, of the old stan-

dards of Christian morality. We see it, for example, in the loosening of the ties of marriage or of restraint upon the impulses of sex. Well may we ask, "Whither is this drift carrying us?" It may carry us to judgment. How often brilliant gifts fail to bear their fruit unless they have their roots in religious faith and moral principle! So the manifold gifts which God has bestowed upon our nation and Empire—such as the great gifts of order and freedom—will fail to fulfil their purpose unless they are deep-rooted in the faith and fear of God. Give heed to the words spoken of old to the people of Israel—"If thou do at all forget the Lord thy God... I testify against you that ye shall surely perish." Stern words; but in an age of softness and indecisiveness stern words are needed.

An Instinct of Religion.

Yet secondly, there is, I am convinced, an instinct of religion and of sound morality in the English heart. It persists in the subconscious life of our people. From time to time it emerges manifestly and movingly. But it is vague. It lacks the warmth of faith and the strength of conviction, and so it has little hold on the mind or power over the will.

Thirdly, with this instinct, indeed as an evidence of it, is an interest in religion—critical, impatient, yet sincere and perhaps more widespread than ever before. An interest, yet and even among those who are detached from any definite belief, a longing for what religion alone can give. The eye is not satisfied with seeing, nor the ear with hearing. There are deep ineradicable needs of human nature which nothing material can supply. The old truth abides—the human spirit is restless until it finds rest in God.

What is Needed.

What is needed, then, is a new, deliberate, and sustained endeavour to arrest the drift, to arouse and strengthen the instinct, to satisfy the longing. This is what I mean by "A Recall to Religion."

Could there be a more timely occasion for such a recall than the coming Coronation year? Within five months, please God, our King will be consecrated to his high office and invested with it as a sacred trust from the Most High God by the solemn and sacramental rites which have been preserved for a thousand years. But let him not come alone to his hallowing. As a representative of the nation he must bear his people with him. The august ceremony will be bereft of its full meaning, it will be a mere splendid spectacle, unless the nation with and through its King consecrates itself to the remembrance and service of God. I would fain hope that the leaders of religion, to whatever denomination they may belong and in whatever ways they may think best, may prepare the people for their share in the great event. Would God that it might mark not only the beginning of a new reign, but the beginning of a new return of the nation to God, a new loyalty as to the King so also and above all to the King of kings. During these coming months, in the midst of all the writing and talking about the Coronation, may another Voice be heard, saying to us all: "O My people, return unto the Lord your God."

A Personal Appeal.

In what I have been saying so imperfectly I have not been merely speaking in the air. I have been thinking of the men and women who are listening to my words now or who may read them afterwards. Let me in the simplest way try to bring my appeal closer home to you.

Some of you, I daresay, are holding very loosely to the ways or forms of religion. Yet you have at heart some belief in God, some reverence for Christ, some respect for the Christian faith. Otherwise, I think you would not care to listen to or to read my words. Will you not turn these vague feelings into some definite acts of acknowledgment of God? A daily prayer, for example—no matter how short or simple if it be sincere—an act of worship in God's House on God's Day. Such acts as these would be links, however small, in the chain which still binds your country to its true anchorage in God.

All of you, and especially any to whom some measure of wealth and position brings the responsibility of influence and example, I ask to think seriously whether present tendencies of morality are carrying our national life, and to return to the old Christian standards. Pleasures you must have. God knows how needful they are as means of escape from the strain of life or the monotony of work. See that they are wholesome, that the wine leaves no bitter dregs. Help to keep the whole tone of our common life healthy and clean and sound.

The Concern of all Christians.

Most of you, I expect, are professing Christians, members of some Christian communion. To you I must make a very special plea. For the cause of recalling the nation to the Christian faith and way of life cannot be left to the ministers of religion. It must be the concern of all who profess and call themselves Christians. Yet, to be a Christian is not to make a profession, however sincerely; it is to accept a vocation. It means being called to give witness of life to a living Lord. Men will not be constrained to believe that this Christ is a present power if the lives of those who profess to be His disciples differ little, save in the observance of some religious customs, from the lives of others who make no such profession.

On the other hand, lives which have been or are being visibly changed by His Spirit will give the best witness of His power to change human nature alike in nations and in men. And if our lives are to be thus changed, then you and I must be wholehearted in our surrender of them to His sway.

A Church shining with this sort of witness would be seen to be in truth the Body of Christ in and through which He shows His compassion for the multitude, for their bodies as well as their souls, the mingled severity and mercy of His moral judgment, His power to redeem and enrich all human life. The witness of such a Church would surely recall the nation to religion.

On this Rock.

Well, I have made my plea. Would to God I had made it better. I ask my fellow-countrymen to set themselves during this coming year to recover the hold of the nation on the foundation of true religion. We cannot tell what changes and chances the year may bring. But remember what Christ Himself said about building on this foundation: "The rain descended and the floods came and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock." On this Rock let the commonwealth be built. Then it shall be known that "Blessed are the people who have the Lord for their God."

Letters to the Editor.

(Continued from page 11.)

We have to face the fact that the principles of the Reformation are to-day in grave danger. Nominally they are still the principles of our Church of England, but in practice they are rejected by a large and influential section of our clergy. Our Church is slowly but surely reverting to the doctrines and practices that she threw out at the Reformation.

Is it not time that our Evangelical leaders got together and planned a campaign to make the whole Australian Church see exactly what she really teaches, and how far she is departing from that teaching? The next 12 months might easily be taken up with preliminary work in the way of lectures and pamphlets in order that churchpeople might know exactly what the Reformation stands for. Then when the commemoration takes place next year, churchpeople could be brought face to face with the situation as it is to-day, and be challenged as to whether they were prepared to uphold or reject the principles of the Reformation. I have no fears as to the decision of a properly instructed laity. Could not you, Sir, use your powerful influence to bring about a meeting of our trusted leaders to make plans for such a campaign? And the sooner such a meeting is held the better.

C. ALLEN.

Hobart.

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Editorial

Keeping Good Friday.

WE earnestly hope that throughout Australia churchmen will be constrained to keep Good Friday as it is meant to be kept! It is the most solemn and sacred day in the Church's year. It is the Day upon which we commemorate our Saviour's death on Calvary's Cross for us men and for our salvation. No true churchman will turn the day into a holiday. It is to us an extraordinary thing that people bearing the Christian name should turn the Death Day of the Lord into a picnic day, a day for the Show, for cricket, bowls and other forms of sport. Perhaps the Church is to blame for this strange insensibility, this lack of tender feeling and grateful sentiment on the part of people, for all that Good Friday stands for! In the long past there has been the failure to teach, there has been the wrong emphasis, the fruit of which we have been reaping for years. We cannot believe that the conscience of the majority of Australian citizens is so callous that deliberately they will not give time for sufficient reflection on the nature and value of that Redemption which Christ purchased on the Cross on the first Good Friday. Rather is it ignorance, apathy and a sad lack of appreciation. One thing, faithful churchpeople can make their witness. We appeal to them to observe the day in the spirit in which their Church bids them to keep it. It is a day for quietness, for abstinence and for meditation at the foot of the Cross. An honest and intelligent attempt to enter, devotional-

ly, into the mystery of the Passion is of inestimable spiritual benefit. Attendance at Church, the quiet and reflective reading of the Gospel story, private prayer, all contribute to that end.

Moreover, churchpeople have it in their power to set an example of faithful witness in these thoughtless, selfish days. An effective act of witness is provided by participation in the several Processions of Witness—Sydney, Brisbane, Auckland and elsewhere.

Thin, attenuated, straggling ranks will only do harm. But a mighty phalanx of Church folk, four deep in procession, will have great convincing and educative power. Let churchmen rally to their leaders.

Generous Giving.

MARCH 31 is the end of the financial year in many parishes.

Churchwardens will want to close their books in good state, local missionary secretaries will be gathering in their organisations' boxes and subscriptions. Happily in one sense, this closing of the financial year coincides with Easter and Easter giving. Many churchmen feel that Easter is a time of reckoning, when liberal gifts are made to the Church's treasuries. What is required is the widening of the area of liberal givers. It is not fair to leave the burden of financial responsibility for God's work, whether at home or abroad, on the shoulders of the comparatively few generous people. It is these people who actually pay for other people's religion. With the growth, during recent years, of Government giving to its citizens in the shape of endowments, bonuses, doles and so on, there has grown up a vast body of people whose only attitude in life is always to receive. "Get all you can" is the motto, "let the other man pay if he's silly enough." That is the attitude that is abroad to-day with vast numbers of people. "Let those who want the Church pay for it." Yet, in those times of emergency and need which come in most people's lives, the Church is turned to, and services are required for this, and that and the other, for which the other man pays and the one now in need has contributed and still contributes nothing. Doubtless we shall reach a juster level; a keener sense of obligation, some day; but meantime there are far too many people in the world who look upon the Church as they do "the Government," as a stand-by in the time of need. That is all very well. The Governments live on taxation, but the Church on the voluntary giving of people—in other words, on those who

tax themselves to support their Church. There is only one remedy for this sad discrepancy between the givers and the receivers in life, and that is by teaching. Preaching will not do, for the people are not there to listen to it. It will only be done in constant, regular visitation from house to house. In fact, just here is the remedy for most of our religious troubles. Faithful pastoral visitation needs reviving. People must be reached in their homes with untiring regularity—not for mere talk, but for real pastoral instruction. Larger clerical staffs are needed for such purpose. Where are the funds?

There needs an adjustment of stipends. Pooling of funds might be the remedy. In some cases salaries ought to be reduced and the money thus saved made available for increased ministerial assistance. People need to be taught that in God's work sacrificial giving is the "sine qua non." We need to learn to "give till it hurts," as the Americans say.

Sunday Sailing and Gambling.

CHRISTIAN forces in the State of New South Wales should be grateful to Canon Hammond's virile weekly journal of national efficiency, "Grit," for revealing to all and sundry "the goings-on" on Sydney Harbour Sunday by Sunday. Evidently someone has already taken note, for fines have since been inflicted on breakers of the law. It appears that in season sailing races take place on Sundays on the waters of Port Jackson. Ferry steamers are chartered to follow these "eighteen footer" sailing races. On a recent occasion five large steamers were thus engaged, each with upwards of a thousand people on board, and each the venue for sweep ticket sellers. Men, women and children crowd these boats. Bookmakers, with their wide-open betting sheets and their clerks in attendance, lustily "call the odds" on the various boats engaged in the race. Hundreds of bets are made, the average a few shillings, others up to 10/-, and even £1 each on a specified 18-footer. Police officials are there. Before the eyes of all and sundry the "pay-out" takes place to the successful sweep ticket holder. In other words these steamers are nothing less than Sydney Harbour's floating gambling hells—and on Sunday, to boot! We quote "Grit":—

"The Government—which could end this unsavoury scandal with a stroke of the pen—stands charged with deplorable inertia and with evincing an utter disregard for the sanctity of the Sabbath and the rights and feelings of the decent section of the community, by allowing the sailing club

and the ferry company to conduct these events in the way they do.

"The Sydney Ferry Company should be ashamed of itself for permitting its vessels to be used for such a purpose. To say that the company does not know what is going on would be to insult the intelligence of its directors and the efficiency of its employees.

"As regards the attitude of the Police Department, it must be said in all fairness that at the outset they tried to do their duty, but were not backed up by either the Government or the ferry company. One could go on at length discussing the intricate legal points that were brought up by the defence in connection with the two or three prosecutions that were launched some time ago, but the bald fact remains that this disgraceful desecration of the Sabbath continues unabated, and the Government makes no attempt to amend the law—that is, if the law really does need amending in order to cope with the situation.

"That these Sunday excursions of the floating gambling hells must tend to corrupt the morals of the people—particularly of the younger generation, who naturally delight in anything associated with sailing or boating—surely goes without saying.

"The one solitary bright spot in the whole sordid story of the scandal is the attempt of the Council of Churches some time ago to get the practice stopped by the police and the Chief Secretary. Speakers from the Council of Churches pleaded hard with the Chief Secretary to do something about the matter, but without avail, seemingly. The position now is that this business has got to stop, whether Mr. Chaffey likes it or not. No self-respecting clergyman or layman can sit down under a continuance of a law-breaking, Sabbath-desecrating regime that to-day rules the waves on Sydney's beautiful Harbour."

Mussolini in a New Role.

MUSSOLINI'S latest role, "Sole protector of Mohammedanism and the Arab race," is in keeping with Italian policy in the Near East during the last couple of years. It is an open secret that Italian money has been the cause of the recent Jewish-Arab trouble in Palestine—and all for the purpose of hurting Great Britain in her contacts with Near East peoples. Sufficient commentary on his pose as "champion and friend" of the Arab race is his bloodthirsty treatment meted out to Abyssinia and his sinister intrigues in Spain. Evidently he has become a raging megalomaniac, always on the look-out to keep himself in the limelight, and by some new and dramatic act, maintain his "prestige" before the oppressed Italians. One thing, his attitude throws no little light on the presence of the Moors in Spain. However, dictators have always been the same, and somehow or another seem to end in the same way. Anyone with a modicum of knowledge knows that no non-Moslem can assume the title of Defender of the Mohammedan faith. The last twenty-five years have seen a vast change take place in the Moslem world. They have seen the weakening and disintegration of Islam. Nationalism has taken the place of Pan-Islamism. The Turkish Moslem has become Turk, with the strongest national outlook. He is no longer just Moslem. The abolition of the Caliphate changed the whole outlook in the Mohammedan world. It is Egypt for the Egyptians, Arabia for

the Arabs, and this is only indicative of the rest. The spread of Western learning, science and industrialism, the ever-growing demand for education, the vastly changing position of women, their larger liberty, the oncoming tide of materialism, have brought in an altogether new Moslem world. Religious prejudice has broken down in every conceivable way. Mussolini is all too late in the day. He is carried away by pride, hoping to gain the in-

terest of certain disgruntled Moslems. He knows that he must do something to keep the Italians quiet and maintain his historic role. But more than that, Great Britain and her influence are the barriers in the way of his modernised Caesarism, his imperialistic aiming at Italian mastery in and around the Mediterranean basin. Thus his bombastic Arab philanderings are but the implementing of his schemes. They are destined to failure.



"Easter—A Challenge to Faith."

(By the Rev. W. E. R. Morrow, M.A., Provost of Chelmsford.)

"Ye seek Jesus of Nazareth which was crucified. He is not here. He is risen as He said."—St. Mark xvi. 6 and 7.

WE have two contrasts brought out in this text. The Crucifixion and the Resurrection, and yet they are inseparably connected with each other. They are marked by many keynotes. Death and Life, Defeat and Victory sum up the contrast between Good Friday and Easter Day. Our mourning is turned into joy. Our tears are dispelled by the gladness which springs from overflowing hearts. The dirge of apparent shame and defeat is changed into the strain of mighty victory.

Our text assures us doubly of the fact, for it connects the Crucified Saviour with the Risen Lord in a manner that carries conviction by identification, and by the fulfilment of His own words. "Ye seek Jesus of Nazareth which was Crucified." He is not here. He is risen as He said.

Thus no doubt remains on the glorious fact of the Resurrection, and we on this day of days give up ourselves wholly to the joy which such a revelation brings to the Christian heart. A joy too full for words, for it has within it the message of freedom, of peace, and rest which is the "raison d'être" of the Resurrection, and the poet was right when he sang:—

The First-begotten of the dead,
For us He rose, our glorious Head,
Immortal life to bring;
What though His saints like Him shall die,
They share their Leader's victory,
And triumph with their King.

He is risen. He is not here! Truly the Disciples were slow of heart to believe, for they came expecting to find Him still in the sepulchre. Their faith was terribly lacking. The rulers, guilty as they were of His death, took more notice of His words, for they remembered what His disciples had forgotten, and they had sealed the stone of the sepulchre and sent a guard to watch the grave. But military or material caution did not avail against the Son of God. He burst the bonds of death and came forth from the sealed tomb, while the Paschal moonbeams were shining on the burnished helmets of the Roman guard.

Oh, let us not on this beautiful Easter morning be slow of heart to believe

all that this day tells us, and all that this precious doctrine of our faith means to us. But let us be glad and rejoice in the new power we gain over sin and temptation, and of the new impulse given to us to press onward towards holiness and perfection.

We need to-day to be filled with all the vitality and enthusiasm of the Resurrection, and we can be so filled. We have only to look at the wonderful change which it wrought in the Apostles themselves to realise its possibility. The Resurrection changed the whole course of their lives. From being pessimists they were transformed into the most advanced optimists. From being timid and fearful, they were made brave and courageous. From being saturated with the sordid idea of an earthly Messianic kingdom, they became permeated with the spiritual aspect of the Messianic hope and the constraining desire to publish it to all nations. They were in fact wholly different men, no longer afraid of the Roman swords or of the crosses of the persecutors.

We may ask why was all this? Because the Resurrection proved the words of Christ to be true, that His life was to be the Light of men—the life of the world and the strength of His Disciples. They now felt brave because of it, and they experienced a thrill of joy when they were told by the angels, "Why seek ye the living among the dead? He is not here. He is risen as He said."

But let us come closer to ourselves and see how the truth applies to us, so that we may the better be enabled to live up to the highest privilege of the Risen Life in Christ.

The Eternal Problem of Sin.

First of all there is in all of us a consciousness of sin, and that sin needs pardon and reconciliation with God. It is to the Christian a joyful conviction that, though unworthy, yet by the Atonement of Christ he is a redeemed man and that he has attained even now in this life that relationship of sonship and freedom which will eventually be perfected in the life to come. This intuitive knowledge of Redemption, this inner consciousness of pardon, is surely the only force which prompts us ever to reach out to that which is pure and good. It impels us onward to strive for higher ideals.

But if there were no Resurrection, what justification could we have for all this? If Christ be not raised, if His Body did not awake from the sleep of natural death and from the decay of natural corruption, how could He be the Redeemer of the world? It was

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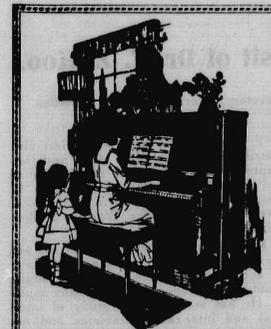
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the Resurrection which showed first of all that God was satisfied with the price paid for our Atonement. It was the Divine answer to those mysterious heart-rending words uttered on the Cross, "My God, My God, why hast Thou forsaken Me?" It was the Father's assurance that He was not forsaken but that He was more than ever "His beloved Son in Whom He was well pleased." And secondly, it proved Jesus Christ to have now the power to forgive sins, for did He not conquer death—the result of sin? This was the greater victory, for in conquering death He conquered him that had the power of death, that is, the Devil.

It is these two facts that give us the assurance of pardon and free intercourse with our Heavenly Father.

The Resurrection of Jesus Christ transforms the Hill of Calvary from being a base public execution into being the world's all-redeeming sacrifice. So we rejoice that Christ Who died for our sins is risen for our justification.

The "Blessed Hope."

Then, again: There is a habit of thought in the Christian's mind which is seriously affected by the Resurrection. It is the hope of a future life. This is the very kernel of Christianity. Its greatest interests are not concerned with this life, but with the life beyond the grave. The Christian looks forward to it, just as he looks forward to the changes in nature. He knows now that Christ has made plain what once was an obscure conception. He has turned what once was a mere guess into an absolute certainty. He has explored what the Greeks called the "gloomy shades of Tartarus." He alone has travelled into those regions which were before unknown and terrifying in our ignorance of them, and He has come back, having experienced all the conditions of natural pain and death, to tell us that we, too, shall rise again, pointing us to Himself as the pledge of a blessed immortality. He has brought life and immortality to light by rising, unfettered by the grave clothes and ceremonies of material corruption, and declaring Himself to be the first fruits of them that sleep.

But what if He had not risen? Suppose He still remained in the grave! What would become of those delightful fancies that we have of a future life, fragrant with anticipations of renewed friendship, and happy reunions with loved ones gone before? If Christ be not raised, where is the warrant for the future life?

It is, thank God, by the Resurrection that the future life is held out to us as a glorious certainty. It is by it that authority is given to the clergy to say to the mourner not to sorrow as men without hope, for those which sleep in Jesus will God bring with Him.

"On that happy Easter morning All the graves their dead restore. Father, sister, child and mother, meet once more."

Bush Church Aid Society.

Mail Bag Sunday School.

The teachers of the Mail Bag Sunday School are arranging a "Little Market Day" to be held on Saturday, 20th March, from 2 to 6 p.m. at the residence of Mr. W. E. Toms, 2 Kardella Avenue, Killara, when it is hoped that any who are interested in the spiritual welfare of the outback children will help this branch of the Society's work. Gifts of any kind will be gladly received at the office of the Mail Bag Sunday School, 242 Pitt Street. Useful articles, cakes, jam, and home needs will be for sale.

The Observance of Good Friday.

OUR observance of Good Friday is to a large extent an answer to the question and challenge of Christ, "What think ye of Christ?" writes the Archbishop of Auckland, the Most Rev. Dr. Ayerill. "The reason why religion does not impress the world is because too many Christians are leaving the Cross out of their religion and seeking to avoid self-sacrifice and definite witness. Instead of lifting up the standard of 'Christ crucified and risen again' in the world, we seem sometimes to be leaving Christ out altogether and to be fashioning for ourselves a religion in which self and self-pleasing occupy the central position, and in which Christ's atoning work gives to us a certain degree of satisfaction but elicits no response. If Christ was the representative Man, His death was a representative death, and His resurrection a representative resurrection, and consequently we are all pledged to die and rise again with Him if we are to claim any part in the fruits of His death and Resurrection. The Christian life is not merely accepting what Christ has done for us and doing nothing to work out our own salvation with fear and trembling. It must mean a constant dying to sin and rising again unto righteousness, if it means anything. It must mean that we are all pledged to witness to the fact that Christ has made atonement for the sins of the world and has put His sanctifying life at the disposal of all men—but that we must humbly accept the blessings offered because He will never force or compel men to accept them. The gift of God is eternal life in Christ! And can Christians be so selfish and self-centred that they have no burning desire to make known the glorious gospel and to bring its saving knowledge to those who are still sitting in darkness and in the shadow of death?"

"How are we going to keep Good Friday? Is the great death day of the Son of God to become nothing more than a worldly holiday? Have we no response to make to His love and sacrifice? Have we no devotion to offer to Him? Have we no devotion to offer to the Father Who so loved us that He gave His only begotten Son? Have we no consciousness of what that gift must have cost Him? Have we no thought of what is involved in that great truth that 'God was in Christ reconciling the world to Himself'? We should hardly like to turn the death day of our dearest friend into a day of abnormal worldly rejoicing and forgetfulness, and why should the Great Holy Day be overlooked and forgotten, because Christ's death day has been declared to be a holiday? Why is it a holiday? Purely and simply because Christ died for us and our salvation on that day. Is it nothing to you, all ye that pass by? Attend the services of the Church wherever you are. Join in the Church's Procession of Witness and thus lay your homage at the feet of your Crucified Lord and God.

Recent arrivals in Sydney from Papua include the Rev. A. P. Jennings, who is on furlough, and is a member of St. Aidan's Training College for native clergy and teachers; Mr. and Mrs. Robert Jones; Captain F. C. Reynolds, of the missionary schooner MacLaren King, and his wife and child; and the Rev. C. W. Whonsbon-Aston. They are all associated with the work in the Diocese of New Guinea.

Wayside Jottings.

(By a Wayfarer.)

TWO BRIEF SERMON REPORTS.

IT is a good feature of the management of the "S.M. Herald" that each week they invite a dozen or so of the best-known ministers to give for publication a brief summary of their sermons.

As a rule these summaries are so brief as to be of very little value, either from a religious or a literary point of view. But there are exceptions; for sometimes the preacher has the ability to contribute an abridgement that is really spiritually helpful as well as informative.

So on Monday, March 15, the Wayfarer read two that seemed to him to be of that description, the one by the Rev. Dr. Micklem, on "The Destiny of the Jew," and the other by the Rt. Rev. F. de Witt Batty, Bishop of Newcastle, on the danger arising from the Totalitarian State in its continually increasing encroachment (don't we see it to-day in N.S. Wales?—didn't we say it in our recent votes at the Referendum, express our fear of it and our dislike of it?) on the liberty of the individual.

To the Christian man who watches God's working among the nations, there is perhaps no more interesting study than the development of God's purposes in the history and the destiny of the Jews; and the Wayfarer is sorry that he was not among those privileged to listen to Dr. Micklem.

The Jews are indeed the pivot on which turns the whole wheel of God's national providences. In Deuteronomy xxxii., 8, we read:—

"When the Most High divided to the nations their inheritance,

When He separated the children of men,
He set the bounds of the peoples
According to the number of the children of Israel."

God chose them for this purpose in recognition of Abraham's faith; and His purposes in this respect have never changed and never will. Nor have all the faults and failures of the Jewish people been able to bring about a revocation of His promise. As St. Paul wrote long ago, quoting the only extant verse of an ancient Christian hymn:—

"If we be faithless, yet He abideth faithful;
He cannot deny Himself."

Again and again the Jews fell away into idolatry. They preferred, just as men to-day prefer, the immorality, the lax standard of right and wrong, that always, to-day as well as in that day, characterises paganism, to the strict morality and holiness required, now as then, by Almighty God. And therefore, again and again, God sent increasingly severe judgments upon them; war, famine and pestilence, just as we believe He will do to us to-day, until they acknowledged their sin and returned to the fear and worship of God.

They were trustees for the world's knowledge of God; they were trustees, too, as we are to-day, for the preservation and dissemination of the Scriptures, for the knowledge of the coming Saviour; and therefore God required of them as He requires of the British race to-day, a righteousness that He did not, and to-day does not, require from less favoured peoples.

And then, at the appointed time, Christ came, their Messiah and King,

and they were too wilfully blind to recognise Him. They rejected Him and crucified Him. And then the wrath came upon them to the uttermost. Their Temple and their city were destroyed; and they have ever since been scattered in every land. And among the Gentiles, and chiefly alas! at the hands of professing Christians, they have suffered such cruelties and so many miseries, as would have exterminated any other people.

But the Jews are indestructible. God has great and glorious things in store for them yet. They will yet repent and accept Christ as their Messiah and Saviour; "they shall look unto Me Whom they pierced and shall mourn" (Zech. xii., 10); and then they will become again God's favoured people, and will be restored to their own land, the first nation in the world, and will be, we believe, the greatest and most successful missionaries of Christ that the world has ever known.

"If the casting away of them was the reconciling of the world, what shall the receiving of them be but life from the dead?" (Romans xi., 15).

But to-day, said Dr. Micklem, the rising generation of Jews is suffering a steady relapse from the Faith of their fathers, and is falling away "into a blatant and aggressive materialism." And not they only. Dr. Micklem pointed out that that is true also of great numbers of nominal Christians. Thousands, he said, are rapidly falling away from the Christian Faith and from Christian moral standards, and are taking up a pagan outlook, and a pagan way of life. All of which tells us that we are living in the last days of this dispensation, and reminds us of our Lord's sad questioning—"Nevertheless, when the Son of Man cometh shall He find faith (or the Faith) on the earth?" (Luke xviii., 8).

And we cannot but remember, too, that the New Testament contains many sad predictions of a great falling away before the end of the Dispensation, a great Apostasy, of which we are now, indeed witnessing something more than the commencement. "Let no man deceive you," said St. Paul (2 Thess., ii., 3), "for the Day of the Lord will not come except the Apostasy come first, and the Man of Sin be revealed"—the Anti-Christ, of whom we read in Rev. xiii., 7, that he is to make war with the saints and to overcome them and that they are to be given into his hand; and that he is to continue forty and two months.

Just how long that means we do not know, but it certainly means that this dispensation is to close with a terrible persecution of God's people, from which, if it comes in our time (as seems likely), we shall only be saved by the Second Coming of Christ.

It was a great subject, and we venture to hope that Dr. Micklem will, perhaps in the near future, take it again as his theme.

The other sermon, by the Rt. Rev. F. de Witt Batty, Bishop of Newcastle, was not on the same lines. It was on the danger arising from the Totalitarian State; but it was a kindred subject, for it is from the Totalitarian State that that final attack on Christianity will probably arise; and will threaten both Judaism and Christianity.

The issue to-day, said Bishop Batty, is not between different churches or forms of Christianity, but between those who hold any form of religious belief and those who deny them all. We have now for some years seen that exemplified in Russia, with its Anti-

God campaign; and we are to-day watching its development in Germany, where the Government would gladly suppress all forms of religion in favour of their own State Church, which is not a Christian Church at all. So that as Christians, believers in the Lord Jesus Christ, we must in this respect stand on the same line of defence with Jews who are faithful to the Divine Revelation given to their fathers; for true Jews and true Christians are equally obnoxious to the pagan Materialism which is the basis of the Totalitarian State.

"I don't think it likely," said Bp. Batty, "that Communism of the Russian type, or Fascism of the Italian type, will ever be established in Australia, not, at least, while it is a British country; but I can envisage the possibility of a Totalitarian State which would be as intolerant as they are of individual liberty; and I can still more easily envisage the possibility of the gradual permeation of society by a secular spirit." And indeed the Bishop is right, for the former must inevitably imply the latter, and their establishment in any country must necessarily mean a clash with Christianity. For the Christian religion and the Christian spirit cannot admit of any secular power coming between it and God; and we individual Christians must be prepared to resist to the death,—as thousands of martyrs in all countries have gladly resisted even to death, and as many may have to do in the not distant future—every attempt to control or to limit our faith.

We are living in perilous times. What can we Christians do better than to turn into a prayer the words with which our Lord concluded His great prophetic discourse given in Luke xxi. 36: "Lord, give us grace to watch and to pray always, that we may be counted worthy to escape all those things that shall come to pass, and to stand before the Son of Man."

Visit of Dr. T. Z. Koo.

Secretary, World's Student Christian Federation.

Dr. T. Z. Koo, of China, whose last visit to Australia in 1931 made a deep and lasting impression on the life of the Australian Student Christian Movement, will again be in Australia in March and April of this year as a representative of the World's Student Christian Federation.

Dr. Koo is a man of wide attainments and diverse gifts, and both in the University world and in the sphere of public affairs has made his influence felt in many countries. He has made a close study of international and inter-racial problems and has been intimately concerned with constructive movements in the international life of China. His presentation of the Christian message is marked by simplicity and clarity, and by a penetrating insight which carries conviction to students of both East and West.

He has had a remarkably varied University experience; he took his M.A. degree at St. John's University, Shanghai, and later did post-graduate work at Oxford and at Oberlin, U.S.A. While at Oxford he read philosophy with Dr. Lindsay, the Master of Balliol, and theology with Canon Streeter.

His Place in Public Affairs.

Dr. Koo is well qualified to speak for his country and countrymen, and has the confidence of important and representative groups in a marked degree.

In 1924 he attended the Second Opium Conference of the League of Nations at Geneva as the people's representative from China.

In 1927 he was deputed by some fifty Chinese banking and commercial guilds to visit America with a group of other representative men, for the purpose of promoting a better understanding of Chinese affairs.

(Continued at foot of next column.)



Much sympathy has gone out to Sir Thomas Buckland, of Hunter's Hill, Sydney, in the death of Lady Buckland. Lady Buckland was ever deeply interested in the work of the Church Homes for Children, Sir Thomas making handsome gifts to the work.

The death is announced of Mr. R. L. Scrutton, of Wahroonga, N.S.W., at the age of 94 years. He was born at Surry Hills, Sydney, and became a leading ironmaster in New South Wales. For several years he was warden of All Souls', Leichhardt, and until the time of his death was a regular worshipper at St. Andrew's Church, Wahroonga. He was the veteran bowler of N.S.W.

On Quinquagesima Sunday, at the Cathedral Church of St. John, Brisbane, His Grace the Archbishop of Brisbane held an Ordination Service. The preacher was the Rev. J. E. N. Osborne, Messrs. Elwyn Henry Flint, John Nelson Lindsay and Basil Arnold Talbot were made Deacons, and the Rev. Cecil Dudley Syme was ordained Priest.

Churchmen in Brisbane deeply regret the passing of Mrs. Royal Sampson, at Killara, N.S.W., while on holiday. She was a faithful and zealous friend of the Church. Though not a member of the Anglican Church, she was always ready to help with quick sympathy and practical work. In 1916-17 when her husband was stationed at Augathella, her home there was ever open with a warm welcome to the Bush Brothers in their extensive parish. Later, when she lived in Brisbane, she joined the St. Martin's League, and was appointed by Mrs. L. B. Stark to take control of the kitchen as chief cook on Friday, and was retiring at her post. The Rev. C. F. Blood enlisted her as a regular contributor to the Building Fund of St. Alban's, Auchenflower. She gave liberally in time and kind to the many efforts to increase that fund. The parish of All Saints', also, could always rely on her at any time when called upon to assist.

The Rev. H. P. Fewtrell, Headmaster of the Broughton School, Newcastle, has very kindly rejoined the Cathedral staff in that city. He cannot help in the regular pastoral oversight owing to his school duties, but he is willing to act as Precentor and particularly to give assistance on Sundays.

Canon S. E. Langford Smith, of St. Andrew's, Summer Hill, N.S.W., has announced his retirement from parochial activity as from May 31. Happily, he will remain on several of the important diocesan committees, as well as retain his seat in the Sydney Provincial and General Synods. Canon Langford Smith has spent all his ministry in the Diocese of Sydney and in only two parishes, Wahroonga and Summer Hill. He has been an indefatigable worker, deep in the counsels of the Church. His work on behalf of the Constitution has been of a notable character; and many have looked to him for guidance in all Synod affairs.

The Right Rev. Dr. G. H. Frodsham, Vicar of Halifax, Yorkshire, who was Bishop of North Queensland from 1902 to 1913, died recently. Dr. Frodsham was born in Cheshire in 1863 and was ordained in 1888. He came to Australia in 1900 as chaplain to the Bishop of Brisbane, and became Bishop of North Queensland in 1902. He was a chaplain to the Australian Military Forces, and was closely associated with the foundation of the Australian Institute of Tropical Medicine at Townsville. He published several books, including "Christian Evidences from an Australian Standpoint" and many

He has conducted various lecture tours in U.S.A. and in England on behalf of the Universities of China Committee.

He has attended four of the six Conferences of the Institute of Pacific Relations, including the most recent one at Yosemite, U.S.A., and in each case has been one of the outstanding figures of the Conference.

His itinerary is as follows:—Perth, March 13-19; Adelaide, March 22-28; Tasmania, March 30-April 3; Sydney, April 5-12; Brisbane, April 13-18; Melbourne, April 20-27; Canberra, April 28-29; Sydney, April 30 (to sail for New Zealand).

articles and reviews. He has left a widow, one son, and four daughters.

The Bishop of Carpentaria (Right Rev. Stephen Davies) who has been in Sydney, has returned to Thursday Island in company with Mrs. Davies and their son.

Sister Norma Winterbottom, who has recently been undergoing a course of training at the Australian Board of Mission's women's training hostel, Epping, is now attached to the hospital staff at Faubou, Malaita, under the Melanesian Mission.

On January 19 the Rev. George West, of the Melanesian Mission, was lost at sea while travelling on his whale boat, fitted with a small engine and sail, between the Reef Islands and Utupua. The secretary of the Melanesian Mission in Sydney states that the news of Mr. West's death had been delayed by the difficulties of communication in the Islands. Mr. West joined the mission in 1913, being stationed at the Reef Islands. He passed through Sydney last year while on furlough. He was a native of Dunedin, New Zealand.

Mr. Maughan Barnett has been appointed organist and choirmaster of Christchurch Cathedral by the Cathedral Chapter, to succeed Dr. Bradshaw, who after 35 years of devoted service is resigning his post at the end of March. Mr. Maughan Barnett is well-known as one of the most brilliant musicians in the Dominion, having served in former years as City Organist in Wellington and subsequently for 20 years as City Organist in Auckland, where his recitals won for him a great reputation in the musical world.

The Right Rev. Henry Newton, former Bishop of New Guinea, who has been seriously ill for the past year, has improved in health. He left Papua a fortnight ago, and is now in Brisbane.

The Rev. H. T. Steele, Vicar of Whangarei, New Zealand, leaves on a well-earned six months' holiday trip to England at the beginning of March. Mr. Steele has been in his present charge for fourteen years.

The Rev. Bernard Prior Williams, Vicar of Tuakau, New Zealand, has been appointed Vicar of Woodville in the Diocese of Wairarapa. His departure deprives the diocese of the services of one of the ablest men amongst the ranks of the younger clergy. Mr. Williams is an old student of St. John's College, and graduated with honours in the N.Z. University. Ordained in 1929, he has served successively at Whangarei, Kaitiaki and Tuakau.

The Bishop of Christchurch, New Zealand, accompanied by Miss West-Watson, will pay a visit to England at the close of the General Synod of the Church in New Zealand in April.

After a long life of quiet and devoted service there passed to his eternal rest on January 31 one of the most respected and honoured clergymen of the Diocese of Auckland, N.Z., the Rev. William Edward Sherman Connolly, in his 83rd year. The son of a medical practitioner, Mr. Connolly was born in Dublin and educated at Belfast and Trinity College, Dublin, where he obtained the degree of Master of Arts with honours. In 1903 he came to Auckland with the then Bishop-elect, the Rev. M. R. Neligan. For four years he was Vicar of Paparua, and then settled in Auckland as assistant to the late Rev. William Beatty, Vicar of St. Mark's, Remuera. Mr. Connolly took charge of the Epsom end of the parish, and was largely responsible for the establishment of St. George's Church, Ranfurly Road, which later became a separate parish church. He retired in 1924.

Mr. Wellesley C. Bailey, founder of the Mission to Lepers, died on January 28 in Edinburgh at the age of nearly 91. He was born on April 27, 1846, at Thornbury,

Abbeyleix, Queen's County, Ireland. Early in 1874 he gave an address on behalf of the lepers at the Friends' Meeting house at Monkstown, Co. Dublin, and he so moved the little group to whom he spoke that then and there the Mission to Lepers was founded. Funds were raised, and a first home for lepers was established at Chamba, in the Punjab. In 1886, Mr. Bailey was asked to become general secretary of the Mission, and he remained in that office until his retirement in 1917.

The Ven. A. K. Warren has been appointed Archdeacon of Christchurch, New Zealand. Archdeacon Warren was ordained deacon from Cuddesdon College by the Archbishop of Canterbury. He is a New Zealander, his parental home being in Hawkes Bay, where his father, Major Warren, lives, and went to Magdalen College, Oxford, for his degree. After four years in the Diocese of Canterbury he returned to New Zealand and was appointed Vicar of Ross in 1929. In 1931 he was called to Waimate and in 1934 Merivale claimed him as Vicar. It has become the tradition that the Vicar of Merivale should be Archdeacon of Christchurch, Archdeacon Warren's predecessors being Archdeacon Haggitt, and before him Archdeacon Gossett.

The Rev. Donald Haultain, Vicar of All Saints', Nelson, New Zealand, has been elected a Canon of Nelson Cathedral, in place of Canon Crossman, who has gone to Wai-kato Diocese.

The Bishop of Nelson on December 21 ordained to the Priesthood the Rev. Neil Chambers, assistant curate of All Saints', Nelson. Mr. Edmund Newman, B.A., who is at present stipendiary layreader in Blenheim, is to be admitted to the Diaconate shortly. Mr. Chambers formerly worked as a catechist in the Diocese of Sydney.

Head Deaconess Spencer-Smith, of Christchurch, N.Z., has gone to Melbourne, where she will superintend the work of the Deaconess Institution for some months and then will go on to England for a short visit. Her work at St. Faith's, Christchurch, will be carried on by Miss Constance Hawtry.

It is interesting to note that one of the four new volunteers for leprosy work who sailed from London for Nigeria, West Africa, on January 27, under the auspices of the British Empire Leprosy Relief Association and Toc H, is a woman. She is Mrs. Lilian Russell, best known to many of Dr. Albert Schweitzer's admirers as the able interpreter of the lectures and addresses which he has given in Great Britain, and the translator of some of his writings. She is to specialise in work among the children of lepers, and will take a special training at the Church of Scotland Leper Settlement at Itu, in Southern Nigeria, before going on to the new Church Missionary Society Settlement at Oji River to work in the baby clinic.

"He Maketh All Things New."

"He died, sated the Cross: 'My very name
Was a hated thing and a word of shame;
But since Christ hung on my arms outspread
With nails in His hands and thorns on
His head,

They do but measure—set high—flung wide—
The measureless love of the Crucified."

"He rose," said the Tomb: "I was dark and
drear,
And the sound of my name wove a spell
of fear;

But the Lord of Life in my depths hath lain,
To break Death's power and rend his
chain;

And a light streams forth from my open
door,
For the Lord is risen; He dies no more."
—Annie Johnson Flint.

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Reconciliation Through The Cross.

IT is one of the essential facts in Christianity that we were reconciled to God by the Death of His Son. That is what the Christian Church has always taught and what millions of earnest Christians have believed. And it has not been a matter of mere cold belief, but it has been borne out by a deep personal experience. This doctrine of reconciliation by the atoning Blood of Christ is a very precious truth. He loved me and gave himself for me, says St. Paul. It speaks of pardon and of peace, for we are reconciled by the Death of His Son.

One reason for a doctrine of reconciliation is that we have a head as well as a heart, and it is not good in religion that the heart should be divorced from the head. Everyone will, of course, agree that the actual experience of being reconciled with the Father is immeasurably higher than the clearest understanding of its theoretical explanation; also that it is only too possible to grasp the doctrine without sharing the experience. Personal religion is one thing; theology is another. But their union is vastly preferable to their separation. No doubt, intellectualism is a danger against which we do well to guard. But sentimentalism is not the remedy. The Power which gave us brains as well as hearts presumably intended us to use them, and there is no nobler subject on which we can employ them than the facts of our religion.

Of course there must be in the mind of God some adequate reason why we are reconciled to Him by the Death of His Son; and the serious inquiries of His creatures to ascertain His Mind are, as a rule, rewarded. The facts of reconciliation must be, at least to some extent, capable of an intelligent explanation. Our duty, therefore, must be to ascertain what that explanation is.

Another reason why we sorely need a doctrine of reconciliation by Christ's Death is that the very fact itself is, in the present century, disputed. The present age is not at all disposed to take the fact for granted without any explanation. The Church is challenged to give an intelligible account. The Apostolic Gospel is uncompromising and exclusive. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." A declaration of this rigidly exclusive nature renders it quite impossible to escape the necessity of explaining the reason why the fact is so. The hymn of the reconciled in heaven is: "Thou hast redeemed us unto God by Thy Blood." The existence of rival methods of reconciliation with heaven is unthinkable. There cannot be discordant voices, one group declaring: "We were reconciled to God by the Death of His Son"; while another responds: "We were reconciled to God by our own endeavours."

Yet this Apostolic Gospel is disputed, if not rejected. The inquiring

spirit of the age desires to know what is wrong that we cannot reconcile ourselves with God. Appeal is made to the Parable of the Prodigal Son. It is urged that this beautiful story contains no intervention of a third party between the Father and His child. Christ does not appear in that Parable in any capacity whatever. He has no relation to the story, except as the author of it. He is the Teacher of reconciliation by our own unaided penitence.

Thus the whole principle of mediation is shut out. The modern Gospel is that we were reconciled to God by our own repentance, which, indeed, necessitated our reconciliation. Where, then, is there any room for Christ as the one Mediator between God and man? That is the opinion of certain modern Christians. A very large element of modern Judaism says the same. It is imperative, therefore, that some explanation must be given why the Death of Christ possesses the absolute and exclusive power to reconcile.

In the consideration of this subject it needs ever to be kept in mind that our Lord Jesus Christ, through the Eternal Spirit, offered Himself without spot to God (Hebrews ix., 14). Thus the Christian doctrine of reconciliation does not leave the sinfulness of man without any adequate and complete reparation. On the contrary, God Himself furnished mankind with the means to make it. The Everlasting Son of the Father entered into human history and shared its conditions. He became Man. He was the real spiritual Head, the true and only true representative of the race. In Him the ideal of humanity was realised. He embodied the perfection for which mankind was created. He was like unto us in all things, sin alone excepted. As such, endowed with the moral sensitiveness of a sinless nature, exempt from the slightest deviation from inner rectitude, the human and yet the holy, He could, and did, represent mankind before the Father as no other ever can. He made to the Father's holiness the sorrowful and perfect reparation for sin which none but the Sinless can make. He identified Himself with the sinful, and "through the Eternal Spirit offered Himself without spot to God."

We must firmly refuse to be led aside by inferior meanings of the word "propitiation"; by pagan ideas of pacifying a vindictive deity; or by imaginary conflicts and contradictions between the Father and the Son, as if the former represented justice and the latter mercy. We cannot forget the essential Christian truth that "such as the Father is, such is the Son"; nor can we attach any value to the objection that, if the Father provided the reparation, He was already reconciled before the reparation had been made; for He furnished mankind with the means and enabled mankind to make it. Nor can we mistake this reconciliation by Christ's Death as a mere substitution. The Christian doctrine is not in the very least that Christ made reparation, and therefore we need make none. It is exactly the contrary to this. We are to enter into the fellowship of His sufferings. We are to unite ourselves with Him, and in our weak, faltering inadequacy, with such sincerity as we possess, we are to make what reparation lies within our power.

One thought must be added. Whenever our contemplation rests upon the sacred Passion and the Death upon the Cross, we invariably gaze upon it in the light of His Resurrection. It is

possible that we do not even name the word. But implicitly it is always there. Good Friday is for us Christians what it is because we see it in the glory of Easter Day.

Islington Clerical Conference.

The Reformation and its Bearing on
Some Modern Problems.

Chairman's Address.

THE one hundred and tenth meeting of the Islington Clerical Conference was held in London in January under the presidency of the Vicar and Rural Dean of Islington, the Rev. J. H. Hewitt, M.A. There was a large attendance of Evangelical clergy from all over England and Wales. The chairman, in his opening address, referred to the determined efforts which are being made in England to undo the work of the Reformation.

The Subject a Timely One.

"You will agree that the subject for this year's Conference is a timely one, in view of the fourth centenary of the Reformation to be celebrated in 1938" said Mr. Hewitt. "In taking our share in that commemoration it should be noted that the introduction of the Bible into the parish churches, though a historic incident of far-reaching import, is not all that we have in mind when we thank God for that great movement of His Spirit in our national life."

And of Urgent Concern.

The subject is also one of urgent concern to us when we are reminded of certain significant happenings of the past year, each of them indicative of the determined efforts which are being made to undo the work of the Reformation. I refer to four of these. (1) The publication of the Church and State Report, the outcome of the failure of the Bishops to gain the consent of Parliament to the Deposited Book. (2) The Report of the Conference with representatives of the Rumanian Church, with its travesty of Anglican doctrine. (3) The introduction of the Mass Vestments into Canterbury Cathedral, for the first time since the Reformation. It is almost cynical that this innovation, causing distress to thousands of loyal churchmen, should have been made on Christmas Day. (4) The meeting of Anglo-Catholics in the Caxton Hall on October 19, an account of which, written by a Roman Catholic who was present, appeared in "The Tablet." To him the statement was made by one of the Anglo-Catholic clergy:—

"We are exactly 1,016 clergymen, who have these last eight years subscribed to the faith of the Council of Trent, and pledged ourselves to preach it to our parishes. Moreover, some two thousand others are in sympathy with our aims, and join us every year with their parishioners in a Novena for the return of the Anglican Church to the Papacy."

Perhaps there is some exaggeration in these figures, but it cannot be disputed that a very large number of the clergy of our Reformed Church are engaged in constant propaganda which is definitely Roman in character. If this movement should gain its objective, and the English Church came to renounce the Reformation, "What will ye do in the end thereof?" One of

two consequences we may anticipate. The British character, with its love of truth and liberty, will undergo a change. You cannot alter a nation's creed without affecting its moral standards. On the other hand, it may result in a revolt against the Christian faith itself. Are not the present conditions in Russia and Spain terribly significant? There was no Reformed element of any weight in the Christianity of either country. The Englishman, though sadly remiss in paying heed to the outward observances of religion, is still sturdily Protestant at heart. If his National Church returns to the discarded doctrines and worship of mediaevalism, we can conceive of him as saying, as others have done, "If this is the Christian religion, then I will have none of it."

England's Four Centuries of
Protestantism.

The Bishop of London, at his diocesan Conference in May, 1935, declared that he was sure that Bishop Creighton's words held good, when he said that England was still the most religious nation in the world. "It was this splendid nation which they as a Church were called to serve." That tribute, I believe, we shall all heartily endorse. But England has been Protestant for four centuries. The Mass, and Mariolatry, and the Confessional—these England has not known, yet, despite all this, nay, rather because of it, England is the "most religious nation in the world." My brothers, as Englishmen, jealous of our heritage, mindful of our responsibility, we must resist to the uttermost this invasion of our beloved Church.

Prayer Book Revision.

A recent proposal, put forward by Evangelicals, and one with which many of us must in principle agree, calls for comment. It is that we should now press for a revision of the Prayer Book embodying changes of a non-controversial character. We Evangelicals are as desirous as any churchmen that our great book of devotion should be enriched by a revision of this kind. But we made that claim in the years which preceded the drafting of the Deposited Book, and it was disregarded. Moreover, I believe that we shall be wise to proceed, if at all, with the utmost caution. It is no light thing to reopen the controversy of a few years ago. In July, 1919, when the Enabling Bill was under consideration in the House of Lords, the Archbishop of Canterbury, in seeking to remove the misgivings of Lord Willoughby de Broke, made this statement: "I should be deceiving the House if I were to accept for a moment the proposition that we do not intend in any case to touch anything connected with the rubrics of Common Prayer. One of the very reasons why we find the present position difficult is that in small matters, but matters which are nevertheless of practical importance, we want to facilitate sometimes an abbreviation, sometimes an adaptation of the existing form to slightly different circumstances, sometimes even the addition of extra collects on particular occasions. It is with the object of doing these things legally, instead of illegally, and being relieved from the responsibility of having done things for which the law gives us no sanction at present, and for which we could not get sanction without an elaborate process of going to Parliament, that we want to use—though we shall certainly use them most sparingly—the powers which this Bill would give us of altering, where

the need requires, some things in the rubrics of the Prayer Book." ("Life of Archbishop Davidson" pp. 977-8.) Could anyone who heard these disarming words have guessed that within less than nine years the Bishops' Book, with Reservation and an alternative Communion Office, would be brought to Parliament for its approval? Apart from these considerations, are we sure that Evangelicals themselves would be altogether agreed as to what are non-controversial matters? At the same time, if some enrichment of the Prayer Book, acceptable to Evangelicals as a whole, could be authorised, it would be a cause for profound thankfulness.

Controversy.

I speak not only for myself, but for very many Protestant Churchmen, when I say that to engage in controversy, especially with brethren of our own Church, is distasteful to us. We do so only because we believe that matters of vital importance are at issue. We must always guard against the tendency to allow the demands of courtesy and friendly feeling to obscure the claims of principle. Aristotle ("Nicomachean Ethics," Trans. Welland, p. 124), in treating of his doctrine of "the mean," makes a comment which seems pertinent here: "In human society, with its common life and association in words and deeds, there are some people who seem to be obsequious. They are people who try to please us by praising all that we do and never thwarting us, and who think they ought to avoid causing annoyance to anybody who comes in their way. There are others who take the contrary line of always thwarting us and never give a thought to the pain which they cause; these are called surly and contentious people." I trust there are no Evangelicals who come within the latter category. If, however, we repudiate Aristotle's word, "obsequious," as descriptive of those in the first group, do we not allow that there is a subtle temptation, in certain circumstances, to fail to give due expression to our convictions lest we should seem to violate the canons of civility, or perhaps be deemed narrow-minded? Let us remember, when we enter a mixed representative assembly, that each person is expected to express the views which he is there to represent. It is our solemn obligation to prevent, so far as in us lies, the truth going by default. Aristotle, in the passage quoted, proceeds: "It is clear enough that the moral states thus described are censurable, and that the intermediate or mean state, in virtue of which a person will assent and similarly will object to certain things in the right spirit, is laudable." He adds: "This will be therefore the moral state of the refined gentleman; he will be, so to say, a law unto himself." This, of course, in the meaning of Aristotle, does not bespeak lawlessness, but the courage of a strong man, who does not fear to stand alone.

The Archbishop's Appeal.

I would not conclude without mention of one matter of supreme importance to all Christian people. I refer to the Archbishop of Canterbury's broadcast appeal to the nation on the last Sunday of 1936, in which he has given a lead and a challenge to all the churches. He spoke of the drift away from religion, of the instinct of religion and sound morality in the common heart, and of the longing for what religion alone can give. "What is needed, then," he said, is a new, deliberate and sustained endeavour to ar-

rest the drift, to arouse and strengthen the instinct, to satisfy the longing." It is our prayer that there may be a wonderful response, a great revival of spiritual life in the nation." The Primate said: "The cause of recalling the nation to the Christian faith and way of life cannot be left to the ministers of religion. It must be the concern of all who profess and call themselves Christians." That is true, but the challenge to us who are in the ranks of the ordained ministry, called to be leaders and pioneers in spiritual things, is one of a quite peculiar solemnity. If the pastor fails to live up to his "high calling of God in Christ Jesus," the flock will inevitably suffer.

We rejoice that we have a King and Queen who make open acknowledgement of God by their attendance, with their children, at public worship each Lord's Day.

In this year, when our King will be consecrated to his high office, we must do our share, in our own limited sphere of town or country parish, in winning the nation for Christ, that men and women everywhere may pass, through conversion, to a life of consecration and service.

Archbishop of Sydney's Appeal.

Good Friday Procession of Witness.

FOR many years St. James' Church, King Street, Sydney, has held its annual parochial procession on Good Friday evening, but for the first time, as a Diocese, Sydney churchmen will hold a Procession of Witness through the principal streets of the city on this Good Friday afternoon. The Archbishop of Sydney is responsible for the arrangements, and he has asked the rank and file of churchmen, choirs, adult and youth organisations, to assemble at appointed posts in the Sydney Domain in time for the Procession to leave at 4 p.m. Bands are being arranged for. Those participating will march four abreast to the grounds of St. Andrew's Cathedral, where loud speakers have been installed. A brief service will then be conducted, the Archbishop giving the address. There is every reason why Sydney churchmen should witness on this Sacred Day to the faith that is in them. Owing to the Royal Agricultural Show being in session the Death-Day of our Lord has become in Sydney a veritable gala day—the very opposite of what the Day should be. Indeed, the doings of the Show and all connected with it constitute a veritable challenge to the Christian Faith and Witness. It is materialism run riot. We hope that large numbers of churchmen will respond to the Archbishop's appeal and that this procession of earnest, zealous Christian people will not only reveal their sturdy faith, but show to the world their sense of deep hurt because this Day of all days has been stolen from its proper use and given over to banal purposes—to wit, the making of money. For the third successive occasion the Archbishop's great evening gathering will assemble in the State Theatre in Market Street, Sydney. The Governor-General, Lord Gowrie, has signified his intention of being present.

Doubts are traitors. They make you lose the fight you would win by making you afraid to attempt.



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

Centenary Celebrations.

In May next the centenary of the laying of the foundation stone of St. Andrew's Cathedral, Sydney, will be celebrated by a series of church gatherings. The celebrations commence on Sunday, May 16, the special preacher for the day being the Archbishop of Melbourne. On Monday, May 17, there will be a reception in the Town Hall, Sydney, at 7.45 p.m. to meet distinguished visitors. There will be special rendition of music by the Broughton Choir. Tuesday, May 18, at 3 p.m., Archdeacon Johnstone will give a Coronation lecture illustrated by coloured lantern slides of every King and Queen of England from 1066 to the present day. The Coronation regalia will also be portrayed. The Home Mission festival will take place the same evening. Tea in the Town Hall basement at 5.15 p.m. and 5.45 p.m. Service in the Cathedral at 6 p.m., and the great public meeting at 7.45 p.m. On Wednesday, May 19, there will be a special afternoon service in the Cathedral for youth, and in the evening classical music will be rendered by the A.B.C. Orchestra at eight o'clock. Thursday, Friday and Saturday, at eight p.m., a new pageant will be staged in the Town Hall. It will depict early Church history, with scenes from the early Church history of the Church in England and Australia. It is well known that the Broughton Centenary Choir consists of a great number of parish choirs and includes several hundred voices. Amongst other musical works the Choir will render "Festgesang," by Mendelssohn and "100th Psalm," by Prout. This Choir will be remembered for its excellent performances in connection with the Broughton Centenary Celebrations held last year.

SPECIAL LENTEN ADDRESSES.

Need of Housing Reform.

Mr. N. H. Dick, hon. secretary of the Housing Council of New South Wales, in an address in St. Andrew's Cathedral on March 15, quoted three examples of what he termed "appalling housing conditions" in the metropolis of Sydney.

He said that, of three cases which had been brought under his notice, there was one in Ryde where a husband and a wife and their two youngest children slept in the one bedroom, while three other children in the family slept in a small dining-room. The drains, he (Mr. Dick) had been informed, were in a shocking condition. Recently, one of the children had diphtheria, another was ill with bronchitis, and a third child had pneumonia.

Mr. Dick added that he had been told that at Meadowbank a woman, her husband, and five children all lived in one room. The woman was a semi-invalid. The family applied for a war service home, but the authorities stated that the financial position of the parents was such that they could not shoulder the obligation of purchasing such a home.

Mr. Dick added that the worst of the three cases to which his attention had been directed was one in Bankstown. There a family lived in a one-room dwelling of tin and bags. The family consisted of father and mother, he had been informed, a youth aged 20, girls aged 12, 10, and eight years, and a baby aged six months. Water had to be obtained from neighbours. The family was on food relief. The father was paying at the rate of 10/- a month for the land on which the room was situated.

Fortunately, Christian people were realising that the removal of evil housing condi-

tions formed part and parcel of the Christian faith, Mr. Dick added. There was a definite gap between what the lower-paid worker could afford to pay and the rent needed to bring about an economic return to private enterprise. That position had to be met.

He had been disappointed at the apparent lack of enthusiasm on the housing question by some leaders of the Church. That, however, did not apply to the Church of England, for there was no more sincere leader among those advocating housing reform than Archbishop Mowl.

THE CHRISTIAN SOCIAL TRADITION.

A series of twelve lectures arranged by the Christian Socialist Movement will be given at the Allora, 113 Pitt Street, as follows: April 5—The social message of the Hebrew Prophets, Rev. Dr. Micklem.

April 19—The Pre-Christian Cults and the Social Problems of the Roman Empire, Rev. Dr. Angus.

May 3—The Social Message of the Early Church, Rev. G. Stuart Watts.

May 17—The Social Service of the Church in the Dark Ages, Rev. Canon Baker.

May 31—The Social Service of the Church in the Middle Ages.

June 14—The Social Significance of the Reformation, Right Rev. Dr. Pilcher.

June 28—The Churches and the Social Turmoil of the 16th and 17th Centuries, Rev. Dr. Wright.

July 12—The Social Contribution of the Evangelical Movement, Rev. Dr. Collocott.

July 26—The Christian Social Movement of the 1850's, Rev. Dr. Elkin.

August 9—The Christian Social Movement since 1870 in the Anglican Churches, Rev. Canon Garnsey.

August 23—The Christian Social Movement since 1870 in the Free Churches, Rev. E. V. Newman.

September 6—Christian Theology and the Social Movement—the Doctrine of the Atonement and Incarnation, Rev. R. S. Lee.

DR. MICKLEM ON DICTATORS.

"However successful the way of the European dictators may seem to have been, it is not dictatorship, force, or compulsion, that will have the last say. Not by force, but by reason, love and liberty is the universe eventually governed."

Dr. F. A. Micklem, Rector of St. James', made this observation in a sermon during which he referred to the present national demeanour of Italy and Germany.

"Some of you," he said, "may have read a couple of days ago a very striking account by Professor Roberts, of Sydney University, of conditions in Germany, where he lately spent the greater part of a year. The "Sydney Morning Herald" gave prominence to Professor Roberts' review. He has told us of a people hysterically drugged by concentrated propaganda. All the people, including the youth of the country, are being drugged into a belief in the glorification of force and a conviction that war is the rightful destiny of a people. You have the multitude straining at the leash, ready to release its power at the word of its leader. There exists a barbarous regime of force. What place have the ethics of Christianity in modern Germany?"

Stain on Italy.

"Italy is glorying in its newly-won African Empire—an empire won in the teeth of every law of right and justice ever written, and in the face of the League of Nations, the covenant of which Italy had solemnly signed and accepted. That was a war which, as the historians have told us, was won by sheer ruthlessness, by the use of bombs

dropped from the air and gassing whole areas, and by all the pitiless means which modern science has put into the hands of the forces of destruction.

"Abyssinia was robbed of her territory and her liberty, and held under the feet of her conqueror. But recently the inevitable recoil came; force was met with force; a little group of Abyssinian desperadoes fought to assassinate the Italian Governor-General; and failed. And then followed indiscriminate cruelty, and the massacre of thousands of men, women and children, innocent and guilty alike. That stain on Italy's name will take a very long time to wipe out."

There was an illustration, the Rector added, of what could happen with countries which were ruled by the doctrine of force.

HEALTH AND TEMPERANCE EXAMINATIONS.

Remarkable Increase.

The N.S.W. Band of Hope Union's report of their thirteenth annual School Health and Temperance Examinations reveals that last year 10,585 scholars entered, and that 8,802 submitted papers.

This was more than double the number of the previous year, and six times that of 1934, when the sharp rise in the popularity of the examinations began. There were 7,591 certificates and 430 book prizes awarded through the generous assistance of the I.O. Rechabites and the Mary J. Pattinson Endowment fund, and over £30 worth of special trophies and scholarships were presented by various citizens and colleges.

The scheme has the wholehearted support of the Education Department, and through the "School Magazine" by 200,000 children are being reached by special articles on hygiene and temperance, while over 30,000 text books published by the Band of Hope Union have gone into the schools, chiefly through the Department itself in the last three years.

There are indications that the Examinations this year will eclipse even the Intermediate entries. The date for closing the entries has been fixed for July 9th, and the scholars will sit for their papers on July 30th. The prize list is being further augmented and an influential Committee of Educationalists and health authorities is assisting the Union in the conducting of the examinations.

The complete syllabus will appear in the April "Education Gazette."

Diocese of Newcastle.

THE BISHOP'S LETTER.

The Bishop writes:—

February began for me with the interesting experience of attending, for the first time, the meeting of the Delegates of the Australian College of Theology. It means two and a half days of really hard work, but the work is of the greatest importance, and concerns a matter in which I have always been most keenly interested. There is nothing, in my opinion, of greater moment for the future of the Church of England in Australia than the training of candidates for its Ministry. And I was delighted to get the impression, which I found was shared by my fellow delegates, that there is a distinct upward tendency in the standard obtainable by the College. It has been possible, for example, to raise the proportion of marks required for the obtaining of Honours in the Th.L. Examination. And more candidates are offering themselves for the higher diplomas of the College. We have still a long way to go before we can claim to have raised the intellectual standard of training for the Ministry to its proper level, but it is satisfactory to feel that things are moving in the right direction.

St. John's College, Morpeth, secured very creditable results in the Th.L. Examination, and can perhaps also claim a share of the credit reflected from Mr. Blake Hobart's success in the Th.Schol., upon which he deserves our hearty congratulations. And since these honours have come to the College, we have had the announcement that its Warden (the Reverend T. M. Robinson) has been appointed Moorhouse Lecturer for this year. Appointment to the Moorhouse Lectureship is the highest intellectual distinction which the Church in Australia can bestow, and Mr. Robinson merits our warmest felicitations upon the honour which has been given to him, and through him to St. John's College. His knowledge of history was recently illustrated by the letters he contributed to the controversy arising out of some remarks I made in January about the Royal Supremacy. His letters served not only to expound most lucidly the relevant historical facts, but also to expose very effectively the weakness of the case presented by those who would argue against them.

To my own great personal regret, as well as that of all his parishioners and friends, Dr. Elkin has been obliged to tender his resignation of the Parish of Morpeth, where for the past eight years he has done such admirable work. He will continue to hold my License as an Examining Chaplain and as a Commissary, and I am glad to think, will only be on leave from this diocese, so that his name will still figure on our Clergy Roll. He will be greatly missed by all his friends, and not least by myself. You will have seen that he is to be succeeded at Morpeth by the Reverend W. E. K. Burkitt, Rector of Denman, who will have our best wishes in undertaking this new and important sphere of work.

Diocese of Goulburn.

ST. SAVIOUR'S CATHEDRAL.

Appointment of Vice-Dean.

To the full Council of St. Saviour's Cathedral on March 4th, the Bishop nominated the Rev. Canon Kenneth L. McKeown, Th.L., Rector of Young, as Vice-Dean in succession to Canon Hurst. The Council accepted the Bishop's nomination and assured Canon McKeown of the welcome awaiting him and its loyal support and co-operation.

Canon McKeown was ordained to the diaconate in 1912, to the priesthood in 1914. He was a member of the Brotherhood of the Good Shepherd, Dubbo, 1912-1917; and Rector of Bowen, North Queensland, 1917-19. He came to this diocese 17 years ago and has been successively Rector of Berridale, 1920-22, Tumut, 1922-24, and Young from 1924. He was elected a Canon of St. Saviour's Cathedral by the Synod in 1932.

In making the nomination the Bishop said: "Canon McKeown is prepared to maintain the Cathedral services at present standards of churchmanship. He is one of the most devoted and faithful parish priests in the Commonwealth. I am confident that the churchpeople of Goulburn will find in him a friend who can be trusted to be helpful at all times, and a parish priest who will be loved for his self-sacrificing devotion to the cause of the Church and the Kingdom of God."

LEGACY.

A legacy of £100 has been received from Mr. Arthur Llewellyn Stacy, Mr. Gordon Neville Stacy and the Perpetual Trustee Coy. Ltd., the executors of the late Arthur Ernest Neville Stacy, of Camelot, Tumut. The capital has been entrusted to the Church of England Property Trust, Diocese of Goulburn, the income to be used for general purposes of the Church in Tumut.

VICTORIA.

Diocese of Melbourne.

ST. JOHN'S, TOORAK.

Dedication of the Chapel of St. Michael and All Angels.

St. John's, Toorak, was the scene of a memorable service, the climax to a series marking the gradual development of a large scheme of renovation and addition to the Church. On Sunday, 28th February, 1937, at 3 p.m., was begun the dedication service of the Angel Chapel. Before that time a large congregation of some 720 persons gathered, including Mrs. Head, the Lady Mayoress (Mrs. A. G. Wales), the Mayor and Councillors, and the Town Clerk of the City of Prahran, and representatives of several important religious bodies, the B. and F. Bible Society, etc. It was described by a leading cleric as "a glorious service."

An augmented choir of 60 voices included members of St. Columb's Choir, Glenferrie, girls from St. Catherine's and St. Margaret's Schools, and others. Their singing, notably of the Hallelujah Chorus, was splendid and the long procession round the Nave at the recessional was most impressive. Mr. Welsford Smithers was organist and choir-master. The tiniest chorister, Moodie, took up the offering in the Chapel. There was no announcement of any item, the printed

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service being followed as set out. It occupied exactly 65 minutes.

Archdeacon Herring, of St. Columb's, Glenferrie, read the lesson, following a few collects said by the Rev. R. Hamilton. The Rev. A. F. Falconer, of St. Martin's, Hawksburn, acted as staff-bearer to the Archbishop, the Vicar being chaplain for the occasion. Also present were the Revs. A. P. Chase, M.A., and G. W. Sheppard, of the Bible Society, recently from China. Other clergymen were in the congregation.

During the singing of Psalm 122 the Archbishop went through the cloister to the outer door of the chapel with a mallet presented by the architect, Mr. Louis R. Williams, and knocked loudly three times. The Vicar opened the door, the churchwardens and vestrymen being with him. The chapel lights were turned up and churchwarden W. J. Griffiths read the Archbishop's Faculty authorising the work. Mrs. H. F. Creswick, kindly representing the unknown donor, then unveiled the dedicatory inscription, which, like the minor dedications, is carved in the stone wall. The Archbishop said the words of dedication, and two prayers. The small chimes, duplicated of the large bells, then sounded sweetly from the cloister, "We love the place."

In place of the usual notices, the Vicar, speaking on behalf of all concerned in the work, quoted the familiar ascription of the composer of "The Messiah": "To God be all the glory." The Archbishop, in his sermon spoke on the teaching of angels, and referred to the occasion as a remarkable one. He considered it a unique celebration, marking as it did the end of a prolonged effort of many years of renovation.

The offering at the service slightly exceeded £100. Light refreshments were provided in the Vicarage by the Sewing Guild and Vestry, to the members of the Mothers' Union (who occupied seats in the Chapel) and singers from a distance and other helpers. After the evening service the choir boys were regaled in recognition of their work.

Next day, at 7.30 a.m., the first service of Holy Communion was celebrated in the Angel Chapel. "The Argus" described the chapel as completing "one of the most beautiful and complete churches in the Commonwealth." For this a sum of £25,000 has been given in the last 19 years.

Diocese of Gippsland.

THE BISHOP'S LETTER.

The Bishop writes:—

From Feb. 12th to 14th, with my youngest daughter, I was in Croajingalong with our new Bush Church Aid Society's missioner in that area, the Rev. H. R. Smith, B.Sc. It has been a great pleasure to me to welcome him and Mrs. Smith to their new work. We met on the 12th at Club Terrace, and journeyed on to Combiabar, where we had a delightful service and were the guests of Mr. and Mrs. Hector Stagg. On the 13th we went on to Mallacoota and visited a number of homes in that beautiful district. Mr. and Mrs. Buckland most kindly entertained us for the night. On Sunday, Feb. 14th, we went to Wangrabelle for Matins, and after a beautiful service were the guests at dinner of Mr. and Mrs. Stephens. At Genoa in the afternoon we had the one set-back of the tour. Only five people came to the service, and two of these were from across the border. There must surely be something badly wrong there for such a thing to happen. A beautiful service at St. John's, Cann River, during which I licensed Mr. Smith, brought our day's work and journeying to a close. After supper at the Vicarage and the Church Committee we went to the home of our kind hostess, Mrs. Connley. On Feb. 15th we travelled up to the Monaro for a Confirmation at Bendoc in the afternoon and a largely attended evening service followed by a delightful welcome at Delegate. This was my first official visit to this new Mission district created out of bits of the ex-territories of the Diocese of Goulburn and of our own diocese, and given to me to administer. We have been able to make this happy arrangement with the help of the Bush Church Aid Society and through co-opera-

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Full particulars from Secretary—

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W. S. Leslie, M.A., Headmaster.

tion between the Bishop of Goulburn and myself. Very earnestly do I hope and pray that it may prove to be successful, for as never before the far East of the Diocese is now effectively cared for by means of this plan. The Rev. T. R. Fleming is in charge, and I licensed him at the service at Delegate. With Mr. Fleming we were able to penetrate into nearly every centre. At Delegate we were the guests of Mr. and Mrs. Gray. On Feb. 16th we went right through the Tubbutt country and visited the settlers in that mountainous district, and then came back to Bonang for Confirmation. At 10 p.m. we left in the direction of Orbst, 60 miles away, and after passing by four bush fires, were finally blocked in a fifth by a big tree across the narrow cutting. I cut through two logs and then the head of my new and supposedly reliable axe came off. With great difficulty we turned and went back four miles to the nearest safe clearing in the bush where we camped for the night. Next day, with the help of kind maintenance men, we got through and returned home after a five days' journey of 681 miles.

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QUEENSLAND.

Diocese of Brisbane.

THE ARCHBISHOP'S LETTER.

The Archbishop, in his monthly letter to the Brisbane Diocese, writes:—

I should like to emphasise the tremendous need for children's libraries throughout the diocese. The lack of provision for children in this respect is quite appalling. It will be an excellent thing if the Church can do something to remedy the defect until such time as the State or the Municipality is able to take the matter in hand.

The recurrence of Lent and the announcement of courses of Lent sermons leads me to suggest, for another year, that it might be a good thing if on such an occasion the usual sermons could give way to instructions. A vast amount of people would like to know something about the background of the Scriptures, or the history of the Church, or the composition of the Liturgy, or the development of Christian doctrine. The Clergy would find it an intellectual refreshment to deal with such subjects from a scholarly point of view, and they would find that such instructions would do more than anything else to reinforce the teaching given in their ordinary sermons.

I would suggest that we might take as our model for this purpose the very able talks that are given over the wireless in England and are often recorded and repeated out here. For that purpose we should try to put ourselves in the place of a lecturer on some literary or scientific subject who is expected to explain to an interested audience the fundamental characteristics of the science or art that he represents. Now that we have a small but well chosen clerical lending library, everyone can procure modern books to assist him in the preparation of such discourses.

In this connection I should like to commend to the notice of readers of the "Chronicle" the articles on Church History by Mrs. Minchin, which I understand are to begin in this number. I have not seen the articles in manuscript, but I have had the privilege of reading an earlier essay by Mrs. Minchin on the same subject, and I feel quite certain that both laity and clergy will find what she has to tell us of great interest.

I should like to say a word of advice to those about to be married. See to it that before you publish the date of your wedding you consult the minister whom you wish to marry you. It may seem a little surprising that such advice is needed, but we have too many instances of the date of a wedding being announced before ever the clergy are approached. Not long ago there was a photograph of the happy couple, together with the name of the church in which they were to be married, and the date and hour of the ceremony, and that was the first notice that the Rector received. It is not a mere matter of politeness, but of ordinary good business management to consult the clergy first. Obviously there can be no guarantee that the Rector can conduct the wedding or make his church available, at the hour required, unless he has first accepted the arrangement.

I wish to give preliminary notice that Synod will be held this year in the week beginning June 21st. The official citation will

be sent out in due course. The Clergy Retreat will be held after Synod, from June 28th to July 1st. I am glad to say that the Bishop of Newcastle, the Rt. Rev. F. de W. Batty, has promised to conduct the Retreat. By kind permission of Canon Morris and the School Council the Retreat will be held in the Church of England Grammar School at East Brisbane.

Before the next number of the "Chronicle" is issued Easter will have come and gone. This, therefore, is the last opportunity that I shall have of wishing you God's abundant blessing at this Festival. I do so in St. Paul's words:—

May the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

GOOD FRIDAY PROCESSION OF WITNESS

The Good Friday Procession of Witness in Brisbane will take place again this year. Undoubtedly this Procession is the greatest act of spiritual witness our Church makes during the year. The organisation is in the hands of a joint committee of the Ruri-Decanal Chapter and the C.E.M.S., and it is a help if clergy and people read the instructions sent out and do what is asked of them.

His Grace the Archbishop will preach at the service in the City Hall; the Rev. H. Thomas, Principal of St. Francis' College, will preach in the Tivoli Theatre, and the Rev. S. Atherton, Rector of St. Thomas' Church, Toowong, will give the short address at the open air service in the Albert Square. This latter service will be amplified, so all will hear.

The intention of the Procession should ever be present in our minds. It is not a spectacular demonstration, but it is a humble act of witness to our faith in Jesus and Him crucified for us. The world needs a Saviour, but man is not looking to Jesus to save him. Some put their trust in Materialistic Communism, in Fascism, in Economic or Monetary Reform, in big Armies, Navies and Air Forces to save them from the human ills of Unemployment, Poverty, War and the fear of War. But all ills which afflict humanity result from spiritual ills such as selfishness, hatred, pride, greed, lust of power, love of money, luxury and splendour; apathy and indifference to the needs of the poor and afflicted, hungry and homeless, unwillingness to share God's bounty, etc., and these spiritual ills are challenged by the love, goodness, lowliness, compassion and sacrifice of Christ, and only through the Cross of Christ can these ills be conquered.

As of old, so to-day, the preaching of the Cross is foolishness and a stumbling block, but we Christians believe that there is none other Name under Heaven given among men whereby we can be saved, and we have had experience of this in our own lives.

Our object, then, in this procession, is to witness to the faith and hope that is in us, and to point men to Him Who alone can save them. Men are on fire with enthusiasm for national, political and economic creeds; the Christian needs a Divine Fire, a Divine enthusiasm for Christ's Gospels, and, therefore, all churchpeople ought to be constrained to come and take a part in this procession, and to pray fervently that through its witness Christ crucified may be lifted up, and that men may look to Him and be saved.

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NEW ZEALAND.

Diocese of Auckland.

CHURCHMEN'S ASSOCIATION.

A splendid body of men attended the service at St. Matthew's Church, Auckland, recently, for the inauguration of the Diocesan Churchmen's Association. The singing of the hymns by nearly 300 men was inspiring, and I am quite hopeful that the men who were able to join in the fellowship will receive inspiration and encouragement to take a more definite stand for Christ and the teaching of His Church.

It was unanimously agreed at the meeting which followed the service, to form the Churchmen's Association and a Committee was appointed to work out the necessary details for the future conduct of the Association.

It is good for churchmen to realise that membership in the Body of Christ is a glorious privilege and has far-reaching responsibilities.

We are living in days when the witness of earnest Christian men really means something. The world is faced with choosing between God's way of life and man's way of life, and it is all important that the world should have clear witness and testimony to the meaning and blessing of God's way, and should really see it in action in the lives of professing Christians.

The Religious and Church Training of Children.

"I want all of you most seriously to lay to heart the question of the religious and church training of our children," writes the Bishop of Wanganui. "First I want all parents to examine themselves about their responsibility. The primary purpose of marriage, both in nature and in the mind of the Church, is the welfare of the children. As the Prayer Book puts it, they are to be 'brought up in the fear and nurture of the Lord and to the praise of His holy Name.' You hear a great deal nowadays about education as a way of training children to think for themselves, which is perfectly right if it means that they are to be ready and willing to think for themselves when they cease to be children; and it is likely to be true, although it is still a theory which we have not proved by experience, that the best way to do this is to give them little exercises in thinking for themselves, as school life tries to do. Even so there is need that their teachers should be ever watchful to point out where their first unskilled efforts have gone astray. We must never forget, either, that this method of ours must not be allowed to violate the children's charter and privilege of having someone always at hand to think for them." The natural gaiety and light-hearted carefree happiness, which we ought to prize above all things for our children, is really based entirely upon this freedom from responsibility for their own actions. Of course, irresponsible people who are allowed to go wild are a danger and a nuisance to themselves and to everybody, whether old or young. Children can only be allowed to be real children if they are definitely and firmly under authority. Parents who let their children have their own way are guilty of laziness, stupidity and selfishness. Either they are too stupid to see how unnatural and how harmful their conduct is; or they are too lazy to take the trouble to bring up their children; or they are too selfishly caring about themselves to think about others, even those for whose existence they are responsible; or probably they are guilty of a combination of all those sins. As the procreation and training of children for life in this world and for eternal life in Heaven is the most glorious of all vocations, so the betraying of the trust is the most deadly of all sins.

Further, you must learn that you cannot shift your responsibility to anybody else, nor can you avoid influencing your children for good or for evil. Nobody else can deal with it. There is a part for the school to play, there is a part for the church, there is even a small part for the State, such as making it illegal for children to be served drink or to attend certain amusements. But neither school nor church can compete with the influence of the home. In fact, it is one of their first principles that they uphold the authority of parents. That authority, moreover, is not merely a matter of telling children how to behave. Indeed, nothing so undermines authority as nagging at people. In the war time our soldiers learned that there were only two kinds of officer, the "go-ons," and the "come-ons." Master

your own habits of speech if you want your children to speak clearly. Be tidy if you want them to be. Say your prayers if you want them to. Don't send your children to church, take them. Cultivate your own minds if you want them to love school. Don't shame them by ridicule, but treat their childishness with respect, if you want them to respect you.

Now some of you may be saying, "Thank goodness my children are grown up," or "Thank goodness I have no children." You are wrong as well as cowardly. You as churchmen and churchwomen have got a responsibility for the children of the church—who are of all ages, and as numerous as Mother Hubbard's. What are you doing about that? I am troubled to the very bottom of my heart when I think of our Sunday Schools. Too many of our children are not going to any, and too many of our teachers are not dealing honestly with the children who do go. If you were a Sunday School teacher, ask yourself how much time and thought you are giving to preparation of your lesson, how much to preparation of yourself, how much to prayer for yourself and your children. Perhaps you say, "I know I am incompetent, but there was no one else, and the Rector asked me to take the class." Alas, that that is too often true.

Then I can only answer, "go on with the job and keep your courage up. Remember that what you are will teach, if you are aware that your words are feeble. Your love, your humility, your constancy, your faith may work miracles. But keep on praying for more light, more experience of Christ, that you may have more to pass on, and pray, too, if you think it fit, for a more able teacher than yourself to be found to set you free."

If you are not a Sunday School teacher and have got the knowledge sufficient to be a teacher, the imperfection of our present schools is a definite appeal to you. "More and better teachers" is the crying need of the Church in the diocese. Especially we want people who could make a class interesting to young people above the school standard.

It is not only the Sunday School that is languishing. There are small State schools everywhere in the country where religious instruction is not given. The clergy are mostly doing their best, but they can only take a certain number of schools. What becomes of the women teachers of the State schools who have married and given up school work? Is all their training and experience going to waste? Meanwhile, what is happening to the souls of our children?

The "Oxford" Group.

It will be remembered that several weeks ago a photograph appeared in the Sydney press and a paragraph was inserted that an Oxford Group Room "was opened at a certain hotel in Sydney under the direction of a committee of professional and business men. Some phrases in the paragraph suggested that people were hesitant to interview ministers of the Gospel and were loath to be seen near a church building, hence the securing of this room in a palatial hotel. This photograph, with the accompanying letterpress, has come under the notice of Mr. Ivan Menzies, of Gilbert and Sullivan Opera fame, and a well-known "Grouper." He writes to the "Sydney Morning Herald" under date March 11:—

"Will you be so kind as to allow me to point out through the column of your paper the following facts concerning the Oxford Group, which has yet to be established in Sydney?

"(a) The Oxford Group is not an organisation, and has no committees, officials, salaried posts, regulated hours, rented offices or fixed meeting places.

"(b) It is not a social club, tea party, or discussion circle.

"(c) It is a spiritual revolution whose aim is God-control; ending in better human relationships, homes restored, Churches revitalised, and cleaner and closer co-operation in business, industry and politics. A new world through new individuals.

"When man listens, God speaks.

"When man obeys, nations are changed. "In view of the fact that the term Oxford Group is being used indiscriminately to describe many highly organised activities in the world to-day, I felt the above facts would be of interest to your readers; especially to those who are inquiring about the Oxford Group. The term is used to describe a quality of life."

Men who have but little business are generally great talkers.



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Melbourne News and Views.

(By "Maccabaeus.")

Farewell to Canon Langley.

At the invitation of Dr. G. B. Bearham, President of the Anglican Church League, a number of leading Evangelical churchmen met at dinner early in March to say farewell to Canon Langley, who sailed a few days later on a holiday trip to England.

Plea to Parents for Abstinence Example.

In a resolution in which it expressed itself as "deeply moved by facts which reveal the degradation of youth and girlhood through the use of alcoholic beverages," the Council of Churches in Victoria made an urgent appeal to parents to set an example of complete abstinence in the home, and to use their influence to prevent the use of drink at dinners, parties and other social functions.

Ordinations.

A number of ordinations took place recently. Seven deacons, who will serve as curates in various parishes, were ordained, and the Revs. W. K. Prentice and A. C. Donnelly, who will serve at Surrey Hills and Emerald respectively, were ordained priests.

Angel Chapel.

What is called an Angel Chapel was dedicated at St. John's, Toorak, at the end of February. To a layman the fondness of so many parishes of spending money on chapels seems a great waste when missionary and Home Mission funds are calling out so insistently for help.

The Late Mr. G. E. Emery.

The State lost a prominent citizen, and the Church an active worker in the death during February of Mr. G. E. Emery. Mr. Emery was general manager of the Savings Bank for many years and was for a long period a member of Synod, and of many boards and committees of the diocese.

Men's Society.

The Diocesan Council meeting of the C.E.M.S. was held in March. Bishop Hart, who spoke, deplored the small membership of the society, which is said to be barely 1,000. The Bishop spoke also of the need for improved methods in Sunday School, and State religious education. A motion to increase the subscription from 3/- to 5/- was defeated. Laymen in the Melbourne diocese have never given generously to the society.

C.M.S. and A.B.M.

Regarding the proposal of our Archbishop for closer co-operation in the activities of the C.M.S. and A.B.M., this matter was again before the C.M.S., when a member of the General Committee recently sought to reverse a decision previously made.

The Archbishop, who was in the chair on this occasion, heard some very plain speak-

ing from several laymen, and expressed himself as being very "sad and disappointed" at some of the things he had heard. When the Archbishop stated that the hostile attitude of his suggestion was dictated by fear, he was reminded that Evangelicals had been forced to suspect certain moves by their bitter experience of what Anglo-Catholics and their sympathisers had already done in Australia. Eventually the matter was referred again to the executive committee, which body, we understand, is now willing to have a round table conference with the A.B.M. The majority of supporters of C.M.S. are quite determined in their belief that the society should not be hampered by any alliance with others whose point of view, as well as method of work, is different.

Missionary Farewell.

A farewell meeting to outgoing missionaries was held on March 18th. The missionaries were Mr. and Mrs. Charles Maling, of Tanganyika; Deaconess Betheridge, also of Tanganyika; and Miss F. Moller, of Kenya. Mr. W. M. Buntine, M.A., J.P., was in the chair, and the farewell prayer was given by Mr. K. Hamilton, Vicar of St. Luke's, South Melbourne.



MELBOURNE CHURCHMANSHIP.

The Editor, "The Record."

Dear Sir,—In the "Church Standard" of January 15 the Rev. E. J. B. White, of Melbourne, wrote a eulogy of his friend, the late Canon Perry, formerly of Melbourne. I also knew Charles Perry from boyhood, and with certain very definite reservations, agree with Mr. White's tribute. Mr. Perry's connection with Melbourne terminated with his incumbency of St. John's, Camberwell. His statements of Anglo-Catholic doctrine, and his Anglo-Catholic practices seriously divided a parish which had, under the ministry of the Rev. A. W. Cresswell, filled a very honoured position in this diocese. This divided parish took some time to recover after his departure for New Zealand. Mr. White, in his eulogy, says: "In the early days of his priesthood, the last years of the old century and the early years of the present, Melbourne churchmanship was in a bad way." Here I definitely join issue with Mr. White. From 1887 to 1901 Bishop Goe was our beloved Bishop, ably seconded by his Archdeacons and Council. He faced the difficult boom and depression years bravely and efficiently. Many suburban parishes owe their sites to his foresight. Spiritually the diocese was greatly quickened by the visit in 1891 of the Rev. Geo. Grubb, M.A. (an eminent Evangelist) and his party. Real conversions occurred and some of our leading clergy, men of really consecrated lives, received their call to service through that memorable visit, while many laymen gave themselves to the Lord for His work. In 1892 the visit of two eminent men followed, the Rev. Robert Stewart, M.A. (afterwards martyred in China), and Dr. Eugene Stock. They found a richly-prepared field, and reaped a rich missionary harvest. Through their advocacy the Victorian Church Missionary Association was founded and in the forty-five years of its existence it has trained and sent out many excellent missionaries to lands overseas and to the Australian aborigines. It has received and disbursed £400,000 from its constituents and has had a wholesome reflex influence on the A.B.M. The Cathedral, begun in 1880 by Bishop Moorhouse, was dedicated early in 1891 by Bishop Goe, assisted by the Primate and all the Australian Bishops. During the preceding four years many noble gifts were given, amongst others the reredos, the organ, bells, lectern and many windows. The jubilee of the diocese was observed in 1897 by a series of memorable Cathedral services, and in an impressive Town Hall meeting. The great depression of 1892-93, when most of the Melbourne banks suspended payment and very many building societies

failed, brought untold hardship to many thrifty homes. Clerical and episcopal stipends were very much depleted. But Bishop Goe's private income was generously drawn upon in an unostentatious manner for the help of his poorer clergy. The depression had one good effect; it resulted in increased earnestness in many and in larger church attendances. In the years 1897 to 1901 the matter of new dioceses was earnestly debated in Synod and largely owing to the able advocacy of Canon Hindley, Bishop Goe's successor, was welcomed by four, instead of one, provincial Bishops. The Bendigo, Wangaratta and Gippsland Dioceses were established in 1902. Bishop Goe left to his successor a greatly enriched diocese. The year 1896 was the tenth year of his episcopate. In the ten years 95 churches, 38 vicarages and schools were erected; 78,883 were baptised; 22,157 were confirmed; and 12,759 marriages were celebrated. The clergy in 1887 numbered 142, in 1896 176; Sunday School scholars increased from 30,241 in 1886 to 38,408 in 1896; teachers from 2,689 in 1886 to 3,291 in 1897. In 1886 communicants numbered 14,113; at the end of 1897 they were 22,695, and all this without any corresponding increase in the population of the Colony. The parishes raised for all purposes the noble sum of £821,066, exclusive of the large sum raised and expended on the Cathedral. No other diocese in the Southern Hemisphere was more liberal to its outlying districts than Melbourne, and judging from the public criticism in the press and elsewhere, many of our people are all too slow to realise what the Church has been doing quietly, without ostentation, and under almost heart-breaking difficulties. Surely at this time a dominant note in our Te Deum may be excused, for "the Lord hath done great things for us, whereof we are glad!"

The above is a quotation from the annual report of the Home Mission Fund for 1896. In the face of all the facts above adduced, it is difficult to understand that Mr. White should make the statement he did. It is not just to the memory of a noble Bishop, whose work, taken up when he was a middle-aged man, covered the greater part of Victoria. He never spared himself in journeyings oft to remote corners of his diocese and never revisited England in the fourteen years of his episcopate until he retired, a lonely and bereaved man.

A similar letter to this was sent to the Editor of "The Church Standard." He never published it! It is characteristic of extreme Anglo-Catholicism to suppress facts which are not agreeable to it, and which refute its prejudiced statements.

Yours etc.,

"MELBERTON."

LENTEN APPEALS.

The Editor, "Church Record."

Dear Sir,—It seems rather a pity that "Interested" has taken so much of the valuable space in your paper to criticise the circular letter signed by the Organising Secretary of the A.B.M. in New South Wales, and myself, as Acting General Secretary of the N.S.W. Branch of C.M.S.

I should like to remind him that the statement to which he has taken exception reads: "You are probably aware that Lenten Appeals were first brought into general use in the Church in Australia by the missionary agencies of the Church."

At the time the letter was sent out I was well aware that Archdeacon Martin had introduced a Lenten Appeal for the parish of Marrickville some time ago—"Interested" gives the date as 1908. The Office Secretary of the A.B.M. has been kind enough to provide the information that as far back as 1898 a whole Diocese in the Province of N.S.W. had its self-denial appeal for missions for a week during Lent. Again, from another province is the report of a similar effort for missions in 1906.

"Interested" has credited Rev. M. G. Hinsby with adopting this method in the N.S.W. Branch of C.M.S. some sixteen years ago, whereas it was well in operation during the secretaryship of his predecessor, Rev. P. J. Bazeley.

From the above I trust that readers of the "Record" will realise that there was good ground for the statement made in the circular letter to which reference has been made.

Believe me,

Yours faithfully,

H. S. KIDNER

Actg. Gen. Sec., N.S.W. Branch of C.M.S.

The first step to knowledge is to know that you are ignorant.

A Paper for Church of England People

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Some Celebrities of other '37's.
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Editorial

New Governor in New South Wales.

WE join in the very cordial welcome which is being extended by the citizens of New South Wales to their new Governor, Lord Wakehurst, who arrives in Sydney today from London with his wife and family. He comes with a fine record of imperial service. He is no stranger to Sydney, having paid a visit here in 1924. Lord Wakehurst, as a young officer, took part in the landing at Suva Bay in August, 1915, and later he served as a special agent in the Arab bureau of the military intelligence service in Egypt and Palestine. As soon as Turkish headquarters at Nazareth were captured in the famous attack of the cavalry and light horse under General Chauvel in September, 1918, Captain Loder, as Lord Wakehurst then was, took charge of those headquarters. After the Armistice he served in the British Residency at Cairo, then for two years in the Foreign Office, and then for another two years on League of Nations work. He is the author of a study of the recent political history of the Arab countries. After he entered the House of Commons he studied especially relations between industry and the State, on which he wrote a book in 1927, and travelled extensively in Russia, from which he published his observations upon "Bolshevism in Perspective," in 1931. He was chairman of the Conservative Party's foreign affairs committee, chairman of the rural council in his home county of Sussex, and served on the executive committees of the League of Nations Union in England and the Institute for Adult Education. He is therefore no mere tyro

in parliamentary and social doings. His keen mind and liberal outlook are all to be desired, and will find scope for real service in the Mother State at this time. We wish him a happy and successful tenure of office.

The Procession of Witness.

SYDNEY churchmen are to be congratulated on their magnificent response to the call to take part in the Procession of Witness in Sydney on Good Friday. We estimate that upwards of seven thousand took part in it, while we noticed many hundreds of churchmen lining the route from the Domain to St. Andrew's Cathedral. The Archbishop evidently was delighted, and gave indications of his pleasure as the seemingly never-ending procession filed in through the Cathedral gates. For not a few years many loyal churchpeople have desired such a demonstration on Good Friday, and were only awaiting a lead. They have wanted through the years in some striking way to give outward expression to the faith within them. Hence, when the opportunity came on their Saviour's Death Day, they proved loyal to their convictions and their desire to witness. There is no reason why the procession should not grow in numbers as the years proceed. A little earlier notice, and the linking of the clergy of all the parishes in the arrangements will prove all to the good. We have heard ministers and leading workers of several other Protestant denominations say how much they would have liked to have been in the procession. They felt that they wanted to make their witness. There is much to be said for this united front. Doubtless it will receive in the right quarter the consideration it demands. There is no reason why there should not be a united Christian witness that day, out in the streets of the great city where the Royal Agricultural Show has become the great attraction—to the sorrow of thousands of earnest Christians.

Sydney Pilloried.

MAKING a leaf from the "Church Standard," which has never been noted for any love for, or loyalty to the Diocese of Sydney as such, certain individuals have been endeavouring to pillory Sydney's leaders in the daily press by making out that the Anglican Church in the Mother diocese is responsible for not a little of Sydney's "slumdom." Certain correspondents, who won't come out into the light, but hide under such pseudonyms as "Sydney Solicitor," "Vaulcuse," "Disgusted," have been writing somewhat unadvisedly—happily with no response from the powers that

be. We have read such letters before. It is only the old attack on Sydney's predominant churchmanship, but this time from another angle! Just lately a body terming itself the Legion of Christian Youth has sallied forth on the pathway of "reform."

It is going to rid the world of war, and Sydney of its slums. Doubtless many of its members are sincere and keen-spirited. But youth is ever hot-blooded. A little genuine inquiry and level-headed judgment will make it clear that there are slums and slums! But when dealing with the latter, there must be no axes to grind, mud to throw, nor Sydney's Church authorities made the cock-shies of venomous missiles just because of their Evangelical and Protestant convictions. Faithful Evangelical leaders of other days in Sydney have been foremost in housing and reclamation reforms. They have spoken and worked for the abolition of unhealthy as well as uninhabitable dwellings. Besides, the young reformers of to-day must not read into Sydney's housing conditions the conditions of cities like London, Glasgow, Manchester, and Birmingham. It is very easy to learn of slumdom overseas and by a queer twist of the mind, and in youthful ardour, imagine that similar conditions prevail in Sydney or Melbourne. Such conditions do not exist. Australia has no knowledge of slums such as disgrace the old world. They are not to be found in this fair, sunny land. Here and there are to be found small congested areas and poor housing, but they are a mere bagatelle compared with conditions overseas. Naturally we don't want bad housing conditions in Australia, in any shape or form. Any semblance of such as may be, ought to be cleared away. Apart from this we should not be surprised if there are those about who would gladly purchase many of these much-banded reversions! They should prove most profitable in due course. Besides, what constructive proposals have these correspondents made? However, any old stick is good enough to whack Sydney with. All we plead for is a sense of proportion, fairness, and a giving of honour where honour is due, but certainly not mock heroics.

Report of Delegation to Spain.

ELSEWHERE in our columns we publish the report of the Anglican and Free Church delegation which visited Spain early this year to inquire into the life and work of Christian bodies in the Spanish Government area in that land. A perusal of the report will show that in spite of certain propaganda, the Spanish Government