

The Place of Holy Communion in the New Testament.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Evening Communion.

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

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

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

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

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

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

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

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

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

A Simple Service.

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

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

Symbolical, Not Sacrificial.

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

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

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

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

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

There is a Book, who runs may read,
Which Heavenly truth imparts;
And all the lore its scholars need,
Pure eyes and Christian hearts.

Hymns for Sundays and Holy Days.

Hymnal Companion.

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

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

Hymns A. & M.

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

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

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

A Paper for Church of England People

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Editorial

The Recovery of the Soul.

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

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

"The Times" 150th Anniversary.

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

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

The Church and Social Reform.

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

the only sure foundation of the social order.

There is no doubt that conditions of living, work and environment, have much influence upon man, his thinking and his usefulness in the world, but they are not everything. Reformation in the world of men must begin with the individual and proceed outwards to society. Unless there is a firm realisation of the need of the conversion and regeneration of the human heart and the conformity of man's life to God's laws, salvation and change in the mass is an impossible ideal. Inherent selfishness lies at the basis of our ills and discontent. It is the Church's work in the power of the Holy Spirit to seek to bring about the new man—born from above! Secularised ideas of man's well-being may stir the passions of men—but they will not bring perfection in this life. Something more radical is needed. If Christianity is true, it is only other-worldliness which can transform the world. The Church's duty is not to make society fit for man, selfish, passionate, unregenerate and proud, but to make man, by the grace of God, fit for human society.

The Church Army.

Captain W. R. Davey, international mission secretary of the Church Army, who preached in St. Andrew's Cathedral on Sunday evening, February 10, devoted the major portion of his discourse to an explanation of the work of that organisation in England, and to the progress it was making in Australia. Referring to the attitude of the Church to such movements in the early days, he said that at a period when the spiritual life of England was low, John Wesley trained a body of men to carry the message to the towns and villages. The Church did not show the sympathy with the movement that might have been expected, and the result was that a fine body known as the Wesleyans were to some extent lost to it. About 50 years ago, Prebendary Carlile saw again a depressing condition of things, and he went out on similar lines, and was now honoured by the Church and by his King and country. This year, Prebendary Carlile celebrated his 88th birthday, and those who attended his party were 88 of the poorest men in London and 88 of the poorest women. The work under his guidance had extended to many lands, and was growing steadily in Australia. He asked the help and prayers of the congregation in the establishment of a training home, and the purchase of equipment for country workers. Just before the sermon, Captain Cowland, field secretary for Australia of the Church Army, dressed in the uniform of the organisation, walked to the transept from one of the worshippers' pews, and in a pleasing light baritone voice, sang "God is Love." It was a fitting prelude to the story of the Church Army, told by Captain W. R. Davey.

Many worshippers remained after the service to offer words of appreciation to the visitors.

Quiet Moments.

Church's Need of Spiritual Power.

"MORE important even than good management and financial solvency is our need of spiritual power," writes the Bishop of Wanganatta. Christ is to-day the light of the world, and the one hope for our country. To believe in a natural brotherhood of man is gross superstition without any foundation in fact. Men without religion may be guided by public opinion, and so long as our people profess Christianity and a fair proportion of them practise it, even unbelievers will adhere to Christian standards of life. But there are no arguments for a noble life unless we believe that God rules this world in righteousness,

and that we are made in His image. Here is a scene in school not far from Moscow. The Archbishop of Canterbury told the House of Lords about it:—

"The children are all writing their answers to a questionnaire, 'Do you believe in God? Are your parents believers? Do you pray?' A little girl was observed by an eye-witness from whom I have an account, to be writing 'No.' The eye-witness was surprised, for the child was known to be the child of believing parents. 'Why are you writing this?' said the eye-witness. 'Because if I don't, teacher will see it, and when the next cleaning of the school comes (that means ridding of undesirable pupils), I shall be removed.' Another school: A poor, hungry child was asked: 'Are you hungry?' There can be only one answer, 'Yes.' 'Then ask your God for bread.' The child was made to pray. No bread came. A picture of Lenin was produced. 'Now ask Lenin'; and immediately a portion of bread was put in the child's hands.

What do we see here? Fear, lying, and shameless trickery. The Bolsheviks behave so not because they are Communists, but because they are Christians. Fear, cruelty, and trickery are found all over the non-Christian world. Grimm's fairy tales, the folklore of the Germans, as my father pointed out to me in my boyhood, are based on trickery. So are the stories of Jacob and the rest in Genesis. In heathen Melanesia fear was so prevalent that many never ventured more than half a mile from their village. A man who wished to go a journey would pull at his fingers, and if the joints cracked he would take it as a sign that he would be murdered, and stay at home. Human nature is still the same. When they disregard Christ's teaching in their dealings with each other, our business men, policemen, politicians, behave like the savages. We get deceit, "graft," bribery, "third degree," and all manner of barbarity. They are rampant among us as soon as we begin to reserve religion for Sunday and the Sunday coat. We may possess the loyalty of the wolf-pack, which only lasts until the prey is captured, and then gives place to snarling competition for the best bits. We may have the discipline of the beehive if only so can we steal the honey. Honesty may so far be the best policy. But honour is born in a self-respect that springs from consciousness of an eternal destiny. Truthfulness is based on our being members one of another. Generosity and fair play come from a sense of our neighbour's rights, when we think of those whom men esteem fools and knaves as "weak brothers for whom Christ died." Only perfect love casteth out fear. We are new men in Christ, and only Christ keeps us in that newness of life. If we are no more than animals, why not behave like animals? And then, why should not God also treat us like animals? Why should we have any hope for a life beyond the grave?—(Bishop of Wanganatta, in his diocesan magazine.)

A New Standing.

MY mind goes back to just over twenty-nine years ago, to a temporary building, with a crowd very nearly as large as this gathered together; the speaker was Dr. Torrey, and the building was in Brixton. And during the singing of a verse of a hymn which was the last opportunity given that night to anyone in that great audience to make a decision to receive

Christ as Saviour and Friend, a young man got up from his seat in the choir, high up at the back of the platform, and in order to get into the front seats he had to pass Dr. Torrey, and as he did so, Dr. Torrey asked him what he wanted, and the young man said, "I want to accept Christ as my Saviour, Lord and King." To the young man's horror, he stopped Mr. Harkness at the piano, he stopped the choir, and said to that great audience, "Here is a young man who wants to give his heart to the Lord." Then to the young man he said, "Now you say after me, 'I receive Jesus Christ as my Saviour, Lord and King.'" And the young man repeated it. And that young man is talking to you to-night! I had been brought up in a Christian home. I went regularly to public worship; I was a partaker of the Lord's Supper. I even had an interest in the Sunday School. I had all these things, but I had no assurance of Jesus Christ as my Saviour. And from that night, just over twenty-nine years ago, I have had the assurance that my standing before God is one which I can rejoice in.—(Canon A. St. John Thorpe, at Keswick Convention, 1934.)

A New Reckoning.

SUPPOSE a wealthy man takes a liking to a little street arab, and takes him to his home; from that moment the boy's life is on a different reckoning altogether. In the past, as regards his clothes, he probably had to reckon for any change on the fact that his mother had enough money to go down to the parochial jumble sale and pick up something cheap. As to his food, it depended on the employment of his father, or possibly, on his own quick wits in picking up a few coppers, or possibly by stealing something when no one was looking. But now he is placed in a new environment, and he cannot live that new life on the old reckoning. He does not now have to reckon upon his mother going to the jumble sale, for he is living with the man in the mansion. He can reckon on a new tailor-made suit that can be bought and paid for. For his food he can reckon on the full supply of the larder. By virtue of his change of standing he, of necessity, has a change of reckoning. St. Paul here, having emphasised justification by faith, now goes on to the new reckoning of life in Christ. If you have a new standing, you must have a new reckoning—the basis of the new life.

Then in verse 12 we read, "Let not sin therefore reign in your mortal body." How many are conscious of the rule of sin? Perhaps some sin is hammering at your heart all the time. You may be enjoying the blessing and fellowship here, but there is that accursed sin that is dominating your life. And that is the thing you cannot get away from by yourself. There may be in the heart and life of some believer here a dominating sin. Now if you are justified, if you have a new standing before God, sin shall not reign in your body. This is the law of the new life. Some of us are trying to live the new life under the old law, and we wonder why we are so unhappy. Victory is a fact of experience that comes out from the new reckoning. Praise God for that. Every heart is longing for a fuller experience of this victory. Sin shall not reign in the life. The dominion of sin shall be broken in the life of every believer through the power of Christ.—(Canon St. John Thorpe at Keswick, 1934.)

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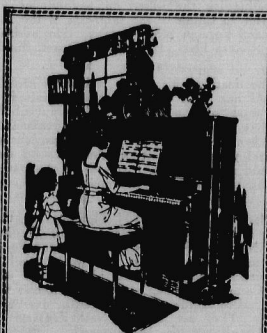
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The Census in Victoria.

Some Reflections.

The Bishop of Wanganatta, writing in his diocesan magazine for February, has some interesting things to say to the census taker last year. He deals of course, with Victoria and states:—

"Amongst other things I have been looking into the accounts that Australians give of their religion in the census. You may have seen in a Melbourne paper a table which gives the number who claim to belong to the denomination, and ends by reporting that over 12 per cent. say they have 'no religion.' This startled me, because in previous censuses these unhappy folk were less than 2 per cent. A visit to the Statist's office showed me that the newspaper's statement was untrue. Almost the whole of that 12 per cent. were people who left the 'religion' column in their returns blank. Most of them have a religion of some sort, but prefer not to say what it is. In previous numberings they had to fill in the column, though they were allowed to say 'Object to state.' As they had no particular objection, they filled in with the denomination in which they were brought up. The real fact is that the number who call themselves agnostic, rationalist, atheist, or say they have no religion, is not much more than half of what it was in 1921.

Another feature of the census figures is that nearly all the queer little sects of Christians are decreasing in numbers. Some of the decreases are so large that they seem to be dying out. This is true of Dr. Strong's church, of the Plymouth Brethren, of the Irvingites, of the Mormons, the Quakers and the Unitarians. The Baptists, the Congregationalists and the Salvation Army also show diminished numbers. It does not seem likely that any of these would be specially prone to leaving the column blank. The outlook is that in the future, even more than now, the four large denominations will be the only ones worth considering; with the Churches of Christ (as the Campbellites call themselves) for the malcontents, and Mrs. Eddy's foundation for the freaks.

The four important churches all show diminished percentages, in spite of large increases in actual numbers. This is because they all contribute largely to the blank column. The percentage of Church of England people in Victoria at the last four censuses (that is, at intervals of about ten years), have been 35.3, 34.3, 33.9, 34.4. Nobody has ever discovered the cause of the upward jump in 1921. The people who put us up to 39 never came to church or revealed themselves in any other way. Now they have gone "blank." I believe that our real position is slightly better than in previous periods. The Presbyterians show a remarkable steadiness. Perhaps they also have really made an increase, though their percentage is now 15.2, as against 16.8 in 1921. The Methodists, who had 15 per cent. of the people in 1901, had dropped to 12 in 1921, and are now 10.6. This last drop is too great to be all due to "blanks." I fancy they are falling back a bit. The Romans (whom I credit with all "Catholics undefined," though some of these are faddy Anglicans), were 22 per cent. in 1901, 21 per cent. in 1921, and now 18.7 per cent. I think this also points to a real but slow decrease.

The "blank" column, as a matter of fact, has made all the figures too doubtful to be of much use to our statisticians. But it is very interesting in itself. It might almost be headed "nominals." It contains all the people who have some sort of belief or disbelief, but are too uncertain or too little in earnest to care about professing it. They are neither militant Christians nor militant atheists. They are drifters. What are they drifting to? Why do we let them drift? You, my dear people, probably all number some of them among your friends, though the privacy of the census will prevent you from finding it out. But have you yourselves earnestness enough, and enough of the spirit of the Saviour, to want to win them to an out and out Christianity? And if so, what steps are you taking to do it?

The appointment of the Rev. A. E. Hodgson, of Woodbridge, to the vacant cure of Richmond, Tasmania, has given much satisfaction to a parish whose tradition has been Evangelical. Before coming to Tasmania, Mr. Hodgson was in charge of the Far West Mission in the Diocese of Willochra.

The Rev. R. A. Ezzy, of King Island, has been appointed to the parish of St. Helen's, Tasmania, and the Rev. E. L. Woods will succeed him at King Island.

Wayside Jottings

(By a Wayfarer.)

The Third Day of Creation.

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

THE period of geological time which corresponds to the Third Day in the first chapter of Genesis, begins at about the close of the Silurian period. Here we find in the rocks (as was said in our last issue), ripple marks and marks of rain-drops, and the earliest remains of free-swimming fishes; all showing that the steam from the boiling earth has lifted and taken the form of clouds, and that the earth has now an atmosphere. And this Third Day goes on through the long ages of what geologists call the Devonian and Carboniferous periods, and right into the Permian. It is the period during which land and water were divided, mountain chains arose, and the continents took something of their present outline, and the still hot earth became covered with dense vegetation; part of which, through long ages, decayed and formed soil, and part of which is stored up in the world's vast coal-beds.

According to geologists, the Devonian period was ushered in with long ages of volcanic unrest. The thin crust of the earth covering the fiery interior was perpetually being broken up and mountain chains began to be formed. The surface of the earth had hitherto been one vast level expanse of hot mud, but now it became diversified, with hills and plains, and the water drained off into the hollows. At the same time the gradual cooling of the atmosphere allowed the vast clouds of those earlier ages to pour down on the surface in ceaseless torrents of rain, filling the seas, wearing down the mountains, and clothing the plains with soil.

Not that internal unrest was the only cause of the elevation of the mountain chains. As, through those uncountable ages, the earth gradually cooled, its central mass was shrinking and solidifying; and as the semi-solid crust shrank upon the diminishing centre, the great mountain chains were squeezed up, like wrinkles on a shrinking bladder, or on a withering apple.

But the chief work of the Third Day was the growth of the earliest vegetation. A modern scientist, anxious to account for everything without admitting Divine intervention, admits that wherever the surface of the earth became dry land, all forms of marine life must die, yet suggests that perhaps a few of the more "hardy and enterprising seaweeds" (those are his own words), might have survived, and in the course of ages (if they were not all dead in a week), might accustom and adapt themselves to their new conditions, and learn "in time" to gather their needful nourishment from the soil and the air instead of from the waters; and so land vegetation, oaks, apples, cabbages and carnations might "in time," have evolved and covered the earth.

Most of us will prefer a simpler explanation. In Gen. i. 11, we read: "And God said, 'Let the earth put forth grass, herb yielding seed and fruit tree bearing fruit after its kind; and it was so.'" And so from the Devonian period the surface of the earth, though still hot, has been adorn-

ed with grass and trees, and from this period, too, we find remains of the first species of vertebrates, the order from which, finally, Man appeared. Fishes, too, are found in the Devonian period in great numbers.

But the greatest development of vegetation, vaster than anything that this world has since seen, appeared not in the Devonian, but in the next succeeding period, the Carboniferous. The typical growth was of the "fern" variety (though other forms of plant life were not absent), and was amazing in its size and abundance. One geologist suggests that seen from the other planets, our world must have shone with a greenish tint.

Ferns delight in heat, shade and moisture, and all these conditions were abundantly present. Our earth was still very hot; the early torrential rains, though diminishing, still poured down, and, though there was light, there was yet no direct sunlight. The earth's crust had scarcely yet reached permanence; land and water were still constantly changing places; and under these favourable conditions the plant life was enormous. For ages forests, more dense than any existing to-day, grew and decayed, and others grew on their remains, and in their turn decayed, and are now stored up in the world's vast coal-beds.

It is reckoned that a depth of eight feet of fallen timber is compressed to make one foot thickness of coal, and in the Maitland coal-field there is at least one seam of coal 16 feet thick. In the then constantly changing conditions of the earth's surface, these fallen forests then sank to become the bottom of the sea, and were overlaid, during countless ages, with deposits of sandstone and limestone, perhaps many feet in thickness. Then the bottom of the sea rose again to be dry land, and fresh forests grew, and in course of ages decayed, and sank again to be converted into fresh seams of coal; with further deposits of sandstone and limestone above them; and these rose again to be dry land. So that in the Illawarra district of New South Wales, and probably in other districts, the coal mines are high up on the sides of the mountains.

"There rolls the deep where grew the tree!
O earth, what changes hast thou seen!
There, where the long street roars has been
The silence of the central sea."
—Tennyson.

And this alternation of land and water occurred many times. Every coal seam represents forests grown on dry land, and every bit of limestone or sandstone rock above it represents the ages during which those fallen forests had sunk to be the bottom of the ocean.

So the long ages of the Carboniferous period passed. The crust of the earth became stable. Those alterations of sea and dry land have ceased. That enormous vegetation has ceased. Before Man appeared on the earth, it was replaced by the oak, the pine, the cedar, and all varieties of useful timber, and by the apple tree, the peach tree, and every variety of useful and delicious fruit trees, with every sweet and beautiful flower, while the providence of God has caused all those primeval forests to be stored away in the form of hundreds of millions of tons of coal, to be used by man when the living forests should have become too scanty to supply his needs.

"Do you know what is drawing that train?" asked Stephenson, the inventor of the locomotive; "well, it is bottled-up sunbeams. It's the light and

heat that fell upon this earth millions of years ago!"

Stephenson was right. God so provided it in order that man in these latter days might have wherewith to warm his houses, to carry on his manufactures, to provide him with electricity to run his trains and trams and to keep all his machinery going.

"All chance, blind evolution!" says the brainless sceptic. But the Christian sees in all this marvellous providence evidences of eternal love; and he says to himself, "If God has so wonderfully provided for our bodily needs, must He not have provided yet more wonderfully for our souls—for our growth in grace here, and for our full salvation hereafter? And he handles with increasing confidence and increasing reverence, that Holy Bible, that marvellous book, in which this story of Creation is told—briefly indeed, but without even a verbal mistake.

(To be continued.)

Bishop Taylor Smith.

Through the kind offices of his friend, Mr. C. R. Walsh, we print hereunder the New Year card of the Right Rev. Bishop Taylor Smith, D.D., K.C.B., who is so well known to many of our readers.

A.D. 1935

"AS IT WAS ALWAYS" Num. 9; 16,
then Grace and Guidance overshadowing

"LO I AM WITH YOU ALWAYS"
(Matt. 28: 20)

now Love, Joy, Peace and Power within
With all Good Wishes from
Bishop Taylor Smith,
Northwood, Middlesex, England.



The Rev. B. H. Streeter, one of the greatest scholars in England, Provost of Queen's College, Oxford, resigned his Canonry at Hereford as from December 25 last.

Mr. H. M. Stephen, who died in Sydney in November, left £200 each to St. Paul's College, the University of Sydney, and the Sydney Grammar School.

Rev. S. W. Bazalgette, L.Th., Curate of St. Minver, Cornwall, has been appointed Rector of Hartshorne, Burton-on-Trent. Mr. Bazalgette was formerly curate of St. Stephen's, Newtown, and St. Stephen's, Penrith, in the Diocese of Sydney.

The Rev. T. P. Weatherhog, chaplain of All Saints', Netherthorpe, and Chaplain, Mission to Seamen, Rio de Janeiro, who has been appointed Dean of Hamilton, N.Z., passed through Sydney with Mrs. Weatherhog last week on their way to New Zealand.

Mr. Norman A. Keen, M.A., who has been senior French master at Trinity Grammar School, Kew, since his return from Europe, has accepted an appointment as language master at All Saints' School, Charters Towers.

The Rev. Reginald Gee, rector of Earskineville, has been appointed Rector of St. Thomas', Enfield; the Rev. F. A. S. Shaw, Domestic Chaplain to the Archbishop of Sydney, has been appointed Rector of Picton, N.S.W., and the Rev. F. H. Hordern, Rector of St. Peter's, Cook's River.

Mr. F. L. D. Homan, Examiner of Titles, has been appointed Acting Master-in-Equity during the absence on leave of Mr. M. M.

Phillips. Mr. Homan is a leading Churchman of the Melbourne Diocese and takes a deep interest in the work of the Church Missionary Society.

The Rev. E. T. Pearce, Rector of Peak Hill, N.S.W., escaped a serious accident with a few minor cuts and bruises on Sunday, February 10th. His car ran into a pole on the main Parks road, near Aleetown. The hood, windscreen and steering gear were considerably damaged.

The Rev. Dr. Wilson Cash, General Secretary of the C.M.S., London, Sir Cusack Walton, India Secretary of the C.M.S., and Dr. J. H. Cook, Consulting Physician of the C.M.S., are now in India, making a tour of the mission stations. They expect to be back in London in the middle of March.

The Rev. H. E. Mallett, vicar of St. James', East Malvern, where he has served for the past 24 years, intends to retire from active work at the end of February. The Rev. R. H. B. Williams has been appointed by the Archbishop to succeed him, and will be inducted by the Archbishop on Wednesday, February 27.

The Rev. U. Z. Rule, Vicar of Barton Stacey, England, whose death at an advanced age is announced, was one of four sons whose father was such a doughty Protestant that he named them after the opponents of Popery—Barrow, Martin Luther, Ulrich Zwingli, and Philip Melancthon. They lived to be 95, 91, 94, and 82.

The Rev. S. Taylor, minister in charge of Quambatook, has been appointed one of the Diocesan Organisers, Diocese of St. Arnaud, in place of Rev. F. Downing. He will shortly prosecute a canvass on behalf of the Central Fund. It is hoped by the Bishop that a generous response will be made to his efforts on behalf of this important Fund.

The Rev. H. J. Guest, who was ordained to the diaconate in Birmingham Cathedral last Sunday, is sixty-four years of age, and has recently retired from the management of the Birmingham High-street branch of Lloyd's Bank. Mr. Guest is to serve St. Cuthbert's, Winson Green, Birmingham, as an honorary curate.

Mr. Ronald Hickin has been appointed Secretary in Sydney of the National Missionary Council of Australia, his predecessor in office, Mr. H. M. Arrowsmith, being obliged to relinquish the office on account of his transfer to China in the interests of the British and Foreign Bible Society. His address is 1 Riviera Flats, 10 Simpson Street, Bondi.

The death of Mr. P. F. Rainsford has removed one who was devotedly attached to the work of the parish of Manly, N.S.W. He has been churchwarden, hon. treasurer, and Synod representative of the parish for several years. He was assiduous in his duties and proved a real strength to the parish during the prevailing depression.

The Rev. Canon R. H. Hobday, together with Mrs. Hobday and family, left Wellington, N.Z., for Sydney by the Wanganello on February 1st. Thence they will travel to Colombo, spending a fortnight there with the Canon's brother, and from Colombo will proceed to London in the Otranto, due April 11th. They are leaving New Zealand for good, and will live in England.

Mrs. Clifton Smith invited members of the Parents and Friends' Association of St. Catherine's School to a garden party on the last Saturday in January to meet the new principal, Miss Isabel James. The lawn, edged with flowering dahlia bushes, was dotted with little tables, at which the guests sat in the shade of the trees for tea. There was a large gathering.

The Rev. W. Clarke-Hudson, vicar of Holy Trinity, Coburg, Melbourne, has notified his intention to retire from active ministry at the end of February. The citizens of Coburg formed a committee with the Mayor (Mr. Richards) as chairman, and town clerk (Mr. Mitchell), as secretary, and arranged a public farewell to Mr. and Mrs. Hudson, which took place on February 18.

The Colonial and Continental Church Society, London, recently interviewed and accepted for work in Central Tanganyika the Rev. W. A. Cross, Curate of Holy Trinity, Aldershot. Mr. Cross will carry on and develop the work among white settlers so splendidly initiated by the Rev. J. C. Dunham and the Rev. L. J. Bakewell, of the Central Tanganyika Mission.

The death is announced of the Rev. W. G. Monckton, M.A., who was one of the ablest scholars in the Diocese of Auckland. He was a graduate of Cambridge University and served for a while as Tutor of St. John's College, Auckland, and then became Vicar of Takapuna and examining Chaplain to the Bishop of Auckland. He was a very interesting lecturer on international affairs, and was on the staff of the W.E.A.

It has been decided to place a memorial in St. Nicolas' Church, Coogee, to the late Mrs. Greenwood, who laboured so faithfully and untiringly in the parish with her husband, the Rector, the Rev. W. Greenwood, for 35 years. It has been suggested that the memorial take the form of a Bronze Tablet, Lectern, Communion Table, Window in north side of Church, Bronze Text over Chancel Arch, or East Window.

Miss Sybil Mary Williams, daughter of Canon Wilfrid Williams, Vicar of Aramoho, N.Z., has been awarded a Johanna Lohie Scholarship which entitles her to £100 a year for three years in N.Z., or £150 a year for three years in England or the Continent. She had a brilliant school course at the Wanganui Girls' College, and after taking her M.A. Degree in New Zealand, she will spend two years in further study in England.

The King received the Dean of Westminster, Dr. Foxley Norris, at Buckingham Palace on December 13, and invested him with the insignia of a Knight-Commander of the Royal Victorian Order. The Dean was responsible for the arrangements at Westminster Abbey for the Duke of Kent's wedding, and took part in the solemnization of the marriage. Formerly Dean of York, he succeeded the late Bishop Herbert Ryle at Westminster in 1925.

We regret to hear that Miss Harper, so long connected with the Church Missionary Society in N.S.W., has been ill for some time, suffering from a nervous collapse. It is hoped that treatment and rest will effect an improvement, so that she may be able to resume her many activities at C.M.S. Headquarters, Sydney. The extent of work and influence for good in the Missionary cause which Miss Harper has exercised through the years can never be estimated.

The Rev. W. G. Coughlan, Vicar of South Kensington, has been elected chairman of the C.E.B.S., Diocese of Sydney, in place of the Rev. P. G. Birk, Vicar of St. Thomas', Auburn, who has held the position for two years with much acceptance. Mr. Rex Meyer, of St. Clement's, Marrickville, has been elected Secretary of the C.E.B.S. in place of Mr. Harry Thorpe, who is entering St. John's College, Morpeth, to study for the ministry.

Information is to hand that the Most Rev. Dr. D'Arcy, Archbishop of Armagh and Primate of all Ireland, the Most Rev. Dr. Westcott, Bishop of Calcutta, and Metropolitan of India, the Most Rev. Dr. Averil, Archbishop of Auckland, and Primate of New Zealand, and the Right Rev. Dr. Grahame Brown, Bishop in Jerusalem, will visit Australia early in 1936 for the Broughton Centenary celebrations. It will be 100 years since Bishop Broughton was consecrated the first Bishop of Australia.

Canon A. W. Davies, secretary from 1929 to the Missionary Council for the Church Assembly, and formerly Principal of St. John's College, Agra, and a C.M.S. missionary, was installed as Dean of Worcester in succession to Dr. Moore Eden recently. In honour of the occasion, Worcester Cathedral was illuminated with white, green and blue electric floodlights, and four high-power electric lamps were placed inside the turret at the top of the tower, two hundred feet from the ground, making the building a landmark for miles around the countryside.

The Right Rev. E. A. Knox, D.D., who was from 1903 till 1919 Bishop of Manchester, has completed his fortieth year in Episcopal Orders, having been consecrated Bishop-Suffragan of Coventry by Archbishop Benson in St. Paul's Cathedral on Holy Innocent's Day, December 28, 1894. As he entered his eighty-eighth year on St. Nicholas' Day, he is now apparently the oldest living Bishop who has occupied an English see; but he is five years junior to Bishop Cornish, late of Grahamstown, who was ninety-two in October. Bishop Knox is a great Evangelical stalwart.

Mr. Hector R. Maclean, a musician of former years, died at Parramatta on Tuesday, aged 82 years. Mr. Maclean had a long and varied experience as an organist and

choirmaster, his first appointment being to Partis College, Bath, at the age of 17. He obtained his professorship in music at Trinity College, London. On his arrival in Sydney in 1875 he secured the appointment as organist and choir director at St. Philip's Church Hill. In 1877 he transferred to St. James', King Street, where he was organist and musical conductor for 20 years. Later, he served at St. Barnabas', Sydney, and St. John's, Parramatta.

Mr. L. C. M. Saunders, B.A., who vacated his position on the Christchurch, N.Z., Cathedral Grammar School staff and as organist and choirmaster at Fendalton in order to make a visit to England, started on his journey last month. He had the good fortune to make the acquaintance of Dr. Nicholson before he left, and was invited by him to accompany him to the great music festivals in London. Mr. Saunders has also introduced to other great organists in England which will ensure him many other opportunities to hear the best in English Church music. Mr. Saunders expects to return in 12 months' time.

The many Sydney friends of the Rev. T. D. Reynolds will be glad to know that he has recently settled at the Cape, South Africa, where he will assist the Rev. E. W. Lasbrey, Rector of Wynberg. His special sphere of work will be among the great population of coloured people at Diep River, towards which the Colonial and Continental Church Society has made a grant for two years. Mr. Reynolds will be remembered as Rector of St. Bede's, Drummoyne, for a number of years, until the Great War broke out. He enlisted in the Army Medical Corps, and afterwards was gazetted as a chaplain in the A.I.F. He has since done very acceptable work in England.

Mr. and Mrs. Rodney Dangar gave a garden party at their beautiful country residence, "Rotherwood," Sutton Forest, the other day, on behalf of the parish of Moss Vale. In spite of the bad weather there was a large attendance. Rotherwood, one of the loveliest country homes in New South Wales, is ideally situated for outdoor entertaining, and had the weather remained fine, would have provided a unique opportunity for visitors, many of whom came down from Sydney for the occasion, to see the lovely gardens at their best. As it was, rain, which had been threatening since noon, came down suddenly and sharply a little after 3 o'clock, before a general scatter for the wide colonial verandahs, which flank the front and side of the house.

The Rev. G. M. McKenzie, the new Headmaster of the Cathedral Grammar School, N.Z., arrived in Christchurch, N.Z., last month to take up his new duties. He has been warmly welcomed by all associated with him in his earlier mastership in the School, and by all connected with youth welfare work in the city. In his service at St. Paul's Cathedral, Wellington, he built up a remarkable "idea" organisation in the parish, and has published a system of instruction in connection with the system of instruction evolved for it. There is an appropriateness in Mr. McKenzie's appointment to the Cathedral School, for, as is well-known, he compiled the history of the Cathedral, the value of which record becomes more pronounced as time passes.

The Right Rev. Bishop Dixon, Bishop Coadjutor of Brisbane, will sail from Brisbane on February 27 on a holiday visit to England. The Archbishop of Brisbane writes:—"It is more than thirty-five years since Bishop Dixon has been home, and I am sure that we shall all rejoice that he has this opportunity of revisiting his native land. He certainly deserves a holiday. He has had a particularly arduous time, culminating in the exceedingly hard work of the last year. It was an extraordinary achievement in the circumstances that he was able to keep the work of the Diocese up to date, and that

there were no arrears of work to be made up when I arrived. With Bishop Hallford's assistance I hope that I shall be able to follow his example during the coming year and not allow the work to fall behind. I am sure that all readers of the 'Chronicle' will join with me whole-heartedly in wishing Bishop Dixon 'bon voyage.'"

The retirement of the Primus of the Scottish Episcopal Church, Bishop Robberds, of Brechin, has occasioned general regret. During his long term of office the Primus has won the respect and affection of all who have been brought into contact with him. By the bregy and people of his own church he has been revered in no ordinary way, but he has also made many friends in other churches by his generous and sympathetic personality. His retirement means the removal of a popular and honoured figure in the church life of Scotland, whose place it will not be easy to fill. In order to be near members of his family, he has acquired a house in the south of England, where he is henceforth to make his home. The public presentation from the Bishop's own diocese was initiated by Lord Provost Buist, of Dundee, one of the leading laymen of the Church of Scotland, and a well-known figure in its General Assembly.

Our valued friend and correspondent, the Rev. Donald Haultain, Vicar of All Saints', Nelson, New Zealand, who has been exchanging duties during part of the holidays with the Vicar of Riccarton, St. Peter's, was a Christchurch boy, the son of Mr. Haultain, of Opaia and grandson of Col. Haultain, of Auckland, famous in N.Z. history. After completing his boyhood education here, he went to Moore College, Sydney, and in 1914 was ordained from there. Later he saw missionary service in East Africa, and being mentioned in despatches for his services. He returned to Australia to be Canon of Gippsland Cathedral and Rector of Sale in 1919, and became Dean of Bendigo and rector of the cathedral in 1928. In 1932 a nostalgia for his homeland made him give up his distinction for the Vicarship of All Saints', Nelson. In the January Nelson Gazette Mr. Haultain has an open letter appealing for personal help from the laity to assist young men to prepare for Orders. He recalls that his own ordination 20 years ago on St. Thomas' Day was due to the generosity of a godly N.Z. layman who made it possible for him to take his course at Moore College.

C. E. B. S.

Annual Meeting.

The third annual meeting of the C.E.B.S. took place in the Y.M.C.A. Hall on Thursday, February 7th. The Right Rev. Bishop Kirkby presided. The officers elected for the N.S.W. Provincial Council of the C.E.B.S. were:—President, His Grace the Archbishop of Sydney; Vice-Presidents, Bishop Kirkby, the Bishop of Bathurst, Dean Johnson, of Newcastle; Chairman, Rev. W. G. Coughlan, Holy Trinity, Parramatta; South Kensington; Vice-Chairmen: (Clerical), Rev. R. F. Dillon, Camdenville; (Lay), Mr. L. Richards, Boys' Work Director, Y.M.C.A.; Secretary, Mr. R. Meyer, 3 David Street, Marrickville; Treasurer, Mr. C. Pitman, Haberfield; Minute and Notice Recorder, Mr. W. Brown; Auditor, Mr. M. Thomas, A.A.I.A.; Executive: Messrs. A. E. Holesgrove, T. Simpson, P. D. Brady, F. Summers, E. McLaughlin, W. Matthews, A. Hope, W. L. Headford, T. Thompson. To be co-opted, 28/2/35, Rev. G. P. Birk, Mr. H. Dixon.

There are crazy paths as well as flower beds in the garden of God, where the broken and unwanted are gathered together in a new beauty of design.



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"He that can have patience can have what he will."—Franklin.
 "In patience possess ye your souls."—Luke 21: 19.

FEBRUARY.

- 24th—Sexagesima Sunday, or 60 days before Lent. Trust in God is the theme. We need to recall this, lest we trust in our own efforts, which, however, are necessary.
 25th—St. Matthias' Day. An interesting theory. If the Apostles had waited a little longer they might have chosen St. Paul to fill the vacancy of Judas.
 26th—William Sawtre first Protestant martyr in England, burned 1401.

MARCH.

- 1st—St. David's Day. Through this ecclesiastic can be traced direct line from the Apostles to the British Church.
 2nd—St. Chad, Bishop of Lichfield, 672. John Wesley died, 1791. When shall we gain reunion with the Methodists? When shall we be ready to do so?
 3rd—Quinquagesima Sunday, or Love Sunday. The nearer we approach Lent, with its stricter discipline on life, as it ought to be, the more should be accentuated love as the motive factor in all religious action.
 6th—Ash Wednesday, the first day of Lent. Let us sprinkle ashes on our hearts. And let us begin Lent with steadfast purpose to improve our Christian character.
 Slave Trade abolished, 1807. What if we attacked other social sores as Wilberforce did this iniquitous trade, Britain paid her millions to abolish slavery.
 7th—First Prayer Book of Edward 6th, 1549. Some would prefer this to the later Book of 1552 as less Protestant, as it certainly was. It was a wise beginning.
 British and Foreign Bible Society founded, 1804. This modern Pentecost is one of the modern proofs of the truth of God.
 Next issue of this paper.



A Challenge to Reality.

LENT falls this year upon a largely secularised world. It is a world in which self plays an almost dominating part. The intrusion of self into the foreground of life is so marked that vast numbers of people resent authority and refuse discipline. There is rebellion at heart. Man is an end in himself; he has no accountability to anyone but to himself. He has mounted his pedestal of self-importance, and woe betide those who dare to dislodge him. That is the mentality that is largely abroad to-day. Man will do what he likes with his life, with his Sundays. He is master of his own fate. He will please himself. Humanism, pelagianism, in its various forms, dominates the picture to-day—and spiritual religion, from the Bible standpoint, is at a discount. That is the present outlook.

It was said in 1931 that the world-wide industrial depression and the consequent widespread unemployment, with its burden of need, which have continued, more or less, during the subsequent years, would put man into a sober mood. We were told that people either voluntarily or by compulsion

forced to go without, would find the spiritual coming in. At the time we doubted this, and we still doubt it. For it is clear that on all sides a wave of secularism with its materialistic outlook, has gripped countless lives, making the work of the Church infinitely harder. The late Bishop Gore said several years ago, that "the Church was going into a tunnel," and his prophecy seems largely true. We would not say that the Church to-day is in the doldrums, but she is having a lean time, in spite of much talk and publicity. There is a spiritual dearth and barrenness abroad.

Into such a situation Lent of 1935 comes with its urgent challenges and demands. It is ordinarily looked upon as a period calling for real self-denial, that is, a saying of "no" to self. Self-denial in itself is not a virtue—everything depends on the end for which it is practised, for life is of a piece and must be looked at as a whole. There is an asceticism which is wholly meaningless and un-Christian, as there is a "doing-without" which deserves the highest commendation, because it is a conscious surrender for the glory of God and the development of our higher nature. Lent really is something nobler than merely going without some article of food, or the putting of an extra few pence in a Lenten self-denial box. It is deeper and more significant than that. It is meant to plumb the depths of our being, and get down to the citadel of our personality and by the help and guiding of the Holy Spirit bring men into true relationship with God Himself. In other words, Lent is a solemn call to us to take stock of ourselves in the light of Eternity and of God's claim upon us. No one of us liveth to himself. Of course, we have definite obligations to the community in which we live, and to those round and about us, but primarily to our Heavenly Father Himself.

This sense of definite obligation on our part to God should be evidenced first and foremost in adoring love and worship and devotion, that is our very life lived in consecrated purpose to Him, our daily walk and witness ever turned Christ-wards. But it will go further; it will be seen in the whole-hearted and sacrificial service we shall render to God's cause in the world. Take, for instance, our ordinary, everyday Church life; collections have fallen, contributions have decreased, and in the poorer parishes, with unemployment abounding, and the inability of formerly well-off friends to come to their help, the local leaders are at their wits' end to provide the essentials for the maintenance of public worship. The clergy have exhausted their own resources and can do no more, and the faithful who give until it has hurt them are powerless to do more. And when we come to the great organisations which have the responsibility of maintaining Christian work at home and abroad, we find the Committees plunged in grave anxiety. The greatest of all our Missionary Societies, the C.M.S. whose work for God has been blessed for more than a century and a quarter, records a falling-off of income that is calculated to test the faith of the most devoted of its supporters. The smaller missionary societies are suffering similarly with the C.M.S. and every deficit, as contrasted with budgeted expectancy, means retrenchment, that will not only mean the curtailment of work, that as far as man can see is God-desired, and the dismissal of agents who have done faithful service for God. And no one can envisage these possibilities without a shudder,

as implying a going back when the call is "forward." If ever there was a time when the witness for God and His Truth is essential—now is the time. On this we are all agreed.

Is there no remedy for a situation which we have described in colours that are not too sombre when the facts are faced? We believe that if we approach the problem in the spirit of prayer and consecration, a way will be found to meet the needs. We can never forget that God is more interested in His work than even the most self-surrendered of His servants can be. Have we prayed, as God wills us to pray, for the supply of the needed funds? Have we made our individual duty a matter of earnest heart-searching in the presence of Him Who surrendered all that He might bring us to God? We confess we sometimes hesitate to put these questions, knowing that the appeal will go straight to the hearts of those who give beyond their means for the necessities of the work of God; and will make no impression on those who can, but do not give. Nevertheless, there is a great middle body that can do more than they are doing if they only face their duty and value their privileges as children of God. Just that gift which converts the formal duty-offering into a loving expression of gratitude will make all the difference in the world to the heavily-weighted finances that need assistance. May God lead many to do this.

In the lives of all of us there come crises when either the scanty savings or the capital that we have acquired, has to be drawn upon to enable us to turn the corner of expense caused by illness or some unexpected reverse of fortune. And is this not such an occasion in the history of the Church of God? Has not the time come, for those who have the power to give out of capital to ask themselves whether or not God is calling them to make a real sacrifice in order that His work may not suffer, and be thrown into confusion through the universal world slump? The evil day will pass, and we can think of fewer happier memories in the lives of Christian men and women than the recollection of a generous gift as an "extra," when those who would cannot give as they desire, and the responsibility is thrown on others to come to the help of the Lord in the day when His people are in need. We ask our readers to pray and think. If they do so, we have no doubt as to the result. This Lent then, in its true purpose and meaning, will have been a reality—for that is the clamant call of the hour, downright, utter reality in our Christian life and work and giving.

The Indian Church Directory.

WE have received from the editor the Rev. S. L. Halliday, Chaplain at Patna, in the Diocese of Calcutta, India, a copy of the Indian Church Directory for 1935-36. It is the forty-eighth issue, and is published under the direction of the Indian Episcopate. Churchmen who desire to be well informed about the Church and the Dioceses in India, Burma and Ceylon, should not be without this handy compendium. It sets forth the Constitution of the Province, list of the Episcopate, full details about each Diocese, alphabetical list of clergy, details of the colleges, schools and institutions of the Church, and much other matter of real interest. We thank the editor for his kindly thought in sending us the Directory.

Archbishop of Canterbury's Broadcast.

Recovery of the Soul.

BROADCASTING from Canterbury Cathedral, England, on the evening of Sunday, December 30th last, the Archbishop of Canterbury, Dr. Cosmo Gordon Lang, spoke as follows:—

Within 28 hours this old year will be dead and a new year will be born. It is good to meet each year as it comes with hope. On Tuesday this perennial hope will not be wistful only, it will be expectant, even confident. There come days in the late winter when, though the trees are still bare, we feel a new breath in the air and we say "the spring is coming." So when we now survey the world and our own land within it, we know indeed that the winter of our discontents and disappointments is not past, but we feel that recovery is coming. It is to be discerned not so much in statistics of trade or employment as in a tone of mind, an atmosphere of spirit. Yes, recovery is in the air, and for this we may well be thankful.

But, as with you this evening I look backward on the old year and forward to the new, I see the need of another kind of recovery. Let me call it a recovery of soul. There is no need to analyse what we mean by the soul; indeed, we know well enough what we mean. Suffice it to describe the soul as that inner region of our lives where dwell our deepest intuitions, desires, fears, hopes, beliefs and motives—so deep that often they are below the level of our active consciousness. Yet it is a region far more important than the outward regions of speech and action. For there our true selves are being formed. There conscience speaks. There we become aware of God.

Can we doubt that the worth of all human life is determined by the strength or weakness of the soul? A great poet has said that by its soul only is a nation great and free; and his words are as true of individual men and women as they are of nations. I am speaking in the great Cathedral of Canterbury. As I speak I feel the presence and power of a mighty Soul abiding through all the changes of the centuries, filling the great spaces, and speaking in silence of things unseen and eternal. I know that there is here a great Reality Whose loss would make our common life poor and mean and trivial, whose possession can make it rich and noble and strong.

"Faster and Faster."

Yet, are there not many facts and forces in our modern life which are imperilling the soul? The mere mention of some of them will show how real the peril is. There is first, and perhaps foremost, the ever-increasing speed of physical movement. "Faster and faster" seems to be almost a motto of existence; and haste and hurry infect us with heedlessness of soul. There is the incessant pressure of distractions which hustle the mind from one sensation to another—the cinema pictures exciting and confusing the imagination, the popular Press with its arresting headlines, the endless flood of books. Even this marvel of science which enables me now to speak to multitudes far away, with all its power for good, brings its own danger—the distraction of the mind when impressions follow each other so swiftly that scarcely one of them can stay.

Thus we are hurried along over the surface of life; and in the jostle of sensations we have no time to stop and think. The soul is unheeded, and God is crowded out.

Do not let me be misunderstood. All, or almost all, the things of which I have been speaking are in themselves good, or capable of good. They increase not only the pleasures, but also the resources and opportunities of life. But they have outstripped the capacity of man's character to adjust itself to them and to control them. We must restore a right balance. The most urgent need of modern life is to make time to recover the soul, time to recollect and bring into action all the deeper emotions and convictions which are latent within the soul—time, in a word, to be still and know God. We must call in the spiritual world to redress the balance of the material world. For never was the warning of certain, old deep and searching words more needed: "What shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Must we not go farther and say that we cannot really gain the world, at least the better world of our desires, unless the soul is saved?

World Problems.

Consider two of the pressing problems on whose solution the gaining of that better world largely depends. They are, let us say, the establishment of peace and the juster and wider distribution of the things which man needs and which exist in ever-increasing abundance. Everyone admits—indeed it is the merest commonplace, that the accomplishment of these ends depends upon the spirit which men bring to bear upon them—the spirit in the one case of goodwill among nations, the spirit in the other which prompts men and nations to seek the good of their neighbour as well as their own. If that spirit is absent or weak, conferences fail and plans miscarry. But its strength or weakness must in the last resort depend upon what men really think about the world into which the soul leads them. Is it a world of mere hopes, aspirations, longings? Or is it a world where we are in touch with great realities and with the Supreme Reality—God? If this be true, then progress towards a better world will become more speedy and sure if men hold their ideals and pursue them with resolute loyalty in spite of obstacles and disappointments because they are convinced that these ideals have behind them and within them the authority and strength of unchanging reality. Thus, what the whole world needs is a recovery of soul.

Let me put this thought in a more directly Christian way. I hope that many of us have been finding delight and refreshment in the Christmas carols. Here are the words of one of them about the Christmas message of the angels:—

"And man at war with man hears not
 The love-song which they bring;
 O hush the noise, ye men of strife,
 And hear the angels sing."

Do these Christmas voices tell only of a pathetic and wistful longing in the heart of humanity, for a world like the children's world of a happy make-believe? Or do they tell of a real incoming of God Himself into this actual world in the Person of His Christ, bringing into that world the saving and transforming realities of His eternal Kingdom? No man can doubt that if what we call the Christian spirit pre-

vailed the world would be changed. But its power to prevail would be immensely increased if we steadfastly believed that the Christian spirit is not a mere aspiration, but the spirit of a real living and reigning Christ. If Christendom really held and acted upon the conviction that in this Christ, in His Spirit, in His rule, the will of God the Supreme Reality is revealed, the world would be transformed. This is the truth of another old, deep, familiar word—"Seek ye first the Kingdom of God and His Righteousness and all these things"—the things men need—"shall be added unto you."

In view of these great issues on which the true welfare of our own lives, of our country, of the world depend, I plead that in the coming year and always we should set ourselves towards a recovery of soul.

A Personal Application.

I fear that many of you who have been listening to me may have felt that what I have been trying very imperfectly to say seems remote from your own daily lives. Let me, therefore, close with some simpler and more personal words. As you think of the coming year the question you cannot help asking is: "How will it fare with me and those whom I love and for whom I care?" Will you forgive me if I suggest that you might ask another question—very old-fashioned, no doubt, but very searching: "How is it faring with my soul?" You are concerned about prospects of recovery—of health, it may be, or of business, or of work. These are recoveries which are not wholly within your own control. But there is another recovery which is—a recovery of soul. Nothing moves me more than to note the way in which so many who are suffering from lack of work refuse to become embittered or depressed and keep their courage high. They are giving proof that the soul has resources which can overcome untoward circumstance. These resources will gain their full strength and power if the soul finds its way to the true centre of its own world—God Himself dwelling among us and within us in Christ Jesus. You remember what He has said of everyone who gives to Him the lordship of his soul—"I will liken him unto a wise man which built his house upon a rock; and 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." Build the life of the soul on the rock of this unchanging Reality—God's presence, God's care, God's love. Then, whatever changes and chances the New Year may bring, you will have strength to meet them.

May the Blessing of God be upon each of you, and upon your home, your work, your soul.

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NEW SOUTH WALES.

Diocese of Sydney.

SPECIAL SESSION OF SYNOD.

A Special Meeting of the Synod of the Diocese of Sydney has been summoned for Monday, 25th instant, to discuss new Government proposals re St. Andrew's Cathedral, and business belonging thereto.

AT HOME.

On Monday, March 11th, in the Lower Hall of the Sydney Town Hall, the Archbishop and Mrs. Mowll are giving an At Home to enable leading Churchmen to meet the Archbishops and Bishops who are gathering in Sydney that week on important Church matters, and for the election of the Primate.

THE S.P.C.K.

Those letters stand for The Society for Promoting Christian Knowledge, the oldest Society in the Church. The S.P.C.K., as it is familiarly designated, never ceases to send through the world a stream of splendid Christian literature. It helps the Church all over the world to train candidates for the Ministry and to build Churches. It provides chaplains on ships and in its own special spheres no other Society in our Church has done a more valuable and far-reaching work.

Throughout Australia it is planned to set apart May 5th next as S.P.C.K. Sunday.

The Hon. Secretary in the Diocese of Sydney for the S.P.C.K. is the Rev. P. R. Westley, of St. Andrew's Rectory, Lane Cove. He is assisted by a committee composed of Rev. P. A. Micklem, M.A., D.D. (Chairman), Rev. Canon R. B. S. Hammond, Rev. Canon W. J. Cakelbreed, Rev. R. H. Pitt Owen, Rev. L. Charlton, Rev. F. W. Tugwell.

C.M.S. SUMMER SCHOOL.

The fifteenth Summer School, held at St. George's, Hobart, opened with a welcome meeting on the evening of Saturday, February 9th, the Bishop of Tasmania being in the chair. The leaders this year were the chairman, the Rev. R. B. Robinson, of St. Paul's, Chatswood, Canon Hillard, of Mombasa, the Rev. H. S. Kidner, of Tanganyika, and Miss M. Searle, formerly a missionary in China.

The addresses by the chairman were on the Four Gospels, while the missionaries spoke of their own particular spheres of work.

The School concluded with a Thanksgiving Service and Holy Communion on Thursday evening.

WOLLONGONG.

A special service to inaugurate the school year was held in St. Michael's Church last night, and was conducted entirely by members of the Education Department. Mr. Milne, Headmaster of Keiraville School, conducted the service. The lessons were read by Mr. Hammond, headmaster of the High School, and Mr. Finlayson, of the Primary School. The sermon was preached by Inspector H. G. Campbell, who said the objectives of modern education were the inculcation of certain skills and information of social value and the development of good character. The Rector, Wollongong is the Rev. Edward Walker, Rural Dean.

Diocese of Newcastle.

THE BISHOP'S LETTER.

The Bishop writes:—
At the moment of writing I am myself enjoying a fortnight's abstinence—as com-

plete as the postman and the Editor of the N.D.C. will allow it to be—from the cares of office, and the experience is a very delightful one.

An occasional holiday is necessary to everyone. And I always feel that this is particularly true of two callings, that of the teacher, and that of the clergyman. Teachers' holidays need no defence. Their work can be wholly delightful, but it can never be anything but most exacting, and we ought not to grudge members of the teaching profession a single hour of the long holiday which they rightly enjoy. And the same is true, I believe, of the clergy. There is no profession which makes more exacting demands upon a conscientious man. And there are none but conscientious men needed in the ministry of the Church. Lay people are only too often guilty of the mistake of supposing that a clergyman's work is limited to his public appearances in church or at meetings, and that the rest of his life is leisure. Actually these public appearances represent what is probably the least exacting part of his work. To every twenty minutes of preaching there have gone, or should have gone, hours of careful and prayerful preparation. The same is true of the lessons he gives in State and Sunday Schools—perhaps for an even greater extent, because the simpler the lesson one has to teach the longer the time which is needed for its preparation. And, apart from all that, there is the constant demand upon his time and sympathy and patience by individuals who come to him for help and counsel. And this in its turn springs from the fact that he is in close personal touch with his people by means of regular and systematic visitation. Add to all this his duty of study and of intercession, and you have a daily programme of activities which can easily occupy—and does in many cases occupy—sixteen hours out of the twenty-four. I am always glad, therefore, to know that a clergyman has been able to get away for a really good holiday, because I know that he needs it if he is to continue to be fruitful in what is the most sacred, the most important and the most exacting profession in the world.

THE CHURCH ARMY.

Officers Arrive from England.

Captains W. A. Hoare and David J. Young, of the Anglican Church Army, arrived in Sydney yesterday from England by the Hobson's Bay.

Captain Young, who has worked in the slum areas of East London, at the headquarters in the West End, and on a mission in Wormwood Scrubs Prison, is going to Newcastle, at the invitation of the Bishop of Newcastle, to take charge of St. Alban's Home for Boys at Morpeth.

Captain Hoare, who has been in Australia since the original Church Army delegation arrived here in 1931, visited the various branches of the army in England. He will be attached to the army's new headquarters at Newcastle.

Sister Parsons, who also arrived by the Hobson's Bay, will take charge of the mission caravan, which will tour the Newcastle Diocese.

Diocese of Goulburn.

THE BISHOP'S LETTER.

The Bishop writes:—
I have just attended two Summer Schools, one in Adelaide, composed chiefly of graduates and undergraduates of the Australian Universities, and the other at Barker College, Hornsby, composed chiefly of adult Anglicans interested in the missionary work of the Church. Both Schools were a success; in numbers and enthusiasm, in the intensity and quality of the work done, they were excel-

lent. There was the best of comradeship, and a frankness and openness of mind that augurs well for the future.

On the other hand, in both schools, one could not help feeling that there was an undercurrent of restlessness and insecurity that came to expression in casual conversation rather than in the more formal discussions. The old foundations of thought and faith, both in young and old, are feeling the solvent of the modern spirit of enquiry. Man's mind is suffering the experience of folk in an earthquake. The ground on which men once stood securely no longer inspires confidence. Stability and security are gone. Folk are ready to pack and trek to other ground if they can find leaders for the journey. The insecurity of man in his department of life. There is general bewilderment among those who take life seriously.

By way of contrast it is interesting to be among a carefree crowd on a Manly ferry, or in a packed picture show. Just how many of these folk are to be found among those bewildered by the complexity of modern problems it is impossible to say. On the face of it many seem satisfied to live on the sensational level of life and very many of these people would not seem to care who ran the world. Their interests are not primarily political. Their sense of social responsibility is not highly developed. It is intuitive rather than conscious. They are good-humoured and kind-hearted.

These folk take it for granted that someone else will face the problems of the day and find a way out. They are ready to give a vote to politicians who make appealing promises, and they are being slowly educated politically by the trying experiences of daily life, which few can escape. But their fate and the fate of all is largely in the hands of leaders. The real leader is that rare person who can see clearly through a mass of circumstances and impart his confidence and insight to the masses who depend on him. The general bewilderment of these times among those who are trying to think gives the leader a real opportunity, even if it is at the same time an enormous task and responsibility.

The occasion is ripe for leadership, the difficulty is to distinguish wise from unwise leadership. An increasing amount of alert, honest and enlightened opinion gives a nation a better chance of sensing wise leadership. The Summer School device which is now being largely used by all sorts of organisations, is an excellent way of preparing that enlightened opinion. People meet on a free platform. Opinions can be expressed and discussed with complete fairness. Comradeship grows and teaches that sensitiveness is not a matter of enlightened intellects only, but equally a thing of disciplined emotions and refined insights.

These growing bodies of enlightened opinion can become the instruments of the wise leaders. They can give these leaders, when they appear, that rational and sustained support that they will need to bring about the reforms that cry aloud for achievement. They can help to hold the opinion of the masses steady in the difficult stages. They can learn themselves and teach others that fundamental changes in economic structure must be realised and can be brought about rationally and without violence.

VICTORIA.

Diocese of Melbourne.

CHAINS AROUND ST. PAUL'S CATHEDRAL LAWNS.

The plans of the City Council parks and gardens committee for beautifying the lawns of St. Paul's Cathedral are being carried out. Workmen are preparing to erect a series of cast-iron standards of Gothic design around the edge of the lawns, to be linked by heavy ornamental chains. Besides adding to the beauty of the lawns, it is hoped that the chains will prevent their use as a camping-ground on hot afternoons. The seats facing Swanston Street will not be interfered with.

A.B.M.

The Australian Board of Missions office has been removed from Flinders Lane to the third floor of the Cathedral Buildings, Melbourne, the rooms formerly occupied by the Church of England Men's Society. To reach the new offices, enter the Cathedral Buildings from Swanston Street, and take lift or stairway to the third floor.

Tea Room and Reading Room.

The new offices allow of the establishment of an attractive A.B.M. tea room, where

refreshments can be obtained at a small charge, and where friends can arrange to meet. Hot meals will not be provided, but light refreshments will be available, and will be served by voluntary staff. Attached to the tea room will be the reading room, where books and current missionary periodicals may be perused.

Diocese of Ballarat.

THE BISHOP'S LETTER.

The Bishop writes:—

Diocesan Changes.

Since I last wrote, Canon Macquenn, of Casterton, has accepted nomination to the parish of Colac, vacant by the resignation of the Rev. D. K. McConchie, and his place at Casterton has been filled by the appointment of the Rev. R. A. Donne, at present Vicar of St. Stephen's, Ballarat. I commend both these ministers to the prayers of our people as they go to their new spheres of work.

I would like, in the name of us all, to say a word of affectionate farewell to the Rev. D. K. McConchie. He has endeared himself to us all by his devotion to his work and by his personal qualities of sympathy and brotherliness. The Archbishop of Perth has honoured him, and through him our Diocese, by the offer of very important work in the Parish of Subiaco, just outside the city of Perth; I am quite sure he was right to accept this invitation, but we part with him with very sincere regret, in which I share to the full.

Arrangements for 1935.

The Diamond Jubilee of our Diocese falls this year. The consecration of our first Bishop, Samuel Thornton, was on the Feast of St. Philip and James, May 1st, 1875, and his enthronement on August 11th, 1875. I had it in mind some months ago that we should have a Session of Synod at the beginning of May, at which the Jubilee might be marked in some special way. But my proposed work in England will interfere with this idea, and I found amongst our Clergy a consensus of opinion that the Schools were more important at this particular juncture than the observance in May of our Jubilee. What I am hoping, therefore, now is that we may be able to have a Session of Synod after my return, say at the end of October or in early November, 1935. I am planning to be back in Ballarat at least by that time. The problem, of course, is to combine an adequate time in England to do as much as is possible for the Diocese, with my keen desire to get back again to work here. I am, of course, in consultation with Archdeacon Bennett and Archdeacon Best about this, and am leaving all detailed arrangements in their hands.

It would be a very wonderful thing if our Diamond Jubilee Session of Synod could mark also the extinction in whole, or in substantial part, of our Schools' debt. It would enable us to start on a new decade with hearts uplifted, and the way open for an advance in our work for the Kingdom of God. I am not attempting to blind myself or others as to the immense difficulties which will face us in our efforts to attain this objective. But with God all things are possible and we know that to supply all our needs, so long as our petitions are conditioned by and made subject for their fulfilment to His Divine Wisdom and Will. Before I leave Ballarat I shall be circulating another edition of the Quarterly Intercession Paper, in which the Diocese will be called to prayer during the coming year for our Schools and particularly for the work of Archdeacon Best and myself. I am profoundly thankful to know that these Q.I. Papers are appreciated and used both by the clergy and laity, and I hope that their use may be even more widely extended in future.

Diocese of St. Arnaud.

THE BISHOP'S LETTER.

The Bishop writes:—

I have just received word that the venerable English Society, the S.P.C.K., has generously promised to make a grant of £50 towards the erection of the pretty little Church at Emu. For this valued help we are most grateful, and it gives me confidence in asking clergy and managing bodies to oblige S.P.C.K. Sydney, which falls on May 5th. If it is possible to comply with their request to have a RETIRING COLLECTION for the Society on that day, it would be at least a gracious gesture of our appreciation of their action.

As this goes to the printer I am in communication with that energetic and large-

hearted clergyman, the Rev. R. G. Nichols, of St. Mark's, Fitzroy, who is arranging that 130 children and 40 mothers from Districts in the Northern Mallee, all of which are in our Diocese, shall have a free fortnight's holiday at the seaside at Mr. Nichols' C.E.B.S. camp at Frankston.

It is a fine act on the part of that devoted minister and, as I have told him, it will be a God-send to those splendid women who are facing the hardest conditions with hardly a murmur. Such an act of practical Christianity should commend the Church, even to those indifferent to religion. The Camp will last from February 1st to February 15th, and the Reverend Thomas Gee, priest-in-charge of Werriwille, in the heart of the Mallee, will act as Chaplain, which is an appropriate arrangement, and will make for the happiness of his own parishioners and of those from other parts of the Diocese who will be present.

QUEENSLAND.

Diocese of Brisbane.

THE ARCHBISHOP'S LETTER.

The Archbishop of Brisbane writes:—

On December 16th I held my first Ordination. It was for this diocese an unusually large Ordination—five deacons and five priests—one of the latter being ordained by Letters Dimissory for the Bishop of Carpentaria. It was a great pleasure to me to entertain the Ordinands at Bishopshorne, and to be able to share to some extent their Retreat. The Retreat was actually conducted by Bishop Halford, whom I was now privileged to meet for the first time. It would be difficult to imagine any of the clergy receiving a better send-off on their ministerial career than that which our Ordinands received from Bishop Halford. The Bishop was also the preacher at the Ordination Service, which took place in the Cathedral. As far as I was able to judge, the service was in itself very beautiful, and I should like to express my thanks to the Cathedral authorities who had obviously taken great pains to see that every detail should be worthy of the occasion.

I am writing this letter just before setting out on a short holiday in the new car. I took the advantage of a broadcast message at Christmas time to express my thanks to all who shared in this very kind and munificent gift. It will, perhaps, be superfluous for me to repeat those thanks here; but I should like to say that my wife and daughter, as well as myself, have found the car a source of much usefulness and pleasure. My wife and I are to do what I believe is called the "Northern Rivers" tour, which, if it is half as interesting as it promises to be, will give us fresh cause of gratitude to our benefactors and will also take us a further step along the road to becoming good Australians.

DIOCESAN FINANCE.

The authorities of the Diocese are reminding Churchpeople what the Church seeks to do by means of the Diocesan Central Fund. We are trying to raise £5,000 per year, in order to rehabilitate the financial position of the Diocese. The Diocese has to meet accumulated debts, and at the same time, it has to maintain and extend its work. The sum of £5,000 per year would enable us to wipe out our debts, by degrees, and also, to provide for the carrying on of the manifold activities which are associated with the Church.

The Task.

The task should not be difficult. The Church of England is the largest and the wealthiest religious body in Queensland. All we ask is that our Churchpeople should give a moderate sum, each year, in addition to what they give to their Parish Church. There are comparatively few people, for instance, who could not give ten shillings per year for such a worthy purpose. There are hundreds on the other hand who could give from five pounds to ten pounds per year, without any great sacrifice. Our task is to organise the willingness to give so that the work of the Diocese shall be maintained.

The Call.

The Archbishop of the Diocese recently wrote a striking letter, which was published in the November issue of the "Church Chronicle." The purpose of the letter was to give whole-hearted support to the Fellowship of Friends of the Diocese. His Grace was good enough to accompany his appeal by a substantial contribution. He concluded his letter by saying: "It will be a tremendous support to me personally if I can feel that we are backed up by a big body of friends who

are willing to offer direct support to our work."

What About It?

What is going to be our response to the Call of our Archbishop? It is all very well to assure him of our goodwill and our loyalty. It is easy to say nice things—but some practical demonstration of our sincerity is required. In this connection, the stirring

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words of Dr. Feetham, Bishop of North Queensland, should be borne in mind. The Bishop writes thus: "The Archbishop is a very generous gift to us from England, and it is only right that the people of the Church should be aware that he has made very great financial sacrifices in order to come in answer to what he believes to be the Call to Duty. Is the sacrifice to be all on his part? Or will the Churchpeople of Queensland show themselves worthy of the generosity of a great leader? That question is really a challenge to our loyalty. What are we going to do about it?"

An Appreciation of a Christian Gentleman.

On January 29th Thomas M. Newman was "called home" to his reward, at the ripe old age of 94 years. He was called affectionately "the grand old man of Tamworth," where he had practised for a great number of years as a solicitor (his son, Mr. G. Newman, is now carrying on his practice).

The late Mr. Newman took a keen interest in philanthropic and public affairs, being a Life Governor of the Tamworth Public Hospital and at one time President of the local Agricultural Society. His great delight was in Church work. For many years he was closely connected with the old mother parish church of St. Paul's, West Tamworth. (This church recently celebrated its 75th Anniversary, and it claims that it was the only church in early days between Murrumbidgee and Armidale).

For many years Mr. Newman was an Hon. Lay Reader, Churchwarden, Superintendent of the Sunday School, and Synodman.

As East Tamworth grew, Mr. Newman associated himself in helping in the building of St. John's, Tamworth. He was a staunch Prayer Book Evangelical Churchman, who loved his Saviour and his Church. He was keenly interested in and supported as subscriber and donor, the fund of the Australian Church Record. In his early days in Tamworth he was supported by his wife, who was a true Christian helpmeet, given to good works. She was "called home" at an early age, but the stone erected over her grave in the West Tamworth Cemetery is a living tribute to her work, being erected by the ladies of the Tamworth Benevolent Society, a branch of which Mrs. Newman was instrumental in starting in the district.

The writer, who was Vicar of West Tamworth for some four years, thankfully pays this last tribute of loving respect to the memory of this true, high-principled, beloved Christian gentleman, whom to know was to admire and love.

Mrs. Frank Wilde, the wife of the Rector of Springwood (Diocese of Sydney), is a worthy daughter of such splendid parents. When in West Tamworth, Miss G. Newman (as she was then), entered wholeheartedly in many Church activities with splendid success.—L.G.

Hymns for Sundays and Holy Days.

The numbers in brackets indicate more popular tunes.

Hymnal Companion.

February 24, Sexagesima.—Morning: 8, 136, 327, 582; Evening: 299, 579, 137 (115), 19.

March 3, Quinquagesima.—Morning: 389, 275 (7), 135, 130; Evening: 398 (427), 558, 401, 20.

March 6, Ash Wednesday.—Morning: 167, 351, 145, 166; Evening: 141, 160, 165, 159.

March 10, 1st S. in Lent.—Morning: 142, 147, 151, 42; Evening: 149, 154, 529, 31.

Hymns, A. & M.

February 24, Sexagesima.—Morning: 7, 172, 221, 292; Evening: 193, 431, 304, 23.

March 3, Quinquagesima.—Morning: 240, 246, 297, 252; Evening: 545, 550, 428, 27.

March 6, Ash Wednesday.—Morning: 766 (48), 263, 645, 183; Evening: 94, 93, 252, 255.

March 10, 1st S. in Lent.—Morning: 92, 626, 184, 480; Evening: 238, 283, 248, 28.

Prayer, like smoke from cottage hearths, goes straight up to heaven in the still of early morning.

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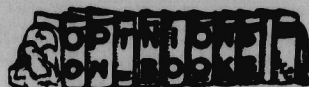
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"IN THE STEPS OF THE MASTER."

(Review by J. A. I. Perry, Chancellor of the Diocese of Grafton.)

"In the Steps of the Master," by H. V. Morton, not only grips, but penetrates.

It is a soul-inspiring work and brings into detailed prominence the journeyings of our Lord upon earth. One is brought into close touch with the spiritual life and the mind becomes so absorbed in the message that when the author's words are read, "Christ is risen," one feels that the "Gates of Hell" of modern criticism cannot and must not be allowed to prevail against the Divinity of Christ.

The author's description of "The Tomb of Jesus Christ" as a small cell lined with marble, six and a half feet long and six feet wide, carries us back to the Crucifixion, and of the weighty issues that have since been raised with respect to it.

Some people have even doubted the Crucifixion itself, but it is interesting to record that the Roman writer, Tacitus, in his letter to the Emperor Trajan, writes: Auctor nominis ejus Christus Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio affectus erat—the translation of which is "the name was derived from Christ, who, in the reign of Tiberius, suffered under Pontius Pilate the procurator of Judea."

How interesting is the discovery of a tile with the stamp of the Tenth Roman legion on it. Titus, on instructions from his father Vespasian, destroyed Jerusalem forty years after the Crucifixion. Christ predicted that destruction. It may be said that Jerusalem need not have been destroyed. Vespasian certainly did not want it, but the Jews brought it upon themselves. They would not listen to the warning of Christ. In like manner to-day, people generally disregard warnings. We are saturated with so much smug self-complacency on the principle that we like lies better than the truth because they are easier to believe. The author deals with the general and the historical position of the fall of Jerusalem not only in a masterly and judicial manner, but with the force of conviction.

After the fall of Jerusalem Vespasian and Titus were given a triumph, 383,000 being spectators in the Circus Maximus. The destruction of the second temple occurred on August 29th 3830 by Jewish reckoning. It had lasted 639 years one month and 17 days. It is interesting to read that the Scottish Free Masons all over the world have contributed to the stalls of St. Andrew at Jerusalem. It affords another illustration of the world-wide beneficence of the Order.

The Garden of Gethsemane is reverently described and stands out as the author puts it, "an imperishable memory." He regards the quarries of King Solomon as one of the most interesting sites in Jerusalem, and states that masons from all over the world hold lodge meetings there at night, also that stones from the quarries are exported to become foundation stones for Masonic Buildings. The author brings home to one's mind what a small place Palestine is, that in fact Jesus was never more than 130 miles from Jerusalem, and taking the details of His journey as recorded in the Gospels that He only visited 18 towns and villages. As against this we must remember that His recorded ministry is over a short period. But what a wonderful ministry! His teaching will remain for all time, notwithstanding the many attempts to weaken its influence. It is gratifying to find that Bethlehem is an entirely Christian town. The author regards Bethlehem as a place of peace. He has corrected the impression that most of us have formed of Christ being laid in a manger in a stable. He shows that a number of houses were built over caves in the limestone rock, the upper room being the guest chamber and the lower a downstairs room or cave. It was in one of these cave houses that Christ was born.

His description of administering justice in Beersheba shows that Europeans can be taught something. Although the Bedouin loves a law suit, yet once the decision is given the plaintiff and defendant go off together in perfect amity. There are no appeals from one court to another, as with us

with enmity protracted and parties sometimes impoverished. He describes in detail particulars of ruins of palaces at Gaza, including a bathroom built in 3,100 B.C. He shows that there is still one place in the Holy Land where a Crusading Order looks after the sick, namely an eye hospital, controlled by the Order of St. John of Jerusalem. The annual attendances number over 80,000, and more than 3,000 operations are performed every year. Caesarea is a desolation. Once it was a small New York. He refers to the Lake at Galilee and ancient writers as to allusions not covered by the evangelists. We read of Jesus staying at Bethany and Bethphage and of the enormous crowd at the Passover. The people one day calling "Hosannah," and the next "Crucify Him." And so all through the book we follow our Lord in His steps and feel a poignant sadness, but at the same time we recognise His mission and know that He regarded it as necessary for the salvation of mankind. When He submitted Himself to arrest, Jesus said, "Whom seek ye?" "Jesus of Nazareth," they said. "I am He."

Crucifixions were fairly common. Why does this one stand out?

Because He was the Christ, the Son of God.

And thus He stands out for all time. Mystery upon mystery has come down upon the well-worn, trodden steps of time, but Jesus Christ is no mystery. He is a living force. The author puts his facts remarkably well and generally brings home to us in vivid force the teachings of Christianity. Anyone who reads the book must recognise his own shortcomings. I regard it as a privilege to have read the book.



ST. ANDREW'S CATHEDRAL SITE.

The Rev. P. W. Dowe, Dennis Street, Lakemba, writes:—

May I express through your columns my gladness that the State Government has refused to give us the Mint site for a Cathedral. To me, and I am sure to many others, it would be a great grief, beside being an irreparable loss to our city, if St. Andrew's Cathedral were removed from its present position. It is the great central witness to God in Sydney, and whatever great building might occupy its place, Sydney would be the poorer.

Admittedly it is a small Cathedral, but it is big enough for all ordinary requirements. And if not, it could be enlarged, both eastward and westward. I heard Bishop Barry, many years ago, suggest widening the present chancel and bringing it out to George Street, and making it the nave, disregarding the orientation. And that could still be done.

And it is a beautiful Cathedral; the most beautiful, I think, in Australia. Goulburn, I think, coming next. To build another as beautiful would cost somewhere about a million pounds. And I submit that while our great Missionary Societies are hampered with tens of thousands of pounds of debt, we should not be justified in spending so much; especially as it would probably mean more borrowing, crippling the church for years.

We don't want, either, to enter into a building competition with the Romanists. Is their cathedral bigger than ours? Well, let it be so. I don't know that any particular point of doctrine is determined thereby. The Anglican Cathedral in Liverpool will be, I believe, the largest in England; and therefore, I understand, the Romanists intend to build a bigger one in the same city. Well, if it places them to give such an exhibition of infantile mentality, all means let them do so. We in Sydney need not be equally childish. A Cathedral built with such a motive behind it would not be for the greater glory of God, but only a monument of small-mindedness.

Someone has asked whether all that has been settled and agreed upon is to be regarded as only a scrap of paper. Let us be thankful that it is still possible to reduce it to a scrap of paper, if it can be shown that under changed circumstances, or on more mature consideration, other counsels would be wiser.

About the noise of the underground railway I can say nothing.

THE WARREN MEMORIAL FUND.

The General Secretary, N.S.W. Branch of the C.M.S., writes:—

We are sure you are aware of the great loss that has come to the Church in Australia (as well as to C.M.S.), with the loss of Rev. H. E. Warren, F.R.G.S., in the "Miss Hobart" tragedy last October, on his way from Tasmania to Sydney to take up work in this Diocese.

Mr. Warren gave twenty years to the service of the Church amongst the aborigines in North Australia, and you will remember was the leader of the Peace Expedition to Caledon Bay last year. During his period of service he was in receipt of the usual allowances, which do not more than meet the actual needs of a missionary, and to-day his widow and family of four children are left with very little provision. We are endeavouring, therefore, to raise a memorial for the purpose of giving Mrs. Warren and her family some adequate means of support.

The elder son, aged eighteen, is apprenticed to engineering, and there are two little girls and a boy at school. Up to the present in New South Wales we have received about £150, and a fund has also been opened in Victoria. We have paid all the money we had in hand to Mrs. Warren to meet her immediate needs in settling into a home in Sydney, and I can assure you her gratitude is very real.

We shall be glad if you will co-operate with us in making this appeal known by means of your publication. There must be Churchpeople who will be glad to give to this worthy object, if they only hear of it. Relying on your co-operation.

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The Responsibility of Success.

THE Right Rev. W. G. Hilliard, Bishop of Nelson, New Zealand, writing in his diocesan gazette, states:—

I have been reading recently a book by Prebendary Wilson Cash, the General Secretary of the Church Missionary Society in England, in which he gives an account of a very remarkable conference of missionary leaders, held at Swanwick in September of last year. I found the book most stimulating, and its title, "The Responsibility of Success," most suggestive, not only in relation to missionary work, but in relation to the work of the Church as a whole; for we are indeed the heirs of the saints whose work and witness have accomplished such great things for Christ, and have created a situation which demands that we push on with the splendid task, till it shall be obvious to everybody that the kingdom of this world has become the kingdom of our Lord and His Christ, Who shall reign for ever and ever.

We may well bear this in mind as we look out on another year. "The sowing of over a century," says Dr. Cash with reference to the Church Missionary Society, "has brought a rich harvest, and the prayers of succeeding generations have been abundantly answered. The devotion and sacrifice of earlier missionaries and supporters have laid the foundation of the great enterprise now going on. To-day C.M.S. is faced with the responsibility of success: Obedience to each call of God leads to a further call. The Church of God can never budget for retreat. It cannot stand still, and the only course open in the spiritual warfare upon which we are engaged is advance. . . . God has blessed the C.M.S. beyond the wildest dreams of its early members, and in that blessing we hear His summons to further advance. We receive anew His commission to go forward."

Stirring words are these, says the Bishop, and their application to the missionary enterprise is obvious; may they quicken in us all a stronger determination to push on with the task, to pray, and give, and work so that the missionaries may be able to enter through the open doors of opportunity, and win the heathen world for Christ! May they also challenge us in our Christian work at home, and in the activities of our district and our diocese! There is a tendency in unregenerate human nature to sit down in front of difficulties and urge them as reasons for failure to advance, instead of regarding them as challenges to greater effort and more fervent prayer.

Mission Zone Fund, Diocese of Sydney.

Its Inception and Present-day Inadequacy.

As an arm of the Home Mission Society of the Diocese of Sydney, the Mission Zone Fund, as it is termed, is challenged as never before. The needs of the needy crowded areas of the great City of Sydney have always called for alleviation. But to-day, with sinister forces—born of years of grinding poverty—thoroughly organised, the Christian Church cannot be true to God and stand by limp as it were, and unable through lack of men and means, to cope with the problem and the need.

The clergy in these areas live in a constant atmosphere of nervous strain and dis-

appointment. The Rectory is the Mecca of all in need, and the disappointment is occasioned by a feeling that those who could help are not doing so. All praise to those who are bearing the strain with these people. The Ladies' Home Mission Union is of tremendous value to those who minister to the poor. The somewhat tenuous but unbroken stream of clothing that flows into these parts is a fine testimony to the work of the women of the Church. But what are the laymen doing? Again, the few men who do not forget this work are a diminishing quantity. Criticism of this sort is of little use in the building up of the Fund, but it raises the vital question, "Why have we this condition of stalemate? Why this lack of funds, this sense of ineffectiveness in the face of challenging issues?"

To photograph the workers in the Mission Zone would be to gather the rectors of the parishes concerned, about two curates, not many more deaconesses, and one or two young men who as catechists are using this as an opportunity to prepare at the same time for the Ministry by attending classes at the Theological College or University. The group is altogether insufficient for the tremendous work to be taken in hand, and in fact is hardly in keeping with the ideal that originally guided the founders of the Movement. Whilst provision has always been made for a permanent Clerical Organiser, of the Mission Zone Fund, it is very many years since he functioned.

Incidentally, is it too much to hope that a reader of this article will offer to support the man, either entirely, or in part, should one be appointed?

Making Way for Something Better?

Of course the present plight may be an indication that the Mission Zone Fund has finished its work as such, and that another and more modern institution be created. There is always the danger of the institution crushing the idea that provided the original inspiration. We scrap our battleships, and motor cars, because they are obsolete—not because they will not function; business methods are changed just because they are not ends in themselves, and once in a rut, or stereotyped, they lose their driving power.

It would be time profitably spent to explore new possibilities, e.g., introducing the Church Army, or bringing the whole area under a well organised brotherhood. Something other than the normal parochial ministry is needed to provide that peculiar type of ministry which the situation demands. As a possible lead in this direction the remainder of the space available for this article will be devoted to a brief survey of the origin of the present movement.

Some History.

The reports of the Home Mission Society provide valuable information for the purpose. On 2nd October, 1900, the late Archdeacon Boyce (then Canon), moved in the Synod: "That in the opinion of this Synod special efforts are needed to extend the work of the Church in the Metropolis, particularly in the populous parishes."

The matter was subsequently referred to a Select Committee.

Many meetings were held, and a report submitted. It pointed out that there were parishes of from 10,000 to 18,000 as a total population (about 46 per cent. being Anglican), with but one clergyman each, and others very large, one with 22,000 had but two clergy. The rapid growth of the population was emphasised.

Several recommendations were made. At the 1901 Session of Synod the Report was referred in a resolution adopted "as of special value," and passed on to the Standing Committee to take such action as it might deem desirable.

Being subsequently referred to the Church Society (later known as the Home Mission Society), the following resolution was passed: "That the Twentieth Century Church Extension Fund of the Church Society for the Diocese of Sydney shall be formed by subscriptions, donations, and such moneys arising from other sources as may become applicable to the purposes of the Fund." It is very interesting to note that at the outset provision was made for obtaining the support of the Church Army, but nothing was done in this regard.

Within the first quarter four new workers were engaged in the Metropolis. This was in 1903. The first grants made were £25 for a curate at St. Michael's, Surry Hills; £50 for a Deaconess at St. Simon and St. Jude's, Surry Hills; £25 for a Deaconess at St. Silas', Waterloo; £50 for a Lay Evangelist at St. Paul's, Redfern.

The income for the first year amounted to £373/1/4. In the year 1904 following, the name was changed to the "Mission Zone Fund," and its area defined as including

"Woolloomooloo, Surry Hills, with Wexford Street, the Haymarket, Miller's Point, Ultimo, Blackwattle Swamp, Redfern, Newtown, Erskineville, and Waterloo." It was estimated that about one-fourth of the population of the Diocese resided in this area.

Incidentally, it was in the same year that a Women's Auxiliary was formed. By March, 1904, the following agents had been appointed to assist the Rectors in these areas:—A Deaconess (St. Peter's, Woolloomooloo); A Lay Evangelist (St. David's, Surry Hills); A Curate (St. Michael's, Surry Hills); a Deaconess (St. Michael's, Surry Hills); a Lay Evangelist (St. Saviour's, Redfern); a Lay Evangelist (Camdenville); a Deaconess (St. Simon and St. Jude's, Surry Hills); a Lay Evangelist (Holy Trinity, Erskineville); a Deaconess (Holy Trinity, Erskineville); a Lay Evangelist (St. Silas', Waterloo); a Bible Woman (St. Silas', Waterloo). In the report of this same year one reads:—"Many open air services in the streets have been regularly held by your agents." It was in December, 1903, that the Rev. R. B. S. Hammond was appointed as Organising Missioner. He gave two full days a week, and the half of every alternate Sunday to the work, which was to include the collection of funds, preaching, and the holding of open air and other meetings.

For the year ending March, 1905, the total receipts amounted to £679/9/3—almost twice that of the first year. Further agents were appointed, including the appointment of the Rev. R. B. S. Hammond as a full-time Missioner.

In the next year the income amounted to £1018/6/0 and further agents were appointed, including a clergyman to minister to the "non-Christian foreigners, such as Mohammedans and Jews." The following year saw further advance in the work. The Zone boundaries were revised, Miller's Point and Enmore being excluded, and St. Peter's, Cook's River, added. Mr. James Marion, well remembered as a great temperance worker, became identified with the campaign. A Men's Home at Newtown was rented, where from 40 to 67 men were comfortably housed. This was in the year ending 1909.

During the following year the Rev. R. B. S. Hammond resigned and the Rev. S. D. Yarrington was appointed, and was succeeded by the Rev. Ainslie Yeates in 1914. He resigned on 30th September, 1917, to take up duties as Rector of St. Stephen's, Wollongong. A successor was never appointed for some reason, and when Archdeacon (then Canon) Charlton was appointed the General Secretary of the Home Mission Society, he was asked to take over the responsibility of the Mission Zone Fund also.

The year ending March, 1914, seems to have witnessed the high-water mark of Mission Zone activities. There were 27 agents in the field, and the income from subscriptions, &c., amounted to nearly £1,500.

Some Observations.

There are a few observations one might make in closing. Let them be tabulated in the hope that some constructive criticism and endeavour may result.

1. The inspiration which gave birth to the Mission Zone Fund was the opening of the 20th Century. As I said, the movement was called the "Twentieth Century Church Extension Fund."

2. The war came upon us in 1914, and like other movements struggling for existence, little has been done to harness the idealism of that great epoch, and the subsequent post-war period.

3. Another milestone will be reached next year in the Broughton Centenary. Could not some bold venture by way of thorough reorganisation be undertaken?

4. The Mission Zone Fund exists in name only to-day; it is merely an adjunct of the Home Mission Society, almost entirely dependent upon it for financial support. This was not always so.

5. An unreasonable burden was placed on the shoulders of Archdeacon Charlton when he was asked to be responsible for the work of the Mission Zone Fund. Obviously, at this stage, the movement lost much of its initiative, and has gone on doing so ever since. Not the General Secretary, but the Committee of the Home Mission Society must accept whatever criticism is deserved. It should never have occurred, and becoming aware of the weakness, subsequent Councils should have remedied the trouble. Whilst not allowing complete independence, it should still be possible for this of some kindred movement to function successfully.

To provoke discussion, and it so much to presume to solve the problem has been the purpose of this rather lengthy article. The writer hopes that something will be done without further delay to lessen the terrible strain felt by the noble army of men and women of the Mission Zone.—H.W.A.B.

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Editorial

The Cathedral Site.

THERE was no uncertainty about the mind of the Synod of the Diocese of Sydney regarding the Government's new proposals relative to the St. Andrew's Cathedral site. The vote was overwhelmingly in favour of acceptance. On the whole, we think that the Church has done handsomely in securing the Government's agreement to the rectangular block, with the Cathedral's present alignment taken right back to Kent Street, and with £100,000 to boot! There was much to be said in favour of the proposed Macquarie Street site of earlier negotiations. From an aesthetic and positional point of view, a well-favoured situation in Macquarie Street was, to many minds, altogether desirable. On the other hand, the present situation, with the proposed resumption, made the greater and more immediate appeal. The Church will get back land that once belonged to her. The Cathedral will still have its commanding place in Sydney's Civic Centre. It will still speak in the midst of the city's throbbing life. For these reasons and perhaps even more on account of sentiment, Sydney's Synod last week spoke in no uncertain voice. In one sense it was unfortunate that the Government proposals had not been submitted much earlier. It meant a very rushed Synod, and there are many experienced and thoughtful men in that deliberative body who seriously and rightly deprecate precipitancy and undue haste in this, as in other

important matters. It will never do for some small privileged group of men to be in the know, and for Synod to allow them to sway it or even expect Synod to agree to their recommendations except after careful, and the most exhaustive consideration.

There is a tendency in the world just now for Cabinets to decide and then expect Parliaments to ratify, which is the very antithesis of democratic government. This method must never gain hold in the Church's Synodal affairs. One thing we trust is that the £100,000 will be kept inviolate by the Church authorities for the Cathedral rebuilding and enlargement. We believe that the public in general and churchpeople in particular, would question the use of this money, say, for building offices and the like. However it remains now for the Government to pass the necessary legislation and thus secure St. Andrew's Cathedral property sacred and intact for all time.

March Thirty-first.

THE thirty-first of this month marks for some parts of the Church in Australia the close of the financial year. Many parishes close their year by that date, as do also many church societies and organisations, especially the Church Missionary Society in the Mother State, and the Home Mission Society in Sydney. We earnestly hope that Churchpeople will keep this in mind, and make a point of being prompt and liberal in the payment of their subscriptions and donation of their gifts to the parish treasurers, as well as to the home and overseas missions. We are told that the depression is lifting. Whether it is so or not, the work of God must go on; and yet is sorely hampered through lack of funds. Parishes are understaffed, missionaries are underpaid, and reduced—all because of the lack of the where-with-all. The remedy is in the hands of God's people. Only by greater sacrifice on the part of those who have it to give, and only by more enhanced and sacrificial giving, will the work of God in the world be maintained and carried forward. Christian people in the main have not yet learned how to give. It used to be said, "Give till it hurts." But it is not a Christian thing to be "hurt" with our giving. The Christian who has come to know God's sacrificial love to him in Christ, will press on with his giving not because it "hurts," but because he is filled with exceeding joy at the opportunity of giving. It is our considered opinion that there is great failure on the part of Christian leaders in teaching the New Testament method and standard of giving. Church-

people have yet to learn how the trust of Christian stewardship is fulfilled. The Christian is not the owner of his possessions. They belong to his Saviour and Lord. And because of that, the Christian in reality will be marked by such Christ-like simplicity of life, such deliberate limitation of his own personal expenditure, that he will have all the more for the Master's use. In a new and secret discipline, free from self-mortification and yet full of sacrifice, the Christian will step into the liberty of the Will of God and gladly, willingly, give of his all for Christ's sake. It is giving in that spirit that the Church and its organisations cry out for in this much-pressed (for them), difficult day!

Failure to Think.

ELSEWHERE in our columns we reprint large portions of the address delivered by the Bishop of Goulburn in his Cathedral, wherein he declares that Australians as a whole do not care to think. It is a severe indictment, and we trust that it will be taken to heart. Those whose daily life is thrown amongst the people, and who thus make scores of contacts daily, cannot but feel the truth of the Bishop's remarks. On all sides there is no end of chatter on the latest headlines in the daily Press, plenty of inane talk on the latest sensation, with glib usage of current phrases and sentiment, which, of course, change as quickly as do the colours in the Kaleidoscope. Possibly it will be said that in this respect the Australian is no better or worse than the members of any other nationality—and that mankind is easily prone to the banal type of living. Nevertheless, with the Bishop we are inclined to agree that the Australian is worse than most other races. On other occasions we have attributed it to the failure of education, but the cause is more deep-seated than that. It has become part of our national characteristic to leave the thinking to others. Parental training and influence are far from what they should be. Very many parents evade their responsibilities with regard to the upbringing of their children. There is too much left merely to the educational facilities of the day-school. Children are brought into the world without, in many cases, the slightest thought as to the future, because there is a realisation that the government will look after them anyhow. We cannot have it both ways. If we remove the responsibility from the shoulders of the parents we must destroy that quality which stands for individuality, personality, and an appreciation of our own sense of duty. If our states-