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Notes and Comments.

SAMUEL MARSDEN.

TODAY marks the centenary of the death of
 the Rev. Samuel Marsden, pioneer clergyman
 to Australia, and Apostle of New Zealand. He
 died at the Rectory, Windsor, N.S.W., on 12th
 May, 1838, at the age of 73 years. His long and
 varied work at Parramatta, and his apostolic labours
 in New Zealand are an imperishable record.
 Australia and New Zealand will join in this cen-
 tenary commemoration in thanking God for so
 faithful a servant of Christ, whose labours were
 fruitful in bringing the blessings of the Gospel to
 both lands. Bishop Broughton paid a high tribute
 to his work in New Zealand in the following terms:
 "At the risk of his life, and counting all things but
 loss for Christ's sake, he plunged into the darkness
 of New Zealand, and all that has extended, and
 all that now extends there of knowledge and God-
 liness, yea, and all that shall ever extend so long
 as time is, owes its beginning to his devotion."

It is fitting that special services are being held
 to-day at Parramatta, where he ministered for so
 long and where he is buried, and at Windsor, where
 he died. Also it is timely that the Bishop of Nelson,
 N.Z., an Australian by birth, should be the preacher
 at the Cathedral to-night, when tribute will be
 paid to Marsden's great work.

CONTROVERSY.

ALL men of goodwill will say "Amen" to the
 Bishop of Armidale's plea for unity in the
 Christian Church. We go wider in our de-
 sires than the Anglican Communion, for there is
 urgent need for recognition, in practice as well as
 in theory, of the "partners" in the other ships.

It seems to us a great pity that there is so much
 pious ejaculation concerning our unhappy divisions,
 and no really practical attempt made to heal them.
 The attitude of the Pharisee in this attempt to solve
 a difficult problem will not get us anywhere. Few
 hearts that care at all for the cause of the great
 Master and only Saviour, can be otherwise than
 bruised with grief over the internal squabbles of
 the Church Militant. Christ is so often wounded in
 the house of His friends, and none of these friends
 seem to realise how much they are individually re-
 sponsible for those wounds.

Controversy is not wrong; often the refusal to
 controvert is an act of disloyalty to the Master of
 Truth. But we all need to search our hearts most
 carefully when we enter into controversy, lest we
 fail to speak the truth, the whole truth, and nothing
 but the truth, and in order that, if we are really
 speaking the truth, we may speak it always "in
 love." It is the personal pique and pride which
 so often inspires a controversial utterance that in-
 jures the Christian Body. To speak the truth in
 love is to help forward "the building up of the
 Body in love." Let us be careful so "to guard the
 unity of the Spirit in the bond of peace."

PARTISANSHIP.

THE question of the new Cathedral has become
 one of the burning questions of the moment,
 and the discussion thereon in Synod has in-
 dicated one of the grave dangers that threaten the
 efficiency of the Church for the real work to which
 she stands committed.

Synod, it should be remembered, though rightly
 named the Parliament of the Church, is not to look
 for its ideals to any Parliament of State. The
 Church in her Councils in the beginning of our
 national history, set a series of divided States a
 fine example of unity and legislative conference.
 And in her councils she has ever sought to recognise
 the need and the reality of the presence of the
 Holy Spirit for her guidance and constraint in all
 discussions. It is only by a prostitution of true
 Parliamentary procedure that caucus systems have
 strangled sincere conference in the political sys-
 tem. It would be not merely lamentable, but mon-
 strous and suicidal for churchmen to emulate so
 insane and inequitable a procedure.

We venture to hope that the conferences of
 rural deaneries will be careful not to encourage a
 procedure that would tend to bring men to Synod
 with minds made up on Synod matters because of
 resolutions passed in the attenuated discussion of
 a rural-decanal conference. It seems to us to be

quite outside the functions of such a conference to attempt any such course of action, and to place an official who is, after all, the Archbishop's representative; in a very wrong position.

It is one thing when men get together for previous discussion over matters that affect the diocese, so as to help in the deliberations that may take place in Synod; but it is a vastly different matter when decisions are arrived at outside Synod, and the Synod conference becomes a kind of debating society where men are ranged on either side no longer as counsellors, but rather as advocates. It is this "political" element in debate that too often encourages unworthy methods, and causes grievous dissension.

AN EPISCOPAL OUTBURST.

THE Bishop of Wangaratta has spent a great deal of time and labour over the framing of a fresh Constitution for the Church of England in Australia. The object of this fresh Constitution is to give larger powers to the General Synod, and as a consequence, to restrict in proportion the autonomy of the individual dioceses operating through their various synods. As might be expected by anyone with a knowledge of ecclesiastical affairs, the Bishop's efforts have met with many a serious rebuff. Suspicions have been aroused in various quarters.

It is circumstances like these that test a man's calibre. With profound respect and deep regret, we have to record that the Bishop of Wangaratta failed in the test. There is great need at present to preserve the dignity and lawful authority of the episcopate, and we are not unmindful of that responsibility. At the same time there is need of very plain speaking if the Bishops do not themselves imperil their position.

The Bishop of Wangaratta issues a four-page leaflet to the members of his diocese. A little over two pages is occupied with press matter. A little less than one page is devoted to advertisements. There are six and a half columns of printed matter, exclusive of advertisements. Over one and a half columns are devoted to a violent attack on Sydney's attitude to the Constitution. This is serious enough, but the contents of the column and a half give us occasion to deplore the Bishop's lack of courtesy. He begins by telling us that his attendance at the Constitution and other committees could not be called "pleasant work." We can quite believe that. If the Bishop indulged himself at committees as he has done in his diocesan leaflet, we could even hazard a guess as to the reason. But that is simply a record of the Bishop's reaction, and he is entitled to express his feelings; but we confess to a pardonable curiosity to hear the other man's story.

It is a different matter when we come to the development of the Bishop's bitterness against Sydney. It is here that his incapacity for leadership in a crisis most forcibly impresses us. He informs the Wangaratta Diocese that "the great Diocese of Sydney is entirely dominated by a small group of

men on the Standing Committee who know only a kind of churchmanship not to be found anywhere else in the Church of England, and are afraid of any alterations or enlargement of the position they have taken up." We are sensible of the high office the Bishop holds, and wish to treat him with the respect due to that office. But he has sadly lowered the dignity of his high calling and offended the feelings of all lovers of fair play by this public attack on unnamed opponents. The very fact that they opposed the Bishop's policy ought to have protected them from an oblique assault designed to depreciate their contribution to a general discussion on the ground of prejudice. And with great respect we would point out that the claim to encyclopedic knowledge of the churchmanship held everywhere in the Church of England is neither in the best taste, nor is it well founded. The Bishop's excursions into the realm of pure dogmatics have not been particularly happy. The picture he gave us of the Church shedding inconvenient dogmas which she found unworkable, does not argue a very profound acquaintance with the progress of theological thought.

There is no such small group of men as that which the Bishop imagines. There is no such peculiar standpoint distinct from the Church of England doctrine. The Bishop is suffering from disappointed hopes. "All seems infected which the infected spy, as all seems yellow to the jaundiced eye."

But serious as is the attack on the Standing Committee of a sister diocese, based upon the shallow gossip of the discontented, there is something further which we cannot but regard as a breach of all good taste.

The Archbishop of Sydney is cited as the authority for the statement that "his diocese has failed to keep pace with the growth of the city," and this is described as "a failure of evangelistic zeal." Now, if the Bishop has read the Archbishop's pronouncement, he would have observed that the cause of the disproportion between Sydney and Melbourne is a remarkable influx of immigrants into Sydney city, largely in excess of the ordinary rate of city development. In all fairness, the Bishop should have mentioned this remarkable circumstance. Melbourne had to grapple with more than the ordinary development of a great city. Sydney had to meet an increase of 62 per cent. in its church membership. The Bishop's distortion of facts is so apparent that we marvel that he allows them to appear under his name. It does not inspire confidence in his leadership. It serves to increase that distrust of bishops which the Bishop fancies that he finds in some of Sydney's representatives. They will not easily trust the Bishop's accuracy and impartiality after this exhibition.

We would ask with great respect: Is it proper for a Bishop to expose what he regards as the weakness of another diocese and suggest that "there is an attempt to control the Archbishop rather than to expect him to lead and loyally to follow his teaching"? The Bishop has been feeding on "The

Church Standard" or on the pabulum of feeders of "The Church Standard." Those who are acquainted with the inner affairs of Sydney are quite grateful to him for suggesting that men "should loyally follow the teaching" of the Archbishop. But it is the supporters of the Constitution and the advocates of the Bishop's methods of adopting the Eastward position and of elevating the paten and chalice in Holy Communion, who are causing all the trouble and sending hysterical messages to "The Church Times" as well as seeking to influence the local press. Their tactics are rather like the Bishop's. They write as much as suits them, and suppress awkward facts.

Suppose we were to publish a report of Wangaratta in the following terms: "We have heard it asserted that Wangaratta has been placed on a special poor man's rate, and finds difficulty in meeting the A.B.M. and C.M.S. contributions on this special rate. This failure of missionary zeal is due to the fact that certain men are pushing the Constitution and forgetting the more important work of evangelisation. We have independently checked the Bishop's statement in this matter and have come to that conclusion." Did we do so, we would be nearer to the facts than the Bishop himself. We would feel guilty and ashamed, and we hope the Bishop will realise that he has made a serious blunder and has been guilty of grave injustice. We enter a strong protest against this misinterpretation and carping. If the Bishop wishes to retain the confidence of Sydney, or, indeed, of fair-minded persons, he must display a more reasonable attitude when his pet schemes are assailed. He has sought to fan revolt in the Diocese of Sydney, listening to malcontents while partaking of its hospitality. He has not presented the case with fairness, and has, not for the first time, indulged in language that approaches vituperation. It lowers the tone of the episcopate. We hope it will cease.

IN MEMORIAM.

Mrs. Horace Young.

It is with deep regret we record the death of Mrs. Young, of Silvermere, Wentworth Falls. Mrs. Young had just arrived in England for a short visit. She contracted pneumonia, and in a few days passed away at the village of Manaton, in the south of England. The interment took place at Christ Church, Weston Super Mare, where she was laid to rest by the side of her sister, Mrs. Naish, the mother of Mr. Reginald Naish, author of "The Midnight Hour."

The funeral service was taken by the Rev. Marcus Loane, assisted by others.

During the whole of her life Mrs. Young took an active interest in church work. For many years she superintended the Sunday School at Fairymead, Queensland, her former home. She was also one of the founders of the Kanaka Mission that later developed into the South Sea Evangelical Mission. She was ever a willing helper of Evangelical and especially evangelistic work. During her whole life-time she was a loyal supporter of the C.M.S. She was also a regular subscriber to this paper, and often responded to our special appeals. Her sweet disposition and consistent Christian life commended the cause of the Saviour to all who knew her. She will be greatly missed.

Two of her sons served in the Great War, one being killed in action; and two of her daughters served as V.A.D.'s, one in France and one in England.

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A LETTER TO THE LORD BISHOP OF WANGARATTA.

Right Reverend Sir,

Copies of "The Living Church," being the official magazine of your Lordship in the Diocese of Wangaratta, have recently been received in Sydney, bearing the date April 1.

In the course of your official letter to the people of your diocese, it has pleased your lordship to make the following lengthy reference to the Diocese of Sydney: "Before my visit to Goulburn Diocese I had to spend the inside of the week in Sydney at Constitution and other committees. I cannot say that it was pleasant work. We have got to face the fact that the great Diocese of Sydney is entirely dominated by a small group of men on the Standing Committee, who know only a kind of churchmanship not to be found anywhere else in the Church of England, and are afraid of any alterations or enlargement of the position they have taken up. I do not see that anyone can change this state of things except the very numerous but ineffective Sydney churchmen who take a broader view. At the same time, an Australian Church that left out Sydney would be rather an absurdity. It may be that our present duty is to strengthen, and assume fuller powers in the Church of the other States. Provincial autonomy, on similar lines in each, might pave the way for complete Australian unity when Sydney wakes up to her true destiny."

"There are things much more important than constitutions, although these also indirectly have more influence over our church life than perhaps some of you think. What is wrong with Sydney, for instance, is not merely a difference of opinion about General Synod and tribunals. Archbishop Mowll has pointed out that his diocese has failed to keep pace with the growth of the city, so that, while Melbourne has one parish clergyman to every 2000 Church of England people, Sydney only has one to 3000. Some years ago I worked out by a different calculation that, though Sydney has 60 per cent. more churchpeople than Melbourne, she only has 10 per cent. more parish priests, which agrees pretty closely with the Archbishop's statement. Besides this failure of evangelistic zeal, Sydney is a discontented and divided diocese. I was told recently that one-third of the clergy are openly rebellious against the powers that be. That estimate may be a guess, but the discontent is certainly very widespread. In my dealings with Sydney representatives I find that many of them show a strong distrust of bishops and a constant fear that they and those who believe in them may try to increase their power in the Church. The natural effect of such feelings would be an attempt to control their own Archbishop, rather than to expect him to lead and loyally to follow his teaching. I have heard it asserted that that is so, but the appearance of it may really be otherwise explained. You must not think that I am 'running down' Sydney. The more I see of the mother diocese the more I love her, the more I admire her virtues. I hope that she

will become the strength and glory of an intensely living church. That is why I grieve that she is, at present, neither 'pulling her weight,' nor enjoying the exhilaration of a clear spiritual vision."

Your Lordship will doubtless remember a visit which you paid to Newcastle (N.S.W.) last year, and the opportunity which was afforded you on that occasion to address the Synod of that Diocese on the proposed new Constitution for the Australian Church. In the June number of "The Newcastle Diocesan Churchman," you were reported as having made the following statement: "Bishop Hart said that things in the Church had changed from time to time, though it was the same living society as that founded by Jesus Christ. If a doctrine were found to be unsound the Church abandoned the doctrine, and went on with its work of spreading Christianity. The proposal by Sydney to bind the Church in Australia to a particular doctrine was so subversive to the whole history and conception of the Church that it was the most disloyal thing that could have been proposed. The Church of England had always held that it was 'the' Church for the English people. On no account must they stamp themselves as one 'sort' of Christians."

"The question that Sydney raised after it had been thought settled for the last 20 years was so important that there could be no coming to terms. He did not think that any other diocese would agree to it. Each diocese was asked to express its sincere opinion on whether or not the proposals were good. He did not consider that a positive vote would have any immediate result. The whole question revolved about whether they could go on with an Australian Constitution that left out Sydney. They would have to wait patiently until Sydney came to a better mind, or develop provincial action to make the matter complete at the earliest possible moment. The best thing Synod could do was to declare sincerely whether or not the amendments were acceptable as a modification of the draft that had been accepted in 1932."

It is not proposed at the present moment to go into any discussion with respect to this last statement; it is referred to simply to point out that your recent remarks in your Diocesan Magazine do not constitute the first occasion on which you have stigmatised the conscientious stand of the Diocese of Sydney as ethically reprehensible.

Were the remarks you have now seen fit to publish in the official organ of your diocese made by a person of less exalted station they might, perhaps, be allowed to pass without comment. You are, however, a Bishop in the Church of God, and that office carries with it responsibilities and obligations which are not to be forgotten.

You begin, first, with a reference to your attendance in Sydney at the first meeting of the Constitution Committee recently set up by the General Synod. Herein you see fit to step out of the field of legitimate argument as to the merits of the Constitution as such, and instead, you indulge in a species of criticism which never has helped, and never will help your cause.

You say that Sydney Diocese "is entirely dominated by a small group of men on the Standing Committee, who know only a kind of churchmanship not to be found anywhere else in the Church of England." How do you know anything about the personnel of the Standing Committee of the Diocese of Sydney, apart from the published names? How do you know anything about the views and influence of its various members? And, if you have information on these points, how, may we ask, did you get it? To go a step further: if some men are able to influence their fellows, is it exactly fair, is it true, to say they are "dominating" them? If men are influenced by what they regard as the sane reasoning of others, is it fair to say, is it decent to suggest to them, or to others, that because they are so influenced they are being "dominated"? On what facts do you base the preposterous statement that this "dominating" minority in Sydney—if it exists—knows "only a kind of churchmanship not to be found anywhere else in the Church of England"? Will you describe for us the churchmanship of this "dominating" minority, and tell us, if you feel able, what are the elements in it that are "not to be found anywhere else in the Church of England"?

Is it fair or right to say that the "dominating" minority consists of men "afraid of any alterations or enlargement of the position they have taken up"? In Newcastle you alleged "disloyalty"; now you suggest "fear." Some of us remember from our school days—and later—the instance of a boy unwilling, at the solicitation of certain of his school mates, to take what he considered—to put it mildly—a doubtfully wise step. We remember the kind of coercion to which he was subjected by being told that he was afraid; that, in fact, he was a coward. We remember, too, the effort along the same lines to bring him into contempt amongst other members of his form. We assure Your Lordship that this attempt to place the stigma of fear upon the Diocese of Sydney "cuts no ice" amongst us, whatever it may do elsewhere.

When you tell Sydney churchmen what "alterations" you have in mind, what "enlargement" you are seeking—"alterations" and "enlargement" not in the mere form of a Constitution, but in those things which a change in the Constitution may make possible, and, indeed, inevitable—then, perhaps, Sydney churchmen will feel less the need of caution, the necessity of looking before they leap.

Your Lordship then goes on to say that "there are things much more important than constitutions." This is a statement with which we are all in entire agreement—indeed, it is for this very reason that we deplore the next section of your reference to the Diocese of Sydney. Having quoted the Archbishop of Sydney's figures as to the inadequate number of clergymen in his diocese as compared with the Diocese of Melbourne, you go on to refer to this inadequacy as a "failure of evangelistic zeal." You speak of Sydney as "a discontented and divided diocese," in which connection you record that you were "told recently that one-third

of the clergy are openly rebellious against the powers that be."

With due respect for your office may we, in the first place, ask your Lordship whether it is usual for a Bishop to listen to gossip about another diocese, and, in addition, give publicity to it in his official magazine? Local gossip goes on in and about not a few parishes in every diocese. What would we think of a clergyman who learned of such things in a parish not his own, and then referred to them in his parish paper? Would he be regarded as acting wisely in the interests of fellowship and brotherly love? Would his brethren of the clergy accept him as a leader in any matter? Would the high-principled members of the laity in his own parish—let alone those in the parish he had so dealt with—regard him as a good cricketer? Would he expect to find himself a welcome guest in the other parish church? But if a Bishop may do these things with impunity, why may not a priest? If gold rusts, what are we to expect from iron?

Presumably your Lordship gives credit to the assertion that Sydney is "a discontented and divided diocese," and that "one-third of the clergy are openly rebellious against the powers that be." On what evidence did you accept this assertion? Again we ask: **how** and **when** did you get your information? One-third of the clergy in the Diocese of Sydney would, roughly speaking, be represented by the number seventy or eighty. You believe that they are "openly rebellious against the powers that be." "Openly rebellious!" We may therefore assume that they would have no objection to giving your Lordship their names for further publication. We venture to inform your Lordship that not seven, let alone seventy, would allow you to put their names on such a list. The statement which you have published cannot be regarded as anything less than an unworthy and untrue reflection on the clergy of the Diocese of Sydney. It is, moreover, coming from another diocesan, in peculiarly bad taste.

To deal now with your allegation of "failure of evangelistic zeal." You quote the Archbishop of Sydney's figures giving the comparative numerical strength of the clergy in the Dioceses of Sydney and Melbourne. To this you add, by way of confirmation (!) figures representing your own investigations made on this point some time previously. It would appear that the oculus episcopi, in the direct sense, has been trained on the Diocese of Sydney for some time. So, once again, the explanation you find is of a sinister ethical character not flattering to the Diocese of Sydney. Now, to show your Lordship the possibility of this kind of reasoning being both fallacious and misleading, we take the liberty of supplying you with other statistics relative to the Church of England in Australia. You will remember that there was a Commonwealth census made in the year 1921, and another in the year 1933, this latter being the latest of such records we possess. Comparing the figures in these two returns we note the interesting fact that throughout Australia there were, in 1933, three

Anglican dioceses in each of which, while the numbers of the general population had increased, the numbers of the Anglican population had fallen. Of these dioceses one is the diocese over which your Lordship presides. In the Diocese of Wangaratta, during the period just referred to, the general population rose by 8,774 persons, while the Anglican population fell by 1058. Would your Lordship agree if we claimed from these figures that Anglicanism shows a tendency to lose its grip in Wangaratta, and that this tendency is due to "failure of evangelistic zeal"?

Then your Lordship goes on to inform your readers that in your dealings with Sydney representatives you find "many of them show a strong distrust of bishops and a constant fear that they and those who believe in them may try to increase their power in the Church." We always feel sad when we hear of one body of people distrusting another. It is of such stuff that wars are made. But we always "stand at attention," so to speak, when we hear this charge of distrust. Distrust, when it really exists, is not a thing to be removed by rebukes and faulty arguments. There is only one way to deal with it—the way of patience, kindness, frankness and absolute sincerity, always remembering the vital point—that there may be some foundation for it.

And then you go on to say: "The natural effect of such feelings (of distrust) would be an attempt to control their own Archbishop, rather than to expect him to lead and loyally to follow his teaching. I have heard it asserted that this is so, but the appearance of it may really be otherwise explained." Since, in this connection, your Lordship states one thing explicitly and hints only at an-

other, may we ask you three questions: Who in the Diocese of Sydney wants to "control" the Archbishop? Who does not "expect him to lead"? Who does not "loyally follow his teaching"? Does your Lordship really think that the publication of your statement—whether it be correct or incorrect—is calculated to sustain the prestige of the Archbishop of Sydney either in or out of his own diocese? You may, in so many words, blame his followers; but the shaft might easily have hit him.

Your Lordship forbids your readers to think that in saying what you have said you are "running down Sydney." If your words gave this impression to yourself (otherwise you would not have thought the disclaimer necessary) you must have been well aware that they would give the same impression to your readers. No mere disclaimer can remove such an impression, and it would have been better if you had heeded the warning given by your own intelligence.

Having struck the "disloyalty" note, the "domination" note, the "fear" note, the "failure of evangelistic zeal" note, the "discontented and divided" note, the "openly rebellious" note, you then go on to say how much you love "the mother diocese," and "admire her virtues"! Then, as in return, the dear old "mother" gives you a wan smile of relief and gratitude (perhaps), being thankful for small mercies, you conclude your filial remarks by telling her that she is "neither pulling her weight nor enjoying the exhilaration of a clear spiritual vision"!

Is it not time that these attacks on the Diocese of Sydney ceased? Whither are they taking us?

Yours, etc.,
C.C.

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DAY OR NIGHT

QUIET MOMENTS



THE PATIENCE OF CHRIST.

THOSE who read the Revised Version of the Bible will have noticed a slight alteration in one of the verses in the last chapter of the second epistle to the Thessalonians. The words, as we find them in the Revised Version, read thus: "The Lord direct your hearts into the love of God and into the patience of Christ." We do not often make this prayer for others, and still less do we make it for ourselves; and yet there are few prayers more necessary.

Christians have much need of patience. We need to be patient with each other. We must live together in the home and we must live and work together in the fellowship of the Church. We often do not see our own faults, and we often are needlessly provocative and careless of the feelings of others. This is why, no doubt, the grace of "long-suffering" is emphasised so strongly in the New Testament. The writers are speaking from the experience of life, and especially of church life. Our friends need to be "long-suffering" with our faults, and we often need to be "long-suffering" towards the faults and provocations of others.

But we have ever before us the example of our Lord's patience. This we see in every part of His life on earth. How wonderfully patient He was with the crowds that often thronged him. He was also patient with those that disputed with Him. And He was patient with His own disciples. As an instance of that, recall the final scene in the Upper Room. The twelve were still disputing which of them should be greatest; and their Master took a towel and girded Himself, and then took water and began to wash the disciples' feet and to wipe them with the towel.

But it is in His trial and death that we see most clearly our Lord's wonderful patience. He was mocked in the High Priest's palace. He was mocked at the house of Herod, and He was mocked again at Pilate's Judgment Hall.

One of the points of greatest interest in Jerusalem at the present moment is Pilate's Judgment Hall. Here the excavations are showing the very pavement upon which our Lord must have stood. It is hard to imagine what our Lord endured, with His hands tied and His face buffeted and spat upon. And every possible insult was added by word and gesture. The dignity and patience of the Son of God under that provocation is to be the pattern of the dignity and patience of all God's children under every provocation they may be called upon to endure—whether from members of the Church or from outsiders and opponents.

Patience is not a passive or negative virtue, as is sometimes supposed. Our English word "patience" is said to come from the active form of a verb, the passive form of which supplies our word "passion." Passion gives way; patience endures. Patience is the positive endurance of trial and often of wrong. It means patient continuance under provocation or trial. St. James writes: "Let patience have her perfect work." The exercise of patience will certainly strengthen and help other desirable qualities in the Christian life, and lead on towards completeness in Christian character.

What was the secret of Christ's patience? There is no doubt it was His love. It is love that makes a mother so patient with her child. Love will make us patient, too. And more love will make us more patient. Hence the force and beauty of the Apostles' prayer, "The Lord direct your hearts into the love of God and into the patience of Christ."

MOORE COLLEGE, SYDNEY.

The first annual meeting of the Women's Auxiliary of the college was held on May 7th. The office-bearers elected were: President, Mrs. H. W. K. Mowll; Vice-President, Mrs. A. Bragg; Secretary, Mrs. F. H. B. Dillon; Treasurer, Mrs. Maxwell Little; Associate Presidents, Mesdames T. C. Hammond, Russell-Jones, and A. L. Wade.

The auxiliary entertained a number of guests at the close of the business meeting. The annual report disclosed many improvements to the college during the year.

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BIBLE ASIDES.

WE are celebrating the four hundredth anniversary of the placing of the Bible in the parish churches of England. Much has been said and written concerning the unspeakable value to the nation of the free circulation of the sacred Scriptures. We propose in this article to take a lighter vein and draw our readers' attention to circumstances connected with the issue of Tyndale's English Bible that are, we fear, too little known. There is abundant information of an interesting character concerning the efforts made to bring God's Word into the homes and hearts of the people of England. The general features of the movement are well-known, but documents in the British Museum throw a large amount of light on minor incidents that are not without value.

The Preface to Tyndale's Bible.

Tyndale's Preface is rarely read, yet it is full of great interest. He refers in it to an epistle which he added "unto the latter end" of his translation of the New Testament. This particular New Testament saw the light at Worms in 1526. The reader is exhorted to "come with a pure mind and as the Scripture saith, with a single eye, unto the words of health and of eternal life." There are some practical hints as to the manner of study that are quite typical of Tyndale, yet bear repetition to-day. Thus we are told: "Mark the plain and manifest places of the Scripture. And in doubtful places see thou add no interpretation contrary to them." This is a piece of advice that limits speculation to the great comfort of simple folk.

Again we are invited to "Note the difference of the law and of the Gospel. The one asketh and requireth; the other pardoneth and forgiveth." The epilogue closes with an appeal to them that are learned Christianly "to remember their duty, and to help" to make the New Testament "more apt for the weak stomachs." The Preface, in which reference is made to this epilogue, contains several points of interest. Tyndale had no doubt as to where he stood in reference to the controversies of his day. He does not mince words, but that is a characteristic of his age. He describes his opponents as "our malicious and wily hypocrites which are so stubborn and hard-hearted in their wicked abominations." He gives the popular ob-

jections to the printing of the English Bible. Some say, "It is impossible to translate the Scripture into English; some that it is not lawful for the lay people to have it in their mother tongue; some that it would make them all heretics, as it would no doubt from many things which they of long time have been falsely taught." He is delightfully sarcastic about the criticisms of his translation. "They which in times past were wont to look on no more Scripture than they found in their duns (i.e., commentaries of Duns Scotus) or such like devilish doctrine have yet now so narrowly looked on my translation that there is not so much as one I therein if it lack a title over his head, but they have noted it, and number it unto the ignorant people for an heresy."

Tyndale sets forth his object in translation very clearly. "I had perceived," he says, "by experience, how that it was impossible to stablish the lay people in any truth, except the Scripture were plainly before their eyes in their mother tongue, that they might see the process, order and meaning of the text." Tyndale goes on to recount his adventures when he set out on his great enterprise. "When I was turmoiled in the country where I was that I could no longer dwell there (the process whereof were too long here to rehearse) I this wise thought in myself, this I suffer because the priests of the country be unlearned, as God knoweth there are a full ignorant sort which have seen no more Latin than that they read in their portasses (a popular form of 'portiforium,' the usual name in England for the 'breviary,' and so-called because it was carried about by the priests and monks) and misals which yet many of them can scarcely read . . . And therefore (because they are thus unlearned thought I) when they come together to the alehouse which is their preaching place, they affirm that my sayings are heresy."

The Bishop of London proved no more helpful. Tyndale was led to seek for the Bishop of London's help through the praise given to that worthy by Erasmus. He was so bitterly disappointed that he writes: "Erasmus—whose tongue maketh of little gnats great elephants and lifteth up above the stars whosoever giveth him a little exhibition." With sadness he records: "I understood at the last that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England, as experience doth now openly declare."

Tyndale's Deadly Opponent.

We now turn to another side of the picture. John Dobneck was as resolute in defeating the project of printing the Bible as Tyndale was in promoting it. Dobneck has left on record his labours, and it makes interesting reading. His methods smack a little of the modern detective story. He tells us that he "Asked certain printers to his inn and, after he had warmed them with wine, one of them in confidential talk revealed to him the secret by which England was to be brought over to the side

of Luther—namely, that there were in the press three thousand copies of the Lutheran New Testament translated into English, and that in the order of the quires they had got as far as the letter "K"; funds were being freely supplied by English merchants who meant secretly to import the work when printed and disperse it surreptitiously through all England before King or Cardinal could discover or forbid it." The next passage in this record throws an important light on the attitude to the Bible maintained by Dobneck, who called himself "Cochlaeus" and who was Dean of the Church of the Blessed Virgin at Frankfurt. It runs as follows: "Alarmed and bewildered as he was, Dobneck disguised his grief under an appearance of admiration; but the next day, weighing the greatness of the danger, he began to think by what means he could conveniently thwart the wicked project."

An English Opponent.

Edward Lee, afterwards Archbishop of York, appears to be equally concerned as to the danger of this venture. Writing to King Henry VIII. from Bordeaux in 1525, Lee warns the King of what he evidently regards as a most nefarious project. Here are his words: "I am certainly informed as I passed in this country that an Englishman, your subject, at the solicitation and instance of Luther, with whom he is, hath translated the New Testament into English, and within four days intendeth to arrive with the same imprinted in England. I need not to advertise your Grace, what infection and danger may ensure hereby if it be not withstanding." This letter is very important, as it comes from a highly placed clerical official, who may be assumed to know the practice of the Church of England. Lee writes: "All our forefathers, governors of the Church of England, hath with all diligence forbid and eschewed publication of English Bibles as appeareth in constitutions provincial of the Church of England." It is also interesting as a light on the estimation in which Henry VIII. was held in 1525 on the very eve of 1526, for the letter was written on the 2nd December. The King is reminded that he "hath drawn the sword in God's cause," although in the previous June he had created his illegitimate son Duke of Richmond. So much for the argument that the whole ground of Papal opposition revolved round the dissolute life of the King.

Sir Thomas More's Criticisms.

One of the most learned of Tyndale's English opponents is, by common consent, Sir Thomas More, beheaded by Henry VIII., and canonised by the Pope recently. More wrote violently against Tyndale. It is a mistake to assume that abuse was confined to one side. Tyndale had a biting pen, but More exceeded him in invective. More wrote: "Out of whose brutish, beastly mouth cometh such a filthy foam of blasphemy," which is a fairly good effort for a polished writer. But More condescends to serious criticism. He regards the following as important, and our readers can judge how far the modern knowledge of Greek supports or corrects

him. "He hath mistranslated three words of great weight, and every one of them is, as I suppose, more than thrice three times repeated and rehearsed in the book . . . The one is, quod I, this word priest. The other the Church. The third charity. For priests wheresoever he speaketh of the priests of Christ's Church he never calleth them priests, but always seniors; the Church he calleth always the congregation, and charity he calleth all love, love."

When Gregory Martin, in 1582, repeated More's criticisms on these points, Fulke replied to him with special reference to the word "priest," "We desire not to be more holy in the English terms, than the Holy Ghost was in the Greek terms; whom if it pleased to use such a word as is indifferent to signify the 'ancients of the Jews,' 'the senators of Rome,' 'the elders of Lacedaemonia,' and 'the Christian clergy,' why should we not truly translate it into English?"

Tyndale's Earnestness.

Stephen Vaughan, who became Governor of the English Merchant Adventurers at Antwerp in 1534, was commissioned by Henry VIII. in 1531 to secure Tyndale's retraction. Negotiations were finally broken off. But a very interesting light on Tyndale's character is afforded by Vaughan's report sent to the King. He states: "I shewed him a clause contained in Master Cromwell's letter . . . After sight thereof I perceived the man to be exceeding altered, and moved to take the same near unto his heart, in such wise that water stole into his eyes, and answered, what gracious words are these? I assure you, said he, if it would stand with the King's most gracious pleasure to grant only a bare text of the Scriptures to be put forth among his people, like as is put forth among the subjects of the Emperor in these parts and of other Christian princes, be it of the translation of what person soever shall please His Majesty, I shall immediately make faithful promise never to write more nor abide two days in these parts after the same, but immediately to repair into his realm, and there most humbly submit myself at the feet of His royal Majesty, offering my body to suffer what pain of torture, yea what death, his Grace will, so this be obtained." And this was the man that a relentless enmity pursued until at last it captured him.

"His blood was shed

In confirmation of the noblest claim;
Our claim to feed upon immortal truth;
To walk with God, to be divinely free;
To soar and to anticipate the skies.
Yet few remember him. He lived unknown,
Till persecution dragged him into fame."

In view of the centenary of St. George's Parish, Battery Point (Tas.), which occurs next month, a quest is being made for the oldest parishioner born in the parish, baptised in the parish church, and still living in the parish. The distinction is claimed by Mrs. E. L. Johnson, of St. George's Terrace, who was baptised in St. George's Church on March 16, 1859. Should there be any older parishioner, the Rector (Rev. A. A. Bennett), would like to be informed.



The Rev. M. K. Jones, B.A., Precentor of St. Andrew's Cathedral, Sydney, has accepted nomination to the parish of St. Andrew's, Roseville, Diocese of Sydney.

Mr. R. S. Hughesdon, C.M.S. missionary at Hyderabad, India, has been suffering from severe burns to both hands and arms. News has been received that he is now better.

Canon and Mrs. Gore, of C.M.S., Sudan, have resigned owing to Canon Gore's state of health, after twenty-five years' pioneering work in the Southern Sudan.

Dr. Gibson and his wife, Dr. Freda Gibson, of Ceduna, South Australia, are visiting Melbourne and Sydney in connection with the Bush Church Aid Society. Dr. Gibson and Mrs. Gibson have rendered valuable service with B.C.A., and with the advent of the aeroplane purchased for the Society's work, the "flying doctor," whose base is at Ceduna, now links up more easily with the Bishop Kirkby Memorial Hospital at Cook.

A world meeting of the International Missionary Council is to be held at Madras, India, from 13th to 30th December next, and the Council has appointed the following Australian representatives: The Most Rev. H. W. K. Mowll, D.D., Archbishop of Sydney; Mrs. H. W. K. Mowll; Rev. J. W. Burton, M.A.; Rev. H. L. Hurst; Rev. Canon H. E. Hyde; and Mr. H. R. Balfour. In addition, the following missionaries and nationals have been nominated to represent the Pacific Field at the conference: Rev. T. T. Webb, Methodist Mission in Northern Australia; Rev. W. Flierl, Lutheran Mission, New Guinea; Rev. H. J. E. Short, London Missionary Society, Papua; Mr. Wilson Inia, Fiji; Pastor Jupeli, Gilbert Islands.

The Rev. F. G. Standen, Th.L., Rector of Kurrajong, has accepted the nomination to the incumbency of Narrabeen and Pittwater, N.S.W., in the Diocese of Sydney. Mr. Standen will commence his new duties in June.

The Rev. R. D. Peatt, lately locum tenens at St. Mary's, Caulfield, Melbourne, has been appointed by the Archbishop to the combined charge of St. George's, West Footscray, and St. Paul's, Kingsville.

The Rev. Frederick Jones, Curate-in-Charge of Punchbowl, has been appointed Rector of Prospect and Seven Hills, in the Diocese of Sydney.

Canon Langley, of St. Mary's, Caulfield, Melbourne, has been appointed Rural Dean of St. Kilda, in succession to the Ven. H. B. Hewett, recently appointed Archdeacon of Brighton.

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THE LATE MR. C. R. WALSH.

THE death of Mr. C. R. Walsh has removed one of the most esteemed churchmen, of many years' standing, of the Diocese of Sydney, and one who was well-known also in other parts of Australia for his sterling Christian character and his strong leadership, particularly in the missionary cause. At the funeral service held in St. Andrew's Cathedral, a large gathering of representative people was present. The Archbishop of Sydney conducted the service, and the Archdeacon of Sydney, the Ven. S. M. Johnstone, gave the address.

We offer our prayerful sympathy with Mrs. Walsh and members of the family in the loss they have sustained, and join in thanking God for the life and Christian witness of one who faithfully and loyally served in so many ways the interests of the Kingdom of God.

Archdeacon Johnstone's Address in the Cathedral.

"Well done, good and faithful servant . . . enter into the joy of thy Lord" (St. Matt. xxv., v. 21).

To-day, as I stand here to give the address, I have the sad but honourable privilege of assisting at one of the last services which his friends can render to Charles Richard Walsh, a distinguished servant of the State, an even more distinguished servant of the Church, and as he himself would most approve of being described, a humble servant of Jesus Christ.

In justification of my being invited to preach at this service, may I be permitted to speak first of all from a personal point of view. Nearly thirty-seven years have passed since I first met Mr. Walsh. He was then Prothonotary, and taking an active part also in the affairs of the Church, particularly the work of world evangelisation. Throughout those years, until recently when strength was failing him, I frequently saw him and ever found him a faithful and loyal friend, never hesitating to disapprove, if he thought the word of disapproval necessary; never hesitating to advise when his advice was sought; always at hand to encourage in times of difficulty; generously ready to commend and, if need arose, prepared to exercise at once what he regarded as the loyal obligations of friendship. I cannot but hold him in grateful remembrance, and there is a great company of people who, for similar reasons, will think of his passing to-day with affectionate sorrow.

I was privileged to see into the heart of the man on those two occasions when grief in a special form overtook him—the passing of a dear daughter and of a dear and heroic son. If sorrow be the testing-house of faith and character, I can testify, if such testimony were needed, that he passed out of the ordeal not only with more brilliant faith, but with stronger personality.

About his work as a public servant I am not competent to speak in detail, and must therefore leave that to someone else. On his services to the Christian Church, however, I could dwell at length—as a member of our Church Synods, of the Standing Committee of the Diocese, of the Cathedral Chapter, of the Presentation Board, as Registrar of the Diocese, and in association with numerous other Diocesan Committees and organisations. Nearest, however, to his heart always, was the work of the Church Missionary

Society. The services he rendered there were so conspicuous that on this occasion mention of them should specially be made. While still a very young man, eagerly pursuing his professional duties, and keenly interested, as he remained to the last, in cricket, his devotion to Christ caused him to lay to heart the Master's great commission, "Go ye into all the world and preach the Gospel." Unable himself to engage in personal service abroad, he did the next best thing by devoting himself to serve in this cause at home.

I would remind you that, chiefly through the instrumentality of Samuel Marsden, a C.M.S. Auxiliary had been founded in Australia in 1825. It did much useful work, but had a more or less up and down existence, and was really threatened with extinction (with, indeed, official extinction in the diocese) when Mr. Walsh was appointed Hon. Lay Secretary in 1883, fifty-five years ago. The auxiliary was collecting small funds and sending forth no missionaries. Immediately Mr. Walsh entered upon the duties of his office he began to serve the missionary cause as Marsden had done before him. His home became the headquarters of visiting missionaries, from whatever quarter of the globe they came. He organised meetings, in and out of the diocese, at which missionaries and others were to give addresses. He gathered together at his private cost, influential clergy and laity to consult together to see what could be done. With the ready assistance of Archbishop Saumarez Smith, he, mainly, was instrumental in organising the deputation from England in 1892, consisting of Dr. Eugene Stock and Rev. R. W. Stewart. In ten years the annual income of the local C.M.S. in N.S.W. rose from a few hundreds to four figures, and no less than fifteen missionaries had been sent out; an earnest of the magnificent work being done by the Society in Australia to-day. By his example, zeal, and self-sacrificing labours, Mr. Walsh in those early years gathered into service a group of magnificent men and women to whom not only the missionary cause, but the whole life of the church in this diocese owes an unpayable debt. As we think of it all to-day we may well apply to him the words: "Well done, good and faithful servant. Enter thou into the joy of thy Lord!" On occasions such as these we are prone sometimes to think upon a man's past record, not dwelling sufficiently upon his new life into which he has entered within the veil. There are two groups of people associated with C. R. Walsh of whom we think especially to-day. There are those he has left behind, and who are mourning his passing from them. Our sympathy goes out to them, and our prayers ascend for them. Yet their sorrow is tempered by two things; first, they remember that God gave him a long life, and what is infinitely of more importance, the grace to live that long life worthily. His friends know that their separation from him is but temporary and that for him there is only joy unspeakable in the presence of his Lord. Then there are those into whose company he has again been admitted; the friends in Christ he loved so well, and of whom he so often and so affectionately spoke—Robert Stewart, the devoted missionary; Eugene Stock, a prince among modern ecclesiastical historians; Bishop John Taylor-Smith, who passed on so recently before him, and Ernest Claydon, who laboured so faithfully with him in the extension of the Kingdom of God. Now he sees once again the two precious children who have awaited his coming and who to-day meet him and greet him with joy.

For Mr. Walsh the past is a great record, the present and the future a great reward and great joy. As we leave him we may well say in the words of the Master, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

SYDNEY SYNOD.

The Synod of the Diocese will meet in the Chapter House on Monday, August 15th. The Synod sermon will be preached by Dr. Stanley Jones, the author of "Christ of the Indian Road," "Victorious Living," and other well-known books.

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

Diocese of Sydney.

SUNDAY SCHOOL TEACHERS.

Quiet Day at St. John's, Parramatta.

The sixth annual Quiet Day, arranged by the Sunday School Teachers' Association of the Parramatta Rural Deanery was held on the afternoon and evening of Saturday, 23rd April. The meetings were well attended by the clergy and Sunday School officers and teachers, about 20 schools participating in the fellowship, prayer, and meetings for instructive addresses.

Among the special guests were the Rev. T. C. Hammond, M.A., Principal of Moore Theological College, Miss E. Norbury, of "The Builders," Miss D. Foster, Director for Primary Work, Diocesan Board of Education, and Miss R. Campbell, Sydney Primary Workers' Association.

Archdeacon H. S. Begbie, Rural Dean and President of the Association, presided at the meetings, at which the Rev. T. C. Hammond gave all the addresses and conducted the discussions.

During meal-time fellowship, grateful thanks were expressed to the Principal for coming and helping those present to a clearer knowledge and method in inspired teaching through his masterly presentation of the subjects dealt with. Votes of thanks were also conveyed to the President, officers, and teachers of St. John's, for the welcome given the visiting schools, and to Mr. S. Moxham, churchwarden and honorary organising secretary of the day.

The theme of Principal Hammond's addresses dealt with "The Teacher's Aim," "The Teacher's Model," and "The Teacher's Enabling."

"The Teacher's Aim" should be (1) the proximate (immediate or near) aim—to get the child to know the lesson and what is being taught; (2) the final aim—to bring boys and girls to the saving knowledge of Christ Jesus, our Lord, through the teacher's careful study and vivid presentation of the story, and by questioning and practical application of the lesson, symbolically, or otherwise. To implant in the minds of the scholars a real, living knowledge of the Scriptures, and subsequent love of God's Word.

"The Teacher's Model." Our Lord and Saviour, Jesus Christ, Who spoke with authority and taught with emphasis of intense spiritual conviction from the Bible (Old Testament). Our Lord's parables, many drawn direct from nature, are marvellous in smoothness of emphasis and apt illustrations, so simply and directly expounded that common people heard gladly. Our Lord was both gentle and severe—in His compassionate love and yearning for the souls of men—and candid condemnation of the evil that separates the life from Him.

"The Teacher's Enabling"—the Holy Spirit—gives the enabling, indwelling power through encouragement, guidance, and blessing, in the earnest teacher's deficiencies and difficulties. This Divine Gift is manifest most in the teacher whose life is saturated with the Word of God, surrendered to His will, steeped in prayer, and Spirit-filled.

C.M.S.

A Church Missionary Society Temple Day will be held in St. Andrew's Cathedral, Sydney, on Ascension Day, May 26, from 8 a.m. to 9 p.m. The Holy Eucharist will be celebrated at 11, when an address will be given by the Bishop Coadjutor (Dr. Pilcher). At 1.15 p.m. there will

be a Bible reading and intercession, conducted by the Rev. T. C. Hammond, M.A. The day will conclude with a thanksgiving service, at which the Rev. R. C. M. Long, B.A., Th.L., will preach. The purpose of the Temple Day is to call forth prayer and offerings so that the remainder of the debt (£3,362) may be extinguished.

HOME MISSION SOCIETY.

The H.M.S. Diocesan Festival will be held on Tuesday, June 14th. There will be one sitting only at tea, which will be served at 6.15 p.m. in the Town Hall. The Cathedral service will commence at 7 p.m., and the preacher will be Canon Denman.

At 8 p.m. in the Town Hall there will be the public meeting, at which the Archbishop will preside. The speakers will be his Excellency, the Governor, Lord Wakehurst, Canon R. B. S. Hammond, and H. J. Baile, M.L.A.

BUSH CHURCH AID SOCIETY.

St. Alban's, Leura.

The annual meeting of the Bush Church Aid Society's Women's Auxiliary was held on Wednesday, April 20th, in St. Alban's Hall, at 3 p.m. There was a large attendance, and Mrs. Dixon Hudson presided. The meeting opened with a hymn and prayer. Mrs. Dixon Hudson stated that the past year had been a most successful one—246 garments had been sent in to be distributed to the B.C.A. hospitals at Cook, Ceduna, and Penong.

The sum of £9/9/- was given at a donation afternoon held in November to provide Christmas gifts for the outback children. Also £10 was contributed at the annual meeting last year, for the purchase of material to be made up. On Wednesday, April 20th, the sum of £11/12/- was given for material to be made up.

Mrs. Dixon Hudson introduced Mrs. Langley, who gave a most inspiring and interesting talk on the wonderful work which is being done for the outback people by the Bush Church Aid Society, and the great need there is for supporting this work. Mrs. Langley thanked the Leura members for the splendid work they had accomplished, and wished them success in the year they were entering on. Mrs. Biddle sang two songs, which added much to the enjoyment of the afternoon. Afternoon tea was served by the members. The meeting closed with the Benediction.

The amount collected in the B.C.A. boxes for the year amounted to £21. The total amount raised for B.C.A. work in Leura for the year ending April, 1938, was £40/9/-.

Diocese of Goulburn.

ANNUAL STATISTICS.

The Annual Parochial Returns for 1937 have now all been received and summarised. Seven new centres in the diocese were opened or re-opened during 1937, and eight closed. Centres worked total 294; communicants on the roll numbered 14,261, an increase of 441; and at Easter 7691, an increase of 237. Sunday School statistics show a decline under all headings; 462 classes were taught in the Public schools and 8826 lessons given. In addition, 9555 lessons were given through the Church Mail Bag School.

Collections in Churches amounted to £11,961, an increase of £125; subscriptions £6816, a decrease of £737; Parochial Endowments £5634, an increase of £170; and indirect

efforts £14,968, an increase of £1082. Parochial debts totalled £26,183, a decrease of £772.

The total moneys raised for all purposes in the diocese during 1937 amounted to £55,627, an increase of £6,368; and the highest amount since 1928. This total was made up of direct giving £23,507, indirect giving £20,222, and Glebes and Endowments £11,895.

VICTORIAN JOTTINGS

(By "Melborton.")

A Notable Gift.

THE executors of the late Frederick Walker are making a gift of a beautiful home in Harecourt Street, Auburn, to the missions of St. James and St. John. The house is in one of the choice spots of Melbourne, and it is the wish of the donors that it be used as a hostel for young men who have as boys passed through one of the homes of the Mission. The Walker family have been closely identified with St. Columb's, Hawthorn. Those who know Melbourne know that St. Columb's is one of the "pillar churches" of the Evangelical school of thought in the Diocese of Melbourne.

Christ Church, South Yarra.

This fine old church, the scene for many years of the outstanding ministry of the late Canon Tucker, is much in the news just now. It is generally so, as many fashionable weddings take place there. But very many church folk were much grieved and astonished to hear that the congregations have dwindled to an average of 50 or 60, and that in a building which could hold about 1200. The following letter is characteristic of many which have appeared. South Yarra is still a place of "many mansions" in walking distance through the beautiful Domain or Botanic Gardens of the city.

Melbourne "Argus," 21/4/1938.)

WHOSE FAULT?

When Churches Decline.

Sir,—It is a humiliating spectacle when a great parish church, in the centre of a large population, is so reduced that the general public is appealed to in order to prevent the closing of its doors. We are told, ad nauseam, that throughout the land people neither go to church nor support it. Have they ever been asked as individuals? Has personal contact been established with all Anglicans in the parish by systematic and regular canvass? Can the vestry

say how many Anglican families are in its parish, how many children, what their condition? Is there any inter-parish method of advising arrivals and departures? The parish church—is it the centre of active home missionary work, or only the meeting place of a little group of respectable people who "don't like changes"?

When such suggestions are made they are generally met with an indignant query as to what the vicar can be expected to do. No one of sense expects the vicar to carry on unaided, and, in fact, he never does. What one does expect, but seldom gets, are initiative, encouragement, boldness of policy and business-like industry on the part of the clergy. They are there to lead, to inspire others to achievement; but actually many of them are fearful of doing anything much except conciliate the handful of regular, conservative churchgoers. So the parish church is often static, the attendances dwindle, and the debts become a permanent fixture.

It is regrettable that Synod—the Parliament of the Church—never finds time to deal with essentials. So much futile talk and so little sensible action; so much "don't!" and so little "do!"—that is why the children of the Church drift from home. But if the Church is to be saved, then first of all the clergy must inspire the people to save it. "Ora et labora" is a good motto, so long as we remember the "et labora."—Yours, &c.,

Abbotsford.

MANUKA.

The following is how the "Argus" reports the meeting of the congregation held on Tuesday evening, May 3rd. The present Vicar has held his appointment for 30 years. Some remedies for the present state of things seem to us to lie in much more united prayer, whole-hearted service, and pastoral visiting, in which earnest lay folk take a share with the Vicar. The services have been carried on for many years on the lines of Percy Dearmer's "Parson's Handbook."

Plan to Revive Interest.

In an endeavour to revive interest in Christ Church, South Yarra, a house-to-house canvass through the parish will be made.

This decision was made at a public meeting in the church hall last night, when speakers, in discussing means of restoring finances and attendance, referred to the "desperate plight" of the church.

Councillor E. L. Morton said that, although £950 had been subscribed since the appeal was made, the liquidation of the overdraft of £1,250 was not sufficient. A steady income of at least £10 a week was needed, but the greatest need was to increase attendances at the church. There were thousands of Church of England people in the parish, yet attendances at the church were surprisingly small. He suggested that a committee of about 60 persons should be appointed to make a house-to-house canvass through the parish to revive interest in the church.



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ALEXANDRIA

"Our Last Appeal."

Dr. A. J. Day, one of the churchwardens, said that there was too much work for the Vicar (the Rev. L. Townsend), who has been at the church for more than 20 years. He suggested that fortnightly dances should be held in the church hall.

Sir Harry Chauvel, another churchwarden, said that in spite of retrenchments, culminating in the dismissal of the hallkeeper, the church finances continued to cause grave concern. He supported Councillor Morton's suggestion that a strong committee should be appointed.

Ridley College.

Sympathisers held a small sale of work in the college grounds on Saturday afternoon, April 30th. The promoters were encouraged by a return of £68 towards necessary repairs.

The Bush Church Aid Society.

Supporters of the Society had a happy rally in the Cathedral Chapter House on Tuesday evening, May 3rd. The speakers were the Archbishop, who presided, the flying doctor, Dr. R. Gibson, who made a telling speech, and the organising missionary, Rev. T. E. Jones. The offering was £81 from an audience which did not look a well-to-do one. The late beloved Sydney Kirkby, whom the writer remembers as a bright-eyed Sunday School boy in St. Paul's, Bendigo, laid firm foundations on which his successors are building wisely.

Sir Charles and Lady Powers, well beloved worshippers at St. Hilary's, Kew, for many years, kept their diamond wedding anniversary on May 1st. They were married by the late Archdeacon Crawford at Castlemaine on May 1st, 1878.

Two Archbishops.

The Vicar of St. Mark's, Camberwell, very nicely pointed out on Anzac Sunday that when Archbishop Head was bravely doing his duty in France in 1915-18, Archbishop Mannix was comfortably at home in Melbourne doing his "little bit" as a bitter critic of the Empire which sheltered him and his flock. Which played the nobler part?

The former Bishop of Grafton (the Right Rev. J. W. Ashton), is now living at Camberwell, Melbourne, and has been granted by the Archbishop permission to officiate in the diocese.

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CHURCHMEN'S REMINDER.

"They will rise 'highest who fit themselves for the highest.'—Anon.

"If ye then be risen with Christ, seek those things that are above."—St. Paul.

MAY.

12th—Coronation of King George VI. **God Save the King.**

15th—**4th Sunday after Easter.** What beautiful words in this ancient collect taken from the Sacramentary of Gelsaius. How appropriate to to-day—"the sundry and manifold changes of the world" indeed. Let our hearts be surely fixed where true joys are to be found.

17th—Revised New Testament issued, 1881. Such dates assume increased importance as we approach June, when we celebrate the setting up of the Bible in churches throughout England.

18th—Disruption of the Church of Scotland, 1843.

20th—Miles Coverdale died, 1567. One of the famous translators of the Bible into English.

22nd—**5th Sunday after Easter.** We now approach the end of the "Great Forty Days," wherein infallible proof was given of the Resurrection of our Lord. Yet how few people really believe it, or more lives would be transformed. As we come to Holy Thursday, let us lift up our hearts in joy.

23rd, 24th and 25th—**Rogation Days.** Days of intercession so much needed now. Would it not be well to make a habit of entering a church every day in brief intercession for the world?

24th—**Empire Day.** How much the Empire has been used of God in ages past to preserve the world from destruction should stimulate our faith that He will yet again use her as His weapon against unruly peoples.

26th—**Holy Thursday. Ascension Day.** A much neglected festival, yet with teaching of immense importance. It was the proper sequence of the Incarnation. It is a happy forecast of what our future body will be enabled to attain to.

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"She doeth little kindnesses
Which others leave undone—or despise,
But naught which makes our heart at ease, or giveth happiness, or peace,
Is low esteemed in her eyes.

"Blessing she is, God made her so,
And deeds of week-day holiness
Fall from her, noiseless as the snow;
Nor has she ever learnt to know
That aught were easier than to bless."

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CHURCH MISSIONARY SOCIETY

TEMPLE DAY

Thursday, 26th May (being Ascension Day)

"Go ye into all the world, and preach the Gospel."

Will you assist us, by prayer and donations, in this great appeal for the wiping out of the Society's deficit of £3,360?

Obtain literature from the Church porch, or from your Rector.

Special services at St. Andrew's Cathedral during the day. His Grace the Archbishop will personally receive gifts from 12.30 to 1.15 p.m., and 5 to 6 p.m. Deputies will be present at other times.

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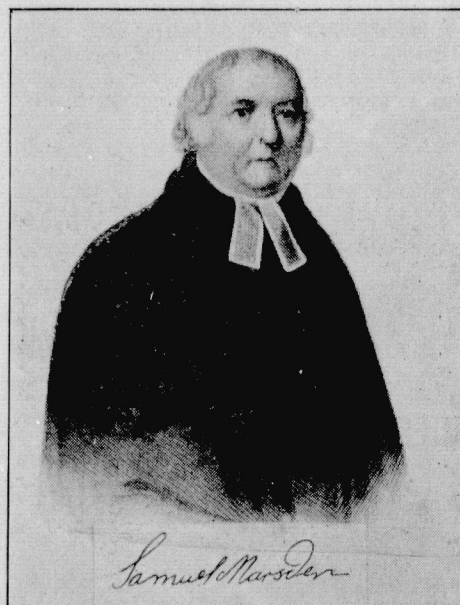
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SAMUEL MARSDEN.

"A Few Facts."

SAMUEL MARSDEN, who joined Rev. Richard Johnson in Sydney as second Chaplain to the Colony in 1794, was born in Yorkshire in 1764, and educated at the free Grammar School of Hull. His piety and ability attracted the attention of the Elland Society (of which William Wilberforce was a member), and in 1790 he was sent to Magdalene College, Cambridge, to be trained for the ministry.

He was ordained by the Bishop of Exeter for the Archbishop of Canterbury in 1793, and sailed for



Sydney with his newly-wedded bride in the store-ship "William," on 1st July of that year. He reached his destination on 10th March, 1794, and began his long ministry, which lasted for 44 years. Space does not permit a full account of his work in New South Wales and New Zealand. We recommend his life story, written by Archdeacon Johnstone, and obtainable at the C.M.S. Depot, Sydney, at the reduced price of 2/6.

On arrival in Sydney, Marsden settled at Parramatta, holding services till 1796 in a carpenter's shop fitted up for the purpose. In 1797 the foundation stone of St. John's Church was laid. When Richard Johnson left the colony in 1800, Marsden was the only official Chaplain in the Colony. He regularly carried out spiritual ministrations at Parramatta and Sydney, and visited other settlements when opportunity presented. Pushing on with the

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will be held on

Tuesday, June 14th, 1938

- 6.15 p.m.—Tea (one sitting only), Basement and Upper Town Hall.
- 7 p.m.—Cathedral Service. Preacher, Canon Denman.
- 8 p.m.—Public Meeting, Town Hall. Chairman, The Most Reverend the Archbishop of Sydney. Speakers: His Excellency Lord Wakehurst, K.C., M.G.; Canon R. B. S. Hammond; H. J. Bate, Esq., M.L.A.

Thankoffering at meeting.

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building of St. John's, Parramatta, the Church was opened on Easter Day, 1803.

Marsden's labours were vigorous and diverse. He was a magistrate and Superintendent of Public Works at Parramatta and Toongabbie, and he took an active part in the establishment and control of orphan schools. He had phenomenal energy, and Governor King "commended him as the best practical farmer in the Colony and as a keen student of sheep breeding and wool production." At all times he was an ardent preacher of the Gospel, and shepherded his scattered flock under difficulties. In 1807 he visited England and induced Revs. William Cowper and Robert Cartwright to offer themselves for chaplaincies in Australia. Contrary to what is stated in some quarters, Marsden took a keen practical interest in spiritual work amongst the aborigines. In 1814 he sailed for New Zealand in a small brig, and on Christmas Day of that year he preached the Gospel to the Maoris from the text, "Behold, I bring you good tidings of great joy, for unto you is born this day a Saviour, Who is Christ the Lord." In all, Marsden visited New Zealand seven times, and he has been rightly called "The Apostle of New Zealand." His work in New Zealand was carried on in conjunction with the Church Missionary Society.

On October 13th, 1822, he conducted the first Christian service west of the Blue Mountains, New South Wales, at Bathurst, in the public granary. Marsden found difficulties with prominent men in the Colony, which sometimes involved him in law suits, but he steadily carried on his work. He died at Windsor Rectory on 12th May, 1838, and was buried at Parramatta.

As we unite to honour Marsden's memory in this centenary as one who did so much for the spread of the Gospel and the building up of the Church, we offer our thanksgiving to Almighty God for what was accomplished through his labours.

The Rev. G. G. Mottram, who resigned the curacy of St. Oswald's, Haberfield, has been licensed as curate in the church and parish of St. Michael's, Wollongong, N.S.W.

The Rev. C. K. Hammond, M.A., Curate of St. Andrew's, Summer Hill, will become Curate-in-charge of St. Alban's, Golden Grove, Darlinghurst. Mr. Hammond is lecturer in Hebrew at Moore College.

CANON HAMMOND'S SOCIAL SERVICE.

Annual Meeting for 1937.

There are six principal services rendered by this organisation.

The Hammond Hotel for single men on the dole has continuously throughout the year had a waiting list. During the year we have given shelter to 927 different men. Only 57 were asked to leave.

In this hotel "need is the latchkey," and a tailor, boot-mender and barber are provided free to the guests. We use 2000 lbs. of meat a week, a ton of vegetables, and 567 loaves of bread.

The Hostels for Families known as "The Rafts" have proved of great value, and we have taken care of 95 families during the year, including nearly 300 children. In the hotel and the hostels, 692,000 meals were cooked during the year.

The Police Court. Daily at 8 a.m. the Court is visited, and during the year 9,727 were charged with drunkenness, of which 1,618 were women. Of these 3,221 signed the pledge. This work we consider has great value, and the Magistrates and the Police give us every assistance and encouragement. The Inebriate Act badly needs revision, and a place other than a gaol or a mental home is badly needed for the numerous victims of alcohol.

Poor Relief. Over 15,000 cases were handled during the year, and various Government Departments co-operated and rendered valuable assistance. Over 6,000 garments were given away, and 18,000 garments were made available through jumble sales at a price that, while preserving the independence of the poor, yet made garments available for a few pence.

Emergency Relief. During the year 17,280 men called at our emergency depot, of whom 15,840 had a free shave. We gave 4,392 articles of clothing and provided such things as studs, soap, cotton, stamps, needles and writing material. The most frequent request is for trousers and boots.

Men's Meeting. While religious denominations are not recognised, and no religious service is conducted in the hotel for single men, yet a meeting is held every Wednesday in the church, to which the men are invited. In the 19 years in which Canon Hammond has been Rector of St. Barnabas', many thousands have attended these religious meetings, and on the 13th April the 4000th man made a profession of faith and joined the St. Barnabas' Christian Brotherhood.

This is the most valuable work, in the judgment of many, that is rendered by this organisation.

(We gladly print this report and commend the great efforts of Canon Hammond to our readers.—Ed.)

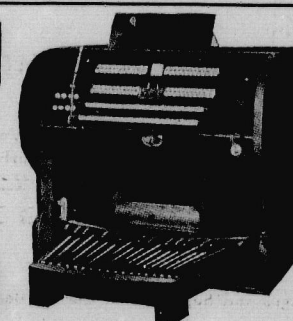
Sunday, June 19th, is being observed as a day of national thanksgiving. For what? The Bible! All people are urged to go to church that day and thank God for His Word.

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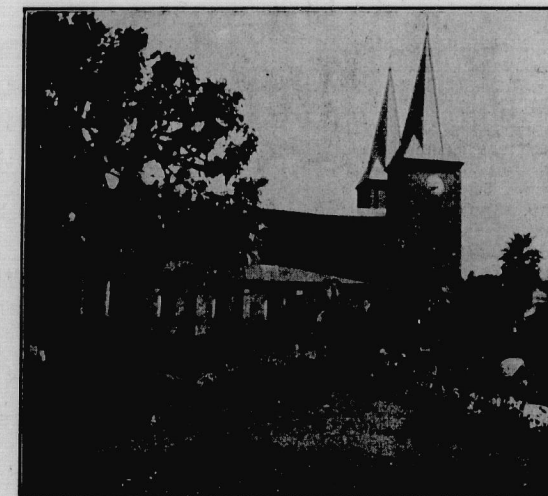
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MAY 26, 1938.

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The present nave was added later.