

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.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV, 96. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

MARCH 7, 1935.

[Issued Bi-monthly.]

8/- per year, post free 9d. per copy

Contents.

Australia and Religion.

Extraordinary Appointment.

Leader.—Man's Redemption.

Quiet Moments.—Lesson of Lent.

St. Andrew's Cathedral Site.

The Islington Conference.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, c/o St. Clement's Rectory, Marrickville, N.S.W., or Diocesan Church House, George Street, Sydney.

Business Communications to be addressed: Diocesan Church House, George Street, Sydney, N.S.W.

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

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

Please report at once any irregularity in delivery or change of address.

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-

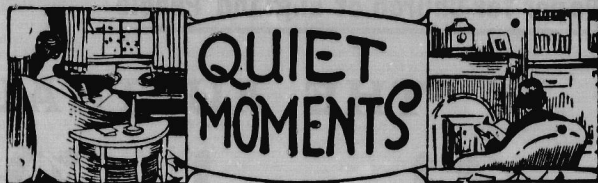
men can solve only these two problems, the comparative failure of our educational system and the part failure of our home life, they will go a long way towards solving social failures, and finding the causes of our lack of culture, our refusal to think. We have defied sport. The remedy lies in doing a little more serious thinking, with exploring a little more deeply the powers of the brain, the most marvellous creation of a wonderful world. It is there as a gift, and yet we spend most of our time doing all kinds of things but use it.

But apart from all this, history proves the power of real religion to uplift, and to ennoble. The grace of God at work in the heart uplifts and enhances the personality. Just here, our homes and our people are sadly lacking. When will we take life seriously?

Year of Centenaries.

THIS current year will be remarkable for the number of centenaries which will be celebrated while it is running its course. Thirteen centuries ago St. Aidan set out from Iona to evangelise Northumbria. A century later the venerable Bede died (in June, 735), at Jarrow. The same year saw the completion by him of a translation of the Gospel of St. John into Anglo-Saxon. The year 1535 (July) saw the execution of Sir Thomas Moore. The same year saw the beginning of the end of the monastic system in England, for in that year Henry caused a visitation of the monasteries to be made, and acting upon what was reported to him, resolved upon their dissolution. Four hundred years ago the first English Bible was translated by Miles Coverdale, its publication being dated October 4th, 1535. One hundred years ago come October 12, the first Methodist missionaries landed in Fiji and began that remarkable work which culminated in the complete Christianising of that once cruel, ferocious, and barbaric people. Those early men were intrepid heroes of the Cross. They sowed the seeds of Christianity in the face of terrible hardships and the massacring of their converts. Methodists are planning notable celebrations of the centenary. Two special steamers from Australia will take visitors to Fiji. Services of commemoration, unveiling of tablets, visitations to important graves and the opening of a new church in memory of the first two missionaries, Cross and Cargill, will mark the occasion. Centenaries are, as it were, landing places on the journey, where we may pause, take record of the things God has done, so that those who follow after may take courage and carry the standard of Christian Truth onwards and forwards in the purpose of God. We trust that the Church of to-day will make the most of these notable centenaries.

The death has taken place of that eminent religious writer, the Rev. Stewart Andrew McDowall, chaplain and senior science master at Winchester College. His father, Andrew McDowall, was Secretary of the Girls' Public Day School Trust. His mother was a sister of Archbishop Benson. Among Mr. McDowall's best-known books were "Evolution and the Need of Atonement," "Creative Personality and Evolution," "Biology and Mankind," and "Is Sin our Fault?" He was recognised as one of the foremost thinkers of his day on matters concerning science and the faith. For nearly thirty years he had given his services to Winchester.



The Lessons of Lent.

WE shall have entered the Season of Lent when this issue of the Australian Church Record is in the hands of our readers. However, it is not too late for Churchmen to quietly ponder some of the lessons that solemn Season may teach.

The setting of our Lord's fasting and temptation in the forefront of the Season's lessons is at once a reminder to us that the Christian life is a conflict against subtle and mighty forces of evil. These forces are frequently on the lips of Sunday School teachers and scholars as they repeat the Catechism. They are the Devil, the World, and the flesh—or as they are sometimes put—"Sin, the World, and the Devil." Each one of these foes threatens the Christian life day by day, and concerning each the Saviour's command is all-important—"Watch and pray that ye enter not into temptation." The Christian is pledged to "renounce" all three, and "to fight manfully against them," and thus to "continue Christ's faithful soldier and servant unto his life's end."

But it is well, in considering the forces arrayed against us, to remember that they are all under the control of the arch-enemy, the Devil, and that the chief characteristic of his attack is subtlety. "The serpent was more subtle than any beast of the field" is the inspired description in Genesis iii. St. Paul feared for the Corinthians "lest by any means, as the serpent beguiled Eve through his subtlety, your mind should be corrupted from the simplicity that is in Christ." For "subtlety," the apostle used the word "panourgia," which describes the "craftiness" of the scribes and chief priests when they tried to trap the Lord Jesus concerning paying tribute to Caesar. In the Great World War the opposing forces knew the value of camouflage. Our great spiritual enemy knows it well, and he is never so dangerous as when he comes under the guise of an Angel of Light. This is surely the method by which he has led men and women astray in matters of doctrine, and snared them into accepting all kinds of specious teaching. We can only successfully carry on the warfare against such a foe if we fight "under Christ's banner," on which the battle-cry is plainly inscribed—"It is written"! Only by submitting every approach of the Evil One to the infallible test of the written Word of God can we unmask his batteries and defeat his designs.

As the Articles of our Church warn us, Scripture alone must be the test. It is the sword of the Spirit, and the conflict with Satanic subtlety can only be victorious if this faithful warning is continually regarded.

If those who should be Christ's faithful soldiers and servants are often beguiled by the craftiness of the Devil, it is as sadly true that they too often fail to remember that the World is a foe to be fought and renounced. The idea that worldly attractions and pleasures should be laid aside during Lent and may freely be resumed at the close of the season is utterly unworthy of

any true Christian. And there are, alas, many professing Christians who do not consider that the world should be renounced at any time. They take part in its pomps and vanity and consider that they are showing their breadth and charity in so doing. The allurements of the play and the novel, and many a film, have more influence over them than the claims of the Saviour and the joy and urgency of His service.

Sadly enough, this week, the writer was perusing the current issue of "Mothers in Australia," the monthly journal of the Mothers' Union. Therein is a "Page for Girls," and it is made up of a letter written from Srinagar, Northern India, and is all about the dresses and the dancing and what-not of the Maharajah of Bahadur's annual ball. It looks as if the writer could profit by a perusal of Bishop Burgmann's address on the "Task of the Church in Australia"—for worldliness and whirl and swish of the dance hall are the bane of much of our Australian young womanhood, as well as manhood.

Few things are more clearly taught in Holy Scripture than the great principle of separation unto God. It is the very root idea of sanctification. At a supremely critical point in his career Moses deliberately preferred the reproach of the Christ to all that the world could give him, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. And the Greater than Moses very solemnly declared that to deny self and to take up the cross daily and follow Him was an absolute essential to discipleship. It would be of great advantage if those who claim to be on His side would honestly study His references to "the world" and would trace out the subject through the whole of the New Testament.

The third great foe of the Christian life is the Flesh. It is a foe within the gates, whose treachery and subtlety knew no bounds. Identification with Christ in His crucifixion and resurrection, with a continual application of the precept that they who are Christ's have crucified the flesh with the affections and lusts, and a reliance not on self-effort but on the victorious Christ, can alone meet the onslaughts of this subtle foe. And here again the war must be waged under the banner-motto—"It is written." The Word of God most faithfully portrays the power of the flesh and its victories over God's people, lest he that thinketh he standeth should fall through not taking heed. If the Season of Lent should lead to a greater watchfulness and a more victorious struggle against the Devil, the World and the Flesh, it will not be without lasting benefit to the Christian whose desire it is to glorify the Saviour by keeping His commandments.

The British and Foreign Bible Society has received a report from the Rev. W. J. Mowll, secretary of its West Indies Agency, that the circulation of the Scriptures in Venezuela during the past year has exceeded 40,000 volumes. This constitutes a record.

'Phone: M 3632.

HARRIS & BOYD

TAILORS,
ROBE AND GOWN MAKERS AND
CLERICAL OUTFITTERS.
813 PITT ST., SYDNEY
(Near Y.M.C.A.)



Sac Suits to Measure from £5/5/0.
Made in our own Workrooms on the Premises.

"The Australian Church Record" can be obtained in Sydney at the following Book-stalls:—

Town Hall Station
Central Station (Main and City Stalls)
Chalmers Street
Wynyard Station
St. James Station
Museum Station
Swains, 123 Pitt Street
C.M.S., 109 Bathurst Street

PALING'S

The Most Reliable House for

VIOLINS



Our Violin Experts will always advise you. Call in, or write for particulars. Violins and Outfits, £3 and over, sold on Easy Terms.

Students' Violin Outfits

STRAD MODEL VIOLIN, in Shaped Case, complete with Bausch Bow, Chin-rest, Strings, Resin £5/18/6
Others from £2/18/6.

COMPLETE VIOLIN OUTFITS for advanced players—
From £6/12/6

FULL-SIZED VIOLINS, specially recommended. Hundreds to choose from £4/10/-

Paling's
338 GEORGE ST., SYDNEY

St. Andrew's Cathedral.

Extension of Present Area.
Plus £100,000 Compensation.

PROVIDED the necessary legislation is passed by the present Government in New South Wales, St. Andrew's Cathedral, Sydney, is to remain where it is, with extended areas to Kent Street, the present northern alignment of the Cathedral area to run straight through to Kent Street. There is to be compensation to the Cathedral authorities to the extent of £100,000, though, on the other hand, the Church waives all claims for any compensation otherwise for lands taken from the Cathedral authorities on account of the railway or otherwise. The larger area will give the Cathedral and its precincts a rectangular block, bounded by George Street on the East, Bathurst Street on the south, and Kent Street on the west, with the Town Hall property on the northern side.

Special Synod Meets.

For the consideration of the Government proposals embodied in communications from the Hon. the Premier, Mr. B. S. B. Stevens, a special session of Synod was convened. It met on February 25 and 26, the utmost interest and good spirit prevailing. There was a large attendance.

The proceedings were marked with great enthusiasm and unanimity. "After so many years, and such divided opinion and difficulty, we have brought everything to an end with extraordinary unanimity," said the Archbishop, in his brief speech as the Synod concluded. "In the negotiations, the Government has shown great reasonableness, and a desire to meet the church point of view." His Grace appealed for continued prayer for the whole matter.

The Right Rev. Bishop Kirkby had charge of the ordinance which embodied the proposals of the Government. The ordinance was in the form of the usual preamble, with certain clauses of agreement, and the Premier's three communications included in the form of three schedules. Meantime the president of the Synod, the Most Rev. H. W. K. Mowll, D.D., in his opening charge, had given an excellent lead to Synod, recommending the favourable consideration, and in his mind, the acceptance of the proposals. They mean the resumption of all property between the Cathedral and Kent Street which includes the Baptist Church and School, the "Worker" office, and the two city council electric lighting buildings, as well as closing and vesting in the Church of England Property Trust St. Andrew's Place. The Act of Parliament which is to be introduced will provide for all this, plus the compensation of £100,000, payable in five annual instalments of £20,000 each, without interest. The Act will amend (at the request of the Cathedral authorities), Act 32 Victoria No. 4, called the Cathedral Close Act, by removing the restriction contained in section 3 of that Act, so far as the area described in the second schedule of the ordinance is concerned.

A clause in the Premier's letter also states that to make the Cathedral grounds and the additional areas secure, Parliament would be asked to free them from any resumption powers in any public or other authority, except by fresh legislation.

The offer of the grant of £100,000 towards the cost of remodelling and

re-establishing the Church buildings remains.

The question of the demolition of the buildings was raised in the Synod. In reply to a question, Canon Langford Smith pointed out that it might be to the advantage of the Church authorities to have them intact. The whole of the properties, he said, would become their responsibility on being resumed.

At the conclusion of Synod the Most Rev. the Archbishop was thanked for his lead and guidance. It was also decided to ask the Archbishop to reappoint the negotiating Committee, comprised of the Bishop Coadjutor, the Dean, Canon Langford Smith, Mr. W. J. G. Mann, and Mr. W. Hutchinson, with his Grace, the Archbishop.

The Church of England.

"THE Church of England for long centuries," said the Bishop of Goulburn, in his Cathedral when preaching on Australia and religion, "has been the Church of a people with distinctive tradition. They are a freedom-loving people. They have a rough sense of justice and fair play, they have energy and adaptability. The Church of England in Australia, if true to her genius, is destined to become an instrument by means of which the Australian can find his soul and God. We know the value of traditions, and we have a sense of history. Our roots are deep down in European and British religion and culture. But we also love our freedom, and refuse to be smothered by tradition. We open our minds and hearts to all that modern knowledge and experience can give. We know the dangers of this course, but our traditional roots and historical sense keep us steady. We do not allow the past to dictate to us, but we treat it with respect. We can keep our ear to the ground and hear the tramp of current history, while we stand in reverent gratitude for what the past has given us."

"The Church of England in Australia will always stand by the Anglican tradition, but she is becoming more and more a Church with an Australian temperament, conscious of an Australian task. That task is to strike the distinctive note for the formation of the national character. The Anglican Church should be the mother and bearer of the Australian conscience. She will live in history just in so far as she gives herself to and forgets herself in this national task."

"Culture springs from vital religion and Australia's need is a vision of God; A Vision of God which will reveal to her her destiny and her work. The Anglican Church must first of all learn to accept and love Australia as a gift from God's own hands. The Church must see Australia in her strategic position in the alignment of the nations of the world. Australia can no longer escape full national responsibility, for which at present she is very ill-equipped. At present her mind is muddled and her soul confused. A national University at Canberra would help to clear the one, a Church determined to serve in a great human adventure would greatly clarify the other. God has called the Anglican Church to great responsibility, and given her great opportunities. May she throw herself into the adventure and bear forward and upward the conscience of the nation towards the fulfilment of her high destiny."

Wayside Jottings

(By a Wayfarer.)

The Fourth Day of Creation.

THE Fourth Day of Creation corresponds chiefly to the period which Geologists have named the Permian. But it is confined to no one period. It dawned, and reached its noon-tide height while the age-long periods of the Fourth and Fifth Days—the close of the Silurian and the long Devonian and Carboniferous periods—were still in progress; for the continuity of the work of Creation was not interrupted by the slow and gradual appearance of the Sun, Moon and Stars. Indeed the Fourth Day of Creation does not come between the Third and Fifth Days, so much as it overlaps them and was simultaneous with them.

The first of the Heavenly bodies to become visible was, of course, the Sun. Ages must then have passed before the Moon was seen, and still longer before even the brightest stars could be distinguished; and who can tell how many ages must have elapsed before the glorious display of constellations and planets could be seen as we rejoice and marvel to see them to-day.

Those earliest ages of darkness are described with wonderful accuracy in the inspired drama of Job (38:9), where God is represented as saying:—

"When I made the cloud its covering,
And thick darkness the garment thereof."

That light did shine upon the earth during the Silurian Period we know from the fact that the Trilobite and (later) fishes and batrachians are furnished with eyes; but for countless ages there was no sunlight. During all the long Carboniferous Period with all its enormous fern-like vegetation, no hard timber was formed; for hard timber requires bright sunlight for its development. Those primeval forests were composed of soft, sappy wood, and where, in the coal-beds, they are found fallen, they are also found crushed and flattened with their own weight.

But during all those countless ages the earth was steadily cooling. The intense cold of inter-planetary space, which has not even yet reached the surface of our globe (or we should all be frozen to death), was slowly chilling those vast clouds that surrounded the world, and pouring them down in torrential rains; and gradually, very gradually, the light of the Sun shone through; and during what is called the Permian Period, direct sunlight reached the surface of our Earth.

"How do we know that?" someone may ask.

We learn it from the geological record in two principal ways. First, the coal that was formed during the Permian period differs from all previously formed coal, in that it is formed from harder wood. Where the trees are found fallen they are no longer found crushed out of shape; and, in their texture, season-rings may be detected, showing that there is now a regular alternation of seasons, summer and winter.

Season-rings are those concentric circles of alternately harder and softer wood that are seen in all trees when they are sawn through; the hard ring being the summer growth, and the softer, more sappy ring being the winter growth. And from the Permian period onwards all the trees have season rings, showing that now direct sunlight has reached the Earth's surface, and

that from henceforth there is a regular alternation of seasons.

The other line of evidence is equally conclusive. Until the Permian period there was a uniformity of plant and animal life all over the world. Similar fossils are found in every country. The same fishes swam in all the seas, and the same plants grew, whether at the Poles or at the Equator. The Earth's own heat was so great that the sun's heat, from behind those dense clouds, made no appreciable difference.

But from the Permian period onward all that is changed. Henceforth the different latitudes have their own distinctive fauna and flora. The tropics have tropical vegetation; and the different kinds of birds and animals are henceforth restricted to those latitudes to which they are respectively best adapted. The tiger is no longer found in Northern Europe, nor the reindeer in the south. All which bears out the accuracy of the Biblical record that from the Fourth Day onward direct sunlight has reached the Earth's surface; and the Sun's heat has begun to replace the diminishing heat of the Earth itself.

We have now reached the period described in Gen. 1: 14. The "lights" were not now first created. Their "creation" dates from "the beginning," we cannot calculate, nor even imagine, how many years ago, when "God created the Heavens and the Earth." The record in Genesis is given solely from a terrestrial point of view, as an observer from the surface of the Earth would have seen it, as Moses probably did in vision see it, and described it in such wonderfully graphic language. And the record of the appearance of Sun, Moon, and stars at this point of the narrative accurately corresponds with what geologists call the Permian period.

It may here be remarked that nothing but Divine revelation could have taught Moses that the appearance of the heavenly bodies, and the arrival of direct sunlight, must be placed (as they are placed, and as they actually did occur), between the growth of the immense vegetation of the Third Day, and the appearance of Reptiles and Mammals on, respectively, the Fifth and Sixth Days.

Could Moses have naturally known that until the dawn of the Permian period the atmosphere must have been poisonous with an excess of carbonic acid gas,—favourable to vegetation, but deadly to every form of animal life, and that until this period had passed the only forms of life on the land were a few batrachians (animals of the frog type), with scorpions, cockroaches, crickets, beetles, white ants, and centipedes? It was under the action of sunlight (and only sunlight could do it), that much of that poisonous gas was taken up into plant life, while other vast quantities became incorporated into those great masses of limestone rock, the chief formation of which dates from about this geological period.

If Moses had made the mistake of placing the appearance of the Heavenly bodies before the Third Day, or after the Fifth Day, instead of between the two, the error would have been detected by modern scientists, and his whole account discredited. But, no, it happened just as Moses has represented it. It was after the creation of the world's vegetation, and before the creation of birds, reptiles and mammals, that the Sun first shone on the Earth, and it is just here that Moses unerringly places it. The cosmogony of Moses and the cosmogony of Nature are identical. The necessary inspiration of the

first chapter of Genesis is thus a bulwark to the inspiration of the whole Bible. Mistakes in this chapter would have discredited the whole Book.

(To be continued.)

Extraordinary Appointment.

Dom Bernard Clements, O.S.B.

The appointment by the Bishop of London of Dom Bernard Clements, O.S.B., as Vicar of that extreme Anglo-Catholic Church, All Saints, Margaret Street, London, has occasioned in many quarters much misgiving. According to Crookford's Clerical Directory he is the Rev. William Dudley Clements, but on becoming a monk he assumed the "religious" name of Bernard. The Bishop of London, preaching at the new vicar's induction to the parish on Tuesday, December 18, stated that there is a written agreement that the Anglican Benedictine Monastery at Nashdom shall have nothing to do with St. Margaret's, and that Nashdom has lent "Dom" Bernard to the Diocese of London for five years. There was one condition, namely that "Dom" Bernard might be allowed to keep the feast of St. Benedict, but only if the parochial council agreed.

What is this Nashdom?

Nashdom is the name of a place in England where a number of clergymen of the Church of England have formed an order of Anglican Benedictines, that is, men who accept the Rule of St. Benedict, in other words, have become monks in the Anglican Church on all fours with the Benedictines in the Church of Rome.

At Nashdom all the offices are recited in Latin, the Breviary used is "Breviarium Monasticum," which is the book in universal use in Roman Catholic Benedictine Monasteries. The Angelus bell is rung. Communion is given from the Tabernacle—Reserved Sacrament—and is in one kind. Private masses are said, five altars being in use. Sometimes as many as twelve masses are said, and said in Latin, usually only the celebrant and a server being present. There are lay brothers also.

The Lord Abbot, who is called the Right Reverend, and is vested in ring and mitre, at his installation, pontificating (like a Bishop in the Church of Rome), at the Pontifical High Mass. No sermons are preached. The "spiritual" books used are mostly Roman Catholic with the imprimatur of some foreign Bishop. A "Visit" is paid daily to the Blessed Sacrament. "The Holy Father" (that is, the Pope), is frequently spoken of. "Masses have been said" for the "Intentions of the Holy Father." The monks are forbidden to listen to broadcast services from St. Paul's, London, and Westminster Abbey.

These so-called Anglican Benedictines have an unenviable reputation. In 1906 they bought Caldey Island, but when certain conditions were laid down by Bishop Gore, who inquired into their doings, they refused and then went over to Rome with their allied "nuns" of St. Bride's Abbey. A few of the discredited community refused to secede to Rome; they stayed in and Nashdom is the outcome. The whole thing is a Roman. No wonder many English Churchmen in England and elsewhere are disturbed at a Nashdom monk being appointed vicar of All Saints, Margaret Street, London, for five years. The Bishop of London hopes that he is there for many years. Maybe he is tired of the Nashdom cult and doings, and this is a way out. Formerly Dom Bernard Clements was a missionary under the extreme Bishop of Accra on the Gold Coast. He has the reputation of being a very eloquent and powerful preacher.

The Rev. C. C. Frewer, Rector of Brede, Sussex, whose death, following an operation, has occurred in London, was a son of the Rev. G. E. Frewer, Canon of Chichester and a brother of the Right Rev. Dr. Frewer, Bishop of North-West Australia. After a brief curacy at Spalding, he went to Africa under the auspices of the U.M.C.A., and did valuable work there from 1903 to 1912. Returning to England he was, for four years, assistant curate of Waverley before succeeding his father as Rector of Brede in 1916. An active and zealous Rector, who was much liked by his own people, he was well-known far beyond the limits of his own neighbourhood as an enthusiastic supporter of the Spiritual Healing movement, in connection with which many largely-attended Healing Services had been held at Brede Church.



On Tuesday last Sir Kelo King laid the foundation-stone of the new chapel which is to be built at Bishopscourt, Sydney.

The Rev. R. B. Robinson, of St. Paul's, Chatswood, preached in St. John's Church, Toorak, Melbourne, on his way, returning from Tasmania.

The Rev. G. T. Caton, lately Rector of St. Mary's, South Perth, Western Australia, has been appointed Vicar of Kempford with Whelford, Diocese of Gloucester, England.

His Excellency the Governor of New South Wales, has consented to become Patron of Saint Matthew's Farm for Unemployed Boys at Dee Why.

Mr. N. P. Birley, headmaster of The King's School, Canterbury, England, has been appointed headmaster of the Merchant Taylor's School.

Our deep sympathy is extended to Mr. T. A. Hurst, who is our Tasmanian Representative, in the loss of his mother, who passed to the higher life on January 16th.

The Rev. R. A. Ezzy, formerly curate of St. George's, Hobart, and for the past four years in charge of King Island, has been appointed Rector of St. Helen's.

The Rev. Maurice Pay, M.A., B.D., son of the Rev. J. T. Pay, of Melbourne, and formerly General Secretary of the Victorian branch of the C.M.S., has been appointed to the staff of the Brisbane Grammar School.

The Rev. W. McKie, librarian at the Mollison Library, Melbourne, has been informed that his son, the Rev. J. D. McKie, has been appointed assistant chaplain to Exeter College, Oxford.

The Rev. Andrew Colvin, Rector of St. Philip's, Eastwood, is going to England on a holiday tour. The Rev. O. Cooper will have charge of the parish during the Rector's absence.

The Right Rev. the Bishop of Bathurst, Dr. Crotty, with his son, Mr. C. Crotty, sailed for England on Wednesday, February 27, per the R.M.S. Orford. Mr. C. Crotty will study in England for the ministry.

The Rev. L. A. Pearce, rector of St. Augustine's, Neutral Bay, has been granted eight months' leave of absence. Accompanied by his wife, he will leave for England on April 1. The Rev. H. K. Gordon will be in charge of the parish during his absence.

A young oak tree has been planted in the cathedral grounds at St. Asaph by Archbishop A. G. Edwards, to commemorate his long episcopate. For forty-nine years he was Bishop of St. Asaph, and for fourteen he was Archbishop of Wales.

Prebendary Carille, D.D., founder of the Church Army, was 88 on Monday, January 14. A luncheon in his honor was given at Wilson Carille House, the Church Army's new hostel at Stepney. This building is to be devoted to the care of homeless men, particularly the "black-coated."

The Rev. F. H. Hordern will be inducted as rector of St. Peter's, Cook's River, Sydney, by Archdeacon Martin on March 28. The foundation stone of St. Peter's Church was laid by Bishop Broughton. It was the first Church built by free labour, and is of great historic importance.

The Rev. W. D. Kennedy, having resigned as rector of St. Peter's, Woolloomooloo, has been licensed as rector of Wallerawang, where he will be inducted on March 15. During the week he was presented with a roll of notes, and Mrs. Kennedy with a lady's bedroom clock, by the parishioners of St. Peter's.

The Bishop of Bathurst (Dr. Crotty), was a visitor to the special synod of the Diocese of Sydney held on February 25 and 26. The

Archbishop of Sydney made graceful reference to the Bishop's presence and wished him a pleasant holiday in the Old Land. The Synod warmly greeted the Archbishop's remarks.

The death of Mr. Francis A. Kenyon has removed a faithful and devoted churchman from St. Matthew's Parish, Merrylands, N.S.W. He was a leading citizen of the Smithfield-Merrylands district for 40 years. He was Rector's Warden of St. Matthew's Church for 12 years, and zealously served in many capacities.

Miss Gladys Hampel, who has been working as a C.M.S. missionary in Tanganyika, is returning to Sydney on her first furlough. She is travelling by the Strathaird, which reaches Sydney about the middle of March. After a much-needed rest she hopes to take a "Tressilian" course, as baby welfare is such an important part of the work on any African mission station.

Mrs. F. W. Head, wife of the Archbishop of Melbourne, sailed for England on March 2. In order that members of the Mothers' Union should have an opportunity of working with their president before she left, there was an administration of Holy Communion at the Cathedral at 10.30 a.m. on Thursday, February 21. During the absence of Mrs. Head, Mrs. R. M. Weldon will act as president of the Mothers' Union.

Changes in the Goulburn Diocese include: Canon Hirst, vice-dean of St. Saviour's Cathedral, an exchange for six months with the Rev. John Rose, rector of Kameruka. Canon Burgess, rector of Gunning, will retire shortly; Rev. C. Ashley Wilson, rector of Boorowa, has been appointed to the vacancy. The Rev. C. E. Martin, rector of Barmen, has been appointed rector of Adam-inaby.

The Rev. Edward Walker, Rector of Wollongong, N.S.W., has been invited to take part in the annual "Bishops' Week of Prayer and Preaching" in the Diocese of Ely, England, by taking a mission in a parish near Cambridge, from November 17th to 27th. Mr. Walker is unable to accept the warm invitation. However, instead thereof, he has decided to conduct a Lenten mission in his own parish from April 7 and concluding with Easter Day.

The new Governor of N.S.W., his Excellency, Sir Alexander Hore-Ruthven, V.C., attended divine service at St. Andrew's Cathedral, Sydney, on Sunday morning, February 24. The Archbishop of Sydney, Dr. Mowll, in the course of his address, said: "Today we welcome a new Governor to this Cathedral Church in the hope that God, in His wisdom, will give him strength to carry out the arduous duties that have been placed upon him, and that his already magnificent record in the service of Australia and the Empire will be continued amongst us."

An influential deputation, led by the Archbishop of Canterbury, waited on the Prime Minister of Great Britain on Tuesday, January 15, to warn the Government against the dangers to young people which are found in bad films. They urged the need for supervision. It has been found that one-quarter of the films suggested for Sunday were unsuitable on grounds of "crime, cruelty and loose morality." Such films are equally unsuitable for week-days. The Archbishop pleaded that there is need for a Government inquiry.

The Rev. E. Gribble, son of the Rev. E. R. B. Gribble, pioneer missionary to the Aborigines, has been appointed to the staff of the Missions to Seamen, Sydney. Mr. Gribble was educated at the King's School, Parramatta. He served for four years in the A.I.F., where he was given a commission. He subsequently studied at St. John's College, Armidale. He has had over twelve

years' service in Queensland, his parishes including extensive areas in the north-west, west, and central Queensland. For the past five years he was rector of Longreach.

A wedding of interest in church circles was celebrated at St. Columba's Church, Hawthorn, on Saturday afternoon, February 9, when Miss Gweneth Mary Herring, only daughter of Archdeacon and Mrs. J. C. Herring, was married to the Rev. Mervyn Britten, youngest son of the Rev. and Mrs. A. E. Britten. The ceremony was performed by the Archbishop, assisted by the Bishop of Bendigo, Archdeacon Hancock, and the Rev. P. W. Robinson. After the ceremony some 300 parishioners gathered in the parish hall, where the bride cut the cake.

An ordination service was held in St. Andrew's Cathedral on Sunday last, when the following were ordained by the Archbishop of Sydney—Deacons as priests, Revs. C. A. Baker, G. R. Beatty, H. C. Dunstan, and W. A. McLeod; as deacons, Messrs. K. G. Aubrey, J. A. Cable, W. K. Deasey, R. N. Langshaw, and M. L. Loane. Mr. Aubrey will be licensed as curate of St. John's, Shoalhaven; Mr. Cable, St. Mary's, Waverley; Mr. Deasey, St. Michael's, Wollongong; Mr. Langshaw, St. Paul's, Chatswood; and Mr. Loane, Christ Church, Gladesville.

The death is announced of the Right Rev. William Charles Sadler, formerly Bishop of Nelson, N.Z., who resigned his see last year, and has since been living in retirement in England. Bishop Sadler was born in Cork, Ireland, in 1867, and studied for Holy Orders in Victoria, being a graduate of Trinity College, Melbourne. Prior to his appointment as Bishop of Nelson in 1912, he was one of the best-known clerics in the Diocese of Melbourne, being a canon of St. Paul's Cathedral, incumbent of Christ Church, St. Kilda, and a lecturer of St. John's College, Melbourne. He also had been incumbent of Holy Trinity, East Melbourne. The Bishop did a remarkable work in the Diocese of Nelson. He leaves a widow two sons and two daughters.

Mr. W. R. Costley, a well-known resident and business man of Goulburn, died at the age of 68, after a long illness, on the 20th February. He was a faithful Churchman and Communicant. For 37 years he had been a Cathedral Councillor, for 36 years a member of Synod, for 25 years, also a Diocesan Councillor for 23 years, and a member of the Church of England Property Trust for 14. Many years ago, during Archdeacon Martin's incumbency, he was the Superintendent of St. Saviour's Cathedral Sunday School. He was also a member of the Diocesan Patronage Board, being elected to that position year after year since the diocese adopted its present method of presentation. It will be very difficult to fill his place.

Mr. R. G. Radcliff has retired from the position of Registrar, Diocese of Ballarat. He entered the Diocesan Registry forty-seven years ago, and passed from junior in the office to the head of the Diocesan Registry staff. Mr. Radcliff leaves behind him a long and fine record of service. At a farewell and fine record of service. At a farewell function, representative speakers of the diocese spoke of him as versed in the law of the Church probably more than any layman in Victoria. Others spoke of his guiding hand in legislation, and his intimate knowledge of church lands in every part of the diocese. Many referred to his unswerving fearlessness and fairness in discussion. And all spoke of him in the warmest terms of friendship. On behalf of the diocese the Bishop presented the guest with a silver salver and a cheque as a sign and token of remembrance and general esteem. Mr. K. S. B. Archer has been appointed as his successor, and received high praise from Mr. Radcliff as a very worthy successor.



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED



"No person or college can teach a pupil until the latter is first made to think for himself."—Business motto.

"As a man thinketh in his heart, so is he."—Prov.

MARCH.

10th—1st Sunday in Lent. Statute for Burning Heretics in England, passed 1401. This Sunday teaches us of the temptations of our Lord. The collect composed in 1549 refers to the Forty Days of fasting. What a lost art it is, to be sure, and how sadly misinterpreted and applied merely to food.

13th, 15th and 16th—Ember Days. Let us pray more and more earnestly for clergy.

13th—Latimer's first Protestant sermon before Henry 8th. What courage had these great Reformers. What a candle they lit; indeed, that is not yet put out in the Church of England.

17th—2nd Sunday in Lent. St. Patrick's Day. This has a more ancient collect. It forcibly reminds us that we have no power of ourselves to help ourselves. It requires much courage to face oneself. It calls for surpassing bravery to preach to one's own heart. The chief work of Reformation must begin within.

21st—Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

Man's Redemption.

WITH the advent of the solemn Season that we have now entered, and the projection of our thoughts into the immediate sequence of Church teaching and reading during the season, many minds will turn to the thoughts of Man's Redemption. There is no greater subject for reflection. It concerns the ultimate problem of human life—Sin; and from whatever aspect sin is regarded, it is a fact of experience which must be dealt with! There are those of course, modern psychologists and others, who pooh-pooh sin, explain it away, and indeed say there is no such thing. Such people face life from the Determinist, or Behaviourist standpoint. They call sin a mental disorder and teach that man's thoughts and acts are the results of causes altogether beyond his control.

A cursory glance at the low moral and ethical standards of prevailing life or even a flimsy knowledge of the ills and sorrows and wrongs of individual lives, show that the application of mechanistic principles to life and thoughts are utterly insufficient to satisfy the needs of human experience, or to interpret to soul satisfaction and harmony. Sin cannot be cured by simply denying its existence. "God is love," states Aubrey Moore. "In love He created man. In man's love God would have rejoiced; in God's love, man would have been blessed. And man, made in God's image, refused his own true good. He sought a separate life, and found it death. This is sin . . . All sin, in its degree, separates the Soul from God; and whatever separates from God is Sin." The broken harmony between man and God is the great tragedy of hu-

manity. Its effects are experienced in every relationship of life. Its deadly results can be seen all around. Indeed, the seeking of a life apart from God has resulted in the greater part of the misery and discontent from which men suffer.

The pedants and sophists of the extreme psychological schools may send forth the vapourings of mere human thinking and conjecture, but man knows in his heart and life's experience there is something wanting, somewhere! Hence we are not surprised to see books coming from the printing presses which aim at showing the inadequacy of the psychological interpretation of life. They set out to show that the Christian conception of Sin represents a real element of experience.

Different terminology may be used, but really there need be no inherent conflict between a true and balanced psychology and the Christian teaching about sin. It is being shown that the old views of forgiveness and sanctification which are the fundamental facts of Christianity as a religion of redemption find in the long run allies in the methods of those psychologists who seek to aid men in restoring the harmony of life. The final restoration is not merely the satisfaction of inward needs, and the happy conformity with the conditions of environment, but the ultimate restoration of a true relationship with God, an inward harmony and peace of soul, because of Sin forgiven. The purpose of man's existence is to enjoy complete fellowship with God. "The chief end of man is to glorify God, and to enjoy Him for ever." These old truths bring us back to the final message of the Lenten Season—Calvary! They show us man's redemption as the essence of Christianity. They place the Cross in its true place at the centre of our Christian Faith. The Cross as the way of redemption must always be regarded as the central fact of Christianity.

As Canon J. K. Mozley says, in "The Doctrine of the Atonement," "Through the New Testament runs one mighty thought; Christ died for our sins; He bore what we should have borne; He did for us what we could not have done for ourselves; He did for God that which was God's good pleasure. Apart from this there is no New Testament doctrine of salvation." St. Paul sums up the Atonement in the words: "God was in Christ reconciling the world unto Himself." Dr. Montgomery Hitchcock, in "The Atonement and Modern Thought"—a storehouse of valuable information on the subject—has a chapter on "Identification" which suggests some useful lines of thought. There is on the one part the identification of God with Christ, and on the other the identification of the faithful with Christ. By faith they enter into that mystical union in which they share in the death of Christ and obtain the benefits of His Cross and Passion. It is the identity expressed by St. Paul in the words: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." We hope that it is in accordance with these conceptions of identity that our readers always approach the mystery of the Atonement. "He died for me" is the prayerful attitude of the faithful Christian; for man's only hope is in that transaction wrought out on Calvary's Tree. "We may not know, we cannot tell," nevertheless it is true, Scripturally, for our Lord Jesus Christ was the Lamb slain from before the foundation of the world.

The Islington Clerical Conference.

The President's Address.

HERE was a very large gathering of clergy at the 108th Islington Clerical Conference held at the Church House, Westminster, on January 8th last. All parts of England and Wales were represented. The proceedings throughout were very impressive and inspiring. The general subject of the Conference was Authority. The President, the Rev. J. M. Hewett, M.A., Vicar of Islington, in his presidential address, after a few preliminary remarks, said:—

The subject chosen for this year's Conference is of primary importance. All other questions, in these days of doubt and unsettlement, are subsidiary. It concerns us closely as Evangelical clergy. Our special thanks are due to those who have promised to read papers. The difficulty of the subject demands ability and scholarship in its treatment. You will agree that it is in very competent hands. It falls on me as chairman to attempt a survey of the situation in the Church of England, especially as it affects us as Evangelicals.

Aggressive propaganda on the part of those associated with the Oxford Movement, since its inception a century ago, has gone far to alter the face of the English Church. Her Prayer Book and Articles remain as our norm of doctrine and worship, and these are our vindication as the school of thought most truly representing her historic character, but we know that, in all parts of the country, parishes have undergone changes which every Protestant Churchman must deplore. A persistent campaign has given to the Anglo-Catholic party a place in the sun. Doctrines and practices which were formerly denied are now assumed. Definite Evangelicalism, with an acknowledged place in the Church in other days, has come to be regarded by many as a strange anachronism destined soon to die. There are those among us who still hold the belief that truth must prevail, as there were those who once proclaimed the inevitability of human progress. This idea of progress received a shattering blow when the civilised world engaged in the most desolating war in history. And we can only count upon the survival of truth in so far as its exponents are loyal and faithful. If we who claim to have the truth fail in our witness, error will usurp its throne.

A Truce of God.

Prominence has been given recently in the religious Press to what is euphemistically termed a "Truce of God." The proposal calls for some comment at a Conference such as this.

(1) This phrase, borrowed from mediaeval times, is most inapt when applied to the conflict in our day within the Church of England. Historically, it was an attempt on the part of the clergy in the 11th and 12th centuries to limit the bloodshed caused by private feuds. It had its amusing aspect in that the prohibition of these minor wars was only a temporary expedient. Warfare incurred the displeasure of Mother Church only on certain days, or at certain seasons, which implied a tacit consent to the resumption of hostilities when the ban was removed. Apart from this, I fail to discern any analogy as between that mediaeval "Truce of God," and this

which some would invite us to accept in the field of ecclesiastical differences in these days.

(2) I would protest against the description of the proposed truce as a "Truce of God." The assumption therein implied, that such a truce is inspired by God, or even that it has the Divine sanction, is entirely unwarranted. To make it is to prejudice a matter upon which convictions will be sharply divided.

(3) Let us subject this suggestion to a more detailed examination. So far as it concerns us, it is an appeal to Evangelicals, that they should desist from what is called "party strife," and that, confronted by the secularism of our age, we and the Anglo-Catholics should join forces in the great work of Evangelicalism. Most eagerly we long for the day when we of the English Church may present a united front, and very poignantly we grieve over the divisions which mar our fellowship with our brethren. But two questions relative to the "Truce of God" must first be answered.

(a) What is the message which, under the truce, we are unitedly to proclaim? Is it to be the Gospel of the atoning death of Christ, and the free access of every penitent soul to God through Him? Or is it to be the Sacrifice of Christ, plus the doctrine of a real presence of Christ's flesh and blood in the consecrated wafer and wine, plus Mariolatry and auricular confession and prayers to the Saints and masses for the faithful departed? How can we speak of joint evangelism with two conceptions of the Gospel which are fundamentally different? And be it noted that "The Church Times," in a recent reference to the "Truce of God," reiterated the Anglo-Catholic slogan: "It's the Mass that matters."

And here I would affirm that our Evangelical doctrine of the Holy Communion is strictly that of the Prayer Book. I would summon as my authority for this statement none other than Dr. Frere, who is about to retire from the Bishopric of Truro. Our present Prayer Book is virtually that of 1552. In 1900 Dr. Frere published his "History of the Book of Common Prayer." He was then a priest of the Community of the Resurrection at Mirfield. In contrasting the two Prayer Books of the reign of Edward VI., he makes this admission: "The chief doctrinal alteration was in reference to the presence of Christ in the Eucharist. In the book of 1549 the Communion Service had been so constructed as to be consistent with the Catholic belief in the real presence. But the alterations in 1552 were designed to facilitate and foster the view that the Prayer of Consecration had reference rather to the persons than to the elements, and that the presence of Christ was not in the Sacrament but only in the heart of the believer" (pp. 82, 83). What Dr. Frere so expressly declares to have been the doctrine of the 1552 Book, "that the presence of Christ was . . . only in the heart of the believer," is the teaching of our present Book, and the teaching of the Evangelical school. It would be vehemently repudiated by the Anglo-Catholic party, of which Dr. Frere himself is such a prominent member.

Party Strife.

(b) We are to desist from "party strife." My second question is: What precisely is meant by "party strife"? It is an ugly phrase, but, in the words of a famous Bishop of Edinburgh, Dr. Dowden, "First define your terms."

What is required of us by this abandonment of party strife? If I accept this truce, am I to pledge myself never to refer to any matter whereon I differ from any of my fellow Churchmen? On Sunday last I commenced my Confirmation classes. In seeking to instruct my young candidates am I scrupulously to avoid any reference to questions of controversy? In preparing them for their first Communion, when I seek to expound the meaning of the Sacrament, am I morally bound to maintain silence as to what I hold to be false and unscriptural beliefs? Am I never in my pulpit messages to warn my flock against what I am convinced is contrary to revealed truth? I know the plea which some Evangelicals so constantly urge upon us, that we should eschew controversy, and preach only positive doctrine. But a simple illustration suggests itself. If I am a parent, is my responsibility to my child discharged when I have provided him with three wholesome meals a day? May I not warn him against the danger of deleterious, though possibly attractive additions to his diet? It will be apposite to quote here certain words from Archbishop Cranmer's Preface to his Answer to Stephen Gardiner: "I know what account I shall make to Him hereof at the last day, when every man shall answer for his vocation, and receive for the same good or ill, according as he hath done. I know how anti-Christ hath obscured the glory of God, and the true knowledge of His word, overcasting the same with mists and clouds of error and ignorance through false glosses and interpretations. It pitieth me to see the simple and hungry flock of Christ led into corrupt pastures, to be carried blindfold they know not whither, and to be fed with poison in the stead of wholesome meats."

(4) If a truce from all controversy as between us and the Anglo-Catholics is desirable, then it is morally wrong to seek only a "truce." If controversy is reprehensible, we should demand not a truce, which is merely a temporary suspension of hostilities, but a final and complete cessation. I have many personal friends amongst the Anglo-Catholics. I do not suppose that they will desire from us anything but a frank and honest statement of our reaction to the proposals which I have felt it my duty to examine.

The Evangelical Forces.

I feel that some mention should be made in this address of a question which has been exercising the minds of my brethren. I refer to the need of some organisation which will mobilise and co-ordinate our Evangelical forces throughout the country. It will be known to many of you that about fifteen months ago, in response to an urgent request, I convened a meeting of representative Evangelicals to give consideration to this matter. We met in this city, and those present were drawn mostly from the London area. Some impatience has been expressed at the lack of information published as to the outcome of that conference. There may have been some grounds for criticism, but we have not been quite so inactive as some of our friends have been led to suppose. Four meetings in all have been held. There were initial difficulties to be considered in any new undertaking of this kind. These, I believe, have now been happily resolved, and the way is open for a definite development of our plans. It will be recognised that it would be at once impracticable and ungrateful to found another Society which might in any way tend to supersede the ex-

isting societies—the National Church League, the Church Association and others—which have rendered signal service in the past. What is needed is a consultative body, more comprehensive than any society could be, and representative of Evangelicalism as a whole. A Central Council of Evangelical Churchmen is now in being. At a meeting to be held within the next fortnight it is hoped to widen the basis by co-opting representatives from every diocese. We have the good will, and we shall have the co-operation, of the societies, without whose knowledge and organisation such a Central Council could achieve but little. Besides this Central Council a kindred movement is on foot among our younger brethren. Within the past few months some of the unbeneficed clergy in the London diocese have been in conference, and there has been evolved a virile scheme, by which it is intended to link up the junior clergy of Evangelical convictions throughout the country.

Finally, if we persist in controversy, it is because we are convinced that vital issues are involved, and that the character of a nation is closely related to its creed. To us has been entrusted a Gospel which is at once simple and sublime. While the Challenge comes to us, however, to be vigilant and active in the defence and maintenance of our great Evangelical heritage, we shall not adequately respond to it unless we ourselves are personally growing in the knowledge of God, and in experience of the grace and truth which came by Jesus Christ. Only in so far as we constantly commune with the Master, and reflect something of His love and winsomeness, can we be effective ministers of His word or true custodians of the faith which was once for all delivered unto the saints.

Bishops and Their Mitres.

The Church of England Newspaper published in London states:—

For those Church of England bishops who use the fish-headed mitre there may be a surprise in store if they are unaware of the supposed origin of this particular head-dress. It was used in the worship of Dagon, the fish-god, by Chaldean priests—as a visit to the British Museum will show—and I have just learnt from an authority that "when Anglican bishops use the fish-headed mitre they show themselves to be the lineal descendants of the priests of Babylon."

The Church in Wales.

New Hymn Books.

The Episcopal Church in Wales has decided to publish a new hymn-book, and at a meeting of the Hymnal Committee recently held at Llys Esgrub (Bishop's Court), Llandaff, it was reported that substantial progress has been made with the work of preparation for the publication of the new hymnal. The following are the members chosen on the Hymnal Committee representing the six dioceses in "The Province of Wales": Bishop Morgan and Mr. M. W. Morgan, of Abercraw, from the Diocese of Brecon and Swansea; Archdeacon James and Canon Lewis, representing the Diocese of Llandaff; the Archdeacon of Carmarthen, Canon R. Ambrose Jones, and the Rev. I. Harris Williams, from the Diocese of St. David's; Canon Joseph Morgan, from the Diocese of Monmouth; Canon J. R. Roberts and Canon Hopkin James, from the Diocese of St. Asaph; Canon Ben Jones (Editor of "Yr-Haul"), the Rev. J. Hughes Jones, of Llyngwrl, and Mr. S. J. Evans, M.A., of Llangelini, from the Diocese of Bangor; and Mr. L. S. Whitehead, on behalf of the Representative Body of the Episcopal Church in Wales.

JOHN ASHWIN & CO.
ARTISTS IN STAINED GLASS
31 DIXON STREET SYDNEY
Telephone MA3467
Since 1872

We have been engaged in the artistic and permanent execution of Stained Glass Windows for 60 years, and owe our success largely to the use of

British Antique Glass

**THE CHURCH OF ENGLAND
EVANGELICAL TRUST OF VICTORIA**
Established 1910 and Officially Registered

Public Officer of the Trust and Honorary Treasurer
Mr. F. G. HOOKE, C.A. (Aust.),
31 Queen Street, Melbourne.

Members:
REV. C. H. BARNES, Camberwell.
REV. A. BRAIN, Elsternwick, Melbourne.
REV. W. T. G. STORRS, M.A., St. John's, Heidelberg, Melbourne.
Mr. JOHN GRIFFITHS, c/o Messrs. Griffiths Bros., Melbourne.
Mr. F. G. HOOKE, 31 Queen Street, Melbourne.
Mr. H. J. HANNAH, c/o E.S. & A. Bank, Melbourne.
Mr. W. M. BUNTINE, M.A., Honorary Secretary, Caulfield Grammar School, Melbourne.

Property left by Will, or Gifts towards Christian Work, may be placed in the hands of the Trust for Administration.

The Home Mission Society
(Sydney Diocese.)

Assists growing Parishes—crowded City Parishes—lonely Bush Parishes.
Thinks of the sick and dying by paying towards Chaplains' Stipends.
Helps the Student to pay his fees, and would like to do much more.
Make it possible by doing your share in the great work.

F. P. J. GRAY, Esq., Hon. Treasurer.
VEN. ARCHDEACON CHARLTON,
Organising Secretary.
Diocesan Church House, George-st., Sydney.

**R. M. P. Zinc
Paint 11/- Gal.**



R.M.P. Ready Mixed Zinc Paint spreads well and brushes easily. A Pure Zinc Paint, suitable for all classes of work, and obtainable in all colours.

Qrt. 1 Gal. Gal.
3/3 6/- 11/-

NOCK & KIRBY'S

417-421 also 188-194a George St.

**William Andrews
Printing Co. Ltd.**

Sole Agents for

"Acurato" Bank Deposit Books

WILLIAM ANDREWS 433 PRINTING CO. LTD.

KENT STREET

TOWN HALL
DRAUGHT ST
CLARENCE ST.
YORK ST.
Q. V. BUILDING
MARKET ST.

GEORGE STREET

Phone - MA5059

story of the Good Samaritan: "Whatsoever thou spendest more . . . I will repay thee."

MEN'S RALLY.

A mass meeting of the Churchmen of Hobart, convened by the Bishop, to consider the great need for the exercise of a stronger Christian influence upon the Social and Economic problems of the day was held in the Synod Hall on Monday evening, 18th Feb. The chief speakers were Mr. J. Cerritty and Captain Cowland, of the Church Army, and other laymen also made contributions to the general discussion. Although no resolution was passed, the meeting presented a very striking challenge to the manhood of the Church to realise the importance and value of personal and individual witness and influence, and the necessity for deeper thinking and more intensive study in order to make that influence effective, as the result of an enlightened understanding and a better informed mind upon the nature of the problems concerned and a deeper knowledge of the mind of God revealed in the teachings of Christ.

VISIT OF CHURCH ARMY LEADERS.

Captain W. Davey, of the Church Army Headquarters, London, and Captain Cowland, of the Australian Headquarters, spent eight days in Hobart, from Feb. 15th to 23rd, lecturing on the work and conducting special services in the city and district. A very inspiring Men's Service was held in the Cathedral on Sunday afternoon, Feb. 16th, at which Captain Cowland gave a challenging address, stressing the need for a more enlightened and intelligent attack upon the evils of the day, and the necessity for individual study of the problems with which we are confronted. Using as an illustration the challenge of a labour leader who, in rousing his audience to a sense of their individual importance, exclaimed: "Men, you don't know your own value," the Captain said one of the weaknesses in the Church to-day was in the fact that Churchmen did not realise their individual value in God's scheme of things. On Wednesday evening in St. George's Church, Bathing Point, a service of witness was held, at which the stories of conversion and change of life were told by Captain Davey, Captain Cowland, Captain Jameson, Cadet Stockdale, and the Rev. A. A. Bennett, rector of the parish.

SOUTH AUSTRALIA.

Workshops for St. Peter's?

Our Secondary Schools will be re-opening at the beginning of February. The building programme at St. Peter's is hardly begun, but from now on it will go steadily forward, and we shall soon have a group of buildings of which we may be rightly proud. What about that gift of workshops, for which the Headmaster asked on Speech Day? An ideal workshop block, for carpentry, metal-working, engineering, and other craftwork? Other Schools have received great gifts from their old boys; why not St. Peter's?

Woodlands.

The new Kindergarten rooms at Woodlands are almost finished, and are as nearly ideal as can be. We expect also to have the new physics laboratory ready for the beginning of term. Are the young spoilt to-day, with all the beautiful buildings and other advantages which they have? I think not; we want to give them the best that we can in wisdom afford. It may be worth while to mention that tuition fees at Woodlands vary from £2/10/- to £7/17/6 a term; and boarding fees from £22 to £25. There are two scholarships granted annually, either on the result of the Intermediate or Qualifying examination, or by special examination at

the School. And a Bursary tenable for 3 years is granted to the daughters of clergy.

The results achieved by our Schools in the Leaving Honours, Leaving, and Intermediate Exams., are such as to make us all feel proud.

NEW ZEALAND.

Diocese of Nelson.

THE BISHOP'S LETTER.

The Bishop writes:—

I was glad to have the opportunity of offering a welcome in the name of the Church in the Diocese to H.R.H. the Duke of Gloucester, when he came to the service at the Cathedral on the morning of the sixth. It was the festival of the Epiphany, and there was a touching appropriateness about the presence of our earthly king's son in the service that morning, when we were thinking of the visit of those Eastern sages to the cradle of our Heavenly King. It was most gratifying also to find one so eminent in the social life of the world following the old and salutary custom of church attendance on the Lord's Day, and so setting a sorely-needed example to many other social leaders of our age. I have not been in Nelson long enough to know how the leaders of society spend their Sunday mornings, but if they find the golf course, or the garden, or some other place more attractive than the House of Prayer—as so many seem to do in other places—I would suggest to them that it is not a bad fashion to "follow the King." I believe that all who are set in positions of social prominence or advantage have a solemn responsibility to lead society along the paths of godliness. Of course the rank and file should tread those paths whether the leaders walk in them or not, but while the lack of example does not excuse, the presence of example does tremendously help. After all, the Sunday morning service is from one point of view a demonstration to the world of our loyalty to Christ and His Church. It is much more than this, of course, but it is at least this, and by absenting ourselves we weaken the corporate witness, and silently encourage the forces of evil in our midst. In this age of clashing ideas and warring principles we are bound to let the world see where we stand. If in the whirl of circumstances and the rush of change mankind is swept along mad ways that lead to ruin, we shall not be able to evade a heavy measure of responsibility, if we withhold our full support from the stabilising influences that make and keep men sane. We were enlisted under Christ's banner in Baptism and I believe that every Christian soldier, not reasonably let or hindered, should be in his appointed place at the weekly parade. If he stays away when he could be present, he disappoints his Lord and lets his comrades down. I could hope that 1935 would witness a great revival in church attendance as well as in other ways.

Diocese of Christchurch.

DIRECT GIVING AT MERIVALE.

"The Church News" for December refers appreciatively to the recent achievement of the Parish of Merivale in raising £500 by direct giving.

"Merivale's bold plan to dispense with the usual annual sale and raise the required sum by direct instead of indirect giving, adds another to the several other examples, as great or smaller, in the diocese, of the practicality of the direct method when intelligently adopted . . . Mr. Warren and the Vestry, after discussion, came to the decision to make

FREDK. W. TOD & SONS

CHURCH FURNITURE EXPERTS.

Architects and Churchmen who know our work never go past us, and can rely on Faithful Service.

Our 20 years' experience in this country. Inherited ability from a generation of Craftsmen. Leading positions and experience in best English Firms. Over 600 Designs at your Service. Can you beat that? CONSULT ONLY EXPERTS.

Your Church demands something distinctive—The Best. This demands knowledge of design and artistic skill. Expensive Showrooms and large advertisements increase costs at expense of values.

Our Costs are Low. Our Quality High. Our Prices Moderate.

Office and Studio: 170 COTTENHAM AVENUE, SOUTH KENSINGTON.

Phone, Night on Day, FX 2346. Factory Nearby. Inspection invited.

(Late of Surry Hills, Sydney.)

BRITISH AND FOREIGN BIBLE SOCIETY.

MR. ARROWSMITH'S APPOINTMENT TO SHANGHAI.

The Committee of the Sydney Auxiliary has agreed by resolution to recognise the services of Mr. H. M. Arrowsmith, who for over two years has been General Secretary, and who has now accepted the call of the Home Society to take up work at Shanghai.

Mr. Arrowsmith's great organising ability and energy, and his untiring devotion have been a great help to the work of the Society in New South Wales, and as the "Bible Man" he has become known and appreciated by a wide circle of listeners. His suggestion that Bibles be placed in the lockers of patients in the Hospitals has been adopted, and is being carried out.

It is proposed as a token of appreciation and esteem that a suitable presentation be made to him before his departure from Sydney on 30th March. We shall be glad of your co-operation with the view to making the function a complete success.

Donations may be forwarded to the Hon. Treasurer, Mr. Robert A. Dallen, Bible House, 242 Pitt Street, Sydney, and should reach him as early as convenient before 21st March.

Donors will at a later date be advised as to when and where the presentation will take place.

HOWARD SYDNEY, President.

R. BYRNE,

C. FRASER,

Hon. Secs., Testimonial Committee.

THE CHURCH AT WORK.

Rev. A. Bromley Blades, Croydon, Adelaide, writes:—

Thank you for granting me the opportunity to express through the Record a result gained by personal experience of the statement that the Church has been the greatest obstacle to the diffusion of our Lord's teaching. As one whose Ministry is exercised among what we generally, but wrongly, call "the workers," I am frequently called upon to give reasons for the advantages of a personal connection with the Church. The average "worker" knows only too well the great tragedies and superstitions of the Middle Ages, but knows little or nothing about the victories of the Church, e.g., the abolition of crucifixion as a normal means of dealing with offences against the Law; the raising of the moral tone and absolute sanctity of human life (women and children especially), the wonderful Benedictine ideal that honest, creative labour is no less a part of God's will for men's lives than attendance at Divine Worship and other religious acts; the importance and elevated tone of education as one result of the Reformation; the Evangelical and Tractarian Revivals, which broke down the firmly-held conception of the Church as simply an institution for the cultivation of pious practices by ensnared women and effeminate men who had sufficient means to pay; and the settling up in place thereof of the Church as an institution which has certainly been abundantly blessed by God, and where innumerable souls have found pardon, peace, and an assurance of eternal salvation through Christ Jesus our Lord. Then the victory of the abolition of the slave trade and also Lord Shaftesbury's noble efforts to prevent the exploitation of child labour and the establishment of hospitals and child welfare centres,

if not actually organised by the Church, were certainly a product of Churchmanship. You see, Sir, these things are conveniently forgotten by opponents of the Church in their carefully prepared anti-Christ and anti-Church propaganda, and having seen the greater part of my life—not as a clergyman—but as one who had to earn my living by the sweat of my brow, I feel that I can speak with some knowledge of the attitude of the average man, towards the Church. Regarding the "Dangers of Ecclesiasticism," I was in the first place venturing to query this—I feel that Canon Barry did good service and you, Sir, through the Record are doing likewise, if I may be allowed to say so. It is quite true, as Bishop Carey is so fond of reminding us, that our Lord said very little about the Church (considering the treatment He received from the Church of His day He could not say very much in commendation), but He said much about love. Herein we have another weakness in Church life upon which the secularist loves to pounce—the absence of love. Principles can become man-made gods as "Churchianity" can become man-made Christs. Perhaps the finest utterance for many long days that I have read is the pronouncement by the Bishop of Leicester on Father Rosenthal's appeal for a "Truce of God." Absence from home prevents me from quoting the date of its publication in the English Record, but it really was to me "a breath of wind from heaven." And, although the Bishop has not the unanimous support of all Evangelicals, yet one cannot help but feel that the Spirit is working, and will work, so long as men are prepared to keep their hands clean from factious partyism, hearts pure from ecclesiastical pride, minds free and open to receive blessings from the Lord. For the Church, as a living organism of Christ, in spite of all her intolerance, superstition, obstinacy, slavish adherence to tradition, worldliness, etc., has possibilities, under the influence of God's Spirit, of doing to-day what she did in Apostolic days, when men really loved, our Lord and loved each other, of "turning the world upside down."

Therefore I feel that constantly dwelling on the weaknesses of the Church and setting aside the victories that she has won in days gone by, and will continue to win

Buy the Best
and
Collect the Coupons



The Super-sorted Tea

Love Sympathy Devotion

Mark the Work of the

MISSION HOSPITALS,
CHILDREN'S HOSTELS,
MISSION VANS,
TRAVELLING PADRES,
AVIATION MINISTRY

Of the . . .

BUSH CHURCH AID SOCIETY.

Will every reader help by giving to this great work?

**Legacies Subscriptions Donations
ARE INVITED.**

SEND YOUR GIFT AT ONCE TO—

Organising Missioner, St. Andrew's Cathedral, Sydney.

Or to—

Rev. T. Jones, Th.L. (Victorian Secretary), St. Paul's Cathedral, Melbourne.

an appeal to the congregation to adopt the direct method, and the parishioners responded nobly. They were asked for £350 as a minimum, and they gave £500, not in large sums, but in a multitude of small amounts . . . It shows what can be done, and Merivale has not only helped itself, but also the other parishes in the city by this glowing example. The Vicar asked his people to approach the matter as an effort not simply to extinguish the debt, but rather that God's work in the parish might go forward. To that end he invited personal prayer (a prayer for daily use was provided), and personal work. He himself with the wives of two Wardens, addressed an afternoon meeting of 200 women, asking them to pledge themselves each one to tell 20 others of the needs. The Vestry circulated a clear and frank statement of the position and their hopes. Sunday, November 18, was fixed as the "day of giving" and treated as a festival. The church was thronged all day . . . And at the several services the people made their offerings, with the result that at the end of the day about £487 was in hand, and by next morning it was made up to £500 . . . But the impression that it was easily done would be wrong. The Vicar himself attributed it to hard praying and hard work."



THE MISSION ZONE FUND.

"Ambassador" writes:—

The article "Mission Zone Fund, Diocese of Sydney," in the current issue of the A.C.R. brings to light a very real need.

The clergy engaged in this work, because so few in numbers, cannot give adequate pastoral care to all our people. Sometimes this entails loss to the Church. In fact, the magnitude of the work is so great and extensive that it is a sheer impossibility to give the individual pastoral attention so very necessary in many cases. More workers in this needy and most important sphere of labour is a pressing and vital necessity. But finance, or rather, the lack of it, is the stumbling block.

To remedy the situation the appointment of a Clerical Secretary whose work it would be to organise the Fund and solicit subscriptions would be of much value towards increasing the financial position. In addition, could not those parishes outside the Mission Zone Area be assessed annually, and the money so gathered in used to supply more workers in these needy spheres? The income would surely be much larger, but this is only a humble suggestion.

In conclusion, it behoves our people to pray with earnestness that the needs of these portions of God's Vineyard will be supplied and to translate their prayers into practical service. "The harvest truly is plentiful, but the labourers are few." The supply of more workers in the congested city parishes is a very real and desperate need. Practical experience gained from working in one of these parishes makes it all too evident.

AN ANNUAL SUBSCRIPTION TO THE—

British and Foreign Bible Society

Gives a Financial Fellowship in the furtherance of the Gospel.

An annual subscription has the advantage to the Society of being regular and sustained, ensuring a reasonable and uniform flow of income, giving a financial stability to the Society, and widely the area of interest by multiplying the number of friends directly in this partnership of "Bibling the World."

THE BIBLE SOCIETY IS IN NEED OF FUNDS!

The annual subscription of £1/1/- entitles the donor to the privilege of Membership with the local Auxiliary.

BECOME A MEMBER NOW!

Gifts will be gladly acknowledged by the—

GENERAL SECRETARY

242 Pitt Street, Sydney.

Wood, Coffill Ltd. Funeral Directors

SYDNEY AND SUBURBS
Head Office—810 GEORGE STREET, SYDNEY Phone MA611 (3 lines)

again if given a chance, is a loosening of that mystical union that is betwixt Christ and His Church," which mystical union is available to every faithful Churchman, and can gain nothing, but may lose everything.

Australia and Religion.

The Task of the Church.

On Sunday evening, February 24, the Bishop of Goulburn preached in his Cathedral on "The Church of England in Australia." It was an outspoken address, and calculated to make people sit up and think.

After dealing with the incidents which led up to the settlement of Australia, the Bishop went on to say that some sailors and civil officers arrived with a large number of convicts. There were 1015 in all. There were 197 marines, with their 28 wives and 17 children. There were 558 male prisoners and 192 females, with 18 children. There were seven horses, two bulls, five cows, 29 sheep, 49 pigs, 19 goats and some fowls. Thus Australia began her history as a white nation.

After touching on the difficulties of the early days, the Bishop went on to remind his hearers that the climate and topography were very different from that of Great Britain and Northern Europe. Australia began early to make a new race of men. It was a careless, freedom-loving type, given to makeshifts, with very considerable powers of initiative, good-natured, fond of sport and not too respectful of a culture that came from a world so far away.

No Culture of its Own.

"No culture of its own appeared to fill the void," continued the speaker. "The occupation of Australia had been a breathless business. In the first hundred years of the old American Colonies the population had reached 400,000. In the same time in Australia, the population amounted to three millions. This number has been doubled in the last fifty years. The last great empty continent in the habitable world has been filling up at a pace that has taxed the national digestion to the uttermost."

We Must Pause.

The time has come to pause for breath. The nature of our problems is changing. The first phase of our history is over. We are no longer a colony, we are becoming a nation. New tests are coming to the Australian character to test and transform it and it remains to be seen whether the freedom-loving, careless, sentimental and unreflective Australian has it in him to meet the new crisis with the same ability and adaptability as he has shown in meeting droughts, floods, forests, fires, and war.

Present Day Gratitude.

"We have seen in roughest sketch and broadest possible outline a convict settlement turn into the beginnings of a free nation. If the origins were sordid and unromantic as they well could be, they have long since ceased to count in the formation of national character, or have an influence in shaping the vision of national destiny. Australia's gratitude is to that race of pioneers and explorers, seekers mainly after wool and gold, who opened up and occupied, built the roads, and laid the railway lines, in the last habitable continent on the face of this planet."

Unpromising Beginnings.

"When we turn to ask what the Church of England was doing in this great human adventure, we find the same sort of unpromising beginning, followed by considerable accomplishment. The little Evangelical group that numbered among them men like Wilberforce, the philanthropist, Cowper, the poet, and John Newton, recommended the Rev. Richard Johnson to Mr. Pitt and he was appointed Chaplain. Johnson was a devout and pious Evangelical. He does not seem to have been very tactful in his relations with Governor Phillip, and he was neglected by both Phillip and Grose. Governor Phillip wanted him to give plenty of plain moral teaching in his sermons, but Johnson felt bound to deliver discourses on doctrine. The two men had little in common, and Johnson was left to get along as well as he could. There was no religious note struck in the ceremony of founding the Colony. Guns were fired and the toast of the King was drunk, but the Church was not in the picture. Australia's birth was as secular as it well could be. For several years Johnson was left to take services under trees or in any other place he could find. At last he built a church at his own expense, which the

convicts later burnt down. All the evidence points to a very unhappy period for the Chaplain until the arrival of Governor Hunter in 1795. Hunter describes Johnson as "a most dutiful son of the Church of England... a Moravian Methodist... I believe him to be a very good, pious, inoffensive man."

"The Church of England in Australia had its beginnings in Johnson's work. When the Rev. Samuel Marsden arrived in 1794, a different type of person entered the field. There was no lack of assertion in the making of Marsden, and it was soon realised that in him the Church had arrived."

"In due time more chaplains were sent out, but the population always outran the possibilities of adequate ministry. It was a heroic work, and by degrees it put the church in the imagination of the people in a remarkable way. The parson came to stand for all those better things which the settlers hoped to see realised in their children, but despaired of seeing in their own day."

"After the consecration of Bishop Broughton in 1836 the Church of England in Australia began to take normal shape and form. The whole ministry of the church began to be available to her people. The Apostolic labours of Bishop Broughton are beyond praise or description, and the church will honour his name and remember his work next year, the anniversary of his consecration and enthronement as Bishop of Australia."

New Type Needed.

"But both in Church and State a time has arrived in the history of Australia when a new type of pioneer is needed. The pioneers we need to-day are men and women who will think out afresh the whole economic and political organisation of the country and bring about those reforms which will enable us to make available for consumption all that production of which we know Australia to be capable."

"As our fathers pioneered in the physical and material order of things, so to-day we must find pioneers in the mental and moral sphere. The enrichment of individuals is not enough. We urgently need a sense of national mission, and leaders who will hold us to a worthy national purpose."

No Cultural Roots.

"Our past history has not encouraged thought, and we have no cultural roots of our own with any real depth in our soil. We have lived on imported capital, material and mental. Our development is arrested to-day because we cannot think out for ourselves what we ought to do. When it was a matter of clearing more land, or growing more wheat, or breeding more sheep, the Australian was always equal to the demand. But none of these activities, or any like them will solve his problems to-day."

"He must stop and think. And the Australian prefers to swear rather than think. Thinking hurts."

"Better to vote for Mr. Lyons or Mr. Lang, and then go to the races. The average Australian is satisfied to let anyone solve his political and social problems for him, provided he is not asked to forego work or sport. He has been brought up to work and play, and he can do both as well as anyone in the world, but he has not been brought up to think, and he is not yet interested in the cultural side of national life. His schools and universities train him for a job and teach him cricket, both very good things, but not enough for a nation to live on. In the whole of Australia, neither in Church nor State, is there one real home of culture; no school, or college, or university where the primary purpose is cultural."

Art and Philosophy.

"Art, literature, religion, and philosophy are tolerated by us as unprofitable guests, which the hospitable Australian will not deliberately turn out into the hard, cold world while they remain inoffensive but for which he can see no conceivable practical use. A cow or a sheep represents so much cash; so does a day's work, but an artist, a philosopher or a parson is a useless sort of thing. The practical man has to keep them even when he does it cheerfully it is because of his good nature, and not because he has realised that religion, philosophy and art are vital to national existence and development. The Australian cannot see that he has exhausted his stock of living ideas and is failing to enjoy his material resources by reason of the inadequacy of his moral vision and mental insight."

"This is the task for our new pioneers. There are, no doubt, artists and philosophers and saints among us, and Australia has not been without them in the past, but for the most part they have been unrecognised, un-

appreciated and unrewarded. Australia has not yet learned to take culture seriously and she allows talent to waste or migrate. She has not yet begun to spend money on it in any adequate way. There is money for technical schools and for training for the professions, but there is little money for music and art, or even for good libraries. Rich men should act, and not wait for Governments. For instance, the architect to-day must dream his dreams in the form of banks and insurance offices. These are the buildings on which money is spent, and Australians are impressed by their expensive grandeur. They are the temples that dominate all our cities and show where our interests lie, but they are cold, hard and impersonal things."

"The real soul of Australia is not in them and can receive little inspiration from them. They have their uses and their place, but at the moment they hold a place of exaggerated and idolatrous importance in the national life."

Australians Not Religious.

"The Australian is not, and never has been, religious in any serious fashion. Australia has never been swept by a great religious movement, and it is difficult to imagine such a thing happening. The forms of religion brought from Europe by our ancestors have held our respect without affecting us very deeply. The Australian intuitively feels that in things religious he has not yet arrived. He has found neither God nor his own soul."

The Bishop then went on to deal with the Church's work and witness at this juncture—which we report in another column.

Motorists and Alcohol.

Bishop's Apt Illustration.

The Bishop of Exeter, Lord William Gascoigne Cecil, writing of the danger of motorists taking alcohol before driving a motor-car, enforces his point by the following apt illustration:—

"When I was a boy I was very fond of shooting, and I well remember how, after luncheon, many of the best shots would seem intent on cutting off the tail feathers of a pheasant. The scientific explanation is quite obvious; a man is so used to the time it usually takes him to get up his gun that he allows exactly the right time, and is therefore a good shot. But if he had even a very small dose of alcohol, say a glass of beer, he would be just a tiny bit slower, and as time must be reckoned in hundredths of seconds on such occasions, a little slowness made him shoot behind his birds. If a man has had a glass of beer when he now mounts his motor car, the same effect takes place. A decision has to be made as to which side of some pedestrian he will go. Normally the decision would be a correct one, and no accident would have ensued, but he is just too late. He is surprised himself. His explanation of the cause is most unconvincing afterwards. He is obviously not in any way drunk. Of course, what is true of the motorist may be equally true of the pedestrian. The pedestrian, if he has had his glass of beer, may in the same way act just a little more slowly than normally, with the result that he may lose his life by taking a risk which might have been no risk if he had been absolutely normal. Driving and alcohol cannot go safely together. If anyone tries to drink and to motor, sooner or later his Christmas will be darkened by an accident."

A man may not by any means be drunk, and yet be a danger when he grasps the wheel of what can be, and has proved to be, a most lethal machine. If his judgment is not what it should be, he will take risks that he ought not to. What is more, and of this he is probably unaware, one of the peculiar effects of alcohol is to delay the response of the muscles to the stimulus of the nerves."

Renew Your Subscription.

The value of the Church Record coming to your home far outweighs any economy you effect by discontinuing it at this time. Its usefulness to our Cause depends on the steady subscriber. If your subscription is due or overdue, renew it to-day. Thanks.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 97. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

MARCH 21, 1935.

[Issued Bi-monthly.]

8s. per year, post free 3d. per copy

Contents.

Evangelicalism—Its Present Duty.

Late Bishop Sadlier.

Leader.—The Rebuke of the Cross.

Missionary Rally.

The New Primate.

Editorial

The Primacy.

WE warmly congratulate and offer our felicitations to the Archbishop of Perth, the Most Rev. Henry Frewen Le Fanu, upon his election to the Primacy of the Church in Australia and Tasmania. We do this heartily and gladly—even though, to be quite frank, we should have preferred Sydney. We understand that in the final vote the Archbishop of Perth received 13 votes, while the Archbishop of Sydney secured 12 votes.

The new Primate has had a great record of work in Australia. Coming out from England over thirty years ago to the Diocese of Brisbane, he successively filled important offices, ultimately becoming Bishop Coadjutor of that Diocese. He then became Archbishop of Perth, and for nearly a year he has been Acting Primate. His Grace has been particularly interested in the administrative side of the Church's activities. His interest in the work amongst the aborigines, and his zeal for social and remedial work are well-known. Doubtless these considerations weighed with some in the election, but more particularly, we imagine, his long and intimate connection with Australian Church life! Each of the other three Metropolitans in Australia has had so far a very brief tenure in our midst.

Some Considerations.

IN one sense it does not matter very greatly which Archbishop is Primate of the Church of England in Australia and Tasmania. Each Diocese is a unit in itself—and we see little hope of the proposed Constitution coming into being for some years yet! Though, to be sure, if this did come into being, as some desire, it would make a difference. Constituted as the Church is at present in this land, the Primate has no authority over the other Dioceses. His headship is nominal and influential, certainly not magisterial and authoritative. He presides, by virtue of his position, at General Synod and its creation, the Australian Board of Missions, but he has no jurisdiction beyond his own Diocese. He also speaks for the Church in Australia in certain regards.

However, given all this, we feel sure that many churchmen in Australia and others beyond our Church's borders will deeply regret the Primacy passing from Sydney—and this for many reasons. There has never been a Primate of Australia other than the Archbishop of Sydney. Sydney is the Mother see of Australia. All the machinery and organisation of General Synod have been worked from Sydney. Not only is she the largest, the most vital and influential city in Australia; she is the most strategically situated—the very hub of the Pacific. And therefore on all counts, precedent, history, prestige, influence, wealth and population, she ought to have been the only See in the running. In stating this we do not grudge Perth one bit the honour conferred upon her. We congratulate her. It was a pity that the Bishops of New Guinea, the North-West, Bunbury, Kalgoorlie, Ballarat, and Bathurst were not present in person at the voting. Of course there were their proxies, but these are not the same. We wonder who held these proxies! It is interesting to note in these considerations that the Bishops of Townsville, Riverina, Kalgoorlie, Willochra and the North-West were formerly members of the Bush Brotherhood—and their Churchmanship is admittedly of an advanced order. Each Bishop, of course, has equal voting power, but it always seems an anomaly to us that in the House of Bishops, North-West Australia, with 10 clergy, Kalgoorlie, with 5, Carpentaria, with its 14, have equal voting strength with the major Dioceses as Sydney and Melbourne, with their hundreds of clergy—not to mention Adelaide and Brisbane.

The Islington Conference.

ONCE again we have been reading the papers given at the great annual Islington Clerical Conference held in London in January. The subject of the Conference was Authority in its relation to Christian Faith. Channels of authority—the Church, the State, Reason and Conscience, were all carefully examined by the readers of the papers assigned to them. To our way of thinking the two most important papers were the Authority of Holy Scripture and the Authority of our Lord Jesus Christ. These went to the root and heart of the matter assigning the position of supreme authority to the Written and the Incarnate Word. The Written Word of God, as distinguished from the traditions of men, has an unique authority, fully acknowledged and insisted on by the Church of England, vide her 39 Articles of Religion; while the Lord Jesus Christ, as the Son of God and Son of Man, holds continued sway over all who, by the

guidance of the Holy Spirit, have found Him of Whom Moses and the prophets did write, and have been made nigh by His Blood." The Conference had a record attendance of clergy from all over Great Britain, and Ireland. It was a remarkable demonstration of the strength and influence of the Evangelical clergy in the Old Land. This paper does not regard Evangelicals as a mere party within the Church of England, but rather as representatives and trustees of the doctrines of that Church as set forth in her standard and reformed formularies. Indeed, they are to-day in the true succession of the great leaders of the Reformation movement; they are the true guardians of the primitive apostolic doctrine and fellowship. It is a noble heritage. We are humbly proud of it, and especially so in a day when men in our Church indulge in doctrines and practices not only alien to, but solemnly repudiated by that very Church.

Be Kind to Animals.

THE Royal Society for the Prevention of Cruelty to Animals is hoping that Sunday, 31st March, will be kept as Humane Sunday, and thus make a fitting start to the "Be Kind to Animals Week" in New South Wales. That the work and propaganda of the Society are needed in our midst is clearly evident, for during the last week or two we have read of prosecutions on account of the ill-treatment of fowls in crates, of horses and calves. Matters in this regard are much better than formerly, but this is due only to the persistent agitation, hard work and sustained effort of the Society. Hideous forms of cruelty have been suppressed, many necessary reforms in the treatment of animals have been brought about, while most valuable of all, the R.S.P.C.A., as it is familiarly known, has done wonders in arousing in the minds of people generally a sense of their responsibility towards dependent animals. Much remains to be done. Constant vigilance must be kept by the Society's officers. The Society must ever press forward in the enlargement of its sphere of influence. This expansion, however, is limited or governed mainly by two factors, by the volume of public interest and the extent of public support; one perhaps, is a natural corollary of the other, but without both the growth of expansion must of necessity be slow.

We trust that the Society will gain added support, and that the week will be widely and worthily kept. When we consider the real part played by animals in humane progress and in the production of wealth, and again consider the justice they are still in a large area of society denied, the cruelties